

# THE WORD AND WORK

(Volume XLIII, August, 1949)

## Book of The Ages

Book of the Ages — I love thy pages!  
Bathed with the tears of those who sorrow;  
Bleached with the sweat of those who labor;  
Scorched with the fires of persecution;  
Worn by the fingers of meditation;  
Cut and cursed by those who abhor thee;  
Kissed and caressed by those who adore thee—  
Book of the Ages — I love thy pages!

—Selected

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## WORDS IN SEASON

R. H. B.

### THE HIGH CALLING OF ISRAEL

Many and great are the advantages and privileges of the nation of Israel. "What advantage then hath the Jew?" asks Paul in Rom. 3:1. Many today would probably say, "None whatever." Not so Paul. His answer is "*Much every way.*" And the first and chiefest advantage he mentions is that "to them were committed the oracles of God." So it was written: "He showeth his word unto Jacob, his statutes and his ordinances unto Israel. He hath not dealt so with any nation; and as for his ordinances, they have not known them." (Psalm 147:19, 20. Compare Deuteronomy 4:7, 8.) In his lament over Israel in Romans 9, the apostle Paul enumerates some of the great national privileges: "Theirs," he says, "is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises," and theirs "are the fathers," and of them "is Christ as concerning the flesh, who is over all, God blessed for ever. Amen" (Rom. 9:4, 5). God's special love (Jer. 31:3) and care (Ps. 121:4), His discipline of them (Amos 3:2), and their preservation as a nation and a people (Mal. 3:6), which surely is for some future purpose, and many more special blessings, pertain to Israel.

But in the matter of *salvation* none of this availed anything. The high privileged Jew, and under-privileged Gentile, were alike sinners. The Jews, as well as the Gentiles, were "by nature children of wrath, even as the rest" (Eph. 2:3). The claim that they had Abraham as their father does not help them in this respect—John the Baptist told them as much. They must one and all be born anew. They must be saved by grace through faith, even as the sinners of the Gentiles. For in this regard, "there is no distinction between Jew and Greek" (Rom. 10:12). True, they had a priority

even in this, for the gospel is "to the Jew first and also to the Greek." And to them, as to no others, did God stretch out His hands all the day long (Rom. 10:21). Great and wonderful are Israel's blessings and privileges. Despite all their foreseen failures and unexampled sufferings, Moses exclaimed, "Happy art thou, O Israel! Who is like unto thee, a people saved by Jehovah" (Deut. 33:29). And David says, "What one nation in the earth is like thy people, even like Israel, whom God went to redeem unto himself for a people . . . and thou didst establish to thyself thy people Israel, to be a people unto thee for ever; and thou, Jehovah, becamest their God" (2 Sam. 7:23, 24).

### THE MYSTERY

I say then—is all this swept away by the New Birth? No, not by the new birth in itself. In fact it is this new birth which alone will make all the promises to Israel finally possible—a thing which Moses and the prophets had plainly foretold, and which Nicodemus, as teacher of Israel should have known. But (one may answer) to-day, when one is born again, whether he be Jew or Gentile, does not the Lord add him to the church, and is he not thenceforth "in Christ," where there cannot be Jew nor Greek, but Christ is all and in all? That is absolutely true. In the church of God the Jew loses all his natural national prerogatives, and together with Gentiles obtains something unspeakably greater. For the Church is the Body of Christ, and all its members are vitally united to Him and in Him who is the Head, Jesus Christ the Lord. Moreover the Church is the Bride, the Lamb's wife; and as such nearer and dearer to Him than even Israel or anything else could possibly be. Of the believing Jew and the believing Gentile God has made one new man—which is neither Jew nor Gentile, but an entirely new creation. This is the mystery—the previously unrevealed secret—"which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit, to wit that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel"—"the mystery which for ages hath been hid in God" (Eph. 3:4-10). So high is this calling, so exalted this new station, not for the Gentiles only (who never had anything before) but even for the Jew who had stood under special covenant promises with God; and the believing Jew who understands, is glad to renounce all his national advantages for this new and wondrous calling. Thus Paul, although he had gloried in the fact that he was "circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews"—now gladly counted all this to be loss, and suffered the loss of all things, counting all as "refuse" in comparison, that he might gain Christ and be found in Him (Phil. 3:5-9). Great and high was the calling of Israel; incomparably greater and higher is the calling in the church and in Christ Jesus, where all national distinctions and privileges are swallowed up in the surpassing glory of the union with Him who is exalted far above all principality and power and every name that is named.

## ISRAEL'S FUTURE AS A NATION

Now if that were the last word on the matter (and many say it is) then of course all the national promises and hopes of Israel are past and done for. God will nevermore deal with Israel as a nation; and the Jews' status before God would now and henceforth be exactly the same as that of all other nations and peoples. They stand before God simply on a level with all the rest of humanity. If this is all that ever will be then all the special promises and prophecies concerning Israel are cancelled. But here the same apostle proceeds to tell us some peculiar things concerning this people Israel. While he freely concedes their sad fall and present rejection, he *denies* that they fell unto final destruction, and that their national rejection is for ever. "I say then," he writes, "did they [Israel] stumble that they might fall [i. e. fall unto ruin]? God forbid: but by their fall [their lapse] salvation is come unto the Gentiles, to provoke them to jealousy." (Rom. 11:11.)

