

THE WORD AND WORK

Volume XLV, November, 1951)

THE MASTER'S FACE

No picture likeness of my Lord have I;
He carved no record of His ministry
On wood or stone;

He left no sculptural tomb nor parchment dim,
But trusted for all memory of Him
Men's hearts alone.

Sometimes I long to see Him, as of old
Judea saw, and with my gaze to hold
His face enshrined;

Often, amid the world's tumultuous strife
Some slight memorial of His earthly life
I long to find.

Who sees the face but sees in part; who reads
The spirit which it hides, sees all; he needs
No more. Thy grace,

Thy life in my life, Lord, give Thou to me;
And then, in truth, I may forever see
My Master's face!

—William Hurd Hillier.

WORDS IN SEASON

R. H. B.

A HEART OF COMPASSION

"Put on therefore as God's elect, holy and beloved, a heart of compassion . . ." (Col. 3:12.)

It is hardly necessary to define compassion—we all know what it means to sympathize with the suffering and needy—the feeling that enters into the distresses and trials, and into evil conditions, physical or mental, or spiritual of our fellow human beings. Of the Lord Jesus it is often said that He was "moved with compassion." When He beheld the multitudes as sheep that have no shepherd, He had compassion for them in their spiritual need (Matt. 9:36); when He saw the hungry multitude that had followed Him into the desert, He had compassion on them (Matt. 14:14; 15:32). He had compassion on the leper who appealed to Him for help (Mark 1:41); on the blind men (Matt. 20:23); on the bereaved mother at Nain (Luke 7:13)—and constantly toward all human ills and burdens. In every instance He did something about it. Compassion is a sacred motive—beautiful in itself, but designed to lead to action. If it fails of this

it might as well (or better) not have been.

Three times in Christ's parables compassion is illustrated—in the parable of the Unmerciful Servant, where the king had compassion on the one who could not pay his great debt and had been sentenced to be sold; and the king forgave him all his debt freely (Matt. 18:27). Again in the parable of the Good Samaritan, who had compassion on the wounded man by the roadside (Luke 10:33); and, most strikingly of all, in the parable of the Prodigal Son, when the father moved with compassion ran to meet the returning son and fell on his neck and kissed him (Luke 15:20). We know compassion when we feel and see it, even if we can not define the word.

PUT ON A HEART OF COMPASSION

Now Paul writing to the Christians in Colosse tells them to "put on a heart of compassion." As one would don a garment so can the Christian "put on" the virtues and graces of Christ, which are made available to him in Christ—and indeed he puts on the whole "new man" (Col. 3:10), one of those outstanding features is this "heart of compassion." This is not a natural trait. Even the fleshly man does often show sympathy and compassion; but the compassions of Christ are deeper and higher and more tender and encompassing in their scope. They spring from the new life (Col. 3:3) and are due to the influence of the Spirit of God. On the whole, barring special cases, the natural man has little compassion. It has always been "man's inhumanity to man" that has "made the countless millions mourn."

Nor is the carnal Christian much better. Many who bear the name of Christ are far from being "living epistles" of Him in this regard. In so far as we are influenced by the flesh we are more ready to scorn and condemn the ignorant and erring than to consider their need sympathetically and show them compassionate love. A dying woman (who was not a Christian) said to me—"I was never in my youth a bad girl; I was not wicked or frivolous; but I didn't want to go to church. I always felt that the church people were critical of me." That speech went to my heart. Alas, how many sinners must have felt that same repulsion, and were deterred from contact with the gospel by the unloving attitude of Christ's professed servants! As Thomas Hood said:

"Alas for the rarity of Christian charity
Under the sun!"

A note left by a suicide on the river-bank said, "If so much as a dog had tugged at my trousers I wouldn't have done it."

It isn't that we should think lightly of sin—far from it: but there is the sinner for whom Christ died, and who could perhaps be won back to the Savior. He, the Good Shepherd who came to seek and to save that which is lost, came a long way to find them. And so that precious hymn says,

"And none of the ransomed ever knew
How deep were the waters crossed,
Nor how dark was the night that the Lord went through
Ere He found His sheep that was lost.

“But all through the mountain thunder-riven
And up from the rocky steep,
There arose a glad cry to the gates of heaven:
Rejoice, I have found my sheep!”

He still seeks for them—now through His people. How greatly they need that “heart of compassion” that they might fulfil their calling!

GOD’S ELECT

But now notice another thing. “Put on, therefore, *as God’s elect, holy and beloved*, a heart of compassion . . .” It is to them that the apostle is writing—to those who are “God’s elect, holy and beloved.” They who know themselves to be such can put on that heart of compassion. To others it is impossible. Does this perhaps account for the rarity of true Christian compassion? Is it that you do not know that you are one of God’s elect, holy and beloved? Then go settle that first and make sure. For how can you have compassion on the lost and erring if you yourself are still in the shadow of darkness? “We love because he first loved us.” Do you know that God has loved you—you, personally and individually? And that He loves you now and still? Then—not till then, but *then*—you can love others with the love wherewith you yourself are loved of God. After having prayed “Blot out my transgressions—wash me—make me whiter than snow—create in me a clean heart” David said, “*Then will I teach transgressors thy ways and sinners shall be converted unto thee.*” “*O Lord, open thou my lips and my mouth shall show forth thy praise* (Psalm 51).

HOMeward BOUND

And, are you going home? A soldier in a crowded railroad car told some of the passengers that he hadn’t found a seat since he boarded the train many hours before. “But I don’t mind” he added—“I’m on my way home.” An old brother to whom I had read the Foot-washing chapter (John 13) said to me, “Read that first part to me again, where it says, “Jesus knowing that he cometh forth from God and goeth unto God . . . riseth from supper, etc.” I did so. “Yes, yes,” said the old man thoughtfully,—“we can do most anything when we know that we are going to God.” Then also can we put on a heart of compassion, kindness, meekness, longsuffering, forbearing one another and forgiving each other, even as the Lord forgave you” (Col. 3:12, 13).

AM I ONE OF THESE?

But am I one of God’s elect? Do not ask that—rather say, “Do I believe on the Lord Jesus Christ? Have I come to Him for His Salvation? Did I accept His gospel? Am I willing to receive His love and grace and to trust in His mercy unto eternal life? Then you need not worry about your election. There is a mystery in election, which we cannot fathom. But “him that cometh to me I will in no wise cast out” said the Lord Jesus. So come to Him, and keep on coming even though you have failed time and again; those who come are on the right road. And those who so do are also His elect, holy and beloved, in line for every grace and blessing.

NEWS AND NOTES

Lexington, Ky.: "We had a great setting-apart meeting for Brother and Sister Victor N. Broadus here last Sunday. Representatives from all or almost all the central Kentucky churches of Christ cooperating with them laid their hands on them sending them out to the Philippines. It was truly a most impressive service. A financial report will be sent in to Word and Work and Missionary Messenger soon. Our meeting with Brother John May and the Lima, Ohio, church began September 26."—H. N. Rutherford.

Sellersburg, Ind.: "We are glad to have a paper like 'Word and Work' that has helpful, inspiring articles, free from harsh, unjust criticism. May we ever be too busy preaching Christ, calling sinners to repentance, helping the weak and erring, and teaching and training the children in the way of life, to spend valuable time in endless contentions that only gender strife.

"We enjoy your 9:30 o'clock Saturday morning radio programs."—W. H. Dougherty.

"We enjoy getting the little paper (W. W.) every month and especially the articles by Brother Jorgenson."—Mr. & Mrs. J. Ewing, Calif.

Dallas, Texas: "The Lord is blessing the work at Fair Park with good interest so far as attendance is concerned. We had 111 in Bible School yesterday morning, and numbers of visitors in a much larger audience for morning worship and a goodly sized crowd for evening service. Between fifteen and twenty teen-agers are in Sunday night audiences. We are not satisfied, even though some spiritual growth is indicated, because we are not reaching lost souls. Please pray for us that the lost may be reached."—Frank M. Mullins.

