

# THE WORD AND WORK

(Volume XLIV, JULY, 1950)

## WORDS IN SEASON

R. H. B.

### SHALL WE MAKE MIRTH?

"Son of man, prophesy, and say, Thus saith Jehovah: Say, A sword, a sword, it is sharpened, and also furbished; it is sharpened that it may make a slaughter; it is furbished that it may be as lightning; shall we then make mirth?" Ezek. 21:9, 10.

These words of Ezekiel were written shortly before the final fall and destruction of Jerusalem. God was remonstrating with a careless people. They saw not the uplifted hand of the great Avenger. (Isa. 26:11). The stage was all set for the final act—the great last catastrophe. The stroke might yet have been averted. But, though they could have seen and known, they passed all dark forebodings off in laughter and merriment, and made sport of God's warning. It is often so—and this sort of attitude is always the sign of inevitable judgment. "Thou wilt give them hardness of heart, thy curse unto them" (Lam. 3:65). They were encouraged in their lightness by the false prophets, the popular apostles of optimism of that day, whose lullaby of "Peace, peace," when there was no peace, soothed the fears of those who might have been inclined to think more soberly. "And in that day did the Lord Jehovah of hosts call to weeping and to mourning, and to boldness and to girding with sackcloth; and behold joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine: Let us eat and drink, for tomorrow we shall die." It was the last affront, the final defiance of God. Nothing was left for them now but the execution of the judgment. "And Jehovah of hosts revealed himself in mine ears, Surely this iniquity shall not be forgiven you till ye die, saith the Lord, Jehovah of hosts." (Isa. 22:12-14).

### THE SWORD THAT HANGS OVER US TODAY

Today hangs a threat over the world and over our nation such as has never before been known in all the history of man; and every serious minded man and woman must be conscious of a heavy fear. It would be easy to quote soul-chilling utterances from outstanding men, statesmen, scientists, military leaders, scholars, and men of letters, who speak of the inconceivable danger that menaces the world today, and against which we know of no defense or protection; and the manifest plans and aims of an utterly ruthless and hostile power whose might already is greater than that of our country, which to them is the one, only obstacle that stands in the way of their all-devouring ambition. Surely Ezekiel's sword, sharpened and furbished, hangs over this nation and this people today. And shall we make mirth? Too many seem to think so.

Oh yes—there is also some preparation. In Isaiah's time, they saw the breaches of the city, that they were many, and gath-

ered together the waters of the lower pool, and broke down the houses to fortify the wall, and made reservoirs against a possible siege; "but," said God, "*Ye looked not unto him that had done this, neither had ye respect unto him that purposed it long ago.*" He was left out of their calculations (Isa. 22:9-11). Is it much different now? The God of multitudes is little more than a figure-head. He is not regarded as a real factor in the world's affairs. And what with outright unbelief and false religion, and pre-occupation with worldly works and questions, the God in whose hand our breath is, is forgotten and ignored. Thus they go on eating and drinking, buying and selling, marrying and giving in marriage. And as in the long ago, they knew not until the disaster was upon them and swept them all away, so may it be again in this generation.

#### **WHAT CAN BE DONE ABOUT IT?**

The one thing that would most surely avert the threatening evil would be nation-wide repentance, like that which once saved Nineveh. (Jonah 3:10). Such a thing is hardly to be hoped for. Next best—individual turning, such as James calls for: "Cleanse your hands ye sinners and purify your hearts ye double-minded: be afflicted and mourn and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall exalt you." James 4:8-10. More than once has a nation been saved for the sake of a faithful penitent remnant.

#### **THE OFFICE OF GOD'S PRIESTS TODAY**

Upon Christ's people—those who are truly His in these days, falls a special obligation. Seeing they are in the position of priests—that is, that they have an access to God from which the world is excluded—it devolves on them to plead for the world, for their nation, for their community, their unsaved friends and loved ones, and for all mankind. "I exhort therefore, first of all," says the apostle, "that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity. This is good and acceptable in the sight of God our Saviour; who would have all men to be saved, and come to the knowledge of the truth" (1 Tim. 2:1-4). He waits yet—not willing that any should perish but that all should come to repentance (2 Peter 3:9).

But above all this He bids His own watch and pray at every season, "making supplication that ye may prevail to escape all the things that shall come to pass, and to stand before the Son of man." (Luke 21:36).

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#### **A STRANGE SAYING**

It was on the day that Saul was installed as king over God's people, Israel, that Samuel said something which to our human way of thinking was very strange. Their great sin of demanding a king when Jehovah was their king had been brought home to them by a sign from heaven (1 Sam. 12:16-18); and the conscience-stricken people in great fear said to Samuel. "Pray for thy

servants that we die not, for we have added unto all our sins, this evil, to ask us a king." Samuel answered, "Fear not: ye have indeed done all this evil; yet turn not aside from following Jehovah, but serve Jehovah with all your heart . . . For Jehovah will not forsake his people, for his great name's sake, because it hath pleased Jehovah to make you a people unto himself. Moreover as for me, far be it from me that I should sin against Jehovah in ceasing to pray for you." That was the word that seems strange to us.

What did Samuel mean? How would he be sinning against Jehovah if he ceased to pray for Israel? Well, it had never been put so bluntly—but so it is: if Samuel had ceased to pray for Israel he would have been committing a sin against Jehovah. Why? It was because Israel was God's people, and despite all their sins and failures, they were dear to Him. He had great plans for them. He wanted to bestow His abundant grace and blessing upon them, so that His loving purpose concerning them might be realized. Now here is the strange thing: *He could not do that unless Samuel prayed for them.* He would be hindered and limited in His dealings for Israel; He would not be able to accomplish His desire of lovingkindness toward them, unless Samuel continued praying for them.

#### **WHEN GOD IS THWARTED**

Can we dare to say that God is ever limited in power and unable to do what He wants to do? In the long run He is not. He will not faint nor grow weary until He has accomplished all He has set out for. The gifts and callings of God are not repented of. His counsel shall stand, and He will do all His pleasure, all failure of man and all the opposition of Satan and his hosts notwithstanding. But as to particular time and case, He has limited Himself, and made His work dependent on the intercessory prayers of His servants. Do not ask why: this is His revealed way and principles, and none may stay His hand or ask "What doest thou?" (Dan. 4:35). Again and again we read that He had to intervene in judgment, where He would rather have shown mercy, all because there was no intercessor to plead for the sinful people (Isa. 59:15-19; 63:5, 6; Ezek. 22:20, 31).

#### **THREE COROLLARIES**

From this we draw three important conclusions. First—the great efficacy of prayer, when offered by one who has access to God and can make himself heard at the throne of grace. If Moses had not prayed for Israel when they broke the covenant and made the golden calf, the entire nation would have been consumed in the just fires of the wrath of God. (Ps. 105:23). But Moses in that day, as Samuel in this emergency—these were men who were not implicated in the people's sin, and who had the right to stand before God, and plead for the people. "The supplication of a righteous man availeth much in its working" (Jas. 5:16).

The second fact is the great obligation that rests upon those who can pray, that they fail not to intercede for God's people, and for the lost around them—friends, neighbors, yea, loved ones of

their own home circle. If it had been a sin against Jehovah if Samuel had ceased to pray for erring Israel, am I free of blame if I do not pray for God's people, His church with all its faults and shortcomings, and remember not the need of those without, whom God might help and save through our prayers?

And the third exhortation implied in these truths is—why should not you and I be such as can stand before God and lift up our prayer acceptably for His people and for our fellowmen? Are we on praying terms with God? Are we in fellowship with Him? You are doubtful as to that point, and dare not say as much for yourself? "If our heart condemn us God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not we have boldness toward God; and whatsoever we ask we receive of him, because we do his commandments and do the things that are well-pleasing in his sight" (I John 3:20-22). Just what is your hindrance? Is your heart right with God, or do you regard iniquity in your heart? In that case you cannot pray so as to be heard. Is it sin unconfessed, unrepented of that separates between you and your God? (Isa. 59:1, 2). Is it hate, enmity, covetousness, an unforgiving spirit, or "evil concupiscence?" Whatever the hindrance is, it *must* be cleared away. If we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness (I John 2:9). Then can we pray, and by God's glad answer blessing will fall upon us and on others.

