

# THE WORD AND WORK

(Volume XXXVII, AUGUST, 1943)

## WORDS IN SEASON

R. H. B.

### ATTITUDES TOWARD THE BIBLE

A wrong attitude toward the Word of God is bound to react upon the person who holds it. To some the Bible is chiefly an arsenal wherefrom to find weapons for doctrinal controversy and proofs and justification of their views. As some one has brightly described it—

“Some read to prove a pre-adopted creed,  
Thus understanding little what they read;  
And every passage in the Book they bend  
To make it suit that all-important end.  
Some people read, as I have often thought,  
To teach the Book instead of being taught.”

This attitude finally avenges itself in a sort of deadly dryness. When the zest and interest of controversy has passed the good old Bible loses its purpose and appeal. It goes out of date as it were. The “points” and “arguments” are outworn and dead; and the Book has become like a deserted battlefield, or a graveyard. The opposition that once made contention interesting has been silenced, or no longer cares to hear and reply; and the “brethren” who have heard the arguments for the thousandth time are fed up with it. And what more is the Bible good for? By his own big assertions the great debater has limited himself and the Book. He knew it all and had the truth all in a nutshell, and challenged the world, ready to fight all comers. But now when there are no more comers, the interest is gone. As for the moral and spiritual teaching of the Bible—well, everybody knows that anyhow, and there is no dispute about those things. And the deeper things of God’s counsel—what’s the use of them? They aren’t necessary to salvation. So the fountain of the Bible has dried up for the man, and his soul is dried up within him.

Another class who have been sold on “spiritual” and “figurative” interpretations, until the plainest declarations of God’s word may mean to them almost anything except what they say—they often do not realize the spiritual injury they have done to themselves. The time comes when all the Book is obscured to them in a haze of doubt. For who really knows what this means, or that? It might always mean something very much different from what it says. The doubt will not stay confined to the poetic and prophetic portions—it gradually creeps over all the other parts of the Bible, until at last

there is hardly a statement or a promise that is not blurred. We may not intend it, but the principle we have so adopted will pervade all our thinking and reading, and by and by we'll take everything in the Book with a pinch of salt, as it were. It is a noteworthy fact for instance, that there are no "premillennialists" among "modernists," or vice versa; and that infidel modernism does not find its converts from the ranks of those who have taken their stand upon the fair meaning of God's word.

Blessed are they to whom the word of God is God's word; who approach it with love and reverence and godly fear, and receive it in open hearts and with a childlike spirit. To them it will yield its unending pleasures and treasures, and in them it will bear its fruit.

#### **DIFFICULT PASSAGES IN THE BIBLE**

You will find them. There are some who take them for granted, as, indeed, they take the whole Bible as a mystery open to none but preachers and scholars, and consequently never have made, nor do they intend to make, any effort to understand it. This is, of course, nothing but a lazy shirking of responsibility, a pretext of willful ignorance. On the other hand, there are some who fairly attempt to learn God's mind and will at first hand. These, especially at the outset, find many passages that are puzzling and some that seem entirely unintelligible. How shall they regard such passages, and what shall they do concerning them? Let us consider.

1. It is to be expected that in the word of the One whose thoughts are as much higher than ours as the heavens above the earth we shall find not every idea on the surface.

2. It is again to be expected that, since He is all-wise and almighty and meant His word for a light and a revelation to our limited minds, not for a mystery and enigma, we shall be able to get each day's necessary light and help from it on sincere endeavor.

3. Many of the difficulties are simply thought provokers. God wants to call out our interest, that we may wonder and search and study and meditate and learn.

4. Look carefully whether any difficulty you meet with is really a difficulty in itself. Maybe the language of your passage is plain enough. You can see what it says and what it means. What, then, is the difficulty? Perhaps only this, that you cannot make it fit in with other things you know or think you know. It behooves you to be careful now. Your former idea may have been wrong. At any rate, what this passage says is right and true. Do not try to "explain it away." The harmony may appear after a while. If not, hold fast both truths, and leave the responsibility with God.

5. Never accept a cheap explanation of a difficult passage. There are some very deep and wonderful things set forth in the Bible, and there are always some easy explanations that

make them very "plain." Too plain, in fact; so plain as to make it flat and unsatisfactory, and leave a whole world of background unaccounted for. Let the hard sayings of the Lord soak, as it were, in your mind. By and by you will get a satisfactory explanation, deep and true, and one that will strengthen your soul and give you a grander view of the wisdom and greatness of God. But accepting a cheap, shallow explanation stops further thought and search, blinds and stunts your heart.

6. There are always some plain things to reward your study, along with the hard ones that baffle. Make the plain truths your own, and do not abandon the hard ones. By using the light you have you get more. The Bible will never be "a sucked orange" to you. You will get some of its substance and sweetness; and with it, a conviction that there is yet much more left. This will be an incentive to go back another time.

7. Finally, remember that the Author of the Book is always present with you as you read and study it, and that He is able and willing to help you in its hard places as your case may require and your capacity permit. Pray to Him, according to the inspired petition of the One Hundred and Nineteen Psalm—the psalm of God's word: "Open thou mine eyes, that I may behold wondrous things out of thy law." (Verse 18.)

#### THE WHEAT AND THE TARES

In explaining this parable a noted preacher emphasized the point that a parable is not meant "to go on all fours"—that is that the purpose of a parable is to illustrate some one chief point, and that the application of details is not to be pressed. This is said to be a general rule; but exceptions are not a few. The parable of the Wheat and Tares is itself an outstanding example of a parable in which *everything* means something—the sower, the seed, the wheat, the tares, the servants, the reapers, the harvest, the fire, the barn—every feature in it has its important significance. One wonders what the preachers would have made of it if the Lord Jesus had not Himself given us His own detailed interpretation. And even with Christ's interpretation before them, what strange things they do make of it! Here is one for instance, who hangs up on the statement that "the field is the world." According to that then, he reasons, He is not talking about the church. Then it follows that the "good seed" are the Christians, and the "tares" are the sinners of the world. But in that case it should have read that the Son of man sowed good seed among the tares. For the sinful multitude of the world did not spring up in the midst of Christ's wheat, but vice versa. (Phil. 2:15.) Also the significance of the "tares" is lost. "Tares" are not ordinary weeds, common thorns and thistles such as grow everywhere—but they are counterfeit wheat. They grow up along with it and are not distinguished till the ear is seen.

Then the servants in plain surprise ask the Master how came these tares to be in the midst of the wheat. The Lord's answer is, "An enemy hath done this." The "enemy," the Lord explained, is the devil who stealthily in the night scattered the cockle-seed where the wheat had been sown. Nor could the servants be trusted, even after the tares had become manifest, to gather them out, lest they root up some of the precious wheat. They must be left to grow together, the wheat and the tares, until the harvest, when the great separation would be made.

