

THE WORD AND WORK

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Love Reaches Down

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.

—Selected

WORDS IN SEASON

R. H. B.

MARTIN LUTHER AND THE REFORMATION

The fame of Luther's brave fight against the religious tyranny of Rome can never be forgotten. As one has said "It was not a reformation, it was a revolt." And without doubt God's hand was in it. We could hardly imagine what present conditions would have been if the brave little monk had not nailed his 99 theses to the church door of Wittenberg, and burned the papal bull, and at the risk of his life, faced all the devils in the city of Worms, and hurled defiance into the face of the arrogant and vicious power of Rome. It meant liberation from the Satanic yoke of a corrupt ecclesiasticism; it gave new freedom and light and hope to millions; it rescued the gospel from the morass of man-made traditions, ceremonialism, and superstitions, which were palmed off on the people as "Christianity." But it also occasioned riots, disorders, fanatical excesses, and long years of war and bloodshed; for none of which Luther was to be blamed.

THE "CHURCH" IN LUTHER'S DAY

The fact was that the whole religious set-up in the world was abnormal; and Luther's work needs took on an abnormal form. What is commonly called "Church History" is really not the history of the church or of Christianity, but largely a record of religious pathology. If the church had at all continued to be the kind of institution which it was from the first meant to be, such a work as Luther's would have been impossible, for no such situation as that

which existed in Martin Luther's day could have arisen, and for no such work as he did would there have been occasion.

What was called the Church had in the course of the centuries become a national and international organization, comprising in its fold whole nations, and practically all the nations of Europe. All the world belonged to the "Church" and came under the despotic sway of its magnates and potentates, and its human head, the pope of Rome. Everything and everybody was in the "Church"; and in her was found besides a comparatively few devout and trustful souls who longed for truth and righteousness, all the rank and file of mankind, and every foul and hateful bird of the world. Also kings and princes and rulers with their courts and their armies and all their satellites belonged to the "Church" and figured as its champions and defenders. How did it all happen?

THE NEW TESTAMENT CHURCH

In the New Testament we find no such "Church" as that! By its very name ("ekklesia") the church is a "called out assembly"—a gathering of individuals who were called out of the world into Christ. The call came to them through the gospel (2 Thess. 2:14). It was accepted by faith, and responded to by repentance and obedience (Acts 2:38, 41). Those who were thus *called out* from the world were spoken of as having received salvation. They were called to be "saints" (i. e. a holy, separated people) and "called to be Jesus Christ's"—"a people for Christ's own possession" (Rom:1:7; Titus 2:14)—who though living in the world, were not of the world, even as their Lord was not of the world. Collectively and individually they were the habitation and the temple of the Holy Spirit (1 Cor. 2:16; 6:19). They met as congregations—each congregation being independent and autonomous, though freely cooperating with other congregations in a common work. The Head of the church as a whole, was Christ; and the church was His body (Eph. 1:22, 23; Col. 1:18).

The congregations had their local leaders and officers (who were in no sense "bosses" 1 Pet. 5:3); and in no case did the authority of these local men extend to other congregations. If the apostles exercised a wider authority it was only because through them the message of God was brought—"the faith which was once for all delivered to the saints": but having once delivered the same, they claimed no lordship over the faith of their brethren (2 Cor. 1:24). There was no "clergy" and therefore no "laity." There was no priesthood that stood between the rank and file of the church and God; Christ alone was the Highpriest, and under Him all Christians were priests (1 Pet. 2:9; Rev. 1:6), all having equal access to God. There was no man-made creed or no "church-doctrine"; the church held forth in word and life the word of Christ, and sounded forth the one, only, unchangeable gospel (Gal. 1:8, 9).

PERVERSION OF GOD'S APPOINTMENTS

All this in the course of time was changed—for all things tend to corrupt, and the best things corrupt most quickly. Ambitious

leaders arose who sought power for themselves, not only in their own congregations, but over several and then over many congregations. A special guild of ecclesiastics appeared, who assumed the prerogatives of priesthood over the rest of the believers. Every doctrine, every God-appointed practice, was changed and corrupted. Thus was baptism, for example, quickly altered from its divinely designed form and intent. (The very word itself, as all the lexicons testify, signifies immersion). Most far-reaching in its consequences, of all these human alterations of God's appointments was no doubt the introduction of *Infant Baptism*. Baptism, which is "for the remission of sins," and which has no value nor meaning in itself, and is valid only as it represents the faith and choice of one who comes to Christ to be buried with Him and to be raised with Him "by faith in the working of God who raised him from the dead"—this ordinance of God was imposed on unconscious infants.

UNGODLY ALLIANCE OF THE CHURCH AND THE WORLD

That such a perversion of God's appointments would result in evil was to be expected. The effect of the universal practice of infant baptism was to break down the wall of separation between the church and the world. The "church" made its increase by "generation," instead of "regeneration." By and by everybody and everything belonged to the "Church." It became a political and national and international institution. Its heads became the spiritual princes and magnates in the world. The kings and rulers of the world, for policy's sake, if not from religious conviction, became subject to the monstrous spiritual power, and must at her command use the sword in defense of the "Church" and for the persecution and punishment of "heretics." Church and State were welded together in a firm, inseparable union—the "Church" claiming supremacy over all. The original mistake," says Principal L. P. Jacks, "was made when Christianity borrowed the type of its institutions from the kingdoms that are of the world, the political kingdoms, with which in an evil hour it was persuaded to enter into a most unnatural alliance. To Christianity was given the model of a heavenly city, but instead of bringing that city down to earth, it made itself an earthly model, and so built the Tower of Babel once more." But none of this would have been possible except through the expedient of Infant Baptism.

A PICTURE OF ARRESTED DEVELOPMENT

Such was the situation which Martin Luther almost singlehandedly had to face; and that he fought bravely and powerfully is known full well even to this day. It was an abnormal task, necessitated by an abnormal state of affairs, which also accounts for the fact that his work brought riots and wars and bloodshed in its wake—people wildly warring in civil strife and nations arrayed against one another, for long years afterward—which thing could never have happened if Christianity had not been turned into a false and world religion, and if the professing church had remained in its original sphere as the humble and lowly and unworldly assembly of Christ. Moreover Luther himself was not able to shake himself entirely free

from the man-imposed doctrines and traditional observances of Rome. Some of his writings and "table-talks" indicate that he saw a good deal more truth than he dared (or could) carry out in his reforms; and followers of his to this day, instead of following up Luther's high *principles* to their logical and scriptural end, have been content to rest in what Luther had taught and practiced. Most of the denominations of Christendom present a like picture of arrested development.

But to every individual the privilege lies open to be added by the Lord to *His* church, to be a child of God, a member of Christ's body, and to believe and follow the whole counsel of God as given to us in His holy word. There is today an intensive effort to spread the religious totalitarianism of Rome, and many are taken in its specious net. Let those who would be Christ's go back and learn from Him, and worship as did His people of old in the humble assembly of the Lord, and be cheered by the assurance that the Lord knoweth them that are His (2 Tim. 2:19).



GOD'S THOUGHTFUL BOOK

"It is sternly impossible," said John Ruskin, "for the English public at this moment to understand any thoughtful writing, so incapable of thought has it become in its insanity of avarice." The situation is no better with us. Greed or care and the fever of money-making are spoiling the best that is in men. They are incapable of quiet, noble, high, uplifting thought. The spirit of noisy haste of the age cannot take time to get quiet and to think. They have long ago classed all books that require thoughtful study as dull. The Bible is full of the purest, deepest, and noblest thought—God's thought. So, as we might expect, it seems dull to the shallow, world-fevered throng. It is widely circulated, but who reads it? And who of those that read it endeavor to get at its treasures? Blessed is the man whose delight is in the law of the Lord and who meditates on it. Blessed is he who has taught his soul to be silent before God, and his heart to listen to the word of truth from God's book!

PILGRIMS AND STRANGERS

From an ancient writing by an unknown second-century author, the "Epistle to Diognetus"—these few sentences give a graphic portrait of the Christians of that period.

"They inhabit their own country, but as strangers; they bear their part in all things as citizens, and endure all things as (if they were) aliens. Every country (in which they live) is their fatherland to them; and every fatherland a foreign country. They live in the flesh, but walk not after the flesh. They dwell on earth, but are citizens of heaven. They are poor, yet make many rich; they are in want of all things, and have all things in abundance; they are dishonored, and in dishonor glorified."

