

THE WORD AND WORK

(Volume XXXIX, August, 1945)

FAITH

Faith takes Thy promise Lord,
Thy every word believes;
Goes to the throne on wings of prayer,
Eternal life receives.

Faith says, "Thy will be done,"
Tho' by the chastening rod,
Dear friends and health be gone,
Faith leans alone on God.

—Selected.

WORDS IN SEASON

R. H. B.

THE EMERGENCE OF A SECT

The chief thing that brethren who draw lines and cast out of their fellowship other brethren because they believe Rev. 20 as it stands, and hold other disputed points of prophecy—the chief thing those brethren who draw those lines should consider is that in doing this they squarely depart from the principles of the church of Christ and of the restoration movement, which they profess. Henceforth it should be openly known and understood by all men that in order to fellowship with that body one must subscribe to certain views of prophecy and repudiate certain other prophetic views. But that constitutes a human creed, a doctrinal standard like all the other creeds of Christendom, which must be subscribed to in order to hold fellowship with that contingent of brethren. In taking such attitude those brethren are simply becoming a sect among sects. The number of doctrinal tenets and human articles of faith they propose, may be fewer and less comprehensive than those of other sects, but they are as well-defined and as peremptorily required. It is exactly as any other human creed. In order to fellowship with this sectarian body you must accept the following views on prophecy:

1. That there is to be no Millennium, that is, no reign of Christ with his saints on the earth for a thousand years, following this dispensation and the return of Jesus Christ.
2. That there is to be no literal "first resurrection" of the righteous, separated from the resurrection of the rest of the dead by a thousand years.
3. That there is to be no conversion and restoration of Israel to their own land.
4. That there is to be no manifestation of the kingdom of Christ

except in the church; and that, at His coming He will deliver up this kingdom to the Father.

5. That prophecy is not to be taken at its face-value, and that unfulfilled prophecy cannot be understood.

6. That anyone accepting the language of Rev. 20 as it stands is unsound, a heretic, a divider of churches, a person to be marked and avoided; but one who denies the plain import of the language of that chapter and explains it figuratively, is sound, and to be regarded as a faithful brother among us. (And more of like sort.)

Now, no doubt, those brethren who have set up this creed are convinced that they can prove all this to be in accord with the scriptures. So indeed do all the creed-makers think they have scripture authority for their tenets and articles of faith. (The Westminster Confession, for example, prints its Bible proof-texts at the bottom of each page.) The point does not lie there; *but in the fact that these views are imposed as conditions of fellowship*; and that all who believe and teach otherwise, and all who fraternize with such, are to be considered as unsound and to be ostracized.

THE UNITY OF SIMPLE CHRISTIANS

Among a free people, who are simple Christians, responsible directly and individually to Christ alone, acknowledging no authority save the Bible, and studying the same independently, as unto the Lord—diversities of views are bound to arise. Such diversities are inevitable, and turn out for good; for where brotherly love rules, they become the occasion of mutual helpfulness and enlightenment. So long as such Christians are agreed on the foundation truth on which we all must stand, and on what makes a man a Christian, and on a congregational practice which makes it possible for them to work and worship together, they can and must forbear lovingly in other differences, and maintain the unity of the Spirit in the bond of peace. The sin of division lies not with those who differ, on one side or another of any question of scripture interpretation, but with whichever side sets up its view as an authoritative standard of fellowship and doctrinal soundness. Any contingent that does this is no longer the simple church of Christ, but a sect constituted upon a creed of human articles of faith. But among simple Christians there is only one motto and appeal: in the words of the departed man of God, T. B. Larimore, we all can and do say, "We are not right: the Bible is right."

"THE WORLD"

The "world" in the spiritual sense, comprises all unsaved humanity; the people who "know not God"; all who are controlled by "the lust of the flesh, the lust of the eyes, and the pride of life"; who are dead through their trespasses and sins; also being swayed by "the prince of the powers of the air (who is also the prince and god of the world) the spirit that now worketh in the sons of disobedience, that includes the great mass of mankind. It is out of the world that God called us by the gospel and those who responded to the call were "translated out of the power of darkness into the

kingdom of the Son of his love." These are "not of the world," for, though living in the world, they are set apart, separated unto Christ. They are admonished not to be conformed to the world, to its ways, its thoughts, its ideas and ideals, but to be transformed into the likeness of their Lord. They are bidden to "come out from among them and to "touch no unclean thing," and to keep themselves "unspotted from the world."

Of the many things told us in the New Testament about the world there are two facts correlative of each other, to which we would call special attention:

1. That the world hates God and Christ. This fact is often reiterated. "They hated me without a cause," said the Lord Jesus (John 15:24, 25). There was a *reason*, however, even though there was no just cause. "The world cannot hate you," said Jesus to His brethren, "but me it hateth *because I testify of it that its works are evil.*" (John 7:7.) By His own life and His words and works the Lord Jesus Christ constantly testified against the world — not only the drunkards and the outcasts in this instance, but the religious world of the Jews. And as the world hated Him so (He said) would it hate His disciples, and that in the ratio of their loyalty and likeness to Him (John 15:18, 19). In His disciples the friendship of the world is enmity to God (Jas. 4:4).

2. The second fact is that "God so loved the world," and that the Lord Jesus came to save the world, and gave His flesh for the life of the world (John 3:17; 6:51). This self-giving love is reproduced in the Christian and in the power of it, while keeping himself clear of the world's contamination, he goes forth, according to his Lord's commission, into all the world, bearing the precious word of the gospel, and by word and life seeks to turn men of the world to God.

"THY WILL, NOT MINE"

"As long as we expect God to do for us as we ask or think," writes Andrew Murray, "we limit him. When we believe that as high as the heavens are above the earth, his thoughts are above our thoughts, and wait on him as God to do unto us according to his word, as he means, we shall be prepared to live the true Christ life." God always means better for us than we mean for ourselves, and He always has better things in store for us than we have dreamed. Our prayers ought to be specific. We should tell him all that is in our hearts, and make all our requests known to Him. But after we have done this, let us feel that in adding, "Thy will, not mine," we do not lose anything, but commit our true welfare into His hands. And if we mistakenly have asked for a serpent, He will make it a fish instead; or for a stone, He will give us bread. For He is able to do for us exceeding abundantly above all that we ask or think.