Yea, "the field is the world"; but only that portion of the world is in view where the Lord's wheat was sown. With other words, *the wheat patch*; and that is the church. It was sown and grew up in the great field—not everywhere, but here and there. And in the midst of *it* the enemy insinuated his evil seed. When at last the tares are recognized they cannot be removed without danger of injuring the wheat—so incorporated and interlaced with it are the tares. And as long as the age endures this state of affairs will continue. As a cynical poet once said,

"Wherever God sets up his house of pray'r,  
The devil will be sure to build his chapel there;  
And 'twill be found upon investigation  
The latter has the larger congregation."

No—it's not quite that bad, at least not everywhere, nor in most places. Yet wherever the church is found, Satan manages to introduce some of his tares—"false brethren, privily brought." (Gal. 2:4; Jude 4.)

This mixed condition of the church must needs continue until the "consummation of the age." The expression "the end of the world" does not represent the meaning of the original at all. The words used there (*sunteleia ton aionos*) means the wind-up, the completion, of the present age. That will be when Christ comes. *Then* will *His angels* come forth and gather out of His kingdom all things that offend and all that do iniquity, and will cast them into the furnace of fire; but His own, "the righteous," shall shine forth as the sun in their Father's kingdom. When Christ who is our life shall be manifested, then shall they also be manifested with Him *in glory*. (Col. 3:4.)

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### GOD IS HOLY

The light and frivolous way, the careless and familiar way, with which many, both ministers and people, draw nigh to God today in what they call prayer and praise and worship, is shocking to any one who has any real and complete Bible conception of Who and What God is. I dislike jazz music; I abhor jazz worship. God is HOLY, never forget that when you draw nigh to Him.—R. A. Torrey.

## NEWS AND NOTES

Louisville, Ky.: "On Sunday, May 22, Brother Stinnette of the Waterford church began a meeting for us and we were wondering if we could accomplish our goal in one week. I believe now that we can say that we did reach it. During the meeting five were baptized and two came asking prayer for themselves and their sons in the Army and Navy. This spirit of prayer has prevailed so that now we, by God's grace (God being the one who adds to His church), have reached a family and this evening will baptize the father and two daughters, while the mother comes from the Baptist church to be just a Christian. We shall pray that this spirit of prayer may prevail in the church."—Paul C. Duncan.

Davis City, Ia.: "We plan to begin the season's first tent meeting at Osceola, Iowa, July 11. A few faithful members are there who desire to have the word preached to their neighbors. The regular yearly meeting of the churches in this part will be at Davis City park, Wednesday, August 18. Think our subject will be "New Testament Evangelism." The Hoars are well liked in the work with the Camp Center church. The churches in these parts are going along as usual. Have been out in good Lord's day meetings in various places. May God lead us all to more usefulness in His service."—Wm. J. Campbell.

Osceola, Ia.: "We began the tent meeting here last night with an encouraging attendance and interest. The tent is located in the Court House square. We rejoice in the efforts being made in many places to carry the Gospel to new fields."—Wm. J. Campbell.

Amache, Col.: "I had a good visit in three camps with the Japanese. At Amache, Colorado, we had Bible study at nights during two weeks. Two were baptized at this place. The brethren were much encouraged. They have the Lord's Supper regularly. Also spoke on Lord's days at the church outside the camp. One was baptized there. I plan to return for a longer stay in the fall.

"I visited one day at the Center

in Arizona. One was baptized there. There are but few brethren at this camp. They are faithful in observing the Lord's Supper. One brother arises before day and goes to the outer part of the camp for quiet prayer and meditation.

"Had a short visit with Brother Ishigura at Lordsburg, N. Mexico. He hopes for a release soon so he may be in the camp in Colorado to work with the church there.

"Five of our young folk are in Abilene College and are very happy there. The student body is glad to have them and all are getting along fine. We are so thankful for this reception of the Japanese young folk by the college. They are being blessed by so doing.

"We are caring for Japanese property here and sending things to them as they may request. We also have five Bible classes each week."—E. A. Rhodes.

"New Orleans, La.: "We are to begin a meeting tonight (July 12) about 65 miles from New Orleans. Radio work continues with good interest. Mission point also shows good prospects. We are all well and happy in the Lord in spite of many sore trials in these trying days. Will appreciate your prayers."—Frank M. Mullins.

Gray's Knob, Ky.: "Looking through the various brotherhood papers I see reports of much mission work. It seems that the old congregations are in many instances working up to the first mission of the church—the preaching of the gospel.

"Since coming to this section I have thought several times of saying 'Come over and help us.' I have not yet done so. However, the fact does remain that Harlan County alone could furnish plenty of work for a half dozen evangelists over a long period of time.

"I trust that before very long some of the strong, old established congregations, in looking for a place to sow the seed of the kingdom, will fasten their eyes on this mountain section. This is not a field for the young and inexperienced, but for those who have matured spiritually and physically."—Ralph Embry.

Tom Bean, Texas: "Brother Boll came by to see his friends at Tom Bean and preached at the church July 12. He received a hearty welcome from one of the largest crowds that had been to church on Monday night in a long time. Friends were there to hear him that hadn't been to church in several years.

"We love and appreciate Brother Boll and his preaching, knowing him as we do, and for 25 years and even longer. We think he is an outstanding servant of our Lord. If more of the preachers of this country would follow his example there would be much more good done and less bitterness and strife and Christ would be preached to the nation. May the blessings of Jehovah be with him and may he continue his good work is our prayer for him in Jesus name."—Roe Miller.

Los Angeles 5, Calif.: "Fourteen new churches in California to date this year with two others ready to start. Over \$500 per month being received by group here each month to apply on debts of boys in C. O. camps and much more being sent through other sources. When Christians attempt a job they are not concerned with what the Devil thinks about it."—James L. Lovell.

Dugger, Ind.: "I am now preaching at the Dugger Park hoping to reach some of the people of Dugger who live near by. We are using the grandstand which with our tent benches seats nearly one hundred and fifty. Bro. Eugene Graham is assisting. His messages have been well received.

"Beginning the first Sunday in August, I will be with the brethren at Campbellville, Tenn., in a series of meetings."—Maurice Clymore.

Crowley, La.: "We are in meetings at Estherwood (French congregation) two sermons deep. Bro. Lefleur baptized a R. C. lady there a week ago, whose sister is now showing interest, she and some others. Prayers will help. Four more Lord's days will about wind up our activities in these regions, as it now appears."—Stanford Chambers.

Harold Beck of the South Side church in Abilene, Texas, reports seven more additions since the fruitful meeting which recently closed.

As this issue goes to press Bro.

Boll is preaching in the second week of a tent meeting here in Louisville at 17th and Portland. Brother Jorgenson is on his western song rally tour among the churches which takes him as far as California.

Winchester, Ky.: "The Main St. church recently conducted a tent meeting in a part of the city removed from their church building. The tent was well filled each night. Around fifty were enrolled in a day school for children. We conducted this meeting as a seed-sowing venture and as a forerunner of our fall meeting, which is being announced for October. Seven preachers participated in the meeting, bringing excellent messages from night to night. These preachers were: H. N. Rutherford, Orell Shropman, Albert Martin, Newton Shropshire, Asa Baber, M. D. Baumer, and J. R. Clark."—J. R. Clark.