NEWS AND NOTES

Mitchell, Ind.: "We at Bryantsville feel we have much in which to rejoice and to be thankful for. The year 1950 has been a splendid year for the Sunday school and the church here. The Sunday school had an average attendance of 84. Our highest attendance was 119. Church attendance and interest has also grown. Several have been added by baptism and by membership. We praise the Lord for this especially.

"The first Vacation Bible School ever to be held at Bryantsville did real well. We had an average attendance of 77 and the young people of the community were greatly benefited.

"The church has done well in a financial way. A parsonage has been purchased and remodeled and the debt will soon be free.

"In spite of the unusually bad weather the year 1951 has had a good beginning. We are asking that the Lord will guide and direct us into a more fruitful year in His service."—Eugene Pound.

Louisville, Ky.: "The work at Ormsby Avenue is quite promising. A man and wife came forward the last Sunday in February, he for membership, and she for reconsecration. Others attend who are not members with us and some who are not Christians. Besides the regular Sunday services and Wednesday night meeting, the ladies meet on Wednesday mornings for Bible study and the young people come together in homes on Monday nights to sing. We plan a Vacation Bible School in early June and a gospel meeting in the fall with H. L. Olmstead as preacher."—J. R. Clark.

Mackville, Ky.: "Brother Overman has not moved to Mackville yet, but beginning February 1 he has been with the church here every Sunday. He usually spends a day or so out of each week in the community visiting. He is hoping to move soon."—George Gahart.

Louisville, Ky.: "The South Louisville Church of Christ has recently installed three elders and ten

deacons to care for the Lord's business at Fifth and M. These men are good men, all qualified to assume leadership, and all received their responsibilities after much prayer. The weather has been very disagreeable, but the attendance above expectation. Since our last report there have been four responses to the invitation, three restorations and one membership."—N. Wilson Burks.

Little Current, Manitoulin Island, Ontario: "Evangelize: pray, go and give that Gospel truth may go to the Indians and other peoples! We are debtors, and they have a right to know the Savior and the whole counsel of God. Like Paul, I am ready to preach . . . for I am not ashamed of the Gospel of Christ . . . Besides work with much mail and relief goods and some visits, our Lord has been using us in eleven or twelve services per week in seven places.

"The arm of our Lord is not shortened. Great is His faithfulness. The year 1950 is a thrilling story of how God met various needs in wonderful ways, and supplied and brought us up again to the former financial level. He knows and loves and cares. We found ourselves set back financially in three quarters of the year, but we trusted Him and He sent the increase in the fourth quarter. We thank the Lord for many responses, for baptisms, for evident fruits. We crave more fruits in victorious Indian Christians."—H. L. Richardson.

J. R. Clark's article on page 57, "Unity and Debates," is simply a must for reading this month.—E. L. J.

"Brother Boll, we are looking forward to seeing you again in Wichita Falls (the Lord willing). We enjoy the Word and Work raper so much; it is almost like hearing you speak."—Mrs. L. C. Guinn, Wichita Falls, Tex.

Louisville, Ky.: "We thank God for His continued goodness to us at Parkland. The year 1950 was the best year in our history from a financial standpoint. During the year we were able to retire our

building debt by \$1000.00 and at the same time to give a like amount to "good works": such as missions, Kentucky Bible College, Portland Christian School, the Children's Home and other worthy projects.

We have been studying the book of Revelation at our Wednesday night service. The interest is high, with usually about 50 people present eager to learn. Seven people have responded to the Gospel invitation during the past month.

We are looking forward to a spring revival meeting with Brother Robert Boyd as evangelist. Please pray for God's blessings upon this work."—J. L. Addams.

Crowley, La., Bible Class

Some few weeks ago a Monday night Bible class was started at the North Parkerson church of Christ in Crowley, taught by her minister, Brother N. B. Wright, and is studying the last book of the Bible, the "Revelation." Several of us from Jennings and other places have been attending regularly and have been greatly blessed in the reading and study of the book concerning which the Holy Spirit has declared, "Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things that are written therein: for the time is at hand." The North Parkerson church invites you to attend and you will find there a friendly welcome. (Every Monday night at 7:30.)—Ivy J. Istre.

Song Rally at Fisherville

The Kentucky Bible College, Louisville, is sponsoring a song rally at Fisherville, Ky., the third Sunday afternoon of March at 3 o'clock. All churches in reach are invited and urged to be present. There will be congregational singing led by various song leaders and special numbers from quartets and choruses. The rally at Camp Taylor in February was unusually good with a packed house. In April the third Sunday sing is to be at Sellersburg, Ind.

Olmstead Revivals in April

H. L. Olmstead has been selected to conduct the first protracted meeting in the new church house at Sellersburg, Indiana. The date is set for April 1 to 15. On the afternoon of the fifteenth at 3 o'clock the church is planning a great song

rally. Dale Jorgenson, music director of Kentucky Bible College, is asking for a 100-voice chorus for that afternoon. This chorus will be made up of the following groups: K. B. C. chorus, radio chorus, and singers from the Sellersburg church. This special service will take the form of an open house, enabling brethren from far and near to see the new church edifice just completed at Sellersburg.

Following this meeting Brother Olmstead is to be at Camp Taylor, Ky., church for two weeks from April 16 to 29.

Keep Fourth of July Open

The Sellersburg Children's Home has selected July 4 as visitors day for friends. There will be a special program on this day. Details will be announced later. All who are interested in the Home will want to keep that date open for this interesting event.

DEBT-CLEARING SALE

We are still carrying a deficit of over \$100 on the book containing the speeches made at the 1948 Louisville preachers' meeting. It seems that we printed too many books. In an effort to clear the debt we have decided to bring the prices down to bedrock bottom. The original quotations were \$1.50 and 75¢. We now offer the cloth book at three for \$2 and the paper at three for \$1. Singles can go at \$1 for cloth, and 50¢ for paper. Interested ones may get them in the hands of friends by using them as gifts, or you may wish to take a dozen for resale in your congregation.

Here are the titles and speakers: **Personal Evangelism**, H. N. Rutherford; **Home Missions**, R. B. Boyd; **The Spirit of Unity**, J. Edward Boyd; **Motive for Missions**, N. B. Wright; **Preaching Christ in a Changing World**, J. Scott Greer; **The Balanced Message**, Howard T. Marsh; **The Holy Spirit**, John H. Adams; **Baptism in the Preaching of the Gospel**, E. H. Hoover; **Worship in Song**, E. L. Jorgenson; **The Place of Prophecy in the Preaching of the Gospel**, R. H. Boll; **Christian Education**, Stanford Chambers; **Autonomy of the Local Church**, H. L. Olmstead.

Crowder Announces Summer Camp
Hall C. Crowder announces that there will be two summer Bible camps this year rather than one. The first will begin on the evening of July 15 and continue for six days. Children from the fifth to the eighth grades are invited to this camp. The second will begin July 22 in a night service and continue until Saturday of that week.

This camp is for high school young people and up. All children and young people within these limits are invited. There will be Bible classes, singing, planned recreation and free time. Meals will be served in the large dining hall, and sleeping quarters in the dormitories. Those interested in going may need to begin making plans now so as to meet the expenses of the camp.

BEWARE LEST YE FALL

Robert B. Boyd

"Ye therefore, beloved, Knowing these things beforehand, beware lest, being carried away with the error of the wicked, ye fall from your own stedfastness" (2 Peter 3:17).

The New Testament is full of advice to Christians to be on the alert lest Satan, the Christian's adversary, gain an advantage that will result in a disastrous fall. Peter calls upon us to be sober, and to be watchful. This is important and essential because "your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8). We are engaged in a wrestling match with this adversary (Ephesians 6:12), and just as the wrestler of this world must keep physically fit in order to be successful, so we who are engaged in this combat with the devil must keep spiritually fit.

Thus, when saying, "beware lest . . . ye fall from your own stedfastness," Peter goes on to add, "but grow in the grace and knowledge of our Lord and Savior Jesus Christ" (2 Peter 3:18). In other words, the insurance against falling is to keep spiritually fit! That is our only hope of remaining stedfast. We cannot escape the devil. Our hope is to be able to meet him successfully. So, after telling us that the devil, our foe, is on the loose, Peter goes on to say, "whom withstand stedfast in your faith" (1 Peter 5:9). And after telling us we are engaged with the devil in a wrestling match, Paul adds, "wherefore, take up the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand" (Ephesians 6:13).