A CORRECTION: In July Word and Work on page 165, lines 6 and 7 should read, "He shall have judgment without mercy who hath showed no mercy."

NEWS AND NOTES

Dugger, Ind.: "Nineteen people responded to the invitation during my recent trip to Southern Alabama. I preached twenty-one days at three different places. At Greenville eleven responded, at Brewton three, and at Ft. Deposit five. This was a very pleasant trip. Interest and attendance were good at all three places. Rains hindered attendance at Ft. Deposit."—Maurice Clymore.

San Diego, California: "Had two enjoyable weeks with Jesse Wood and the fine folks cooperating with him at Mt. Auburn, Dallas, Texas. Wife and I were made home folks in the very hospitable, Christian home of Brother and Sister Johnnie Brooks. Three nights at Abilene, again hospitably housed with Brother and Sister Greene the while. We endeavored to minister in word and truth, in the absence of Harold Beck, the regular minister there. Here, too, we found people who love our Lord Jesus Christ. The past two Lord's days and Wednesday nights we have given to the little band at Escondido, California, while visiting Murray, my only brother. This congregation, now meeting in the home of Brother and Sister Badders, with whom I labored in times past in Indiana, has plans for a new building, and prospects for future growth. Los Angeles next."—Stanford Chambers.

Louisville, Ky.: "We at Ormsby Avenue are looking forward to our annual tent meeting with Robert Boyd doing the preaching and Jack Curry leading the song service. Brother Boyd will be here from August 13 through 26 to preach in the tent on the church lawn at 622 E. Ormsby. Three baptisms during the spring are encouraging sign for a good meeting. If you know Bro. Boyd's spirit in his message, you'll want to hear him again; if you don't know him, come and meet one of those called of God to great service."—Ernest E. Lyon.

Amite, La.: "We are having some good meetings in this field. Bros. Virgil and Vernon Lawyer, (twin brothers), of Searcy, Ark.,

young gospel preachers, have been here since early June. They started off with a two weeks' meeting at Big Creek, and then followed with a two week's meeting at Oak Grove—closed Sunday night, July 8—the same day Brother Vernon Lawyer started one at Shiloh with two coming for baptism. So far there have been about twenty-one responses to the gospel invitation in these meetings. Everyone is happy over the great success of this work. They will continue with us through the summer, holding a number of meetings before leaving the field.

"Bros. Fulton Curtis of Baywood, and Odis Ford of Independence, were associated with them in this work and rendered valuable assistance. Just before joining us here Bro. Curtis held a meeting near his home (his first) and baptized a half dozen persons. May the Lord bless and prosper these four men in their desire to proclaim His Word."—A. K. Ramsey.

Worthington, Ind.: "We wish to let you know we have bought a building and are now worshiping God in it. On July 1, Bro. Horace Hinds preached two fine sermons on our opening day. Twenty-nine were present at the morning service. We believe the Lord has blessed our efforts and prospects for a growing congregation are bright. We are grateful to the Lord for our opportunities. Anyone in our vicinity wishing to worship at the Church of Christ will be welcome. Come, fellowship with us!—Paul Griffith.

Alexandria, La.: "Recently Bro. Frank Mullins conducted a series of gospel meetings in the Bayou Jacque community near the home of Brother and Sister Sam Moreland, who recently moved back to their place. Due to their influence the work in that place was begun in 1931. Brother Mullins did the preaching. For different causes the work went down; some members moved away, some drifted into sin, but some continued in the faith. Most of these lived in another community, where services each month were conducted in the home of Bro. and Sister Hubbard. As opportu-

nities afforded I preached for them every month to keep them encouraged in the faith. On account of having to be present to give assistance in the work at Alexandria during the past year it was necessary for me to leave home after services in the morning, make the trip of 65 miles, conduct services and return for services at Alexandria at night.

"A lot for the church there had been given and some of the material purchased when Brother Mullins began the meeting there this summer. Several were ready to accept the Lord. So it affords us much happiness to report the outcome of this meeting. Ten were baptized into Christ, some who had strayed away returned to the Lord, and others rededicated themselves to the Lord. Brother Istre was with them as song leader. At my last appointment with them I baptized Sammie Moreland, Jr., into Christ. He had just returned from Germany where he had been held as a prisoner of war. This congregation now has about \$1,000.00 in the treasury and will erect their building as soon as conditions permit."

—W. J. Johnson.

Gospel Meetings

Brother R. R. Brooks of Mackville, Kentucky, began a meeting at Fisherville, Kentucky, July 25. LaVern Houtz is the regular minister of this congregation. Bro. Brooks was also with them last year in a meeting.

Bro. H. N. Rutherford closed a meeting at Pekin, Ind., July 22. Word comes that three were baptized. Several visitors from other congregations were in attendance, including quite a few preachers. Pekin plans to erect a church building soon.

The Portland Ave. tent meeting has resulted in three baptisms and

several restorations to date. True to form Brother Boll is bringing good strong messages.

The Borden, Indiana, church is now in the midst of a gospel meeting which is to close August 5. The regular minister, F. S. Spaulding, is assisted by Howard Marsh, who is bringing the messages from night to night. Six baptisms reported to date.

The Sellersburg, Indiana, congregation is announcing a revival meeting to begin August 12 and to continue until August 26, with E. Gaston Collins as evangelist. Many from other congregations in reach will wish to hear Brother Collins.

Tune in WGRC

Those in the Louisville area and for several miles out should remember to tune in WGRC each Sunday morning at 7:45. Brother R. H. Boll has been the speaker for several Sunday mornings. Other local ministers will speak when he is absent from the city in meetings. Also we have some hymn programs in store.

Beginning Tuesday, Sept. 4, and at 1:45 p. m. each Tuesday thereafter for 22 weeks, Brother Jorgenson is scheduled to speak over WAVE, Louisville, 970 k. c.

