

# THE WORD AND WORK

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## WORDS IN SEASON

R. H. B.

### OUR LIBERTY IN DANGER

Notwithstanding the fact that God has set us free, many of us—most of us, perhaps—are not free. We have not understood, or we have not laid hold, or we have let our birthright slip, or we have been defrauded of it, or bullied out of it. Liberty is precious, and every precious thing requires guarding. Bondage lurks on every side, as the shadows hang in corners, ready to leap forward at each flicker of the light. And once under bondage, how hard, how impossible the life of righteousness becomes! What a weariness it is to serve under the rod and the lash and the curse! How mechanical and perfunctory each act! How the foot protests and the hand paralyzes under the task-work! The son may work with zeal and zest from morn till night, but the bondman's labor drags along irksome and weary. And ye have not received "the spirit of bondage again unto fear," but "the spirit of adoption whereby we cry Abba, Father."

How now about our religious work, our praying, our giving, our Bible-reading, our sick-visiting, our church-going? Why do we perform it? Answer that question, and I will tell you how you do it. If you are burdened and distressed, and the price of righteousness seems too much, and you find yourself estimating that you have done as much as was expected of you, and thinking God ought to be satisfied with you, then you are a bondman, and yours is inferior work. If you do God's will, not to make Him love you, but because He loves you; not to obtain His grace, but because that grace works in you mightily; if you don't work by the piece or by the day, but bring your whole self a willing sacrifice, willing to spend and be spent, and rejoicing in the privilege, you are a free man and happy, a son of God. You will do your best. Your yoke is easy, your burden is light.

You say "duty" is a great word? So it is. And there are greater still. But even between duty and duty there is a vast gulf of meaning: it is all the difference between driving and being driven, working and being worked. The man who works shows forth God's likeness; the man who is worked is a beast of burden.

### THE NEW COVENANT SPIRIT

We are not all emancipated; perhaps none of us wholly. Not that the act has not been passed in God's court, and the glad tidings have not been announced to us; but we are slow

to believe and seize the blessing, and too content to live in old ruts, on old levels, beneath our privileges. And some of the oppressed become in turn oppressors. See what frantic efforts have been made to reduce the beautiful, living Gospel of Christ to a bony skeleton of precepts. Let church history of past and present testify to that. How they have garbled and ranted and bound heavy burdens to be borne, upon men's shoulders! How they have made Christ's yoke galling to the neck! There are Christians who would be happy to see the New Testament turned into a code of laws and regulations, emphasized with compelling threats. Some would be delighted, for instance, if God had given plain ordinance "that each Christian shall present himself at communion service every Lord's day of the year." This is a passage many have wished and longed for. The Roman Catholic Church, with characteristic misunderstanding of the new covenant spirit, actually introduced something like it, as of equal authority with the Ten Commandments. First in the catechism come the Ten Commandments, and immediately after the "five commandments of the church," of which this is the first: "Thou shalt on every Sunday and holy day attend mass." Oh, that "Thou shalt" is a sweet morsel in the mouth of every spiritual tyrant!

Now I would not imply that it does not please God for every Christian to take the Lord's Supper every Lord's day; in fact there is Scripture enough to make the conclusion strong, even necessary, that such is His will, but flatly command it He did not. He omitted purposely; and shall we try to supply God's omission? Under the old covenant God might have commanded it specifically; but the new covenant is for sons, not for slaves; if any are looking for a hole of escape, God leaves them wide exit; if any long to do His will, they have all the light needful. Thus the son may come every Lord's day; the bondman may stay at home. What would it benefit if by commanding when God has not commanded, we could coerce him into the performance of meeting every Sunday?

#### **SPIRITUAL SERVICE FROM THE HEART**

There is constant effort to reduce the most spiritual acts, that should spring spontaneously from the heart, to dry precept and rule. How glad some Christians would be if they could put their finger on a passage prescribing exactly how many times a day a man should pray, and what portion of his income he should put into the Lord's treasury! And in default of the passage, they themselves make the prescriptions; such as, that a man should pray three times a day, and give a tenth. Let us rejoice that God left us free—not without a knowledge of his good will, but free from outside laws and regulation. Else I might pray three times and give my tenth, and feel that I have done a sufficiency, and get Pharisaical. But I now can pray ten times a day and give nine-tenths of

all I get without either transgressing God's laws or feeling that I have done enough. Besides, God wants no man's money given "grudgingly or of necessity," nor any man's prayer, if it comes mechanically, nor any worship, if it be not in spirit and in truth. And who are you that would compel them whom God does not wish to compel? Who are you that would make God's service a weariness and a task even to God's free children by your commandments? (Isa.29:13.)

#### **OUR RENEWED WILL MUST TRIUMPH**

It will not follow, however, that, since we are free before God, and his service is unconstrained, that we must "feel like it." Not he who feels like it, but he who wills, is invited. Our will can and must triumph over the often unaccountable, erratic feelings; the inertia and reluctance of the flesh must be conquered. But force applied from without will not suffice. The free man must conquer himself. If I do right under pressure of outward law, of man's command, of public opinion, of any extraneous compulsion, physical or moral, the results may serve very well as far as this world goes, but it is not the service God wants. The only force exerted must come from within, from a heart impressed with the divine law and a renewed will. We may well add this old petition to our prayers: "O thou, who alone canst order the unruly wills and affections of sinful men, grant to thy people to love the thing which thou commandest, and to desire that which thou dost promise." "For," writes Paul, "it is God that worketh in you both to will and to work for his good pleasure."

#### **A SACRED CIRCLE**

One more word. Be free and grant others their freedom. Let no man lord it over your conscience, and do not tyrannize over the consciences of others. The dingdonging and scolding, so common in pulpit and papers, is worse than nothing. We may teach, beseech, exhort, even rebuke and reprove at times. But no further. "There is a sacred circle about every person; respect that circle." Jesus respected it. Each man must be permitted to exercise his own will, make his own choice, without undue outside influence. He must present himself a sacrifice, and it is his prerogative. "One of the most marked sources of power in the life and influence of the late H. Clay Trumbull," says *The Sunday School Times*, "was his characteristic refusal to tell other individuals what they ought to do. . . . His counsel in duty-doing was sought beyond most men's. He would gladly express his opinion as to the principle involved, as he saw it. 'Then you think I ought to do so-and-so, Dr. Trumbull?' 'I can not say as to that; that is for you to decide,' was the kindly answer." Which, whatever we may think of it, contains a valuable hint for successful dealings with others. And let us watch, for we are all prone to be brought into bondage.

## HOW FAITH IS

Once, so runs a tale, a boy dreamed that he had hold of a string the other end of which was many miles away and had a priceless, precious jewel attached to it. So he began to pull it in. It was long, tedious work; but when he flagged, he remembered the jewel at the other end, how it was well worth the while and the trouble, and began to pull and gather in again; for every arm's length he drew in brought the treasure that much nearer, and he knew he could not miss it if he kept on pulling. Whether he slept long enough to get to the jewel, the story does not tell; but here is one of the finest illustrations of faith. Far away off in the land of promise is the jewel, and my faith is fastened to it and it to my faith. Keep pulling. You know it is there; you know every day of trusting life will bring it nearer, and in due time you will receive "the end of your faith, even the salvation of your souls." (1 Pet. 1:9.) Nay, you are receiving it day by day as each day's pull brings it nearer, and you may confidently say with Paul: "Now is salvation nearer to us than when we first believed." (Rom. 13:11.) But when your spirits flag and you grow doubtful or weary or impatient, remember this: "My righteous one shall live by faith: and if he shrink back, my soul hath no pleasure in him. But we are not of them that shrink back unto perdition; but of them that have faith unto the saving of the soul." (Heb. 10:38, 39.) "For we are become partakers of Christ [joint heirs], if we hold fast the beginning of our confidence firm unto the end."