Here are two astounding facts: (1) that it is because of Israel's lapse that salvation—the glorious salvation in Christ Jesus, which is offered to us so freely—has come to us Gentiles only because of Israel's fall; and (2) that the object of this is to provoke Israel to jealousy! That surely should be enough to humble Gentile pride, and to keep them from exalting themselves over God's ancient people! Perhaps, like Festus, some might say, "Paul thou art beside thyself—much knowledge hath made thee mad!" But Paul is speaking forth words of truth and soberness—words of God, inspired by the Holy Spirit. But let us hear him further.

"Now if their fall [their lapse] is the riches of the world, and their loss the riches of the Gentiles, how much more their fulness?" (Rom. 11:12.)

Whose fall was it that resulted in riches of the world? Israel's fall, of course—not "spiritual Israel's" fall, for they never fell; but the fall of the nation that was rejected for their failure and unbelief. How their fall and their loss turned to be "the riches of the world" we have just seen in the preceding verse. The apostle reasons on: If even their fall and their loss has redounded to world-wide benefit, how much more will their fulness bring blessing to all the world? By "their fulness" he evidently means their restoration—that is, the restoration of the people that fell. This is stated again, more fully and forcibly, in verse 15:

"For if the casting away of them is the reconciling of the world, what shall the receiving of them be, but life from the dead?"

Again let us ask, Who was "cast away"? Manifestly Israel, the disobedient nation. What did the casting away of them result in for the rest of the world? The answer is, "The world-wide reconciliation." Now what will "the receiving of them" mean? The reviving of all the world. It is not the resurrection of the physically dead that he is speaking of, but a world-wide blessing, so great as to be comparable to "life from the dead." Such will be the result when the fallen nation is again received, accepted and restrained by the Lord. The world-wide blessing waits for that. But will that nation

be some day saved? Paul says so (Rom. 11:26, 27). At the present time (he says) "they are enemies for your sake." We, Gentiles, are reaping the benefits of their enmity. But that is not all that is to be said: the other fact is that "they are beloved for the fathers' sake"—that is, for the sake of their forefathers Abraham, Isaac, and Jacob (Comp. Deut. 7:7, 8). "For," he adds, "the gifts and the calling of God are not repented of." (Rom. 11:29.) God has never given up His purpose in regard to the Jews. "For I Jehovah your God change not: therefore ye, the sons of Jacob, are not consumed" (Mal. 3:6).

The present state of God's dealing, therefore, during which national Israel is in abeyance, is necessarily limited and temporary. The church, whether considered as the spiritual temple, built of living stones; or as the Body of Christ, in which individuals of Jews and Gentiles are incorporated on equal terms; or as the Bride which is to be united with Christ in the bonds of an eternal wedlock—must some day be completed. God is not dealing today with any nation as such. He is visiting the nations *to take out of them* a people for His name (Acts 15:14). The church is an *election*. And when the elect Body is completed, God will again deal with a nation, the nation of Israel, and through her will bless the nations of the world. This nation will be born in a day—each and all the individuals in it, simultaneously, personally as well as nationally, accepting their Messiah, the crucified and risen Jesus, their Lord and Savior; and through their national conversion and restoration blessing will go forth to all the nations of the earth.

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### LIFE IS A VAPOR

A little boy was playing in the sand along the seashore. He was building a city in the sand. He laid out the streets, built the houses, stores, banks, and wall. Outside the wall he laid out highways and roads, farms and farm houses. All afternoon he worked building his city. He did not notice that the sun was setting, the clouds were gathering, and that the wind was growing chill. He was too busy with his city. He did not notice that the tide was coming in, the waves mounting higher and higher, until one wave, mightier than the rest, came sweeping in about him, washing away his houses and lands, his city and his farms. In terror, the child ran back alone and afraid. And so we all play upon the sands and lands. So intent do we become that we do not notice that the evening draws near, that the clouds are filling the sky, that the wind is growing chill, that the tide of death is coming in, until suddenly it races over us, sweeping away from us all our earthly possessions. Often we are terrified, alone, and afraid.—*Howard Justice, Mt. Dora, Florida.*

### THREE FOUNDATION CHAPTERS

Shake the first three chapters of Genesis and you shake the whole Bible, for upon these three foundation chapters the whole superstructure of inspiration rests.

# NEWS AND NOTES

Dugger, Indiana: "The Dugger church has made some gains this year for which we are thankful. These include restorations, baptisms, and increase in attendance. Some thought our Vacation Bible School was one of the best. We studied the book of Exodus.

"Reports from Bro. Phillips, now in Africa, are very fine. Fourteen were baptized during his first two month's work. Now at Sinda Mission, Northern Rhodesia, he is making trips among the villages with other missionaries. We would rejoice to have more monthly contributors to this work. By the grace of God enough money has been contributed to take care of the freight and duty on the new car being shipped to Brother Phillips. Our thanks to those who were thus used of the Lord."—Maurice Clymore.

Fisherville, Ky.: "Hall Calhoun Crowder of Louisville, Kentucky, will preach each evening at eight o'clock in a Revival Meeting at Fisherville from August 1-14. Victor and David Broadus, returned missionaries from China, will assist in a Vacation Bible School at 10 o'clock each day. Transportation to the school will be provided on all roads. The local minister, Jack Curry, will lead the song services."—Jack Curry.