P. C. S. Building Fund

The largest pledge that the Portland Christian School committee received as a result of their announcement in the last Word and Work was a thousand dollars from a Kentucky sister. Some other small gifts were received, but they have only made a beginning on the goal of \$50,000, which they hope to raise. Many hope that this new move will include a junior college, which would indeed be a great boon to the work of the Lord, both at home and abroad. Communications may be addressed to this office.

J. MADISON WRIGHT

Born November 12, 1866, on a farm near Cookeville, Tennessee, of Christian parents, he left the farm for college and the preparation for the ministry at the age of 20. He attended Grayson College, White-wright, Texas, was a charter member of the Nashville Bible School, now David Lipscomb College, and later attended Ralston University in Washington, D. C., from which he received his bachelor's degree in elocution.

Through the years thereafter he has been engaged in evangelistic work throughout the United States and Canada, starting many faithful congregations of the Church of Christ in destitute fields in Canada and Western United States.

On July 14, 1896, he married Miss Lavinia White at Meaford, Ontario, Canada, who has been his faithful companion and loving mother of their four children (Evan Elnathan, Oti Amybel, Earnest Madison, and Miris Daniel), and who now survive him, looking forward to the blessed hope of a reunion with her beloved in the land of endless day.

Always ready to suffer for the Lord and sacrifice the comforts common to others in order to devote his time to the Lord's work he has suffered from trials without and pains within. A few weeks ago he began to suffer from severe heart attacks which continued to grow worse until he was fatally stricken during a severe spell of intense pain and suffering. He passed to his reward at 7 p. m. on Thursday, July 5, 1945.

The sorrowing family expresses its thanks to the many friends and neighbors who responded so generously in helping them during the severe shock and strain which resulted from the sudden loss of their beloved husband and father.

A BOOK REVIEW

Light for the World's Darkness—John W. Brandbury, ed., Loizeaux Brothers, 19 W. 21st Street, New York 10; \$2.00

This collection of the addresses given at the second New York Congress on Prophecy, Dec., 1943, is a timely reminder that the study of prophecy is an important part of the preparation of any servant of Christ who would properly prepare himself to handle aright the Word of Truth.

Since it is impossible to discuss all of the addresses I would like to especially commend, I shall content myself with a few words of commendation of the book as a whole. Much to my surprise, it contains enough basic studies in the principles of prophetic study to commend it to the novice as well as enough deeper studies to be useful to the advanced scholar. I could wish that refutation of the postmillennial position were supplemented by more attention to the amillennial doctrine. I am glad that little time was given to urging political influence to accomplish God's purpose and believe it unfortunate that one address is concerned with urging churches to persuade the government to open Palestine to the Jews.

With this and a few other minor criticisms and with the note that most of the speakers overlook (at least in their addresses) that we are in the "kingdom of the Son of His love," I would like to commend the book to all. This is an especially valuable book to those who do their reading in short intervals; its 254 pages contain 25 separate addresses. A textual and a topical index will render it valuable for reference.

—Ernest E. Lyon.

EXULTING TRUST

In the measure in which we truly recognize Christ as our Lord and ourselves as His possession will it be easy to "put our trust" in Him. Do we not all take the charge of those things which we have purchased? If the shepherd purchase a flock of sheep, does he not intend to provide for and take care of them? And the more they cost the more carefully will he tend them. Well may we "put our trust" in Him who loves us with love so unique and unparalleled! Then having afresh "put our trust" in Him, let us further go in the strength of the Lord God.

The rest of faith is not the rest of apathy or inaction; exulting faith will go forward in the strength of the Lord.—Dr. J. Hudson Taylor.

TWO CAUSES OF RELIGIOUS ERROR

R. H. B.

"Ye do err, not knowing the scriptures, nor the power of God."
—Matt. 22:29.

With these words the Lord Jesus points out the two chief causes of religious error — namely: ignorance of the scriptures on the one hand and ignorance of the power of God on the other. Take away the knowledge of the scriptures, and what wonder if men walk as blind men, groping in the dark. For it was never in man that walketh to direct his steps; God's word is the only lamp to our feet and light to our path . . . "The entrance of Thy word giveth light," said the Psalmist, "it giveth understanding to the simple." And if a man does not know the power of God he will forevermore be limiting God's promises and prophecies to the measure of his own small ideas of what can and what cannot be. Both of these causes of error operated in the case of the men to whom Jesus addressed these words.

They were Sadducees — men who took a common-sense view of religion (as they thought) — who considered themselves honest, hard-headed, sensible, practical thinkers, and had no use for anything supernatural and miraculous (Acts 23:8). They undertook one day to entrap the Lord Jesus, for they knew He taught what their party-creed denied. They told Him a highly improbable tale of seven brothers who died having been married to the same woman; and finally the woman also died. Now they sprung the triumphant question, which they thought would surely puzzle and frustrate the Lord — "In the resurrection, therefore, whose wife shall she be?" Ah, that (they thought) He would never be able to answer! The Lord Jesus doubtless looked on them with pity when He said, "Ye do err, not knowing the scriptures nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are as angels in heaven." More fully is the Lord's reply given in Luke 20:34-36, and in Mark 12:27, He said, "Ye do *greatly* err." And why did they err so greatly?

First, because they knew not the scriptures. The Sadducees would have repudiated that charge indignantly. They would have replied that they knew the scriptures as well as anybody. And in a sense they did know them. Many of those priests and scribes and rabbis as well as some modern ones had an astonishing knowledge of the text of the scriptures. They could repeat long stretches of the law and prophets, verbatim, from memory. Some of them knew the whole Old Testament by heart. They could instantly cite and quote any text called for. Nevertheless they did not know the scriptures. They had words, the grammatical sense, the literary exegesis of the scriptures — but they did not know them. They lacked the insight, the sympathetic understanding and comprehension, without which all the knowledge of facts and terms and phrases leave the man unenlightened.