Too many Christians, ignorant of Satan's devices, have fallen from their stedfastness. Living in a busy world, with many things clamoring loudly for attention, these have allowed their hearts to be overcharged with "the cares of this life," and are, even now, in danger of being left to suffer the judgment of the Great Tribulation should the Lord call His bride to meet Him in the air. Jesus tells of a man "that heareth the word, and the cares of the world and the deceitfulness of riches choke the word, and he becometh unfruitful." Does this describe YOU? If so, then I fear that this next statement also describes you: "If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned" (John 15:6). Brother, Sister, REPENT!

PARTY PROPAGATION

Stanford Chambers

By universal consent the last command of our risen Lord is called "The Great Commission." Language can be paraphrased (correctly or incorrectly) by conduct as well as by words. What would the reader say to the following as a paraphrase of the "Commission"? Go into such and such a community to preach if according to your certain information by reliable report or survey there is found good prospect of establishing a church. Would any one judge such paraphrase justifiable? Yet is it not a very general course of action?

The early disciples "went everywhere preaching the word." They succeeded in preaching the gospel to their generation in the whole creation (Col. 1:23). They went forth to make Christ known, to "seek and to save the lost." They were moved with a passion for souls, to deliver them from the power and condemnation of sin. They did not stop to inquire whether their efforts would result in the establishment of a church. They were not in rivalry as to the number of churches established. They were not professional evangelists seeking to create and perpetuate a demand for their services by their reputed successes. Neither were they self-seekers on the market for the best-paying pulpit. (That article had not yet been seen nor heard from.)

We do not read, "And Philip went down to Samaria and preached 'the true church' unto them." The true church came into existence there, but it was incidental and resultant to his preaching Christ unto them. What the Samaritans heard "concerning the kingdom of God" was tributary to what they heard concerning the King. The church inevitably came with their acceptance of Christ, not upon their going into consultations to determine whether it would be good policy to attempt a church in their community. The Lord there as at Jerusalem "added together daily those that were saved." He does not command His servant to go out and organize a church; that has become the goal of religious parties and party zealots supported by and kept dependent upon the party they represent, who must be good salesmen of their party's certain brand of "faith and practice." The preaching of Christ is made subservient to party propagation. His name is made use of according to demand, and enough of a "thus saith the Lord" to convince people who care for the scripturalness of the doctrine proclaimed. That is to capitalize on the Name and the cross of Christ. Unless "the love of Christ constraineth us" in our activities our motives need purging.

THE CHURCH LOCAL

The local church is not a matter of unconcern, indeed, and its setup in God's order is not a thing of discard. The one body consisting of every saved person living or asleep in Jesus is taken care of by Him who gives the increase, by Him who is the Head of the body. But the body as a whole is made manifest by the local assembly, which exists by reason of the second part of the Commission. It is,

in the New Testament, a replica of the body as a whole. It consists of all the saved in the community and serves the spiritual interests in the matter of fellowship, in the matter of instruction, exhortation, mutual edification and care, necessary to the proper observance of the Lord's Supper, and all-important for the propagation of the gospel of the Commission. Important as it is, however, the local church is but *temporal*, though the truth of which it is to be a pillar and support is eternal. The church as a whole, the body of Christ, is not temporal but eternal, briefly in humiliation, eternally in glory.

Shall we bring to the birth if we are unable to see how the born-again are going to be nurtured and shepherded? The question has an appearance of being pertinent. The second part of the Commission is not to be disregarded. "Teaching them to observe all things whatsoever I have commanded you" is a command of the "Great Shepherd of the sheep." But He did not make the preaching of the gospel to every creature contingent upon our foresight as to the future care of the converts. Who can know the certainty about that matter, pro or con? It is ours to go (and send) as far as we can, preach all we can, and teach as much and as well as we can. Trust the Lord beyond that. Obedience is the word.

UNITY AND DEBATES

J. R. Clark

"In an effort to promote unity among the churches of Christ" it is proposed that a debate be held on propositions that have to do with God's future program.

The intimation is that the basic cause of division is differences of views on future things and that until we can see eye to eye on these things there can be no proper unity. The proposal goes on to say, "An open and orderly discussion will serve to inform all members of the church as to the issues over which the body of Christ is divided." Then four propositions are submitted concerning the future kingdom, the Jews, and the resurrection.

These differences concern the future and not the present. There is no reason to debate over whether we should be Christians only, whether the church was established on Pentecost as recorded in Acts 2, whether men should believe, repent, confess, and be baptized to be saved, whether the word of God furnishes us completely unto every good work, whether singing should be with or without the instrument, whether we should set the Lord's table every Lord's day, or whether we should live upright and moral lives. On all these things there is agreement. But when, in our studies, we go into God's future program we have differences.

Those who do not believe in the thousand years' reign set forth in Revelation 20, and kindred things, have admittedly drawn lines of disfellowship against those who do believe in this "age to come." (While the length of this age is mentioned only in Revelation 20, the

age itself is mentioned over and over again throughout the Bible). The price of unity is for those who believe in these future things to unconditionally surrender to those who do not. We may either be convinced of their way or promise never again to breathe a word on our convictions along this line.

On the other hand, those of us who accept the teaching on the reign of Christ and His saints in the age to come do not draw lines against our opposing brethren. We would love to have fellowship with them. We feel that since we stand together on the manner of becoming a Christian, on the work, worship, and living of a high moral Christian life here and now, that we have sufficient in common for unity now, in spite of differences concerning future things. We often cite the fact that our pioneer fathers differed on these future things and yet had fellowship.

The opposing brethren think that those who disagree with them are lost, and thus feel duty bound to debate the issues. We do not think that salvation depends on the understanding of these truths; contrariwise it is those who are already saved who take an interest in studying and learning of the things to come. Thus, if our brethren do not see these things and are dead set against them, we do not wish to try to force them to see them.

In our observation no good has come from debating these issues. The opposing brethren have drawn lines and are admittedly interested in seeing the lines deeper and clearer. We have drawn no lines and would like to see them fade out and disappear; but for us to give up a portion of God's Word to this end would be at the price of a good conscience and surrender to sectarianism—the price is too dear. The challengers admit they want the break to be more clear-cut and they are aware, as we are, that a debate would serve that purpose.

In Romans 14 brethren are taught to receive one another and not to set one another at nought. Eating meat was a matter of conscience with the weak brother, for in his mind idolatry was involved. Thus we can see why he would be inclined to set at nought the strong brother who knew differently and ate. Also the weak brother observed days—presumably the sabbath. The Lord did not say for them to debate the issues or to divide over them, but he told them to receive one another. We are not judges; we are servants. The Lord would have us also to receive one another. Brethren who believe this should take a bold stand for their convictions, in face of persecution if need be. We differ on other things such as the war question and yet receive those who differ; why single out future differences and cast brethren out over them?

In Eph. 2:16 the Jew and Gentile are said to be fused into one body through the cross. The cross slays the enmity between men who accept it and welds them together in the same love that draws them to the Christ of the cross. In Eph. 4:3 we are urged to give "diligence to keep the unity of the Spirit in the bond of peace." All those who are born again are indwelt by the Holy Spirit, who generates love and forbearance in their hearts, knitting the members of the body of Christ together. This work of God in the heart acts as a

buffer "till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ." (Eph. 4:3, 13.) This ultimate unity of the faith in its fulness, which our brethren seek to force upon us now, (ignoring God's exhortation to and provision for "the unity of the faith") is a goal rather than a present possession. In the New Testament view "the unity of the Spirit" is a present God-given possession.

Thus the cause for division among us lies deeper than in the prophetic issues proposed for debate. When we debate these things, in addition to widening the breach, we are by-passing the real underlying cause of the division—the failure on our part to give diligence "to keep the unity of the Spirit in the bond of peace . . . till we all attain unto the unity of the faith," and our failure to "receive one another."

When the preachers and teachers all obey God's instructions to receive one another, they can profitably get together and discuss these things. Perhaps in that event, they would want to talk privately and, more than likely, such a brotherly spirit would lead to a better understanding. If the preachers had a better understanding it would not be long until the congregations followed suit.

We all believe that the church is not an accident, that it was in the purpose of God from the beginning.

We all believe that the church was established on the first Pentecost after the resurrection of Christ.

We all believe that all who are in the church are in the kingdom of God's dear Son.

We all believe that no man nor angel knows the day and hour of the coming of Christ.

None of us believe in a chance to be saved after death.