Brother Crowder just closed a meeting at Allensville, Kentucky. This was a return engagement. The brethren had two services daily with good crowds throughout the effort. Seven were baptized and others came for membership.

Chattanooga, Tenn.: "The work of McCallie Avenue Church, Chattanooga, is going along very nicely. We had a splendid series of messages in May by R. H. Boll. He presented "Ten Studies in the Book of Revelation," which were very good, and the interest was splendid. Bibles were passed through the audience and hearers followed the speaker.

"H. L. Olmstead is to be with us again this fall for a meeting. The Word and Work continues to bring great articles and good reports. May the Lord bless these efforts. Pray for us."—E. H. Hoover.

Alexandria, La.: "Brother Rich-

ard Ramsey, wife and son David, were with the church of Christ at Peach St. and McArthur Drive in a series of meetings in June. We were very much helped by their presence. Brother Ramsey's lessons were scriptural and encouraging. Kenneth Istre led in the song services and Stephen D. Eckstein assisted in various ways. Much good was done through a Vacation Bible School which they conducted. Visitors from different places attended, giving encouragement to the work here."—W. J. Johnson.

## Work at Sullivan, Indiana

Sullivan, Ind.: "Since coming to Sullivan last September we have worked with the East Jackson St. church, Sullivan, and the Palmer's Prairie church, northeast of Sullivan. The Lord has honored our feeble faith and allowed us to baptize seven souls, lead some to re-dedication, and encourage His saints.

"Our high point in blessing was during the revival ministry of Bro. Frank Mullins last spring. We still thank God for His goodness at that time. Our Vacation Bible School for both churches will begin August 22 and extend two weeks. We plan to study the Book of Genesis.

"Palmer's Prairie church conducts Bible school and worship on Sunday mornings, gospel preaching on Monday nights, and Bible study on Friday nights. East Jackson has Bible school and morning and evening worship each Sunday, youth meeting on Tuesday nights, and Bible study on Wednesday nights. The youth meetings are well attended—usually 25 or 30 teenagers present."—Jas. S. Hardison.

## Report from Orell Overman

Lexington, Ky.: "The work at Melrose has shown some signs of growth for which we are thankful. A children's Bible Story Hour has been well attended and has done much to boost Sunday school attendance. A monthly ladies' meeting, wherein they studied scripture regarding their service to the Lord, has helped much. Church attendance has been good and we have broken all records in our Sunday school. May the Lord give us grace to grow as He would desire.

"In April I conducted a Prophetic Lectureship at Melrose which was interesting to many and well attended. We are grateful for many of the Cramer church, who gave us good support. I also enjoyed one week of very fine fellowship in a meeting with the Mackville congregation. Truly this is a fine church and should be commended for its love for Christ and His Word.

"From May 8-22 we were with the Cramer and Hanover church in day and night services. These were well attended and interest seemed to be very good. We rejoiced to see one obey the gospel and three to present themselves for fuller fellowship with God and His people. The Cramer brethren have been the best of friends and supporters of our work at Melrose through the years and we sincerely appreciate them and their help.

"The meeting at East Grand church in Dallas, Texas, was attended much better this year. The church has grown. One confessed unfaithfulness and three placed membership. Much help was given to the meeting and Vacation Bible School, conducted in the mornings, by the Blansett families from Camp Taylor and Fifth and M churches in Louisville.

"The work at Melrose was carried on very acceptably in my absence by the congregation and Bro. Jonah Skiles and John Tanner. Two were baptized during my absence."—Orell Overman.

#### **Yearly Meeting at Davis City, Ia.**

The annual general meeting of churches in these parts will be at the Davis City park, Wednesday, Aug. 17, 11 a. m. to 4 p. m. Basket dinner. Subject for consideration, "The Church in the World." We expect the usual good attendance and helpful, encouraging messages from preachers and others. All in reach are invited to this spiritual get-together assembly."—Wm. J. Campbell.

John F. Stinnettes, who work with the Waterford, Ky., church of Christ, report an enjoyable and helpful gospel meeting which has just recently closed. Orell Overman was the minister of the Word during this revival season. Crowds were very good and one was baptized into Christ.

#### **"My Life's Theme"**

Elsewhere in this issue you will find a page-long poem from the pen of the late Mrs. R. A. Zahn under the caption "My Life's Theme." It was turned in by Bro. Zahn, who says, "In looking over some of my wife's possessions I ran across this composition that I did not know she had written. I have given it a title which I think expresses her life's purpose, which she lived out to the last degree. Her consecrated life will ever be an inspiration to me to carry on for the Lord."

#### **A Lawn Meeting**

The Rowan Street congregation, 3008 Rowan, Louisville, is announcing a lawn meeting, which is to be conducted every night from September 5-18. Evangelist J. E. Blansett of Dallas, Texas, will present God's plan of salvation in this campaign for souls. R. A. Zahn is local minister. To his neighbors and friends in the language of Isaiah, he says, "Come let us reason together."