### PRESENT BLESSINGS OF FAITH

As most other human illustrations of God's things, the one given above, good as it is, is deficient. The string with the distant, unseen jewel attached does illustrate that idea concerning our faith that it is our connecting line to the promise of God, and the means for attaining it, and beautifully represents the lesson that we must steadfastly persevere in faith to receive "the end of our faith." But it shows not an item of the blessings of faith here and now. The dry, bare string, even if it has treasure at the other end, is not good enough for us, God thinks. The while we pull on it there comes to us blessings and grace for grace. Our faith brings joy with it — joy in the midst of afflictions, and songs in the night; joy unspeakable and full of glory. (1 Pet. 1:6, 8.) It holds peace — the peace which the world seeketh and cannot find, even the peace of God which passeth all understanding. (Rom. 15:13; Isa. 26:3.) It guarantees us the unassailable protection of the Almighty, for we "by the power of God are guarded through faith unto a salvation ready to be revealed in the last time." (1 Pet. 1:5.) By faith we live, stand, walk, fight; and by our faith we gain the complete victory unto all assurance and hope. (1 John 4:4.) Would you have such glorious faith? Hear the word of God and put your trust in it, and, through it, in Him. (Rom. 10:17.)

## NEWS AND NOTES

Dugger, Ind.: "The first Sunday of September was our annual home-coming day. Brother Clark and family came to be with us. He was our guest speaker for the afternoon and night services. His helpful messages were appreciated by all. Eight congregations were represented at the afternoon song rally and preaching service.

"On the second Sunday the Antioch church, near Dugger, had its annual meeting. A number of preachers was present and several congregations were represented at the afternoon service.

"I am now assisting the Tell City, Indiana, brethren in a meeting. Interest is increasing and prospects for a good meeting are encouraging. Brother Elmer Ringer, a Dugger boy, beloved and appreciated by the brethren here, is the regular preacher."—Maurice Clymore.

Henning, Tenn.: "Brother R. H. Boll conducted our meeting at Henning from August 15 to 27. The impressive messages, with his Bible lessons and talks in the homes, too, inspired our interest. Members from seven congregations in west Tennessee and Brinkley, Arkansas, attended the meeting. We look forward to our meeting next year, at which time Brother Boll will be with us again."—Daisy Oldham.

Wever, Ia.: "Began at the Green Bay chapel here last night, being called by two sisters in the Lord. Spent fifteen days in a tent mission meeting at Van Wert, closing August 25. Fine interest was manifested with attendance from 25 to 90. Distributed around 1100 tracts. Brother Darrell Foltz begins a meeting with the church at Auburn, Nebraska, August 29. Two hundred were present at the general meeting at Davis City, August 18, at which time helpful messages were brought by various speakers."—Wm. J. Campbell.

New Orleans, La.: "The local congregational work has suffered a definite 'summer slump,' as it is called. But in spite of this the month of August has been a season of reaping (the Lord has given increase during the month here and in meetings in this section of 26 souls, 13 baptisms and 13 restora-

tions). Held a nine nights meeting at Oak Grove, 75 miles from New Orleans, in which six responded: four baptisms and two restorations. Then eight nights at Amite, La., with two restorations. Then I was at Turkey Creek, La., with fifteen responses. Three have been baptized in the local work here during the month. Brother Chambers baptized one of these in his short visit on his way back to Louisville from Crowley.

"Our attendance locally is encouraging from one view-point: for the past several Sunday mornings we have had from ten to twenty-five visitors in the audience each Sunday. The mission point eleven miles out continues with good interest though small numbers. The radio work continues with unusual interest and the abundance of God's blessing. Have urgent call to help in establishing a work at Alexandria, La., where Brothers W. J. Johnson and John Burgess live. They have a fine meeting in Brother Burgess' home. The time is ripe for a meeting, but the laborers are few. Alexandria must wait, it seems, for lack of help in local work. Your prayers are greatly needed and will help much. Brother Ramsey also feels need of help in his field."—Frank Mullins.

Chattanooga, Tenn.: "On August 8 I closed a good meeting at the Salem church, near Cynthia, Ky. Enjoyed being with the church again, and with Brother Jack Blaes, who is doing a fine work there and is greatly loved by the church.

"On September 12, I began a meeting at Sherwood, Tenn., with a good start. Brother R. H. Boll is to conduct our meeting at downtown church in Chattanooga, beginning October 3.

"Word and Work continues to present great articles. I am much impressed with article on 'Theory Spinning and System Building.' May the Lord continue His blessings on His faithful servants."—E. H. Hoover.

Arlington, Texas: "I want to express my appreciation of Brother Boll's article in Words in Season on 'The Wheat and the Tares.' The article alone is worth the price of

the magazine. One never gets too old to learn."—Mrs. A. L. Walker.

Sellersburg, Ind.: "The work is still on the increase at Sellersburg. In the last two months our Sunday school attendance has shown an average increase of about fifty pupils. We are averaging about 240 now. The church attendance has also increased. Our special Bible classes are also well attended.

"We were greatly blessed in our revival meeting by having Brother H. L. Olmstead with us. His messages drew attention to the extent that our average attendance for the meeting was 225. 24 were added to the church during this time, 18 of whom were adults. Interest has continued to increase since the meeting closed, with seven more souls being added. Baptized a mother and daughter Sunday before last and a father fifty years old last Sunday. Four others placed membership with us. For all of these blessings we praise the Lord, take courage, and press on.

"I am now in a meeting with the Rosspoint congregation, near Harlan, Kentucky. From here I plan to be with the Ormsby Avenue congregation in Louisville for two weeks, beginning September 27. Please pray for these special efforts."—Howard T. Marsh.

Brother Jimmie Lovell of the west coast is now receiving subscriptions to a new magazine devoted entirely to Christian youth. It will contain 24 pages and come into your home four times a year. Your advanced subscription will help make this venture possible. Singles, clubs, and gifts are in order. Address Jimmie Lovell, 3854 Ingraham St., Los Angeles 5, Calif. Price 50¢.

Winchester, Ky.: "Brother Orell Overman of Lexington is to be with the Main Street Church in a Gospel meeting beginning October 3. We look forward to a good meeting. During my absence from the local work for three Sundays the Main Street brethren enjoyed hearing John Tanner of Lexington, Albert Martin of Powell county and Newton Shropshire of Winchester."—J. R. Clark.

Rosslyn, Ky.: "I closed a ten days revival at the Cob Hill church with fine interest and large crowds.

Six were baptized and one returned, confessing wrongs. The brethren here are building a new house of worship and lack only some interior work of having it finished. On the last day of the meeting the new house was dedicated with a large attendance.

