

THE WORD AND WORK

(Volume XLIII, June, 1949)

“Not Mine But Thine”

“God pity those who cannot say,
‘Not mine but thine’; who only pray,
‘Let this cup pass’; and cannot see
The purpose in Gethsemane.

“Teach me, my God, my King,
In all things Thee to see,
And what I do in anything,
To do it as for Thee.

“I do not ask for mighty words
To leave the crowd impressed;
But grant my life may ring so true
My neighbor may be blessed.

“Lord, let not my religion be
A thing of selfish ecstasy,
But something warm with tender care,
And fellowship which I can share.”

—Selected

WORDS IN SEASON

R. H. B.

SATANISM

In a book entitled “Quiet Talks About the Tempter,” S. D. Gordon defines the one, basic sin of Satan to be self-seeking—that is, the diverting to personal and selfish purposes of the powers God had committed to him. All the ability and authority Satan had was given to him by God, to be held in trust by him, and to be used to the honor and glory of God in the administration of God’s business. Instead of using it, Satan, led by ambitious design, broke faith and wrongfully appropriated all his powers to his own use and worked for self-exaltation. Christ, by contrast, aimed solely to be perfectly obedient to God at any and every cost to himself, to use all He was and had in doing God’s business, and thus to seek not His own glory, but the glory of the Father. “Wherefore also God hath highly exalted him.”

The most awful fact, however, is this: that those who are under the influence of Satan become duplicates of him in character, understudies of the great “father of sin,” like him in spirit and ambition. They hold their powers and abilities as belonging to themselves, personally and independently, and not as from God; and they use

all their strength, talents, money, authority, primarily for self-advancement, self-pleasing, self-aggrandisement; for which cause the Satan-imbued world applauds them and counts them successful. This is the original sin of self-seeking, breach of trust, unfaithful stewardship, disobedience and rebellion against God: this is *Satanism*. They may be many who are full of the spirit of the devil, to whom their honor and glory and comfort and gratification and gain are issues paramount, and misappropriate every God-intrusted power to that end.

Those influenced by Christ, on the other hand, count themselves as not their own, but with Paul say: "The God whose I am and whom I serve." They become understudies, likenesses, of their Master, Christ Jesus, in course and aim; faithful stewards, seeking not their own, but God's glory, and not their own will but God's will, in humble self-effacement. They shall be exalted with Christ forever. This is the Jesus spirit; the other, the Satan spirit. After which of these are you modeled?

• • •

THE FEARFUL

If there should be a doubt at first as to the meaning of the word "fearful" in Rev. 21:8—"But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death"—whether it means the "terrible man," or the timid man, the man full of fear, a reference to the Greek and the lexicon will quickly settle that point. Thayer says, speaking specially of Rev. 21:8, that the word is descriptive "of Christians who through cowardice give way under persecutions and apostatize." The Savior uses the same term in Matt. 8:26: "Why are ye fearful, O ye of little faith?" In the eyes of men, this would not be counted a grave offense, this timidity of soul. It is looked upon rather as a kind of natural and pardonable weakness. But it certainly stands in a bad list in the word of God, being numbered and classed with the most heinous sins and sharing in the same penalty with them. It is one of the root sins from which many others spring. It spoils and foils the whole work of God and the whole religion of Christ.

What can God do with a man who is afraid? He will not dare to depend on God's word and to stand upon it. He will not dare to confess his Master, and will be ashamed of Him and of His words in the midst of an unsympathetic, worldly generation. He will not dare to oppose error, to rebuke sin. He cannot afford to lose the favor of man. He dares to do nothing that might endanger his financial support or cost him his job. He cannot make a move or speak a word in obedience to God that might seem to compromise his respectability or his standing in the brotherhood, and will rather persuade himself that such word or action is not required of him. He is a conformist; he is a man-pleaser; he is a hireling; he is a moral coward, afraid of the face of man, afraid of the world, afraid of pecuniary loss, afraid of sneers and disgrace, afraid of poverty, afraid of

discomfort, afraid of pain, afraid of everything—except God. There is no fear of God in him. The world is teeming and reeking with such fellows—the religious world especially. The best of Christians need to watch carefully and pray lest any fear but the fear of God influence them. That courage of faith, boldness, is a fundamental virtue, sought after and earnestly prayed for by the truest of Christ's servants. (Acts 4:29, 32; Eph. 6:19.)

• • •

THE SOURCE OF POWER

The Bible said nowhere, "Without money we can do nothing." But Jesus once said, "Without me ye can do nothing." It seems that the church is losing sight of the true source of power, and is looking to another for its ability and means of fruit bearing. In that day of early Christianity the people of God were on an average very poor, far poorer than those of this wealthy land. Yet their work in its extent and effect puts us to shame. That proves something. It is not money, nor the lack of it, that makes the fruit, but the consecration of the Christians. But this exalting of money as the great and indispensable prerequisite of Christian work is the parent of not only church suppers and bazaars and similar follies, but of the missionary society, and of the shirking of individual work, and of commercializing and secularizing the church in all its appointments and standards.

• • •

SETTLING QUESTIONS

A brother remarked recently that "a question is never settled until it is settled right." That is a sound principle. In the fighting of error, in the defense of the truth, nothing but simple truth should be employed. A bad argument for a good cause is disastrous. A specious, false argument may stand for a while; but it undermines the faith and honesty of friends, and strengthens the hands of the foe, and becomes an element of weakness, an Achilles' heel where arrows may successfully be lodged. One cannot cast out Satan by Satan. Error cannot be overthrown with falsehood. Nor can a shallow, unsatisfactory answer or explanation be final. The question that was unsatisfactorily or dishonestly settled will come back when we think it dead, and will never down until it is set at rest in harmony with truth and right.

• • •

IGNORANCE PLUS UNBELIEF EQUALS DESPAIR

"Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from Jehovah, and the justice due to me is passed away from my God?" (Isa. 40:27.) Why do you say God pays no attention to my case; that he does not see nor notice me, and has forgotten my cause? God repudiates the idea. It is false; and more, it is an evil and dangerous thought that carries discouragement and despair, and may lead to hasty, self-willed, and even desperate actions. It is born of ignorance and unbelief. If you knew God and believed God, you could not entertain such a thought. It is *sight* that suggested it—the view of your present conditions and circumstances, and the fact

that you cannot see any prospect of relief. So you judge after your eyes, and doubt God. Hast thou not known? Hast thou not heard? God does not get tired, and His memory does not fail Him, nor is He ever at His wit's end and unable to help. He has not forgotten you nor your cause, and in due time you shall see that He has not. Now is the time to rise up and trust Him and do His will.

"Think not, though sore thy lot may be,
One sigh unheard, one prayer forgot;
The day of rest shall dawn for thee,
O meekly wait and murmur not."



THEY THAT SOW IN TEARS

The time of tears is not only a time when sowing can be done, but it is the very best time to sow. Most of the most earnest prayers, most of the really valuable words and deeds, have been wrung from afflicted hearts and hands. It is a very good time, the time of broken hearts and contrite spirits. It is a time when the flesh wants to lie down and indulge itself in selfish grief, but God summons the spirit to rise up and to strengthen the weak hands and confirm the feeble knees by faith in Him, and to *sow*. And the precious seed of Christ-like words and deeds, watered by the gentle rain, is blessed of God, and shall spring up into bountiful harvest to His glory and honor. Then follows the harvest, and they shall come with rejoicing, bringing their sheaves.