Those of us who are opposed believe that Christ has as much power and authority today as our opposing brethren think; He is Lord over the church; He is King of kings and Lord of lords; the devil and the whole world is under His over-ruling power.

Some of us believe, in accordance with Luke 19:12, 15 that Christ went away to receive a kingdom, and having received the kingdom, is to return. All we ask is that those who do not accept this truth not mark us and cast us out for accepting and believing it. Is this too much to ask? We feel that a debate on these things by brethren who do not receive one another would contribute toward hard feelings and division, doing more harm than good. (I say "we" because I feel that many others concur with me in this view.) In conclusion, my proposal for a ground of unity and fellowship to our challenging brethren is as follows: on the basis of Romans 14, although we feel that you misinterpret many of the prophetic passages, we will receive you as brethren; and on the basis of Romans 14, though you think we are unwarranted in giving these prophetic passages their literal import, we request that you receive us. In the meantime let us go forward in our teaching and service, rather than using precious time in disputing over differences to no profit.

“Without the Gate”

R. H. B.

John Wesley did a great work in his day; and it was in great measure due to Wesley's brave and indefatigable labors that Great Britain was saved from the fate of France. All the elements that contributed to bring about the French Revolution were found in England also: infidelity rampant, political and governmental corruption abounding, oppression, wickedness and immorality everywhere. The “Established Church” was worse than lukewarm, and had no power to stem the tide of retribution. The only zeal and fervors the religious leaders were capable of were the hate and resentment which the venal ministry raised up against that staunch and faithful servant. Well, every man who does a great work for God can count on such and like opposition from the powers that be. From Wesley's diaries the following extracts show some of those tribulations which he had to endure.

“When at first men began to lay to my charge things which I knew not, I often thought, ‘Had I but two or three intimate friends who knew what my life and conversation were, they might easily speak what they had seen and heard, and all such aspersions would fall to the ground.’ But I perceived my mistake as soon as I had two or three, who were my friends indeed, not in name only. For a way was easily found to prevent their being of any such use as I once imagined they would be. This was done at a stroke, and that once for all, by giving them and me a new name: a name which, however insignificant in itself, yet had this peculiar effect, utterly to disable me from removing whatever accusation might, for the time to come, be cast upon me, by invalidating all which those who knew me best were able to say in my behalf: nay, which any others could say. For, how notorious is it, that if any man dare to open his mouth in my favor, it needs only be replied, ‘I suppose you are a Methodist too,’ and all he has said is to pass for nothing. [In these days the name is “Premillennialist.”]

“Hence, on the one hand, many who knew what my conversation was, were afraid to declare the truth, lest the same reproach should fall upon them; and those few who broke through this fear were soon disabled from declaring it with effect, by being immediately ranked with him they defended. What impartial man then can refuse to say, ‘It is permitted to thee to answer for thyself?’ Only do not add, but ‘Thou shalt not persuade me, though thou dost persuade me: I am resolved to think as I did before.’ Not so, if you are a candid man. You have heard one side already. Hear the other. Weigh both. Allow for human weakness. And then judge as you desire to be judged.”

After giving some account of what he taught and what he had endeavored to do and the great work he had done, Wesley continued:

“Yet I know even this will by no means satisfy the far greater part of those who are now offended. And for plain reason, because they will never read it: they are resolved to hear one side, and only one. I know also, that many who do read it will be just of the same mind they were before; because they have fixed their judgment already, and do not regard any thing which such a fellow can say. Let them see to that. I have done my part. I have delivered mine own soul. Nay, I know that many will be greatly offended at this very account. It must be so, from the very nature of the things which are therein related. And the best appellation I expect from them is, that of a fool, a madman, an enthusiast. All that in me lies is to relate simple truth in as inoffensive which is most for his glory!”

a manner as I can. Let God give it the effect which pleaseth him, and

A WORD TO YOUNG FOLK

We assume that every young converted reader has found his work. "It is as when a man sojourning in another country left to each one his work" (Mark 13:34). The work is allotted; the work is waiting; the work is known only to God: therefore we assume that each of us has found his work from God, and is doing it.

DIFFICULTIES

Our first counsel is not to underestimate the difficulties of our task. Souls will not at once be converted because we pray; people will not necessarily believe because we tell them the Gospel; our own body is not necessarily mastered because we have prayed: if we do not realize the enormousness of the task, we may faint, be discouraged, stumble, and backslide.

OUR BEST

Our second counsel is — never do less than your best. Napoleon said, "Nothing is done, if anything is left undone"; and it is this thoroughness which won him his battles. In moments of weariness and depression tears may fill our eyes because of the poverty of our work for Christ: remember, God never asks us to do more than our best: no burning Seraph beneath the Throne can surpass his best. Therefore God is watching, as opportunities are flying, as night is coming, whatsoever your hands find to do, do it with your might. It will be a joy for all eternity if we can say, "I did my best." When Robert Chapman, the friend of George Müller, was asked "Would you not advise young Christians to do something for the Lord?" "No," was the reply, "I should advise them to do everything for the Lord."

REPUTATION

Nor, again, need we fear if we lose our reputation. As Mr. Hoote once said: "No work of God is done easily, and no work is done without real sacrifice, real suffering, real loss, *and real shame and contempt in the doing of it.*" Dr. R. S. Beal says: "A college girl said to me recently, 'I never realized it would mean such persecution to stand boldly by the Bible in the classrooms of a great university.'" Your own home folk may tell you that self-sacrifice and faith and spiritual heroism were beautiful in the Scriptures thousands of years ago, but are quixotic and absurd today. You may discover that a man's deadliest spiritual foes can be they of his own household. This may drive you from God. After a recent 40,000 mile journey abroad Canon M. A. C. Warren says: "There is a grievous resentment against the Church among the young. Communism is making a widespread and genuine appeal to the idealism of youth."

ALERTNESS

Another counsel is — keep on the alert. Opportunities slip past us that can never be recovered. God may purposely bring us in touch with an unsaved soul, and we must be on the alert.

CONTAMINATION

Again, we need be warned of anything which exposes us to risks

of moral contamination. There is still too much evil in us to allow us to carry lighted matches into cellars of gunpowder. As Dr. James Culross says: "There are amusements — I speak from what I have heard from the lips of some who would not die till they had made confession — there are amusements whose very attraction depends on their connection in thought or suggestion with sin. And there are young men who are found fluttering in the neighborhood of the danger, like moths round the flame of a candle, to whom it is necessary to give plain warning. If men were moths, that were bad enough; but *winged souls* — how terrible! No character will ever go far which cannot say 'No'; and if we *do* not say 'No', the day comes when we *cannot* say 'No.' "All things are lawful for me; but I will not be brought *under the power* of any." It is terrible to waste years of our priceless little life in learning, by bitter experience, lessons which could have been learned at once without sorrow and without guilt.

THE COMPANY WE KEEP

Again, anything is inexpedient which mars our influence, or degrades the Church. As Theodore Howard has said: "One of the darkest signs of today is to see the Christian workers and the clergy or ministers of the churches catering for the amusement of their congregations, instead of going in for their salvation. I repeat it is one of the darkest signs of the apostasy spreading in our churches today, when the ministers take the lead in the amusements of the churches, and not in giving themselves to 'the Word of God and prayer.'" We have no wish to see our young folk as prigs, or plaster saints, or Pharisees; we love to see them natural as well as spiritual: but the cinema, the race-course, the dance hall — are the company and atmosphere into which these introduce us uplifting, Christian, safe? With what sort of people does the dance bring you into association so intimate and magnetic as to be overwhelming? As Dr. Culross says: "My observation is to this effect, that young people are oftener snared and injured by the company into which their recreations lead them than by any other single thing."

THE CHURCH

Again, our activities, perfectly lawful in themselves, may be outside God's plan for us. Our activities are to be *within* the church, active participation in the life and work of the church, and not — like nearly all youth movements today — external, self-organized, and self-sufficient. Every re-born soul is part of the Church of Christ, and has a God-planned function in it, and external activities may drown the inner life. As Dr. Alexander Maclaren wrote to Mr. Findley of Glasgow when he was a young man: "I observe that you are actively engaged in Christian work. That is right. But do not let it fill up the time that should be given to quiet reflection, to solitary communion with God, and to private study of the Scripture. It is the temptation of all of us Christian workers, at present, and a very dangerous temptation it is."