#### **THE NEED OF THE TIMES**

These are ominous, critical times. It is in such a time as ours that God looks for intercessors. World-wide disaster and destruction hangs over us. In days of fear and danger, the warning croak of the raven is better than the song of the nightingale. This is a time when the siren of the fire-engine is sweeter than the loveliest music. Napoleon would never allow his attendants to wake him for good news; but when trouble threatened his orders was to arouse him at any hour. "At all times (he said) I want to hear the worst." It is not well in these days to listen to optimistic talk. Only God can help in the present existing situation. And God can and will if appealed to, and if the appeal comes from the right party. It is much worth the while just now.

#### **CHRIST'S INTERCESSION FOR US**

The great theme of intercession turns our hearts to consider Him who is holy, guileless, undefiled, separated from sinners, made higher than the heavens, seated on the right hand of God—who is able to save to the uttermost all them that draw near unto God through Him, seeing He ever liveth to make intercession for them. If the intercessions of Moses, of Samuel, of Daniel, and others of God's servants availed so much—how good and effectual must His prayer for us be! There comes to mind the loving word He once spoke to Simon Peter: "I made supplication for thee, that thy faith fail not" (Luke 22:32). O Lord Jesus, thou great High Priest, plead thou so for all of us also. For in that lies our hope of reaching home at last.

# NEWS AND NOTES

## A New Work

The zeal of a former member of the Maxville, Florida, congregation has resulted in the establishing of a new work for the Lord near Macclenny, Florida. A new building has been completed. The first service was held in the building June 18, at which time an evangelistic campaign was begun. The following news note from J. Edward Boyd gives more details of this work.

Maxville, Fla.: "The first services in the new building were held yesterday. This was the beginning of a two week's meeting with Brother John H. Adams as the evangelist. It is in the community, not far from Macclenny, Florida, where Brother D. L. Griggs, formerly of the Maxville congregation, last year began the work by conducting services in the homes of the people. There have been a number of baptisms, and it is largely due to the zeal of these new converts that there is now a good building ready for use.

"The Woodstock Park church in Jacksonville is now putting on a radio program over station WOBS each Sunday at 2 p. m. And they are hoping also to have a tent soon to help in the furtherance of the gospel in these parts."—J. Edward Boyd.

Lima, Ohio: "The work here has been moving along nicely. It is slow work, but I am encouraged with the response thus far. There were 16 for Sunday school last Lord's day which is the largest number for any service.

"The Lord just provided my wife and me with an apartment just two blocks from the little church building. We have been painting the rooms and fixing it up."—John May.

This is another new work started in a small building in Lima, Ohio, formerly used by the Mormons. Brother May and his few helpers have renovated the building, purchased chairs, communion tray, song books, tracts. He is spending full time in the work.

De Ridder, La.: "Dr. Forcade and family are here from Kansas. He is in the middle of a protracted

meeting. His sermons have been mostly on Christian conduct and duty. Glad Brother Chambers is improving. Hope his next operation will be successful too. The Word and Work has been helpful to us in our Christian living."—Luke S. Elston.

Chattanooga, Tenn.: "The McCaule Avenue church is making very good progress. D. H. Friend is to conduct our meeting in early fall. Word and Work articles continue most excellent. It is the best magazine known to me."—E. H. Hoover.

Lexington, Ky.: "We had seven additions on June 11—four by baptism and three for membership."—H. N. Rutherford.

## REVIVAL AT SALEM CHURCH

Those in reach of the Salem church of Christ, near Cynthia, Ky., are invited to hear Elmer C. Ringer of Tell City, Indiana, in a series of Gospel messages at the Salem church every evening at 7:45 (C. S. T.) from July 17-30. Brother Ringer was formerly minister of this fine rural congregation.

Dallas, Texas: "Our meeting at Fair Park with R. B. Boyd closed last night. A most glorious time in the Lord was had. God used Brother Boyd mightily for blessing to us all. The general attitude and spirit of the church evidences a real revival: 'Best meeting in years,' 'Largest crowds for many years,' 'Brightest future as the Lord may continue to bless we have had,' 'This church has taken on new life and is as though beginning all over again,' 'You can feel the atmosphere of love in every assembly'—these and many other similar expressions tell something of what has taken place. I have never experienced a more wonderful turn of events. Over and over one hears: 'If I ever doubted God answered prayer I couldn't now after seeing so many answers the past few weeks.' Will you join with us in giving praise unto the Lord, for truly He has wrought wonderfully!"—Frank M. Mullins.

Brother Boll reports a good meeting at N. Fourth and Broadway congregation, Wichita Falls, Texas. He preached thirty times in the fif-

teen days. Crowds and interest were good. A man and wife confessed Christ and were baptized into His Name. From there Brother Boll went to Mt. Auburn church in Dallas, where he spoke two nights.

### PORTLAND AVENUE TENT MEETING

For years the Portland Avenue church, Louisville, has conducted a tent meeting in mid-summer on their church lot. This year the meeting is scheduled to begin Sunday, July 9. Brother R. H. Boll will bring the messages.

Dallas, Texas: (To E. L. J.) "I know you will be glad to hear of yesterday's meeting at Mt. Auburn church, July 2. There were nine responses at the morning service: two for membership, four for rededication, and three for baptism. My father (Dr. E. V. Wood) spoke in the morning, Jesse Wood at night, at which time I baptized the three candidates.

"For the past two Sundays it has fallen upon me to speak on the radio program. Our young people are filling the studio for singing. They are also about to finish out the painting on our building next door to the church.

"Brother Boyd is to preach here next Sunday, July 9, and we are praying for another great day."—Horace E. Wood.

Four fine elders were ordained at Mt. Auburn in June. Evidently the church is in a high spiritual state.—E. L. J.

Louisville, Ky.: "Rowan Street tent meeting is now history. A man and wife obeyed the gospel. The souls of the disciples were confirmed. Eternity alone will measure the final results. J. E. Blansett, who did the preaching, demonstrated his knowledge and use of God's word to the edification of all who were privileged to attend. May the mercies of God be upon all, especially upon those of the household of faith."—R. A. Zahn.

### FALL PREACHERS' MEETING

In the August issue of Word and Work we plan to print the daily program for the fall preachers' meeting to be held at Fifth and M in Louisville, Ky., from September 4 to 8. Each morning there will be a Bible Study Hour conducted by R.

H. Boll and a round table discussion of some Bible theme. There will be speaking at two in the afternoon and at 7:30, evenings. Some of the speakers who are to appear on the program are: E. L. Jorgenson, John May, Asa Baber, N. Wilson Burks, Willis H. Allen, Dr. E. V. Wood, D. H. Friend, E. H. Hoover, Frank M. Mullins, H. L. Olmstead, Stanford Chambers, R. H. Boll. Other speakers are yet to be selected. Preachers and families will be entertained in Christian homes. All who wish to come are invited to hear the sermons. To many this event is a home coming and to all it is an occasion of sweet fellowship. Those who plan to come from out of the city should notify N. Wilson Burks, 6602 S. Third St., Louisville, Ky.

### Song Rally, Fisherville, Ky.

The monthly Song Rally sponsored by the Kentucky Bible College is to be held at the Fisherville church in July. The exact date is Sunday, July 16 at 3 p. m.

Read elsewhere in this issue about the YOUTH CAMP to be held at Camp Kavanaugh, Crestwood, Ky., from July 23 to 29.

The Waterford, Ky., church began a gospel meeting on July 2. Orell Overman is doing the preaching.

J. L. Addams is bringing the messages over WGRC at 9:30 each Saturday morning during the month of July.

### JAMES HARDISON TO JEFFERSON STREET

The late Brother A. C. Reader would be happy to know that James Hardison, a Louisville boy, has succeeded him in the Jefferson Street work. We feel that Brother Hardison will do a good work in this heavily populated field.

Sellersburg, Ind.: "The Cherry Street Church, New Albany, Indiana, has just closed and enjoyed a fine meeting. Brother G. F. Gibbs was the evangelist and he certainly did present the word of truth. Several preachers and visitors from other churches were in from night to night, which was much appreciated. This fellowship added to the meeting. Three came for baptism, one seventy years old, and two rededicated themselves to the Lord.

Our Vacation Bible School was very good also. Another came for baptism Wednesday evening. With the Lord's help, we hope to go forward to a greater work."—E. E. Kranz.

Johnson City, Tenn.: "My work with Frank M. Mullins, and the Fair Park brethren in Dallas, June 4-14, was a spiritually refreshing experience. Very evident was the hand of our God, in blessing His work at Fair Park, both before and during the meeting. Interest and attendance were good, and the spirit of the meeting refreshing. Four responded to the invitation, 3 for membership and 1 for reconsecration. The decision of Brother Mullins to work with the Fair Park brethren we believe to be definitely of the Lord.

