

THE WORD AND WORK

(Volume XXXVI, November, 1942)

WHAT WILL YOU DO WITH JESUS?

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Hearken! What meaneth the sudden call—
What will you do with Jesus?"

"Jesus is standing on trial still;
You can be false to him if you will;
You can be faithful through good or ill—
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"What will you do with Jesus?
Neutral you cannot be.
Some day your heart will be asking,
What will *He* do with me?"

—Selected.

WORDS IN SEASON

R. H. B.

FINISHED REVELATION

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WILLIAM BENJAMIN BRANNEN

My heart was made sad by the news of the sudden passing of Brother W. B. Brannen at his home in Jacksonville, Fla., in the early morning hours of July 22nd. His lifeless body was found in the bathroom of his home by his wife about 3 A. M. A summoned physician said he had passed out in a heart attack about an hour before, apparently without a struggle. Funeral services were held at the meeting house of the Riverside Park church on July 24th, conducted by Brother Sidney Roper and the writer.

I had the pleasure of baptizing Brother Brannen into Christ in 1918 under impressive circumstances, and he was a faithful Christian until his passing. He gave generously of his means, and was active in trying to extend the Lord's work in his home city and elsewhere. He did not always see eye to eye with some of his brethren, but he was kind and considerate of those who differed from him. He was a faithful employee of the city of Jacksonville for nearly thirty years, and was held in highest esteem by his superiors. A number of high officials of the city attended the funeral service, some of them served as honorary pall-bearers.

Brother Brannen leaves his widow and two daughters, with other relatives to mourn his loss. But they do not sorrow "as those who have no hope." The Christian's consolation and peace are theirs. For him we are fully persuaded it is "far better." Sister Brannen and the girls know how to lean on the Lord. He will give them strength continually to carry on without him until that great day when loved ones in the Lord will be united forever.

Willis H. Allen.

BELATED OBITUARY OF SISTER HERBERT DAUGHTERY

Margaret Jane Goode, youngest daughter of John W. and Sarah Hays Goods, was born May 25, 1903 in Palmyra, Ill.

From childhood she was always exceptionally obedient and attentive and diligent in her work and study, graduating from high school with the highest grade in her county, and with highest honors upon her graduation from Eureka College in 1926.

Before her marriage she taught school until she came to Chicago where she was employed until the time of her marriage. On March 16, 1929 she was married to Herbert S. Dougherty, formerly of Sellersburg, Indiana. To this Christian home a son, Robert Norris, and a daughter, Lydia Ruth, were born. These lovely children—a tribute to any mother—together with her husband; her father, her brother, Norris Goode, of Vidren, Ill.; her sisters, Mrs. Florence Crump of Girard; Mrs. Emily Deleny of Vidren; and Mrs. Mattie Rees of Palmyra; together with a number of other relatives and a host of friends, she leaves behind to appreciate her life of faith and labor of love as she takes this early departure to be with her Lord, whom she has followed with true Christian faith and loving devotion and obedience from early youth. She leaves also a great treasury of goodness in love and service and spiritual knowledge far too great for us to measure. We feel sure that the beautiful garments of white linen promised by the Savior to His saints shall adorn her throughout eternity, for, says the sage of God, "The white linen is the righteous acts of the saints" which in her case are innumerable.

O. D. Bixler.

"I will place no value on anything I have or may possess except in its relation to the kingdom of Christ. If anything I have will advance the interests of that kingdom it shall be given up, or kept, as by keeping or giving it I shall most promote the glory of Him to whom I owe all my hopes, both of time and eternity. May grace be given me to adhere to this."

—Resolve of Livingstone in Youth.

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

Six more baptisms in the Cuban work are reported by Bro. Ernest Estevez. Receipts for August were \$149.32. * * After being well cared for in the east by Bro. and Sister A. W. Hastings, Sister Ethel Mattley made a brief stop in Louisville visiting at Highlands, Worthington, and Portland, before hurrying on to her brother in Deadwood, North Dakota. His health is not good. Many calls are being made for Sister Mattley's time. * "I am leaving Friday, August 7th, for an extended trip through the west, stopping in Salt Lake City for about a month, then on to California for a month."—*B. D. Morehead.*

Bro. George S. Benson, president of Harding College, Searcy, Arkansas, has cabled \$150.00 to Sister Elizabeth Bernard, Macau, China. * * Though she could not go back home to help her father in African mission work (due to lack of transportation), Iris Cook Merritt, could get a job, earn money and send some of it to the field. * * Whether or not we continue our prayerful and financial interest in the stranded missionaries in the Japanese-held areas is some indication of our love or lack of love of the Lord. * * A specialist who examined Sister Ottis Scott some time ago found she had progressed all right since her operation and has "nothing to fear." * * Bro. W. N. Short, busy worker at Macheke in Southern Rhodesia, issues a paper for the benefit of Europeans in that field. * * One hundred and sixty million in Africa can not be evangelized by the present forces available in that land. Pray the Lord to send laborers into all corners of the earth and let willing workers be ready to respond when there is an opening.

Those missionaries who specially need our compassion and our prayers in this dark hour are: Sisters Andrews and Cypert, yet in Japan; N. B. Wright, in Northern China; the L. B. Davis family (3) and Sister Elizabeth Bernard, in Macau, China; the H. G. Cassells and (most pathetic of all) Sister Alice Broaddus and seven fatherless children in the Philippines. She may not even yet know *she is a widow*. There are other missionaries out there who are also worthy of our prayers to God * * "Leslie has been working hard—too hard really but there is so much to be done. We like to hear from you and about your activities. Eleven baptisms."—*Addie Brown*, Nhowe Mission, Macheke, S. R., So. Africa. * * W. G. Smith, favorably known in Louisville, was reported sick and that he would die without proper care. His wife set out from Hong Kong to reach him in the interior and it is not known whether she was able to get to him or not. * * Through Sister Mattley we have word that a Hong Kong undertaker who stayed with Bro. Broaddus till the end buried him without recompense.

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message which he had learned from Paul. So likewise does "the sound doctrine" (v. 3) refer to the same. He was not to add to that, to take from it, to change it. That which the inspired ambassador and spokesman of God had brought, he must guard and cherish and proclaim, and commit to faithful men.

In like manner we find Peter concerned to fasten in the minds and memories of his hearers the things which *he* had told them. He did not point forward to a line of "successors" whose "infallible" words should guide and keep them in the truth, but earnestly exhorted them to hold to that which they had received from *him*. (2 Pet. 1:12-15; 3:1, 2.) Even the prophetic utterances of those Christians who had the supernatural gift of prophecy must always be tested and carefully checked up against the standard teaching of the apostles (1 Thess. 5:20, 21; 1 John 4:6.) "As for you," says John, "let that abide in you which ye heard from the beginning. If that which ye heard from the beginning abide in you, ye also shall abide in the Son and in the Father." (1 John 2:24.) And Jude tells Christians to "contend earnestly for the faith which was once for all delivered to the saints." (Jude 3.)