#### **Ormsby Avenue Church**

Howard T. Marsh is to be with the Ormsby Avenue brethren in a meeting beginning Monday, August 8. This church, which is located at 622 East Ormsby, Louisville, is centrally located. Many brethren from other congregations will wish to enjoy this season of good things with Ormsby. Ernest Lyon is the faithful minister of this group.

Gallatin, Tenn.: "During the first part of June we conducted a Daily Vacation Bible School. Average attendance was 187. Each night we had messages by various preachers: Brother Robert Neil, Brother Sam Pittman, and Brother Gordon Turner of Nashville; Brother Willis Allen of Louisville; and Brother Howard Reece Wakefield of Gallatin all brought fine messages. Two were baptized. On the following Lord's day night two more baptisms and one restoration. The past Lord's day we baptized two more. We are in the midst of a building program at present. Brother Robert Neil who is usually with us each Sunday night superintended our Vacation Bible School. During Brother Neil's absence this summer, Brother Gaston Collins is assisting us."—H. L. Olmstead.

### Correction

In "Faith of Our Fathers" for July a line was dropped at the top of page 166. What brother Jorgenson intended to say was "How is it, that, according to the scriptures (Heb. 6:6), it is still entirely possible to 'crucify the Son of God afresh,' if it is no longer possible to crown Him in the heart as Lord of all?" Now you may get your July Word and Work and read this question in its context. Brother Jorgenson is in California as this is being written. His absence accounts for the lack of "Faith of Our Fathers" in this issue. He is expected home August 3.

Brother Boll's meeting with one of the congregations in Wichita Falls, Texas, resulted in six baptisms and one restoration. Brother Boll speaks highly of these brethren, of their love for the Lord, and their interest in His word.

Sellersburg, Ind.: "From June 27 through July 10 I was used of the Lord in a glorious meeting with the Pleasant Grove church which is located about five miles south of Linton, Indiana. This was one of those meetings that starts well and keeps gaining momentum each day. It was one of the most enthusiastic meetings I have ever conducted. Interest was very high with three services on the last day. There were 13 responses to the invitation.

"I was at Bryantsville, Indiana, recently for four days, during which time two were baptized and one restored. The church there is looking for a regular preacher. Let us pray for them.

"I am now in the fifth consecutive meeting with the Borden, Indiana, church. We are having fine crowds each evening. Six baptisms to date. Brother and Sister Spaul-

ding are doing a fine work with this church.

"From here I am to be with the Ormsby Avenue congregation for two weeks beginning August 8. From there, the Lord willing, I am to be at Summerville, Indiana, beginning August 22.

"The work here at Sellersburg has been progressing nicely during my absence. I was at home one Sunday in July and had 315 in Sunday School on that day. Our attendance has held up well and several have come into the church since our youth revival in early June."—Howard T. Marsh.

"The work at Ormsby Avenue Church of Christ has grown to the point that a part-time preacher can no longer handle the work. At my request the brethren heard Paul Clark during the spring and called him to the work. When Bro. Clark finishes his summer work in Johnson City he will come to Louisville to take over the Ormsby Avenue work the first Sunday in September. Paul, the son of J. R. Clark, has just graduated from Harding and has been preaching for several years. I have no plans after I close my five years at Ormsby this August 28 other than preaching as the Lord opens the doors while continuing my teaching at the University of Louisville."—Ernest Lyon.

### Sermons on Exodus

Harry Prather, minister of the mission on Seventeenth Street, near Main, Louisville, is announcing a series of special meetings to begin August 7. J. R. Clark is to be the speaker. He will take his messages from the Book of Exodus, setting forth Christ and the Church in types and shadows. Children's service at 7:30; preaching at 7:45.

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### Sister J. N. (Sarah) George

I knew Sister George when she lived at Hopkins, Mo., with her husband, Bro. J. N. George, having made my home with them during meetings with the Unity Church, where they were faithful members. They were both interested in the advancement of the gospel everywhere. Bro. George died in 1941. After that she made her home with her daughters, Ethel (Mrs. Emmet Campbell, Searcy, Ark.), and Ena (Mrs. Tona Covey, Louisville, Ky.), where she died Oct. 24, 1948. I was glad to be with the daughters Ena and Ethel and friends and sneak at the funeral service at Unity Chapel, Oct. 27. The body was laid to rest in the New Hope Cemetery by that of Bro. George. Sister George reached the age of 83 and leaves a memory of a life well spent in the service of Christ. "Precious in the sight of Jehovah is the death of his saints." (Ps. 1-6:15.)

Wm. J. Campbell, Davis City, Ia.

## IS BAPTISM FOR THE REMISSION OF SINS? (No. 2)

Stanford Chambers

Gentiles as well as Jews were upon profession of their faith baptized into the name of Christ. But was baptism for (unto) the remission of sins in their case? Why not? Whence arose this question? It is not suggested in the Scriptures. A neighbor says, "No Gentile was ever given the command of Acts 2:38." But how does he know that? Does he say that it is not recorded? It is not recorded that Jews or Gentiles were ever baptized into the name of the Father, Son, and Holy Spirit. Do we therefore affirm that they were not so baptized? That would prove the apostles to have disobeyed their Lord! Moreover history of the church in its earliest years shows that the practice all along was according to Matt. 28:19. Again, after the rebaptizing of the twelve men of Ephesus as recorded in Acts 19, we find no record of any other baptism. Shall we therefore affirm that baptism ceased with that? Church history forbids such a conclusion. It does not make sense anyhow.