ENJOYMENT

Again, it is extremely important to realize what will absorb humanity immediately before the crash comes. "As it came to pass in the days of Noah, *even so shall it be also* in the days of the Son of man. They ate, they drank, they married, they were given in marriage" — concentrating on food and sexual attraction, exactly as we see it done today — "until the flood came, *and destroyed them all*" (Luke 17:26). Our enjoyment of food is a design of God — "Who giveth us richly all things to enjoy" (1 Tim. 6:17); and "marriage is honorable in all" (Heb. 13:4): but what will follow devotion to good food, and constant sexual attraction? The final crash of judgment. "Flee youthful lusts, and follow after righteousness, faith, love, peace, with them that call on the Lord out of a pure heart" (2 Tim. 2:22).

THE END

Finally, do we realize the day in which we are living, and the facts which the younger among us are almost certain to meet? The former American Commissioner of Indian Affairs, says: "Our nation in four years has produced and stored enough atomic bombs to annihilate every large city in Europe within twenty-four hours." Could any fact be more urgent of our brief opportunity?—for it will compel God to intervene, to preserve the world for Christ. Our time is short, and the Gospel remains the most wonderful news in the world. Tennyson, perhaps the greatest poet of the modern age, once asked his hostess what was the news of the day. Mrs. Wildman replied: "Why, Mr. Tennyson, there's only one piece of news that I know — that Christ died for *all men*." The poet responded: "That is old news and good news, and new news." *Pass on all the truth that you know,*
—D. M. Panton.

WHITHER BOUND?

You are not staying here. Not long. This world is not your home. Some started out to make heaven their home. And of that number are some who have forgotten where they started, have lost their pilgrim character. Floating, drifting, derelicts. All such are soon caught in the whirlpool of destruction. You cannot drift into heaven; you can drift into perdition.—S. C.

DESPITE THE CROSS

The Lord Jesus planted His cross between you and perdition. You may go around it and make your way to hell in spite of His death for you? That makes your judgment the heavier by far. Or changing the figure slightly: The cross is the bridge (and the only one) across the chasm sin has created, separating the sinner from his God. Take that bridge that you perish not with the rest, the class who fill that dreadful place hell.—S. C.

SEED THOUGHTS

(Gleanings from longhand notes taken in Brother Boll's Bible Classes.)

J. R. C.

RESTORING A BROTHER

"Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness, looking to thyself, lest thou also be tempted."—Gal. 6:1.

A brother in Texas carried on a coal and ice business. One day something went wrong with his horses as he drove down the street. He became angry, and losing control of himself he gave vent to his feelings by cursing and swearing. Some pedestrians overheard. The matter came to the ears of the church. The brethren decided that he had brought reproach upon the Lord and His church and that something should be done about it. A brother volunteered to talk to him. He went to see him and began the conversation by saying:

"Brother ———, sometimes we do things on the spur of the moment that we are ashamed of, don't we?"

"Yes, that's right. Only last week I did something of which I am ashamed. I don't know what to do about it."

"Yes, I know," said the Christian worker, kindly, "I came over to talk to you about it."

The result was that the offender made a humble confession in the services of the church. It takes a spiritual man to do this kind of work. This is spiritual foot washing.

ASSURANCE AND SERVICE

"Jesus, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God, . . . John 13:3.

Brother Boll visited an old brother and read John 13 to him. The brother said, "Brother Boll, read those first few verses again." He did so and the brother said,

"When one knows he is going to God, he can do most anything and suffer most anything, can't he?"

You cannot serve God as you ought unless you know where you stand. First of all you should ask Him to forgive all your sins, and in the consciousness of His approbation you can serve Him. You cannot serve acceptably to gain His favor; that is the law way. "Cleanse your conscience from dead works to serve the living God." There are three kinds of works: (1) evil works, (2) dead works (which the world may call good), and (3) good works, in God's view.

THE IMPORTANT POINT

"If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets." Matt. 23:20.

The Lord pronounced a woe upon the scribes and the Pharisees who said this. They were the same stripe as their fathers. Perhaps you are saying, "If I had lived in the days of Christ I would have

stood up for Him." But let us not be too boastful and too sure. It meant much to take a stand for Him then. He was despised and rejected and persecuted. The crowd was arrayed against Him. Would you have gone against the crowd with the little light that you would have had? Would you have gone to Him without the gate in the face of persecution and suffering? You don't know what you would have done. But the question for you to settle is what choice are you making today? Today is our problem and perhaps we should be thankful that it is.

HE READ IT THROUGH

A man brought a Bible back to a chaplain, who told him to keep it. But the man said, "No, I am through with it; I read it through." One cannot dispose of the Bible so easily. The Word of God is too profound and deep for you to get all of it in one reading or even many readings. "O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out." Rom. 11:33.

A TARGET FOR THE DEVIL

Some preachers plume themselves with titles and love it—yet the Lord Jesus died for them. The preacher is a bright and shining target for the devil to shoot at. Some think that he has the crown cinched. No, he too must get to heaven by the grace of God. The way the congregation can have a better preacher is to pray for him.

AS A THIEF

"Brother Boll, you don't think the Lord might come right now, do you?"

"To be sure. Why not? Don't you think He might come right now?"

"No, I do not."

"You had better watch out then, for He says, 'In an hour that you think not the Son of man cometh.'"

WHO WAS FOOLISH?

Sir Isaac Newton, commenting on Daniel 12:4 ("But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased") said, "The time may come when men will go fifty miles per hour." The infidel, Voltaire, read this statement and remarked, "This shows what a fool the Bible can make of a person." But who was foolish?

Newton also is quoted as saying, "By the time of the end a body of men will be raised up who will teach the prophecies amidst much clamor and opposition." And that was spoken 250 years ago. Perhaps those who are opposing the teaching of prophecy so vehemently should consider their course, lest they be promoting the wishes of the one who is the brunt of the prophetic word.

THE LAW OUR SCHOOLMASTER

Galatians 3:23 — 4:

R. H. B.

"But before faith came, we were kept in ward under the law, shut up unto the faith which should afterwards be revealed. So that the law is become out tutor to bring us to Christ, that we may be justified by faith." (Gal. 3:23, 24.)

"The scripture," Paul had just said (Gal. 3:22), "shut up all things under sin, that the promise by faith in Jesus Christ might be given to them that believe." Those who had the law (the Jews) and "the Gentiles which have not the law," both alike were judged and condemned as sinners, and "all the world" was "brought under the judgment of God." But alike to all that believe ("for there is no distinction, for all have sinned and fall short of the glory of God") the promise by faith in Christ Jesus is freely given. So Paul taught in Romans (3:19-24). And this is evidently the point here also. Now when he says "Before faith came we were kept in ward under the Gentiles, the law became a schoolmaster, whose hard discipline was calculated to make them seek refuge in Christ, to be justified by faith.

It is well here to consider how the apostle uses the term "faith." The word is generally taken to mean the belief of Divine testimony. That is indeed the fundamental meaning. But in Paul's teaching a specific significance is attached to the word "faith." In the common sense of it it might be said that those who were under the law had faith. They believed in God. They believed that He had given them the law, through Moses. They believed that the law was God's authoritative word. They believed that if they kept it God would bless them and reward them as He had promised; and that if they disobeyed the punishments denounced upon the transgressors would come upon them. All this and much more that was true the people who were under the law believed. If that was faith, they had it. But that was not faith as Paul uses the word. In fact he says that "faith" had not come as yet while the people were under the law. And though they believed in the Divine authority of the law, and held as true all its promises and warnings, yet, Paul declares, "*the law is not of faith*, but he that doeth them [i. e. the commandments of the law] shall live in them." (Gal. 3:12.) In like manner does he distinguish between "the righteousness which is of the law," and "the righteousness which is of faith." "For Moses writeth that he that doeth the righteousness which is of the law shall live thereby. But the righteousness which is of faith saith thus . . . if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved." (Rom. 10:5, 9). It is clear then that the endeavor to obtain salvation by law-keeping is "not of faith"; and that by "faith" the apostle means the belief and acceptance of the free and gracious promise of God in Christ Jesus (Comp. Phil. 3:9). In the one case the man seeks to merit accept-

ance by works of law; in the other, he receives his acceptance before God as a free gift, by faith in Christ. This contrast is well brought out in Rom. 4:4, 5—"Now to him that worketh the reward is not reckoned as of grace but as of debt; but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness."