Gallatin, Tenn.: "We had two baptisms and three by membership here recently."—H. L. Olmstead.

Brandon, Fla.: "I began work with the little band here today (9/30) with prospects of accomplishing good. Brother H. C. Hinton and others have been carrying on for some months. They have the

forward outlook. I was with them in a brief series of meetings in May, and was favorably impressed. Those who think our Lord does certain things after that His children pray may pray for the Brandon work."—Stanford Chambers.

Brother Chambers asks us to change his address to Brandon, Fla., which indicates that he is to be there in an extended work for the Lord.

Gallatin, Tenn.: "The meeting at Dugger, Indiana, was the third meeting in a row at Dugger for me. The attendance was as good or better than for either of the others, especially the Saturday night attendance. You surely couldn't tell from the size of the crowd that it was Saturday either week. There were six baptisms during the meeting. Brother Clymore continues to do a fine work there at Dugger and we rejoice that his wife is now enjoying much better health as a result of a recent operation."—Hall C. Crowder.

Danville, Ky.: "We certainly enjoyed hearing Brother Robert Boyd in the Parksville meeting. He is fine! I heard some of the finest sermons I have heard for a long time. I do not think they had many confessions, but the interest was high. Every one seemed to like him so much. One night several from Mackville were present, including Brother and Sister Overman. I have been anxious for the Word and Work this time telling us all about the Bible Conference."—Mary B. Powell.

Buras, La.: "The Boothville-Venice Church of Christ began meeting in the home of Brother and Sister Leon Buras on July 16, 1950. We have a small but faithful congregation. Sister Leon Buras has donated a plot of land to the church in loving memory of her son Eldon, who gave his life in honor of his country. We have a building fund started. Some day, the Lord willing, we hope to build a church house.

"Brother Stanford Chambers was the first preacher to come to Boothville some 25 or 30 years ago. Many other churches of Christ ministers

have come here since. Then in June 1950, Brother Richard Ramsey held a cottage meeting in the Leon Buras home and I (then a denominational preacher) attended his services. Several weeks later on July 11, 1950, Brother Ramsey baptized my wife and me, and since then I have been ministering in the church of Christ."—Francis Z. Holdeman.

Jennings, La.: "The work here goes on about as usual. Fine interest manifested. Two came forward last Sunday night; one for baptism, and one to place membership. Your prayers are requested."—Ivy J. Istre.

Four came forward at the Parkland Church, Louisville, on a recent Sunday, one for baptism and the others for reconsecration.

Louisville, Ky.: "A man was baptized at Ormsby recently, one came for membership and four for reconsecration. H. L. Olmstead is to be with us in a meeting, beginning Oct. 22 and continuing through Nov. 4. We have had a good increase in Sunday school this year so far and we have hopes of further increase as the work seems to be growing. In the absence of our regular song leader, Emory Grimes, Jr., young Lowell LeDoux from the Portland School is leading for us, and doing a good job."—J. R. Clark.

The Cherry and Griffin Church in New Albany, Ind., lately bereaved of their beloved minister, E. E. Kranz, has invited Bruce Chowning to become their minister. We hear that he has accepted. He has been associated with Brother Kranz in the work as song leader and Bible teacher and is well prepared to take up where Brother Kranz left off.

Thanksgiving Service at Ormsby

The Annual Thanksgiving Service of the churches in and around Louisville is to be at Ormsby Church, 622 East Ormsby this year. Elmer Ringer of Tell City, Indiana, has been selected as speaker. The offering again this year will be used to retire the Portland School building debt, which is now under \$4,000. This great meeting is scheduled for 10:30 a. m. November 22. We hope to have 400 or more present. We have invited the combined Kentucky Bible College and Portland Christian School choruses to

sing. Let us pray that we may have the greatest offering yet this year. Last year the offering was about \$1200.

Beatrice, W. Va.: "The recent meeting at Foster, W. Va., began Sept. 9th and closed Oct., 7th. Three were baptized; a man and his wife, and a young man of much promise. Preaching brethren Ward, Doss, Janney, Mallory, Wood, and Holley visited the meeting. The church at Foster is about a hundred years old. It is thought that Alexander Campbell preached here a few times. Records show (and elderly people remember) that J. W. McGarvey made numerous trips here. I am to begin at Beatrice, W. Va., Oct. 14th and at Killbuck, Ohio, Nov. 4th. I hope to be at home (2305 East First Street, Austin 2, Texas) by December 15th."—J. D. Phillips.

Jacksonville, Fla.: "One Sunday morning during the summer, our beloved Bro. and Sister Francis Wilson came up from Interlachen to meet with us in the morning worship. These two fine souls were the pioneers that began the work on Edgewood around 25 years ago out of which at least six churches were established over the course of years that have followed. Woodstock is the original body and the others were outgrowths of it. We had sung a few songs, listened to the scripture reading and I asked Brother Wilson to lead the congregation in prayer. Only moments after leading us in prayer, as I began to speak he was taken with a stroke and very shortly afterward went to be with his Lord.

"After he was rushed to the hospital, we had a season of prayer and I did not attempt to finish the sermon but only related to the congregation how he and Sister Wilson had pioneered this very work and that he had by his very presence there that morning preached a greater sermon than I or anyone else could have hoped to bring. We sang the invitation hymn and nearly everyone in the house came forward for rededication.

"This dear brother was right where he wanted to be and the Lord let him die in the harness. I said later that God knew just where to find Francis Wilson on a Sunday

morning. His body lies in a quiet little cemetery in central Florida awaiting the Lord's return. 'Blessed are the dead which die in the

Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.'—Dan Richardson.

IN MEMORIAM

On Sunday evening September 23, only about two hours after he had finished a full day of work for his Lord, Brother Edward E. Kranz suffered a severe heart attack and was suddenly and quietly called home. In the departure of this another faithful soldier of the cross, the church has suffered a great loss. But that which is our loss is his and heaven's gain.

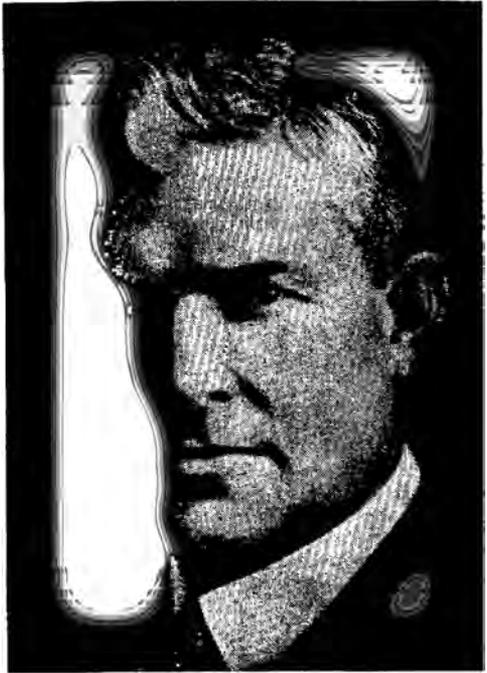
I have known Brother Kranz for a period of 32 years. From my boyhood days I have found him to be the same gentle and humble servant of the Lord each day. I am his child in the gospel and in trying to say something at his funeral service and in writing these words, I feel like Timothy must have felt when Paul took his departure from this life. I have travelled with Brother Kranz on his Sunday appointments, and it was on one of these trips to the Antioch church near Frankfort, Kentucky, several years ago, that he planted the first seed in my heart that has

brought fruitage in the ministry. On the way home he spoke with me at length about the need of more ministers and how wonderful it would be for me to pray about the matter and follow the guidance of the Lord. Little did I realize then that I would now be writing these words as minister of the same church where he had labored.