The Golden Gospel Hour over WINN, Louisville, may be heard each Sunday evening at 4:30. Various speakers are being featured in August.

Renewals and clubs continue to come in through these summer months for which we praise God. Please send in your renewal promptly. Gift subscriptions and clubs are especially appreciated during the summer season.

New Orleans, La.: "Good day both in New Orleans, and here at Oak Grove in meeting. Baptized a soldier at 7th and Camp yesterday morning, and had four responses in meeting here last night—two to be baptized and two were restored. Please continue to pray."—Frank M. Mullins.

Is your congregation receiving the Word and Work Quarterly? Many commend it as the finest quarterly published. Why not try it for next quarter? Get your order in by the first of the month preceding the new quarter. The price is 9¢ each in any quantity. Order from Word and Work, 2630 Montgomery St., Louisville 12, Ky.

Frankfort, Kentucky:

"I am now engaged in a meeting with the Antioch church near Frankfort, Ky. The meeting is getting under way with good attendance and fine interest. We hope to lead many souls to their Savior in this special effort.

"The work at Sellersburg continues in its usual way. The brethren here are foresighted and always interested in ways of helping the cause of Christ. We recently bought a truck and converted it into a bus for the purpose of providing a way for children to come to Sunday School who live too far away to walk. The bus is already filled each Lord's day with both old and young. As a result, we have had a nice increase in our Sunday School during the last month.

"Brother H. L. Olmstead is planning to be with us this year for our revival meeting, which is scheduled to begin on August 16th. We anticipate a season of refreshing during this time. One of our soldier boys put on the Lord Jesus recently, while home on a furlough."—Howard T. Marsh.

Pekin, Ind.: "Our tent meeting in Johnson City, with local forces, brought joy to our hearts. Audiences were good from the start, and much interest was manifested. Seven responded to the invitation—three for baptism, two for rededication and membership, and two others for membership. We praise God for providing the tent, and for His rich blessings upon our initial endeavor. We hope to pitch it once again this summer.

"I'm now in a good meeting with brethren in Pekin, Ind. These brethren have also recently acquired a splendid tent, and we are using it in this meeting. I may preach a few nights at Blue River before returning to Johnson City. Eight have accepted the Lord thus far in the Pekin meeting."—Robert B. Boyd.

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#### ALBERT STOCKTON (JOBE) BRYANT

Brother Bryant was the youngest of eight children (five daughters and three sons) born to David and Eliza (nee Anderson) Bryant. The oldest daughter and the oldest son of these eight children both died in infancy. When Brother Bryant was yet a baby his father began playfully to call him "Jobe," and it was by this name that he was known for the rest of his life. Brother Bryant's father was one of the first settlers in Horse Cave and before the Civil War was well-to-do. When Brother Bryant was ten years old his mother died. An older married sister, Mrs. Isaac Caldwell, took him into her home and he lived in the Caldwell family from that time.

Brother Bryant obeyed the Gospel in 1884 under the preaching of Brother T. D. Moore during a meeting in the old union church at Bear Wallow. He was throughout his life remarkable for his humble piety and simple goodness. He was one of the most familiar and best loved of the personalities in Horse Cave. At his death which followed the accidental breaking of a leg, the expressions of love were most numerous and deep. He is deeply missed in the church at Horse Cave.

Kenneth Spaulding.

#### JOHN ROBERT LEE

The Woodstock Park church of Jacksonville, Florida, has recently suffered a keen loss in the sudden death of one of its young men, John Robert Lee. He was the son of Brother J. N. Lee, who has done much for the progress of the gospel here at Maxville, especially during my two years absence from this field. Brother and Sister Lee feel most keenly the loss of their only son; but in this deep affliction their faith has been marvelously manifest. From Pearl Harbor, whence John Robert had lately returned to America, comes a splendid tribute to his sterling qualities—a tribute paid by his friend and brother in Christ, John Richardson, Jr., from which extracts are quoted: "John Robert was as fine a young man as I have ever known: conscientious, sincere, quiet and unassuming . . . well liked and respected by those who came to know him here. . . . I know that he tried, to the best of his ability, to lead a Christian life. Almost every Wednesday night found him attending the mid-week service . . . his Bible under his arm. He was a very loveable fellow to know."

J. Edward Boyd.

## FIVE PILLARS OF THE CHRISTIAN FAITH

R. H. B.

"That which was from the beginning," says John the apostle of Jesus Christ, "that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life—and the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal life, which was with the Father, and was manifested unto us—that which we have seen and heard declare we unto you . . ." (1 John 1:1-3.)

The apostle here declares that the Christian faith rests upon the rock-foundation of fact. It is not some finely spun theory, or some high and noble philosophy; nor is it a system of ethics, nor a new way of living, it is not some special sort of view of the world or of spiritual things, or some visionary ideal of life and godliness, but the acceptance of a testimony based squarely upon actual, historical facts, and borne to us by unimpeachable witnesses.

The superstructure of Christian belief, this temple of the Christian faith, as we may call it, rests upon five foundation pillars, of which one stands in the center, as it were, and the other four stand in relation to the central one; but all five of which are vital and essential. And all five converge in the person of the Lord Jesus Christ, for the Christian's faith is founded upon Christ and Christ alone.

The first of these foundation-pillars is what is called *the Incarnation*—as expressed in the words of the scriptures: "The Word became flesh, and dwelt among us, and we beheld his glory, glory as of the only begotten from the Father, full of grace and truth" (John 1:14). That is to say that He who in the first verses of the Gospel of John is called *the Word*—who was from the beginning, who was with God, who Himself was God, through whom all things have been made that have been made—that He assumed human flesh, was made man, and dwelt among men; that they saw Him, heard Him speak, beheld Him with their eyes, and that Him their hands handled. This is the doctrine of Incarnation. Back of that was the will and plan of God the Father. "For God so loved the world that he gave his only begotten Son." The mode of His entry into the world was at once natural and supernatural. He was born as other human beings, but He was born of a virgin, not through any human father. "The Holy Spirit shall come upon thee," it was said to Mary, His mother, "and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called to Son of God." (Luke 1:35.) Wherefore Paul also tells us that "when the fulness of the time came God sent forth his Son, born of a woman . . ." (Gal. 4:4.) Everywhere this is set forth as a voluntary and designed act on His part. "Have this mind in you," says Paul, "which was also in Christ Jesus: who, exist-



ing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men." (Phil. 2:5-7.) Upon this primary fact turns all the rest of the gospel. To redeem man He had to become man; yet, though truly man, He must be different from all other men, as the Redeemer must be different from those He came to redeem, and the Savior different from those that were to be saved. And this was accomplished when the Word became flesh and dwelt among us.