THE GREATNESS OF THE SUPPER

Many Christians do not realize the importance of a regular weekly attendance at the Lord's Table. How can we better impress upon our own minds, and upon the minds of others, the importance of this privilege than by considering some of the reasons why the Lord's Supper may be regarded as one of the greatest Christian institutions, and a central act of worship?

Christ personally appointed this observance when on earth. Furthermore, He confirmed it after His ascension, to the Apostle Paul, a point of considerable weight. 1 Cor. 11:23. Then, the early Christians met each First day for the purpose of breaking bread. But the greatest reason of all consists in the greatness of the truth which the Supper commemorates, namely, the Lord's death—the atonement.

Surely, this most marvelous fact of the Lord's death for our sins, as our substitute, must call forth deep penitence and gratitude in every right-thinking person who is morally in contact with reality. Any ordinance which brings this before our minds so that our hearts may be occupied with our Lord's sacrificial death must be a wonderful ordinance—and such is the Lord's Supper. There is no truth like the atonement. All our blessings, for time and eternity depend upon it. Since this is true, how gratefully will the Believer seek to be present each Lord's day, when the congregation gathers to show forth the Lord's death until He come! Thanks be unto God for His unspeakable gift.—A. C. H.

NEWS AND NOTES

Camp Taylor, Ky.: "We baptized a man at Camp Taylor last Sunday night. We continue to have about 50% average increase in Bible school attendance over last year. Our tent meeting and Vacation Bible School is to begin June 19. The tent is to be pitched on Preston Highway just south of the viaduct near Phillips Lane. J. E. Blansett of Dallas, Texas, is to serve as evangelist with Jule Miller of Harding College in charge of the Vacation Bible School and otherwise assisting. Brother Miller is to preach on June 19 and 20 pending the arrival of Brother Blansett. Joe A. Blansett will have charge of the singing. This year we are extending a special invitation to Louisville brethren to share this soul-saving effort with us."—J. R. Clark.

Early in May I was with the Fair Park Church, Dallas, Texas, in a short meeting. The church there is growing with Sunday crowds of from 175 to 200. Brother H. E. Beck, their minister, is doing a good work. He has unusual ability as a teacher and preacher of the word.—J. R. Clark.

The Highland Church, Louisville, had fourteen responses in their May meeting, two baptisms and twelve for membership. Bro. Hall Crowder, local minister, brought the messages. Large crowds were in attendance from night to night.

The Louisville Youth Revival held in the Ormsby Avenue Church was a blessing to both young and old. Johnnie Adams from Jacksonville, Florida, was the youth evangelist. His messages were timely and strong. One was baptized and one came for reconsecration.

A NEW CREATION

The new 48-page booklet, "A New Creation," by Dennis Allen is now available from the Word and Work. This is a beautiful little illustrated book which explains what it means to be a Christian and touches about every phase of the Christian life in a brief, concise way. It is especially adapted to youth, "a guide for young Christians." Ministers will find it ideal as a gift for the new convert.

Young people's groups could well use it as a textbook for young people's meetings. 35¢ each; 3 for \$1; 12 for \$3.75; 25 for \$7.50; 50 for \$13.50.

Jennings, La.: "We praise God for the rich blessings we received from Him through His faithful servant, our beloved Brother Boll, who was with the church here in a revival meeting during the latter part of April.

"His messages were scriptural, spiritual and very uplifting. There was a fine interest and good attendance throughout the meeting. Four responded to the gospel invitation, and the church was greatly strengthened and edified."—Ivy J. Istre.

Jacksonville, Fla.: "Bro. Robert Boyd brought a wonderful series of lessons in his meeting at Woodstock. There were a number that came forward. We enjoyed having his wife and son with us for a visit.

"Brother John Adams has been spending quite a bit of time teaching a preachers' class and there are several that promise to be fine workers in the Lord's vineyard during the coming years. One of these is W. C. Martin from Ocala, Fla. He has volunteered to conduct services at Maxville each Sunday morning. His grandfather before him dedicated his life to preaching the gospel in the area around Ocala and north Florida."—Dan Richardson.

Johnson City, Tenn.: "We praise God for several responses to the invitation during the revival, May 3-12, at Woodstock Park church, Jacksonville, Florida, where John H. Adams labors. A young married couple was among the responses, the husband for baptism and the wife for membership. Others came to rededicate themselves unto Christ. I also preached on Sunday afternoon at Maxville, Fla., where Bro. Dan Richardson preaches.

"The brethren in the Johnson City area were blessed in having Brother Carl Kitzmiller for all regular services while we were in Jacksonville. While here, Brother Kitzmiller had the joyful experience of baptizing his wife's father.

Another man was baptized at Locust St. church last Wednesday night.

"I preached two nights in the tent revival at Greenville, S. C. The tent is pitched in the community where the Piedmont Avenue church hopes to build a church building, and the meeting will serve to introduce the brethren to the community. Brother Henry Harling is preaching in the meeting, and hopes that interest will be such as to make it advisable to continue for about 3 weeks. This small group of faithful brethren are face to face with great opportunities, and we do well to join them in praying God to enable them to enter into the fulness of the opportunity.

"Lord willing, we'll be with Carl Kitzmiller and the Southside church, Abilene, Texas, June 1-12, and with Sidney Mayeux and the Oakdale, La., church June 14-22. While in the Oakdale meeting, we'll be visiting my parents in Glenmora, about 12 miles from Oakdale."—Robert B. Boyd.

Hollywood and Long Beach

Brother E. L. Jorgenson is to preach at Hollywood church, both morning and evening, on Lord's day, June 19. The church is located on the beautiful corner lot at 600 North Rossmore, an easy walk southward from Hollywood and Vine.

On the following Sunday night, June 26, there will occur the 13th renewal of the annual Mass Song Rally at Central Church in Long Beach. This gathering has become a sort of institution in the West, with sometimes a thousand people in attendance.

Brother and Sister Jorgenson will be so very glad to meet any of their West Coast friends who are free to attend at any or all of these services.

Pine Apple, Ala.: "In the summer of 1948 I filled engagements in Ohio, New Hampshire and Michigan, comprising about 75 days. In the midst thereof my health broke, and upon my return home I went to my Hospital Doctor in Greenville. Twice thereafter I was retained in the Infirmary eight and seven days respectively, the first time undergoing surgery. From

that time until about a month ago I have gone regularly to the Doctor. I feel better now and feel that I can resume evangelistic work according to opportunities which, on account of Diotrephes conditions, will be much limited.

"At the first retention above Brother Clymore made known my condition to Word and Work friends, and to these readers I can say: 'Ye did well that you had fellowship with my affliction.' The help from different states came liberally as from a pure spring of consecration and Christian love, which you have not 'left,' as did the church at Ephesus, and as many have now done in their resolute partisan proclivities. May the mercy of God avail for them."—Flavil Hall.

Winchester, Ky.: "Brother John H. Adams of Jacksonville, Florida, was with the Main Street congregation here at Winchester, Kentucky, in a revival meeting April 20 through May 1. His messages were soul-stirring and altogether inspiring. There were ten responses; four for baptism, five for membership, and one for reconsecration. Since the meeting four more have placed membership. We feel that much good seed was sown, the harvest from which we will reap as time goes on.

"Brother Adams really endeared himself to the members here and it seems that in all probability he will be brought back, by popular demand, for another meeting."—Ben Rake

Glenmora, La.: "Brother Frank M. Mullins was with the Glenmora church in a week's meeting ending the night of April 24. The attendance was good throughout, in spite of unfavorable weather conditions which at times prevailed. At every service there were visitors from other congregations round about: Oakdale, Forest Hill, Alexandria, Jennings, Turkey Creek, Pine Prairie, Baton Rouge, and perhaps others. The lessons presented were thoroughly scriptural and timely. There were five responses: four for baptism and one for rededication. We feel that the church has been much edified."—J. Edward Boyd.

