

THE WORD AND WORK

(Volume XLIV, June, 1950)

ONLY JESUS

*I've tried in vain a thousand ways
My fears to quell, my hopes to raise,
But what I need, the Bible says:
Is ever, only, Jesus.*

*My soul is night, my heart is steel;
I cannot see, I cannot feel,
For light, for life I must appeal
In simple faith, to Jesus.*

*He died, He lives, He reigns, He pleads,
There's love in all His words and deeds:
There's all a guilty sinner needs
Forevermore in Jesus.*

*Though some should scoff and some should blame,
I'll come with all my guilt and shame,
I'll come to Him because His name
Above all names is Jesus.*

—Selected.

WORDS IN SEASON

R. H. B.

“WHAT DOEST THOU HERE, ELIJAH?”

Startling and unexpected, like the sudden blast of a bugle, the voice of the Lord rang through the solitude of Mt. Horeb, and echoed in the prophet's cave-retreat. Yea, really, how came he to be there? And what was he doing there? It is a long sad story, the story of the prophet's one and only failure in all his mighty ministry before the Lord—but a great and fearful failure. Often the hardest fall follows the hour of highest elation. So was the case of our prophet. It was just after the greatest triumph—after the contest on Mt. Carmel, where in answer to Elijah's prayer the fire of God had fallen and consumed his sacrifice, altar and all, in the sight of all the people, and the people cried out, “Jehovah, he is God; Jehovah, he is God”; and the prophets of Baal were slain, and the long desired rain was poured in torrents upon the drouth-stricken land. The Lord and His truth had triumphed against the false and vicious idolatry of Baal.

But in the wicked heart of queen Jezebel blazed the fires of deadly hatred and revenge for her Baal prophets. In her rage, forgetting

her customary craftiness, she sent a note to Elijah: "The gods do so to me if by tomorrow about this time I make not your life as one of theirs." And for once (who would have thought it possible?) Elijah, always faithful and bold as a lion, was seized with panic, and fled the murderous fury of that devil in human guise, Jezebel, the wife of King Ahab. Through the mountains, down into Judah, and crossing the southern kingdom to its farthest boundary to Beersheba he hastened in his mad flight. At Beersheba he dismissed his servant, and went a day's journey into the wilderness. At last, worn out and tired, he cast himself under a juniper tree and requested of the Lord that he might die. Strange, paradoxical picture! A man fleeing from death, asking to die!

ELIJAH'S FAILURE

It was a bad failure. If ever he should have stood his ground it was then. After the event on Mt. Carmel there were many hearts—yea, perhaps, the whole nation—ready to turn back to the God of their fathers. Elijah could have consolidated the gain, and, had he stayed with the people, he could have led the way to a new era of faith and power. But he fled, and the hearts of the people must have failed them when the leader, the prophet of Jehovah, proved unable to stand against Jezebel's opposition. Alas, for the failure and loss! Alas, for the disgrace that fell upon the name of the Lord through His servant's cowardice and unbelief! Strange how men will stumble in the very point in which they are strongest: as when Moses failed in meekness; Peter in fearless loyalty and boldness; Elijah in faithfulness and courage! The prophet's despondency was beyond measure. He felt keenly his shame and his failure. All the future was now dark and hopeless. He had become a worthless man. Never again could he be used in God's service. He knew not where to go, what to do next. He was like a boat at sea without chart or compass. He knew God was displeased with him, for he had done his God a great disservice and irreparable injury to His cause. He had been unfaithful. There was no more promise of guidance for him. O my friends, were you ever in such place? It is a critical hour for a man when he casts himself hopeless under the juniper tree and asks that he might die. Is it then that you need God most; and the temptation is greatest to forsake Him forever.

UNDER THE JUNIPER TREE

So the prophet in his despair—utterly worn out in soul and body, had flung himself under the shrub, and said "It is enough, O Lord; take away my life, for I am no better than my fathers were." And in his utter exhaustion he fell asleep.

But Elijah had miscalculated his God. Well, though he thought he knew Him, he could hardly have counted on that tender mercy, and that lovingkindness which is better than life, that follows us even in our wanderings. As one of our poets said,

"I know not where His islands lift
Their fronded palms in air—
I only know I cannot drift
Beyond His love and care,"

"And behold an angel touched him, and said unto him, Arise and eat. And he looked and, behold, there was at his head a cake baked on the coals, and a cruse of water. And he did eat and drink and laid him down again. And the angel of Jehovah came again, and touched him, and said, Arise and eat, because the journey is too great for thee. And he arose and did eat and drink, and went in the strength of that food forty days and forty nights unto Horeb the mount of God." More even than the food of heaven which was brought to him by angel-hands, he was quickened by a word his ear had caught. That was the word "journey." So after all I am not wandering aimlessly—I am on a *journey*? There is then a road before me, and a destination, and God is still guiding and directing my way, and He still has a plan and purpose for me?

ELIJAH AT HOREB

Yes, so it was. Elijah came to Horeb, the mount Sinai of sacred memories of old. But all was still and cold there. No voice and no vision was there to greet him. He found shelter in a cave, and had been there, we know not how long, when the voice of the Lord came with the startling heart-searching question, "What doest thou here, Elijah?" How came you here? Who told you to come to this place? It may be the prophet, happy in the consciousness of the Lord's goodness and care, may have become a bit complacent. Perhaps his failure was not so great after all. He may even have come to think that he had done a smart thing when he ran away from Samaria. But if so the terribly serious question of God now awakened him from the dream.

WHAT DOEST THOU HERE?

Sometimes in his sober moments the sinner hears that same startling, heart-searching question. What doest thou here? See where you are—how came you here? The wrongs and sins of life and disobedience to God lands us in many a strange place and situation? Thus for example, Lot, vexing his righteous soul day by day in Sodom. How did you ever get to that place, Lot? Not by God's leading, certainly. Or Jacob—exiled from his home, alone in the waste howling wilderness, sleeping with a stone under his head—a queer place for the heir of God's promise. Or Samson, blinded and chained, grinding at the mill in the Philistine prison—hero of God, how came you to this place? The Lord would not have chosen it for you. Or see King Saul lying prostrate on the ground at the witch's abode at En-Dor, or Jonah in the belly of the sea-monster. Surely sin does bring people into strange situations—into places and circumstances God never meant for them. Many a man who started out with great promise has come to the place where he could sympathize with the sigh of "the wayward poet":

"Methinks my life is some twice-written scroll

Scrawled over on a boyish holiday

With idle songs for pipe and virelay

Which do but mar the secret of the whole.

"Surely there was a time when I might have trod

The sunlit heights; and from earth's dissonance
Struck one clear chord, to reach the ear of God,
Is that time dead? I.o. with a little rod
I did but touch the honey of romance—
And must I lose a soul's inheritance?"

"What doest thou here Elijah?" When that question comes to a soul, it marks a crisis. He will either turn to the light and return to the way of God, or turn away into deeper darkness and despair. The Prodigal heard it at the swines' troughs and came to himself and returned to the father's home. It is a call to repentance and an invitation to come back. "Return ye backsliding children saith Jehovah: I will not look in anger upon you for I am merciful," (Jer. 3:12.)