And if you ask *why* the Sadducees with all their learning did

not know the scriptures — the first answer is because they were Sadducees. They belonged to a party which was committed to a certain interpretation of the scriptures. Those views, they felt, must be maintained. They could not afford to read the word with open mind, to see what God had to say, but every passage must be looked at from the standpoint of their Sadduceean doctrine. They must see how each statement could be made to fit into the frame of Sadduceanism. They must hunt for passages that could be used to refute opposing doctrines and contrive ways by which inconvenient scripture statements could be “explained” into harmony with their foregone notions. It is not strange if those who pursue such a course should miss the plain truth of the scriptures and all of the spirit and purport of God’s word. Those who have an axe to grind will never come to a true understanding of the Divine oracles. As a poet said,

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 thought,
To teach the Book instead of being taught.

Today also much religious controversy is due to plain ignorance of the Bible. Often the one thing needful to unity and harmony between contending teachers is just a faithful and unbiased study and acceptance of the word of God by the parties concerned. The Sadducees however could not do that. They must first of all and at all cost uphold their tenets, they must conserve their prestige, they must hold their positions in their party and they must by all means save their faces. So it was then; and so, also, it is in many quarters today. The chief source of error among some reputed Bible students is often nothing more than ignorance of scriptures.

The other cause of error mentioned by the Lord is ignorance of the power of God. It seemed incredible to the Sadducees that God should raise the dead — and the reason why it was judged a thing incredible by them was that *they* did not *see* how it could be done. Then (as now) the idea of bodily resurrection presented so many difficulties to educated but limited intellects that in their judgment it simply couldn’t be. To put it in simple words — we can’t see how a thing can be, therefore it is not and cannot be. And though many statements of God’s word may plainly declare it — it matters not: such passages are not to be taken at face-value — they possibly mean something else — they are figurative, symbolical, hyperbolic, or what not, but they cannot mean anything like what they plainly say. This attitude is taken not only with reference to the resurrection or other prophetic teachings, but even in the matter of salvation. Often when we see the awful ruin of some man’s soul we are ready to say, “Such a man cannot be saved.” It seems utterly impossible and unthinkable. And when we glimpse something of our own incurable evil, we secretly draw the same conclusion. We risk the laws of nature — we remember the dictums of

psychology, we see the innumerable examples, and conclude that the case is hopeless. There are many such Sadducees; and now as then their error is this, that they know not the scriptures nor the power of God.

A PRECIOUS EXPERIENCE

Frank M. Mullins

Dr. H. A. Ironside said: "To the lover of the Lord Jesus Christ there can be nothing legal about baptism. It is simply the glad expression of a grateful heart recognizing its identity with death, burial, and resurrection. Many of us look back to the moment when we were thus baptized as one of the most precious experiences we have ever known."

Baptism is set forth in the three epistles of Paul which most emphatically declare salvation by grace and not by works. It is evident by reason of this fact that obedience to the Lord's command in baptism in no wise conflicts with salvation by grace, and salvation by grace in no wise excludes baptism in obedience to the Lord.

The Roman letter presents the gospel as the power of God unto salvation (Rom. 1:16, 17), and the apostle takes for granted the Roman Christians had been buried with the Lord through baptism (Rom. 6:3, 4). No more vivid portrayal of one's faith in the gospel which is the power of God to save could be found than that which portrays the deadness of man's power as he is buried in baptism, showing that all his hope is in the death of God's Son, who died, was buried and raised again (1 Cor. 15:1-4 — the gospel facts), and that he is raised from his deadness to walk in newness of life with God "through faith in the working of God" (Col. 2:12). It is evident that baptism is not a work on the part of the one being baptized for God does not permit him to baptize himself. Another must do it. And who ever heard of a dead man working to bury himself.

The Galatian letter presents salvation by grace to the positive exclusion of law-righteousness, or works of righteousness which we do ourselves as the ground of our hope. But Galatians takes for granted those who claim salvation by grace have been baptized (Gal. 3:26, 27). Here baptism symbolizes death to trust in our own works and also declares that salvation is not a process of reformation but is by regeneration, a new birth, through faith in Jesus Christ, the Son of God, as our personal Savior.

The Colossian letter presents Jesus as the Christ in whom the fulness of God dwells and in whom we are made full and through whom all things are reconciled to God by the blood of His cross (Col. 1:19, 20; 2:9, 10), and in this very context baptism is taken for granted. And in what more suitable way could man express his own emptiness and his faith in the fulness of Christ than in being buried with the Lord in baptism. **JESUS IS THE AUTHOR OF IT.** Matt. 28:19.

“ONE BODY” IN CHRIST

“For as the (physical) body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. For in one Spirit were we all baptized into one body . . . Now ye are the body of Christ and severally members thereof” (1 Cor. 12:12, 13, 27). “There is one body, and one Spirit, even as ye are called in one hope of your calling” (Eph. 4:4). “He is the head of the body, the church” (Col. 1:18) — being Himself the savior of the body” (Eph. 5:23).

We must strive to keep the unity of the Spirit in the bond of peace. To do this we must keep in mind there is one body in Christ; we must not have more than one body.

We must not have a divided body. We must have one body united in peace prompted by the Spirit of God. Jesus and Paul emphasize the importance of the oneness of God's people. It is contrary to nature for the physical body to be divided against itself. No schism is there unless something unnatural or violent checks the flow of nerve impulses between the head and different parts of the body. When all parts of the body have healthy connection with the head, there is perfect harmony and co-operation. (Recently I visited a young man in a hospital who had little hope of using his hand again. He could not control the hand because of an injured nerve in the wrist.)

Now in the body of Christ there will be unity and harmony if the members have healthy connection with Christ the head. Paul, in the 12th chapter of 1st Corinthians shows that “God hath set some in the church: first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, divers kinds of tongues.” Then he asks, “Are all apostles? are all prophets?” etc. Then he shows the more excellent way, in the 13th chapter, which is love. If this prevails there will be no schisms, envies, jealousies, no strife in the body of Christ, even though not all have the same place or work in the church. Love shows healthy connection between members of the body and the head. “Blest be the tie that binds our hearts in Christian love!”