THE SUFFICIENCY OF THE SCRIPTURES

There are various cults and beliefs which for widely different reasons wish to change, or add something to, the Scriptures. There is Rome which not only denies to the individual man the right to interpret the scriptures for himself (which gives the "Church" a free hand to impose whatever meaning she chooses upon the words of scripture) but also superadds certain "traditions" as being of equal value and authority; and supplements everything by teachings and decrees (claimed to be "infallible") of councils, and of the Pope, when speaking "*ex cathedra*"—i. e., officially. There are the Mormons who claim for their prophet, Joseph Smith, divine inspiration equal to that of the apostles, and divine authority equal to the scriptures for their "Book of Mormon"; also claim other "revelations" in their "church." There are various modern and modernistic cults, subversive sects ("sects of perdition"), which lay claim to supernatural illumination, and hold a doctrine of "progressive revelation." All these, of course, maintain that the scriptures of the Old and New Testaments are not sufficient for doctrine, guidance, and salvation. But this view is fatal. It necessarily leads to the abandoning of the foundation of the faith. It is to cut loose from the safe mooring of God's word, and to be set adrift upon an ocean of delusions. It opens the door to every error. For there would be no limit to the additions, the glosses, the qualifications and emendations and alterations, that could thus be imposed upon the teaching of the scriptures.

THE COMPLETENESS OF THE SCRIPTURES

When we turn to the written word itself we find the proof

of its all-sufficiency and completeness.

1. In it we have sufficient ground and testimony for saving faith. Take the gospel of John alone: it was written for the avowed purpose that they who read and consider it might believe that Jesus is the Christ, the Son of God, and that believing they might have life in His Name. (John 20:31.) Clearly the testimony of John alone is enough to produce that result.

2. *Here is the one, only, unchangeable gospel*, by which alone men are saved.—Paul gives us the summary of it in 1 Cor. 15:1-4. In Romans (and elsewhere also) he gives a detailed exposition of it. In Gal. 1:8, 9 he declares that if any man or angel should come preaching a different gospel, such a one (though it were Paul himself or an angel from heaven) must be held as accursed. In the nature of the case, therefore this gospel, expressly declared and laid down for us in the New Testament, must not and cannot be adulterated by any “traditions” or further added “revelations.”

3. *Here we have the record of the apostles' preaching to sinners*. Their very sermons are reported; and example after example given to show how sinners accepted that preaching and were saved. (Acts 2:22-41; 3:12-26; 10:34-48; and other passages.) Surely this needs no addition, nor would a sinner need any further light or direction, as to how to become a child of God than the written word affords. Indeed any alteration and addition could only mar and destroy the pure teaching of the New Testament on this point.

4. *Here is all that is necessary for Christian growth*, work, worship, life and godliness; also for safeguard and certainty. (See, for example, 1 Pet. 2:1; 2 Pet. 1:5-11; Acts 20:32; 2 Tim. 3:16, 17.)

5. *Here we have “the faith” (the body of doctrine) which was once for all delivered to the saints* (Jude 3) and the truth which will keep us for ever in union and fellowship with Christ and God. (1 John 2:24.)

Let schemers and manufacturers of new and strange doctrines add to and alter the written word of God, if they will. But the faithful Christian rejoices in the fact that in his Bible he has all the truth God has given him, and that it is amply sufficient unto full salvation.

* * *

“LOVEST THOU ME?”

That is the fundamental qualification. Simon could not feed Christ's sheep or tend His lambs unless he loved Him first and foremost. For how could he love *them* unless he loved Him? What real interest could he have in them and in their growth and welfare? How could he follow them up with heart's concern, watch over them, bear their burdens, encourage, admonish, direct, sustain them, and pray for them, unless above all he loved the Lord to whom they belonged? “Wherefore remember,” says Paul, “that by the space of

three years I ceased not to warn every one of you night and day with tears." How could anyone have done such work as that for Christ's sheep unless he loved them; and why or how could he have loved them like that if he had not first loved Christ who had first loved him? No hireling can render such service as that. A doctor can do faithful and efficient service for his patients without loving them; a lawyer can ably plead the interests of clients for whom he has no love. Thus also can a preacher have a professional interest in members without really caring for them or loving them. But he who loves the Lord truly can do the Lord's work. Someone has said, "You can give without loving, but you cannot love without giving." Yea, and it will be a different kind of giving too. And so you can do everything else in the work and worship without loving; but if you love you will do the real service. What we need first of all and above all is to answer from the heart Christ's question—"Lovest thou me?" Even as Simon the son of Jonah. "If any man loveth not the Lord, let him be anathema. Mar-anatha." (1 Cor. 16:22.) But "Grace be with all them that love our Lord Jesus Christ with a love incorruptible." (Eph. 6:24.)

* * *

CHRISTIANS AND RICHES

Not one Christian in a thousand could hold his own, spiritually, if he should become rich, or know how or he willing to use wealth faithfully for God. To be sure, almost every brother soberly assures you that he is an exception on that point—that he, if he got rich, would build churches, send out preachers, endow schools, etc. But there is nothing in such talk. If they should become rich, the chances are so many that they would do like most other rich folk that it would not be worth while to count on anything else. No, they would become toward God, prouder, harder of heart, more self-sufficient and indifferent. It is a hundredfold harder for a rich man to keep himself "unspotted from the world." But God advises us to be content with food and raiment, and assures us that he that is faithful in a very little is faithful also in much. Let us make good as stewards of what we have. In due time God will exalt us to a higher trust. "But they that are minded to be rich fall into . . . many foolish and hurtful lusts, such as drown men in destruction and perdition." "Did not God choose them that are poor as to the world to be rich in faith, and heirs of the kingdom which he promised to them that love him?"

"He therefore answered, Whether he is a sinner, I know not: *one thing I know*, that, whereas I was blind, now I see."
John 9:25.

Brother F. S. Spaulding, of Jonesboro, Ark., has been called to live and labor with the good church at Borden, Indiana, beginning at once.

Miss Ogdon of Richmond, Va., wishes soldiers and others in reach of that city to know the address of the Richmond church: 2301 Third Ave. Take Highland Park car.

NEWS AND NOTES

Dugger, Ind.: At Brewton, Ala., I preached three nights and baptized three people. The brethren at Brewton are earnest and faithful Christians. I was glad to be with them for a few days. Fellowship with them has been pleasant for a number of years.

"Since coming home I have attended meetings in the following places: In the Atlas community where Bro. Waldo Hoar of Linton was preaching under a tent, at El-nora where Bro. Frank Stivers is doing the preaching, and at Old Liberty church near Farmersburg where Bro. J. M. Horney is preaching.

"The Dugger congregation is making preparation for a series of meetings to begin the 8th of November. Home forces will conduct this meeting. Our first step is to take a church census of the town whereby we will be able to locate those who are not Christians or those who have wandered away."—Maurice Clymore.

Junction City, Kan.: "Conducted services in one of Ft. Riley chapels at invitation of senior Chaplain October 5. In spite of all we can do, there are men we ought to contact, we believe, and do not because we are not informed of their coming to Ft. Riley. Therefore, we urge you to write us whenever you know of a soldier here. Have full religious program going strong Church meets in Junction City, three miles from Reservation, at West 10th and Jackson. Van Brunt Church of Christ, Kansas City, Mo., sponsors our work. Must depend on voluntary contributions from individuals and churches made through this church. Mounting costs of living and drive for war bonds and stamps has doubtless caused some to cease their contributions. Please keep the spiritual needs of the soldiers on your heart and help us continue the Lord's work at this army center. Send your contributions to E. W. Lynch, 2245 Brighton, Kansas City, Mo., or directly to me, 224 East 11th Street, Junction City, Kansas."—Wm. Wayne Allen.