HOW CAME HE THERE

The picture is not complete without one more example. On the gibbet on Golgotha hangs a man—the truest, purest, noblest man that ever lived on earth—God's own and only begotten Son. And we would fain ask Him—how did you get there? Of all strange places—what does He there? What ever brought Him, the Lord of heaven to the shame and despair of the cross? And the answer would come—"It was for you—that you may be saved. It was for thy peace that I had great bitterness." A missionary tells of a native chief who, when he heard the story of the cross became more and more agitated; finally jumped up and cried, "Jesus get down off that cross—that's not your place; that's my place." Quite so. By justice that is my place and yours; but He took it on our behalf that we might not have to bear its curse and condemnation.

For

"Love has a hem to its garment
That trails in the very dust.
It can reach the stains in the streets and lanes
And because it can, it must
"It cannot rest on the mountain;
It must come down to the vale,
For it cannot find its fullness of mind
Till it falls on the lives that fail."

And that is how the Lord Jesus came to the cross, and died and rose again. He loved us and gave Himself for us. He was delivered up for our trespasses and raised for our justification.

"A celebrated preacher who was remarkable in the first period of his ministry for a boisterous mode of preaching suddenly changed to a dispassionate mode of delivery. When asked what had made him change his method, he replied: "When I was young I thought it was the thunder that killed people, but when I grew older and wiser, I discovered that it was the lightning. So I determined to thunder less and lightening more."

NEWS AND NOTES

West End Church

Ft. Lauderdale, Fla.



Those who have been reading reports about the Ft. Lauderdale work and their efforts to erect a building will be pleased to see the above picture, taken at a recent worship service. Some of you have sent contributions to help make this work possible. Brother Brady Green and other brethren have sacrificed and labored with their own hands to have this building. God has added His blessings in many ways, through gifts, through donated la-

bor, through discounts granted, through stirring up the brethren to press on in spite of discouragements. "Prayer and a mind to work" had most to do with the success of this venture. No doubt, many good brethren who could have helped failed to do so. But the brethren at the West Side Church of Christ at Ft. Lauderdale are happy in the Lord and very grateful for every lift along the way.

Redlands, California: "On Sunday, Feb. 26, I visited for the first time, the Hollywood Boulevard Congregation. I was there again for Bible Study and morning worship, Sunday April 30. Brother Gordon preached a very practical and impressive sermon on "Love not in Word neither in Tongue but in Deed and in Truth." The spirit of worship permeates the meetings. It is a joy to meet with a congregation where any one, simply a Christian, nothing more nor nothing less, can meet for worship or Bible Study or be a member of the congregation

and not be excommunicated or even discriminated against because of some private belief."—Felix G. Owen.

Jennings, La.: "Brother R. H. Boll conducted a revival meeting at the North Parkerson church in Crowley during the last eleven days in April. His messages were soul-stirring and very inspiring. The attendance was exceptionally good and a fine interest was manifested throughout the meeting. Among the out-of-town preaching brethren visiting were: Brethren W. J. Johnson, Alexandria, Sidney Mayeux,

Oakdale, and Ben J. Elston, DeRidder.

"The church was edified and brought to a closer walk with the Lord. We praise the Lord for having Brother Boll with us. May the blessings of God be with him in his 'work of faith, and labor of love.'"—Ivy J. Istre.

Brother E. L. Jorgenson preached morning and night at Burlington, Iowa, on April 16 and reports good meetings there. It was at Burlington that he began his Christian work as a boy singer many years ago. Only a few of the originals of that day remain. Burlington has had many trials and testings, but there is a true, faithful group that carries on.

Brother Jorgenson delivered the Baccalaureate address for the McAfee High School, near the Harrodsburg Ebenezer church, on Sunday night, May 21. He is now in song meetings and evangelistic services with the Linton, Indiana, church. A great song rally was scheduled for the afternoon of May 28, bringing to a happy climax several nights of singing. Brother Jorgenson was to preach for a week following the rally, closing June 4.

Johnson City, Tenn.: "I was privileged to preach May 9-17 at the West Side church of Christ, Ft. Lauderdale, Florida. Brother Johnny Adams, of Jacksonville, Florida, came May 18, to keep the series going through May 26. The new building, not completely finished but very usable, stands a monument to what strong faith in God coupled with sacrificial work will do. The little bit that still comes in to the Cooperative Home Mission Fund has done much, by the will of God, to keep Brother Green on the field; and he has done much in leadership and work toward getting the building up."

"The first four services at which I spoke, the audience averaged about 21; the last five the attendance ranged from 35 to 40. We were glad to see this increase in interest and attendance, and are now anxiously awaiting a report on the final services of the series.

"Lord willing, I'll be preaching at Fair Park church of Christ, Dallas, Texas, June 4-14. May the Lord enable us to accomplish His will and purpose in this meeting.

"While I was in Florida, Sunday services in Johnson City were taken care of by Eugene Mullins, Eugene McGhee, and A. J. Istre. These were well received by the brethren, and we praise God they could come."—Robert B. Boyd.

Tent Meeting, 29th and Dun-an
Louisville, Ky.: "The Rowan Street congregation is to begin a tent meeting on June 18 at the above indicated location in Louisville. Brother J. E. Blansett of Dallas, Texas, is coming for a return engagement for Rowan Street June 19 and continuing through July 2. All who attended the meeting last year can testify that simple New Testament teaching was presented and that the Lord added His blessing in giving some twelve responses to the effort put forth. We solicit your prayers and presence in this effort for the Lord."—R. A. Zahn.

Meeting at Glenmary, Ky.

A gospel meeting is to be held in a tent at Glenmary, Ky., beginning June 5 and continuing for about two weeks. The tent will be pitched at Glenmary on highway 389. J. R. Clark is to preach and Paul Clark will lead singing. Brother Quintis Raisor and a group who have been meeting in a large army tent all winter have asked for the meeting and are sponsoring it. How many of our readers love the Lord enough to worship Him in a tent, if need be, through winter months?

Camp Taylor, Ky.: "The Kentucky Avenue Church at Camp Taylor enjoyed an especially good day the first Sunday in May. On that day 224 were in Bible school and an unusually fine crowd at the worship. A class of young married people had 85 on that day. Joe Blansett is the teacher of that fine class. One came for membership last Lord's Day."—J. R. Clark.

The protracted meeting at Parkland church, Louisville, wherein *Orval* Overman broke the bread of life, resulted in two baptisms, and three for restoration and membership. The house was filled night after night. Brother Overman lent faith with the people by bringing them earnest gospel messages, feeding their souls on the bread of life. Parkland is a growing congregation. They have made many

improvements in their building and report a gradual increase in attendance. J. L. Addams is doing an excellent work with them as minister.

Youth Revival at Sellersburg

Hall C. Crowder is to be the evangelist in the annual youth revival at Sellersburg, Indiana, which begins June 5. Brethren there began a Vacation Bible School on May 31 to be run in connection with the meeting. This good congregation is now meeting in the High School while their building program goes forward. They are erecting a new building on the site of the old, which has been torn down. Brother Marsh reported over 400 in attendance at the worship service one Sunday recently. Around 500 attended the last service in the old building.

New Albany Revival

Brother E. E. Kranz, minister of the Cherry and Griffin congregation in New Albany asks us to announce special revival services beginning June 11. G. F. Gibbs of Tennessee is to bring the messages. The Cherry St. church was host to a great song rally on Sunday afternoon of May 21. The house was packed to capacity. All available space in the new benches was used, and besides as many chairs as they could provide. Twenty-two churches were represented; also 21 preachers were present.