Since 1919 Brother Kranz has served as located minister for the following congregations: Salem church near Cynthiana, Kentucky; Linton, Indiana; Sellersburg, Indiana; Cedar Springs, Jefferson County, Kentucky, and at the time of his departure was working successfully with the Cherry Street Church in New Albany, Indiana. His ministry has been a full and successful one. He was an excellent Sunday School worker. He built up every Sunday School with which he worked.

The Cherry Street church in New Albany has suffered a great loss in the home going of their minister, counsellor and preacher. But the Lord is good and will provide. May they not lose faith, but grow stronger in the Lord and rally to the work with greater loyalty and zeal than even before with full assurance that the Lord will bless their efforts.

Of all who are feeling the loss most keenly, Sister Kranz and the children head the list. This family was closely knit together. None of us will fully realize how much Brother Kranz will be missed there in



EDWARD EMANUEL KRANZ

the home. However, they are Christians who are fully resigned to the Lord's will, knowing that He works all things for good to those that love Him. In this thought, they are greatly comforted. May I ask that all good Christian people join with me in praying for the family that God's comforting blessings rest and abide with them until that glad day of reunion and rejoicing with their loved ones who have gone on before.

Howard T. Marsh.

A TRIBUTE TO BRO. EDWARD KRANZ

It is hard to believe that Bro. Kranz is gone, but really he has not gone—he lives on in our hearts. He is in the presence of the One he served so faithfully.

Brother Kranz was lovable, he had a kind manner and was always interested in helping others. The last time I saw him, he got up in the early hours of the morning to take my family to the bus for our trip out west. It was a cold morning in the beginning of the year and we appreciated very much his thoughtfulness.

It is good to feel that he died in the midst of his great work of preaching the gospel. He had preached that evening, then went to bed and to sleep. Let us sorrow not as those who have no hope. I express kind thoughts to those who are left.

A. M. Simpson.

TRIBUTES FROM MINISTERS

The funeral service of Brother Edward Kranz held in the Sellersburg Church auditorium, was a fitting tribute to a good man such as he. Howard Marsh delivered the funeral message, after which several minister-friends brought brief words of tribute. Each seemed to add a little either to his natural or spiritual history. We saw him when a boy, his baptism, his schooling, his marriage, his labors from place to place for the Lord; we had a look into his beautiful home-life and paused to admire the simplicity of his faith. It all added up to a beautiful story.

Brother Marsh spoke from Romans 8:37: "Nay, in all these things we are more than conquerors through him that loved us," sounding a note of triumph and victory. He summed up the present bliss of our departed loved ones with two brief statements from 1 Thess. 4, namely, "asleep in Jesus" and "forever with the Lord." Brother Kranz baptized Brother Marsh and implanted in his heart the first seed that eventually led him to be a preacher of the Word.

Brother J. R. Clark spoke of the blessed gift of memory which enables us to relive the past and keep our loved ones in fond recollection. Wilson Burks said that in his association with Brother Kranz he had never heard him utter a word nor had he seen an action of his that was not thoroughly Christian. He declared that there was nothing more damaging to prevailing modernism and unbelief than such a life. H. L. Olmstead was confident that Brother Kranz had lived out his full 12-hour day in keeping with the passage in John 11:9, 10. He had walked in the light; he had finished his work and the Lord had called him Home.

J. E. Thornberry informed us that he both baptized and married Brother Kranz and that he graduated from his high school in Lawrenceburg, Tennessee. Thornberry said, "If there ever was a Christian, Brother Kranz was one." E. L. Jorgenson, though mindful of the genuine goodness of Brother Kranz, pointed out the fact that nevertheless he was depending on the grace of God to get Home. Only by clinging to this same free grace can any of us be saved, he said. Willis Allen spoke of the wonderful heritage Kranz had left his children—a sterling Christian character, which was already in evidence.

Brother Kranz' home life was beautiful, for there love reigned supreme and there God had an honored place. In church work he was a builder; churches always thrived and grew under his ministry. While he never received much support, the Lord always seemed to provide for his needs in a wonderful way, so that he had as much and even more than those who received greater income.

Many who spoke and who listened were as old or older than Brother Kranz. It won't be long until we too shall go to meet the Lord and loved ones gone before, either by falling asleep in Jesus or rising to meet Him in the air; and so shall we ever be with the Lord!

J. R. Clark.

More Echoes From the Bible Conference

Last month we sent a card to the preachers who attended the Bible Conference in Louisville to write in their impressions. We put these questions: was it worth while? do you like the name "Bible Conference?" what suggestions do you have for improvements? We published excerpts from some letters last month and now we publish a few more.—Pub.

TOO FEW ELDERS AND DEACONS PRESENT

Our impression of the Fourth Annual Bible Conference was that it was the best one of all. The singing was grand, worshipful and inspiring. The addresses were thoughtful, well prepared and delivered with spiritual power and sincere earnestness. The round table discussions were full, free, candid and brotherly. The morning Bible classes were real "mountain top" experiences.

Too few elders, deacons, teachers and church workers were present. I suggest we call it "Fellowship Week" and move it to some camp site, and get more of our church leaders present.

H. L. Olmstead.

BIBLE CONFERENCE MOST SUITABLE

My impression of the recent meeting is that it was worth while. I was blessed by the many contacts, fine sermons, and all. The term "Bible Conference" is most suitable to me. Much is to be credited to those who so willingly and unselfishly made our last meeting possible.

F. S. Spaulding.

HOPES TO ATTEND MORE IN '52

I regret very much not being able to attend all sessions of the Bible Conference. However, the nights I attended were well worth while and I hope and pray for opportunity to be present throughout the entire Conference next year. "Bible Conference" is a splendid name.

H. E. Schreiner.

A PERSONAL BLESSING TO ME

The Bible Conference was wonderful and proved a personal blessing to me. The plan of having the College as sponsor meets with my hearty approval; hope we can use Portland every year. I think the open forums might be improved if the topics were sub-divided and assigned to different men (who are not giving addresses) for a brief treatment before being thrown open for discussion from the floor. Also I hope that there can be some arrangement made so that the night speakers might be limited as to time, or better, given all the time they want, but have only one each night.

Hall C. Crowder.

FELLOWSHIP APPRECIATED

The Bible Conference was a most enjoyable, inspiring, and profitable experience. If there were nothing more than the opportunity to meet and fellowship with many other kindred spirits, I think those few days would be well spent. Especially is this true with those of us whose opportunities for congenial fellowship are limited. I hope that these conferences can be continued and that we shall be able to attend again and again. (Brother Boyd also says he likes the term Bible Conference. He suggests that we have one major speech at night and that more time be given to prayer.)

J. Edward Boyd.

THESSALONIAN STUDIES HIGH SPOT

Regarding the Bible Conference I will say that it was worth while in every way. It seemed to be the consensus of opinion of all who expressed themselves to me that it was the best meeting yet.

Brother Boll's class in the Thessalonian Epistle was truly a high spot in the meetings. As he advances in age he reminds me of the Psalmist's words as he describes such a one, "They shall be full of sap and green"

(Ps. 92:14). All the speeches were very instructive and inspirational. I thought the missionary meeting on Wednesday night was one of the high points of the meetings.

H. N. Rutherford.

MY ANSWER IS DECIDEDLY "YES"

The meeting was a great spiritual blessing to me. Fellowship with preaching brethren, for those who earnestly endeavor to proclaim the whole counsel of God, is scarce down this way—and that not because we would have it so, but because fellowship is denied. God forbid that we should ever compromise God's truth to seek fellowship with those who should receive us and will not. So when we experience the good things such as the meeting this year—how good it is! Is it worth while? My answer is decidedly "YES"!

Carl Kitzmiller.

Brother Kitzmiller says he thinks the name Bible Conference is good, but if objectionable to any, it could be changed without loss.

NOTHING BUT PRAISE

We have just returned from the Louisville fellowship meeting and we have nothing but praise for this meeting. We commend the good brethren and sisters too for their kindness to us.