"The congregation at Furnace is also building a house of worship and have it sufficiently erected to meet in. The work there is doing well with good interest and attendance. I am to conduct a revival for them in the near future.

"One has been baptized at Cat Creek since last report."—Albert Martin.

Winchester, Ky.: "The work at Upper Salt Lick is doing nicely with good interest. Bro. Albert Martin assisted us in a meeting in August and gave us some fine gospel messages. There was splendid interest and attendance throughout the meeting. Nine were baptized and one placed membership."—Asa Barber.

Lexington, Ky.: "The work at Melrose mission is progressing nicely. Attendance hovers around the 40-50 mark and our finances have been better than we dared hope for before our coming. The Sellersburg, Indiana, congregation has shown good will toward the work at this place by beginning monthly contributions. Other churches are also contributing to this effort. We feel sure that God will not forget this labor of love and that a full reward will be forthcoming to all. Our Friday night Bible class in the Book of Revelation is well attended and all who come seem highly interested in making use of God's 'light in a dark place.'"—Orell Overman.

Johnson City, Tenn.: "Six responded to the invitation in the meeting with the Fair Park church in Dallas. Three placed membership, two were baptized, and one restored.

"One placed membership with the Locust St. church here in Johnson City since the last report. Our second tent meeting here was well attended and some good contacts were made. Lord willing, I'll be near Grand Chain, Ill., in a meeting when this report appears."—Robert B. Boyd.

Dallas, Texas: "We just closed a most excellent meeting, at the Fair Park church, with Robert Boyd, of Johnson City, Tenn., doing the preaching. There were six to respond to the invitation. The meeting was a real blessing to the church."—J. E. Blansett.

Tell City, Ind.: Baptized two recently at Lily Dale and a woman here Sunday, September 5."—Elmer C. Ringer.

Report comes that Camp Taylor, Kentucky, had a good meeting with O. D. Bixler preaching. Thirteen in all responded to the invitation, five for baptism (including one of the Catholic faith and one 75 years of age), and the rest for membership and reconsecration.

Brother Boll is now in a meeting at Chattanooga, having just completed short meetings at High View, and Waterford, Ky.

Winchester, Ky.: "Our gospel meeting, with Orell Overman as evangelist, is slated to start Sunday, October 3. We are looking forward to a season of refreshing for the church and to the salvation of lost souls."—J. R. Clark.

Baxter, Tenn.: "I have read and re-read borrowed copies of your good magazine, the Word and Work, and have enjoyed the fine articles by Brother Boll—also his book on Revelation."—Mrs. L. C. Leftwich.

The Jefferson Street Church's revival (Louisville) started off well Sunday with six coming forward

under the home preacher, Brother A. C. Reader, and one coming for baptism Monday night. Two of the Sunday responses were also for baptism. Brother O. D. Bixler is their evangelist.

Houston, Tex.: "I wish every one with an open mind could read the first article in the August number of Word and Work by Brother Boll, 'Attitudes Toward the Bible.' Those who missed reading it, missed something."—W. H. Crain.

Maxie, La.: "I just can't do without the Word and Work. It lifts one up when things are gloomy, helps so much to strengthen the weak places, and is a good soul builder. Here are some new as well as old names."—Mrs. J. S. Higginbotham.

Radio speakers on "Golden Gospel Hour" for October (WINN, 1240 kc.) by Sundays: Boll, Kranz, Duncan, Marsh, Boll.

The meetings now in progress in the Louisville area will probably all continue until about Oct. 10: Ormsby (Marsh); Jefferson St. (Bixler); Cedar Springs (Gibbs); Utica (Jorgenson).

Great Songs Press (Baxter Station, Louisville 4) expects to get in soon 100 used "Great Songs," No. 1, shape notes; well worn, but cheap at 7¢ each, for those who must economize.

The Ormsby Ave. meeting (Louisville) has had 16 responses and the E. Jefferson St. 20 to date.

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### ELDER, Z. C. THOMPSON

I feel obligated to record a note of the expiring of this unusual Christian and long-time friend. He would not have me say he never erred. But, in fairness, and in hope of mercy myself, and utter absence of all ill will, I do believe he put forth his best for that which he conceived to be his duty toward Christ and the church. His life-partner was about all that a husband, or child, or church, or community could ask. She left us all, high in hope, even if we were heavy of heart, more than thirteen years before. Six sons and two daughters yet live, and owe it to themselves and to us all to "rise up and call such parents blessed." My family, one of them even now, we believe, with him, feel wealthy in a royal share of his oft-expressed confidence and love. I feel the lack of a bit of joy we both anticipated—a final talk; but a Father we love and trust called him a little before our planning, and it must be abandoned now, if not forever, at least until we are immortals. And our next meeting will not be marred by tears, which even as I write, are obscuring the work of my pen. God bless his children, his brethren, his friends, his enemies (if one remains), the congregation to which he gave so many years of severe toil, such gifts of heart and mind and money. At 83, at Harper, Kan., on June 15, 1943, he left us. Ben. J. Elston.

## LIFE AND DEATH

(Radio message, WINN, August 22, 1943.)

H. L. Olmstead

"Be not ashamed therefore of the testimony of our Lord, nor of me his prisoner: but suffer hardship with the gospel according to the power of God; who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal, but hath now been manifested by the appearing of our Savior Christ Jesus, who abolished death, and brought life and immortality to light through the gospel."—2 Tim. 1:8-10.

According to these verses two wonders have been accomplished by the manifestation of Jesus Christ: First, Death has been abolished; second, Life and immortality have been brought to light through the gospel.

Outside of sin Death is the blackest of facts. He can cast a shadow which the sun cannot penetrate. He is a robber who steals our most precious treasures, a guest who does not wait to be invited, an intruder who feels at home alike in the palace or the cot, a monarch who is no respecter of persons: king and beggar, rich and poor, young and old, wise and foolish are all alike his victims. He breaks our plans, disorganizes human relations, and makes us reorganize our lives as though the person who had passed out of our lives had never existed.

Unless God has intervened, death is the certain and final end of even the longest life.

There are two things which constantly emphasize death: the first is life's brevity; the second, life's uncertainty.

1. How brief is life! The figures employed in the word of God forcefully impress us with this fact: "Swifter than an eagle in its flight," "Swifter than a weaver's shuttle," "Like water dashed upon a rock," "A vapor that appeareth for a time."

Life—when measured by the hopes and fears, the splendor, the forecast, the outreach of the human mind, which rises in spite of hindrances and is always peering beyond and asking itself the question, "What next"?—is startlingly brief. Surely there is a better answer to these cravings of our minds and hearts than to answer, "Nothing is next but death"!

2. How uncertain is life! Listen to the servant of God, "Come now, ye that say, Today or tomorrow we will go into this city and spend a year there and trade and get gain; whereas, ye know not what shall be on the morrow." Who can say with certainty where he will spend the next ten days, to say nothing of a whole year? Subtract, my friends, the puling, unknown days of your infancy; the wasteful years of your youthful folly; the time spent in eating, in sleeping,



and in sickness; the decrepit years of old age and how brief life becomes even when lived the longest! These things have always impressed men with the fact of death. Many of the inscriptions on the tombs of the ancients show that they were impressed; and many of them, even as now, became cynical. Men are impressed now: in proportion as life increases in knowledge, as they become masters of nature and conquerors of its physical forces, as time serves to show the limitlessness of the human mind, they wonder and ask, "Why should all this be mocked by death?" Is it worth while to carry these burdens, put so much force and energy of spirit, soul, and body into life only to be mocked by death? To go to pieces at last and be thrown on the scrap heap?