The second pillar of the Christian faith is the Atonement—that is, that Jesus Christ the Lord, as the Representative Man, took all our sins and debts upon Himself, and bore the judgment of the sin of the world on the cross of Calvary. Over and over again this vital fact is declared in the pages of God's holy Book. It was foretold by the prophet centuries before it came to pass. It was foreshadowed in the types of the Old Testament history and ritual. It was predicted by the Lord Jesus Himself during His ministry. It was proclaimed by the apostles and the preachers as the essential heart of the gospel. "The word of the cross," said Paul, "is to them that perish foolishness; but unto us who are saved it is the power of God"; and "We preach Christ crucified, unto Jews a stumblingblock, and unto Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." (1 Cor. 1:18, 23, 24.) And everywhere it is clearly shown that Christ's death on the cross was "for us," and "on our behalf," and that by it our sins are cancelled and atoned for. Thus we read that "Christ died for our sins, according to the scriptures"; and that He "his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness"; and that "Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God" (1 Pet. 2:24; 3:18); and that "Him who knew no sin he (God) made to be sin on our behalf; that we might become the righteousness of God in him." (2 Cor. 5:21.) Very wonderfully was this foretold of Him by the prophet Isaiah: "Surely he hath borne our griefs and carried our sorrows . . . he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray: we have turned everyone to his own way; and Jehovah hath laid on him the iniquity of us all." (Isa. 53:4-6.) Our salvation is based on this fact. Take this out of the gospel and you have no gospel left.

But towering in importance even above these two pillars—because in it these first two are demonstrated as true and valid—is the third: the fact that Christ rose from the dead. This is the central foundation upon which the whole house rests. "If Christ hath not been raised," says the apostle Paul,

“then is our preaching vain, your faith also is vain.” To the man who declares that “the body of Jesus of Nazareth lies mouldering in some unknown Syrian grave but his spirit marches on,” the apostle sharply retorts, Either you are a liar or I am. For if Christ has not been raised—“we (I Paul, and with me all the apostles) are found false witnesses of God that he raised up Christ.” And once more he reiterates: “if Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they also that are fallen asleep in Christ have perished.” (1 Cor. 15:14-17.) Christianity then is something far more than a system of ethics, or a moral code; it is far more than beautiful teaching or a set of precepts to govern life, or a philosophy of right thinking and conduct. If it were no more than that, it could not have been an essential matter that Jesus Christ had risen from the dead—the moral teaching and example would have been just as good, whether He had been raised from the dead or not. But the apostle banks all the truth and worth of the whole gospel upon this one fact. Take that away (he says) and the whole edifice falls to the ground. It matters not how high and pure the life of Christ, how marvellous His character and His example; no, nor all His wondrous words and teaching, nor even His death on the cross—nothing, nothing is of any value in so far as it concerns our salvation, if Christ was not raised from the dead. Therefore also is His resurrection “the most perfectly attested fact in all history,” testified to by the most unimpeachable witnesses, buttressed by unexceptionable testimony, both direct and circumstantial. Really there is no other proposition worth discussing with the denier of the faith; for if Christ was not raised, nothing else matters; but if He did rise from the dead all else that is said of Him and claimed by Him and for Him is thereby proved to be true.

It would not be possible in the limits of this short article to enter upon any examination of the proofs and of the nature of the testimony. Let those who will, look into the records of Matthew, Mark, Luke, and John, in Acts I also and 1 Cor. 15. As the apostle says of himself and the rest who were “eyewitnesses and ministers of the word”—“Whether then it be I or they, so we preach, and so we believe”; and that this is “the gospel which I preached unto you . . . by which also ye are saved if ye hold fast the word which I preached unto you,” “that Christ died for our sins according to the scriptures” (1 Cor. 15:1-4, 11); and in regard to this gospel he declares that “though we or an angel from heaven should preach unto you any gospel other than that which we preached unto you, let him be anathema. As we have said before, so say I now again, If any man preacheth unto you any gospel other than that which ye received, let him be anathema.” (Gal. 1:8, 9.)

The fourth great fundamental of the gospel is linked to

the resurrection of Christ and followed shortly after—it is His ascension and exaltation. This was Christ's entry upon His present supreme universal authority and power. Thus also He assumed His highpriestly mediatorial ministry in the sanctuary of heaven. "What then if ye should behold the Son of man ascending to where he was before?" he once asked His wondering, doubting disciples. (John 6:62.) And again, in the "upper-room discourse," He said, "I came out from the Father, and am come into the world: again, I leave the world, and go unto the Father." (John 16:28.) And to Mary Magdalene at the tomb the risen Lord said, "Go unto my brethren, and say unto them, I ascend unto my Father and your Father, and my God and your God." Then came the lovely scene when He bade them *Au-revoir*, but not goodby, and was taken up in the sight of His disciples, in Acts 1. Much hinged upon that departure. First of all, the promised descent of the Holy Spirit on the day of Pentecost—for the Spirit could not be sent until the Lord Jesus had returned to heaven, and had sat down on the right hand of the Majesty on high. It was when He ascended on High that the Lord Jesus in His own Person carried our humanity into the very presence of God. "For Christ entered not into a holy place made with hands . . . but into heaven itself, now to appear before the face of God for us"; and thus "he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them." (Heb. 7:25; 9:24.)

One more fundamental truth remains, the fifth of the great pillars of our faith, on which depends the final triumph and vindication of our Lord Jesus Christ in the earth, and the culmination of all His redemptive work. It is the doctrine of the Lord's return from heaven, the Second Coming of Christ. In this event—fearful to the rejecters of Christ, but blessed above measure to His own—lies wrapped up the hope of the church, the hope of Israel, and the hope of all creation; and also the fulfilment of the glorious prophecies of old of the restoration of all things which God foreshowed, and the reign of the righteous King, when the kingdom of the world shall have become the kingdom of the Lord and of His Christ. (Rev. 11:15.) Hitherto has right been on the scaffold and wrong for ever on the throne; but then it will be otherwise. In His days shall the righteous flourish and abundance of peace till the moon be no more.

Of these five pillars not one must be removed. The Christian faith rests upon them—the Incarnation, when the Lord of heaven came down to make common cause with us; the Atonement when He took the guilt and burden of our sins on Himself; the Resurrection when He triumphed over death and the grave; the Ascension and Exaltation when He ascended into heaven and sat down at God's right hand, having received all authority in heaven and on earth; and His Second Coming

when He shall manifest His power, and receive His own to Himself—when every eye shall see Him and they that pierced Him. So we believe, and so we preach, and this is the ground of the Christian faith and the Christian's hope for ever.

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## **KNOW THE LORD**

Stanford Chambers

Concerning those in the New Covenant it is written, "They shall all know me from the least to the greatest of them." From that, then, knowing Him is a condition of becoming members of the covenant of His grace. "And this is eternal life, that they should know thee, the only true God, and Him whom thou didst send, even Jesus Christ," Said our Savior praying to His Father. Peter says we become partakers of His nature through the knowledge of Him, that is, through knowing Him.

Many church members are not members of the New Covenant, inasmuch as they have never come to know Him. They are not acquainted with Him, have had no dealings with Him. They have gone through the motion of having something to do with some of His "rules," and have "complied," so they think, and on that they rely. They hope their compliance may not fall too short.