Dan Richardson.

A SAD ENDING

I know of no meeting which I have attended where there was finer singing. The messages were soul-stirring and spirit-refreshing, and the fellowship just could not be excelled. Brother and Sister James Hardison opened their home to me. I express thanks for their kindness. I had to miss the last day of the meeting because of the death of my father, Charles Holdeman.

Francis Z. Holdeman.

LOUISVILLE HOSPITALITY COMMENDED

I am grateful for the privilege of attending the Louisville Bible Conference this year. The messages were all good, spiritual and uplifting. The many responses to the gospel invitation during the week are evidences of that fact. Brother Boll's message on "The Coming Antichrist" fitted in well with the daily lessons on the Thessalonian letters.

The churches in the Louisville area who have so graciously provided the daily meals for the visitors are to be commended for their good work. You brethren who have worked out the program and have chosen the speakers have done an excellent job, for which we do praise the Lord.

Ivy J. Istre.

IN MEMORY OF FRANCIS E. WILSON

For many years Brother Francis E. Wilson was a pillar of strength in the church of our Lord. He and his faithful companion were members first of the congregation which met for worship at Grape and Lackawana streets, Jacksonville, Florida. But they saw the need of the gospel in the community in which they lived; and so, largely through their efforts, the Edgewood Avenue church came into existence. Here the work of the Lord prospered for a number of years; and in 1935 a larger building was purchased in the Woodstock Park section of the city, about two miles distant. It was here that Brother Wilson was stricken during a recent Sunday morning service; and within a few minutes he had departed to be with Christ. Those of us who are left behind will remember him as a man of unquestioned integrity, firm convictions, and steadfast loyalty to his friends. He stood like a stone wall against efforts to bring the church under ecclesiastical bondage; and it is, I believe, largely due to this firm stand that we have in this section churches in which the whole counsel of God may be freely taught. We sorrow because of his passing, but not as those who have no hope.

J. Edward Boyd.

WORDS OF LIFE AND ADMONITION

Galatians 6:1-10

R. H. B.

“Brethren, even if a man be overtaken in any trespass —” What, if such a thing should happen, is to be done about it? “Restore such a one,” says the apostle. If this is done — if it can be done rightly and truly — it is a gain greatly beyond computation. James says: “My brethren, if any among you err from the truth, and one convert him: let him know that he who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins.” (Jas. 5:19, 20.) The world can appreciate and applaud a heroic deed of rescue in the saving of human life; how much greater and more glorious is the saving of a soul from death and the cancelling of all the charge of damning sins that stood against the sinner! It means much indeed to the rescued one; but heaven itself is filled with joy among the angels of God over the restoration of the sinner. So, if a brother has fallen into sin, spare no means to restore such a one: it is a work tremendously worth while.

Yet it is not every one that can do such a work as that. “*Ye that are spiritual* restore such a one,” says Paul. There are in the church those who are carnal—too many, alas—those who are “babes in Christ”—Christians who are still too largely influenced by the flesh, the old human nature. Of such Paul wrote, “I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, not with meat, for hitherto ye were not able to bear it; nay, not even now are ye able; for ye are yet carnal. For whereas there is among you envying and strife, are ye not carnal and do ye not walk after the manner of men?” (1 Cor. 3:1-3.) With all good will, such folk are not fitted for the task of restoring an erring brother. They lack the great love, the patience, the earnestness, the wisdom, the sympathetic understanding, and often also the necessary firmness—qualifications such as are found only in those who are spiritual, whose lives manifest “the fruit of the Spirit” (Gal. 5:20, 21). These can share the skill of the Great Physician, healing, helping, and restoring those who have been overcome by sin and Satan. If for nothing else, should not this fill us with the aspiration to be “spiritual” Christians?

At the same time—let even them beware. “The best of men are men at best.” How easily might even a spiritually-minded man in Christ forget that only by the grace of God he is what he is; lest he assume a superior attitude and “talk down” to the erring one, even threatening and scolding. The work of restoring must be done “in a spirit of gentleness,” and always in realization that the erring brother has

“— but stumbled in the path
We have in weakness trod”

and that we ourselves also are still liable to being tempted. It is only by such humility that we can really help one another.

“Bear ye one another’s burdens, and so fulfil the law of Christ.”

Now the law of Christ is not, as some seem to think, a code of precepts. The law of Christ is the law of love — “that you should love one another even as I have loved you.” (John 13:34.) And love bears burdens, and shares in the burdens of those who are loved. It vaunteth not itself, is not puffed up. It does not glory in superior work and character, in comparison with those who are below us in spiritual stature. Nor, though we bear the burdens of others, does love demand or expect that others shall bear our burden. “For each man shall bear his own burden.” (Gal. 6:2-5.)

The apostle adds now a few more words of teaching and admonition. *First* the obligation of recompensing those who have taught them in the things of God, who give their time and strength to this work.

Then follows the solemn word about Sowing and Reaping — safeguard against the antinomian error—lest any should think that because he is saved by grace, and standing in grace he may sin with impunity. “Be not deceived.” It is easy to be deceived in this matter—hence the frequent warning. (See 1 Cor. 6:9; Eph. 5:6; Jas. 1:16.) Even the children of God—nay, *especially they*, must reap what they sow. (Amos 3:2.) For whom the Lord loveth He chasteneth and scourgeth every Son whom He receiveth. Others may sin and get by with it for the present time; not so God’s own. For the time has come that judgment must begin at the house of God. Yet there is also this consoling word given them: “If we discerned ourselves we should not be judged. But when *we* are judged we are chastened, *that we may not be condemned with the world.*” (1 Cor. 11:31, 32.) For our chastening is temporary and remedial; but the judgment of sinners is retributive and eternal.

So let no one imagine that he can cheat his God. He is not mocked: “for whatsoever a man soweth that shall he also reap.”

“Sown in the darkness or sown in the light
Sown in our weakness or sown in our might,
Gathered in time or eternity—
Sure, ah sure, will the harvest be!”

But it is not only of evil sowing that the apostle speaks. There is a sowing to the Spirit; and it also is sure of its harvest. So, “let us not be weary in well-doing; for in due season we shall reap if we faint not.” Nor let any be dismayed because of evil sowings in his past, for he stands anew in Christ, and the harvest of life is mightier than the harvest of death. “So then as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.”

* * *

DO WE KNOW HIM?

When George Müller was asked why the average Christian had so little faith in Christ, he promptly replied, “Because he is so little acquainted with Him.”

“FOOLS OF THE BIBLE”

Richard Ramsey

Jesus said: “Whosoever shall say, Thou fool, shall be in danger of the hell of fire.” (Matt. 5:22). When we remember that human beings are created in the image and likeness of God we should be careful of the language we use in referring to them. We dare not speak contemptuously of our fellow-man lest we be contemning the one who created him.

On the other hand, there are those whom the Bible calls fools. These are not fools because of mental deficiencies, but because of spiritual blindness. We shall look now at some of those whom the Lord in his word, the Bible, has called fools

First, there are those who do not recognize God's hand in their lives. Some even deny the existence of God. “The fool hath said in his heart, There is no God.” That statement is found in Psalms 14:1. Jeremiah 4:22 reads: “For my people are foolish, they know me not; they are sottish children, and they have no understanding; they are wise to do evil, but to do good they have no knowledge.” Proverbs 28:26 states, “He that trusteth in his own heart is a fool”; and Proverbs 12:15 says, “The way of a fool is right in his own eyes; But he that is wise hearkeneth unto counsel.” These are only a few of the scriptures that teach us that the man who does not have regard unto God is a fool. The self-reliant man who things that he needs no help from God is a fool, according to the teaching of the Bible.