CLUBBERS

Roy King, Kentucky	9
George Troutman, Kentucky . .	10
Mrs. Carlos Marsh, Kentucky . .	9
Clyde K. Woods, Maine	4
H. L. Olmstead, Tennessee	16
Rebecca Daspit, Louisiana	5
Mrs. George Leffler, Kentucky . .	5
G. C. Thomas, Colorado	4
A Brother, Tennessee	50

The above have sent in clubs since the last list was published. We wish also to thank those who have been renewing or who have sent in less than four names. Please keep the names coming. Renew promptly, please.

Dallas, Texas: "Last night in a business meeting the Mt. Auburn brethren agreed to give me 'leave' to work with the Fair Park congregation during the summer months. I believe there is a wonderful op-

portunity for a great work at Fair Park. I am to begin work with them this coming Sunday, May 28. Dr. Eugene Wood will carry on at Mt. Auburn, and ably. I will be working with Robert Boyd in his meeting at Fair Park to begin June 4."—Frank Mullins.

Brother Willis Allen is assisting the Highway congregation at Pekin, Indiana, in a song revival. Much time is given over to singing, but each night there is a short sermon and the invitation extended.

YOUTH CAMP

Hall C. Crowder, minister of the Highland church, Louisville, is announcing a youth camp to be held at Camp Kavanaugh, located at Crestwood, Ky., between Anchorage and Lagrange. The camp will begin July 23 and continue for six days. Registration will be limited to 100 boys and girls ranging from the seventh grade to twelfth grade. The faculty will be made up of various ministers, church workers, and their wives. The daily schedule includes Bible classes, singing, recreation, etc. If you do not receive a bulletin on this camp at your congregation, write to Hall C. Crowder for details. His address is 609 Kewanna Drive, Jeffersonville, Ind.

Abilene, Texas. "Our meeting closed Sunday, May 14. Brother Blansett brought some mighty fine messages and was well received by the brethren here. Visible results were one baptism, one membership, and two rededications. I made the trip to Dallas each Sunday to fill Brother Blansett's place at East Grand. One young married woman was baptized the last Sunday night."—Carl Kitzmiller.

Gallatin, Tenn.: "Since our last month's report three more have been baptized at regular services and six have placed membership. We are planning a Vacation Bible School to begin May 29. We are expecting Brother Hall Crowder to assist in this school.

"I expect to be at Antioch church at Frankfort, Ky., where Asa Baber ministers in a meeting the last days of July and the first part of August. Hope to assist the Ebenezer church in a Vacation Bible School the latter part of June by teaching the adult class."—H. L. Olmstead.

Vacation School Material

We have a limited supply of mimeographed booklets which we have prepared for Vacation Bible Schools. One booklet is on Exodus, the book of redemption. The other is on Joshua, the book of conquest. The Exodus study takes a survey of the book and features the Tabernacle. Each of the books is made upon the workbook plan and adapted to Juniors and Intermediates, 10¢ each. We also can order supplies from various publishers.

Wichita Falls, Texas, Meeting

R. H. Boll is to be in a meeting at Wichita Falls, Texas, at the North Fourth and Broadway church from June 11 to 25. There will be services at 11 A. M. and 8 P. M. Brother Boll was recently in a good meeting at the Ormsby church in Louisville. He brought good spiritual messages in his characteristic way. Two came for membership.

Letters for Outdoor Boards

We have on hands white on black steel letters for outside bulletin boards. Two-inch letters per set, \$7.25; Three-inch letters per set, \$7.50.

Word From Brother Chambers

Brother Chambers wishes it stated in Word and Work that he has received so many pieces of mail and telegrams bringing greetings and assurances of prayer on behalf of his recovery (the number approaching 300) that he cannot hope to answer personally, and takes this means of conveying to each and all his heartfelt thanks. He feels that the Lord has thus far blessed and will see him through another necessary operation (not so formidable) that he may render further service and bear better fruit. On this behalf he requests further prayers.

SONG RALLY

The Kentucky Bible College is sponsoring another Song Rally on Sunday afternoon of June 18. This time it will be at Ormsby Avenue. Time, 3 p. m.

Back Numbers — Bound Volumes

We have on hands several freshly bound back numbers of the Word and Work. We can supply 1938, 1939, 1940, 1941, 1942, 1944, 1946. We have three or four of some of the volumes. First come, first served. Price, \$1.50 each.

NEW WORK AT LIMA, OHIO

Brother John May announces the beginning of a new work in Lima, Ohio. He says in part: "The Lord opened up for us a place which we believe to be ideal for our present needs. It is a small one-room building that has been previously used for a church. We spent all last week getting it ready for the opening service yesterday. We painted the walls and woodwork, put up venetian blinds, put linoleum on the floor, had a pulpit made, got thirty steel folding Chairs, ordered tracts, communion set and song books, had some circulars printed and distributed them, had a sign made for the front of the building. Now things are looking good. We give God all the praise!" As a nucleus to start the work they have five adults. A few visitors are attending the first meetings. May the Lord's blessings be upon Brother May in this work of faith and labor of love. More of his kind are needed.

GOD LOVES YOU BEST

When a small girl was asked which child was her mother's favorite, she promptly replied: "She loves Jimmy best because he's the oldest; and she loves Johnny best because he's the youngest; and she loves me best because I am the only girl!"

It would be difficult to find anything which could more lucidly explain God's all-enveloping love for his children. No matter to what heights you have risen or to what depths you have fallen, God loves you best.

WHY DOESN'T GOD LEAVE ME ALONE?

Dennis Allen

You say you have never asked such a question? Are you sure you haven't thought it? Are you sure that you haven't wished that God would just ignore you (of course except when you are in trouble) and let you go ahead and live your own life? All who love darkness rather than the light of God's word and truth are in this class.

Have you ever seriously thought what it would mean if God *did* leave you alone? Could you get along without God for a day? an hour? a minute? What keeps the heavenly bodies in their appointed circuits? Who keeps the earth in position and regulates its movements? Is it not He who upholds "all things by the word of his power"? (Heb. 1:3.) Who sustains life within you—keeps you breathing and your heart beating while you sleep? Is it not the One in whom "we live, and move, and have our being"? (Acts 17:28.)

But forgetting for the moment these general things which we take for granted, what would it mean if God abandoned *you* personally?

You would be without any light whatsoever for direction in this life. The only light you could receive would be from Satan, which light is in itself darkness. (Matt. 6:23.)

You would be given up to the lusts and desires of your own flesh. (See Rom. 1:24-27.) The end of that course is slavery, shame and death.

You would be a helpless prey to all of the deceits and temptations of the evil one, and no man is a match for him in his own strength.

You could never more call upon God for guidance or help in your time of need.

You would be past any hope for redemption, for salvation is of Jehovah." (Jonah 2:9.)

You would share the fate of Judas of whom the Lord Jesus said: "Good were it for that man if he had not been born." (Matt. 26:24.)

My friend, what you really mean is: "Why doesn't God allow me to enjoy all of His blessings and care and yet let me go ahead and live like I want to? Of course I don't want to be lost, but why do I always have to think about God watching me and feeling responsible to Him for all that I do?"