But to trust Him, to transact with Him, to yield one's self to Him—that is the way to come to know Him. He makes Himself real to those who trust and obey. To obey Him is to come to know Him; to serve Him is to come to know Him better; to suffer with Him is to know Him still better. Communication, conversation with Him increases this precious knowledge and makes it most satisfying. And yet there is more of Him to know: Paul's yearning long years after he had come to know the Savior was "that I may know him." Many have been baptized (outwardly) who have not been born again, for they have never known the Lord.

Knowing Him is made so easy and simple that the unlearned can know Him. There are many things pertaining to Him they do not know, but to know Him makes up for that. Much of His doctrine may be too deep for them, much of His purpose for the future, but if they know Him, and knowing Him love Him, that takes care of their vast lack of knowledge of matters pertaining to Him. In our zeal to help people to the light and greater light, let us not lose sight of the fact that the one all-important matter is that they (and we) know Him. Do they know Jesus? Do you know Jesus? And knowing Him, it is in order to seek ground for fellowship in Him. Failure to seek and find it means that somebody needs to know Him better.

## DRAWING LINES

J. Edward Boyd  
(Concerning 2 John 10.)

Dear Brother ———:

*One paragraph in your recent letter raises questions which perhaps should receive some special consideration. "Now as to the matter of drawing lines," you write, "I have only this to say: God has already drawn lines for all Christians to follow. Among the many He has drawn, there is one ESPECIALLY DRAWN to cut off and discourage false teaching. 2 Jno. 8-11."*

1. Does John mean that fellowship is to be refused on the ground of any sort of error concerning the teaching of Scripture? Such was not our practice in former days. Very likely you can recall some of the discussions we had. I particularly remember the one about Christian's relationship to the civil government. As the time for it approached, an older brother expressed to me his fear that division might result. I assured him that such would not be the case. I was right; for, although carried on with considerable warmth, when it was over fellowship was unbroken and, I believe, our regard for one another was not lessened. Now did we do wrong in that? I believe my opponents were teaching the wrong thing. Should I therefore have drawn the line, refusing further fellowship on the ground of 2 John 10? They believed that I was in error; should they have withdrawn from me? Certainly some WERE in error; should they have been disfellowshipped? No such thoughts, I believe, occurred to any of us—neither in regard to that question nor to many others that have been freely discussed among us. All along we have fellowshipped one another in spite of many differences. I could fill pages with a recital of such incidents.

Such has been our practice during years past; and I am of the opinion that all of us will continue to fellowship brethren who are in error on some points! Furthermore, we have scriptural ground for so doing. Some in the Roman church believed it wrong to eat certain meats. They were in error. Paul himself makes that clear: "I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself." (Rom. 14:14.) What then? Disfellowship them? On the contrary, guarding against that very thing, Paul says, "But him that is weak in faith receive . . ." (Verse 1.) What an example of Christian tolerance we have here! Paul KNEW he was right; yet concerning one who, perhaps because of former prejudices difficult to overcome, does not accept his teaching on that point, he says, "Receive ye him!" So it was also with those who were in error concerning the keeping of days. (Rom. 14:5, 6.) Some in Corinth denied the truth concerning the resurrection (1 Cor. 15:12); but, although he devotes an entire chapter to the subject, and although in the same letter

he demands withdrawal of fellowship from those of immoral life (chapter 5), nowhere does he suggest that the line be drawn on them. And this was an important point of unfulfilled prophecy! So, Brother ———, although I believe you are very much in error in your views concerning Christ on David's throne, the millennium, the time and manner of the binding of Satan, etc., I still think of you as a brother in the Lord and shall gladly fellowship you as such!

2. But what about 2 John 10? What does it mean? And how should the injunction be applied? We know that it is not unlimited in its scope; John does not contradict Paul. By "this teaching," then, he must mean something specific. Shall we not look to the context for the clue? Note verse 7: "For many deceivers are gone forth into the world, even they that confess not that Jesus Christ cometh in the flesh." It was a denial of the incarnation, a fundamental doctrine of Christianity. In the later years of John's ministry many were calling in question this teaching; the aged apostle waged valiant battle against such as would thus dishonor his Lord. Now if anyone has a better explanation of this passage, we shall be glad to have it; but we cannot accept one so broad that it would make John contradict Paul's plain exhortations in Romans 14.

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## REACHING OUT

J. R. Clark

Now for a blackboard lesson. Let a circle represent your local church. If we, as a local congregation, would save our life, we must lose it in service to others. Such is the teaching of our Lord. A line starting in the circle and extending upward and out may fittingly represent God's instructions for us to reach out in gospel meetings. Another line running from the circle in the opposite direction indicates house to house work the Lord wants us to do. Two other lines, one pointing to the left, one to the right, stand for personal work and Christian living among the people around us. *See, the four lines form a cross!* But if we fail to reach out in these ways what do we have for the future of the local church? Only a circle—nothing.

"Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit? He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal." John 12:24, 25.

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## UNITY QUARTERLY

Another Unity Quarterly is out and being distributed to promote the cause of unity between "Disciples of Christ" and "Churches of Christ." It is filled with good things. Individual subscription price, 50¢ per copy per year; club of six or more names, 35¢ per year; club of 25 or more, 25¢ per year. Order from either James DeForest Murch, 2856 Werk Road, Cincinnati, Ohio, or Claud F. Witty, 5524 Oregon Ave., Detroit 4, Mich.

## INTERESTING EXTRACTS FROM EARLY WRITERS

Stanford Chambers

Tertullian, who died A. D. 230, wrote a brief treatise headed "De Spectaculis," from which we quote: "If the literature of the stage delights you, we have literature in abundance of our own—plenty of verses, sentences, songs, proverbs; and these not fabulous, but true; not tricks of art, but plain realities. Would you have also fightings and wrestlings? Well, of these there is no lacking, and they are not of slight account. Behold unchastity overcome with chastity, perfidy slain by faithfulness, cruelty stricken by compassion, impudence thrown into the shade by modesty; there are the contests we have among us, and in these we win our crowns. But would you have something of blood, too? You have Christ's."

Tertullian on Prayer: " 'Thy kingdom come' . . . for when does God not reign, in whose hand is the heart of all kings? But whatever we wish for ourselves we augur for Him, and to Him we attribute what from Him we expect. And so if the manifestation of the Lord's kingdom pertains to the will of God and unto our anxious expectation, how do some pray for protraction of the age, when the kingdom of God, which we pray may arrive, tends to the consummation of the age? Our wish is that our reign be hastened, not our servitude be protracted. Even if it had not been prescribed in the prayer that we should ask for the advent of the kingdom, we should, unbidden, have sent forth that cry, hastening toward the realization of our hope. The souls of the martyrs beneath the altar cry in jealousy unto the Lord, 'How long, Lord, dost thou not avenge our blood on the inhabitants of the earth?' for, of course, their avenging is regulated by the end of the age. Nay, Lord, thy kingdom come with all speed,—the prayer of the Christians, the confusion of the nations, the exultation of the angels, for the sake of which we suffer, nay, rather, for the sake of which we pray!"