"In Johnson City, while I was in Dallas, Sunday services were ably taken care of by Bob Hurlbut and Eugene McGhee, and the midweek services were conducted by Wm. S. Corpening and Grover Dean Walker, Jr.

"The Lord willing, I'll be with the Melrose church, where Orell

Overman labors, July 17-30. We look to the Lord for great blessings again in this Lexington meeting."—Robert B. Boyd.

Ft. Lauderdale, Fla.: "The revival which began at the West Side Church of Christ on April 7 came to a close Friday night, May 26. Brethren Robert Boyd of Johnson City, Tenn., and John Adams of Jacksonville, Fla., did the preaching. The messages brought by both of these brethren were deep, spiritual, and true to the word of God, and were well received by all. The membership of the West Side Church supported the three weeks' meeting almost 100%. Almost every member was present every night. The interest and attendance grew with the meeting. The meeting closed with one baptism. A number seemed interested. We will trust in the Lord that they too may come into the fold before it is eternally too late. All in all the work here is perhaps the most encouraging at present that it has been in a long time."—Brady Green.

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### WE ARE RICH

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ." (Eph. 1:3.)

Once there was a man who owned a piece of unproductive land, rough and poor, and from which he eked out a meager existence for himself and family. Some men became interested in his land. They looked over one of his hills, hammering around on the rocks. Finally they came to the farmer and asked what he would take for that hill. He was glad to sell it for a pittance. It turned out to be one of the richest gold mines that has ever been discovered, yielding millions of dollars in the precious metal. Even so, in a spiritual sense, many Christians are living in poverty with many rich veins of spiritual blessings at their disposal, lying idle and unused. One of the rare possessions of Christians is the Holy Spirit, Who is too little appreciated and too little used by many.

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"Not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh." The Day of His coming is closer now than it has ever been — thus, *so much the more* do we exhort you to be at worship next Sunday!

# A BIG MAN REQUESTS BAPTISM

Stanford Chambers

The man? Queen Candace's Secretary of the Treasury. The request was his first recorded reaction to the preaching of the Gospel to him, preached by Philip the evangelist, an inspired man, full of the Spirit, called and sent of God to this mission, divinely guided to his contact with this important personage, and of course inspired to grant the man's request as he did without reluctance or delay. The result: a happy man, saved, rejoicing, testifying,—in short, a missionary forthwith. This was a marvelous thing, worthy to be called a miracle!

But that first reaction? Wouldn't it have been more in keeping had the eunuch been brought to his knees for some intense seeking after God, thus manifesting deep conviction and contrition? An improvised altar was at hand, the seat of the chariot, and some altar service could easily have been performed, and in the ideal way the man could have been prepared and qualified for the sacrament of baptism! (I speak after the manner of men whose voices are quite articulate in our day). Luke in recording should have avoided this appearance of "legalism" and of superficiality. But hold! This, it must be borne in mind, was of the Lord's doing; the things recorded were under the guidance of inspiration, and the recording was also inspired. Let men construct or reconstruct their theories accordingly. If this story "gets on somebody's nerves" his nerves need attention.

"What doth hinder me to be baptized?" Whence this concern about baptism? Why not rather be seeking the outpouring of the Holy Spirit? Baptism? Why baptism? And just here why shouldn't Philip be shown teaching the man how that he must avoid any thought that he must or can do anything? or that baptism has anything to do with his conversion? How does the eunuch know anything about baptism anyhow? But he does know, and Philip is his source of information. Philip all the while from our earliest acquaintance with him has been laboring under the Great Commission which charges him to baptize those becoming disciples. Philip has given the man instruction concerning baptism the while preaching unto him Jesus. He has done this not apologetically but effectively as shown in the request to be baptized. The man is ready to obey his Lord. "What doth hinder me?"

But—but—it was not "just baptism" the man was concerned about. Philip had begun at the scripture being read on the way and "preached unto him Jesus." So it is not "just baptism," it is baptism identified with the Lord Jesus. It is in respect to His Saviorhood and Christhood that the man would be baptized. That makes a difference. "If thou believest, thou mayest" Philip unhesitatingly baptized him. "Buried with him in baptism, wherein" he is "also raised with him, through faith in the working of God that raised him from the dead." That makes the difference. If preachers, instead of treating our Lord's ordinance apologetically (if not really with a degree of contempt), would bring peo-



ple to exercise that faith in "the working of God as per Col. 2:12, they would render a service of the apostolic type that would in nowise be a disservice.

## GREAT PROMISES

R. H. B.

In a few lines of God's word is packed away a whole cluster of wonderful promises. The passage referred to is in the forty-first chapter of Isaiah.

It was in a time of great fear and danger. A mighty conqueror (Cyrus) had risen from the East, and in his victorious march was sweeping everything before him. The nations heard and trembled. They made alliances; they re-doubled their devotions to their idols, if so be their gods might save them from the invader; and they encouraged one another in their anxious preparations. (Isa. 41:1-7). It was then that God spoke these good words of reassurance and comfort to Israel.

"But thou, Israel, my servant, Jacob whom I have chosen, the seed of Abraham my friend, thou whom I have taken hold of from the ends of the earth, and called from the corners thereof, and said unto thee, Thou art my servant, I have chosen thee and not cast thee away; fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." (Isa. 41:8-20).

The people whom He had called and chosen, and appointed to be His servants in the world, He had not cast away, despite all their failure and ill desert. In that day of world-wide terror His word to them was, "Fear thou not," and "Be not dismayed." Why not? Five reasons He gives, which should forever allay their fears.

1. "*I am with thee.*" This is the assurance of God's presence with His people. What could harm them, what foe could touch them, if God be with them?

2. "*I am thy God.*" That marks their covenant relationship to God. Not in the general sense in which He is the God of all the earth, was He their God, but in the near and dear relationship which He bears toward His own people; who are His "own possession from among all peoples; for all the earth is mine" (Exod. 19:5; Isa. 43:1).

3. "*I will strengthen thee.*" This is the promise of power that will enable them to stand against all adversaries. However weak they may be in themselves ("thou worm Jacob," v. 14) His strength is for them made perfect in weakness" (2 Cor. 12:9).

4. "*Yea, I will help thee.*" "So that with good courage we say, The Lord is my helper: I will not fear: What shall man do unto me?" (Heb. 13:6).

5. "*Yea, I will uphold thee with the right hand of my righteousness.*" "Hold thou me up, and I shall be safe," said the psalmist (Ps. 119:117); and "Uphold me according to thy word, that I may live" (v. 116). None of God's saints banked upon their own ability to stand: only as God upholds can we hold our ground. Thus David prays in his penitential psalm—"Uphold me with a willing spirit." *We stand—we must stand* (Eph. 6:13, 14)—yet,

the enabling comes from Him.

The words of this great passage (together with Isa. 43:1-3 and 46:3, 4) are enshrined in the good old hymn which can never grow old:

“Fear not, I am with thee, O be not dismayed,  
For I am thy God and will still give thee aid;  
I’ll strengthen thee, help thee, and cause thee to stand,  
Upheld by my righteous, omnipotent hand.”

The last stanza brings the lesson home to us:

“The soul that on Jesus has leaned for repose,  
I will not, I cannot, desert to his foes;  
That soul, though all hell might endeavor to shake,  
I’ll never, no never, no never forsake.”

These are dark days. We are living in ominous, critical times; and the near future may drive God’s saints to find refuge again in those precious promises of God. They will not fail us in the time of need.

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## REPORT OF FORT LAUDERDALE WORK

Brady Green

A milestone was reached by the West Side Church of Christ on Easter Sunday of 1950. On that day we had our opening service in the new church building. The picture appearing in the last Word and Work was made two weeks later on April 23. We feel that God has blessed this work in a most wonderful way. Coming here in March of 1946 we found the little group which Brother and Sister Willis Allen had been so faithfully laboring with, meeting in the Administration Hall of a government housing project. They had built up a treasury of around \$1100.00. Since then we have bought the church lot costing \$800.00 and have erected the church building estimated to cost \$15,000 when it is completely finished. There have been around 21 new members added to the little congregation. Six have been baptized, and about 15 have come to us from elsewhere. Our attendance has grown from about twenty when we first came to as high as seventy-five now—averaging between fifty and seventy-five.