In vain do they seek outside the word of God for the answer. The clay lips of the tomb are silent; the sound of the rattle of gravel upon the coffin tells them nothing; the click of the lock as the vault is closed gives them no message of hope. We may stand by some simple mound of an unknown member of our race or by some monumental shaft which rears its lofty head to heaven in memory of the great, and there is nothing but silence. We ask, "Where are they?" and echo answers, "are they?" So men turn to that oldest of human philosophies: "Let us eat, drink, and be merry for tomorrow we die." It is the escape philosophy so prevalent today.

True, death is a black fact, but there is a better way of escaping it than by self-indulgence or seeking to cover up its terrors by the undertaker's art or by deceiving ourselves with Satan's lie, "Thou shalt not surely die," and thus deny its existence.

Only the word of God answers correctly the question, Why do men die? Death is not so legitimate as birth. It is not natural but comes to man as a penalty for sin. Why do men die when the whole being of man intellectually and organically revolt against death? There is but one answer: "By one man sin entered into the world and death through sin." Death can be dealt with only if sin has been adequately dealt with. Christianity alone reveals the essence and purpose of death. There is an issue between God and man, an issue raised by sin. It hath been appointed unto man once to die. However, not a natural appointment but one that is *penal*. The issue raised by sin can be settled only by death! Death cannot be put away until sin has been put away. So, as the Scriptures declare, He came to put away sin by the death of Himself. This having been done, then death can be abolished. Nothing can be done about death unless something has first been done about sin.

If Jesus was not "delivered up for our trespasses and raised for our justification," there can be no immortality. To all who reject Jesus as a sacrifice for sin, the answer to the

question of death, immortality, and life can never be brought to light but must forever be shrouded in darkness.

But these are the questions which our text declares have been brought to light through the gospel, and that gospel is declared to be that Christ died for our sins—not just died, mind you, but died for our sins according to the scriptures—that he was buried and rose again the third day according to the Scriptures. This—from the 15th chapter of First Corinthians, verses 1 to 4—is known as the classic passage on the resurrection and immortality.

Finally, none of this can be completely accomplished until our Lord returns in resurrection glory and power. Having dealt with sin at His first coming, he will deal with death for the believer, at His second coming. The last enemy that shall be destroyed is death.

My friends, something *has* been done about death. Having settled sin's account by His death on the cross, He will forever abolish death and those in Him will then put on immortality. Will you not avail yourself of these great benefits by a humble acceptance of the Christ of the Cross and the empty tomb, in turning from sin, which brings forth death, and rendering in baptism an obedience of faith which reenacts in solemn symbol these great facts on which we rely for salvation?

No death is not "Only a dream" but a stark and awful reality, unless God has intervened in the gospel which, praise God, He has.

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## BAPTISM AND THE BODY OF CHRIST

Stanford Chambers

Far be it that these columns should encourage concern for baptism for its own sake. Indications appear of just that sort of concern, but with that we have no kind of sympathy, neither with any traditional or party concern. But baptism is enjoined in the New Testament, our covenant of grace. It is an ordinance of our Lord, and we would encourage concern therein for the Lord's sake. His true messenger cannot be unconcerned as long as His command is "baptizing them into the name of the Father and of the Son and of the Holy Spirit," a command to stand "to the end of the age." Unconcern there is, however, and is sought to be justified, on such ground as that Paul said, "The Lord sent me not to baptize, but to preach the gospel," and that he thanked God that he had baptized few of the Corinthians. Too much has been made of this on the one score, too little on the other hand, of Paul's *real* point. It is recorded, (Acts 18:8) "Many of the Corinthians, hearing, believed and were baptized." Paul brought this about by his preaching the gospel to them. He did not, himself, always do the baptizing, but he was responsible under Christ for their

being baptized. And whether at Philippi, Galatia, Corinth, Ephesus, wherever Paul preached, those responding were baptized. At Ephesus he baptized a number who had been baptized, so far as the action and element were concerned. Thus did Paul, serving under a direct commission from the Lord Jesus.

#### HIS CHURCH CONCERNED

The church of the Lord has been "entrusted with the oracles of God." The Great Commission is her responsibility, and she cannot be unconcerned. The proper regard for that Commission has ever been the hope of her perpetuation, and the "one baptism" is embraced in the seven-fold unity produced by the Holy Spirit, which she is to give "diligence to keep . . . in the bond of peace." (Eph. 4:4-6.) The "one baptism," — the baptism enjoined in the Great Commission, was universally observed and practiced wherever the Commission was effectually executed, always qualified for by the "one faith" in the "one Lord," and always honored by the Father, Son, and Holy Spirit, whose name was in every case invoked. Every baptized believer and every congregation of such became "a habitation of God in the Spirit." Everyone enjoyed the "one hope" anchored to the "one Lord."

#### "BAPTIZED INTO CHRIST"

"Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death?" (Rom. 6:3.) "For as many of you as were baptized into Christ," etc. (Gal. 3:27) then follows "We are all one man in Christ Jesus." Thus does Paul elaborate his statement of verse 26, "We are all children of God by faith in Christ Jesus." Thus as always by the "one faith" are they qualified for the "one baptism" into the "one Lord," and being "all one in Christ Jesus," they go to make up the "one body" indwelt by the "one Spirit," the Spirit "of the one God and Father." Nowhere do we read that as many as were in Christ were baptized. They were "baptized into Christ."

#### "BAPTIZED INTO ONE BODY"

Of those "baptized into Christ," thus having "put on Christ," it is written, "all are one man in Christ Jesus." (Gal. 3:28.) They are made "members one of another" and members of the body of Christ; "For ye are all sons of God, through faith, in Christ Jesus." All this is effected by the Holy Spirit, whose great function it is to build and perfect the church as a "habitation of God in the Spirit." Christ's ambassadors "preached the gospel unto you by the Holy Spirit sent forth from heaven." (1 Pet. 1:12.) "No man can say that Jesus is Lord, but in (A. V., by) the Holy Spirit." (1 Cor. 12:3.) It is by the Spirit that we are convicted of sin; and of judgment; and are shown the way of righteousness. It is by the Spirit

that we are led into the waters of baptism, and that we are quickened into new life. As it is written "In (A. V., by) one Spirit were we all baptized into one body ... and were all made to drink of one Spirit." (1 Cor. 12:13.)