In a second category, the Bible lists as fools those whose conduct is impure. In 2 Samuel 13:13 when Tamar is pleading with her brother not to violate her, she says, “And I, whither shall I carry my shame? and as for thee, thou wilt be as one of the fools in Israel.” On the same subject, while he does not mention the word “fool,” Paul writes, “Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God, and ye are not your own; for ye were bought with a price: glorify God therefore in your body” (1 Cor. 6:18-20). The man who uses his body dishonestly is a fool.

Those who are disobedient to their parents are called foolish in the Bible. “A fool despiseth his father's correction” wrote the author of the book of Proverbs (15:5); but he gives a remedy for it—a remedy which some people today regard as old-fashioned and cruel, namely, the “rod of correction.” “Foolishness is bound up in the heart of a child; But the rod of correction shall drive it far from him” (Prov. 22:15).

The angry man, likewise, comes under the classification of fool. Proverbs 29:11 states: “A fool uttereth all his anger; But a wise man keepeth it back and stilleth it.” Proverbs 20:3 states: “It is an honor for a man to keep aloof from strife; but every fool will be quarreling.”

Proverbs 10:18 tells us, “He that uttereth a slander is a fool.”

The lazy man is condemned in Ecclesiastes 4:5: "The fool foldeth his hands together, and eateth his own flesh." In the twelfth chapter of Luke we find the record of the rich man who planned for a lifetime of pleasure. Of him God said, "Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be?" Jesus added, "So is he that layeth up treasure for himself, and is not rich toward God." Those who have as their main goal in life the enjoyment of their own pleasures are fools.

Those who are not prepared for the second coming of Christ, the Bible describes as foolish. In Matthew 25 we find the parable of ten virgins. Five were wise and five were foolish. The wise ones were prepared and waiting for the coming of the bridegroom. The foolish ones were unprepared and were not ready to greet the bridegroom, and consequently they missed out on the marriage feast. In concluding this parable, which is one of the parables of the kingdom of heaven, Jesus said, "Watch therefore, for ye know not the day nor the hour" (Matt. 25:13).

In the concluding words to the Sermon on the Mount, Jesus said, "And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof (Matt. 7:26, 27). How terrible are these words! And how foolish indeed is the person who rejects the words of Christ. With salvation at his fingertips he lets eternal life slip away from him without ever laying hold upon it. Can any man be more foolish than he who could have been saved, but who refused to be?

So much then, for the Fools of the Bible in the bad sense. These are they who "hate knowledge" (Prov. 1:22) and "have no delight in understanding" (Prov. 18:2). They could have knowledge, they could be saved, but they deliberately rejected the soul-saving counsel of God. However, there is a good sense in which all of us can be, and should be, fools. None of us would want to be numbered among those whom the Lord calls fools. But the world does not agree with the Lord. Those whom the Lord calls fools, the world calls wise; and those whom the Lord calls wise, the world calls fools. "Let no man deceive himself," wrote Paul to the church of God at Corinth. If any man thinketh that he is wise among you in this world, let him become a fool, that he may become wise. For the wisdom of this world is foolishness with God" (1 Cor. 3:18, 19). And again, "We are fools for Christ's sake" (1 Cor. 5:10). Thus we see that it is honorable to be called a fool for Christ's sake. The man who forsakes this world, who gives up all worldly ambition and pleasure, will be regarded as a fool by the world. But in becoming a fool in the eyes of the world, he becomes wise in the sight of Christ. Oh that more of us would be willing to be regarded as fools for Christ's sake! Oh that we would give up the world in order to obtain Christ! Oh that we would willingly bear the reproaches of Christ now that someday we may wear a crown with him.

PHARISEE MISSIONARIES

Stanford Chambers

"Woe unto you scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he becomes so, ye make him twofold more the child of heli than yourselves!"—Jesus.

What was the matter with the Pharisees? The people of Israel were to be God's missionaries to the whole Gentile world; they were His chosen channel of blessing unto all nations. The Pharisees went farther and did more than any others, even more than all the others besides. Why then did He thus find fault? If they were a light to pagan Gentiles, bringing to them a knowledge of the promise to Abraham, and into covenant privileges and true worship, what was wrong with that?

Professedly the converts made were to the true and living God, but in *reality* they were converts to Pharisaism, to increase the numbers of that party already outnumbering the sect of the Sadducees, or any other sect of that day. And weren't the Pharisees undeniably the most respectable party of their day? Had they not preserved the sacred writings? Were they not the only orthodox party? Didn't they believe in the resurrection, in the existence of angels and spirit beings? Did they not sit in Moses' seat as instructors of the people? Did they not faithfully keep the ordinances, and worship always where God had recorded His name? Did they not keep themselves from idols and stand for decent, respectable living? Why did Jesus find fault?

1. The Pharisees were *exclusivists*. By their sacred writings they could and did to their satisfaction defend their position and practices against all opponents or disputants: "they trusted in themselves that that they were righteous, and set all others at nought." One had to be a Pharisee to be orthodox or at all acceptable. When they made a convert he must become like that. The Pharisees sought always to bring forth after their own kind. They were *proselyters* rather than missionaries for God. Like proselyters, like proselyte, and then some, as the rule. "Like begets like" plus—plus characteristic defects.

2. The Pharisees were *externalists*. They cleansed the outside of the cup and the platter. They kept all the ordinances of the law outwardly. They gave when and where their giving would be seen of men and thus advertise the giver and his party. They prayed on the street corners and in conspicuous places at the temple. The tombs of the prophets of former days they kept proudly whitewashed. They bathed religiously before eating. Nothing common or unclean ever entered their mouths. They fasted twice a week (at least) and kept all the holy days. They were very self-conscious of this righteousness, for which self-righteousness they held themselves in high esteem and thanked God they were not as other men. They made their proselytes *like that*. To defend their position and practices and so justify themselves they became experts in all the in's and out's, the twists and turns and hair-splitting required to win the argument. By their loud positivism they impressed many, who in turn also became proselytes after their kind.

3. The Pharisees were *hypocrites*. They made broad their phylacteries to impress others with a piety that did not exist. They capitalized on the name of the God of Abraham, Isaac, and Jacob for their own prestige and advantage. They esteemed the praise of men above the approval of God, while the name of God was being blasphemed among the Gentiles because of the emptiness of their profession. Their long prayers were made without faith in God's answering. They professed to have sacred regard for the Word of God, yet they were the worst persecutors of God's messengers who dared to disregard their party traditions and reprove them for their rejection of the counsel of God. They shut the kingdom of God against themselves and as many as they could control, neither partaking of its "righteousness and joy and peace in the Holy Spirit" themselves, and those who would they hindered. Their proselytes, it was ever emphasized, must be *loyal* to those who *begat* them, and so they *had* to be both hypocritical and Pharisaical!

"Except your righteousness shall exceed the righteousness of the scribes and Pharisees ye shall in nowise enter into the kingdom of heaven."—Jesus.

Box 303, Brandon, Fla.

Our New Tract

WHAT MUST I DO TO BE LOST?

Dennis Allen

WHAT MUST I DO TO BE LOST?

The agonized cry of the Philipian jailor to Paul, "What must I do to be saved?" (Acts 16:30) has furnished the subject for many sermons. And to the convicted heart there is no more blessed news than the answer to that question. But let us turn it around for a few minutes and ask ourselves, "What must I do to be lost?" I fear there is greater ignorance of the answer to this question than of the former, for many are travelling the broad road that leads to destruction (and know it not) and few are found on the narrow road which the saved are travelling.

But someone asks, "What do you mean—'lost'? I do not feel lost." Let us put it in the words of the Lord Jesus, the One who gave his life for us. It is to hear Him say in the last day, "Depart from me, ye that work iniquity." It is to go "into outer darkness. There shall be weeping and gnashing of teeth." It is to be "cast into hell, into unquenchable fire . . . where their worm dieth not, and the fire is not quenched." It is the awful fate which the Lord Jesus went to the cross to save us from.

NO DECISION FOR CHRIST

And what must I do to be lost?