This work is an example to us all of what can be done when we work together. This work has been made possible because there has been a number of faithful churches, and a long list of faithful individuals that have stood with us in this work. They are scattered all the way from Michigan to Texas, from the East Coast to Seattle, Washington. Shall we not take renewed courage, and also help others who are struggling along with burdens all out of proportion to their strength. The day will surely come when all of us will need the reward the Lord gives to those servants of His who are found faithful. There is a work in Greenville, S. C. that needs and richly deserves the help and encouragement of all who really love the Lord. There is another in Knoxville, Tenn., to mention just two. Also we are indebted to the entire staff of the Word and Work for their faithful help and encouragement in this work.

# HOW ABOUT YOUR HOME?

Clinton Rutherford.

## I. *The Problem.*

Three weeks ago four young men came to my home to discuss the young people's work, particularly now to improve our Sunday evening programs. The four young men were disappointed that all the young people were showing a general lack of interest in the work for Christ and the play of their group. They were especially concerned about the disinterest in their activities for Christ. Few, they said, were eager to help at the mission, very few went to the shut-ins to sing, often members refused to take part in the services and time after time anything but a spirit of Christ was shown on the playground and in our services. We all wanted to know what caused these unchristian attitudes. It was agreed that the leaders, the minister and young people's committee chairmen were lax and had not spent enough time in planning and preparation. Everyone either had forgotten or did not realize we were living and working for the Lord Jesus Christ.

One of the young men said, "Some of us do not have a realization of Christ, because we do not have enough Christian training at home. It takes more than two or three hours of Bible Study on Sunday to gain a feeling that we are living and working for Christ. We need to be reminded daily of the Christian attitudes and activities by our parents. I believe one cause of the irreligious attitude and lack of interest in Christian work is that some do not have parents who encourage them daily to live for Christ."

Many Christian families have neglected a vital part of their being. It must be recovered, and soon. Unless it is, the kind of positive living which holds Christ before a dying world as Saviour will become more and more dimmed by wavering lives. Divorce will continue to attack the foundations of the Christian home. More parents will grieve because of children who reach adulthood without knowing Christ, and still more Christians will know the bitterness of defeated, wasted lives.

I do not think this is too dark a picture to paint of "Christian" America if the great mass of believers in our nation continue to leave God out of their family life. In spite of encouraging signs here and there throughout the country the family worship is neglected completely in most professing Christian homes today.

What about your home? Does your home take time for daily family worship—a time when you go to the throne of God through the reading of His Word and through prayer? Do you appreciate the greatness of the blessings which flow from such family devotions? Its benefits meet the needs of parents and children alike; it provides a sea wall of defense against the tides of unbelief and sin which hurl themselves against our homes; it may relieve the tensions of modern living which are breaking up our homes right and left. Can society be built upon the family of today? What would my country be like if every home were just like mine?

Some of our magazines have been disturbed by the breaking up of our homes and point out that the family is basic in our modern society. Life Magazine (July 26, 1948) carried a long article entitled "The American Family in Trouble." Its figures told the story that in 1947 nearly half a million homes had broken up. Each of those breakups, it said, made "its own small crack on our society."

The Saturday Evening Post financed a survey of broken homes in Detroit. Based on 425 intimate case histories in this survey David G. Wittels wrote a series in January and February Posts to show the causes of divorces and what has happened to our six million women who have already experienced the tragic upheaval of divorce. The Post said that this country's divorce rate is the highest in the world, one out of five marriages now wind up in the courts. The divorce rate in America has increased 800% in recent decades.

This survey in Detroit revealed that of those interviewed, most shattered marriages and broken homes were needless tragedies. In most of the cases there was no unsolvable basic difficulty. Impulse, pride, anger, stubbornness and misunderstandings—these unchristian attitudes led the couples into divorce which deep down they didn't really want.

Life and the Post blamed the American family's trouble on: 1. Emotional immaturity, including "momism." 2. Modern industrial civilization, which has wiped out many of the material reasons for family life. 3. The idea that romantic love is the main reason and sufficient basis for marriage. Both writers thought that possibly all the other difficulties could be combined into one of these three.

In the old days, the Life article says, the family was sufficient unto itself, and depended on nobody else. What it needed it made—from shoes to soap. Every child meant another pair of working hands; so families were big. The home was the social center, and there was no reason to look elsewhere for recreation.

When industrial cities sprang up, new city families came into being. What these folks needed was no longer home-made but store-bought—with cash. Now they didn't have to cling together out of economic necessity. Yet they did cling together, because they wanted to preserve their social unity. As industry spread and activities outside the home became more varied, family members depended upon each other less and less for companionship and began to lose even their social unity. Early families in America were made up of individuals, but common interest in the home kept pulling them inward like a magnet, so they clustered together. Family members today are drawn away by all sorts of outside interests and responsibilities, which tug at them like little magnets from all directions. Children are no longer economic assets. They are another mouth to feed instead of two extra working hands.

The Life article says Americans have too many rose-tinted day-dreams about married life. They lap up the "love" propa-

ganda spread by films, magazines, ads, and radio programs, and form false ideas. Then when they come face to face with the routine difficulties of everyday home life, impulsive romantic love often doesn't stand the strain.

The Post tells of an actual case of a family with one child on the brinks of breaking up who were emotionally immature. The mother and father needed to see possible flaws in themselves and not only the flaws of their mate. Each had entered marriage with the wrong slant, expecting too much of the other. She had dreamed of a husband who would "baby" her, who would make her every wish his law. He had expected a wife who would subordinate her desires to his and devote herself to making him comfortable and happy. Each had expected the other to "make me happy." Somewhere they had failed to learn the Christian principle "what can I do for you," which Christ taught while here on earth. Most likely they never had family worship in their own home or in neither of their parents' homes when young.

Some people reading the Life and the Post magazines probably thought we'd better go back to "the good old days." It is perfectly true that family life has changed. Fifty years ago the family was the center of gravity in the people's lives. It was self-sufficient. Family life did not have the kind of outside competition that exists today.

This is the sort of home life most folks have in mind when they speak of "the good old days." But were those days so uniquely "good," after all? Some of the difficulties that are most critical for the contemporary family were nonexistent then. But don't let anyone persuade you that families in those days had no difficulties. They had plenty. It is just that the problems of the past and the problems of the present are different.

Other remedies suggested by the writers were these: trained counselors, who can advise couples about problems both before and after marriage; welfare agencies, which can give a lift to homes in financial jams or help shoulder other household burdens; day nurseries, where children can have the attention their parents haven't the time to provide. If these outside trouble shooters concentrate mostly on families already in difficulty and then manage to end their trouble only temporarily, they must be far from a real solution. Something else is needed.

A Midwestern judge proposes that the law courts not serve as undertaking concerns, burying the dead marriages with impersonal legal decrees, but more as hospitals, trying to heal marriages that may be only sick. Family courts and these other competent agencies can help to doctor sick families. But will all these make families healthy? You'll notice that most of the work they do is on families already in trouble. What is needed is preventive care, and that is what we need in our families. Something that will prepare each member for the opportunities, problems, joys and sorrows of the future. If my mother and father had not provided time for that in our home I do not believe that I would be as happy as I am today.

Doesn't it sound more sensible to build up the spiritual resources of today's life instead of trying to turn back the clock? To bring into our family life ballast to ride out any storm. To secure in each member an anchor for unpredictable seas.

(To be continued)

## NEW TESTAMENT CHURCHES PREMILLENNIAL

Stanford Chambers

The New Testament churches lived in expectancy of their Lord's return. The inspired apostles were responsible for that. Whether the constituency of the church was Jewish or Gentile there was the "one hope." In his three weeks at Thessalonica Paul so taught that they "turned unto God from idols, to serve the living and true God, and to wait for his Son from heaven . . . who delivereth us from the wrath to come." (I Thess. 1-9-10). Early Christians "tasted the good word of God, and the powers of the age to come," (Heb. 6:5) but the age to come was *never* placed in between them and the coming of the Lord. That would have made them post-millennialists. That is what post-millennialism essentially is. Be it noted that the age to come is an age in which Christ will be pre-eminent, with all things in subjection under His feet. (See Eph. 1:20, 21 Margin "age"). The "day of Christ" (I Cor. 1:8; II Cor. 1:14; Phil. 1:6) was by them looked forward to. It was not the time in which they were then living. It was the day in which "every knee should bow . . . and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:10, 11). That day is to be preceded by His coming. That event and the day of Christ ushered in thereby are yet future. To the unbelieving, unregenerate world in disobedience it is "the great and terrible day of the Lord." To the saints "the day of Christ" is a day to be hoped for. They "love his appearing," their crowning day.