Returning now to Galatians 3:24—the law, says Paul, was our schoolmaster [or "tutor"] to bring us to Christ; "but now that faith has come"—that is the free salvation by faith in Christ—"we are no longer under a tutor." Children and minors of Roman households were usually put under the charge of household-servants, slaves, who exercised strict authority and control over their master's children (Hence the teaching of Gal. 4:1-3). But when the day of maturity came they were thenceforth freed from that rule, and regarded as *sons*, entering in upon the full rights of sonship. (That is the meaning of "adoption"—Greek, *huiothesia*, placing-as-sons.) So now, the apostle tells us, we have become *sons* by faith, in Christ Jesus; "for as many of you as were baptized into Christ have put on Christ." They are now clothed with Christ, as it were; for they have been baptized *into Christ*—therefore they are now *in Christ*. Henceforth they share Christ's standing in the sight of God. This is their position now. When in Rom. 13:14 he tells them to "put on" Christ the exhortation is to Christlike life which corresponds to the high place God has given them in Christ Jesus.

The changes of pronoun—"we" and "ye"—should be noticed. It is "we" (the Jews) that were kept in ward under the law (v. 23) and the law became *their* tutor to bring them to Christ. But now they are no longer under a tutor. Here (at v. 26) he changes off to "ye"—not only "we," but "ye" Gentiles also, (in fact all of us alike) who have so received Christ—"are all sons of God through faith, in Christ Jesus. For, as many of you [you Gentiles] as were baptized into Christ have put on Christ." Now "in Christ" human distinctions disappear. Those who are in Christ are as part of Him (1 Cor. 12:12). "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male or female; for ye are all one man in Christ Jesus. And if ye are Christ's [so united and identified with Him] then are ye Abraham's seed [see 3:16], heirs according to promise" (Gal. 3: 25-29).

Here the apostle goes back to explain. As above he said "we were kept in ward" and "under a tutor"—the children, though they are prospective heirs of all, were on no higher footing than bondservants, subject to the rule and supervision of guardians and stewards until the day appointed of the father—namely, the day of their promotion to sonship. So were the Jews under the law—in bondage under the rudiments of the world. "But when the fulness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons." (How that redemption was accomplished, how they were redeemed from the servitude of the law, is pointed out in Rom. 7:4; Gal. 2:19, 20; Col. 2:13-17, 20).

Let us pass over verses 6 and 7 for the moment. In verse 8 Paul again speaks to the Gentile brethren. The while the Jews were under bondage to the law, the Gentiles, not knowing God, were in bondage to them that were no gods. Both the law, and the severe discipline of heathenism (Acts 14:16) he classifies together under the general head of "weak and beggarly rudiments of the world"—the "rudiments of the world" mentioned in v. 3. In seeking their perfection in circumcision and law-observance, these Galatians were really returning to the former bondage and servitude—not to their heathen rudiments indeed, but to the Jewish rudiments of the law; which was just as bad for them. They had actually begun to observe days and months and seasons and years, after the regulations of the law. (Comp. Col. 2:17.) This so greatly endangered all their Christian hope and standing, that the apostle fears lest all the work he had done among them might go for nought. Tenderly and tearfully he expostulates with his foolish Galatian children in verses 12-20.

We passed over Gal. 4:6. There Paul mentions the great outstanding boon and token of sonship: "Because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father." In v. 4 God sent forth His Son who redeemed them. In v. 6 He sent forth the Spirit of His Son. It is the Spirit that emancipates from the servitude of the law. "Where the Spirit of the Lord is, there is liberty." (2 Cor. 3:17). Henceforth we serve God in the newness of the Spirit, not in the oldness of the letter. For ye received not the spirit of bondage again unto fear, but the Spirit of adoption, whereby we cry Abba, Father." (Rom. 7:6; 8:15).--To be continued.

KILLERS

How many deaths there are from unloaded guns! How many spiritual deaths from things harmless in themselves! Prayer meetings have been killed by the craze for "Tiddle-de-winks"! What about the harmless card table? And now TELEVISION! And thereby bringing right into the sanctity of the home the vilest characters on earth, and allowing them to set the fashion as to dress (undress) and language and conduct. The plastic minds of children get deep impressions, which from such sources become deep scars of the soul. Many will never get over these scars. You make careful choice, do you? Very few say that and tell the truth.—S. C.

BAPTISMAL REGENERATION?

"How long would you have to wash a gourd on the outside to cleanse its dirty inside? You might hold a sinner under Niagra Falls for 100 years, and it would't save him." But does that discount baptism? Baptism is not a work; it is a burial. Because the Lord connected baptism with salvation does not mean He taught water salvation. When the brazen serpent was lifted up in the wilderness what good did it do the people to look upon it? Was that brass salvation? In some cases it may not have been easy for some of the bitten ones to get to the place where they could look, but it was not the toil that saved them. It was their faith.

LESSONS ON THE BOOK OF ACTS

J. Edward Boyd

THE CONFERENCE AT JERUSALEM

(Acts 15)

CONTROVERSY AT ANTIOCH. Controversy in the church is no new thing. Throughout her history it has sprung up at various times over one question or another; but not one of them has had to do with issues more vital than that which was precipitated at Antioch by those certain men who "came down from Jerusalem and taught the brethren, saying, 'Except ye be circumcised after the custom of Moses, ye cannot be saved.'" Now Paul had been proclaiming remission of sins through the man Jesus, and justification from all things by Him to "every one that believeth" (Acts 13:38, 39); and his many Gentile converts were rejoicing in this salvation on the ground of their faith in Christ Jesus. Then came this discordant note: "You cannot be saved unless you add circumcision." To Paul, with his keen perception of the great truth that salvation is "by grace through faith," this teaching was abhorrent. Moreover, he saw that it undermined the fundamental principles of the gospel; so he and Barnabas "had no small dissension and questioning" with these men.

Finally it was decided that the question should be referred to the apostles and elders at Jerusalem. But why refer it to them? Was not Paul fully qualified, as an apostle of Christ Jesus, to speak with authority? Indeed he was. But, since he was not of the original apostolic company, there were some among the Jewish Christians who questioned his authority. Evidently such was the case with these men who created this disturbance; they were unwilling to accept his word as decisive. So it would be far better to have the combined judgment of those whose apostolic authority was unquestioned among the Jewish disciples. So to Jerusalem went Paul and Barnabas and some others (including Titus, a Greek, who served as a test case—Galatians 2:1, 3), bringing great joy to the brethren along the way by the reports of the conversions among the Gentiles. At Jerusalem they received a welcome from the church, and "rehearsed all things that God had done with them." (Again, there was no disposition to claim the merit for themselves, except as the instruments through whom God had worked.) In that group of believers there were some of a sect of the Pharisees who arose and said, "It is needful to circumcise them and to charge them to keep the law of Moses."

THE QUESTION THOROUGHLY DISCUSSED. A special meeting of the apostles and the elders was called to consider the matter. From verses 12 and 22 it appears that the whole church was present also. It was only after "much questioning" that a decision was reached. Evidently there was perfect freedom of speech, with no suggestion of disfellowshipping one another because of this difference of view. It is to be assumed that those who insisted upon demanding that

the Gentiles submit to the law were sincere, for the most part at least, even as the apostles had been on a former occasion when they criticised Peter. (Acts 11:1-3.) Brought up in the traditions of the fathers, they could scarcely conceive of Christianity as anything else but a new movement within the bounds of their own ancient religion. They themselves had not discontinued their observance of rites and customs long established by law and tradition. Had they done so, there would doubtless have been a tremendous outcry among their fellow-countrymen. Indeed, one of the charges that had formerly been brought against Stephen was that of saying, "This Jesus . . . shall change the customs": but the disciples had not been accused of having already abandoned them. Even the apostle Paul, some time after this conference, saw to it that Timothy, son of a Jewess, was circumcised "because of the Jews that were in those parts; for they all knew that his father was a Greek." (Acts 16:3.) But when circumcision was proposed as a condition of salvation, he vigorously protested.