Lexington, Ky.: "We closed at Ebenezer last night and it was a glorious revival. Brother E. L. Jor-

genson and Brother Bruce Chowning began the meeting on Oct. 4th and 5th. Bro. Chowning preached on the 4th and Bro. Jorgenson from the 5th through the Sunday morning service of Oct. 11th. I began that Sunday night and continued through the 14th. Bro. Jorgenson baptized 15 and I baptized three more, 18 in all."—H. N. Rutherford.

The Golden Gospel Hour

"Incoming reports and letters indicate a gratifying interest in the radio program sponsored by the cooperating churches of the Louisville area. It reaches not only the Falls Cities, but 50 to 100 miles beyond in every direction, or a circle over a hundred miles in diameter. Tune in! 10:05 to 10:30 each Sunday night, WINN, 1240 kilocycles. It immediately follows a compact 5-minute news sum-up."—E. L. J.

An Indiana brother states that he would give \$10 per month toward getting Bro. Boll on a stronger station.

A Georgia sister says, "It is with great interest that I read your note on "Brother Boll on the Air." What a pleasure it would be to be able to turn on my radio and hear the wonderful talks that Bro. Boll gives." We would welcome comments from others.

Tell City, Ind.: "Am in the midst of a very interesting and encouraging mission meeting at a point 12 miles north of Tell City called Huffman. Years ago they had a fine Christian congregation there, but there has been no service there for 20 years. Yesterday I baptized a man and his wife who are over 50 years of age. We look and pray for more. The building is being repaired and we plan to have regular worship there each Sunday afternoon. I am to preach at Jackson St. church in Sullivan, Indiana, for a few nights beginning Oct. 23."—Elmer Ringer.

New Orleans, La.: "The Lord is blessing our efforts here and especially the radio work. Yesterday morning a past middle-age man, a teacher in one of our high schools, came forward to be restored and to place membership with us. This was his first visit but he had been listening to the broadcasts. Last

night, as well as yesterday morning, other visitors were present due to announcements and messages over the radio. So we feel much encouraged that though our nucleus is small—almost as many strangers at times as members—we believe in due time the Lord will give the increase.

“Spent five nights this past week with the Big Creek congregation near Amite, La., where Bro. A. K. Ramsey labors. He is a faithful, true servant of the Lord. He baptized four on Sunday before our meeting began on Monday. Then during the five nights we had three responses: one baptism, one from the Baptists, and one restoration. Good interest was manifest from the beginning. The Amite congregation was a great help and Bro. Merton Andrus, song leader of Amite, led the singing in a splendid way.”—Frank M. Mullins.

Winchester, Ky.: “The Main St. church meeting with Brother Boll and Hoar as evangelist and singer is now history. We had some soul-stirring sermons and some splendid singing. We had several visitors present from the city and elsewhere and contacted families which has opened new opportunities for service. Five were baptized and one came for renewal.”—J. R. Clark.

Brother W. S. Hoar of Linton, Indiana, reports two baptisms at Linton one Sunday in October.

Brother G. F. Gibbs of Tennessee is now in a meeting with the Cedar Springs church out from Louisville, where E. E. Kranz is minister.

Boys in Service

Some copies of the Word and Work are going regularly to boys in service. Why not subscribe for some young man you know who is in camp? We will gladly cooperate. If your young man changes address keep us informed in plenty of time and we will see that he receives his paper. In case he goes over seas we will change his paper to another that you suggest until the time is out. For this kind of service you will need to keep in touch with us, of course. This would be an invaluable spiritual help to that friend of yours, or that son or brother.

Some first-hand news about N. B. Wright and Sister Cypert will be

found under Missionary Notes by Don Carlos Janes.

Read Bro. Boll's first “Golden Gospel” radio talk on the subject of “The Gospel,” found elsewhere in this issue.

We complete Bro. Chambers' article on Baptism in this issue. Go back to October and read it all. We hope to soon put it out in a little booklet at 5¢ each or 50 for \$1.00. Advance orders will be appreciated.

The Book of Daniel

Brother Boll's fine articles on Daniel will be in book form by the time you get your order in. 86 pages. Bound in leather-finish paper. An appropriate gift. You will also wish a copy for your home. 50¢ each. Three for \$1.00.

Word and Work Catalog Is Ready

Send for your copy of our new catalog. It is free for the asking and you should have it before the holiday season. Get yours while our supply lasts.

Abilene, Tex.: “I began work with the South-side church here last Sunday. Thus far things look favorable.”—Harold Beck.

Toronto, Canada: “I wouldn't like to miss the Word and Work. We have taken it for many years—I believe ever since Bro. Jorgenson came to Toronto the first time. Its messages breathe love for the brethren.”—Leona A. Chittick.

Johnson City, Tenn.: “The Lord used me in a series of meetings at Parkville, Ky., Oct. 5 to 16. I enjoyed working with the brethren there, and was glad to be associated with Bro. Wilson Burks again. He is indeed a faithful and energetic co-worker, and Sister Burks and the children are very useful in the Lord's work. Interest and attendance was good throughout the meeting. One was baptized into Christ.

“Had an unusually large attendance here in Johnson City this morning (Oct. 18). We hope, by the grace of God, to have our building debt completely eliminated by the first Sunday in November, and we are planning a day of great rejoicing.”—Robert B. Boyd.

Highland church, Louisville, begins a meeting Nov. 1, with Frank Mullins as preacher. Louisville brethren, take notice, that there will be day forenoon meetings the second week; that is Nov. 8 to 13.

THE GOSPEL

R. H. B.

A radio message delivered over WINN, October 11.

Four times in his introduction to the Roman letter (Romans 1:1-16) Paul mentions the Gospel. First in his opening words: "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God." Again in verse 9, "For God is my witness, whom I serve in my spirit in the gospel of his son." Further on, in verses 14 and 15—"I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish. So as much as in me is, I am ready to preach the gospel to you also that are in Rome." And once more, in verse 16:—"For I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek."

A glance at these statements impresses us at once with the fact that whatever this thing is which he calls "the gospel" it must be of the very highest importance. Paul was set apart by Divine decree unto the gospel; in it he served God in his spirit; to give it out to all men and to all sorts of men was his great debt and holy obligation; and for all men it is the prime necessity—for if it is the power of God unto salvation how else but through it could a man be saved?

What is this thing which he calls the gospel? In the original the word translated "gospel" is a compound word, which carries its own definition—"eu-aggelion"—the first part of which means "good"; the latter part, "tidings," or "news," as we call it. And that is all. The gospel is simply "good tidings," "good news." The word was used to denote any kind of good news—as, for example, when Timothy brought Paul "glad tidings" of the steadfastness of the converts in Thessalonica (1 Thess. 3:6). But here it signifies only the one message of good tidings which comes from God—the only source from which truly good tidings could come. It is therefore called "the gospel of God." We also read of "the gospel of your salvation"—because it brings salvation to us; "the gospel of peace"—glad tidings that peace has been made and is freely offered to the sons of men; "the gospel of the grace of God"—good news of redeeming love, which deals not with men on the ground of their deserts.