Now, the time figure for the *length* of "the age to come," the powers of which the early Christians tasted (and we all should) was not given, so far as the divine record shows until John's vision thereof in Rev. 20:1-7. The term millennium means a thousand years, and the world is now in its sixth millennium. The seventh lies just ahead. When the term "the millennium" is used the one in Rev. 20 is meant. It is yet future and is ushered in by the coming of "KING OF KINGS AND LORD OF LORDS." (Rev. 19:11. Read straight on, John did not divide into chapters). He comes, the beast and the false prophet go to the lake of fire; their armies are slain; the devil who deceived them goes to the pit for the thousand years; Christ and His saints jointly reign while Satan is incarcerated. Next, after Satan's loosing for the little season, and his eternal doom, the resurrection of the rest of the dead, the doom of the lost, come the "new heavens and the new earth." Christ must reign until the last enemy is put under His feet, and that takes place in Rev. 20:11. Then cometh the end as per I Cor. 15:24. There were no post-millennialists in New Testament times.—Stanford Chambers in *Truth Advance*.

## SEED THOUGHTS

Dennis Allen

(Excerpts from notes taken in Brother Boll's Bible classes.)

### CHEWING THE WORD

S. D. Gordon said that he used to have a particular aversion to pickled olives. One day he was a guest at a home where they were served. He refused saying that he had never cared for them. His hostess asked him if he had ever chewed one. She insisted that he take one and chew it slowly, and then keep on chewing it. Finally he did so. As a result he said he had liked pickled olives ever since.

So it is with the word of God. You must spend time over it to really assimilate it.

### BE WHAT YOU ARE

"Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new." (II Cor. 5:17).

Napoleon was once riding a spirited white horse when suddenly it became frightened and got out of his control. A private, standing near-by, saw his predicament and rushed to his rescue and at great risk to himself brought the horse under control. After the incident was over, Napoleon said, "Thank you, Captain." Immediate he said, "Of what guard?" "The first imperial guard," was the reply. He then went right over and announced the fact. They looked at his uniform and laughed at him, but he informed them they had better be careful how they addressed him, for the general had made him captain. So the Christian must take his stand upon what God's word says about him.

### GOD'S JUDGMENT AND MAN'S

"God . . . will render to every man according to his works." (Rom. 2:5, 6).

A woman who was a member of a prominent family in Louisville was found to have defaulted \$20,000 in her handling of the funds of a certain organization. She received a suspended sentence and the matter was quickly hushed up.

Soon after that a negro boy broke into a store and took a few things and was promptly sent up for three years in the penitentiary.

Brewster, in his book, *A Jurist's Religion*, says in effect, "Somehow, sometime, somewhere every failure of human justice will be made good."

### THE FOOTPRINTS OF GOD

Dan Crawford said the natives of Africa often talked about God. "How do you know there is a God," he asked. One native pointed to a path on which there were footprints and said, "How do I know a herd of goats passed there last night?" Such is the testimony of Rom. 1:20.

## LAW AND GRACE

Two boys were in an orchard one day eating apples. One boy noticed a tree with especially nice apples and said, "Let's eat some of those apples." The other replied, "No, Daddy told me not to bother them, because he was saving them for a special purpose." "Aw, he won't miss just a few." But in spite of all his pleadings the other would not be moved. Finally the one persuading said, "Your Dad's so good he wouldn't do anything if he did catch you; mine would beat my hide off." The other replied, "That's just why I wouldn't want to do it, because he is so good to me."

### THE RIGHTEOUS MAN—Rom. 5:7.

The "righteous man" is just and square in all his dealings. A man in a certain town was being described by another, "That man would bite a grain of corn in two to give you a just weight, but he would bite it in two."

The "good man"—besides being righteous—also is generous and kind. But we were neither righteous nor good in God's sight. "For when we were yet weak, in due season Christ died for the ungodly." We were ungodly; we were sinners; we were enemies. So says the Romans 5 passage.

### GOD'S PROVIDENCE

"For thirty years I have run my business without God," said a passenger to his train companion.

A young preacher, who occupied the next seat, being moved by this blasphemous remark, turned around and said, "Did you make your heart beat all that time? Did you digest your food?"

"No, I suppose not," said the man rather bewildered, looking at his challenger as though he might be out of his mind.

"It was some power without yourself that enabled you to do it; it was the power of God," continued the preacher. The boaster looked embarrassed as the conversation subsided.

"The God in whose hand thy breath is, and whose are all thy ways, hath thou not glorified." Daniel 5:23.

### WAS JESUS A PREMILLENNIALIST?

Some while ago someone raised the question, "Was Jesus Christ a Premillennialist?" Certainly He was not. He was not a Premillennialist, nor an Anti-premillennialist, nor a Postmillennialist. He was not any kind of "ist." He simply spoke for God, and all that God gave him to say on any and every subject. Though some of His teaching was definitely what, in the minds of some today, would mark Him as "premillennial," He was not a Premillennialist. Thus, in like manner, He taught the distinctive doctrine of the Pharisees (Acts 23:8), but that did not make Him a Pharisee. The simple Christian also is ever willing to believe and teach the word of God—any part of it, all of it, as it stands. But that does not make him a "premillennialist," or any other sort of "ist" or "ite"—however men may seek to classify him. He is committed not to any foregone theory or system, but simply to the "whole counsel of God."



# EPISTLE TO THE GALATIANS

(Galatians 1:11-24)

R. H. B.

## THE ORIGIN OF PAUL'S GOSPEL

The crisis confronting the Galatian churches was a grave one. It involved the question of Gentile freedom, of Christian liberty, of the truth and purity of the gospel, and the salvation of souls. Paul recognized the seriousness of it all. The churches of Galatia had heard and received the God-sent message of free salvation. Like the Ephesians they had been saved by grace through faith, and that not of themselves: it was the gift of God; not of works, lest any man might glory (Eph. 2:8-9). Now came the Judaizers, and told the Galatian converts that if they would be saved at last they must be circumcised and keep the law of Moses—that the gospel-salvation was not enough, but must be supplemented on their part by circumcision and law-keeping. Now Paul had not taught them anything like that. His gospel (they said) was defective and insufficient and, after all, he was not like the twelve, a fully authorized apostle. Thus, in order to establish their law-doctrine they must undermine Paul's apostleship and the divine authority of his gospel.

It was necessary therefore, at the very outset, that Paul's apostleship and the divine authority of his message be set forth and defended. If Paul's gospel was but his own views of the gospel of Christ, his human "interpretation of Christianity" (as the tribes of the modernists still say) then the Galatians might well listen to the argument of the Judaizers. But it was backed by the authority of heaven, then to alter it—to add to it, to subtract from it, to tamper with it and in any wise to pervert it would be a crime against the Lord Jesus Christ, worthy of all anathemas.

## THROUGH REVELATION OF JESUS CHRIST

Whence then came Paul's gospel? Let him answer:

"For I make known to you brethren, as touching the gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ." (Gal. 1:11, 12).

It was "not after man," that is, not of human origin and authorship; not even, if a divine gospel, had it come to him at second hand, through man's teaching; he received it directly from the Lord Jesus Christ Himself: "it came to me through revelation of Jesus Christ." That is, it was revealed to him by Jesus Christ Himself. Some have taken the expression "the revelation of Jesus Christ" to mean that by the revelation of the Person and glory of the Lord Jesus Christ, as Paul witnessed it in the vision on Damascus road, the gospel was flashed upon Paul's mind. That is not altogether a mistake. In the short moment when Paul saw Him in His exaltation and glory, he learned much indeed. The sudden revelation that this Lord of glory was Jesus of Nazareth revolutionized all his thoughts. In one brief instant all his previous beliefs and prejudices were overthrown. The mere fact was utterly confounding. The incredible thing, the impossible

thing was true and demonstrated before his eyes. Was He—"the hanged one"—*He* the Lord of heaven? So all that they thought was so blasphemously claimed by Him (John 19:7) was simple truth! Then Saul's nation had gone most terribly astray. Then the leaders and teachers, the rulers of Israel whom he had revered from his infancy had led their people into error and crime inconceivably terrible—the murder of their Messiah, the Son of God, whom they nailed to the cross.