Tertullian on the Resurrection: "... The order of these times is spread out to our view, which the 'souls of the martyrs' are told to wait for beneath the altar . . . to wait in order that the world may first drink to the dregs the plagues that await it out of the vials of the angels, and that the city of fornication may receive from the ten kings its deserved doom, and that the beast antichrist with his false prophet may wage war against the church of God; and that after the casting of the devil to the bottomless pit for a while, the blessed prerogative of the first resurrection may be ordained from the throne, and then, again, after the consignment of him to the fires, that the judgment of the final and universal resurrection may be determined out of the books."

Ignatius, who died 116, or earlier: "Bound to Ten Leopards . . . Now I begin to be a disciple, and have no desire after

anything visible or invisible, that I may attain Jesus Christ. Let fire and the cross; let the crowds of wild beasts; let breakings, tearings, and separation of bones; let cutting off of members; let bruising of pieces of the whole body; and let every torment of the devil come upon me; only let me attain to Jesus Christ."

Ignatius, Epistle to the Trallians: "Wherefore also ye appear to me to live not after the manner of men, but according to Jesus Christ, who died for us, in order that by believing in His death, ye may by baptism be made partakers of His resurrection . . . . And be ye subject to the presbytery."

Ignatius, Epistle to the Ephesians: "The last times are come upon us. Let us therefore be of a reverent spirit, and fear the longsuffering of God, lest we despise the richness of His goodness and forbearance. . . Do not at any time so much as even to breathe apart from Him."

We quote these writers not as authority, for they were uninspired men as we, but it is interesting to note what they stressed in times so near the days of the apostles who were inspired. How they were impressed is the way the whole church of Christ of those earliest centuries was impressed. Those were the days when Christian writers and others were laying down their lives for their faith. They believed what they believed with an unfaltering faith; they believed what they believed was worth dying for.

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## Church of God, Awake

Are we that city on a hill  
Whom Christ hath called the Light,  
While souls know nothing of His will  
And wander in the night?

Are we indeed the salt of earth  
With millions yet untaught?  
Or has our savor lost its worth—  
And thenceforth good for naught?

Are we cleansed branches bearing fruit  
That God be glorified?  
Or do we wither, lacking root?  
We must in Christ abide!

Are we disciples of the Lord?  
Christ said: "Come, follow me—  
To all the nations preach my word,  
And lo, I am with thee."

—Sel.



# THOUGHTS WORTH WHILE

D. H. F.

"The most terrible effects of persecution are not visited upon those who are persecuted. They are visited upon those who *do* the persecuting. Nero's persecution of the Christians only spread and strengthened Christianity, but it unleashed a wave of degeneracy which helped to destroy the brilliant Roman civilization."

## FROST ON THE WINDOW

The story is told of a man who visited a neighbor and found him engaged in scraping frost from a window with a knife. The task was difficult and the results unsatisfactory. Said the visitor, "Why not kindle a fire in that stove? It will warm this room and the frost will soon disappear." The Pharisees were strong for morality on the surface, but knew nothing of religion in the heart. Whitewashing the pump will not purify the water.—*Otterbein Teacher.*

## FORTY YEARS TOO LATE!

A young man, consulting a physician as to his condition, was told by him: "You should have come to me forty years ago."

"Why," said the young man, "I'm only twenty-five years old."

"Yes, I know," said the physician, "your father should have consulted me fifteen years before you were born."

*Oh, the responsibility of parenthood!* The handicaps of life are many; shall we load them onto our children? Or shall we lift them by truly Christian living and truly Christian training in a truly Christian home?—Norman B. Harrison.

## EVENTUAL SECURITY

"See, Father," said a small boy, who was walking with his father by the river, "they are knocking the props away from under the bridge. What are they doing that for? Won't the bridge fall?" "They are knocking them away," said the father, "that the timbers may rest more firmly upon the stone piers which are now finished." God often takes away our earthly props that we may rest more firmly upon Him.—*Christian Herald, (London).*

## THE GREAT LEVELER

Three people came forward one Lord's day to be received into the membership of a Baptist church in Washington, D. C. One was Charles Evans Hughes, who had come to Washington to be Secretary of State of the United States, and one was a poor working woman, and one was a colored man. The pastor of the church said to the congregation, "*You will note that the ground is level at the Cross!*"—*Earnest Worker.*

## BEGINNING AT THE WRONG END

An old farmer was whining one day: "My—hay—crop—is—a—failure."

Asked a neighbor: "Is your potato crop a failure?"

"No," said the farmer.

"Your oats?"

"No."

"Your corn?"

"Oh, no! Oh, no!"

"Well, neighbor, why not begin with success and thankfulness, and then put your one failure in parenthesis at the other end?"

No answer. Pause for reflection.

Why should not we begin at the right end when we go over our experiences? Why not give God the credit for all the good He renders us? Why not forget certain unpleasant things and give our parents and friends credit for all their many kindnesses?—Quoted in *Onward*.

## WHAT HID THE VIEW

Reverence is the utter forgetfulness of self in the presence of God. Someone tells of going to the summit of one of the mountains of Switzerland. The view from the top, looking off at snowcapped peaks and down into the deep blue of Alpine lakes, is one of the most awe-inspiring in the world. The traveler told of standing in awed silence while the wonder of God's creation unrolled itself before him. Beside him was a woman busy gazing into a mirror and powdering her nose! *If we see only self we cannot see God.*—*The Presbyterian*.

## SOUL-WINNING

On one occasion John Vassar approached a society woman, in a large hotel, dressed for the ballroom, with the question, "Do you love the Lord Jesus?" The woman went to her husband in deep concern. Why didn't you tell him it was none of his business?" he asked. "But, husband," said the woman, "if you had seen the expression of his face, and heard the earnestness with which he spoke, you would have thought it was his business." Soul-winning is the Christian's business. *Are you attending to your business?*—George Otis March.

## NOT CLOCKS ONLY

A good story is told of old Thomas K. Beecher, who could not bear deceit in any form. Finding that a clock in his church was habitually too fast or too slow, he hung a placard on the wall above it, reading in large letters: "Don't blame my hands—the trouble is deeper." That is where the trouble lies with us when our hands do wrong, or our feet, or our lips, or even our thoughts. The trouble lies so deep that only God's miracle power can deal with it. Sin indeed goes deep; but Christ goes deeper.—*Christian Witness*.

# LESSONS ON EPHESIANS

R. H. B.

Ephesians 4:1-16

Here we enter upon the great Second Division of the Epistle to the Ephesians. The first part dealt with "doctrinal" matters; the second has to do chiefly with Christian life and Christian conduct—the application of the wonderful truths of chapters 1-3. The first three chapters lay the foundation, broad and strong; in the last three chapters we have the edifice and superstructure which is to stand upon that foundation. Hence we find again and again those *building words*, "therefore" and "wherefore," which base the practical teaching upon the glorious truths established in the first three chapters. (See 4:1, 17, 25; 5:1, 15.)