It will not be necessary to kill some one, to be a liar, a thief, a drunkard, or an adulterer. I can be lost without doing any of these things. I can be a good neighbor, a good husband or wife, a good citizen, and have the respect of all my associates, but if I have lived my life without reference to God and His will, I am lost. The rich fool described by the Lord Jesus in Luke 12 was apparently a respectable, industrious man. But what was wrong? He simply lived his life and made his plans without reference to God or his fellow men. "Living for self and self alone. And nothing else beside, Just as if Jesus had never lived Nor ever died."

And millions are following his steps.

What must I do to be lost? Simply go on without regard for the word of God. Do you know what God says about those who receive not the love of the truth? who think it is too much trouble to serve the Lord? "For this cause God sendeth them a working of error, that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness." (II Thess. 2:11, 12.) Do you think that it doesn't matter what you believe

and that you can be saved on your own terms? "There is a way which seemeth right unto a man; But the end thereof are the ways of death." (Prov. 14:18.)

All that I need to do to be lost is to continue in my own stubborn, wilful way—to hear the warnings from God's word and give no heed to them. "If you warn the wicked of his way to turn from it, and he turn not from his way; he shall die in his iniquity." (Ezek. 33:9.) It will not be to my advantage to hear the truth (or to have had a chance to hear it) if I don't accept it. My judgment will only be the heavier.

I can be lost simply by failing to make a decision. I can know about the Lord Jesus, read His word, hear the Gospel preached, plan to be saved, and go to heaven and yet be lost just because I never brought myself to the point of decision and stepped out on the promises of God. As long as salvation is a "some day" affair with me I will never be saved.

When the Bible speaks of salvation and the necessity of being born again, the word "tomorrow" does not occur once. When it comes to the vital matter of being saved "tomorrow" is not found in the vocabulary of the Holy Spirit. There is no tomorrow salvation with God. With Him it is always "today," "now." "Today if ye shall hear his voice, harden not your hearts." (Heb. 3:7, 8.)

THE FOUR BEGGARS

My friend, if you have been letting Satan deceive you concerning this matter, will you not ask yourself the question asked by the four beggars who sat starving at the gate of the city of Samaria when it was under seige by the hosts of Syria: "Why sit we here until we die? If we say, We will enter into the city, then the famine is in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians; if they save us alive we shall live; and if they kill us we shall but die." (II Kings 7:3, 4.) That was sound reasoning on their part, and because they acted upon it they were saved from starvation. Will you ask yourself the same question? "Why sit we here until we die?"

You have continued year after year your little round of living. You do your daily work, you eat, you sleep, you get up again. The cycle goes on and on. The years pass, and passing take their toll. The gray comes into your hair and you find yourself facing the sunset. The harvest is past, the summer is ended and you are not saved. What are you waiting for? Are you going to continue to sit until you die and it is too late? "How shall we escape if we neglect so great a salvation?" The shortest way to Hell is the road of neglect and multitudes are travelling it. Will you not arouse yourself to see your true condition and turn to Christ? If you are thus aroused then you are ready to hear the answer to the question asked by the Philippian jailor. "Believe on the Lord Jesus and thou shalt be saved." (Acts 16:31.) And what does it mean to **believe on Him**? Do you believe that His death can atone for your sins? Are you willing to repent and be baptized for the remission of your sins as He has commanded you in His word? (Acts 2:38.) Then you will be born anew and will receive the gift of the Holy Spirit. Will you not arise and put yourself on the side of those who have washed their robes, that you may also have the right to come to the tree of life, and may enter in by the gates into the city?

EMPTY PROFESSION

What must I do to be lost? Just never surrender my heart to Christ. I may be a church member. I may attend services regularly. I may do work in the Lord's name. I may live a respectable life and be highly regarded by men, and yet be lost. The Lord spoke the following solemn words of warning to some very religious people. "Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us; and he shall answer and say to you, I know you not whence ye are; then shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in our streets; and he shall say, I tell you, I know not whence

ye are; depart from me, all ye workers of iniquity. There shall be the weeping and the gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without." (Luke 13:24-28.)

RUDE AWAKENING AWAITS

The Lord Jesus says there will be some rude awakenings when men stand before Him. Why will these people lose out on eternal life? Their external righteousness, their religious observances, and their high place among men gave them a feeling of false security and they did not take seriously the warnings of the Lord concerning their own true condition and need. He had been standing at the door of their hearts and knocking, but they had never opened the door. They thought it was enough that He was nearby in the street. Did you know that all of the scathing denunciations of the Lord Jesus were spoken to religious people—people who kept up a nice outward appearance, but were inwardly corrupt? Why? Simply because He knew how hard it is to wake up those who are mere professors of religion out of their complacency and make them realize that they are lost. That is why the Lord Jesus gave the warning, "Many will say to me in that day, Lord, Lord, did we not prophecy in thy name, and by thy name cast out demons and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7:21-23.)

Why do they not get in? There was the absence of any vital relationship between them and Him and their moral character was inwardly corrupt. They wished to enter heaven, but they still loved evil. Let us remember that while faith is the door, "without holiness no man shall see the Lord." There are multitudes today who are lost in the churches of our land and do not know it because they are hiding behind their church membership, their baptism, or their religious activity—all of which are necessary in their proper place.

The Lord Jesus recognizes only reality. He knows the real state of our hearts. He knows if our re-

pentance is genuine. He knows if our trust is truly in His atoning blood and not in our own works of righteousness. He knows if we have denied ourselves, taken up our cross and are following Him. He makes no mistakes, "The Lord knoweth them that are his." (II Tim. 2:19.)

ETERNITY INVOLVED

Or have I truly been born again and started out to follow the Lord? What must I do to be lost? "Oh," says some one, "You need have no fears, for you **cannot** be lost." But what says the word of God? "Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in falling away from the living God: but exhort one another day by day, so long as it is called To-day; lest any one of you be hardened by the deceitfulness of sin: for we are become partakers of Christ, if we hold fast the beginning of our confidence firm unto the end." (Heb. 3:12-14.) Would it not be well for me to do as the Lord has said even while I am rejoicing in His promises to keep me? Are His warnings not one way of keeping me trusting Him? My friends, we need to burn it into our hearts that not only will a few enter the narrow door, but many will not, and they won't know the awful truth until it is too late. "Wherefore, brethren, give the more diligence to make your calling and election sure." (II Pet. 1:10.) "Try your own selves, whether ye are in the faith; prove your own selves." (II Cor. 13:5.)

Eternity is too long for us to make a mistake here. Let us flee to the Lord for refuge from the awful day of wrath and judgment that is coming upon the world. Let us put no trust in the flesh. Let us open up our lives to the Lord that He may heal and forgive. Let us take His warnings seriously. Let us free ourselves from entanglements with the world, from besetting sins and commit our souls unto Him who is able to guard us from stumbling and to present us before the presence of his glory without blemish in exceeding joy. (Jude 24.)

—Dennis L. Allen

The above article obtainable in tract form, vestpocket size. 5¢ each; 50 for \$1.00

LESSONS ON THE BOOK OF ACTS

J. Edward Boyd

PAUL'S SECOND MISSIONARY JOURNEY (Concluded)

Acts 18

THE GOSPEL AT CORINTH. If ever a preacher had reason to consider himself justified in passing a community by because of its deep depravity, it was the apostle Paul as he approached the city of Corinth. In a world in which the various manifestations of sin and immorality were commonplace, Corinth was notorious for its excessive licentiousness. A man who engaged in deeds of unusual villainess was said to "Corinthianize;" and a woman of the lowest character was called a "Corinthian." Immorality was encouraged by their religion: the temple of Aphrodite Pandemos possessed a thousand prostitutes. It was here at Corinth, during his third missionary journey, that the apostle wrote the Epistle to the Romans; he had before him an example of the Gentile depravity which he so vividly describes in the first chapter (verses 18-32) of that letter. Such was the Corinth to which Paul came "determined not to know anything among them save Jesus Christ and Him crucified:" and when he departed eighteen months later, he left behind a large congregation of believers in the Lord Jesus.