Another thing must have come to his mind at that moment—that He must have gone to that cross and assumed willingly the pain and shame and death which He endured, for it could not have been His just due. Why then did He submit Himself to it? Oh, was He that great Servant of whom the prophet wrote, upon whom was laid the iniquity of us all? (Isa. 53:6).

And now He lives! With what scorn and contempt had he and the rulers of Jerusalem rejected the report of the empty sepulchre, and of the resurrection of Jesus. But, behold, it was all true; He had returned from the realm of death, and is exalted in glory.

The sense of his own guilt must have fallen upon Saul's soul; the blind hatred in which he had persecuted the church of God and made havoc of it now rose up before his vision, crimson and terrible. How bitterly he had persecuted Christ's own! How he had lifted up himself against the Lord of heaven! Such crime deserved nothing less than the sentence of death and condemnation. With what agony of spirit Saul must have perceived all this when the vision flashed upon him. But more than all, an incomprehensible grace accompanied the vision: the marvellous condescension of the crucified and exalted Lord who deigned even to speak to him, and not in anger, not by judgment and sentence, but in gentle remonstrance; yea, called him and commissioned him to His service! Saul's brain must have reeled under the impact of the light which broke in upon his mind in these brief moments. In the Person of Jesus Christ Saul saw the whole revelation of the gospel. But he was not left to his own deductions and inferences. God not only revealed His Son to him, but also *in* him (2:16)—that is to say, He gave him by the Spirit the full knowledge, an inward apprehension of the truth concerning His Son, that he might preach him among the Gentiles (Comp. 1 Cor. 2:9-13). Thus had Paul received his gospel.

#### CIRCUMSTANTIAL PROOF

Now Paul offers further proof to show that his gospel was given him by direct revelation from Christ, and not through any intermediate agency of man.

1. In the first place, since he had been the bitter enemy and persecutor of the church, he could not have been under the teaching and influence of those early disciples. He could not have learned it from them (v. 14). For one who had been in the forefront of all the enemies and persecutors, chief of all the wolves that ravaged the Christian folds, Christian contact would have been impossible.

2. When it was the good pleasure of God . . . to reveal his Son in him, he did not confer nor consult with man, nor seek for help or instruction from flesh and blood, not even from them "that were apostles before me." After a short stay in Damascus (Acts 9:19f) he retired to the solitude of the Arabian desert, and returned again to Damascus (Gal. 1:15-17).

3. Not until three years later did he at last go up to Jerusalem. There he visited with Cephas (the apostle Peter) for two weeks, but saw none of the other apostles, but only James, the Lord's brother (vs. 18-20).

4. From thence he went to the regions of Syria, and his home-district Cilicia. During all this time he was still "unknown by face" to the churches in Christ in Judea: all they knew of him was through the circulated reports that he that once persecuted them was now preaching the faith of which once he had made havoc. "And they glorified God in me" (vs. 22-24).

These undeniable facts were such as to preclude all possibility of Paul's having received his gospel from man or through man. Not from any *man*, but directly and independently from Jesus Christ Himself, he obtained his gospel. Surely the Galatian brethren had known all this before. Paul states it again to them in order to vindicate his claim to apostleship, against the falsehoods and evil asperations of the Judaizers.

#### BULWARKS OF THE CHRISTIAN FAITH

Of the bulwarks of the Christian faith, the chiefest is the resurrection of Christ, and next to it in importance ranks the conversion of Paul. The adversary has therefore made this latter one of his great targets. In the eighteenth century two English deists, Lord Lyttleton and Gilbert West, set out to disprove the truth of Christianity—the one choosing the resurrection of Christ for the attack; the other (Lord Lyttleton) thought that by exposing what he considered to be the absurdity of the story of Paul's conversion, he could refute the Christian faith. As each was studying his case to prepare himself for his task, each became convinced of the validity and truth of the testimony; and the outcome was that Gilbert West wrote a strong treatise, setting forth the irrefutable evidence of the Resurrection of Jesus Christ; Lord Lyttleton did the same on the Conversion of Saul of Tarsus. To this day no unbeliever has ever been able to explain the empty sepulchre, nor has anyone been able to furnish a reasonable theory explaining the career of the apostle Paul. The testimony to both resurrection of Jesus, and the conversion of Saul, is buttressed by such irrefutable evidence of circumstance, as to compel a clean-cut choice between faith or willful unbelief.

#### SOME STUBBORN FACTS

Paul was a public figure, subject to the searching criticism of his many enemies, who would have gone to any trouble to prove him false. But here are some of the stubborn facts:

1. That in his youth and early manhood Paul was wholeheartedly and fiercely set against the faith in Christ, and its adherents.

2. That suddenly, on the occasion of the journey to Damascus he was radically changed over to Christian faith.

3. That he claimed the change to have been due to a supernatural vision of Jesus Christ.

It must be noted in this connection that this vision took place, not at night, but in the height and brightness of noonday; nor in solitude, but in the presence of the traveling companions on his journey; furthermore, that an actual, objective light of exceeding brightness shone round about him and those who journeyed with him—a light which blinded Paul and smote all his companions to the earth; that an actual, audible voice, heard by all (but understood by Paul alone) spoke to him from heaven; that his companions led him by the hand into Damascus, where after three days his sight was restored, and he began at once to preach Christ, to the amazement and chagrin of the Jews there.

4. That his preaching ever after was not according to the wisdom of men (not such as man could have thought of or designed), and full of the demonstration of the Spirit and of power—power still felt to this day.

5. That the evidence of his apostleship was manifested to the people among whom he preached (2 Cor. 12:12).

6. That never in his after-life did he waver in this faith and testimony.

7. That he lost all and suffered all for the sake of his faith and testimony, and finally died for it.

Only two adverse arguments, neither worthy of any note, have ever been made: (1) that Paul was an impostor. His whole career and life and death refutes that; (2) that his change to Christianity was due to a mental aberration of some sort (some even claiming, in the face of all evidence and testimony, that his conversion was due to an attack of epilepsy!). The sensibleness and calm reason of all his teaching in his epistles; the steadfastness of his convictions to the end; and the fruit which his work has borne in all the world through the centuries, more than answers such pitiable and wicked arguments.\*

\*Although this does not strictly belong to the exposition of "Galatians"; yet, since such weight rests on the fact of Paul's conversion and his divine call to apostleship, it is good to point out the basic facts on which this claim depends.

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## HANDLING ARIGHT THE WORD OF TRUTH

*Study it through.* Never begin a day without mastering a verse from its pages.

*Pray it in.* Never lay aside your Bible until the verse or passage you have studied has become a part of your being.

*Put it down.* The thought that God gives you put down in the margin of your Bible or in your notebook.

*Work it out.* Live the truth you get in the morning through each hour of the day.

*Pass it on.* Seek to tell somebody else what you have learned.

—J. Wilbur Chapman.

## LESSONS ON THE BOOK OF ACTS

J. Edward Boyd

### CONTINUING THE GROWTH OF THE CHURCH

*The Church Going On Its Way.* When the disciples were scattered abroad from Jerusalem, they "went about preaching the word." (Acts 8:4). We have considered the outstanding events of this time: Philip's evangelistic work in Samaria, the conversion of the Ethiopian Eunuch, and the winning of Saul of Tarsus. These were great victories of the gospel; but there were many others being won also during this time. We have no detailed account of them; but the grand result is incidentally revealed in a phrase which occurs in verse 31 of chapter 9: "the church throughout all Judea and Galilee and Samaria." Note that it is "church," nor "churches." No doubt there were many local congregations; but the writer is rather contemplating the church in its unity. In spite of former suspicions, jealousies, diversities, and antagonisms, men of Judea, Galilee, and Samaria had been brought together into one fellowship in the body of Christ.

Certain facts concerning this church are stated. It had peace. There had been fierce persecution, and there would be persecution again; but for awhile there was peace. The church was edified. J. B. Rotherham's more literal translation renders this word "building itself up." This edifice of God was then, and is yet, incomplete; the great work of the present age is to build it up, both by the addition of more "living stones" (see I Peter 2:5) and also by the spiritual development of the individual members. "Let all things be done unto edifying." (I Cor. 14:26). And this church was "going on its way in the fear of the Lord." (Rotherham's translation). Here is the same word which Jesus used when He said, "Go ye therefore and make disciples of all the nations. . . ." (Matt. 28:19). The church was "going on its way" in obedience to that command. It was doing so "in the fear of the Lord"—in humble submissiveness to His will. But this church was not alone. Jesus had promised another Comforter (John 14:16, 17, 26; 15:26); and He was true to His promise. This word does not adequately represent the Greek "Paraclete," which is defined as "one who pleads another's cause; an advocate; an intercessor; a helper, succorer, aider, assistant." (Thayer. See Romans 8:13, 14, 26-27). Thus, active in the work of the Lord and conscious of the abiding presence of the Holy Spirit, this church was multiplied.