New Orleans, La.: "Brother Ivy J. Istre conducted a Song Revival

for us May 8-13. Attendance was unusually good and great interest was shown both by church members and visitors. The main part of the service was devoted to singing although each evening Brother Istre also brought us a short evangelistic message.

"Recently two new members were added to the church here by Baptism: Mrs. Eslie Coon and Mrs. Edward Coon, Jr. Our hearts rejoice to see them take this stand for the Lord.

"For the past seven months Brother Bernard Wright has been working with the congregation, preaching two Sundays out of the month, conducting Wednesday services, and doing personal work among members and prospective members. He has been a great blessing to this congregation and also to the other congregations with which he works: Big Creek and Oak Grove.

"Radio Station WWEZ has increased its power to 5,000 watts and now effectively covers all of Southern Louisiana, Mississippi, and Alabama. Our program at 8:15 a. m. on Sundays seems to be getting a wide hearing, and we trust is being used of the Lord. During the revival meeting Brother Istre spoke in French on this program, hoping to reach the hearts among the French-speaking people of Southern Louisiana. Please pray for the work here."—Richard Ramsey.

Brother Boll is to be at Wichita Falls, Texas, in a meeting beginning June 26.

The **Annual Tent Meeting** of the Portland Avenue church, Louisville, is scheduled to start July 17.

The tent will be pitched behind the Portland church building as usual. Also fine spiritual sermons, and great crowds from all over the city is the usual fare.

A FAITH PROJECT

Greenville, S. C.: "We rejoice in the Lord at the Piedmont Avenue Church as we view the progress He has permitted us to make.

"We just finished our spring meeting in which Robert Boyd visited us for two nights, and brought fine messages. Our meeting continued for two weeks with no visible results, although we can feel a great reviving among the brethren.

"We have purchased two lots, and have them almost paid for. Our plan is to start the meeting-house this week. We have no money, but we have the promise of our Master that He will supply our every need. We have brethren here who believe those promises enough to step out upon them. We feel there is a greater work to be done in this new community where our lots are located, and we know this work cannot be done until we have a suitable building for worship in this location."—Henry Harding, 21 Piedmont Ave., Greenville, S. C.

Does the Lord stir your heart to have a share in this good work? —Pub.

Phillips' Off To Good Start

Brother Arthur Phillips and family have launched forth in their work in Africa with an extended revival in Cape Town. At their last report fifteen had been baptized into Christ. They plan soon to go up-country where they will settle for permanent work.

ATTENTION, HIGH SCHOOL STUDENTS

How would you like to be a charter member of the new Christian College, which is to open its doors next fall? The new building now under construction on the Portland Christian School grounds, Louisville, will make possible a beginning of this new college. All teachers will have adequate academic standing. Only freshman courses, along with the Bible and Christian training subjects, will be offered the first year. A catalog will be sent upon request. There is no reason why we cannot have fifty boys and girls the first year. Write Philip J. Bornwasser, registrar, for dormitory reservations.

Order supplies for your Vacation Bible School from this office.

PERVERTING THE GOSPEL OF CHRIST

Stanford Cambers

Does a tree live because it produces fruit, or does it produce fruit because it lives? A tract has been given circulation in which it is stated that relation to Christ is the result of right living. That is truth in reverse. It means that one can decide and be good and Christ will therefore receive him, and so he comes in relation with Christ by reason of his beginning to live right; which relation continues if he continues to live right—as long as he lives right. That is another gospel, other than Paul, Peter, and the rest of the inspired men preached. Life precedes living this way or that in the physical sense, and life precedes right conduct in the spiritual sense. If life continues in proper conduct it is because relation with Him who is our life continues. "The carnal mind is not subject to the law of God, neither indeed can it be." Regeneration must come first.

The moderistic "social gospel" is the gospel of Christ in reverse. It seeks to make men comfortable in unregeneration. It spares them the experience of conviction, godly sorrow for sin, the broken and contrite heart. Regeneration and the new birth are made non-essential. As someone has put it, the social gospel goes to the prodigal in the far country and makes it a decent place to live; it makes the prodigal enjoy himself there and feel so comfortable that he feels no need to return to his father's house. His standard of living must be raised. Presently, perhaps through respect for the old man, he will make a trip back to the old homestead, greet old friends, observe conditions, will easily see the real cause of his former dissatisfaction with home; as never before he will see that it was his father's antiquated ways and not downright perverseness in himself that made him unhappy at home. Even his older brother remaining at home because he has had small chance for anything better is none too happy at home, and sees many mistakes the old man makes. Back to the far country! Really it is the father rather than the son called prodigal that needs new birth. Do not the wise go modern? Do we not need a new Gospel? Ask any Modernist.

But the "antiquated" Book still reads, "Except a man be born anew he cannot see the kingdom of God." And "the life that I now live . . . I live in faith, the faith which is in the Son of God, who loved me and gave himself up for me." (Gal. 2:20, 21.) "He that hath the Son hath the life; he that hath not the Son of God hath not the life." (1 John 5:12.) And after all the Bible might turn out to be right about it.

PREACHING

Preaching must be direct. It must be addressed to the people right then and there before the preacher. He is a messenger from heaven with a free pardon in his hand for a man condemned to die, and that man sits right there in the pew before him. He must get the man to see the pardon, to feel his need of it, and to accept it before he leaves the house.—Louis Albert Banks, in "Moody Monthly."

EVERY NEED OF YOURS

Dennis Allen

“And my God shall supply every need of yours according to his riches in glory in Christ Jesus.” (Phil. 4:19.)

Most of our actions are based upon the attempt to satisfy some felt need. Those who recognize their true needs and find the best source of meeting them are the ones who find abundant life. With all of the vast differences to be found in the two billion people who make up the world today yet their needs are basically the same. The difficulty lies in the fact that the majority do not recognize their deepest needs nor the source at which they can be met.

Of all the great leaders of men who have appeared in the history of the world there is only one who has had a universal attraction for men of all ages. Men of every race, age, environment, profession and interest have been drawn by the appeal of Christ and have given up all for Him. What does He offer to satisfy the many needs of men that the old and young, the rich and the poor, the ignorant and the learned all come to His feet?

In the wear and tear, struggle and anxiety of life do you ever feel the need of one on whom you can lay your burdens? one to whom you can go for strength? Then you need Christ, for the prophet Isaiah said concerning him, “Surely he hath borne our griefs and carried our sorrows. (Isa. 53:4.) You need not shrink from “casting all your anxiety upon him, because he careth for you.” (1 Pet. 5:7.) And He hath said, “My grace is sufficient for thee: for my power is made perfect in weakness.” (2 Cor. 12:9.)

Do you ever feel dissatisfied with what you are getting out of life? Do the things upon which you have set your heart and have expended so much to obtain fail to give you the satisfaction that you expected from them? If so, then only Christ can meet your need? “For a man’s life consisteth not in the abundance of the things which he possesseth.” (Luke 12:15.) “For *he* satisfieth the longing soul, and the hungry soul he filleth with good.” (Ps. 107:9.) If any man thirst, let him come unto me and drink.” (John 7:37.)

Do you find in your soul a hunger for truth, for a deeper understanding of life and its ultimate purpose? Only in Christ will your quest end, for in Him “are all the treasures of wisdom and knowledge hidden.” (Col. 2:3.) “I am the way, the truth, and the life.” (John 14:6. Christ alone can make that claim.