Furthermore, the body of Christ will not have members with exactly the same temperament, training, mental capacity, or same length of membership in the church. There will be fullgrown men and there will be new-born babes in the church. Some in the church will be alert and others will be dull of hearing. They will not grasp truths with the same enthusiasm. Some will be led by the Spirit and others will be led, to a great extent, by the flesh.

Will their capacity to receive spiritual teaching be the same? When these individuals sit down to study the Bible will they see eye-to-eye in matters of Christian conduct, church practices and prophetic teaching? If we ourselves have made growth, we can testify that our teachings and practices have had to change considerably to conform to “the more excellent way” as we learned more of it.

Realizing this, what shall be our attitude toward others of different temperament, with fewer or greater opportunities than we had, not as strong (or stronger) mentally than we are, and who have grown up in different environment than we have. Shall we break fellowship with them; or shall we be tenderly affectioned toward them? Shall we condemn and slander them; or shall we love and pray for and with them, looking carefully lest we be led by the flesh to satisfy its passions and lusts? Shall we pray like the Pharisee; or shall we feel deeply our need of God's grace for our sins and failures? Shall we care earnestly for each other; or shall we bite and devour one another, finally to be consumed by each other?

"Who art thou that judgest another man's servant? To his own Lord he standeth or falleth." Let the strong bear with the weak, and let the weak not judge the strong. Let the one body in Christ be united and join battle against the common enemy.

Another teaching presented by Paul in this chapter is the need we have of each other in the body of Christ. He illustrates by showing that different members of the physical body need each other. Even feeble parts are necessary to the whole body. One member cannot say to another, I have no need of thee. If the whole body needs that member, what audacity for a member to feel so independent of another that it severs connection therefrom!

So also are members of the body of Christ. With all our weaknesses and failures we need each other for proper functioning of the whole body. Diotrophes (in the apostle John's time) loved to have preeminence, and would not receive some brethren in Christ — members of the same body! He grew so important that he, with a few who lined up with his prating, cast out those who wished to receive the ones he rejected. The beloved John admonishes Christians not to imitate that which is evil, but to imitate that which is good.

Christ, the Head, needs all of us and we need each other! Instead of forming twenty-two small groups to oppose each other and becoming one-sided in teaching, let us break down the sectarian spirit and be helpful one toward another, and keep a balanced diet before the world. We have done a great deal of writing about unity but so little toward practicing it!—Maurice Clymore in *American Christian Review*.

The Bible is to the intellectual and moral world of man what the sun is to our planets in our system — the fountain and source of light and life, spiritual and eternal. There is not a spiritual idea in the whole human race that is not drawn from the Bible. As soon will the philosopher find an independent sunbeam in nature, as the theologian a spiritual conception in man, independent of *The One Best Book*.—A. Campbell.

"Our myriad evils spring from our ignorance of the Scriptures. Hence this epidemic of heresies, hence our neglected lives, hence our fruitless toil."—Chrysostom, in his "Preamble of Sermons on Romans."

SOWING IN PEACE

E. L. J.

Like a flash of sunlight it came to me—the true meaning of James 3:18:

“The fruit of righteousness is sown in peace.”

In a vague way I had long sensed that there was something important here, but only in a vague way. What a thrill it was then (what a thrill it always is!) when the true import of this passage suddenly broke upon the vision, in all the fitness and beauty of its context! (See James 3:13-18.)

I saw then that James 3:18 is a short but beautiful parallel to Paul's warning to preachers in 2 Tim. 2:24-26:

“The Lord's servant must not strive, but be gentle towards all, apt to teach, forbearing, in meekness correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth, and they may recover themselves out of the snare of the devil.”

It is plain that God cannot give repentance to sinners and that they cannot recover themselves out of Satan's snare, *unless the preacher is gentle, meek, and forbearing!*

“The fruit of righteousness is sown in peace”: We look for a crop; we expect a harvest; that harvest is “the fruit of righteousness”; but we cannot harvest unless we sow—unless we “sow in peace.” peacefully! That is the meaning of this odd passage in James!

Where now is the boasting, combative, pugnacious, pugilistic, slap-bang, knock-em-down and drag-em-out type of preacher, in the light of Paul and James! Without any doubt he gets results, often greater “visible results” than those whom he opposes. His tactics are well calculated to build the party, the denomination, the sect called “Church of Christ”; but not to build the great, true, free, spiritual church of the New Testament—the House of God, which is the church of the living God, the pillar and ground of the truth!

It is only as we sow in the spirit of peace—peacefully—that we shall reap the fruit of real righteousness and enjoy real unity. The spirit of the preacher is reflected in his converts!

ALLIED GENERALS TESTIFY

The late Field Marshal Sir Douglas Haig: “The gospel of Christ is the only hope of the world.”

General McArthur: “I give thanks for God's guidance which has brought to us this success in this great crusade—His the honor, the power, and the glory forever.”

General Sir Arthur Smith: “Christ meets every need of soldier and civilian.”

General Wavell: “What the men want is a quiet place to read their Bibles and turn their thoughts to God.”

General Montgomery: “I read my Bible every day, and I recommend you do the same.”

THOUGHTS WORTH WHILE

D. H. F.

HE DIDN'T MENTION HIS LORD

When I was a boy of about fourteen years a minister stayed in our home overnight. In the morning as he started on foot for a neighboring village, I went with him to assist with his baggage. I have never forgotten that walk; it comes back to me with a feeling of sadness. One great desire was surging through my soul, and it was, "I wish he would talk to me about Jesus and my soul"; but he didn't. How much of sin and sorrow I might have been saved from had he spoken the word I believe God wanted him to speak. Men unsaved expect it of you, Christian, and they have a right to expect it.—*S. S. Times.*

JESUS NAILED TO THE CROSS

The manner of nailing the criminal, or the victim, to the cross was simple. The cross was laid upon the ground, and the one to be crucified was stretched upon it and spiked there. The hole for the cross was previously dug. Then the cross was carried to the hole and dropped into it. This, of course, drew every nerve and muscle into tension and produced the greatest imaginable suffering.