*Peter Among The Churches.* After Peter and John had fulfilled their mission in Samaria (Acts 8:14-25), they returned to Jerusalem. There Saul visited with Peter for fifteen days after his conversion. (Galatians 1:18). So intense was the hostility against Saul that he was sent away to Tarsus. Later Peter left Jerusalem on a rather extended tour, as is indicated in the statement that he "went through all parts." He was not wandering aimlessly, we may be sure, but rather moving as the Holy Spirit directed. He came to Lydda, and then was called to Joppa. Little did he suspect that he was moving into a strategic position for the next great act of his life—one which was to profoundly affect the

future history of the church! In both these places, Lydda and Joppa, there were disciples; the gospel had preceded him. The evangelist Philip had passed that way, preaching "the gospel to all the cities" on his way from Azotus to Caesarea. (Acts 8:40). Perhaps others had preached there also; but there was yet much to be done. Two miracles were performed by Peter: the instantaneous healing of Aeneas, for eight years helpless with palsy; and the raising of Dorcas from the dead. These made a profound impression on the people, with the result that many turned to the Lord.

*The Woman With The Consecrated Needle.* Concerning Dorcas, one of the disciples at Joppa, the remarkable statement is made that she "was full of good works and almsdeeds which she did." Hers was the "pure religion and undefiled" of which James speaks. (James 1:27). She had a gift from God, and she used it for God. The gift of "helps" may not seem nearly so important as some others, such as "prophecy" and "teaching" (I Cor. 12:28); but who can tell what results will come from the faithful exercise of the "lesser" gifts, or from their neglect? Dorcas served the Lord in her simple, humble way; she was the woman with a consecrated needle. The church needs more like her—sincere, humble men and women who have first of all given their own selves to the Lord (II. Cor. 8:5), and then who consecrate whatever they have to His service., (I have known Christians with consecrated cars—some consecrated to the Lord, but some consecrated to their own pleasures.)

When Dorcas died the people of Joppa were heart-broken. In their grief they thought of Peter; for they had heard of his being at Lydda, some ten miles away. Two men were sent to request him to come at once. Did they hope that he would bring Dorcas back to them? Or was it only that they wished the comforting presence of this man of God in their bereavement? We have no knowledge of any such miracle since Pentecost and prior to this time. Yet other marvelous signs had been wrought through the apostles. To Aeneas at Lydda Peter had said, "Jesus Christ healeth thee." Jesus had raised the dead while on earth; could He not do so now, as easily as He restored Aeneas to health? So they may have reasoned. In any case, Peter promptly responded to their request. The brethren were "tenderly affectioned one to another" in those days. A touching scene awaited him at Joppa: widows weeping (and no profession-mourners were they!) and showing the garments which Dorcas had made for them. But what joy there was when, a little later, Peter presented her to them alive! The news spread throughout all Joppa; "and many believed on the Lord." Note the chain of events: the good works of Dorcas; her death and the deep grief resulting therefrom; the sending for Peter; the raising of Dorcas; the conversion of many to the Lord. What if that first link had been missing?

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"Wisdom is to know what is best worth knowing, and to do what is best worth doing."—Humphrey.

# KENTUCKY BIBLE COLLEGE

Winston Allen

"And these words which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—Deuteronomy 6:7, 8.

"And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."—2 Tim. 2:2.

The first school year of Kentucky Bible College is now history. The ice has been broken; a start has been made. For a number of years the brethren of this area have planned, prayed and worked for a Junior college. This desire is not for just another school, but rather for an institution where the young people can receive training at the college level in a Christian environment under trained teachers. They want a school where the whole counsel of God is taught without fear or favor. With the Lord's help it is our aim to meet these desires.

Since it is not possible or practical for each congregation to have its own school the best solution seems to be for a number of congregations to cooperate in maintaining an educational institution which will serve all. The K. B. C. is sponsored by the Portland Avenue Church of Christ and is under the direction of a Board of Directors made up of elders and leaders from Portland and other congregations in this area. An Advisory Board of forty or fifty members from various parts of the United States is being formed.

The new college can be accredited at the end of a three-year period provided it operates successfully and meets the requirements. These requirements set up by the "Accrediting Association of Bible Institutes and Bible Colleges" are not unreasonable; rather they serve as a guide and stimulus. For example, the school will have to have a minimum of 2,000 carefully chosen, properly catalogued books in the library.

Prospects are bright for the school year 50-51. Courses are to be offered in the following departments: Bible, Business Administration, English, History, Mathematics, Music and Science. Write to the Registrar, Philip Bornwasser, 2500 Portland Avenue, or the President, Winston Allen, 2800 Montgomery, Louisville 12, Kentucky, for a college catalogue.

We need the earnest prayers of God's people for this work.

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A confirmed backslider is the product of wrong attitude lengthened out. Persist in wrong attitude, and time will do the rest. Repentance does not become easier, but harder, with time, when the backsliding is persisted in. "Create in me a clean heart, O God." This prayer of the Psalmist is the prayer the backslider should pray, beginning this minute.—*Truth Advance*,

# “FAITH OF OUR FATHERS”

E. L. J.

We offer for this installment some scattered paragraphs from Campbell—useful, not only toward interest in Prophecy, but toward unity, tolerance, and general forbearance.

Following the Campbell paragraphs we reprint a portion of Justin Martyr's remarkable testimony on the belief of early “orthodox” Christians, together with Justin's rating in the minds of noted men, including M. C. Kurfrees.

Then there is a query answered by George A. Klingman (*Christian Leader*, 1915); the famous Harnak quotation from the *Britannica*, which we have not hitherto reproduced in this department; also some other quotations of special interest. We pray that God, in His providence, may open the hearts of all who read these precious things.—J.

## Some Timely Extracts From Campbell

### VALUE OF PROPHECY

Campbell: The effort of my opponent (Bishop Purcell) has been as much to disparage prophecy itself, as any mode of interpreting it. According to him, prophecy is no gift. On our principles, it is at least as useful and interesting as history. It is one of the kindest boons of heaven, that we are permitted sometimes to peep into the future, guided by the lamp of eternity. The whole Bible is for the most part, history and prophecy. It is almost all history, for prophecy is the history of the future. - - - I thank our Heavenly Father that he has thus from the beginning vouchsafed to his children something of the future. Indeed so abundant are his revelations, his promises, which are all prophecies, and his prophecies, which all threaten or promise, that there is scarce a single page of the whole Bible without a prophecy inscribed upon it. - - - But if prophecy be wholly unintelligible, why, I ask, should it constitute so large a portion of God's only book to man?

There are two kinds of maps in schools; one gives both the place and the name of it, the other (sometimes called a blank map,) gives the place without the name. The former represents history; the latter, prophecy. Prophecy is as correct a map of the future, as history is of the past; but it is not always quite so obvious. I have taught geography with these two sorts of maps. The pupil studied on that inscribed with the names of the places, and we examined him on the blank map. The study of fulfilled prophecy, with the history of the past, prepares us for the blank map, the outline of the future. On the blank map, we can learn the great outline of things—their relative positions, distances and magnitudes. We may sometimes err, in fixing the proper name on every place: but we cannot greatly err, in forming a useful acquaintance with the whole; especially, having a correct knowledge of what is past, or of certain portions of the past, which must ever be a key to the future. Thus we can ac-



quire a clear and satisfactory outline of the vast expanse of future time, although we may, sometimes, err in a date, or in the name of a particular place, person, or thing.—*Campbell-Purcell Debate*, pp. 247, 248, Edition of 1852.

#### HE COMMENDS A STRONG MILLENARIAN

It gives me pleasure to inform my readers that Brother Crihfield (Editor "Orthodox Preacher") is no Millerite, but one that believes in a thousand-year Millennium, at least, after the Lord comes; and that, of course, it was only as a Poet he spoke of "heavens wrapt in fire," and of the earth "melting at the breath of his ire," perhaps in the present year, or at no very remote day, etc.—A. Campbell, *Millennial Harbinger*, June 1843, p. 271.