But some theologians have concluded that baptism for the remission of sins is incompatible with the teaching about salvation by grace through faith. The theologians, however, do not agree; therefore, that some of them reach unwarranted conclusions is evident enough, and this is a case in point. They say that up until the greater revelation concerning justification by faith came to and through Paul, baptism, as observed by the Jews, *was* for the remission of sins, but that Paul's teaching changed that. But salvation was as much by grace through faith before the tenth of Acts or the beginning of Paul's ministry, as afterwards. It never was on any other basis—never could be. Salvation was never by the works of the law or by deeds of merit. It is not the sinner's knowledge of the *theology* of justification that saves him; it is his believing on the Lord Jesus. "Believe on the Lord Jesus and thou shalt be saved, thou and thy house" (Acts 16:31). The jailor was not told, Believe our *theology* of salvation by grace and thou shalt be saved. The Jewish converts at Pentecost and onward *believed*. It is repeatedly stated. They believed on the Lord Jesus. Their faith was as definitely in Him as was the faith of the Gentile converts. Their salvation was upon that ground. Baptism, their Lord's ordinance, in His name for the remission of sins, underscored the *grace* by which they were saved. There is as much grace in Jesus' words in John 3:16 as in any of Paul's teaching. Paul only elaborated upon that grace. Appreciate the fuller revelation through Paul of justification and thank God for it. But that revelation was made to the saved, and their salvation had already come to them before the fuller knowledge of it came, whether they were Jews or Greeks.

When Barnabas went to Antioch and *saw the grace of God* it made him glad. But the grace which he saw was the product of the teaching brought there by saints driven from Jerusalem, who preached



just what they themselves had received at Jerusalem. They were not inspired men; they knew only what they had been taught. There at Antioch both races were brought into one fellowship. Through Christ they "both had access through one Spirit unto the Father," and there it was made manifest that He is "not the God of the Jews only, but also of the Gentiles." As Peter declared: "We believe that we shall be saved through the grace of the Lord Jesus as well as they" (Acts 15:11).

#### "NO DISTINCTION"

Countering the Judaizing teachers, who sought to impose law works upon the Gentile converts, Peter emphasized "God gave unto them the Holy Spirit, even as he did unto us; and he put no distinction between us and them, cleansing their hearts by faith" (Acts 15:8, 9). The Jews' faith was reckoned unto them for righteousness just as much and as truly as was the faith of the Gentiles. "By him every one that believeth is justified from all things, from which he could not be justified by the law of Moses" (Acts 13:39). Jews as well as Greeks, of course—"every one." "Believe on the Lord Jesus, and thou shalt be saved, thou and thy house." That was what the Pentecostians had done, "and great grace was upon them all." The Jews, no less than the Gentiles, were "justified apart from the works of the law," and the Gentiles, no less than the Jews, were taught and brought to obey "from the heart that form of teaching whereunto they were delivered; and being made free from sin . . . became servants of righteousness" (Rom. 6:17, 18). "The righteousness of God through faith in Jesus Christ" is "unto all them that believe; for there is no distinction" (Rom. 3:22). "And he made no distinction between us and them," says Peter, "cleansing their hearts by faith," meaning even as he cleansed *our* hearts by faith. And again, "we believe that we shall be saved by the grace . . . in like manner as they."

We once heard the able A. C. Gabelein state that the baptism practiced in Acts in the first nine chapters was *John's baptism*, and that from the tenth chapter on baptism was not for the remission of sins; but he said an *unwarranted* thing. Baptism from Pentecost and on was the baptism of the Great Commission, clearly distinct from John's baptism. When Paul rebaptized the twelve at Ephesus, who had been baptized according to John's baptism, he baptized them "into the name of the Lord Jesus." Then with the laying on of Paul's hands "the Holy Spirit came upon them." Their baptism is thus identified with the baptism of Acts 2:38, begun on the day of Pentecost.

It should be borne in mind that Luke wrote the Book of Acts under the supervision of Paul; and that Luke wrote Acts *after* that Paul had written Romans. Luke was in full possession of the truth of Romans. If there had come a shift in the teaching when the Gospel went to the Gentiles Luke would have mentioned the matter; it is unthinkable that he would not. If baptism was not for the remission of sins from Acts 10 forward, why should it have been for the

remission of sins at Pentecost? If it was for the remission of sins for the Jews, what reason could there be for its not being so for the Gentiles? No valid reason is to be found.

#### NOT INCOMPATIBLE

Luke knew all the truth about salvation when he wrote Acts. It never occurred to him that baptism for remission of sins was incompatible with that truth. This ordinance of our Lord is no part of the law, and it cannot with impunity be reduced to the status of law works. The types and shadows of the law met their substance at the cross and before Christian baptism was given. The baptism of the Great Commission is to continue to the consummation of the age. To be baptized thus is to obey the Lord Jesus; not to be is to disobey Him. Paul, the great exponent of justification by faith, taught "obedience unto righteousness" (justification. See Rom. 6:16). In the next verse, "ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness."