This text by many is interpreted to mean that all in the body have been brought in, each one, by Holy Spirit baptism, like that of the apostles on the day of Pentecost. That every one in the one body partakes of the benefit and blessing of that baptism of the Spirit is a truth, and greatly to be appreciated. And that the privilege of coming into the body is ours by virtue of that initial Pentecostal baptism is undeniably true. But is the interpretation referred to correct or required? "In one Spirit": the word for *in* is *en*, whose primary meaning is *in*, but it has other meanings, and in some occurrences it cannot be translated *in*. In 1 Cor. 14:21 the same writer says, "By men of strange tongues will I speak to this people." There the word for *by* is *en*, and it is there used to denote instrumentality. In 1 Peter 1:12: "preached the gospel unto you by the Holy Spirit sent forth from heaven." The word for *by* is *en*, and again denotes instrumentality. Since the Spirit *is* instrumentality active in 1 Cor. 12:3, 8, 9 and 11 (though in this last verse the preposition is not used), why should we conclude otherwise regarding the use in verse 13? And why should it be concluded that baptized here is different from what it uniformly means in the New Testament from Pentecost onward? The "one baptism" universally practiced among Jews and Gentiles was the baptism enjoined in the Great Commission. This thing is true: "By one Spirit" (In one Spirit if you prefer) "are we all baptized into" "the name of the Father and of the Son and of the Holy Spirit." "By one Spirit are we all baptized" "into Christ." By the Spirit has every member been "set" in the "one body." Since such is the truth, why not let that be the import of the text under consideration? Whoever is baptized into the name of the Father and of the Son and of the Holy Spirit is baptized into the one body, receives the Spirit as per Acts 2:38; is made to drink of the same as per 1 Cor. 12:13. The Spirit does weld and unify all into one body.—In *Truth Advance*.

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#### PRAYER, THANKSGIVING, PEACE

"A man cannot work his way into heaven. But after we are saved we cannot help going to work.

"If a man tells me he has been saved of Christ, and yet has no desire to work for God, I know it is a spurious conversion; it has not got the ring of heaven in it."—D. L. Moody.

"Why is it that, with Christ as the essence of poise and balance and with the Spirit as a Christlike Spirit, we have the fear that to be filled with the Spirit is to border on the queer?"—E. Stanley Jones.

# PERSONALITY OF THE HOLY SPIRIT

Gary McKee

The Holy Spirit is not some formless, obscure, mysterious superstition; not just an idea, emanation, influence, or disposition of one's mind. *The Holy Spirit is a person.* John 14:16, 17, 26 is definite proof of this fact. However, if this is not sufficient proof of His personality, notice a few of the many scriptures that describe Him and His work.

He is eternal (Heb. 9:14), omnipotent (Luke 1:35), omniscient (John 14:26), and omnipresent (Psalm 139:7, 10). He is linked with God and Christ in Matthew 28:18, 19, but distinguished from them in Luke 3:21, 22. He can assume bodily form (Luke 3:22).

His attributes are those that can only be ascribed to a person. He hears (John 16:13), loves (Rom. 15:30), yearns (James 4:5), speaks (John 16:13), leads (Gal. 5:18), groans (Rom. 8:26), has a mind (Rom. 8:6, 27) and can be grieved (Eph. 4:30). He strives with men (Gen. 6:3) but they may resist Him (Acts 7:51). It is against Him that the unpardonable sin is committed (Mark 3:28, 30).

The God-head consists of three persons. The first is God, the Father. I must know Him to have eternal life (John 17:3), but I would not know Him had He not revealed Himself unto us in the second person of the God-head, His Son (John 1:18; 14:8, 9). And it is through the Holy Spirit, the third person of the God-head, that we know the Son (John 15:26; 16:14, 15).

Surely these references convince us that the Holy Spirit is a person, *a very great person, yet, strange as it may seem, we hear but little about Him in our teaching and preaching today.* I had been a Christian for over seven years before I heard a sermon wholly devoted to the Holy Spirit!

Why this condition exists I do not know. Some have said, "The Holy Spirit is so mysterious, so profound, that I do not understand so many things that are said of Him. Things I do not understand I leave alone." Who, among us, fully understands anything of which God has spoken? We have said much about many things, but I pity the man who assumes to have fully apprehended any subject in God's word. *We can command silence upon any subject, if we take such a position.*

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## THE 1943-44 BIBLE CLASSES

The series of Bible classes at the Portland Avenue church, Louisville, Ky., Brother R. H. Boll teacher, will begin about Nov. 1. These classes are very helpful, and free to all. The Bible is the text-book used and the method of study is carefully and prayerfully to study the Word to find what it teaches. There is no desire to bolster theories nor support doctrines. Any member of the class is free to bring up points for discussion as he may desire, and will be given brotherly consideration. Write R. H. Boll, 2626 Montgomery St., Louisville 12, Ky., for particulars.

# FALSE AND TRUE UNITY

J. R. Clark

A young man in Indiana recently told me that he thought he had a solution for the unity problem. He said, "The way for us to have unity is for everyone to believe like I do." We both got a laugh out of that. If that does not solve the problem it does suggest a chief difficulty. We have not learned how to deal with differences.

Without fully realizing it, perhaps, we have fallen in with various false unity concepts. To some, unity means *conformity*. Thus to have and preserve unity we must see eye to eye on every point of God's word. Accordingly, those with more power endeavor to whip others into line, and, in turn, there is a sincere effort made to comply.

Again, there is a makeshift unity based on common *hatred* to others. The Pharisees and Herodians, though life-long enemies were drawn together through a common hatred to the Lord Jesus, and cooperated in an attempt to ensnare Him in His talk. So today men and women mistake mutual hatred for others, for love for one another, and are drawn together in a common cause of tearing down.

*Fear* also plays a role in false unity. Brethren mutually cow one another and hold one another in the beaten path of commonly accepted orthodoxy through arousing fear. Such dare not be open and honest with God's word, but as they read they keep commonly accepted truths well in mind, lest they stray from them and invite criticism and, perchance, ostracism. Some Bible matters they dare not even look into. Such are held in bondage to fear.

Conformity, hatred, fear: all of these things are resorted to to guard and preserve that which we hold very precious among us—unity. However, all of these are false unity concepts and do not serve the cause of true unity. True unity is not so delicate and frail that it must be nursed and pampered by such methods. True unity is rugged and strong and is equipped to absorb the shock caused by minor differences and a free and open investigation of the truth of God's word.

To have true unity we must first be the children of the same Father, by the new birth (John 3:5). Paul declares that both Jews and Gentiles are reconciled "in one body unto God through the cross." Thus those who are born again and content to fit into the one body of Christ, the church, are most assuredly on a unity foundation.

Then, because of various stages in development, environment, intellectual capacities, and such like, differences are bound to arise. God foresaw this and made ample provision for it. He shed His love abroad in our hearts, a love not native to earth. Through this love born-again children of God can have unity. And back of that love is the Holy Spirit, which

He made to dwell in our hearts, for we read, "the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us." Rom. 5:5. Again, "giving diligence to keep the unity of the Spirit in the bond of peace . . . till we all attain to the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ." Eph. 4:2, 13. The Spirit, which dwells in us, counters the quarrelsome flesh, and graces our lives with love and other like characteristics, which enable us to dwell together in unity in spite of differences.

To be honest with God, each Christian must be free and open to all of God's truth. True unity must allow for Christian liberty or truth will be jeopardized and sectarianism bred. Liberty in Christ is the heritage of each Christian and must be honored and respected at the risk of creating differences. Of all religious people those who have elected to be free Christians, contending for freedom in the whole word of God, should surely expect and allow for variety among themselves. When we learn to honor a true brother even though he holds views other than do we, then it is that we shall all be able to discuss differences and experience the joy of seeing many of them vanish.

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## BIBLE QUERIES ANSWERED

J. Edward Boyd

Our Alabama querist is not yet satisfied about the explanation of Jer. 22:30 (Word and Work, April and July). He thinks the expression "prosper, and ruling in Judah" implies that the seed of Coniah was to sit on David's throne somewhere else rather than in Judah.