Why? Because God will not abandon you to such a life, for He knows where it will lead you. He knows what lies at the end of that road. (Matt. 7:13; James 1:15.) "The Lord is not . . . wishing that any should perish, but that all should come to repentance." (2 Pet. 3:9.) He loves you and love cannot be indifferent to the peril of the one it loves. He has paid too great a price for your redemption to let you go without seeking to bring you back.

He will go to any end to bring you to a realization of your lost condition that you may flee for refuge to Christ and be saved. And if you are His child and like Jonah are fleeing from Him you can

expect to be chastened. He will follow you with His love and chastening rod until you return to the Shepherd and Bishop of your soul or finally reject Him and cross the line from which there can be no repentance.

Why should we flee from Him who loves us and can alone give to us the life that is life indeed?

"O Love that will not let me go,
I rest my weary soul on Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be."

"TAKE HEED TO YOURSELVES"

Robert B. Boyd

There is an awful day coming, "suddenly as a snare," upon those who ignore the Lord's warning that says, "But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life" (Luke 21:34).

One of these days—we know not when—the Lord Jesus is coming to call the faithful to meet Him in the air (1 Thess. 4:16, 17). Those who are caught up to meet Him in the air will escape an awful day of trial (Luke 21:36; Rev. 3:10) that is to "come upon all them that dwell on the face of all the earth."

But sad to say, some Christians are making themselves too much at home in the world. They love the world, and the things that are in the world more than they love the Lord Jesus Christ, who died for them. They have allowed their hearts to become overcharged with the cares of this life. They have forgotten that it is better to suffer hardship in this life, and spend eternity with Christ, than it is to have more of what this world has to offer, and be left behind when Jesus comes!! How sad, oh, how sad that some Christians are no longer watching "at every season, making supplication that ye may prevail to escape all these things" (Luke 21:36). Oh, Christian friend, why not "Watch"?! Yes, "watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cockcrow, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, WATCH." (Mark 13:35-37.)

Those who are watching will seek first the kingdom of God, and will not forsake their own assembling together as the custom of some is! Those who are too busy to attend church services are too busy for their own good!! And what about parents who have brought children into the world, and yet are too busy to see that they get their proper spiritual food? *God pity such!* "And this, knowing the season, that already it is time for you to awake out of sleep: for now is salvation nearer to us than when we first believed" (Rom. 13:11).

THE GOSPEL OF LIFE AND THE GOSPEL OF DEATH

(Epistle to the Galatians. No. 2. Gal. 1:1-10)

R. H. B.

In beginning his letter to the Galatians Paul first of all announces and declares his apostleship—that he is an apostle, not in a secondary or accomodated sense (as the title was sometimes applied to messengers of the churches, for instance); not an apostle appointed by a man, or as one sent forth from men, or through any human mediation. He had received his apostleship directly through Christ Himself, and God the Father, who raised Him from the dead. Paul declares himself to be Christ's fully empowered ambassador, and authorized representative, and spokesman for Jesus Christ, commissioned by the Lord in person, according to the will of God the Father; and (as stated to the Corinthians, among whom Judaizers had also been working, though not as successfully as in Galatia) "not a whit behind the very chiefest of the apostles" (2 Cor. 11:5).

This is exceedingly important. If this claim is true, then Paul's word is indeed the word of Christ (1 Cor. 14:37). To receive such a one is to receive Jesus Christ; to reject him is to reject Christ (Luke 10:16; John 13:20). The Galatians had ample evidence for knowing whether Paul's claims were true. As in other places, he had shown the credentials of his high office in Galatia also (Gal. 3:5; 2 Cor. 12:12; Rom. 15:18, 19). If to others he were not an apostle, surely to the Galatians he was, for they themselves were the seal of his apostleship in the Lord. Not the supernatural gifts only, but the truth and power of his message bore witness to his Divine ambassadorship (2 Cor. 4:2)—his manner of life among them also, his labor and travail, his sufferings; in every way the source and character of his ministry had been demonstrated to them. As elsewhere (in Corinth, 2 Cor. 6:4-10; in Thessalonica, 1 Thess. 2:1-12) so he had lived and labored in Galatia also; and the "exceeding greatness of the power" which worked through the frail earthen vessel of the apostle bore its witness to the apostleship he had received from Christ. In view of all the evidence they had of the Divine source of Paul's message, it was no wonder that he "marvelled" because the Galatians were so quickly removing from Him who had called them in the grace of Christ unto a different, a base, worthless, counterfeit gospel! (Gal. 1:6.)



In his greeting to the churches of Galatia Paul associates with himself all the brethren that were with him. From the outset the Galatians could understand that all Paul's companions shared with him in his love and concern for them. The greeting is Paul's usual one: "Grace to you and peace from God the Father and our Lord Jesus Christ." But this was not just a customary salutation: it was a real benediction, meaningful in its every word. Grace first—else no peace. For by grace we are saved and justified freely. (Eph. 2:8; Rom. 3:24); and till sin is cancelled there can not be peace. Now this grace and peace comes from the only source from which grace

and peace can come to sinful man—namely, “from God the Father and our Lord Jesus Christ.”

To the name of Jesus Christ he adds a note of highest importance: it is that He “gave himself for our sins”; and *that* in order that he “might deliver us out of this present evil world”; and all of this was “according to the will of our God and Father.” As once Moses led the people out of Egypt through the Red Sea, so Christ has led His people in an exodus through the waters of death “out of this present evil world.”

It is to be noticed that the word translated “world” is “*aion*” which strictly and literally means “age.” It is stated here that this present age is an *evil* age. In his standard lexicon of the Greek New Testament, Thayer refers to this passage, and defines the phrase, “this present evil age” thus: “*Ho enestos aion*, Gal. 1:4 . . . the time before the return, or truly Messianic advent of Christ (*parousia*), the period of instability, weakness, impiety, wickedness, calamity, misery”; as contrasted with “*aion mellon*, the future age, i. e., the age after the return of Christ in majesty, the period of consummate establishment of the divine kingdom, and all its blessings, Matt. 12:32; Eph. 1:21.” “Hence,” he goes on to say, “the things of ‘this age’ are mentioned in the N. T. with censure.” Now we came into this age by birth; we can get out of it only *by death*, our own, or (if we have been brought into union with Christ, Rom. 6:3, 4) by Christ’s death for us. Christ “gave himself for our sins that he might deliver us out of this present evil age.” This is not only a future, but a real present deliverance. The Christian, though yet in the world, is no longer reckoned as belonging to the children of this age. He has been translated into the kingdom of God’s beloved Son (Col. 1:12). As we are “not of this world” (*kosmos*) so neither are we of “this present evil age.” The “sons of this age” stand in contrast to “the sons of light” (Luke 16:8).

Back of Christ’s sacrifice of Himself, is the will of our God and Father, to whom be the glory for ever and ever. Amen.” For it is He that so loved the world that He gave His only begotten Son, and sent His Son into the world, and made Him to be sin on our behalf, that we might become the righteousness of God in Him (2 Cor. 5:21).

* * *

Very abruptly, and without the usual words of commendation and encouragement, the apostle now begins the body of his epistle. He marvels that so quickly they are removing from God (for it was He, not the apostle, who had called them in the grace of Christ; comp. 1:16; 5:8; and 2 Tim. 1:9) unto a different (*heteros*) gospel; which is not another (*allos*) but a perversion of the true.