#### OBEDIENCE IS FAITH

"He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him" (John 3:36). Baptism is not law works, but the surrender of faith. "For ye are all sons of God, through faith in Christ Jesus. For as many of you as were baptized into Christ did put on Christ. There can be neither Jew nor Greek . . ." (Gal. 3:26, 27). So Paul did not find the incompatibility some theologians find. True faith is concerned about the will of God, and is not *too* concerned about incompatibles. Be it set down that wherever and whenever the inspired messengers of the Lord preached the word, which produced faith in Him, they also taught those who gave heed that He commanded baptism, and they "obeyed from the heart that form of doctrine." Spirit-guided men would not direct differently today. And no less now than of old would it be that "by grace have ye been saved, through faith, and that not of yourselves; it is the gift of God. Not of works that no man should glory." True faith is surrender, a commitment of oneself to Him and His mercy. Baptism in a truly Gospel sense is unconditional surrender, and to surrender is not to boast.

#### "NOT OF WORKS"

That "incompatibility" afore-mentioned is further urged in that baptism, they say, is "of works," whereas Paul says in Eph. 2:8, "not of works, that no man should glory." And to Titus (3:5-7), "Not by works done in righteousness, which we did ourselves, but of his own mercy he saved us through the washing of regeneration and renewing of the Holy Spirit . . ." It is of grace, *all* of grace, that He saves us. Baptism is not "of works." They do violence to Paul's own teaching who class it so. The one the Gospel qualifies for baptism is not trusting to what he is doing but to Him. He is not trusting to his own working, though he is in the humble act of obeying, but is trusting in God's working. Paul to the Colossians: "having

been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead" (2:12). Faith in the working of God takes our Lord's ordinance out of the realm of "mere externals," as some are wont to express it. It is to be feared that those who so speak were not themselves exercising that faith in the working of God. In baptism we take the place of the condemned sinner, being baptized into death, but through faith in the working of God who raised Christ from the dead, "raised with him." It were better by far to lead convicted sinners to this unconditional surrender than to convince them of an unconditional salvation, thus leaving them complacent, though they have not obeyed the Lord. It is better to follow apostolic example than to be investing time emphasizing the unimportance of our Lord's command, something inspired men never did. Men have died wishing to be baptized, though assured (?) it was useless.

So we are back to Acts 2:38, an inspired record of an inspired command, the Holy Spirit's answer to convicted sinners. Their true repentance consisted in their acknowledgment of the Lordship and Saviorhood of the Crucified One. What repentance in that verse is for, baptism is for. By every law of language that is so. "What God hath joined together let not man put asunder." Whether it be Jew or Greek, God responds to his faith who takes Him at His word. The New Testament converts did just that. The Gospel entrusted to Peter for the circumcision was *not* another Gospel, other than Paul preached. No anathema rests here. Let it rest where it belongs.

But what about those dear ones unbaptized? The evidences are that the wish for them to be saved is father to the thought. They must be saved; they must not be lost. Reasoning: they had no real chance. But what about those who died not having believed, not having had the chance or opportunity? A better question: Can we not trust that all to Him who died to save? He is in no straight jacket. He is too good to do one an injury, too wise to make a mistake. *Yea, trust Him.*

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### CLOSER SYMPATHY

John Wesley once felt the need of closer sympathy among the ministers, and, together with twelve others, he signed the following covenant:

"It is agreed by us whose names are underwritten.

"First, that we will not listen or willingly inquire after any ill concerning each other;

"Secondly, that if we do hear any ill of each other, we will not be forward to believe it;

"Thirdly, that as soon as possible we will communicate what we hear by speaking or writing to the person concerned;

"Fourthly, that until we have done this, we will not write or speak a syllable of it to any other person whatsoever;

"Fifthly, that neither will we mention it, after we have done this, to any other person;

"Sixthly, that we will not make any exception to any of these rules, unless we think ourselves absolutely obliged to do so."—"War Cry."

## ARE YOU BRINGING YOUR CHILD UP? OR DOWN?

In a religious journal we recently found two sets of rules which we think worth passing on: one for bringing up a child and the other for bringing him down! All parents should ponder them. And of course they apply to daughters as well as to sons.

### *Rules for Bringing Down a Child*

1. Let him have plenty of money to spend as he likes.
2. Permit him to choose his companions without restraint or guidance.
3. Let him spend Sunday hours on the street or with companions with low ideals as to the Lord's day.
4. Allow him to go out at night as he pleases and return when he gets ready.
5. Make no inquiry as to where and with whom he spends his leisure time.
6. Teach him to expect pay for all help at home and for all service to others.
7. Allow him to think that good manners are a good substitute for good morals.
8. Do not trouble to interest him in the Bible or to win him to Christ.
9. Let him see that you think church attendance is not important.
10. Never let him hear you pray, especially not for his salvation.

### *Rules for Bringing Up a Child*

1. Make home the brightest and most attractive place you can.
2. Make him responsible for helping in some daily duties at home.
3. Never punish in anger nor to relieve your own feelings, but only in love, and for disobedience.
4. Do not ridicule his ideals; talk frankly on matters in which he is interested.
5. Encourage him to invite friends to your home and table.
6. Impress upon his mind the fact that service and honesty are more important than making money.
7. Live Christ before him so that you will be able to talk of Christ to him.
8. Let him see your enjoyment and profit from Bible reading and prayer.
9. Set an example in faithful church attendance and interest in the work.
10. Be much in prayer for his salvation and spiritual growth.