SOME MISTAKEN VIEWS

It is needful to guard against some common, wide-spread misapprehensions. What I shall say now may seem childish, but nevertheless it must be said—namely that if the gospel is *good news* it certainly is not *bad news*. There are hosts of people who consciously or sub-consciously think the gospel is *bad news*. They seem to think it was sent to damn them—to torment them—to put a yoke and burden on their necks—to deprive them of their liberty—to rob them of every joy of

life—to put them into a straight-jacket—and then at last to plunge them into hell. Now if God had wanted to damn us He would not have had to send a gospel to do it. We were all well on our way. But just as “God sent not his son into the world to judge (i. e., condemn) the world, but that the world should be saved through him”—so was the gospel also sent for the same purpose. Spurgeon tells of a poor old woman whom one of the church members visited to bring her a little financial help. He knocked at her door, but got no answer. He went around the house to the back door, but all was still. “Where were you on such and such a day?” he asked her when he saw her again at church: “I came to your house to bring a gift, and you were not at home.” “Oh, was that you!” she answered—“I thought it was the landlord to collect the rent.” So men think when the gospel comes that God wants to collect something from them, and do not understand that He has come to bring them the most precious of all gifts and blessings. But because they want to “live their own lives” (as the phrase goes) and don’t want to be interfered with, and because they prefer the misery of sin and self-seeking to what Christ has to give them; and love darkness rather than light, they hate the gospel, as though it were bad news; and often scowl at the preacher, and execrate the church, and declare they are “fed up” with religion. But the gospel meets man’s enmity with purest lovingkindness. It is God’s good tidings.

To be sure there is a side to it which explains in part that hostile attitude. Men must be made to feel their need, they must see their lost and hopeless condition; they must be convicted of sin. That is the difficult part of the preacher’s work. If once men see their need they will gladly come and receive the gospel; and this realization must be brought home to them. But this is the *setting* and *back-ground* of the gospel, rather than the gospel itself. The gospel is a salvage measure. It assumes our sinfulness and our hopeless estate, and announces the heaven-sent salvation to us. It is pure good news. It was given to make us happy; it was sent to make us free. It is not intended to add to our burden, but to release us and break the yoke of bondage.

NOT A GOOD LAW

Another quite common mistake is to regard the gospel as a *law*—the “new law” brought in to supercede the old; yea, a much higher and stricter law than the old one was, going deeper and making more stringent demands than the old did. For if the law which came by Moses was steadfast and every transgression and disobedience received a just recompense of reward, how shall *we* escape if we obey not the new law which came through Christ?* Now if that idea be correct there is

*See Heb. 2:1-3. But the contrast there is not between the old law and a new one, but between the old law spoken through angels, and the **Great Salvation** first spoken by the Lord.

an end of hope for all of us. We may as well then go on and say, "Let us eat and drink for tomorrow we die." The "old law" was all-sufficient to condemn one. Nor was ever anyone saved by it. "For by the deeds of the law shall no flesh be justified in his sight; for by the law is the knowledge of sin"; and "the law worketh wrath, but where there is no law neither is there transgression" (Rom. 4:15). It was not because the old law was deficient in itself, for "the law is holy, and the commandment holy and righteous and good." Neither is it true that the Law was carnal, for "the law is spiritual, but I am carnal, sold under sin" (Rom. 7:12, 14). For that cause it became the "ministration of death" and "the ministration of condemnation" to all who were under it; for it gave sin a leverage, as it were, in our lives. For "the sting of death is sin; and the power of sin is the law" (1 Cor. 15:56); and "apart from law sin is dead" (Rom. 7:8). Now if the gospel is just another law, we are as bad off as ever; and there is no hope for anyone. But the gospel is not a good law, nor is it "good advice"—it is good news.* And that is something different.

To illustrate—I read the story somewhere of a convict, who was serving life-sentence (back in the days when a life-term was a life-term), and who after nineteen years in prison received a pardon from the governor; how he hardly dared to believe it was meant for him; what a tumult of emotion came over him when at last he realized that he was pardoned and free. That was wonderful good news! Again, I heard from the lips of a man his experience during the Civil War—how he was taken prisoner by the "Yankees," court-martialed and sentenced along with others to be shot next morning at sunrise; but how in the hour after midnight they heard the glad news that Gen. Forrest had swept into town and had driven the Yankees out. This is what is meant by "good news."—That this was exactly what the Lord meant, is evident from the passage He read in the synagogue at Nazareth. There was handed to Him the book of the prophecy of Isaiah; and He opened it and read:

"The Spirit of the Lord is upon me,
Because he anointed me to preach good tidings to the poor:

*It is not meant that there are no commandments in the gospel or connected with it. But the Christian is free from law—(1) as to its principle: "He that doeth these things shall live by them"; which (the apostle says) is "not of faith" (Gal. 3:12); (2) as a code of precepts which man must keep on penalty (Gal. 3:10, 13). There is a "law of faith" which gives no man a ground for boasting (Rom. 3:27); for the obedience of the gospel is only the acceptance of God's gracious invitation, and the expression of faith in Christ. And "the law of Christ" (Gal. 6:2) is not a legal code, but the law of love. We love because He first loved us. (John 4:19.) And all the Christian life is summed up thus: "This is his commandment that we should believe in the name of his Son Jesus Christ, and love one another, even as he gave us commandment." (1 John 3:23.) All Christian conduct is based on blessing and enablement previously received.

He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord.”

(Luke 4:18, 19.)

Now this—to proclaim release to the captives, recovering of sight to the blind; the setting at liberty of them that were bound; the proclamation of a year of jubilee, in which all debts were remitted, all slaves went free, and every man permitted to return to his old home and patrimony—all that was simple, pure good news. The spirit of this breathes in the old hymn we sing:

“O Zion haste, thy mission high fulfilling
To tell to all the world that God is light—
That He who made all nations is not willing
One soul should perish, lost in shades of night:
Publish good tidings, tidings of peace,
Tidings of Jesus, redemption and release.”

11) Finally, we learn here what the great central theme of the gospel is. For the gospel has its central theme and subject around which all else that appertains to it revolves. If we should ask the average believer what is that chief theme of the gospel, we would probably get a variety of answers. Some might say that the great theme of the gospel is “the plan of salvation.” Well, *salvation* is a great word, and represents God’s first object for us; and certainly He has a “plan,” for He does nothing otherwise. But “the plan of salvation” is not the theme of the gospel. Nor is it “the scheme of redemption.” Nor “faith,” nor “the new birth,” important as these are. What then is the great, central, all-engrossing theme of the gospel? We will let the apostle answer. Reading again from the first, we hear as follows:

“Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, which he promised afore through his prophets in the holy scriptures, concerning—(and here he tells us the great secret of what the gospel is about)—“*concerning his Son,*” who was born of the seed of David according to the flesh, who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; *even Jesus Christ our Lord.*” The great theme of the gospel, then, is God’s Son, Jesus Christ our Lord. That is why to preach the gospel is the same as to “preach *Christ.*” Look at Peter’s sermon on the day of Pentecost—what was the subject of this, the first sermon preached by the Holy Spirit sent down from heaven? It was *Jesus*—Jesus as a man approved of God by mighty works; Jesus, *delivered up* by the determinate counsel and foreknowledge of God, taken and by wicked hands crucified and slain; Jesus, *raised from the dead*, as the scriptures testified the Messiah would be, and of which fact the apostles all were witnesses; Jesus, *ex-*

alted at the right hand of God. And, the great final conclusion was—"Let all the house of Israel know assuredly that God hath made him both *Lord* and *Christ*, this Jesus whom ye crucified." When the conscience-stricken hearers asked "What shall we do?"—the answer was, "Repent ye, and be baptized every one of you *in the name of Jesus Christ* unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2:38.) It is not merely that men should believe, confess, be baptized, but that they were to believe *in Him*, confess *Him*, be baptized into *His name*. All is intensely personal. And so elsewhere. When Philip opened his mouth beginning from the Eunuch's Old Testament scripture, he "preached unto him Jesus." (Acts 8:35.) When Peter preached to the first Gentiles—in a short sermon comprising only ten verses in our Bible he refers to Christ by name or pronoun twenty times, and concludes, "To *him* bear all the prophets witness that through his name, every one that believeth on *him* shall receive remission of sins." (Acts 10:43.) In his general statement to the Corinthians Paul sums up the gospel thus:

"Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved, if ye hold fast the word which I preached unto you, except ye believed in vain. For I delivered unto you first of all that which I also received (and here it comes): 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. 15:1-4.) This is the gospel in its fundamental fact.

What then is the good tidings? That God did so love the world that He gave His only begotten Son, that we might live through Him; that Christ came down to be our Savior, and that He loved us and gave Himself for us. That He rose from the dead and is now at God's right hand, able to save to the uttermost all them that draw near unto God through Him; and that He will come again unto salvation to them that wait for Him. It is God's message to us concerning His Son, to set Him forth to our minds and hearts, and to bring us into personal relation to Him, and to Himself through Him.

Only God could have originated such a gospel; only His great love could have devised it for us; and in humble faith we accept it and commit ourselves to Jesus as Savior and Lord.

In 1835 in Hamburg seven men in a shoemaker's shop resolved to attempt in person to spread the good news. Within 20 years they had organized 50 churches, gathered 10,000 converts, scattered half a million Bibles and 8 million pages of tracts, and preached the gospel to 50,000,000 people. At that rate 250 disciples could reach the whole population of the globe in 30 years."—A. T. Pierson.

BIBLE QUERIES ANSWERED

J. Edward Boyd

From Louisiana comes this query: "Does 'The gospel preached in all nations under heaven mean that the earth is full of the knowledge and glory of God as waters cover the sea? Some seem to think so.'"

Isaiah 11:1-5 gives the characteristics of the coming Messiah; then follows a description of the marvelous results of His reign, with the statement that "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea." To anyone who has seen the ocean the figure is very impressive; no smallest grain of sand in the ocean-bed escapes contact with the waters above. Can we say, then, that the prophecy is fulfilled when there are vast multitudes upon the earth who have not heard the gospel, or as long as multitudes who have heard reject it? For it is one thing to offer the knowledge of the Lord and a quite different thing for that teaching to be received. The gospel can be preached in all nations; but if the multitudes do not give heed they will still be in darkness—ignorance of God and of His glory will still be prevalent. Mountains of prophecy will not be reduced to mole-hills in the fulfillment.

From Alabama a brother writes: "Please explain 2 Cor. 5:16. Does this mean that we will not know Christ from His fleshly relationship to David any more, and that therefore the promise that He would sit on David's throne was fulfilled in His first advent?"

That Paul had no thought of conveying the impression that "we will not know Christ from His fleshly relationship to David any more" is evident from the fact that a little later he wrote, ". . . concerning His son, *who was born of the seed of David according to the flesh.*" (Rom. 1:3.) The gospel of Matthew was written long after Jesus ascended into heaven; yet thus he begins: "the book of the generation of Jesus Christ, *the son of David*, the son of Abraham." And near the close of the first century A. D. one of the twenty-four elders said to John, "weep not; behold, the Lion that is of the tribe of Judah, *the root of David*, hath overcome to open the book and the seven seals thereof." Later Jesus Himself said: "*I am the root and offspring of David*, the bright, the morning star." (Rev. 5:5; 22:16.) So this interpretation of Paul's language in 2 Cor. 5:16 cannot be allowed.

It should be noted, furthermore, that Paul also says that "we know *no man* after the flesh." Indeed, that is the main point in the statement. In Gal. 3:28 he declares: "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye are all one in Christ Jesus." (See also Col. 3:11.) But he does not mean that these

distinctions were altogether obliterated. Even in the church men are still men and women still women. Hence fathers and mothers, husbands and wives, still have their distinctive obligations. Not even was the relationship between master and slave dissolved; on the contrary, Paul himself addresses special instructions to the bond and the free—the slave and the master. (Col. 3:22 to 4:1.) When on the cross Jesus was solicitous for His mother; yet on a former occasion when she and His brethren had come to see Him He had said, "My mother and my brethren are those that hear the word of God and do it." So those in Christ, while not ignoring fleshly relationships, should recognize that spiritual ties are greater—that "If any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new."

Another query comes from Louisiana: "In John 14:16 Jesus promises that the Spirit will abide forever (though not in these words, of course). If one obtains the gift of the Spirit by true repentance, baptism, etc., and this one yet fails of salvation (in the sense of a final salvation), does he retain God's Spirit and yet suffer the torments of hell? Or is this passage to be taken literally as regards the word 'forever'?"

Read Romans 8:1-11. "You are in the Spirit if the Spirit dwells in you." "If Christ is in you the Spirit is life." "If the Spirit dwells in you, He shall give life . . ." In view of such statements it is unthinkable that one who is finally lost retains the Spirit throughout eternity. Nor should we evade the full force of the word "forever." We need not do so. Speaking to His apostles (and, we believe, to the church) as a group, Jesus said, "He shall give you another Comforter, that he may be with you forever." He had announced His coming departure; when the Spirit came, He would never leave them. So the Spirit is to be with the church eternally. But that does not imply that individuals who fail to "continue in the faith" may not forfeit the Spirit's presence. To illustrate: the Lord promised to lead Israel to a land flowing with milk and honey. He kept His promise to the nation, although many individuals failed to enter in "because of unbelief." Even so He will fulfil the promise to the church that the Spirit will abide with her forever, although there are in some "an evil heart of unbelief, in falling away from the living God."

A NEW EXCUSE

Now that gasoline rationing is a sure thing, I'm wondering how many brethren will make provision to have enough gasoline to take them to church on Sunday. "I didn't have enough gas to drive to church Sunday" will be another added to the already too long list. May I plead with brethren to put the Lord first on their list when they make out their schedules for using the gasoline allowed them. Too long has the Lord been given the fag-end of things we have.—M. Clymore.

FORWARD WITH THE BOOK

(Facing Life With Youth.)

In this month's issue of *Word and Work*, on our Youth's Page, I shall try, young people, to center your attention upon a book. You school boys and girls know that during November, Book Week is nationally observed. This year the slogan for Book Week is "Forward with Books." Let me change that just a little and say "Forward with *the* Book." Now you have guessed that the book I mean is the Bible.