Solemn words follow: If Paul himself should come back (for the apostles themselves had no right to alter the message committed to them—Rome, take notice!)—yea, if an angel from heaven (Satan himself may sometimes come disguised as an angel of light, 2 Cor. 11:14) “should preach unto you any gospel, other than that which we preached unto you, let him be anathema”—that is, “accursed.” He is not speaking here of such differences of view and understanding

as commonly, yea, always, arise among free children of God in their study of God's word, but of teachings that alter the essential character of the gospel itself. The false teaching to which the Galatians were lending their ears was of this nature, as we shall presently see. Again, he repeats—"If any man preacheth unto you any gospel other than that which ye received, let him be anathema." Now (he goes on to add) will anyone still accuse me of trying to curry favor with men? If I were seeking to please men I would certainly never have chosen to be a servant of Christ.

We are shocked at the severity of Paul's language. More vehemently than he rebuked the carnal sins of the Corinthians does he condemn the doctrinal failure of these Galatians. A man guilty of fleshly sin may be brought back to repentance and forgiveness; but if the saving gospel itself is forfeited, what is there left for him? It must have been an exceedingly grave matter, the danger of which may not be clear to modern eyes, that provoked such stern words from Paul. He knew what was at stake, and no language would have been too strong to warn them against so deadly an error as that into which these Galatians were about to fall. What was this fatal error? We may be sure that whatever it was, it concerns us also. Would God have preserved this epistle for us, if it had been only of a local and temporary interest to a people of long ago? The danger of the Galatians besets Christians of today; and the warning and correction written for them is of equal weight and importance to us in our day.



A perverted, corrupted gospel had been preached to the Galatians by the Judaizing emissaries. The gospel can be despoiled of its saving power in two ways: (1) by mutilation; (2) by adulteration. In the one case one or more of its fundamental truths is denied and repudiated—as today in the schools of "modernism," and among various cults (such as Christian Science," the "Untiy" cult, the "New Thought" and "Truth Centers," and other Theosophic sects and cults, which do away with the atoning death) deny the value of the Blood, and the actual reality of Christ's bodily resurrection, substituting their respective philosophies and "interpretations" in place of the basic facts of the gospel (1 Cor. 15:1-4). Another, and more subtle method of destroying the gospel is by human doctrines and traditions as flagrantly practiced by Rome, for instance, and not a few Protestant denominations.

The false teachers in Galatia would not have denied the Deity of Christ, or His atoning death, or His resurrection. No, no, they professed and all the more loudly proclaimed all this. But (and this was the fatal *but*) they taught that in addition to that a man must also be circumcised and keep the law of Moses. With other words, the work of Christ was not sufficient in itself—it must be supplemented on our part by the observance of the Law. A righteousness of our own (Phil. 3:9) must be acquired by our law-keeping, in order to make the righteousness which is by faith in Jesus Christ (Rom. 3: 21-24) complete and effective. This, in essence, was the Galatian error,

And could they make plausible arguments to support this contention? Oh, yes, both then and now, arguments that seem so strong and clear and plausible, so as to deceive, if it were possible, the very elect. And many fall into the trap. Of course anyone can see that if this were true there could be no assurance of salvation and no real hope. No man could ever know that he is in a saved state, and that the law would not condemn him. And not only that—but Christ and the Law cannot both reign in one heart together. To accept the Law as the ground of salvation is to abandon Christ (Gal. 5:4). For:

“Not the labor of my hands
Can fulfil the law’s demands.
Could my zeal no respite know,
Could my tears for ever flow,
All for sin could not atone,
Thou must save and Thou alone.”

It is not meant that those who have believed in Christ unto salvation may henceforth live lawless lives. As Paul said elsewhere, “What then? Shall we sin because we are not under law but under grace? God forbid” (Rom. 6:14, 15). The grace of God itself teaches us that “denying ungodliness and worldly lusts we should live soberly and righteously and godly in this present world, looking for the blessed hope, and the appearing of our great God and Savior Jesus Christ . . .” (Titus 2:12-14). The gospel provides for a new life in the Spirit, as in the same epistle to the Galatians Paul shows (Gal. 5:16-24). The law of the Spirit of life in Christ Jesus, supersedes, and makes us free from the law of sin and death. But what it means to bring Christians back under the curse and blight and bondage of the Law, will be seen abundantly in our future studies in the epistle.

SEED THOUGHTS

J. R. C.

(Gleaned from notes taken in Brother Boll’s Bible classes.)

“WHOM NOT HAVING SEEN YE LOVE”

Is it possible for one to love a person whom he has never seen? Peter says it is in 1 Peter 1:8, “Whom not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory.” A woman who often wrote to an esteemed preacher asking Bible questions told him of her son who was in service. This young soldier told his mother about a buddy, who was very near to him. The son became ill. He wrote to his mother not to worry, telling her that his friend cared for him as tenderly and gently as she herself would if she could be with him. The son died and, though she had never seen his buddy, her mother-love fastened upon him. One day she wrote the preacher that this young sergeant was coming to see her. She was beside herself with joy. “I am so happy,” she said, “Sargeant — is coming to see me.

Pray for me that I may be able to win him to Christ." Though the mother had never seen this friend of her son, yet she loved him and wanted to lead him to Christ. Much more then can we not love Christ our Savior whom we have not seen?

GIVING — LAW OR GRACE?

On Monday Brother Boll was talking to another preacher about the service of the preceding day. The preacher said, "I really gave it to them yesterday, Brother Boll. I told them if they didn't start giving more they were going to Hell." "Did you tell them how much more they would have to give?", Brother Boll asked. "No." "Well, you were hardly fair to them, because if it is that way you should have told them just how much more they would have to give to not go to Hell." "Well, you know, Brother Boll, if they don't do any more than they're doing now they will go to Hell." "It may be that some of them will, but the matter will not be decided on the basis of how much they give." It is far better to leave the matter of giving on the basis that the Lord did. See 2 Cor. 8, 9.

TWO TIMID SOULS RISE UP

"And after these things Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away the body of Jesus; and Pilate gave him leave." (John 18:38.)

Sometimes when things come to their worst the timid soul will rise up. So did Joseph and Nicodemus when men crucified their Lord. Joseph, a counsellor of honorable estate, who himself was looking for the kingdom of God, went in boldly to Pilate and asked for the body of Jesus. Nicodemus, a kindred spirit, joined him in burying the body in Joseph's new tomb. These men might have been a great force for the Lord, if, during their lifetime, they had come out in the open for Him. But we must not be too hard on these men unless we are willing to suffer for Jesus. This move that they made might have meant excommunication, loss of friends and position.

A SCREEN OF RELIGION

"Brother Boll, some people would go to hell to partake of the Lord's Supper," said a member of a certain congregation.

"What on earth do you mean by that?"

"Well, there is a family here who hate the preacher and won't come to hear him. But they have a record of twenty years of partaking the Lord's Supper and do not want to disrupt that record. Thus they come into the service after the sermon is over, partake of the Lord's Supper, then swish out before the dismissal."

These are taking refuge behind a screen of religion. Such would need to partake of many, many Lord's Suppers to atone for such a mean spirit. The true religion consists of more than the observance of ordinances. "When ye come to appear before me, who hath required this at your hand, to trample my courts?"