"Train up a child in the way he should go,  
And even when he is old he will not depart from it."—Prov. 22:6.  
—From *Rays of Light*

### SEVEN DEADLY SINS

*Wealth without work — Politics without Principle*  
*Worship without Sacrifice — Business without Morality*  
*Science without Humanity — Pleasure without Conscience*  
*Knowledge without Character*

—Defender

## SOUL FOOD

It has pleased the Lord to teach me a truth, the benefit of which I have lost for more than fourteen years. The point is this: I saw more clearly than ever the first great and primary business to which I ought to attend every day was, to have my soul happy in the Lord. *The first thing* to be concerned about was not how much I might serve the Lord; but how I might get my soul into a happy state, and how my inner man might be nourished. For I might seek to set the truth before the unconverted, I might seek to benefit believers, I might seek to relieve the distressed, I might in other ways seek to behave myself as it becomes a child of God in this world; and yet, not being happy in the Lord, and not being nourished and strengthened in my inner man day by day, all this might not be attended to in the right spirit. Before this time my practice had been, at least for ten years previously, as a habitual thing, to give myself to prayer after having dressed myself in the morning. Now I saw that the most important thing I had to do was to give myself to the reading of the Word of God, and to meditate on it, that thus my heart might be comforted, encouraged, warmed, reproofed, instructed; and that thus by means of the Word of God, whilst meditating on it, my heart might be brought into experimental communion with the Lord.

I began therefore to meditate on the New Testament from the beginning, early in the morning. The first thing I did, after having asked in a few words the Lord's blessing upon His precious Word, was to begin to meditate on the Word of God, searching as it were into every verse to get a blessing out of it, not for the sake of the public ministry of the Word, not for the sake of preaching on what I had meditated upon, but for obtaining food for my own soul.

The result I have found to be almost invariably this, that after a very few minutes my soul has been led to confession, or to thanksgiving, or to intercession, or to supplication; so that, though I did not, as it were, give myself to prayer, but to meditation, yet it turned almost immediately more or less into prayer. When thus I have been for awhile making confession or intercession or supplication, or have given thanks, I go on to the next word or verse, turning all, as I go on, into prayer for myself or others, as the Word may lead to it, but still continually keeping before me that food for my own soul is the object of my meditation.

The difference, then, between my former practice and my present one is this: Formerly when I rose, I began to pray as soon as possible, and generally spent all my time till breakfast in prayer, or almost all the time. At all events I almost invariably began with prayer, except when I felt my soul to be more than usually barren, in which case I read the Word of God for food, or for refreshment, or for a revival and renewal of my inner man, before I gave myself to prayer. But what was the result? I often spent a quarter of an hour, or half an hour, or even an hour, on my knees, before being conscious to myself of having derived comfort, encouragement, humbl-

ing of soul, etc., and often, after having suffered much from wandering of mind for the first ten minutes, or a quarter of an hour, or even half an hour, I only then began really to pray.

I scarcely ever suffer now in this way. For my heart being nourished by the truth, being brought into experimental fellowship with God, I speak to my Father and to my Friend (vile though I am, and unworthy of it) about the things that He has brought before me in His precious Word. It often now astonishes me that I did not sooner see this point.

Take the golden key, He calleth thee.  
Enter into the holy place.

—George Müller

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## The Need of the Age

The true need of the age is earnest fidelity to our convictions. It is needful that man's convictions be correct, but the great difficulty of the age is in getting men to stand firmly to their convictions, be true to their own manhood, and to act on their own judgment. They are continually yielding to the popular sentiment, to the wishes of some wise or learned leader. They have never realized that the truth makes men free—free from error, free from prejudice, free from the slavery of public sentiment, free from subserviency to the judgment of others. A man made free by the truth seeks all opportunities of knowing what truth is, weighs every reason, listens deferentially to those who think and study, who are familiar with the question, then forms his own judgment from the light presented him and acts according to these. The great majority of the world are fearful, timid, have no independence to speak or act according to their own convictions, their own judgments; they are always anxious to know what others think of what they will do, too cowardly to run counter to public sentiment to be true to themselves. People are frequently anxious to attract attention in a faulty way; they are anxious to be thought leaders in what is popular, in everything that is fashionable. Again, the same people and the great majority of them are afraid to attract attention as being out of or behind the fashions—contrary to public sentiment as being odd. Both of these dispositions arise from a cowardly fear of public sentiment, of a lack of true courage, and a failure on the part of the individual to properly honor and respect self. Women show their timidity and cowardice in matters of dress and personal appearance, and men greatly condemn and ridicule them for this. But in the larger affairs of life men show more of this moral cowardice than women. More men than women fail to become Christians for fear of popularity.—D. Lipscomb, in *G. A.*

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When people lose the sense of the love of God they can't do anything right.