Now a possible, or natural, inference is not always a necessary one; nor do writers, even those of Scripture, always limit themselves to words absolutely necessary to the thought. When, for instance, the Lord said of Saul, "I have rejected him from being king over Israel," He surely did not mean to imply that he would be permitted to rule elsewhere instead. And when in Ps. 72:18 we read, "Blessed be Jehovah God, the God of Israel," we do not infer that there was another Jehovah God who was not the God of Israel. From the bare statements such inferences are possible; but other considerations forbid. So it is in this case. There yet remains the instruction to the prophet: "Write ye this man childless." Surely that means more than the removal of the throne from one locality to another, especially from Judah to heaven! And there yet remains the unqualified statement concerning Jehoiakim: "He shall have none to sit upon the throne of David." Hence Christ, since He is not a descendant of Coniah but is "of the seed of David according to the flesh," is entitled to that throne without necessitating its removal from Judah.

Our querist also asks, "Do not the words 'O earth, earth, earth,' show the dominion and limitation of the curse of Coniah?" It is our judgment that such language was used only "to give intensity to the call for attention to the announcement of the end of the royal line, so far as Jehoiachin's seed is concerned." However, we believe that it is abundantly clear from other considerations that the utterances of these chapters do have reference to the earthly people Israel, and to the government over this nation with its center in Judah.

Concerning these questions in regard to Coniah's seed, a Louisiana correspondent makes the following comment: "I say it does not matter . . . as this is the very Christ and our salvation."

Our salvation certainly does not depend upon our ability to solve every problem of scripture interpretation. If so, who could be saved? It is "by grace, through faith," that we are saved; and we should never lose sight of this truth. But it would be a mistake to conclude from that that we may be indifferent about these things—that they are of no importance at all. For Paul tells us that "Every scripture inspired of God is also profitable . . .," and that "whatsoever things were written aforetime were written for our learning." So, even if it has nothing to do with my salvation to understand a certain passage, I am not therefore justified in disregarding it. In some way that I perhaps cannot see it has value for my spiritual life.

On the other hand, there IS the danger of making too much of these things and of unduly accentuating differences regarding them. Those who would exclude others from their fellowship on the ground of such differences are assuming a grave responsibility indeed. They would separate themselves from their brethren without scriptural justification—and there you have another sect! Paul gave no such instructions in regard to those who were in error concerning the resurrection, although in the same letter in which he refutes that error he does call for withdrawal of fellowship from some on other grounds. (1 Cor. 15, 5). The old slogan "In essentials, unity; in non-essentials, liberty; in all things, charity" tersely expresses the truth of scripture. Were these principles adhered to, there could (and should) be friendly discussions on such subjects—and discussions altogether free from ugly insinuations and personal abuse.

MAXVILLE, FLORIDA.

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#### SPECIAL NOTICE

We wish to remind our readers to place book orders as far in advance of the desired delivery date as possible because war conditions have upset the book business somewhat also. Some orders have been delayed several weeks. Especially has this been true of some numbers of our Bibles. All orders will receive prompt attention and the quickest delivery possible under the circumstances.



# THOUGHTS WORTH WHILE

D. H. F.

## WHO CAN FORGIVE SINS?

In R. Moffatt Gautrey's book entitled, *The Glory of Going On*, he gives this incident: "Not many months ago in an Oxfordshire village, an old saint lay dying. For over eighty years she had been on pilgrimage to Zion, until her face had grown bright with heaven's approaching glory. An Anglo-Catholic priest, under the misapprehension that none of his parishioners could find access to the celestial city unless he unlocked the gate, called to visit her. 'Madam,' he said, 'I have come to grant you absolution.' And she, in her simplicity, not knowing what the word meant, inquired, 'What is that?' 'I have come to forgive your sins,' was the reply. 'May I look at your hand?' she answered. Gazing for a moment at the hand of the priest, she said, 'Sir, you are an imposter.' 'Imposter!' the scandalized cleric protested. 'Yes, sir, an imposter. *The man who forgives my sin has a nail print in His.*—*Indian Christian.*

## HIMSELF HE COULD NOT SAVE

A minister was boarding at a certain farmhouse. The farmer was not a Christian, but his wife had been praying for him for some time, and the minister was awaiting his opportunity to make plain to him the meaning of the sacrifice of Calvary. Early one morning, the farmer beckoned to the minister to follow him out to the chicken house. There on one of the nests sat a hen with a brood of chickens peeping out from under her wings.

"Touch her, Mr. —," the farmer said.

As the minister put his hand on the hen, he found that she was cold.

"Look at that wound in her head," the farmer continued. "A weasel has sucked all the blood from her body, and she never once moved for fear the little beast would get her chickens."

"Oh, —," said he, "that was just like Christ. He endured all that suffering on the cross. He could have moved and saved His own life, but He wouldn't, because you and I were under His wings. If He had moved, we would have been lost."—*Indian Christian.*

## VINDICTIVENESS SHADOWS SKILL

Leonardo da Vinci had a bitter enemy and he decided to paint that man's face into one of his pictures. When he painted "The Last Supper" he portrayed him as Judas. It was the kind of thing that many artists did at that time and the scheme would have been a bitter blow to the man. But the cruelty of what he was doing depressed Da Vinci, and when

he tried to paint the face of Jesus he simply could not get into the right spirit for such a task. At last he was forced to recognize that his vindictiveness not only made him unhappy, but had actually shadowed his skill. He painted out the face of Judas and dropped his foolish animosity, and then painted the face of Jesus with grace and power. *It is impossible to do beautiful things if we are thinking unlovely thoughts.*—Archer Wallace.

### OVERRULING PROVIDENCE

Some time ago, according to *Motor News*, a little girl was having her knowledge of safety measures tested at the safety booth of a large motor club. Without any directions from the older persons looking on, she was filling out the blanks in her scrawling childish hand when she came to the question: "Who must look out for your safety on the street?" Without an instant's hesitation she wrote, "God." "If those around the booth chuckled," says the account, "rest assured it was not irreverently. In the laugh the shadow of a tear was found." May the confidence of this little one never be confounded! She has more wisdom than we. This spirit of faith is something that all of us need. Many of us who are older have sometimes forgotten that with all of our wisdom and our dependence upon self there is after all no real safety except as it is vouchsafed us by an all-wise Providence.—*Christian Observer*.

### SYMPATHY, NOT WISDOM, NEEDED

A rural pastor relates this experience: "A poor mother on a mountain farm met my pastoral visit by bursting into tears, and saying, 'Oh, somehow I felt just as if you would come today. I have so many troubles and problems that I want you to help me out.' Then she told me things that brought tears to my eyes, but the things were beyond my wisdom to solve. I did not know what to say, and was alarmed at the fool I must appear to her. At length she surprised me by saying, 'You have settled my problem so nicely. You have given me just the help I needed.' Then I knew it was sympathy, not wisdom, which she needed, for not a problem had I solved."—*Sunday School Times*.