Do you want to know God and have fellowship with Him? Christ is the only answer to your need, for he said, “No one cometh unto the Father but by me.” (John 14:6.) “For there is one God, *one* mediator also between God and men, himself man, Christ Jesus.” (1 Tim. 2:5.)

Do you long for a true friend—a friend “who knows all about you, and loves you in spite of it all”; a friend “who steps in when all the world steps out”; a friend who will never fail you? Such a friend is Christ. He has deigned to call us His “friends.” (John 15:15.) Of Him it is written, “Having loved his own that were in the world, he

loved them unto the end." (John 13:1.) "If we are faithless, he abideth faithful: for he cannot deny himself." (2 Tim. 2:13.)

"I cannot do it alone—the waves run fast and high.

And the fogs close chill around; the light goes out in the sky.

But I know that we two shall win in the end—Jesus and I.

Coward and wayward and weak, I change with the changing sky;

Today so safe and brave, tomorrow too weak to try—

But He never gives in, so we shall win, Jesus and I."

Do you ever have the desire to have the past blotted out and to have the assurance that it will never be brought up again to accuse you? Only Christ can meet this need, for He paid the price of your sin on the cross. "I have blotted out, as a thick cloud, thy transgressions." (Isa. 44:22.) "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2:38.) "Their sins and their iniquities will I remember no more." (Heb. 10:17.)

Do you need to be freed from the bondage of some sin which you are unable to overcome by your own will power? Christ alone is sufficient for your need. "Jehovah hath anointed me," Christ said, ". . . to proclaim *liberty* to the captives, and the opening of the prison to them that are bound." (Isa. 61:1 cf. Luke 4:18.) "For the law of the Spirit of life in Christ Jesus made me *free* from the law of sin and of death." (Rom. 8:2.) "We are more than conquerors through him that loved us." (Rom. 8:37.)

Do you ever wonder what lies beyond this life? Christ alone holds the answer to this mystery. "It is appointed unto men once to die, and after this cometh judgment." (Heb. 9:27.) But this is not the end. Jesus said, "I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die." (John 11:25-26.) "But for the fearful, and unbelieving, and abominable and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death." (Rev. 21:8.) In which group will you be? "For we must all be made manifest before the judgment-seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad." (2 Cor. 5:10.)

In the light of these certain facts do you feel that you need (yea must have) Christ as your Savior? "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." There is no other Savior and we need no other. For "he is able to save to the uttermost them that draw near to God through him, seeing he ever liveth to make intercession for them." (Heb. 7:25.) If you have not accepted Christ will you not do so in simple faith putting Him on in baptism and acknowledging His lordship of your life? See Gal. 3:26, 27; Rom. 6:3, 4; Acts 22:16; 1 Pet. 3:21. Read Acts and see how the first Christians were saved and the great joy that came into their lives when they were added to the church. Thanks be to God for his unspeakable gift." (2 Cor. 9:15.)

THE POWER TO FORGIVE SINS

We cannot fail to see that these men in the Upper Room (John 20) are given very special commission and authority for the declaration of Christ's will. The words are very strong: "Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; whose soever sins ye retain, they are retained." What are we to understand by them? Can they mean that Christ then and there conferred on the Apostles power to forgive sins or to withhold forgiveness? Did He authorize them to transmit this royal prerogative to their successors in office, if such exist? Are we to suppose that the right to grant absolution has descended along certain lines of ministry, to the exclusion of all else? Is there any class of men, living today, who are warranted in claiming the right to dispense or refuse pardon in the name of Christ?

1. Let us note this carefully, in the first place, that whatever the exact privilege conferred by Christ on these men of long ago, there is not so much as a hint that they were entitled to pass their authority on to succeeding generations. Let us observe, also, that Christ addressed these words, not to apostles alone, but to others as well. Luke tells us (v. 33), that when Cleopas and his friend hurried back from Emmaus to Jerusalem to acquaint the disciples with what they had seen and heard, they "found the eleven gathered together and them that were with them." The apostles, therefore, had no exclusive title to exercise the power of granting or withholding absolution, as they had no title to hand it down to others after them. And thus any attempt to confine this prerogative to apostles and those claiming to be their successors has absolutely no basis in Scripture. What is termed "Apostolic Succession" is an unwarranted assumption, a gratuitous impertinence, the most futile of all pretensions, as unscriptural as it is unhistorical, as senseless as it is arrogant.

2. In the next place, it is remarkable that if the apostles or others had the right to forgive sin or withhold forgiveness, they never exercised it. It is not on record that any man or woman ever came to one of these disciples for absolution. No apostle is ever represented as sitting in the confessional, hearing the secret outpourings of penitence and pronouncing by the authority of Christ the regal sentence, "*absolvo te.*" On the contrary, we find apostle after apostle pointing man to God as the sole pardoner of sin. Peter does not say to the unhappy sorcerer, Simon, "Come, lay bare your heart to me, recount your tale of iniquity to me, for I, even I, have power to remit or retain sin." His language is very different: "Repent of thy wickedness and pray the Lord, if perchance the thought of this heart be forgiven thee." When the Apostle John would teach men where to resort for pardon he does not urge them to "show themselves to a priest," he bids them look to Jesus Christ directly for salvation: "If any man sin, we have an advocate with the Father, Jesus Christ, the righteous." Plainly, if the apostles had the power of refusing absolution they never used it. They never understood

Christ's words as conveying any such royal right to them or constituting them intermediaries between high heaven and sinful man.

3. Still, the words are very strong; what do they mean? It is a not uncommon usage of Scripture to say that God's servants are commissioned to do what they are only commanded to announce. Jeremiah, for instance, at his installation in the prophetic office, is the recipient of almost divine authority, if we interpret his commission literally. The Lord put forth His hand and touched the prophet's mouth and said: "Behold I have put My words in thy mouth. See I have this day set thee over the nations and over the kingdoms, to root out and pull down and to destroy, to build and to plant." We know what these words mean; simply that Jeremiah was empowered to declare God's judgments to Israel and other nations, to predict the overthrow of the rebellious and the safety of the righteous. In that sense only was he set over nations and over kingdoms. Similarly, when Christ says, "Whose soever sins ye remit, they are remitted; whose soever sins ye retain they are retained," He may quite well mean no more than this: "You, My followers, are hereby commissioned and anointed to declare forgiveness in my name to all who truly repent, and to warn men of the peril of neglecting or despising God's great salvation."

These evangelists of the first days, these apostles of God's own choosing, were called and set apart for a very special work. Through their word all men were to believe. They were the prophets of the New Testament, clothed with as much authority as the prophets of the Old Testament; their words of warning were equally solemn; their offers of mercy in the name of Christ are equally as authoritative; their calls to repentance are no less imperative, and their predictions of judgment no less inspired. "We are ambassadors of Christ, as though God did beseech you by us." Such is their attitude, such their tone. There is no timidity or hesitation in their utterances. "Repent ye," cries Peter, on the day of Pentecost, "and be baptized every one of you in the name of Jesus Christ for the remission of sins." "Through this man," declared Paul, in the synagogue of Antioch, "is preached unto you the remission of sins, and by Him everyone that believeth is justified from all things." "The blood of Jesus Christ," testifies John, "cleanseth from all sins," and "He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

That is the way that the apostles and evangelists of the New Testament fulfil their great commission. They have the right to declare to men the conditions on which God grants His mercy to the sinner, and to warn men of the risks that all who reject God's salvation run of condemnation and loss. The New Testament itself, in which the Gospel and spiritual experiences find permanent and final expression, is the fulfilment of the promise contained in Christ's words to His followers in the Upper Room. Here in this Book of books we have the apostles' and evangelists' last will and testament. We may not add to or take from their testimony. It is final and authoritative. Here we have defined for ever and unalterably the

terms of salvation. From that tribunal there is no appeal. The words that these men spake and wrote in the name of Christ, the same shall judge us in the Great Day. Heaven and earth shall pass away, but his word shall never pass away.