#### HE THOUGHT IT "STRANGE," IF SATAN BOUND NOW!

It seems as though the first millennium after Christ, about its close, was seized with a delusion very much akin to the present Miller speculation. It was, indeed, more general than the present excitement, and embraced all orders of mind more proportionally than the present. Strange, indeed, that as the whole idea of a millennium comes from Rev. 20:1-10, any one could imagine that Satan has been bound for the last thousand years, and that we have had a reign of Christ of a thousand years.—A. Campbell, *Millennial Harbinger*, 1843, p. 231.

#### HE COMMENDS THE NEW TESTAMENT ATTITUDE

The following short article is from the first number of "*The Bible Student and Family Monitor*," published in New York by a society of Ministers and Laymen. To what denomination they belong I know not. They say some things, however, indicative of more than usual attainments in their conceptions of the present state of the Christian world in contrast with the primitive church. They seem to be amongst those who are looking for the coming of the Lord at no very distant day. Probably they may be a sort of reformed Millerites as the world of names now goes. There is, however, no prophecy in their number, but much good sense: a sample or two of which we may give.—A. C.

He then reprints the following paragraph, in the *Harbinger* of July, 1844, pp. 307-309:

#### THE PRIMITIVE CHURCH CONTRASTED WITH THE CHURCH AT THE PRESENT DAY

"Then Christians were living in constant expectation of their Saviour's return. Now the church are satisfied to delay his coming one thousand years. - - - This is most truly the Laodicean state of the church, and Christ stands at the door, while the church are saying in their hearts, 'My Lord delayeth his coming.' We therefore who are looking for the blessed hope of the glorious appearing of the great God and our blessed Saviour Jesus Christ, ought to be up and doing, that we may arouse others to be ready, with their lamps trimmed and burning, ready to meet the Bridegroom when he cometh, like the Christians of the primitive church."

## HE URGES "ALLOWANCE" FOR "OPINIONS" AND "DIFFERENT" "DEGREES OF KNOWLEDGE"

Luther and Calvin began a great reformation, and ever since we have been quarreling about what Luther and Calvin meant; and thus people get to hating one another on account of religious opinions. Whenever men will make the belief of Christian facts, and not an argument of abstruse opinions, or the inferential reasonings of some orthodox commentator, the bond of Christian union, divisions and all their evil concomitants, will cease; but so long as Christians demand unity of opinion, or a concurrence in the conclusions of some philosophic, or speculative mind, essential to Christian faith and Christian character, so long will the discords and the divisions abound.

Many skeptics (and Christians) mistake the dross of mere human doctrines and dogmas for the pure gold of Christianity. Men have, under the dominion of opinions, been made to love and hate one another for the argument or collisions of their opinions. But under the dominion of faith *they are taught to allow a difference in opinions*. There is but "one faith," but nowhere is it written that there is one opinion. All Christians are in reality of one faith; for all believe the gospel facts, and he that does not believe the gospel facts can not be a Christian. But the Apostle Paul positively commanded all Christians to maintain the "unity of the faith," and "receive one another" without regard to differences of opinion. There is only one faith, but many opinions, and many different degrees of knowledge; and Christianity makes allowance for these.—"*Evidences of Christianity*," pp. 295 and 373.

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### JUSTIN MARTYR, AND KURFEES' COMMENT

Justin Martyr was born about A. D. 89, (some say 100) and was beheaded about 165 A. D. We give first Brother M. C. Kurfees' estimate of Justin as a historical witness, and then Justin's telling testimony on the Thousand Years. Note that Brother Kurfees estimates Justin's testimony (on Instrumental music) as "of the greatest importance that can justly be attached to the testimony of an uninspired man:"

But if Justin's testimony is that good on Music, why not on other historical lines also?—J.

**JUSTIN MARTYR:** Wherever Christianity has long been established, the name of this justly celebrated Church Father of Palestine, who is said to have suffered martyrdom in the year 165, is well known. He was born at the beginning of the second century, and hence his period begins where the apostolic period closed. His testimony is therefore, of the greatest importance that can justly be attached to the testimony of an uninspired man. Eusebius says (Book IV, Chap. II) that he 'was the most noted of those that flourished' in the second century."—M. C. Kurfees, in *Instrumental Music in Worship*. pp. 192, 193.

## JUSTIN'S TESTIMONY

"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 Jerusalem, built, adorned and enlarged according to the prophets.

"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 should be a general, and in a word, an universal resurrection of every individual person, when all shall arise together with an everlasting state and a future judgment."—*Dialogue with Trypho*.

"Jerome never mentions Justin Martyr," says Mede. "being afraid of the antiquity and authority of the man."

Of Justin, the following testimony is borne by Semisch, a German writer: "Justin dwells with deep emotion on this hope. (The Lord's Return). It was in his esteem a sacred fire, at which he kindled afresh his Christian faith and practice. That this hope in its pure millenarian character and extent might possibly be vain never entered his thoughts. He believed that it was supported by scripture. He expressly appealed to the New Testament Apocalypse, and such passages in the Old Testament as Isaiah 65:17, in evidence of the personal reign of Christ in Jerusalem. From the Apocalypse, and Isaiah 65:22, in connection with Genesis 2:17, 5:5, and Psalm 90:4, he deduced the millennial period."

Semisch further 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."

Eusebius says that Justin's works stood in high credit among the early Christians. His "Dialogue With Trypho is accepted as authentic and genuine. He argued that the millennium would be beyond the resurrection, and in the restitution of all things, quoting Isa. 65, and other of the prophets as proof.

Adam Clark declares that Justin "abounds in sound solid sense, the product of an acute and well-cultivated mind."

(For more from Justin, let the reader turn back to pages 105, 106, in Faith of Our Fathers," article No. 25, in the 1947 pamphlet.—J.)

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### G. A. KLINGMAN'S ANSWER

(1 Cor. 6:2, 3; Rev. 2:26, 27)

Query No. 1,532.

"I wish you would give me some light on the following scriptures. I have my convictions, but would be glad to have yours: 1 Cor. 6: 2, 3: 'Do ye not know that the saints shall judge the world? and know ye not that we shall judge angels?' Rev. 2:26, 27: 'To him will I give power over the nations: and he shall rule them with a rod of iron.' I note that Russell and others use these and kindred scrip-

tures in their arguments on the Millennium. Give us what light you can."

It seems clear that the saints who shall attend Jesus when he comes to execute judgment upon all shall share in the judging (see Jude 14). Since angels are also to be judged (Jude 6), we shall share in judging them. See also Rev. 3:21.

The passage in Rev. 2:26, 27, finds a parallel in Ps. 2. Victorious saints shall participate in the overthrow of all kingdoms of this world.—George A. Klingman in *Christian Leader*, April 20, 1915.

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#### ENCYCLOPEDIA BRITANNICA AGAIN

In this justly famous work, *Encyclopedia Britannica*, under the article "Millennium," the writer, a no less distinguished scholar than Adolf Harnak, Professor of Christian History in the University of Giessen, Germany, says:

"This doctrine of Christ's second advent, and the kingdom, appears so early that it might be questioned whether it ought not to be regarded as an essential part of the Christian religion."

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## THE BRETHREN

J. H. McCaleb

I've been thinking about my brethren. Of course every man is my brother in the broad sense of the word. This time I am thinking about my brother in the Lord.

Life has taken me to a good many cities in this country. During these wanderings, either habit or conviction has caused me to seek out the brethren on the first day of the week. Their attitudes and prejudices have been as varied as their number. No two congregations have been exactly alike. At some places I have been received with open arms; at others I have been merely tolerated. As far as I can tell, I have always been about the same kind of person with the same kind of general convictions.

It has always seemed strange to me that some of the Lord's people will not have anything to do with some others. It is to be expected that there will be differences of heredity and environment. Likewise, there will be many differences of opinion. Uniformity will never exist until we all become like Christ. To that end we are all striving and growing. But together we have been born again through water and the Spirit. We have become united with the Lord, through baptism, both in the likeness of His death and in the likeness of His resurrection. We are God's children together with Christ and with each other. How then can we possibly despise one another?

If we love God, we must love the brethren; for God has said that it is impossible to love Him unless we love His children as well. Therein lies the heart of the whole matter.

Doesn't it seem a bit strange to expect to sit together at a love feast in heaven with those whom we have kicked around on earth?