### PERSONAL CONVICTIONS WANTED

Interviewing a new maid, the woman asked her if she had any religious views. The girl hesitated and then replied, "No, but I have some good pictures of the Great Lakes and Niagara." Many people have religious views. They are often "negatives," too! But what we need is not opinions, but convictions. Paul was so sure of Christ that he could face any trial unflinchingly. . . . Do not be content with anything but personal knowledge of Him.—*Christian Herald*.

## LESSONS IN EPHESIANS

R. H. B.

*Two More "Therefore's."* On the great foundation of what we are and have in Christ Jesus—the foundation laid in the teaching of the first three chapters of this epistle—the apostle yet builds two more "therefore" exhortations. It must ever be kept in mind that without the foundation there can be no "therefores," and we cannot build; but, given the foundation, building upon it becomes our privilege and responsibility. If God has done what in Eph. 1-3 He is declared to have done; if by faith in the gospel we have accepted His great work on our behalf, if we are what He says He has made us in Christ, and if indeed we have access to those infinite resources, "the unsearchable riches of Christ"—then the life described in chapters four, five, and six follows as the legitimate and reasonable fruit and outcome.

The first "therefore" in Eph. 5 is startling: "Be ye therefore imitators of God as beloved children." (The word in the original for "imitators" is "mimetai" from which our word "mimic" is derived.) We are to imitate—whom? God Himself! That is a tremendous thought. We are to do like God—speak like Him, act like Him, represent Him, show forth His excellencies (1 Pet. 2:9). There are two kinds of imitation: a false, artificial, mechanical, outward imitation. Animals, particularly of the ape family, can be trained to imitate human ways and acts, and parrots to imitate human speech. This however, is forced and unnatural. But a child naturally can (and does) imitate its father from whom it has derived its life and nature. Now those who are "born of God" are "children of God" (John 1:12, 13), therefore, partakers of the divine life and nature. The children of God—His "*beloved* children"—and they are in position to copy His ways and to show forth the traits of His character. (Comp. Matt. 5:44.) The outstanding trait of God's nature and being is *Love*. Therefore His children are to exhibit this above all things. (1 Pet. 1:22, 23; 1 John 4:10-12.) "Walk in love." Of this, Christ, the Son of God, was the supreme example and perfect pattern—"even as Christ also loved you, and gave himself up for us, an offering and a sacrifice to God for an odor of a sweet smell." And this we are to imitate.

But the vices (mentioned in vs. 3 and 5) so common in the heathen world, in the midst of which they had grown up and had themselves once walked even as the rest (Eph. 2:1-3)—these are now to be outside all thought and consideration, put far off, not even to be mentioned among you "as becometh saints"; likewise "filthiness" (moral uncleanness of every sort) nor foolish talking—flippant banter, frivolity, and nonsense so commonly carried on by "jolly" fellows, and "jesting"—silly yarns and jokes, pointless and foolish, which

so easily become coarse and suggestive, and which are not befitting the dignity and earnestness of a Christian. It is better far to give thanks. A solemn warning is attached to this exhortation. There were always some who held easy-going, "antinomian" views—an idea that "grace" is license and that the gospel relaxed the strict righteousness of the law, and allowed men to indulge themselves in sin without fear of final consequences. These are the folk who "turn the grace of God into lasciviousness." Again and again does the apostle warn against such a fatal mistake. "If ye live after the flesh ye must die," he writes to the brethren in Rome. (Rom. 8:13.) "Be not deceived, God is not mocked," he says to the Galatians, "for whatsoever a man soweth that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he [and only he] that soweth unto the Spirit, shall of the Spirit reap eternal life." (Gal. 6:7, 8.) "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived . . ." and there follows a list of vices none of the doers of which "shall inherit the kingdom of God." (1 Cor. 6:9-11.) It would seem impossible that professing Christians could overlook these solemn and oft-repeated warnings; but surely some do, and go on in sin, flattering themselves that they are standing in grace—that the law cannot curse them because they are not under law, and that grace once obtained cannot be forfeited. It was a fatal delusion.

"Be not ye therefore partakers with them," says the apostle. And why not? In answer he harks back to the "foundation" of which we spoke at the beginning of this lesson; their new position and privilege in Christ: "Ye were once darkness, but are now light in the Lord," so, therefore now "*walk as children of light*"—a thing that could not be asked of any who were still denizens of the realm of darkness. (Comp. Acts 26:18; Col. 1:13; 1 Thess. 5:5-8. This theme of "darkness" and "light" runs down through verse 14, where it is seen that at God's call we may rise up out of our darkness and Christ who is God's light, shall shine upon us.

The final "therefore" runs from v. 15 to 21. Still *therefore*—because of what God has done for us, because of what you are, because of what God has made you in Christ, and all that He has bestowed upon you—because of that and in the power of that we are to walk in this newness of life. "Look therefore carefully how ye walk." Watch your steps. Use your eyes. Don't blunder blindly ahead. There are snares and pitfalls in the way. Like the retreating Nazis Satan plants land-mines and sets up "booby-traps" all along your road. Mind what you are getting into—what associations, what deals, what commitments, what entanglements; what ways and habits also, you contract. Walk "circumspectly" therefore, not as unwise, but as wise. (And if any man lack wisdom let him ask of God who giveth to all liberally and

upbraideth not. Jas. 1:5.) Use your time—or, as the margin (R. V.) gives it, “buy up the opportunity”—for the night cometh when no man can work. (John 9:4.) Nor waste your days and energies in some self-chosen activity, in tasks and struggles which God never did ordain. Many religious folk do that. Therefore be ye not foolish—going off on some fool’s errand—but find out what God wants you to do, and do that. Remember the wise and foolish builders of Matt. 7. It has been well said that there are a hundred people who start out on some project of their own and ask God to help them, to hardly one who will seek out God’s will and purpose and fall in to help Him.

And don’t depend on wine (or other stimulants) for your inspiration, but “be ye filled with the Spirit.” The Holy Spirit when He has unhindered access and scope in the Christian’s life, will produce an energy and an enthusiasm, that (as in the case of Paul and Silas in the Philippian jail, Acts 16) will fill your heart with joy and your lips with praise and thanksgiving, and redound unto sweet song (“psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord”) that ministers blessing to others.\*

And, finally, a brief weighty word, which has very much to do with that *unity* enjoined in chapter 4—“*subjecting yourselves one to another in the fear of Christ.*” Instead of taking the rule, be willing to be ruled. Instead of insisting upon having things go your way, defer and submit to the judgment of others. Not in every matter, for it is to be “in the fear of Christ.” We are not to give in to anything that is not according to the will of the Lord. But in all other things—on all questions of expediency, and matters in which we are as free to do one way as the other (as, for example in the case discussed in Rom. 14) we may bear and forbear, concede, and for love’s sake, even fall in with the notions and preferences of others, being of the same mind one toward another.” You say it would take a lot of grace to do that. Not more than the Lord will bestow on those who are minded to do His will. That is why He does not want for elders men who are “self-willed” (Tit. 1:7) and head-strong. At the bottom of most the troubles and divisions that distress the church you will probably find some one who tries to force his way upon the

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\*Some who use instrumental music in worship have gone to this passage to justify their practice (which is the wrong method of procedure) by the word “psallo” which is defined to mean “to pluck or twang a string—as of a musical instrument.” Be it so; but the “instrument” here designated, on which the playing is to be done, is **the heart**. The “Eastern Church” (Greek Catholic) has never had, and has not to this day, instrumental music. If there had been anything in the original Greek to suggest or justify the use of mechanical instruments, they, being better acquainted with their own tongue than anyone else, would surely have recognized the fact. But they, from the earliest times, held that such music in the worship of God, is unauthorized by the word of God.

rest, some other one who just as determinedly resists. When two goats meet on a foot-log there is sure to be trouble. The younger, says Peter, are to be subject to the elder; but immediately adds, "yea, all of you, gird yourselves with humility to serve one another." (1 Pet. 5:5.) What peace and harmony would result were we willing to subject ourselves one to another in the fear of Christ! For stubbornness feeds on opposition, and the spirit of contrariness and dissension dies where there is no resistance. And it is love that suffereth long and is kind, seeketh not her own, hopeth all things, believeth all things, beareth all things, endureth all things.