Do you really know very much about the Bible? How would you score in some of the popular Bible quizzes? Let us think for a few minutes about the Bible as just a book, a book with good reading in it. Perhaps you have never thought of the Bible as a reading book, but it has more good reading in it than any other book known. In the Old Testament are stories of adventure and scheming, of love and courtship, and great war stories of Jewish generals leading forlorn followers on to victory. In the New Testament are many short stories packed with beauty, pathos, and human interest. Not only stories, but poetry, politics, oratory, and maxims and mottoes for successful living are all to be found in the Bible.

Test yourself a little just now. What stories or scenes flash through your mind as you see the names of Samuel, Gideon, Goliath, David, Esther, Rebekah, Esau, Jacob, Samson, Moses, Job, Jonah, Naaman, Jezebel and Elijah? Of course you all know the thrilling story of Joseph which we enjoyed recently in Sunday School. And now a few from the New Testament. What do the names of Peter, Paul, Lydia, Dorcas, Jairus, Zacchæus, Timothy, Onesimus, Judas, Nicodemus, Ananias, Martha, Lazarus suggest to you?

Yes, hoys and girls, merely to be an educated person from the point of view of the world you ought to know the literature of the Bible. Many of the old-fashioned books that children still love are so filled with references to characters from the Bible and quotations from it that you can't really appreciate them without a knowledge of the Bible. I advise you to read good books during Book Week and every other week of the year, but read the Bible, too. And don't read only a few verses at night, when you are sleepy, for conscience sake, but read chapters in the day time as you read other books, just for the interest in the story.

A high school teacher was one day telling her class an interesting story which she told them was from the Bible. A young girl dared to suggest to her teacher that she didn't think the story was in the Bible, but that she had read it in Æsop's Fables. Well, the teacher was good-natured and admitted that she had often told that story as coming from the Bible and had never before been questioned on it. She looked it up herself, found it was in Æsop's Fables, and graciously stood corrected. This same lass once corrected her mother who in

explaining something to her little son quoted Philippians 4: 6, 7. Her mother said "the peace of God that passeth understanding," and her daughter promptly supplied the word "all"—all understanding. She knew the verses letter perfect which is, by the way, a good way to know Bible verses. I have mentioned these incidents for the enjoyment of the boys and girls whom I am chiefly addressing, and for the benefit of their elders who may be listening in, and who may not realize how much children often do learn in Sunday School in spite of its shortcomings. Let us all study our Bibles so we can know whether people are quoting from it, or from Æsop, Shakespeare, or Ben Franklin.

One morning in the olden time when a certain college in our country was opened with reading the Bible and prayers, the students played the stale joke of substituting Webster's unabridged dictionary for the Bible. The principal walked to the desk and quietly turned the pages until he apparently found the 119 Psalm and repeated from memory all the 176 verses. Of course the Bible was restored and the students said nothing about their good joke. How many of you boys and girls could have turned the joke on the college students as that principal did? Will you set for yourself the task of learning by heart the 176 verses of that Psalm? Write the editors of Word and Work when you have accomplished this mental feat.

And now a few words in conclusion. I mean every word of the foregoing, and do not think I have to retract a thing I have written. The Bible is indeed a whole library of good literature; but, dear young people, it is much more than that. It is the book—the only book—that tells us how to be eternally saved. We are saved by faith in the Lord Jesus Christ, and this book tells us about Him; it tells us also that faith comes by hearing the word of Christ. (Rom. 10:17.) In the 119 Psalm which I challenge you to learn, we read in the eleventh verse: "Thy word have I laid up in my heart that I might not sin against thee." In verse 105 we have "Thy word is a lamp unto my feet and a light unto my path." And the Lord Jesus said in John 8:12, "I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life." The only way we can follow Christ is to read, believe, and obey His words which are recorded in the best and most important book in the whole world.

"He is a free man whom the truth makes free, and all besides are slaves."

"Brethren, I count not myself yet to have laid hold: but *one thing I do*, forgetting the things that are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."—Paul.

LIBERTY IN CHRIST

Homer Benson

From reading the different religious papers it would seem that there are some who fail to recognize the rights of others, who differ from them, to teach what they honestly believe to be the truth. Honest hearts search for the truth, rejoice in its discovery, and believe it to be their solemn duty to teach it to others.

The desire for peace and unity is shared by all those who are sincerely devoted to the cause of truth. The freedom of the individual, the right to think, speak and act for one's self, to agree or to disagree, should be recognized with mutual love and forbearance. We must resist any encroachment upon it by those who presume to dictate over the mind and conscience of others. It is our most precious possession and came through long years of struggle, sacrifice and suffering. We need to be constantly reminded of its cost, value and what we must do to preserve it. To take it away or to attempt to do so would be contrary to the principles of Christian liberty as set forth in the New Testament.

I have enjoyed the many timely articles in the Word and Work, especially its prophetic teaching. It is my conviction that preaching on prophecy furnishes some of the strongest and most convincing evidence. It comes as meat in due season to strengthen our faith and give us comfort and consolation in the trying hour in which we are living. We can rejoice in the glorious hope of the coming kingdom and the blessings it will bring to mankind.

BEN'S BUDGET

Ben J. Elston

An older brother of mine lacked but *today* of being 77. When a young man he was, at least outwardly, "baptized into Christ." Of his faithfulness to his good confession, God and others know better than I. Much busy confusion and idle sowing of the good seed, in word and life, was characteristic of the community where the whole of his long life was spent. He "labored, working with his hands," and was, I think, intentionally and gladly honest. Through the years—nearly sixty of them—of our almost unbroken separation, I have feebly tried to keep before us our personal duties as Christians, letting others, if they must, do the neglecting and the forgetting. How sad and blighting has been the fruit borne by the substitution of man's wisdom for that of God. One courts no future danger by faithfulness to God. And "the Judge of all the earth will do right." "Help me the cross to bear."

We advise those who need an American Standard Bible or Testament to obtain it as soon as possible as they are hard to get even now.

THOUGHTS WORTH WHILE

CAN YOU?

Can you *ignore* the will of Christ that His followers should break bread in memory of Him? Matt. 26:26-28.

Can you *despise* the teaching of the Apostle Paul on the subject of the Lord's Supper? I Cor. 11:23-34.

Can you *disregard* the example of the first Christians, who met *each* and *every* Lord's day to worship at the Lord's Table? Acts 20:7.

Christian friend, let me ask you if you are faithfully following your loving Redeemer's will in this matter. If you are not, why are you not? Search the Scriptures. Ask God to guide you into all truth. Do not say, "It is only a form—a ceremony." Remember that He has spoken, and *Behold, to obey is better than sacrifice, and to hearken than the fat of rams.* 1 Sam. 15:22.

"WORK OUT" THE NEW LIFE

We who have trusted Christ have received divine life, and with that there come new cravings and new longings, and thank God, new possibilities! Our outward ways are expected to be different because of the light that we have received. He is our Lamp, and will lighten our darkness.

A great many people make the mistake of trying to live the life before they receive the life. The hardest thing I know is to try to live the Christian life when you do not have it to live.