—G. Hanson.

THE CHRISTIAN AND HIS SONG

Robert G. Neil

A paper read at Harding College as a part of the 1946 Thanksgiving Lecture and Homecoming Program.

The problems that confront the Christian who attempts to build and direct a spiritual song service are not essentially peculiar to this phase of the worship. They are at once to be reckoned with by one who would direct a meaningful prayer or lead in the observance of the Lord's supper or in any other type of devotional service. However, we must admit that in many places where acceptable prayers—so far as man can tell—are offered, where the service is dignified and orderly, the singing is very poor and sometimes even embarrassing. How is this to be explained?

This seeming difference lies in the fact that in the song service *the participant's heart is less obscure*, his response tends to betray him. The song service is the only expression of worship in which each of the worshipers may be heard. The spirit of our music is somewhat tangible. This is true, not only because the music is the only audible worship of all, but also, because of the strategic position which it occupies within the service. Coming, as it does, generally at the first and the last parts of the meeting, it must bear the brunt of the spiritual poverty or reflect the true Christianity of those assembled.

I do not concur in the opinion that the poor singing found in many places is primarily the result of such things as a mistaken attitude toward the song service, the absence of good voices, or ignorance of good music. I feel that poor singing, whether it be due to the irreverent interruptions of late comers and early leavers, or poor leadership, or non-participation of the congregation, is chiefly the result of a spiritual illness of some sinister type, an illness which if not checked and cured will finally close the door of the meeting house affected. I fear that some of the children, and most of the grandchildren, of persons who because of *habit* sit respectfully through a sermon, remain quiet during a prayer, and partake of the Lord's supper, while without good reason they refrain from singing praises to God—their descendants, I say, will likely dispense with such a troublesome Sunday morning exercise and spend their time in needed sleep or physical exercise and recreation.

The music of a congregation is more than straws in the wind. While God alone can unerringly sift the wheat of true worship from the chaff of religious boisterousness and theological formalism, it is

possible for any serious Christian to evaluate with some degree of accuracy the general spiritual state of a congregation by studying its worship in song. It is unwise, therefore, to dismiss poor singing with the thought that it is, after all, a sort of unimportant prelude to the main feature. Rather, it should be considered as a most tangible and reliable spiritual thermometer.

Christians sing! Christians have always sung. Christians will always sing. Christianity is the world's greatest singing religion. I hardly need remind this audience of the very apparent contrast between the music of Christian culture and that of pagan lands. All of you have heard the discordant, minor music of some godless land. Perchance you have seen, as I, "movies" of a religious ceremony and have heard the wail of a hopeless soul. I recall now pictures shown by our Brother Brown of South Africa, among which was the scene of a heathen funeral. That funeral dirge lingers yet in my memory as a reminder of my blessed heritage in Christian song. God forbid that I treat it lightly or seek to appropriate it thoughtlessly.

The source of my song, as a Christian, is nothing less than my God Himself. "I waited patiently for Jehovah; and he inclined unto me, and heard my cry. He brought me up also out of a horrible pit, out of the miry clay; and he set my feet upon a rock, and established my goings. And *he hath put a new song in my mouth*, even praise unto our God; many shall see it, and fear, and shall trust in Jehovah" (Psalm 40:1-3). Though doubtless there are faithful Christians who never knew that David said this, there are none who fail to enjoy the blessing referred to; for it comes as a result of the laws of God which operate in the Christian heart.

True in the day of Israel's Sweet Singer, this was also true in the days of the apostles. With the speed of thought, let our minds span 1900 years, miles of land and sea, until we find ourselves in what is now known as Greece. The year is somewhere near A. D. 60; the place is the ancient city of Philippi; and the persons are our famous brethren Paul and Silas. As I read the story, listen to it as though it were new and strange to you.

"And the multitude rose up together against them: and the magistrates rent their garments off them, and commanded to beat them with rods. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely; who, having received such a charge, cast them into the inner prison, and made their feet fast in the stocks. But about midnight Paul and Silas were praying and *singing hymns unto God*, and the prisoners were listening to them; and suddenly there was a great earthquake, so that the foundations of the prison-house were shaken: and immediately all the doors were opened; and every one's bands were loosed" (Acts 16:22-26).

Today there are continents to be taken for God. There are pagan cities whose gates, long locked by sin, must be lifted from their hinges and borne away. There are bands to be loosed, there are prison houses to be shaken. This job can be done by Christians, *singing Christians*, if you please; for without the song in our hearts we would,

but with it we can remove mountains.

The Christian's song is as indispensable as the mariner's compass or the shepherd's staff. It is at once both an effect and a cause of spiritual vigor. It is fit evidence of kinship with the Divine and also a means by which one may appropriate more and yet more of the power at his disposal through Christ.

Here and there throughout our land—in an increasing number, I think—there are groups of disciples whose public meetings are vibrant with “psalms, hymns, and spiritual songs.” To worship with them is a benediction. There is a dignified informality, a sincerity and genuineness, a spiritual warmth that transcends the material. Such a condition is the normal result of Christian growth. An investigation would disclose that such a Christian community is made up of persons who believe in prayer, persons who engage in religious devotional exercises at other places than the meeting house and on other days than Sunday. It would reveal a consecrated leadership—a leadership that is patient but aggressive—a leadership that knows through experience what worship is—a leadership that, because of its supernatural guidance, refuses to allow the blight of formalism or the devastation of thoughtlessness and religious rowdiness to quench the spirit.

Today the religious world is engaged in various and sundry types of religious exercises, some esthetic, some entertaining, some weak and pitiful, and others disgusting. Church music is caught in this maze of variety. But Christians are not perturbed, for their song is spirit-born. “Except one be born anew, he cannot see the kingdom of God” (John 3:3b). “And Peter said unto them, Repent ye and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit” (Acts 2:38). “Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own” (1 Cor. 6:19). “Be filled with the Spirit; speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord: giving thanks always . . .” (Eph. 5:18b-20a). “Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God . . . giving thanks to God the Father through him” (Col. 3:16, 17).

The Christian's song will be meaningful in proportion to his acquaintance with God. The words of Jesus, our Lord, come back to us, clear and convincing: “This is life eternal that they should know thee, the only true and living God.”

And now, in the words of Spurgeon: “Spirit of the Living God! We want Thee. Thou art the Life, the soul. Thou art the source of thy people's success. Without thee we can do nothing; with Thee we can do everything.” Christians sing; Christians have always sung. Christians will always sing. Let *us* sing!—Robert G. Neil, in *Gospel Broadcast*.