It seems to me that many of us need to pause and consider the significance of these facts. Are we not prone to seek out the more respectable communities and to neglect those where sin is known to abound? And to build our church houses on the right side of the railroad tracks? Have we lost sight of the truth that the gospel is the power of God unto salvation? Or do we think it is only for those who possess a considerable degree of respectability? Think of Jesus as He talked to the woman of Samaria, fully aware of the sin of her life. Watch Him as he dealt graciously with the sinners that flocked around Him. Listen to Him as He says, "I came not to call the righteous, but sinners." Behold Him on the cross, dying "for the ungodly." With Paul, as with his Master, there was no distinction. If the Lord could save him, after all that he had done against Him, He could save anyone who would believe on him. So he came to Corinth with the simple message of the cross, "not in persuasive words of wisdom, but in demonstration of the Spirit and of power." He preached the good news "that Christ died for our sins according to the scriptures; and that He was buried; and that He hath been raised on the third day according to the scriptures." (1 Cor. 15:14.) And the power of this gospel was demonstrated even among those who had been living in carnal sin. (1 Cor. 6:9-11.)

Yet if we look at this Corinthian church some time after we may wonder if, after all, the apostle's efforts had not been in vain. For they had divisions among themselves; they werē keeping in their fellowship one who was living in immorality; they were going to law with one another before unbelievers; they had serious disorders in connection with the Lord's supper; some were proud of their supposedly superior spiritual gifts, while others were filled with envy;

some were denying that there is a resurrection of the dead. We doubt not that many today would say of such a church: "That is not a church of Christ; those people are not Christians—they were never converted in the first place. But when Paul wrote them about these things he addressed them as "the church of God which is at Corinth;" he called them the "sanctified in Christ Jesus," and "saints." He reminded them that they had been washed, sanctified, justified, and that the Holy Spirit dwelt in them. (1 Cor. 1:2; 6:11, 19; 3:16.) He rebuked them because of these evils; he demanded that they deal properly with the fornicator; he pointed out to them the way to peace—the more excellent way of love; he expounded the truth concerning the resurrection. Their sincerity is seen in their obedience, which is revealed in 2 Corinthians 2:5-9.

DETAILS OF PAUL'S MINISTRY AT CORINTH. Soon after arriving in Corinth the Apostle found Aquila and his wife Priscilla, who became his close friends and faithful fellow-workers in the Lord. With other Jews they had recently been expelled from Rome by Emperor Claudius. He made his home with them; and together they worked at their trade of tentmaking. It seems that he continued to support himself throughout his Corinthian ministry, except that he received some assistance from other churches. (1 Cor. 9:18; 2 Cor. 11:7-9.) He knew and taught that the Lord has ordained "that they that proclaimed the gospel should live of the gospel" (1 Cor. 9:14 and context). This is the gospel preacher's right; but circumstances sometimes arise that make it advisable not to take advantage of it. Paul did all things for the gospel's sake; he would do nothing that might be a hindrance to its progress. He would not have it thought that he was preaching from a mercenary motive.

As was his custom, he first went to the synagogue of the Jews and there "sought to persuade Jews and Greeks." (Marginal reading.) The arrival of Silas and Timothy from Macedonia, with a good report of the faithfulness and zeal of the Christians there, gave much comfort and encouragement to the apostle. He seems to have been stirred to preach with renewed vigor, driving home to the Jews the truth that Jesus is their Messiah. This aroused bitter opposition; so he turned from them to the Gentiles. Near the synagogue was the house of a certain man—a proselyte—named Titus Justus; and there he continued his ministry. This was a fortunate arrangement, as it was an appropriate place for meeting both Jews and Gentiles. The conversion of Crispus, the ruler of the synagogue, together with his entire house, must have created a sensation. Paul baptized him with his own hands. (1 Cor. 1:14.) This was followed by the conversion of many Corinthians, who "hearing, believed, and were baptized." In the midst of all these activities the apostle found time to write a letter to the Thessalonians, the first, so far as we know, of his epistles. 2 Thessalonians followed sometime before he left Corinth. In these letters he gave needed information and encouragement.

One night the Lord spoke to Paul in a vision: "Be not afraid."

What was the need of such a special word of encouragement? The apostle was bearing a tremendous burden; there may have been times when he felt that he could go on no longer. These new converts, so recently, many of them, brought forth out of rankest paganism, were in constant need of instruction, admonition, and encouragement. Perhaps he was appalled at the task that confronted him. And perhaps he had heard the rumblings of the approaching storm of persecution. Later he was to remind the Corinthians that he had been with them "in weakness, and in fear, and in much trembling." (1 Cor. 2:3.) Strong spirits sometimes give way under severe and prolonged tension, as did Elijah after his great triumph on Mt. Carmel and Jezebel's subsequent threat. But however that may be, the Lord knew the difficulties and dangers that were ahead and so brought this timely word of encouragement: "Be not afraid, but speak and hold not thy peace; for I am with thee, and no man shall set on thee to harm thee: for I have much people in this city." The Lord knew that there were yet many in Corinth whose hearts were receptive to the truth; so, "speaking of things that are not as though they are," He speaks of them as already His; and He would suffer no harm to befall his servant until they had been safely brought into the fold.

Corinth was the political capital of the Roman province of *Ascaia*. *Anneas Junius Gallio*, a half-brother of the philosopher *Seneca*, had recently been appointed proconsul of this province. History pictures him as a man of honesty and integrity, amiable in disposition. The Jews of Corinth thought he could be induced to take action against Paul; so they brought the apostle before the judgment seat with the charge: "This man persuadeth men to worship God contrary to the law." Paul was ready to speak in his own defense; but Gallio, perceiving that the charge involved nothing more than "words and names" and their own law, promptly closed the case and drove the Jews from the judgment seat. In this he was strictly adhering to Roman policy toward subject peoples within the empire. Events then took a peculiar turn. Perhaps because of sympathy for Paul or pent-up hatred of the Jews, or both, the bystanders seized *Sosthenes*, then the ruler of the synagogue, and gave him a beating. This looks like an illustration of the proverb: "Whoso diggeth a pit shall fall therein." (Prov. 27:27.) To all these things Gallio was indifferent. He saw no good reason to interfere in the squabble. Nor did he have any interest in the new religion that this Paul was propagating.

The Lord had kept the promise of the vision; and, after many more days at Corinth, Paul bade farewell to the brethren and sailed for Syria. *Aquila* and *Priscilla* accompanied him as far as *Ephesus*. While there the apostle had opportunity to reason with the Jews in the synagogue. They asked him to stay longer; but he declined, promising to return to them, "if God will." So he continued his journey; "And when he had landed at *Caesarea*, he went up and saluted the church (probably the church at *Jerusalem* is meant), and went down to *Antioch*."

“FAITH OF OUR FATHERS”

E. L. J.

We present now the third and last of the Brents reprints.

THE MILLENNIUM — III

Dr. T. W. Brents

Will there be any *righteous* living on the earth when Jesus comes? Most certainly there will. What will be done with them? Paul says: “We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.” 1 Cor. 15:51-53.