There must be a Christian life first, before you can exemplify and manifest it. To try to live a Christian life when you have not been born again is just hopeless. "Ye must be born again."—Dr. H. A. Ironside.

SPIRITUAL FOOD

Work has a place in life, a blessed place. We can thank God, many of us, that we have not had the dreadful experience of unemployment. But remember this, you work on your food, you cannot feed on your work. There are lots of Christians who are feeding on their work; they are so busy in the organization of the church that they have no time to refresh their own souls.

The devil will keep you employed as much as he can in the work of the church if he can keep you away from the presence of the Lord, because in so doing your work for God will be largely vain.

Regular meals and proper nourishment are an essential of renewal in the physical realm, and that is true also in the spiritual.—John Thorps.

Despair not, for you have a God; presume not, for you are a man.

CALL TO OBEDIENCE

Of many Christians it can hardly be said that their souls live; they exist, but do not thrive. The food of the soul is in part the Word of God; but in part it is obedience. As we obey we are fed; for our Master said, "My meat is to do the will of Him that sent Me, and to finish His work" (John 4:34). The same truth is suggested in our text; if we obey the voice of the Lord, it is well with us, and our soul thrives.

The voice of God speaks from the page of His Word. Let us be very careful to obey God's Word so far as we know it. It is better to be with God in a minority of one, than to have the plaudits of an immense host of godless men. "Obey . . . so it shall be well unto thee."—Dr. F. B. Meyer.

POURING CONTEMPT ON PRIDE

The life and death of our Lord Jesus Christ are a standing rebuke to every form of pride to which men are liable. Note the contrast between these well-known sins and His own holy life.

Pride of birth and rank: "Is not this the carpenter's son?"

Pride of wealth: "The Son of man hath not where to lay his head."

Pride of respectability: "Can any good thing come out of Nazareth?"

Pride of personal appearance: "He hath no form nor comeliness."

Pride of reputation: "Behold a man gluttonous and a wine bibber, a friend of publicans and sinners."

Pride of independence: "Many others who ministered to him of their substance."

Pride of learning: "How knoweth this man letters, having never learned?"

Pride of superiority: "I am among you as he that serveth." "He humbled himself." "Made a curse for us."

Pride of success: "He came unto his own and his own received him not." "He was despised and rejected of men."

Pride of self-reliance: "He went down to Nazareth and was subject unto them."

Pride of ability: "I can of mine own self do nothing."

Pride of self-will: "I seek not mine own will, but the will of Him that sent me."

Pride of bigotry: "Forbid him not, for he that is not against us is on our part."

Pride of resentment: "Father forgive them for they know not what they do."

"When I survey the wondrous cross

On which the Prince of glory died,

My richest gain I count but loss

And pour contempt on all my pride."

—Englewood Church Bulletin.

BAPTISM—WHAT IT INVOLVES

Stanford Chambers

BAPTISM AND GRACE

Does not baptism "unto remission of sins" make void the grace of God? Why not leave that to the Lord? He could not have failed to see and foresee everything related to the matter. There was no oversight with Him, and He unmistakably put baptism just preceding the relation word *eis* (into, unto) in many passages;

"*eis* the name of the Father and of the Son and of the Holy Spirit."

"*eis* the remission of your sins."

"*eis* the name of the Lord Jesus."

"*eis* Christ Jesus."

"*eis* his death."

"*eis* Christ."

It is the same word *eis* in 1 Cor. 12:13: "For in one Spirit were we all baptized into one body." "*Eis* one body." Again in Matt. 26:28: "poured out for many unto the remission of sins." "*Eis* remission of sins" as in Acts 2:38. Baptism into these relations is not incompatible with grace bringing salvation. Grace can work freely through a submission and a faith that does not distrust His wisdom in putting baptism at such juncture as He has in these many passages. Faith trusts His wisdom as well as His love and power to save.

But do not many make of it law instead of grace? No doubt many have looked to the ordinance and have transacted with a formula rather than with the Lord. Some in submitting to baptism have been transacting with their church for the sake of fellowship therein: some even have thought there was efficacy in the water! **The letter without the Spirit is dead.** That there are such extravagancies, even the doctrine of baptismal regeneration! is to be deeply regretted, and effort should not be spared to avoid and correct them. But there are those who think **prayer** is a meritorious thing; does that argue against prayer or for its removal from its Spirit-appointed place? God forbid. No act of faith invalidates the faith, nor does it put the bestowal of the blessing upon some other basis than by grace. "By faith the walls of Jericho fell down, after they had been compassed about for seven days." The compassing about of those walls was both an expression and exercise of faith and a testing of

faith. The remission of sins is no less of grace though promised after that souls have been baptized, having believed. Why not get that point?

"But Jesus, in the Commission, did not say, 'He that is not baptized shall be condemned.'" True, but he that would interpose such a "but" to justify his non-baptism is already affected by unbelief. He who acts upon Mark 16:16, whose word is he believing? And he who turns from it, whose word is he disbelieving?

Baptism is not something super-added to faith. It is faith's complement, not its supplement. There is not in scriptural baptism, faith and works, but **faith working**—as Paul says. (Gal. 5:6) "faith working through love." Faith and faith's action—"the obedience of faith"—can no more be separated than fire and fire's radiation of heat. Fire and heat are inseparable; "even so faith, if it have not works, is dead in itself." (Jas. 2:17.) Baptism allowed its appointed place is a channel for faith's expression and exercise. Occupying its divinely appointed place, it likewise serves as faith's testing.

When Jesus was here to administer His blessings personally He responded to faith expressing itself in various ways. For this time of His absence, He has provided for faith's expression, initially, through baptism. This paper is not pretending to say what the Lord cannot do even now in the case of one uninformed of his Lord's appointed way who expresses faith, real faith, by some other method; that would be only His to decide.

There is a soul experience in baptism which the Holy Spirit desires for every one—that breakdown of the self-will, the subduing of the human will to the divine, and the subduing of the body involved both in the sinning and in such a surrender. No other experience is just that. Let no other experience however satisfying" or "thrilling" or "glorious" supplant it. Beware of any oracle or sign or revelation, even as from the spirit world, which makes people feel good the while they are setting aside a commandment of the Savior. Satan is an expert in the realm of man's feelings, but faith that stands by the written word, its preserver and sus-

tainer as well as its source, and will not budge therefrom, even he who "transforms himself into an angel of light" is no match for that.

WHAT IS EMBRACED IN SAVING FAITH?

The word of the Lord (Jno. 3:36) should enable one clearly to see that mere assent or consent to the truth of a proposition does not constitute the faith unto salvation. Note the whole passage: "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." In the old version it is "believeth not," where in the Revised it is "obeyeth not." The Greek word is not *pisteuon* as we have for "believeth" in the first clause of the verse, and which is the usual word for believe; but it is the word *apeithon*, from which we have "obey not" in such passages as Rom. 2:8 and 1 Pet. 3:1, and from whose adjective form we have "disobedient" as in Rom. 1:30 and 2 Tim. 3:2 et al. So then, saving faith is obeying faith, and the obeying precedes seeing life. Note carefully again John 3:36; see also John 2:23: "Many believed on him," but Jesus did not regard such believing; it lacked the element of submission to Him.