LESSONS ON THE BOOK OF ACTS

J. Edward Boyd

EVENTS OF PENTECOST

THE MEANING OF PENTECOST. Three times each year the men of Israel were required to "appear before the Lord Jehovah"; at the feast of the Passover, the feast of the harvest, and the feast of the ingathering. The first of these plays a prominent part in the gospel narrative. Jesus was crucified at the time of the Passover, a very significant fact in view of Paul's declaration that He is *our* passover sacrificed for us. (1 Cor. 5:7.) For at the time, when multitudes of Jews were gathered together to celebrate with slain lamb and unleavened bread their deliverance, centuries before, from the curse and bondage of Egypt, the unblemished lamb of God laid down His life that men might be freed from the curse and bondage of sin. Then came the sabbath, when He lay in the tomb; and the next day, the day when the sheaf of the first-fruits of the harvest was presented as a wave-offering to the Lord, He came forth "the first-fruits of them that are asleep." (Lev. 23:10, 11, 15; 1 Cor. 15:20.) Fifty days later—again on the first day of the week (according to their method of counting)—came the feast of the harvest, or feast of weeks, later called Pentecost, from a Greek word meaning "fiftieth." This was the day for which the disciples were waiting, the day destined to be the beginning of a new dispensation, the day when the Holy Spirit was to be poured out upon them and they would begin their appointed task, the birth-day of the church of the Lord Jesus Christ, a Pentecost such as had never been seen before.

We have alluded to the typical significance of the Passover lamb and of the sheaf offering as suggested by the apostle Paul in the first Corinthian letter. Is it not reasonable to expect something typical of the church also in connection with the feast of the harvest? If we examine the instructions in Leviticus 23, we discover that at this feast they were to "offer a new meal-offering unto Jehovah"—two wave-loaves of fine flour baked with leaven. But no leaven was tolerated at the Passover; those were the days of unleavened bread. Why this difference? It is our conviction that leaven is throughout the scriptures a symbol of evil (even in the parable of the leaven, for otherwise it is not in harmony with the explanation Jesus gave of the parables of the sower and the tares), and that therefore it would have been altogether out of place in connection with the Passover; for in Him was not the slightest taint of evil. But at Pentecost it is the church that is in view. And the church consists of men and women who have been defiled by sin. To be sure, they have been washed clean in His blood and the Holy Spirit dwells in them; yet the flesh is still present and striving for mastery. (Gal. 5:17.) So the fitness of the wave-loaves baked with leaven as typical of the church, the new creation presented to the Lord on the day of Pentecost, becomes evident; and we marvel anew at the richness of the Word of God.

THE PROMISE FULFILLED. Let us now briefly consider the principal events recorded in chapter 2: The outpouring of the Spirit, together

with the reaction of the people and Peter's explanation; the sermon; and the results. It was about the middle of the forenoon. In Jerusalem were many devout Jews, men who had come from their homes in distant lands for this festive occasion. Would they not be recalling the stirring and tragic events of less than two months before, and perhaps speaking one to another about them? There would likely be expressions of regret concerning Jesus of Nazareth—they couldn't so soon forget Him—a young man of such great promise—He would be missed now! Then suddenly there was heard a great noise, like a terrific wind-storm. Soon men were running, converging on the spot (probably the temple—see Luke 24:52, 53) whence the sound seemed to come. It was the Lord's way of getting them together to hear the first gospel sermon of the age! And when they arrived they became bewildered, amazed, perplexed. For there were men, evidently uneducated Galileans, speaking in tongues so that each understood them in his own native language. (A large proportion of the Jews lived outside Judea; and then, as now, they spoke the language of the people among whom they dwelt.) Men turned to one another with the question, "What does this mean?" Nothing like it had been seen before. But some were scornful: "They are filled with new wine!" They are drunk—as though that would explain their speaking intelligibly in languages they had never learned!

Then Peter stood forth, with the eleven, and spoke to the people. To his ears had come the mocking explanation. He pointed out the absurdity of the charge. Jews did not drink before that hour of the day—before the hour of the morning sacrifice. (See 1 Thess. 5:7 also.) Then he explained: "This is what was spoken by the prophet Joel." This was followed by a quotation from Joel 2:28-32, a prophecy relating to the outpouring of the Spirit of God upon all flesh in the last days. By the power of the Spirit there would be prophesying. Wonders and signs were to be shown. The coming of the day of the Lord is announced, with assurance of salvation to all who call on the name of the Lord. Note that Peter did not say that this prophecy was fulfilled at that time. It could not have been completely and finally fulfilled then; for there was the same outpouring on Cornelius and his household some years later. (Acts 10:44-46; 11:15.) In either case it could be truly said, "This is that spoken by the prophet Joel."

PETER'S PENTECOSTAL SERMON. Having explained the startling phenomenon they had just seen, Peter begins his sermon. At the outset he states his theme: "JESUS OF NAZARETH." Not a system of ethics, not a formula of doctrines, not a scheme of redemption, but a man! A man attested of God with mighty works and wonders and signs. They had personal knowledge of these things; God had done them through Him in their midst. That they knew full well. But in spite of all this they had brought about His death—they had killed Him by the hands of lawless men (men without the law, Gentiles—Pilate and the Roman soldiers). Yet it was all according to God's purpose; it had been planned that way. Is it difficult to reconcile human responsibility and guilt with divine purpose and foreknowledge? Be not disturbed about that. By faith we accept both truths. Our in-

ability to see the harmony between them does not prove that it does not exist; it is evidence rather of our limitations. Jesus knew full well, during His earthly ministry, what was to befall Him; and thus He went forward with fixed purpose to the cross. Yet His death was the breaking forth of the sin that is in the human heart; and those who cried "Crucify Him! Crucify Him!" were guilty of the greatest of all crimes. What a manifestation of the grace of God that to them first of all salvation should be offered through the blood that they had caused to be shed! But we have no less need of the cleansing power of that blood than they; for the same sinful nature that led them to have Him put to death dwells in all mankind—in us as well as in them.

"But God raised Him up." This is the central fact of the sermon. Death could not hold Him. This was in the divine plan also; it had been foretold centuries before. In support of this fact Peter quoted a part of the 16th Psalm. "Thou wilt not leave my soul unto Hades, Neither wilt thou give thy Holy One to see corruption." It is "*my soul*"; was David, then, speaking of himself? "Not so," argued Peter. David died and was buried; his body never came from the tomb. But David was a prophet; he knew that God had sworn to set one of his descendants upon his throne; he foresaw the resurrection of the Christ and spoke of it in this psalm. To this argument he added the personal testimony of himself and the other apostles: "This Jesus did God raise up, whereof we all are witnesses." Here is the heart of the gospel message—the same gospel preached years later by the apostle of the Gentiles: "That Christ died for our sins according to the scriptures; and that He was buried; and that He has been raised on the third day according to the scriptures." (1 Cor. 15:3, 4.) Three other facts Peter set forth concerning Jesus: that He had been exalted at the right hand of God; that He had received from the Father the promise of the Spirit; and that He had "poured forth this, which ye see and hear." David had foreseen His exaltation also, and had spoken of it in Psalms 110:1.

Peter has made his argument; he has given his testimony; and now he brings his sermon to a close with a proclamation: "Let all the house of Israel therefore know assuredly, that God hath made Him both Lord and Christ, this Jesus whom ye crucified." From first to last, it is Jesus: Jesus of Nazareth, a man approved of God, delivered up and slain, raised up by God, exalted to His right hand, and made Lord and Christ. Jesus of Nazareth is Lord—let that be fully known and acknowledged. For "if thou shalt confess with thy mouth Jesus as Lord and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved." (Rom. 10:9.) And He is the Christ, the Anointed One of prophecy for whom they had been looking and longing, the promised king of Israel of whom it had been written: "Yea; all kings shall fall down before Him, all nations shall serve Him." (Ps. 72:11.) And they had killed Him—they had crucified the Lord of Glory—terrifying thought!