LESSONS ON THE BOOK OF ACTS

J. Edward Boyd

CONVERSION OF SAUL OF TARSUS

The long journey was almost completed; the city of Damascus could be seen across the hot burning sand of the desert. It was at midday when suddenly a light of intense brightness—brighter than the noonday sun—shone round about them. All fell to the ground; then a voice was heard, speaking in the Hebrew language. This voice singled out Saul by name: "Saul, Saul, why persecutest thou me?" May we be permitted to use our imagination here to suggest that this was a voice vibrant with sorrow, compassion, and love? For Jesus had died for this man who was erring so grievously; and long before He had marked him for His own. (Gal. 1:15.) Quite naturally Saul responded with the question: "Who art thou, Lord?" And the answer came: "I am Jesus whom thou persecutest." "I am Jesus"—the name that was given Him in Bethlehem—a name so commonly used in those days, but the name by which he was known as a boy among boys and men among men—this Jesus who is the Christ, the Son of God—He it was Who was speaking in mercy to this man whose hands were red with the blood of His saints. "Why persecutest thou *me*?" It is not. "Why did you consent to the stoning of my servant Stephen," or "Why do you persecute my disciples," but "Why do you persecute *me*?" The implication is clear: whatever is done to one of His disciples Jesus reckons as having been done to Himself. Take note of this, all who would seek to injure a servant of Christ by evil speaking, misrepresentation, or in any other way.

What a flood of memories (if we may be permitted the use of imagination again) must have swept through the mind of the man prostrate upon the ground—memories of men and women in prison, suffering yet rejoicing; of beatings and executions; of Stephen, with the shining face and saying, "I see . . . the Son of man standing on the right hand of God"; and, as the stones rained upon him, "Lord Jesus, receive my spirit"; and his last words, "Lord, lay not this sin to their charge." And what an overwhelming sense of his own guilt must have fallen upon Saul, crushing him with its weight of remorse until he could only cry out heartbrokenly, "What shall I do, Lord?" More is involved in this question than a mere request for instructions; it is the expression of heart surrender to the Lord Jesus. From that moment Saul of Tarsus had one supreme purpose, and that was to be submissive to his newly-found Master. Jesus answered by telling him to arise and go into Damascus, assuring him that there he would be told what to do; and he also told him of the work which was laid out for him. "For to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things whereunto I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light and from the power of Satan unto God, that they

may receive remission of sins and an inheritance among them that are sanctified by faith in me."

Among the disciples in Damascus was a man named Ananias. Paul later described him simply as "one Ananias, a devout man according to the law, well reported of by all the Jews that dwelt there." (Acts 22:12.) There is no hint that he had any official position in the church; he is presented to us merely as "a certain disciple." Yet it was to this man that the Lord gave the task of bringing Saul the instructions He had promised. Would we not think that one who had been so prominent without the church, and who was to occupy so prominent a place within, should be shown greater honor at this crisis of his life—that one of the apostles should have been sent for to bring him further light and to administer to him the rite of baptism? Thus do men think; but God's thoughts are not men's thoughts. It is not the administrator, but the faith of the one baptized, that counts. This incident is a clear demonstration of that fact. We will search the New Testament in vain for proof that some disciples have more authority than others to baptize or to preside at the Lord's table; nay, it is the privilege, and may sometimes be the duty, for the humblest of them to do so. Besides, such an occasion is not a time for bestowing honors; it is a time for humility, repentance, and supplication—a time to receive the free gift of eternal life from God. There was no need to send for Peter or John.

When Ananias was first told by the Lord to go to Saul, he protested. Already he knew of Saul's coming and the purpose of his coming. That this devout disciple should hesitate to give prompt obedience to the Lord's command is further evidence of the dread that filled the hearts of the disciples because of the terrible deeds of this man. Apparently nothing was more remote from their thoughts than that he might be brought to repentance. Shall we say that Ananias showed a deplorable weakness of faith? But the Lord did not scold. He spoke words of reassurance: "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel; for I will show him how many things he must suffer for my name's sake." Then, without further delay, Ananias went. For three days Saul had been blind, fasting and praying—yes, praying before the Lord's messenger came to him, praying before he was baptized, praying before his sins were washed away—praying because it was the natural, as well as the right thing, for a man in his situation to do. Why did the Lord wait these three days? We are not told; but we do know that it gave time for him to reflect upon the events of the past, upon his own grievous errors, upon the marvelous grace of God that would offer pardon to such as he, upon his future course. After three days of meditation his obedience could not be said to be the result of a momentary emotional experience, but that of deep-seated conviction on mind and heart.

Already Saul had had a vision of Ananias coming to him (9:12); and now the vision became a reality. Laying his hands upon him, Ananias addressed him—this man who had so recently been a relentless persecutor of the church—as Brother Saul." He then told

him why he was there; "The Lord Jesus"—here it is "Jesus" again, but Jesus as Lord, clothed with authority and yet directing the movements of His disciples—the same Jesus that had appeared to Saul on the way—"hath sent me, that thou mayest receive thy sight and be filled with the Holy Spirit." Quickly his sight was restored; "and he arose and was baptized; and he took food and was strengthened." In chapter 22, verses 14-16, Paul himself gives additional information at this point. "And he (Ananias) said, 'The God of our fathers hath appointed thee to know His will, and to see the Righteous One, and to hear a voice from His mouth. For thou shalt be a witness for Him unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, Calling on His name.'" It seems difficult, when reading the last part of this quotation, to avoid the impression (even if we were disposed to do so) that there is some connection between baptism and the washing away of sins. If not, why did Ananias say, "Be baptized and wash away thy sins" why, indeed, if they had been removed already? It is the blood of the Lamb that takes away sin; nevertheless, there is a scriptural way of arriving at that fountain of cleansing.

SIGNIFICANCE OF SAUL'S CONVERSION. In the conversion of Saul we have a remarkable manifestation of the grace of God. Not long before the end of his earthly life he wrote: "I thank Him that enabled me, even Christ Jesus our Lord, for that He counted me faithful, appointing me to His service; though I was before a blasphemer, and a persecutor, and injurious: howbeit I obtained mercy, because I did it ignorantly in unbelief; and the grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus. Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief: howbeit for this cause I obtained mercy, that in me as chief might Christ show forth all His longsuffering, for an ensample of them that should thereafter believe on Him unto eternal life." (1 Tim. 1:12-16.) The memory of those days when he was Saul the persecutor lingered long with Paul the Apostle. He could indeed truthfully say that he did it "ignorantly in unbelief"; nevertheless so profound was the sense of his own unworthiness that he counted himself the chief of sinners—one who had been saved only by the abounding grace of God. Does any sinner think himself too bad to be saved? Let him look at Saul of Tarsus and behold the grace and the love of God; and then let him come humbly and penitently to the cross of Jesus, with the full assurance that Jesus gives: "Him that cometh to me I will in no wise cast out." (John 6:37b.)

Again, the conversion of Saul was a demonstration of the power of the gospel. It was he who wrote: "For I am not ashamed of the a righteousness of God from faith unto faith: as it is written, 'But the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is revealed righteous shall live by faith.'" (Rom. 1:16, 17.) He had learned that Jesus, whom he considered dead, was alive—that he had been

raised from the dead. We do not know in what manner he came to the knowledge that the death of Jesus was for our sins; but we do know that he later spoke of it as one of the fundamental truths of the gospel by which we are saved. (1 Cor. 15:1-3.) We may be sure that nothing short of this gospel could have effected the salvation of a man so fully committed to his sinful course. And in it he found a peace and joy which he had been unable to obtain by all his efforts under law. Unto this gospel he was separated; in it he served God the rest of his days; at all times he felt the obligation to proclaim it "both to Greeks and Barbarians, both to the wise and to the foolish." (Rom. 1:1, 9, 14.)