Electricity without current or circuit is dead. Fire without radiation is impossible. Produce faith and immediately therewith is the urge of obedience of faith. Undirected it seeks to express itself in one way or another—that is, in some way. Those informed by inspired men found outlet for faith's expression in their Lord's ordinance, baptism. It is His permanent provision for the purpose in this time of His absence. His, "Lo, I am with you always" is assured to those who go forth making disciples and baptizing them. Yes, even till He comes. James' works of faith and Paul's "faith working by love," (Gal. 5:6) should not be difficult to understand in the light of the scriptures quoted above.

Since then faith comprehends obedience, and since the Lord has set baptism at the very juncture where faith's exercise and expression begins, why should it be displaced? Who has the right to displace it? How did its displacement come about?

Why is there the obviously purposed avoidance both in teaching and practice as to this ordinance of our Lord? H. A. Ironsides, in the preface of his tract on Baptism, confesses to a former attitude of "utterly denying . . . any present importance attaching to this ordinance." Philip Mauro, in the preface of his book on Baptism, confesses in effect the same. Is it the fact of a general attitude like that which accounts for the seemingly studied avoidance of the subject? Granting the Lord the prerogative of waiving His own appointed channel of faith's exercise toward Him, we could in nowise justify any man's waiving it or offering anything in its stead. Faith leads to no such boldness, not to say arrogance.

Take not away, then, the provision made by our Lord and His Spirit for faith thus to come to its initial climax. Let the soul have the benefit of the experience designed for it in the submerging of the human will into the divine will in true baptism. Let there be the expectation and the claim of the Holy Spirit promised to "them that obey him." (Acts 5:32; 2:38.) A rejoicing follows that is normal. "He went on his way rejoicing." (Acts 8:39.) "And he took them the same hour of the night . . . and was baptized, he and all his immediately . . . and rejoiced greatly . . . having believed." (Acts 16:34.) What we see in the jailor from the time he heard the Word preached until his rejoicing is what is comprehended in saving faith. Note where the phrase comes, "having believed." Again, it was when Saul arose and was baptized that he broke his fast—"took food and was strengthened." (Acts 9:19.) It is Paul, the great exponent of salvation by grace through faith, who says, "Thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered, and being made free from sin, ye became servants of righteousness." (Rom. 6:17, 18.) In Col. 2:12 the rising is preceded by the burial, and resultant of that "faith in the working of God, who raised him from the dead." The sprinkling of the heart from an evil conscience (Heb. 10:22) is the accompaniment of "having our body washed with pure water." Obedience brings clear conscience. The result-

ant here as in 1 Peter 3:21 is "not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God" ("the request unto God for a good conscience." Rotheham Translation.) Baptism, then, is the divinely appointed way for faith to make its appeal unto God. True baptism is a by-faith "calling on his name." If the Lord thus wishes to put the soul's believing to the test, if He wishes one's application for His grace thus to be made out, who can find fault with Him? What believing penitent would protest? Make the appeal. Fill out the application. Sign on the dotted line. "Believe, obey, the work is done." Then rejoice in "the great salvation" which is indeed "by grace," "through faith . . . not of works, that no man should glory." It is then yours to "grow in grace and in the knowledge of the truth," to enjoy the abundant life in the Spirit, bearing His fruit, and to be "filled unto all the fullness of God." This is not legalism. Let no one observe it so; let no one brand it so. It is "faith working through love" in its appeal to Him who first loved us, whose blood cleanses from all sin. "Here, Lord, I give myself to Thee; 'Tis all that I can do."

HISTORICAL

BARNABAS (A. D. 119). "Blessed are they who, placing their trust in the cross, have gone down into the water . . . We go down into the water full of sin and filth, but we ascend bearing fruit in our hearts."

JUSTIN MARTYR (died A. D. 140). "We represent our Lord's suffering by baptism in a pool."

ORIGEN (born about A. D. 182). "Man through this washing is buried with Christ."

TERTULLIAN (died not later than A. D. 204). "When entering the water, we make profession of the Christian faith in the words of its rule; we bear public testimony that we have renounced the devil, his

pomp, and his angels."

EUSEBIUS (died before A. D. 340, Earliest church historian). "Novation . . . it being supposed that he would die, received baptism, being sprinkled with water on the bed where he lay, if that be called baptism." (First instance in history of sprinkling for baptism. Note this "if.")

REFORMERS ON BAPTISM

LUTHER. "The term baptism is a Greek word; it may be rendered into Latin by *mercio*; when we immerse anything in water that it may be entirely covered with water . . . it signifies that the old man and our native character that is full of sin . . . may be overwhelmed by divine grace."

MELANCTHON. "Baptism is immersion in water . . . Plunging signifies ablation from sin and immersion into the death of Christ."

CALVIN. "It is evident that the term baptism means to immerse and that this was the form used by the primitive church."

WESLEY. Notes on New Testament, Rom. 6:4; "We are buried with him—alluding to the ancient manner of baptizing by immersion."

INTERESTING ANALOGY

In the Old Testament, in the consecration of the priests, there were the washing of water (Lev. 8:6), the pouring of oil (Lev. 8:12; to overwhelm in case of the high priest, Ps. 133:2), and the sprinkling of blood. (Lev. 8:30.)

In the New Testament there are the sprinkling of the blood of Christ (Heb. 12:24), the pouring forth of the Spirit (Acts 2:33), and the washing of bodies with pure water (Heb. 10:22; Acts 8:38, 39; Mark 1:10; Col. 2:12 et al.)

"But the Pharisees and lawyers rejected for themselves the counsel of God, being not baptized of him." (Luke 7:30.)


"But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things: but *one thing is needful*: for Mary hath chosen the good part, which shall not be taken away from her."—Luke 10:41, 42.

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 kled dust upon their heads toward
 heaven. 13 So they sat down with
 him upon the ground "seven days and

24
26
22
i ch
k ch
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8 And he sent forth a dove
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4 out from us have troubled you with
10. words, subverting your souls; to whom
we gave no commandment; 25 ¶ it
8. seemed good unto us, having come to
one accord, to choose out men and send

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you, that by my mouth the G^en^tiles should hear the word of ^{o th.}the ^{p See}gospel, and believe. 8 And God, ²⁴who knoweth the heart, bare them witness, ^{q See}giving them the Holy Spirit, even as he ^{r Con ch.}

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19 20. And there the weary are at ^prest.
3. 6. 34. 18 There the prisoners are at ease together;
12 18. They hear not the voice of the task-
12 17.
15. 28.

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my commandments, my statutes, and my laws.
6 ¶ And Y^saac dwelt in G^er^ar.
7 And the men of the place

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.s.	mine heart shall sound like pipes	
1l.		for the men of Kir-héres; because
.r.		the riches that he hath gotten are

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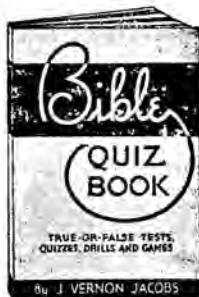
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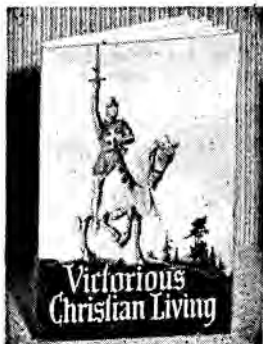
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