RESULTS OF PETER'S SERMON. The response was immediate. This sermon, preached by inspiration and in the power of the Holy Spirit, brought conviction to the hearts of thousands. It was true—there was

no denying it; Jesus was the Messiah, and they had rejected Him. Faith in Jesus as their Christ was produced in their hearts; and out of that faith there arose a cry, "Brethren, what shall we do?" Promptly the answer came: "Repent ye, and be baptized, every one of you." The primary meaning of the Greek word translated "repent" is "to change one's mind." Such a change of mental attitude, sincerely made, results in a change of course of life. "And be baptized." So here, at the beginning of the church's existence, baptism was required. It was to be done in the name—by the authority—of Jesus Christ. As a consequence, two blessings would be received: remission of sins and the gift of the Holy Spirit. (The Holy Spirit is a gift to all Christians—Acts 5:32; 1 Thess. 4:8.) "For to you is the promise"—yes, even to you, guilty as you are of the death of Jesus—"and to your children, and to all that are afar off, as many as the Lord our God shall call unto Him," which, as they came to understand later, includes multitudes of Gentiles. (Eph. 2:13.) Peter continued to testify and exhort; and in that day there were added to their number three thousand souls.

Such were the immediate results. And there were continuing results also. There was steadfast continuance in "the apostles' teaching and fellowship, in the breaking of bread and the prayers." The eagerness with which they listened to the word of God as it came from the apostles, the zeal in which they co-operated in the service of the Lord, their devotion to Him as manifested in their faithful observance of the Lord's supper, and their eagerness in prayer—in all these things they set an example for the church of all time. How tragic that so many have failed to follow in their steps! They were as one great family, deeply devoted to the Lord Jesus and to one another. No doubt there were many, especially among those who had come from distant lands for the feast, who were in need of the necessities of life. Their needs were taken care of. Others sold their possessions and distribution was made of the proceeds "according as any man had need." This, as we learn elsewhere, was not intended as a permanent social system; but the brotherly love which prompted it in this emergency should always abide in the hearts of believers everywhere.

(Additional discussion and comments on certain questions arising from this chapter will appear later.)

PRAYER GROUPS

Interested Christians are urged to form prayer groups and set aside at least one prayer period each month to pray for the success of the new Christian College venture. Pray that the building fund committee may have the extra funds needed to meet all obligations on the new building by September. Pray for students for the new school. Pray that enough interested Christians and churches may rally to the support of this "good work" when the operating expenses begin this fall. Put these matters on your individual prayer list and remember them at the family altar. If schools and hospitals are essential in foreign mission work, they have equal possibilities at home. Especially is it necessary that we provide educational facilities for our youth.

BEN'S BUDGET

Ben J. Elston

Of late I have been thinking of the supreme Teacher who, after years of most intimate association and instruction, could not say all He knew to say to His disciples. They could not bear it—yet. Has there not been much grief experienced because of lack of good judgment (or failure to use it) in trying to force ideas, even good ones, into people's minds when they "could not bear them *now*"?

Jesus must "first" suffer; but the disciples could not receive it. The Gentiles were to be received as "fellow-heirs"; but Jesus reserved that for the coming Spirit to impart at the right time. Adherence to Jewish "customs" continued until it could be given up with least spiritual loss. Probably Paul was first to have revealed to him the complete breaking apart of the two covenants. The utter giving up of the first by its complete taking away. Let us profit by the fact that a Teacher, perfect in every way, knew he must wait the arrival of the proper time before He could impart what He wished to "say," and finally have known and accepted.

New Building At Amite, Louisiana

Amite, La., June 7:—"The church of Christ held its first meeting in its new building Sunday, June 5, an all-day meeting with dinner on the grounds. More than 250 people were in the services during the day. About 150 were served at the dinner tables. Our townsmen and nearby neighbors turned out in force to show us kindness with their presence. Many were the compliments paid on our new building.

"The walls are of a locally manufactured brickette block resembling brick. The interior walls are plastered and painted. Acoustical celetex overhead ceiling is a marvelous aid to speaking and singing. Also our new structure has a built-in baptistry, a vestibule at the front entrance, a side entrance into a hall, four class rooms, rest rooms, closets, an attic fan, and concrete floors overlaid with heavy asphalt tile. The pulpit floor is of oak. The woodwork of cypress is in natural finish. Actual cost of the building, not including lot, will be slightly over \$19,000. A loan of not over \$5,000 will be carried.

"W. J. Johnson of Alexandria, who was the first resident minister at Amite, and who labored untiringly to establish the church here and to build the first house, made the major speech of the day at the morning hour. Brother N. B. Wright and J. Miller Forcade each made short talks in the afternoon, and Brother Forcade spoke at the evening hour. Several others brought greetings in the afternoon. Bro. Merton Andrus led the singing. All rejoiced over the first day meetings, and more especially that it all took place in a deep spiritual setting.

"At least ten congregations were represented, and as many towns."
—A. K. Ramsey.

WHO SAYS IT

What tells most of all is the personality of the preacher. This is one of the prime elements in preaching. The effect of a sermon depends, first of all, on what is said, and next, on how it is said; but, hardly less, on who says it. There are men, says Emerson, who are heard to the ends of the earth, though they speak in a whisper. We are so constituted that what we hear depends very much for its effect on how we are disposed toward him who speaks.—James Stalker.

“FAITH OF OUR FATHERS”

E. L. J.

We continue this month with further reprints from the real pioneer of the “Restoration Movement,” Barton W. Stone:

THE FUTURE RESTORATION OF ISRAEL

Barton W. Stone

This doctrine has never been disputed till a few years past, and then it was set aside by some to suit their theory of the second advent of Messiah and destruction of the world in 1843. Since then the minds of many are confused, and their faith shaken. I must still view it as one of the signs of the Lord's coming, and if this be confirmed by revelation it will settle the faith of all Christians and effectually preclude all doubt.

My first argument shall be taken from Romans 11th chapter. The restoration there spoken of is certainly posterior to that of their captivity in Babylon.

Paul seems to have foreseen the introduction of this doctrine, and is therefore very particular in defining whom he meant by Israel. In the 9th chapter of Romans he says, they are not all Israel who are of Israel, or children of Jacob. Neither because they are the seed of Abraham are they all children; but in Isaac shall thy seed be called—not in Ishmael or any other of his families. In Romans 9:4, 5 a particular description is given.

Second, their fall. Rom. 11:1: Hath God cast away his people? By no means. . . . God determined to make their fall a blessing to the world, for through their fall salvation came to the Gentiles. . . . If then the smaller part of the Jews is such a great blessing to the world, how much more their fulness, i. e. the fullness of the Jews, when *all* shall know the Lord and receive the Messiah? How much more abundantly shall the world be blessed by the fulness or whole of them, than by the small part?

In verse 16 the same sentiment is expressed. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? Thus, combining the two verses, we will read them in this manner: If the fall or casting away of the Jews be the riches or reconciling of the world; and if the smaller part of the nation who believed in Jesus was such an unspeakable blessing to the Gentiles, what shall the receiving of the whole nation of the Jews be, but life from the dead to the Gentile world?