Finally, in this conversation we have one of the strongest evidences that Christianity is true. From the long ago there comes to mind the story, told by one of our great preachers, of George Lyttleton and his friend West—young men keen of intellect, but skeptical of the claims of Christianity—who attempted to disprove the reality of the resurrection of Jesus and also of the conversion of Saul of Tarsus. The results of their efforts were quite different from what was expected. One produced a work which is a strong vindication of the truthfulness of the resurrection story; the other, Lord Lyttleton, brought forth his "Observations on the Conversion and Apostleship of St. Paul," in which he vigorously affirms its genuineness. "The conversion and apostleship of St. Paul alone, duly considered," he declares, "is of itself a demonstration sufficient to prove Christianity to be a divine revelation."*

* (Quotation taken from "The Life and Epistles of St. Paul," by Conybeare and Howson.) Such is the result of honest inquiry. The sudden and complete transformation of Saul cannot be satisfactorily explained on any other ground. The wisdom, the calm judgment, the humility manifested by the apostle do not spring from fanaticism produced by imagination; and the toil and suffering he had to undergo, the persecutions he had to endure, the sacrifices he gladly made are not those of a deliberate impostor.

A MARVELOUS FIGHT

The Jew has made a marvelous fight in this world, in all ages; and has done it with his hands tied behind him. The Egyptian, the Babylonian and the Persian rose, filled the planet with sound and splendor, then faded to dreamstuff and passed away; the Greek and the Roman followed, and made a vast noise, and they are gone; other peoples have sprung up and held their torch high for a time, but hurled out, and they sit in twilight now, or have vanished. The Jew saw them all, beat them all, and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert and aggressive mind.—Mark Twain, 1898.

"I will make a full end of all the nations . . . but I will never make a full end of thee."

"FAITH OF OUR FATHERS"

E. L. J.

Twenty-five or thirty years ago Brother C. M. Neal wrote his very clear and excellent tract, "The Lord's Supper And The Thousand Years," in which he drew a parallel between the testimony, scriptural and historical, concerning the two doctrines mentioned in the caption. This parallel has never been refuted, nor can it be. The exact form of the questions discussed was this:

"Did the early Christians observe weekly communion? And did they look for a Thousand-year Reign of Christ on the earth?"

The writer of the tract answers both of these questions in the affirmative. He then proceeds to present as proof on the first question, the scripture evidence and the historical testimony offered by a prominent disciple editor who believes and preaches the first, but denies and controverts the second of these two propositions! The scripture proof is from these five passages: Acts 2:42; 20:7; 1 Cor. 11:20-24; 16:1, 2; Heb. 10:25. Following these, said editor states very positively that "all antiquity concurs in saying that for the first three centuries all the churches broke bread once a week." He then gives the well known quotation from Justin Martyr; also quotations from Pliny, Tertullian, and others of "profane history," as well as good and pertinent quotations from Calvin, Wesley, and other reformers who advocated weekly communion.

Proceeding along the same lines on the second question, the tract undertakes to show, by scriptures and historical testimony far more copious than our brother-editor produced on the first, "That the early Christians believed in an age or dispensation to follow this present age, called The Thousand Years"; that this is "susceptible of every proof, and is beyond the possibility of a reasonable doubt." It is this part of the tract which we here reproduce:

PROOF FROM SCRIPTURE

First, let the reader take the Bible. Read Revelation 19:11-21. Here you will note one of the clearest delineations of Christ's second coming. Here the "Faithful and True" one (Rev. 3:14), The Crowned One, "King of kings, and Lord of lords" (1 Tim. 6:16), whose Name is "The Word of God" (Jno. 1:1, 14), comes forth to "judge and make war." ("The wicked one"—"the beast" is slain by "the breath of his mouth" and brought "to nought by the manifestation of his coming." (2 Thess. 2:3-9). No Bible student need mistake who this is or when it is. This is Christ at His second coming.

Now, as the second step, Read Revelation 20:11-15. Here you have the last resurrection and the last judgment. The white throne appears; the dead, "the great and the small" are raised and judged. The place of the dead is destroyed and the earth and heaven destroyed. No one can mistake that this is the last judgment and the last resurrection and the destruction of the earth. (2 Pet. 3:6, 7). After this

we see the "new heaven and a new earth," and death is "no more." (Rev. 21:1-7.)

Now, as the third step, Read Revelation 20:1-10. You will note that this section fills the gap between steps one and two of your former studies. Step No. 1 showed Christ's second coming; step No. 2 showed the last resurrection and last judgment and the destruction of the earth. Step No. 3 which lies between—that is, after Christ's coming and before the last resurrection—is the thousand-year period. In this section (Rev. 20:1-10) "the thousand years" is mentioned six times. As a period it lies between the second coming of Christ and the last resurrection. The Holy Spirit placed it there. The Spirit places "the first resurrection" before the thousand years (verses 5, 6) and the last resurrection" after the thousand years (verses 7:15). After speaking of "the first resurrection" as embracing the "blessed and holy" the Holy Spirit says, "the rest of the dead lived not again till the thousand years should be finished." Here you have a thousand years, preceded by a resurrection of the just and holy and followed by the last resurrection. During this time Satan is bound and the saints reign with Christ. The second coming of Christ marks the close of our present age at which time the church—sleeping and living—are caught up to Christ. (Matt. 28:18-20; 1 Cor. 15:50-59; 1 Thess. 4:13-18). After the second coming of Christ (Rev. 19:11-21) comes the thousand years (Rev. 20:1-10), and after the thousand years comes the last resurrection and judgment. (Rev. 20:11-15.) Thus saith the Scriptures.

Now, as a fourth step, let the reader turn to 1 Cor. 15:20-28. Read this carefully. Note (1) All the dead will be raised (ver. 22). (2) The dead will be raised in different orders—bands, ranks, or companies (verses 23-27). (3) These different companies are plainly set forth: (a) Christ the firstfruits; also Matt. 27:53, 54 denotes other saints at the same time. (b) The second company, "they that are Christ's at his coming." (c) The rest of the dead marks the end, and this occurs after the second coming of Christ, and after the last enemy is destroyed. Between the raising of those "that are Christ's at his coming" (v. 23) and the destruction of the last enemy (v. 26) lies the reign of Christ in the subjugation of all enemies (verses 24, 25). The last of all enemies destroyed is death, and this comes, the Holy Spirit says, after the thousand years and after the reign of Christ (Rev. 20:5, 7-15). Thus 1 Corinthians 15 fully agrees with Revelation 20.

As a fifth step, let the reader turn to Luke 20:34-36. Here we have the words of our Master. He speaks of "this age" and "that age" (R. V. margin). In Luke 18, Jesus uses the terms "this time, and in the age to come." (Luke 18:30, R. V., margin). In Matthew, He says "in this age nor in that which is to come" (Matt. 12:32). In the word by Paul we are told that Christ's authority is above every name "in this age" and "in that which is to come" (Eph. 1:21, R. V. margin). That "this age" and "that age" from Paul and Jesus could not mean any other than our present age and one to follow is very evident. Now go back to Luke 20:34-36. Note that only the "worthy"

attain unto "that age." That such an age is after the resurrection of the worthy and that such are "equal unto the angels"; they are "the sons of God," and cannot "die any more." They have been raised "from the dead." The rest of the dead being unworthy are not raised and have no part in "the age to come." This fully agrees with Revelation 20 and 1 Corinthians 15. Here is an "age to come" after Christ comes and after the resurrection of the worthy and before the resurrection of the unworthy. This age to come is said to be of "a thousand years" in duration.