Often in these vauntedly "practical" days foundations are ignored. The "Christian life" is held up as an ideal and pattern to Christians young and old (sometimes even to outsiders) before ever they have known the principle and power on which alone it can be lived. The result is that they "try" to "live the Christian life" by their own strength and ability, by human resolution and willpower—as if such a thing could be done. There follows failure, disappointment, a feeling of condemnation. Some give up the impossible attempt entirely; others compromise on a "common-sense" sort of religion which everybody can conveniently live—a nice, decent kind of life, according to the world's standard—not "extreme," not "puritanic," not "narrow" or "straight-laced"—not the sort of life that would make one seem queer and odd; a "practical" sort of Christianity, not a crack-pot kind of religion based on fantastic and unrealizable ideals, which would not fit into our busy work-a-day world—but one of good moral principles, honest, clean, straightforward, altruistic, benevolent, public-spirited. It would seem hard to condemn such a life. Certainly all the common human virtues are included in Christian living. But the question arises—Is that all? Moral, clean, upright lives have been lived in all times, not only among the Jews but even among the heathen. Is the fruit of the gospel no better than the grapes that grow wild? It would seem on the face of it that the Christian life should exhibit something distinct and different. We would naturally expect it to be of a higher order, not merely the kind of life which the flesh and the power of man can produce. Christianity, if it is anything, is supernatural. The Christian life is a heavenly exotic, brought down and implanted in hearts renewed. It is not of man. Those who are called are not people of high character and strong willpower. The Lord purposely passed those by, and called rather the "weak things" and the "base things," yea and "the things that are not" (the "nobodies") that He might put to shame the strong and great, and the world's

somebodies, that no flesh might glory in His presence, but that these might be "to the praise of the glory of his grace." But of him are ye in Christ Jesus who was made unto us wisdom from God, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in the Lord." (1 Cor. 1:26-31.) But is the common type of Christianity anything to glory of at all?

True, the lives of New Testament Christians were often faulty. But this was never accepted as normal. There were "babes" who were "yet carnal" (1 Cor. 3:1-3). There were backsliders also; and "false brethren," the tares among the wheat. And there was the "rocky ground," and "he that was sown among the thorns." But that was not the standard, nor was it the "average." There was a spirit nay, the *Spirit* manifest in the church, and a victory over the world, the flesh, and the devil that arrested the public attention; and the "exceeding greatness of the power," was so obviously of God as to admit of no other explanation. Such Christian lives are needed today as a testimony for God; and today more than ever. The power is still available and undiminished. In this epistle to the Ephesians its possibility is laid before us.

#### THE MANNER OF THE NEW LIFE

"I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called—"

It is to the called ones that the apostle is writing. The "you" whom he beseeches are the redeemed, forgiven, chosen ones of whom he speaks in chapters one to three. They are the ones who (he said) were made alive when they were dead in their trespasses and sins; who were raised up together with Christ and made to sit with Him in the heavenly places; who were saved by grace through faith, and "sealed with the Holy Spirit of promise." "What do you more than others?" said the Lord Jesus to his own first disciples. If they, even then, were in position to "do more than others"—much more now are these who have entered into the fullness of Christ's blessing. It is in vain to preach Ephesians 4-6 to unregenerate people, or to untaught, unawakened Christians. They must first know what they are and what they have; for this new living is based on the new life which they have from God. There are no "therefores" and "wherefores" without a foregoing fact. As Elijah ate heavenly bread and drank the water brought from above, and then in the strength of that food walked forty days and nights through the desert (1 Kings 19:5-8)—so must we eat first (as well as constantly) of the bread of heaven (John 6:35) that we may walk through the wilderness of the world in Christian strength.

So then, he, Paul, the prisoner in the Lord, beseeches them, to walk worthily of this their high place and calling and privilege. They might, if they would, yet neglect, refuse, yield to lower appeals—no bridges are burned behind them.

But now they *can*, now they *must*, now they *may* and, grant God, *will* live on an altogether new level. What that new life is, is set forth here—especially in Eph. 4:1-3, 17-32; and all of chapters 5 and 6. It is not an impossible, unrealizable ideal, which he sets before them; but sober instruction for every day life—all backed up and guaranteed by “the exceeding greatness of his power to us-ward who believe.” (1:19.)

What now is the way of the new life which the apostle enjoins upon the Christians of Ephesus? (Or—should we not rather say—which he *beseches* them to follow? See Philemon, verses 8, 9.)

1. First, and fundamental is *Humility*: “all lowliness and meekness.”

2. Longsuffering and mutual forbearance.

These are precisely the virtues against which the flesh most rebels. “Lowliness and meekness” can only flourish upon the ruins and ashes of human pride. Longsuffering and forbearance are virtues we may admire in the abstract, but we do not relish “the rude occasions” that call forth their exercise. In fact the professing church is lacking—not to say wholly devoid—in these points of Christian character and conduct. But let each of us see to himself.

3. Then follows the exhortation to maintain Christian unity: “giving diligence to keep the unity of the Spirit in the bond of peace.”

There is then an antecedent unity which is of the Holy Spirit. It is a vital and inward, not an outward, mechanical, unity. But, as to its outward manifestation, it is to be *kept*. The church at Corinth was still one, in the unity of the Spirit, despite the fact that they had split into parties and factions (1 Cor. 1:13). But their divisions were sinful (“enmities, strife, jealousies, wraths, factions, divisions, parties, envyings . . .,” Gal. 5:20, 21). “For where jealousy and faction are, there is confusion and every vile deed”—as has too often been seen and proved. (Jas. 3:16.) “But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control.” These make up the cement that binds Christian hearts together in true unity. The unity of the Spirit is kept by those who “walk by the Spirit” (Gal. 5:16) and are “led by the Spirit.” (Rom. 8:14.) It is disrupted by such as walk after the flesh. Its outward bond is the bond of peace. Hearts at peace with themselves and with God will be at peace among themselves. “Let the peace of Christ rule in your hearts, to the which also ye were called in one body.” (Col. 3:15.)

#### THE SEVEN UNITIES

The children of God in Christ Jesus are constituted upon one common basis, on which all alike stand. They are all members of one body (Comp. 1 Cor. 12:13); all are partakers of the one Spirit, which dwells in each individually (1 Cor. 6:

19) and in all collectively (1 Cor. 3:16); all share in one and the same hope—the “one hope of their calling” (comp. 1:18). All own allegiance to the one Lord; all profess one and the same faith, which is faith in Him (Gal. 2:20), the faith of the gospel (1 Cor. 15:1-4); all were baptized in one and the same baptism; and all alike are children of the one and only God, who is the Father of all—“above all, and through all, and in all.” That a people so bound together are truly one and should maintain this their unity outwardly also, would seem to need no proof nor argument.