In verse 17 the apostle describes the future character of the whole Jewish nation, when they shall be received, called by him the “lump.” “For if the first fruit be holy, the lump *is* also holy: and if the root *be* holy, so *are* the branches.” Here is evidently a mistake in all the translations I have ever seen of this verse, and has rendered it less understood than any text in the Bible, and has completely broken the chain of the apostle's discourse. Common readers by reading the text will see the words *is* and *are* are supplements of the transla-

tors, not in the original. Those verbs, too, they know to be in the present tense, than which nothing could be farther from the apostle's reasoning. These words should be supplied in the future tense. Thus, read the verse with the foregoing connection: "For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead? For if the first fruits were holy, so *shall be* the branches." Now the first fruits of the gospel were Jews—the *eetteema*, or small part of them. They were eminently holy: so shall be the lump, the whole nation, the whole fulness, the *pleroma* of them. The root of the Christian church was composed of Jews that believed and obeyed the gospel: and they were confessedly a holy people; so *shall be* the branches—the branches that had been cut off by unbelief. This I verily believe to be the truth. . . . I wish them [the learned] to inquire whether *eetteema* and *pleroma* be not correlative terms, translated *the lesser part* and the fulness or whole. I view this an irrefragable argument in confirmation of the Jews' restoration, the whole of them, and their future holiness.

Verse 26. [quoted in King James, also 33]. By the fall of the Jews the Gentiles are saved; and by the mercy of the Gentiles the Jews will be saved. It is all of God.

One more argument I will use . . . 2 Cor. 3:15, 16: "But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless when it (they, the Jews) shall turn to the Lord, the veil shall be taken away." This appears decisive that Paul believed in the return of the Jews in the latter days."—*Christian Messenger*, July, 1844, pages 83-87.

THE APOSTASY

Again, writing on "The Apostasy" (which he considered already for long time in progress), Stone says:

"The apostasy and the man of sin, spoken of by Paul, are exciting topics of the day. The man of sin, the viceregent of Christ, has usurped his throne too long. The king himself will soon come and take possession of his kingdom, and drive off the usurpers from their unlawful seats, and reign himself alone over the house of God forever. Come, Lord Jesus, come quickly. Amen."—*Christian Messenger*, Sept. 1843, pp. 138-140.

ON CHURCH GOVERNMENT

It has been said that Barton Stone was the earliest "Restorer," long ante-dating Campbell's work in America. The following on "Church Government" is dated 1814.

"While they (Luther, Calvin and others) stood thus on the foundation of the apostles and prophets, Jesus Christ being the chief corner stone, they grew up into a holy temple in the Lord, and promised fair to ameliorate the condition of an unhappy world.

"But how soon these prophets blasted! Reformers, just emerging from the chaos of Popery, began to read the Bible for themselves. So long habituated to the error of human glosses it would have been almost a miracle for them to have thought alike on every point. The fact was, they differed in things of little note; but yet lived to-

gether in peace and brotherly love. On account of these small differences the papists charged them with want of uniformity among themselves. To avoid the reproach, and remedy the supposed evil, they undertook the unhappy and vain project of making the people think alike. For this purpose forms and creeds were again introduced; which, so far from answering the contemplated design, broke and divided the Christians into opposing sects. Divisions and sub-divisions have since been multiplied—they still increase and will increase till the cause be removed and the original ground be retaken by the church of God. The law-making business for the church we have disclaimed as an unwarranted intrusion upon the prerogative of Jesus Christ."—An address to the Christian Churches in Kentucky, Tenn., and Ohio, by Barton W. Stone, 1814.

THE COMING OF THE LORD

Alexander Campbell

The extract that follows contains the first two pages, entire, of an article by Campbell written during the Miller stir of 1841. Succeeding pages of the article present some thoughts that to us seem out of harmony with the prophetic word; but that Campbell expected the Lord Jesus to come actually back to earth again, to "set foot" on this globe—a Bible teaching that is often denied and sometimes even ridiculed in our day—of this there can be no doubt at all. He reasons first the probability of it, and then he states the certainty of it. Evidently, the belief that our Lord will actually set foot on earth again is not of itself heresy—unless Campbell was a heretic!—E. L. J.

Of all future events, that of *the coming of the Lord* in power and glory, is the most soul-subduing, enrapturing, and transcendent. In one sentence, it is "*the blessed hope.*" The church has been praying for it, and the whole creation groaning and travailing in pain for it for almost two thousand years. "Behold he cometh in the clouds of heaven, and every eye shall see him. They also that pierced him, and all kindreds of the earth shall wail because of him." Then will "heaven's eternal arches ring" with shoutings of glory, and honor, and blessing, and praise, while his enemies will be confounded with terror and clothed with shame.

But when shall this most joyful hope be consummated in vision! When shall the Lord come! Whether shall it be before the triumphs of Christianity over Paganism, Mahometanism, Papalism, and Atheism, usually called the Millennium, or after this moral victory? This is the great question now in debate. My method of deciding it embraces in its philosophy as a primary evidence the events that are clearly and incontrovertibly declared to be concomitant with, or attendant upon his coming. These decided, and the question is, in my opinion, settled on the clearest and safest foundation. To discover and substantiate these is the burden of the present essay. Of necessity, therefore, this essay must consist mainly of testimony from which we may argue again.

The points to which I solicit attention are four:—

- 1st. The *probability* of the personal return of the Lord to this earth.
- 2d. The *certainty* of it.

3d. The *manner* of it.

4th. The *events* then to be expected.

The probability of his return is argued from two facts:- 1st. *It is the place of his nativity.* "And thou Bethlehem of Judah are not the least of the cantons of Israel; for out of thee shall he come—or *in thee shall he be born*, who shall become Governor of my people Israel." The *Word* that was in the beginning with God, that was God, "by whom all things were made," became human flesh in the city of David, and was born of a daughter of Eve, in Asia, 1836 years ago. It is human to love the place of one's nativity. And especially is it pleasant for one who has been raised to great honor and authority, and who has been long unknown to the place where first he saw the light of heaven, to revisit the scenes of his childhood, and re-survey the humble horizon which once bounded his views of the universe, and in which he first learned to know himself. No wonder, then, should our Lord delight to stand at "the latter day upon this earth," not far from the Mount of Olives, whence to heaven his earthly friends and relatives saw him triumphantly ascend.

But there is a second fact that adds much to the probability of his return: *He has much property in this earth.* All things in it, on it, and connected with it, are his. "The earth is the Lord's and the fulness thereof"—"All things were made *by* him and *for* him, and he is *before all things*"; and by him all things are preserved, for he upholds all things by his all-powerful word. "The Lord has created all things for himself"—"For thy pleasure they are and were created." Where the treasure is the heart is. Where one has much property he has much thought and much attachment. Our Lord has much property here. The earth, the sea, the air—the kingdoms, animal, vegetable, mineral, are his. The Devil will not for ever usurp the territory of Christ's present kingdom; nor retain the field, the theatre of war, which he and our Messiah in single combat fought the first battle, when first Satan felt the sharp two-edged sword that proceeded out of his mouth. He will take the field and drive the usurper down to eternal ruin. The earth is, moreover, dear to the Lord; because the ashes of all his saints, a few only excepted, are in it. Abraham, Isaac, Jacob, Joseph, David, etc., have their sepulchres with us to this day. From such considerations and facts we infer the probability of his return. But to the 2d point, the *certainty* of his return:-

1st. The types under the law indicate his return. The Jewish High Priest entered the most holy place once a year. He presented his sacrifice there before Him that dwells between the cherubim. Meantime, the people anxiously expected his return after he had for them made an offering and prepared a place. He ultimately returned to the door of the tabernacle and blessed them that looked for his return. So says Paul: Christ was once offered to bear the sin of many, and to them that look for him (as the Jews looked for the return of the High Priest) shall he appear the second time, without a sin-offering, to salvation, having made his offering within the veil.—*Millennial Harbinger*, 1841, page 1.