A teacher of a class of working girls showed them a steel engraving of a famous picture of the crucifixion. Three crosses were upon the ground. Soldiers were struggling with the two thieves, and forcing them down upon the crosses while others drove the spikes. Upon the middle cross Christ lay down quietly, and extended the quivering palms to receive the spikes. As the young women looked at the picture, one cried: "Oh, was Christ nailed there alive! I thought that He was dead before He was nailed there." The teacher replied: "Yes, He was nailed there alive for you." The girl, weeping, said: "Then I am His forever."—*Alliance Weekly.*

SIN IS SIN

Four-year-old Cora was saying her evening prayers. Her mother was shocked to hear her say, "O God, make me a good girl—not real good, but just good enough to keep from getting spanked."—*Protestant Voice.*

Let us pray that sin may become entirely abhorrent to us—simply because sin is sin.

FAITH

A dear lady in my parish who had been a great one for worry and fear became serene and confident after a long siege of illness. I mentioned the transformation to her. How she had changed.

Smiling with great simplicity, she answered:

"Sometimes, you know, God has to put us on our back in order to get us to look up."—*Pulpit Digest.*

FAULT FINDING REBUKED

There was a blacksmith who was always carping at professors of religion, especially when he could get a Christian to talk to, or knew of one who was near enough to overhear him. Some choice morsel of scandal was sure to be served up about an erring minister, or a sinful deacon, or a Sunday school superintendent who had fallen from grace.

One day he was dilating with uncommon relish on his favorite theme to a venerable elder. The good old man bore it quietly for awhile, and then he said, "Did you ever hear the story of the rich man and Lazarus?" "Yes, of course I have." "Remember about the dogs—at the gate there—how they licked Lazarus' sores?" "Yes. Why?" "Well, you remind me of those dogs—always licking sores. All you notice in Christians is their faults."—*Christian Life.*

COMING PEACE

J. L. Addams

Roll on ye engines of the war,
The day is close at hand,
When God's great earth you'll cease to mar,
And men shall understand.

When men shall understand 'tis God
That only peace can give,
When lands where warriors' once have trod,
Shall glow with men who live.

For truly man shall live in peace,
With nations satisfied;
A time when wars at last shall cease,
(For which we long have sighed).

No more our sons shall march away,
No more the cannons roar,
The knowledge of the Lord that day
Shall reach from shore to shore.

For Christ alone shall reign supreme,
And peace to all shall bring,
This wondrous earth He shall redeem,
And all men then shall sing.

The swords to plowshares we shall beat,
And pruning-hooks from spears,
The reaper shall the sower meet
A full one thousand years.

So tune your lips to sing His praise,
And set your hopes above,
Do not entangle with earth's maze,
But rest in His dear love.

THE FOURTH CHAPTER OF I THESSALONIANS

(CONCLUDED)

R. H. B.

In the fact that Jesus died and rose again lies the guarantee to all who are Christ's that they will be raised from the dead. He is the First and the Last and the Living One, who was dead and is alive for evermore, and holds the keys of Death and of Hades. (Rev. 1:18.) Not only shall they who have fallen asleep in Jesus be raised, but their resurrection will be the very first event in order when Christ returns. We who are alive (says Paul) that are left unto the coming of the Lord shall not by any means have precedence over them that are fallen asleep. And he is careful to tell us that this is a special revelation: "For this we say unto you by the word of the Lord." It is not (as some have thought) the quotation of words which the Lord had spoken at some time during His earthly ministry: it is a *new revelation*, called forth by the need of those Thessalonian brethren, to assure them (and all other Christians) as to the hope and prospect of those who had fallen asleep in Jesus. First of all, then, the dead in Christ shall be raised. In 1 Cor. 15 he adds some details. "Behold I tell you a mystery"—that is, a secret, previously unrevealed. What is this new truth? "We all shall not sleep," he says, "but we shall all be changed." (This is spoken of those "who are alive, who are left unto the coming of the Lord.") The Savior returning from heaven shall "fashion anew" the body of our humiliation, to make it like unto His glorious body. (Phil. 3:21.) This change will not be a long process: it will be instantaneous—"in a moment, in the twinkling of an eye. For the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed." Commenting further on this wondrous fact, the apostle declares that this (present) corruptible body must be clothed with incorruption, and this (present) mortal body must put on immortality; and that so death, before ever it could do its full work upon the bodies of the living Christians, should be swallowed up in victory. (1 Cor. 15:50-54.)

But in 1 Thess. 4 the apostle tells us something more than he had told the Corinthians—namely that the raised dead and the changed living would together be caught up in the clouds to meet the Lord in the air; and that so they should thenceforth forever be with the Lord. This event has frequently been referred to as "the rapture"—a word of Latin origin, meaning precisely the same as the term "catching up." It is to be noted that the two companies—the dead in Christ, raised incorruptible, and the living Christians, clothed in incorruption and immortality—are caught up together, unitedly and simultaneously, to meet the Lord in the air. At this point this particular revelation ends. Except for the statement that "so shall we ever be with the Lord," he tells us nothing further here. He certainly does not say that we shall stay in the air with the Lord for ever (as some would have it) nor does he say that we shall at once

go up or come down with Him; or indeed anything else. All further events, movements, and developments connected with the coming of the Lord for His saints, must in so far as they are revealed and can be known, be learned from other scriptures.

But for the present purpose—to reassure the troubled saints of Thessalonica and elsewhere—this is enough. “Wherefore comfort one another with these words.”

NOTES AND PERSONAL THOUGHTS

“**This is the first Resurrection.**” To be sure the word “first” in I Thess. 4:16 has reference to the sequence here spoken of—“the dead in Christ shall rise first,” that is “first,” before the living ones are changed and glorified; and not in contrast (as in Rev. 20:5) between an earlier and a later resurrection. Nor is there any distinction referred to here. However, in any case, and all regardless of how much (or little) time would elapse before the unsaved are raised—this certainly is and must be a “first resurrection”; and as certainly to these will the promise of Rev. 20:6 be fulfilled.