As a sixth step turn to Acts 3:18-24. Here you will observe a period of which Moses and Samuel and "all the prophets" have spoken. This period is called "the times of restoration." These times come after Christ comes. Christ is now in the heavens. They receive him "until the times of restoration of all things, whereof God spake by the mouth of his holy prophets that have been from of old." This period, which comes after Christ comes, is said by the Holy Spirit to be "a thousand years" in duration.

As a seventh step take your Bible in hand, and learn still more of such a time. The devil will be bound (Rev. 20:1-3); Christ and the saints will reign. (Rev. 20:4-6; Dan. 7:18, 22, 27.) The nations will not learn war any more. (Ps. 72:7-10; Isa. 2:2-4; Mic. 2:1-5). The animals shall be at peace with one another (Isa. 11:6-9) and the glory of the Lord shall fill the earth (Hab. 2:14).

Summing up, the proof will show that an age after this, called "the age to come," of one thousand years' duration, is plainly and abundantly taught by John and Paul and Peter and Christ and "all the prophets." The length of it cannot be misunderstood; the place in God's plan cannot be misunderstood; the nature of the times cannot be misunderstood if we are willing to accept God's word as it reads. The scriptures teach and the early Christians believed in an age to follow this one called "the thousand years."

PROOF FROM EARLY SECULAR HISTORY

POLYCARP. Born A. D. 69 and martyred A. D. 167: "If we obey Christ and please him in this present age, we shall receive the age to come. He will raise us from the dead and we shall live and reign with him. The saints shall judge the world."

PAPIAS, who died in A. D. 165, says "There will be a millennium after the resurrection from the dead, when the personal reign of Christ will be established on the earth."

JUSTIN MARTYR, born A. D. 89 and martyred A. D. 163, says: "I, and whatsoever Christians are orthodox in all things, do know that there will be a resurrection of the flesh, and a thousand years' reign in the city of Jerusalem, built, adorned and enlarged according to the prophets."

TERTULLIAN, born A. D. 160, died A. D. 240: "We profess that a kingdom is promised us on earth, before that in heaven, but in another state, namely, after the resurrection; for it will be one thousand years in a city of divine workmanship, namely Jerusalem brought down from heaven; and this city Ezekiel knew and John saw."

LACTANTIUS, who wrote about A. D. 300 and died A. D. 330, says: "About the same time also the prince of devils shall be bound with chains and imprisoned during the thousand years of heavenly rule of righteousness which shall reign in the world."

Here are five witnesses, during the two centuries following the inspired men, who speak plainly. The testimony of each could be enlarged. For lack of space we will not quote further but will add the names of six others during the same period whose testimony is in full accord with that given—Hermas, Clement, Irenaeus, Commodianus and Hippolytus.

To the foregoing testimony we wish to add the testimony of accredited Historians regarding this early age of the church on the point in question.

SCHAFF says: "The most striking point in the eschatology of the Ante-Nicene age is the prominent Chiliasm, or Millenarianism, that is, the belief of a visible reign of Christ in glory on earth with the risen saints for a thousand years before the general resurrection and judgment. . . . It was a widely current opinion of distinguished teachers, such as Barnabas, Papias, Justin Martyr, Irenaeus, Tertullian, Methodius and Lactantius."

GIBBON says: "The ancient and popular doctrine of the Millennium . . . was carefully inculcated by a succession of Fathers from Justin Martyr and Irenaeus who conversed with the immediate disciples of the Apostles, down to Lactantius who was the preceptor of the son of Constantine. . . . It appears to have been the reigning sentiment of all orthodox believers."

MOSHEIM says: "The prevailing opinion that Christ was to come and reign a thousand years among men before the final dissolution of the world had met with no opposition until the time of Origen." (This was about 250 A. D.)

Space forbids a longer list of quotations but we wish to add a list of brethren of the restoration movement who have written plainly in favor of the doctrine of the thousand years as herein set forth: J. T. Barclay, Moses E. Lard, James A. Harding, Daniel Sommer, T. W. Brents and J. B. Rotherham. [Many others might be added. J.]

Thus by Scripture testimony, by early and later uninspired testimony, by Church Historians and by the Religious leaders and reformers, we have set forth the testimony that the early Christians believed in an age to come called The Thousand Years. The testimony is authoritative, clear, abundant and convincing. If one accepts the proof adduced in support of the first contention as being sufficient, surely the proof of the second contention will be taken as beyond the possibility of reasonable doubt.

CONCISE TESTIMONY BY ABLE MEN OF THE RESTORATION MOVEMENT

"The Millennium will commence in the precise moment in which Satan is bound and locked up in prison. . . . From that time it will stretch forward and include, in our opinion, a period of a thousand years precisely."—*Moses E. Lard.*

"This is the millennium. If it does not express a literal reign with Christ for a thousand literal years, we know not what assemblage of words would be capable of expressing the thought."—*T. W. Brents* (after quoting Rev. 20:4).

"The word millennium is composed of two Latin words which together mean—a thousand years. That God intends to introduce such a period is as plainly stated in this chapter as that He intended to bring a flood of waters on the earth is set forth in Genesis sixth chapter. Mankind will live on the earth then, even as they are now living, except they will not be tempted by the devil."—*Daniel Somner*.

"When Satan shall be bound for a thousand years (Rev. 20:1-6) and the saints of the Most High possess the kingdom (Dan. 7:14, 18, 22) the prophecy of Isaiah (11:6-9) may be more literally fulfilled than we now anticipate. But whatever may be true of that blissful era, so long and so often foretold by the Apostles and Prophets, it is not at all probable that man's dominion over the world will be fully restored until the new heavens and the new earth appear, in which righteousness will forever dwell."—*Robert Milligan*.

"There is no aspect in which the millennial age can be regarded that is not richly suggestive of the most pleasing and profitable themes of contemplation. Satan being bound, and man brought into complete subjection to Jesus Emmanuel, the whole creation, which had hitherto groaned in travail on account of man's sin, is vocal with praise—'the times of restitution of all things' having now arrived! Who that has a heart to feel can refrain from praying and laboring for a consummation so devoutly to be wished."—*J. T. Barclay*.

ONE KEY UNSURRENDERED

A man dreamed that he was building a house for his Master. After it was completed he took a bunch of keys that unlocked its doors and treasures and gave them to the Lord.

"Are these all the keys to the rooms and treasures of the house?" the Lord seemed to say.

"These are all the keys except one," he answered with guilt in his voice.

"What key have you kept?" pressed the Master.

"In the attic there is a box which contains a bit of treasure my soul longed to keep; the key is to that," admitted the man.

The Master then returned the keys, saying, "Here, my son, keep them until you can give all of them to me."

Friend, do you have a secret chamber in your heart that you are reserving for yourself? The Lord wants all the keys to your life. Only then can he be certain that your love is genuine and true. "So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple." (Luke 14:33.)