#### NOTES AND PERSONAL THOUGHTS

**Actors are impersonators** and imitators of characters whom they represent on the stage. But such imitation is not real—it is "put on," as we say. You may have read of the wonderful orange tree, loaded down with golden fruit, which was an object of wonder and admiration till some one noticed that the fruit was not natural, only tied on with twine. People of the world, can to some extent put on some God-like traits; but the likeness to God in God's children is developed from within. It is the fruit of the Spirit.

**Christ loved us**, and gave Himself for us, an offering and a sacrifice unto God. Andrew Murray points out the two sides of Christ's sacrifice: it was **for us**, and it was **unto God**. So when we present our bodies a living sacrifice (Rom. 12:1) it must be **unto God** and **for our fellow-man**. Either without the other is a failure. There are those who would give themselves to God, like the monks and hermits of old, who sought sainthood by cutting themselves off from human intercourse; and there are those who would sacrifice themselves for the good of their fellow-men without first having given themselves to God. Neither of these will account for anything with God.

**In the light of Eph. 5:3-7** consider the remarkable exhortation in 2 Cor. 6:14 to 7:1. "Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, I will dwell in them and walk in them; and I will be their God and they shall be my people. Wherefore come ye out from among them and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty. Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God." Do you choose your friends and associates from the world? Are you bound up in partnership, covenant, compact, fraternity, union and fellowship with those who are not Christ's? Soon you will be imbued with their views and ideas, and fall in with their ways. With only one exception (1 Cor. 7:13, 14) such fellowship must be broken. "Come ye out from among them and be ye separate." You will have the more power to help them when you stand apart with God. Abraham the sojourner at Mamre had vastly more influence with God for the people of Sodom than had Lot who dwelt among them.

**The singing** described in Eph. 5:19 is somewhat different from the general sort we are used to. It is the overflow of full hearts in joyful songs of praise to God. Much of our singing is humdrum—merely customary; and the joy of it is likely to be in the pleasure of lively tunes or in the harmony of sweet sounds rather than in the meaning of the words or in the praise of God. Spirit-filled singing is quite different from that which is of the flesh. We have something to learn along this line.

**The Holy Spirit** is referred to a number of times in Ephesians. By the Spirit we are sealed; the Spirit is also the "earnest" of our inherit-

ance (Eph. 1:13, 14). In one Spirit we both (Jews and Gentiles) have access unto the Father (2:18). By the Spirit we are strengthened with power in the inward man (3:16). There is one Body and one Spirit (4:4) and the Spirit makes His habitation and dwells in the Body, which is His holy temple (2:22). The near and tender companionship of the Spirit comes out in the admonition, "Grieve not the Holy Spirit of God" (4:30). And we are to be filled with the Spirit" (5:18). This cannot be said of all Christians. (See Acts 6:3, 5.) But all Christians have the Holy Spirit (Rom. 8:9) and could and should be "full of the Holy Spirit." And what a difference in life and service that would make!

**Ye were once darkness.** See what they once were and how they once walked, in 2:1-3 and 4:17-19. But now they are "light in the Lord," God's "beloved children," destined to an inheritance with Christ. How did they become such? They heard the gospel—they believed (1:13, 14), they turned from darkness unto light (Acts 26:18); there was also their baptism (4:4, 5); in Christ they received forgiveness (1:7) through His blood, and were sealed with the Holy Spirit. So can sinners be saved today; and such still does the Lord add to the One Body. (Acts 2:47; Eph. 4:4.)

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## BEN'S BUDGET

Ben J. Elston

I lack five days of reaching "the days of the years of the life of my" father. More than forty-seven years ago he, and a life-long friend and brother in Christ, departed to be at home with the Lord they loved.

I valued him until I think he felt and enjoyed it; but now, looking back nearly a half-century, I am sure he was worth more to me than I knew. I doubt if I have ever known a more honest man. He was humble, and made about the best he could with his limited talent and opportunities. I can recall no "words" between him and mother; but can testify to much care he exercised in making her load as light as he could. And she made word and life testify her devotion to him. They made an opening for their four sons in the world by honorable, constant toil. They feared and loved God, impressing the same on us by example, words and uplifting literature. Having reared me up, I gladly "call them blessed." Friends and strangers, welcomed to their hospitality, departed leaving blessings on the faithful pair. How richer was I than I knew! "Surely God was in that place and I knew it not." How ungrateful am I, that I am not a better man!

DERIDDER, LA.

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## BOOK REVIEW

"ABC'S OF THE MIRACLES" by John J. VanGorder, is published by the Fundamental Truth Publishers, Findlay, Ohio. This book has 156 pages full of much fine spiritual sermon material on the miracles. The author has chosen a unique way in presenting his thoughts. Each chapter and miracle heading begins with one of the letters of the alphabet, thus twenty-six miracles are treated ranging from "Axe that Swam" to "Zachariah's Dumbness." Many brief, yet meaningful lessons are pointed out in Mr. VanGorder's own style. His words are readable, easily understood and are recommended for your consideration. Cloth, \$1.00.

Orell Overman.

## A MOTHER'S PRAYER

(for her soldier son)

“As Thou didst walk the land of Galilee,  
So, loving Savior, walk with him for me.  
For since the years have passed and he is grown,  
I cannot follow—he must walk alone.  
Be Thou my feet, that I have had to stay,  
For thou canst comrade him on every way.  
Be thou my voice when sinful things allure,  
Pleading with him to choose things that endure.  
Be Thou my hand that would keep his in mine,  
All, all things else, that mother must resign.  
When he was little I could walk and guide,  
But now, I pray, that Thou be at his side.  
And as Thy blessed mother folded Thee,  
So, Loving Savior, guard my son for me.”

—*War Cry.*

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## THE BETTER LAND

No eye hath seen in any clime  
Such beauties as await  
The saints of God when they arrive  
At Eden's opened gate.

And yet it is a goodly land,  
We are assured of this,  
Where not one jarring note will mar  
Its days of perfect bliss.

There waits for us, with golden streets  
And mansions fair to see,  
The city of our God and King  
Beside the tideless sea.

The tree of life is waiting, too,  
And meadows bright with flowers,  
And quiet woods and laughing streams,  
And perfume-laden hours.

A land where sin will never come,  
Nor sickness, nor a tear;  
Where even death will not intrude,  
Nor pain, nor care, nor fear;

A land where storm clouds never come  
To mar its perfect day,  
Where God will dwell among His saints,  
And walk with them for aye.

—Edward J. Urquhart