After there had been much general discussion, Peter addressed the assembly. He did not speak "ex cathedra," issuing a papal decree, but only as one of the apostles and elders present—the one whom God had a good while before chosen to carry the word of the gospel to the Gentiles in Caesarea that they might believe. He left no room for doubt as to his position on this question; and for the basis of his conviction he presented certain undeniable facts. God had accepted those Gentiles in their uncircumcision. The proof of this acceptance was that He gave them the Holy Spirit, just as He had given the same Spirit to the apostles on the day of Pentecost. "And He made no distinction," continued Peter, "between us and them, cleansing their hearts by faith." No distinction between the circumcised and the uncircumcised! The hearts of both were in need of cleansing; and all were cleansed in the same way, by faith. "Now therefore why," Peter asked, "make ye trial of God, that ye should put a yoke on the neck of the disciples which neither our fathers nor we were able to bear?" Not to follow God's clear guidance in this matter would be to make trial of Him; and to impose circumcision (with all that it involved—Galatians 5:3) upon the Gentiles would be to place upon them a burden which the Jews themselves had found intolerable. Peter concluded his speech with a declaration whose implications were probably, even at that time (so slowly do men come to the knowledge of truth), startling to many of his Jewish hearers. "But we believe that we (that is, we Jews) shall be saved by the grace of the Lord Jesus in like manner as they." Not even for their own salvation was circumcision and the keeping of the law of any value; it was altogether through the grace of the Lord Jesus.

THE CONFERENCE BROUGHT TO AN END. There was silence throughout the assembly when Peter ceased speaking. Indeed, what answer *could* he made to his presentation of the case? Attentively the people had listened as Paul and Barnabas told of the signs and wonders that God had wrought among the Gentiles through them, additional evidence of His approval of their acceptance of the Gen-

tiles on the ground of their faith in Christ without circumcision. There seems to have been no further attempt in this conference either to deny the facts presented or to refute the deduction based on these facts. The closing address was made by James, who signified his agreement with Peter and proposed the solution of the problem that was adopted. Says J. S. Howson (in the "Life and Epistles of St. Paul," by Conybeare and Howson), "This was James, the brother of the Lord, who, from the austere sanctity of his character, was commonly called, both by Jews and Christians, 'James the Just.' No judgment could have such weight with the Judaising party as his." If the men of this party expected him to champion their cause, they were quickly disappointed. In his brief address he scarcely touched upon the point at issue, except to express his judgment "that we trouble not them that from among he Gentiles turn to God." But there are certain features of his speech which, because of prevalent misconceptions, should be given careful consideration.

First, in his allusion to Peter's speech there is a statement concerning God's purpose in visiting the Gentiles — the work that the Lord is doing in this present age. He is taking out from among the nations "a people for His name." Has the gospel failed because it has not, in the course of these two millenniums, brought "the whole wide world" to Christ? Or will it have failed if this is not accomplished before His return? Some have thought so, but only because they have failed to understand its purpose in this age. We cannot rightly call anything a failure because it does not accomplish something for which it was not intended. And Jesus did not encourage expectations of the conversion of the world before His second coming. Quite the contrary is clearly implied in the question He once asked: "Nevertheless, when the Son of man cometh, shall he find faith (literally, the faith) on the earth?" (Luke 18:8). He taught His disciples that tares would grow among the wheat until the harvest, which is "the consummation of the age." (Matt. 13:30-39—marginal reading.) "And as were the days of Noah, so shall be the coming of the Son of Man." (Matt. 24:37.) "In the last days grievous times shall come . . . evil men and imposters shall wax worse and worse." (2 Tim. 3:1, 13.) The darkness deepens as the dawn approaches. But by the gospel God is still taking out a people for His name—a people from both Jews and Gentiles, who all together make up the body of Christ, where "there can be neither Jew nor Greek, neither bond nor free, no male and female; for ye all are one in Christ Jesus." (Gal. 3:28.)

ONLY ONE MESSIAH

In the Old Testament some passages say the Messiah would be despised and rejected of men, while others speak of His reign over all nations from shore to shore. This led some of the ancient rabbis to think that there might be two Messiahs. Now we know that some scriptures refer to the humiliation and others to the glory of the *one* Messiah.

“FAITH OF OUR FATHERS”

E. I. J.

From the brilliant restoration student and writer, Dr. J. T. Barclay, we present now, in two installments, the last chapter from his book, “City of the Great King.” This beautiful volume was printed by Lippincotts, for James Challen and Sons of Philadelphia, in 1858—eight years before Campbell, Barclay’s famous father-in-law, passed away.

JERUSALEM—AS IT IS TO BE

“Glorious things are spoken of thee, O City of God!”

MILLENNIAL JERUSALEM

Mene, mene, tekel, upharsin, was the terrible verdict denounced alike against the empire of the Chaldees, its haughty monarch, and its mighty capital, “the beauty of the Chaldec’s excellency”; and upon many a splendid city of antiquity has “Ichabod” been written: but of *Jerusalem*, Jehovah says, “I have graven thee upon the palms of my hands: thy walls are continually before me: I will make thee an eternal excellency.” We accordingly find that however often doomed to utter destruction by her merciless spoilers and subverters, Phoenix-like, she has always risen from her ashes in due time. For the same Almighty Being that not only suffered these chastisements to be inflicted upon the Holy City, but declares in judgment for her sins—“I will make Jerusalem heaps and a den of dragons—Zion shall be ploughed like a field, and Jerusalem shall become heaps, and the mountain of the House like the high places of the forest,” also declares in fulfillment of his inscrutable decree, “because they call thee an outcast—saying, This is Zion, whom no man seeketh after, behold, I will bring again the captivity of Jacob’s tents, and have mercy on his dwelling-places, and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof”—“it shall not be plucked up nor thrown down *for ever*.”

It is strongly intimated in this comprehensive promise, that the city would not only be fully restored, but be built up according to her ancient land-marks. And that such a reëdification was literally accomplished under those great reformers and restorers, Ezra, Zerubbabel, and Nehemiah, we have abundant evidence in the memoirs of the admirable Tirshatha, and the zealous Scribe. But the same Divine Being who so graciously promised its restoration, is pledged also for its enlargement beyond its ancient boundaries. And to any one at all acquainted with the history of Jerusalem and the topography of the city and its environs, the truth of this declaration will abundantly appear from the following explanatory paraphrase of the prophetic text recorded Jer. xxxi 38-40 (quoted).

And to this permanence and prosperity of the Holy City throughout the Millennium, Zechariah also abundantly testifies in the last chapter of his prophecy—10th verse. “And it shall be lifted up and inhabited in her place, from Benjamin’s Gate unto the place of the First Gate, unto the Corner; and from the Tower of Hananeel unto

the King's Wine Press." The land-marks here indicated seem expressly designed to mark out the ancient capital of the Jewish kings, and purposely exclude much of Coenopolis—the large addition made by the apostate Jews under Agrippa. . . .

The adaptation of the Temple and courts described by Ezekiel to the Temple Mount at least, is attended with no special difficulty—and certainly requires no such reduction as that proposed [to change the text, substituting cubits for reeds, in some passages]. The area of Mount Moriah is abundantly adequate to the accommodation of the projected Temple and all its courts. And there is certainly no kind of objection to the enclosure of the whole city within the five hundred reeds quadrilateral, constituting the boundary between the sanctuary and the profane place—provided, at least, that it be remodeled and inhabited only by the Prince, the Priest, Levites, etc., in attendance on the Temple service.

But while the exterior enclosure of the sanctuary described by Ezekiel is so much more extended than those of the former Temples, the sacred fane itself, as well as the other corresponding structures, is but slightly larger. Their respective dimensions indeed are generally identical as far as recorded; but it must be remembered that the cubit used by "the man" in measuring Ezekiel's Temple is the "greater cubit"—being 21.648 inches in length, while the measurements of the other Temple were given in the "common cubit" of eighteen inches—shorter than the former by a hand-breadth, which is rated at nearly four inches. (Ezek. xl. 5, and xliii. 13.) And besides this discrepancy in size, there is also a considerable dissimilarity in the internal arrangements. In the former temple there were four courts—that of the Priests, that of Israel, that of the Women, and that of the Gentiles: whereas in the Ezekiel Temple there are only two mentioned—the Inner and the Outer or "Utter court." But there are many points of difference between the Ezekiel or Millennial Temple, and the old Jewish Temple in any of its former phases—all going to show a modified ritual adapted to the Millennial age.

That this Temple is not to be erected before the final advent of the Messiah is obvious from the declaration of the Lord by Zechariah (vi. 12), "Behold the Man whose name is the Branch; and he shall grow up out of his place, and *He* shall build the Temple of the Lord." . . .

This great city—Yehovah Shammah—is a square of ten and a fourth miles on each side, inclusive of its suburbs; half a mile wide, and occupies the exact middle of this portion. . . .