The “**Parousia**”—the Greek word here translated by “the coming” is used often of the Lord’s return (but never of Christ’s first coming). The strict meaning of the word is “presence,” which gives it a certain extent in time: it is not as though Christ’s coming would be a momentary event. It is always a presence following upon an arrival; and (as Alford states it) “is never used locally of the presence of the Lord [in some special place or places] but **temporally**, [of the time and event] of His coming.” (Alford, Greek New Testament, on 1 Thess. 4:17.)

The **Rapture**. The Greek word here translated “caught up” is “harpazo.” It always signifies a quick, energetic action, a snatching away. The devil **snatches away** the seed that is sown by the wayside (Matt. 13:19). The wolf **snatcheth** the sheep and scattereth them (John 10:12). The Spirit of the Lord **caught away** Philip (Acts 8:39). Paul was **caught up** to the third heaven (2 Cor. 12:2, 3). This is the word used here (“caught up in the clouds to meet the Lord in the air.”) The Latin word **rapio**, **raptum** (from which we have the English word “rapture”) is the Latin equivalent of “harpazo.”

Is it a “**Secret Rapture**”? Many have argued pro and con about this. We are not told. Some take it that the only evidence the world will have of the “rapture” will be the sudden and utter disappearance from the world of those who are caught up. The analogy of Enoch’s translation and Elijah’s ascension (Christ’s ascension also) would favor this view. Others contend against the idea of a “secret rapture.” They think that “the shout” (Greek, **keleusma**, a shout of command) and “the voice of the archangel,” and the “trump of God,” all point to a public event. However it is not certain that that shout and that voice, and that trump would be heard by any except by those for whom it is intended.

The **Comfort of Christ’s Saints**. “Wherefore comfort one another with these words.” The coming of Christ means a glorious resurrection for the dead in Christ, a marvellous change for the living, a transformation into the likeness and the image of Christ, a happy re-union, one with another and with the Lord who loved us and whose we are. It is the Christian’s “blessed hope.” But, alas, to many of Christ’s people today, it is a dread and a terror; so that they can look forward with more complacency to death than they could to the Lord’s Return. Few Christians would find any comfort in it; of few, comparatively, could it be said that they are longing for Christ’s coming, or even that they are seriously expecting it or “waiting” for it. A great change has come over His people since those early days, when they “turned to God from idols . . . to wait for his Son from heaven.” It is not a change for the better, by any means. How may we account for this difference of atti-

tude? Let me suggest a few of the reasons:

1. **A False Outlook.** The coming of Christ is looked upon by Christians as something terrible and dreadful. In the minds of many it raises an awful fear rather than a joyful hope. It is not a promise to them but a threat. They do not look forward to it with glad anticipation but rather with anxious forebodings. And, naturally, feeling thus, they "put far off the evil day," and lose sight of it.

2. **False Doctrine.** This, of course, is the cause of the false outlook. The coming of Christ has been made to mean to the Christian the same as the Day of Wrath, the "end of the world," the "general judgment." This perverted idea arose in early centuries. The expectation of the wrath of God obsessed the minds of Rome's doctors, and flourished among the monks, as some of the early Latin hymns testify ("Dies irae, dies illa"). That there will indeed be a day of wrath and vengeance, the word of God testifies; and also that "after the thousand years are finished" the unsaved dead "the great and the small" shall stand before the great white throne to be judged every man according to his works. But none of these things apply to the Christian's expectation of Christ's return. For neither are they the subjects of that wrath (1 Thess. 5:9, 10) nor are they to be judged in that last judgment. The Lord will call His own to account in regard to their works and the administration of His goods (2 Cor. 5:10). But that is a family matter, not a criminal court proceeding; and in every case where Christ is seen as judging the world, His own, the church, are not judged along with the world, but they are associated with Christ in His judgment of the world. (1 Cor. 6:2.)

3. **Wrong Lives.** That evil servant who says in his heart, "My Lord delayeth his coming," and proceeds to beat the men-servants and the maid-servants (with many a tongue-lashing, as at this day) and to eat and drink with the drunken, cannot entertain any happy hope of Christ's return. The adulterous church or Christian (in the spiritual adultery of friendship with the world, Jas. 4:4) can not rejoice at the thought of the Bridegroom's return. And those who walk after the flesh are in the way of death, as they very well know. (Rom. 8:13.) But those who stand in the grace of God and cleave to the Lord Jesus "with purpose of heart"—to them, though they may lack much of perfection, the promised coming of the Lord Jesus is truly a hope, a comfort and a joy.

Shall We Know Each Other? Without referring to any other proofs—the letter to the Thessalonians alone is conclusive on this point. Paul expected to meet and know and to joyfully present before Christ his Thessalonian converts. (1 Thess. 2:19.) This would be unthinkable if there were no "future recognition." And what "comfort" would this teaching of Paul to the Thessalonians concerning the departed loved ones be, unless they would know them when they meet in the light of that morning?

THE OPEN REWARD

There will be no more suffering with Christ in heaven, only reigning with Him; no more fighting under His banner, only sitting with Him on His throne. But today we may prove our loving and grateful allegiance to our King in the presence of His enemies, by rising up and going forth with Him—forth from a life of easy idleness or selfish business—forth into whatever form of blessed fellowship in His work, His wars, or, it may be, of His sufferings, the King Himself may choose for us. We have heard His call, "Come unto Me." Today He says, "Come with Me."

True-hearted, whole-hearted! faithful and loyal,
King of our lives. by Thy grace we will be!

—F. R. Havergal.

"FAITH OF OUR FATHERS"

Attitude of Rowe and Ruble

So far, the "precious reprints" of this department have been chosen from the older, earlier "Restoration" writers. But for the sake of interest and variety, our August reprint is taken from two writers of the not-too-distant past: Wm. Ruble's exposition of certain passages of prophecy, touching the two resurrections, and the millennial reign; and John F. Rowe's wholehearted commendation of Ruble and his book.

In 1896, John F. Rowe of Cincinnati, Editor of *The Christian Leader*, published a large book by Wm. Ruble entitled, "*Letters to Jews and Gentiles.*" The book, though not without its faults, was widely read, and even yet is in demand among disciples.

The author was an out-and-out believer in the kingdom reign on earth, following the Second Coming; and he sets forth this faith in no uncertain terms.