This shows that there will be righteous persons living on the earth when Jesus comes. We shall not all sleep, that is, all will not be dead. They will be changed—they will exchange their mortal for immortal bodies. The dead will be raised incorruptible. At the same moment when the living saints will be changed, the dead saints will be raised incorruptible; that is, *they will come forth with the same kind of body that the living will get by the change.*

“But we would not have you ignorant, brethren, concerning them that fall asleep, that ye sorrow not, even as the rest, which have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.” 1 Thess. 4:13-17. [*New Version.*]

This quotation is full, clear, and specific. We learn that there will be righteous persons living when the Lord comes, but they will not go before those who sleep in Jesus. The dead in Christ shall rise first. This is *generic*, and includes *all* the dead in him. We are now prepared to read our *text*. “And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand years.” *This is the millennium. If this does not express a literal reign with Christ for a literal thousand years, we know not what assemblage of words would be capable of expressing that thought.*

With the old version before them, many have concluded that this was a sort of pre-eminence, given to the martyrs, and that they are all who are included in this reign. This would exclude even

the beloved apostle John himself. Holding, as he did, the most sacred place in the affections of the Savior, he could have no share in this reign with him, because he died a natural death, and was not among the martyrs. Besides this, it seems to flatly contradict what we have already quoted from the apostle Paul, that the dead in Christ shall rise first. This is without restriction, and certainly includes *all the dead in Christ*. But the new version clears up all the fog from the passage. After giving the characteristics of the martyrs, it takes in other classes: "And such as worshipped not the beast," etc., showing that others were included. It clearly means all the righteous, living and dead, at the time Jesus Comes. It can mean no less, when construed with the other passages cited.

The dead in Christ shall rise first. "This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." None but the pure and holy have part in this resurrection; because none but the saints will come forth in it. This is corroborated by Paul to the Corinthians: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming." 1 Cor. 15:22, 23.

The resurrection will be in orders or ranks. Christ has already been raised; afterward, or in the first rank, they who are his at his coming. This is in exact accord with what he said to the Thessalonians: The dead in Christ shall rise first, for they will be his at his coming.

But Satan is to be bound during this thousand years. The wicked will be all dead, the righteous clad in the habiliments of immortality, and under the protection of their Master, there will be none subject to the machinations of the devil, and hence he will be completely shorn of his power. This will be a glorious period. No wicked living—the saints all immortalized, hence, free from pain, sickness and death. No sorrowing, no tears, no sad farewells, and no temptations, consequently no sin. All will be joy, peace, and love. Not a ripple in the ocean of bliss for a thousand years. Then will be fulfilled the benediction of the Savior: "Blessed are the meek; for they shall inherit the earth." Matt. 5:5. Then the earth will belong to the meek—the saints; and it will be theirs by inheritance, but never before. They get very little of it now, and pay very dearly for that.

With this theory another curious saying of the Savior becomes plain enough. "Then shall two be in the field: the one shall be taken, and the other left." One shall be slain, the other left alive, to be glorified and to reign with Christ a thousand years. Without this theory of the millennium the import of this Scripture is difficult to see.

THE SECOND RESURRECTION

We have seen that the dead in Christ rise first, and that this is the first resurrection in which none but the blessed and holy will have part. "On such the second death hath no power, but they shall be priests of God, and of Christ, and shall reign with him a thousand

years." The phrase, *first resurrection*, clearly implies a *second resurrection*, for there cannot be a *first* without a *second*. So does the phrase, *dead in Christ*, imply that there are *dead* who are not in *Christ*; and the sentence, *the dead in Christ shall rise first*, implies that the *dead* out of *Christ* will rise afterward. How long afterward? "But the rest of the *dead* lived not again until the thousand years were finished." Rev. 20:5. This clearly implies that the rest of the *dead* will live again when the thousand years shall be finished. *We see not how to resist these conclusions from the premises, or from the Scriptures quoted. They are plain statements of Holy Writ, which seem to admit of no other interpretation. It seems to us that the conclusions must be admitted, or the truth of the Scriptures denied.*

That "the rest of the *dead*" that lived not again until the thousand years were finished, are the *wicked* *dead*, is evident from at least two considerations. First, all the *righteous* *dead* were raised in the first resurrection, and hence the *wicked* must be *the rest* of the *dead*. Second, as the *dead* in *Christ* will rise first, it follows that the *dead* out of *Christ* will rise next or afterward. Then at the expiration of the thousand years, the *wicked* will be raised—will live again. Not as they live now, but they will have bodies indestructible as the *righteous*, but capable of enduring the endless punishment awaiting them according to their works. . . .

[At this point Brents devotes about five pages to a discussion of "endless punishment and the nature of the resurrection body of the lost. But as these are not in question among our readers, and as space is limited, we omit this portion.—J.]

A few passages of Holy Writ supposed to contradict what we have here taught must now be noticed. . . .

"Marvel not at this: for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

This passage does show that there will be a resurrection, both of the just, and of the unjust; but that both classes will come forth in the same moment is assumption—nothing less. There is not an intimation in it as to the order of the resurrection. The fact is stated, the order is not. It is certainly unsafe to bring this passage (where not one word is said about the order of the resurrection) into contradiction of a number of passages in which the order is clearly and plainly stated. It were better to take up such passages as speak of the order and show, if such be the fact, that they are not correctly construed, than to seek to contradict them by remote inferences. Such a method of meeting an argument, though often resorted to, is not very satisfactory to those who think for themselves. As this is the strongest passage relied on, we need not pursue the weaker ones, most of which have been already noticed in other connections. . . .

[From here on, Dr. Brents discusses Rev. 21, "new heaven and new earth," and launches into an earnest, evangelistic appeal to those

unprepared for Christ's coming to turn before it is too late.—J.]

Why any child of God should be stricken with terror and alarm at the prospect of Christ's second coming is not easy to see. For those who have oil in their vessels, with their lamps trimmed and burning, and have on the wedding garment ready to meet the Bridegroom at his coming it should be a source of inexpressible joy. *It will take away the dread of death, for to them there will be no death.* They will be changed in a moment without death. But those who have no oil in their vessels, and have slumbered and slept, in neglect of duty, until their lamps have gone out, and have not on the wedding garment or Christian character, may well be alarmed, for it will be too late to buy oil then. Oh, my brother, wake up to a discharge of duty now. Watch and be ready—always ready; for you know not the time when the Son of man cometh. God help us all to be ready. . . .

When Jesus steps down from the mediatorial throne there will be no more pardon of sin. It will then be too late, too late.

DR. BRENTS' OWN CONCLUDING NOTE

Note:—Many persons object to every thing written or spoken on the subject of the Millennium, because the book of Revelation is so highly symbolic that it cannot be understood. That much of the book is symbolic, we most frankly admit, but that all of it is so we respectfully deny. Take, for example, the letters to the seven churches of Asia. That these churches did exist, wearing the names applied to them, is simply certain; and that they were literally guilty of what is charged against them in those letters will be denied by none. In the preface to the book it is said: "Blessed is he that readeth, and they that heareth the words of this prophecy, and keep those things which are written therein, for the time is at hand." Rev. 1:3.

How can the book be a blessing to any one who cannot understand it? If it is so symbolic that nothing in it may be understood, how can any one be expected to keep those things which are written therein? We think it likely that those who symbolize and figure it all away will not understand much of it, while grand truths sparkle on the very surface unobserved.

But to one thing we wish to call the reader's special attention: Almost every important point made in the foregoing discourse on the Millennium is corroborated by other Scriptures which have never been regarded as symbolic. We think that Peter, Paul, and Jesus himself have pretty fully supported John in Revelation on this subject. The thousand years between the first and second resurrections is the only single point now remembered that is dependent upon John's vision alone for support. Being sustained in so many points by other witnesses, is he not worthy of credit in this?

WHAT IS A "FACTIONIST?"

Every schismatical writer or speaker is not a schismatic; nor is every factional author or preacher, a factionist. Every speech or motion of a reasonable tendency will not stamp the indelible character of a traitor upon its author.

It is therefore wise in government that constructive treason shall not be known or acknowledged in our laws. Nothing short of the overt act of levying war against this government shall be called treason, or constitute a traitor in these United States. And amongst those who live under the reign of the great King—of the gospel of peace and love, let there be neither faction nor factionist of the constructive kind. Let the evidence be full, clear, and indisputable that the person makes and heads a party, or seeks to "lead away disciples after him," before he be regarded as a factionist, or treated as such.—A. Campbell, in *Millennial Harbinger*, 1836, page 565.