Along with this essential unity there is diversity—diversity of gifts and abilities and work and ministrations, in relation to the Body as a whole. (Side by side with Eph. 4:7-16 we should study Romans 12:3-8, and 1 Cor. 12:4-31.) Differing gifts are bestowed upon the several members of the Body. Nay—the brethren upon whom those gifts are bestowed are spoken of as being themselves the gifts of the ascended Christ. He mentions five kinds: apostles, prophets, evangelists, pastors, and teachers. The first two of these were the foundation-layers. (1 Cor. 3:10, 11; Eph. 2:20.) Their work was once for all, and is forever finished. They delivered to us “the faith once for all delivered to the saints” (Jude 3) the unalterable gospel (Gal. 1:8, 9; 1 John 2:24). We have the apostles and prophets just as Israel in Christ’s time had “Moses and the prophets.” (Luke 16:29.) Their work was done once for all and stands for ever. The foundation cannot be relaid. But the work of the evangelist must go on; also that of the pastor and teacher. For their labors there is constant need. The evangelist is the gospel-preacher who carries the good tidings into all the world. The “pastor” is the “shepherd” who feeds and takes care of the sheep. The elders of the church were pastors (Acts 20:28; 1 Pet. 5:1-4.) All elders were pastors, though all pastors are not necessarily elders; just as all evangelists and pastors are teachers, but not vice versa. The gifts differ. Though *miraculous* gifts of the Spirit are no longer manifest as in the church’s first beginning, it is certain that the Lord still fits, enables, equips, directs men into these various lines of service—and the more so as He can find those who are willing and look to Him to be chosen and used unto this great work.

The purpose of all this work is shown in verses 12-16. The saints are to be perfected so that they in turn may take up the work of ministering (v. 12). There is a unity to be attained (v. 13) as well as a unity that is to be maintained (v. 3). This great result is to be accomplished by the mutual ministrations of all the saints, each doing his part, fostering the spiritual (and numerical) growth of the Body, “unto the building up of itself in love.”

#### NOTES AND PERSONAL THOUGHTS

To live the Christian life—first you must come to the Lord and obtain from Him the free gift. Then take the place He gives you—“be what

you are," and "possess your possessions." (Obad. 17.) Study what He tells you in Eph. 1, 2, and 3. Believe it, receive it, bank upon it, avail yourself of it, act on the strength of it. That is living by faith. You can live the life of Eph. 4, 5, 6 only on the foundation of Eph. 1, 2, and 3.

**Keep the unity of the Spirit.** There is a unity which destroys liberty; and there is a liberty that destroys unity. But where the Spirit of the Lord is there is liberty, and there is unity.

**In the differences of the members**—their differences of temperament, ability, talents, endowments—in these lie their usefulness and the possibility of mutual helpfulness. If the whole body were an eye where would be the hearing? Or if it were all ear, where would be the seeing? If all one's fingers were thumbs, how clumsy would the hand be! The different qualities and aptitudes of the various members supplement one another. Each supplies what the rest lack. As in the human body it is "each for all and all for each," so in the Body of Christ.

**But only if there is love.** Where there is no love differences only irritate and divide. That which every joint supplieth serves to the building up of the body "in love." Not otherwise. The great failure of the professing church has been the failure of love. The great sin has been the sin against love. Where love is lacking all else becomes worthless.

**He ascended on high** that He might fill all things. In heaven he is not circumscribed. He can act in many places at once. He is accessible to all His own at all times and places. He can live in, dwell in, work in all their hearts.

**"One Baptism."** Which baptism is that—the baptism in water or the baptism of the Spirit? The latter was a promise, the former is a command. There has never been but one baptism commanded; let us not fail to comply with the will of God as to that. The signal event that occurred in the case of Cornelius did not cancel the command or make baptism unnecessary. (Acts 10:49.) Whenever "baptism" is spoken of without qualification or explanation it is always the common baptism practiced always in all cases (Acts 2:41; 18:8). When the baptism of the Holy Spirit is meant it is always specifically so designated. We are not at liberty to impose extraordinary meanings upon a common term. In the New Testament church there were no unbaptized. There was one baptism required of all. Certainly there was no spiritual virtue ascribed to water; nor did any imagine that baptism was a meritorious work. But baptism was the obedience of faith, and therefore the expression and test of faith. Faith and obedience is ever the guiding thread of salvation.

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### BOOK REVIEW

**Religious Progress Through Religious Revivals** by Frank G. Beardsley is published by the American Tract Society, New York City, price, \$1.50. Mr. Beardsley traces the history, the causes, and the effects of some of the greatest revivals of the world. Some of those treated are: "The Awakening of 1600," "The Evangelical Revival in 1700," "The Awakening of 1800," "The Great Revival of 1857-1858," and the "Revivals of the Great Evangelists." Many important leaders and workers of these revivals, such as Jonathan Edwards, George Whitefield, Charles and John Wesley, Martin Luther, Barton W. Stone, Alexander Campbell, as well as a host of others, are especially noticed. Along with this, Mr. Beardsley points out many other inherent blessings that come in the wake of revivals. Even though we could not recommend Mr. Beardsley's conception of the church and of the plan of salvation, you will find many points of interest and help in this book for the conducting of revivals.

Orell Overman.

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Prompt renewals are helpful and very much appreciated.

# ON FOREIGN FIELDS

D. C. J.

The Great Commission is not annulled by war. \*\* The W. N. Short family, of Africa, has been delayed in returning home. \*\* Roland Johnson and wife, 40th and Capitol Sts., Indianapolis, Ind., desire to go to Africa for mission work after the war.—*West Coast Christian*. \*\* Do you pray for the missionaries, or do the multitudinous cares of this life keep them out of your mind?

Brother and Sister Charles Gruver will both teach this winter in Oklahoma. You can depend upon Bro. Gruver to be a missionary wherever he goes. \*\* Sister Ethel Mattley, who is eager to return to China as soon as the war allows, is keeping house with her brother in Deadwood, South Dakota. \*\* Round-about word indicates that Bro. George M. Scott and wife, of Africa, will not come home until after the war and that they desire to return via Palestine. \*\* Missionaries are always deserving of our prayers and they are especially in need of this consideration in these terrible times. \*\* There is a new congregation, and it is Japanese, at Amache, Colorado. \*\* Bro. J. Madison Wright, Columbus, Ohio, once willing to sell his property in order to go to the mission field at his own expense, is one of those "incurable" missionaries at home. For five weeks he has been in a mission meeting among the dwellers in 225 war workers' houses. He spends three hours each Sunday morning putting out tracts with the announcements stamped on them.

All foreign missionary work should be started on the "self-support, self-edification, and self-extension" idea from the very beginning. Examine the New Testament and see how they managed to preach the gospel "in all creation" in about thirty-five years whereas we don't preach it in all of our home city in 100 years. The native Christians stick better and the missionary can be spared to go on in his itinerating work if Paul's example is followed. \*\* There is reason to believe that our brethren in Japan are having a tough time to follow the Bible with nationalism so much to the front and the high fever of war raging. It is good to pray for these brethren. \*\* We understand the U. S. government will soon send for another ship-load of Americans and western hemisphere nationals from the Far East.

From one half to two thirds of the human race are in total ignorance of the living God. No one has ever taught them.

Besides these there are great multitudes on scores of foreign fields who have only the imperfect teaching which Catholics and other denominations give.

*New Testament missionary work cannot safely be neglected.*