The *Leader's* gifted editor and publisher, John F. Rowe, must have been either in substantial agreement with Ruble on these lines; or else he was a man of such largesse and Christian magnanimity as to make us all ashamed of the narrowness of spirit so common in our day.

Since it is the *spirit of unity* that we especially seek to inculcate in these reprints; and since a better attitude through mutual understanding is our main objective, we here exhibit, first what Rowe had to say in his "Introduction" about Ruble and his book—(could praise be higher or commendation more complete?) And following this, we offer Ruble's remarks on the following passages: Rev. 11: 15-18; 1 Cor. 15:23, 24; Rev. 20:1-6; Matthew 19:28.

The great leaders of the "Restoration Movement" were certainly "a far piece" from separation over prophecy in John F. Rowe's day! But every religious movement crystallizes at last into a sect; and the one reason for this, above all others, is in that word, "intolerance"; in other words, the loss of Christian love (Eph. 4:1-3). Let us not forget that the very "movement" which at present stands opposed to this sectarian spirit in the churches (a movement that is far wider than the millennial faith) will end up at last as a party or a sect—unless the greatest humility of spirit and the deepest Christian love may be, and may continue to be, the marks and chief characteristics of its advocates.—E. L. J.

ROWE'S INTRODUCTION

"In several respects this is a rare and wonderful book. There is nothing like it in print, so far as our knowledge extends. It is unique and original. It is characterized by much that is new to the casual reader, and on every page the reader is taken by surprise; not because the facts and principles are of recent discovery, but because of new combinations of thought, a resetting of old thoughts, of that which is both analytic and synthetic, and especially making plain that which has been hidden in obscurity by incompetent in-

interpreters of God's word. The author deals in facts, not in opinions and speculations. He proves his propositions, in every case, by incontrovertible testimony - - - -

"The erudite author has here presented a work to the world which, as to a comprehensive grasp of Bible knowledge, as to breadth of mental vision, as to critical acumen, as to historical researches, as to prophecy and fulfillment, as to the fate of nations and empires, as to an exposition of the scheme of redemption, and as to originality of thought and irresistible logical deductions, excels by far any work of the kind we have ever read." (pp. III, IV.)

RUBLE'S REMARKS

Now, I am ready to proceed a little further with the things that followed immediately after the beginning of the sounding of the seventh trumpet, as recorded. (Rev. XI. 15-18.)

Immediately following the statement that "the kingdoms of this world are become the kingdoms of our Lord and his Christ," is the statement, that "the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that you should give a reward unto your servants the prophets, and to the saints, and to them that fear your name, small and great; and that you should destroy them who desolate the earth."

John does not here state that these "dead," who are to be judged at this time, are the righteous dead, but such is the legitimate inference from the clauses in which he designates those who are to be rewarded. Nor does the last clause, which deals with those who desolate the earth, and are to be destroyed, indicate that those desolators had already died in the flesh. I infer that they are the notorious and incorrigibly wicked who are upon the earth when the Lord comes, who call upon the rocks and mountains to fall upon them, and hide them "from the face of him who sits upon the throne, and from the wrath of the Lamb: for the great day of his wrath has come; and who shall be able to stand?" They are to be destroyed as men in the flesh.

That those dead who are to be judged when the Lord comes are the righteous dead and not all the dead, is inferred from I Cor. xv. 23, 24: "Christ the firstfruits of the resurrection: afterwards they who are his at his coming"; then, at the end, I understand him here to affirm three resurrections: 1. Christ's resurrection; 2. They who are his when he comes the second time; 3. At the end of the world, when all come forth, they who have done evil and are not Christ's as well as the righteous dead who lived and died during the personal reign of Christ.

That such is the fact seems to be more fully corroborated in Revelation xx. 4-6, where he says: "I saw thrones, and they who sat upon them, and judgment was given unto them; and I saw the souls of them who were beheaded for the witness of Jesus, and for the word of God, who had not worshipped the beast, neither his image, neither had received his mark in their foreheads or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again till the thousand years were

finished. This is the first resurrection. Blessed and holy is he that has part in the first resurrection: on such the second death has no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

The first resurrection of Revelation is Paul's second resurrection of Corinthians. Then, we must take it as a settled fact that our Lord Jesus Christ reigns over the earth a thousand years, and that during this time all the kingdoms of this world are to be in subjection to him. Now, in verse 4 we have another fact brought out, that the saints are to judge the earth. John says: "I saw thrones, and they sat upon them, and judgment was given unto them." Daniel (vii. 22) says about the same thing: "And judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom."

And the Lord says to his twelve apostles: "You are they who have continued with me in my temptations. And I appoint unto you a kingdom, as my Father has appointed unto me; that you may eat and drink with me at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel" (Luke xxii. 28-30). Of the same conversation Matthew says this: "Jesus says to them. Verily I say unto you, That you who have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, you also shall sit upon twelve thrones judging the twelve tribes of Israel" (Matt. xix. 28).

We can, then, take it as a settled fact that after the Lord comes again, and sits upon his glorious throne and reigns over the earth, his glorified saints, who take part in the first resurrection, not only reign with their Lord, but are active and spiritual members of his kingdom, and joint-heirs in his inheritance. (Rom. viii. 17.)—*Letters to Jews and Gentiles*, by Wm. Ruble; published by John F. Rowe, 1896.

BEN'S BUDGET

Ben. J. Elston

One of the points delighting me, as I think of a coming reign of Jesus, is that His perfect will is to be absolute law. Because of its perfection it can work no ill to any, and it will be perfectly enforced. There will be no sinister, powerful, agent of evil to deceive us into rebellion. Not only will we have a Governor who knows what is best — no experimenter; but triflers will have no place. I am wearied with weakness and misgovernment, even if I am only rather an observer than a participant. I must suffer, and be humiliated by those who loudly proclaim themselves "Benefactors." It is not always to be so. "Thy kingdom come; Thy will be done, as in heaven, so on earth."

Meanwhile, of me, Jesus is even now in charge.

"Blessed are the peacemakers; for they shall be called the children of God." — Matthew 5:9.