If "the living waters that go out from Jerusalem," as recorded in the fourteenth chapter of the prophecy of Zechariah, be identical with the waters described by Ezekiel in the twelve first verses of the 48th chapter of this prophecy, as issuing from the Temple (and they undoubtedly are), then must the Temple be built upon its ancient foundations in the Holy City. And that the city is to be rebuilt upon its ancient site (and if not under the very meters and bounds that described it at the period of its subversion by Nebuchadnezzar, at least as extensively), is also evident. (Jer. xxxi. 38-40, and Zech.

xiv. 10.) That the "very high mountain," on the south of which the prophet saw the future city in vision, can be no other than Jebel Fureidis (that celebrated signal station in days of yore), is sufficiently obvious from a consideration of the fact that there is no other mountain in all southern Palestine to which this expression could apply with the least propriety. A circumstance strongly corroborative of this conclusion, too, is found in the fact that this mountain is situated just on the northern border of the belt of country that is to be levelled "as a plain—from Geba to Rimmon, south of Jerusalem." And for what purpose is this rugged region to be reduced to an even surface, but as a site for the vast millennial city—Jehovah Shammah!

This city of cities will cover an area of more than a hundred square miles, and will number its inhabitants by millions. It can be rendered very accessible by a short railway from Al Arish, Askalon, or perhaps still better—Gaza—reputed the very best seaport on all the coast of Syria; and the construction of a railroad to Ezion Geber, Solomon's celebrated seaport at the head of the Elanetic branch of the Red Sea, is also entirely practicable at a small cost. The commerce of the East once flowed mainly through a channel almost identical in position with the route here indicated, between the Mediterranean and Indian Ocean; and it is doubtless destined again to become the great highway of trade and travel between the East and the West. Such a city, in such a climate, in a position so advantageous in a civil, commercial, and geographical point of view, might well claim to be the mistress of the world, when Judea shall have again become inhabited by its rightful owners.—But still it is to its neighbor, a few miles to the north—the City of the Great King—the joy of the whole earth—that this supremacy is assigned in the coming age by Him who is Governor among the nations—the King of kings and Lord of lords.

We learn from the prophecy of Zechariah (xiv. 8), that at the coming of the Lord two most copious perennial streams of water shall burst forth from Jerusalem—one going forth towards the Mediterranean or "hinder sea," and the other towards the "former" or Dead Sea—developed apparently by the great earthquake. And as this earthquake that shall rend Mount Olivet asunder and produce a "very great valley" running eastward, apparently for the purpose of conveying one of the life-giving streams to the parched desert below, will probably effect other physical changes in the immediate neighborhood of Jerusalem, as well as in the depression of the land from Geba to Rimmon, it will be useless to speculate as to the course the western stream will pursue—though it would seem from the 3d chapter of Joel, 8th verse, in connection with the declaration of Ezekiel (xlvii. 1-12), that the course of the eastern river is very definitely marked out, though there is no valley in the neighborhood of Jerusalem known at the present day by the name there designated—Shittim. Wady Anak-Nazal, however would seem to be indicated as the most natural channel, and may originally have been called Shittim.

We are not informed *where* the healing stream bifurcates—if

indeed there be only *one* source of the waters—or in what part of the Temple enclosure, or of the city, the second fountain arises—if there be *two* distinct sources. Ezekiel only measures and describes one; but Zechariah clearly indicates the existence of two, and inasmuch as that which flows eastward arises on the east of the Holy House, that which flows westwardly probably arises west of that building. If so, it must necessarily fall into the Tyropoeon, and if left to itself, would naturally be carried down Wady en-Nair into the Dead Sea, unless it be conducted out of it eastwardly by an aqueduct, or else the earthquake divert it in the same direction either by opening a new channel or by blocking up, or elevating some portion of the present Wady en-Nair. It would be perfectly practicable, with very little labor, to conduct a stream issuing from the Temple area to the region of the future Jehovah Shammah by a short serpentine canal conformed to the requirements of the ground about the upper portions of the Tyropoeon, Mount Zion, Hinnom, etc.—situated as the ground now is. This western stream may thus readily be conducted to the great city, and thence, after irrigating a large portion of the arid region of southern Judea, enter the Mediterranean at el-Arish, or by any of the numerous valleys that empty into the Mediterranean. We have no positive information as to the size of *this* river; but, if it be as large as that emptying into the Dead Sea, it may be rendered very serviceable not only for irrigation of a large district of country, but for internal boat navigation. If it be true that the desert of Arabia was once an inland sea or lake, and is still depressed below the level of the sea, may it not be re-filled either from the sea or by this river? It will be recollected that while Jerusalem is 3927 feet above the Dead Sea, its elevation above the Mediterranean is only 2610 feet; and that Jehovah Shammah will be much more depressed.

The waters that issue out eastward seem to undergo no increase in passing from the altar through the surrounding buildings, nor perhaps for a farther distance of six hundred yards; but at this point, at the least, the fountain becomes a stream ankle-deep; twelve hundred yards from the sanctuary it becomes knee-deep, at a distance of eighteen hundred yards it is found to be loin-deep; and when it is last measured, at a distance of two thousand four hundred yards (more than one and a third miles) from the wall of the sanctuary (by which time it has passed through the cleft in Mount Olivet), it has become more than chin-deep—“risen waters to swim in, a river that could not be passed over.” Whether the river becomes still deeper, and what is its width, we are not informed; but it is probable that it receives no further increment. Its gradual augmentation thus far, at regular intervals of one-third of a mile, seems to be due to subterranean accessions received from the rent bowels of Mount Olivet *

* It is a little singular that on descending a few yards below the surface of the earth, amongst some riven rocks, in a valley called Wady Anak Nazal, leading up to Mount Olivet, opposite Jerusalem, one may hear the faint ripple of a subterranean stream. By-the-bye, may not this Nazal have some connection with the “Azal” to which the “valley of the mountains” is to extend? (See Zech. xiv. 5.) The transition from

Should this river rush immediately down this valley into the Dead Sea, it would produce a succession of rapids, cascades, and cataracts unequalled in all the world; for the distance being only about fifteen or twenty miles, and the difference of altitude nearly four thousand feet, the rate of descent could not be less than an average of two hundred feet per mile, or one foot in twenty-six— a fall of four thousand feet in twenty miles! while the entire fall in the Mississippi, throughout its whole course of two thousand miles, is only fifteen hundred and seventy-five feet! What inconceivable power for the propulsion of machinery! What teeming luxuriance must crown the banks of this fertilizing and vivifying stream, and especially if the waters be made to meander along the declivities of the once frightful barren and desolate desert! How surpassing beautiful the evergreen landscape in which this life-giving river sweetly meanders—where “grow all trees for meat whose leaf fadeth not, neither shall the fruit thereof be consumed—bringing forth new fruit according to his months—the fruit thereof for meat and the leaf thereof for medicine!” (xlvi. 12.) Then indeed will “the wilderness and the solitary place be glad, and the desert rejoice and blossom as the rose!” These are the gladdening waters of which the exulting Psalmist spoke in vision—“There is a river the streams whereof shall make glad the city of God, the Holy Place of the tabernacles of the Most High.” (Ps. xlv. 4.)

We are not positively told that the waters issuing to the west will possess those wonderful properties that characterize the eastern river; but it is altogether a legitimate inference, that they will be similarly endowed. And if on the banks of this refreshing and fructifying stream, adorned with those health-imparting and life-giving trees, the Highway of Holiness shall lead from Yehovah Shammah to the Holy City and Temple, through the desert of Tekoah, thus really become “an house of prayer for all nations,” what a paradisaical avenue would conduct the millennial pilgrim up to the House of the Lord! Thus shall “the ransomed of the Lord return, and come to Zion with songs and everlasting joy upon their heads!” “And it shall come to pass . . . in the last days, that the Mountain of the Lord’s House shall be established on the top of the mountains and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, ‘Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.’” (Isa. ii. 2, 3.)

Azal to Nazal is by no means too violent for a Hebrew name to undergo in the mouth of an Arab. And besides— as the valley takes its name from an *ain* or fountain on its border, the *n* may properly belong to the *ain*, and the difficulty in distinctly separating the *n* from the *a* in pronunciation, may have led to its permanent connection; but be this as it may, it is situated due east of Jerusalem in the precise direction indicated by the prophet. The traveler going down to Jericho will pass this valley about two miles below Ain el Horth (the Apostles’ Fount), where it enters into Wady el Horth—written el Haud on some maps.