# CHRIST'S TEACHING ON PRAYER

IN THE GOSPEL OF LUKE

R. H. B.

In "Luke" there is much reference to the prayer-life of our Lord Jesus, but only a few passages of direct teaching concerning prayer. But the teachings on this theme in Luke's gospel are of very special and peculiar weight and meaning. The first of these is found in Luke 11:1-13. It grew out of a request by His disciples. He was praying at a certain place (Comp. Mark 1:35-37). The disciples stood reverently by till He had finished His prayer; then asked Him to teach them to pray, "even as John also taught his disciples." We must not infer that they had never prayed. The devout Jew of that day made much of prayer. Moreover these disciples had themselves originally been disciples of John, and by that great and good man had been taught to pray—even as they said. But when they witnessed Christ's praying they felt that after all they knew little or nothing as yet about real, true praying. Hence their request: "Lord, teach us to pray." It was a good petition, for them and for us, and the Lord would not turn it down. It implied the honest confession that, for whatever fault or reason, they knew not how to pray, and needed Christ's teaching. None could pray like Him; none could teach like Him. When we come to Him with pretense of any sort He cannot help us; but when we come empty-handed and make our appeal on the ground of our simple need, He gives liberally and upbraideth not.

In answer to their request the Lord gave them three lessons on prayer. First of all, again, the "Lord's Prayer"; But (as the R. V. shows) here in an abbreviated form:

"When ye pray, say, Father, hallowed be thy name. Thy kingdom come. Give us day by day our daily bread. And forgive us our sins; for we ourselves forgive everyone that is indebted to us. And bring us not into temptation."

Here, after due recognition of God—His Name, His Kingdom—the rest of the prayer concerns ourselves: the daily bread, forgiveness, protection from temptation. This was lesson number one.

Now comes lesson two: prayer for others. The first prayer is based on our filial relationship to God—a child of God speaking to his Father. The second lesson takes us a step higher: here it is friend communing with friend. But how could this be said to be prayer on a higher plane? The relationship of the child to the Father is, of course, fundamental. But children and parents are not always and necessarily friends. To be sure they should be. But friendship means fellowship, mutual understanding, co-operation. Friends work together for one aim, with one soul, hand in hand. Now even the children of God, even when they have fellowship with Him in the light, may yet need to learn the full lesson of friendship. "Ye are my friends," said the Lord Jesus, "if ye do whatsoever I command you. No longer do I call you servants, for a servant knoweth not

what his lord doeth"—does not enter into his lord's plans, nor does his master take him into his confidence and tell him all his business—"but I have called your friends; for all things I have heard from my Father I have made known unto you" (John 15:14, 15).

Now this second lesson is based upon friendship. In the parable which conveys this, three friends appear. There is first the middle friend—that is the disciple. He has a poor friend out in the world; and on the other side he has a rich Friend, who, in the parable, represents God. Now to this middle friend comes a late and unexpected visitor, a friend of his, at midnight, from a journey, tired, footsore, and hungry. I must feed him. But, alas, I have nothing to set before him. What shall I do? Ah, I have a friend who has everything. To his house he goes to rouse him up at the midnight hour (a thing one would not dare to do, unless it be indeed a friend) to beg the loan of three loaves. The wealthy friend seems disinclined at first, and does not want to be bothered. But the friend who has come to his rich friend for help is not to be put off; he keeps on knocking and asking, at the risk of straining that friendship—until at last he within gets up and gives him the bread he wants. The rest—how he joyfully returns to his home, where his hungry friend is waiting, and sets the food before him—we can supply for ourselves.

What does it mean? Well—this is nothing else than a picture of our cooperation with God in the great work of saving and blessing men. The weary hungry friend who comes to me for help—he is my unsaved brother, my unsaved neighbor. He may not come to me with a request for help—few will do that; but there is the mute appeal of his lost condition. What can I do for him? How often have we felt empty and perplexed in the face of this need! But wait—I have one recourse—and really, in spite of all appearance of unwillingness, I know quite well that I am working in line with His interests when I come to Him for help. His reluctance in the parable only illustrates the fact that I may not always get all I want at the first simple asking. But I will. Only let me persist—He must, He will, rise up and give me all I need. Even a human friend—even if he did not do it for friendship's sake, will, if I keep on, grant me my request, if only to get rid of me. How much more shall the Father in heaven who desires my sinner-friend's help far more than I do rise up to grant my request?

Now my wayfaring friend could not himself have gone to my rich friend's house with such a request. He is a stranger to him, and has no access to him at all. But *I* can go to Him, because He is my great rich Friend, and I am His friend. Thus in my near and dear relationship to my Father in heaven, I have become the living link between Him and the souls He longs to save and bless. The second lesson therefore deals with "*intercessory prayer.*"

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For the third lesson the Lord falls back on the filial relationship. He repeats again words He had spoken on a former occasion, but with a notable variation.



"I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. And of which of you that is a father shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent? Or if he shall ask an egg, will he give him a scorpion? If ye then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:9-13.)

In the light of what went before, this must mean "Ask—and keep on asking till you receive"; "Seek, and keep on seeking till you find"; and "Knock and continue knocking till the door is opened." It means not only prayer, but persevering prayer. The answer is sure. You are not running uncertainly, nor fighting as one that beateth the air. Your Father knows what you want and need, and His answer will be a good answer. In my blindness I might even ask for a stone, thinking it a loaf; or for a serpent, mistaking it for a fish; or a scorpion, which when curled up resembles an egg; but if even an earthly father knows how to give the right gifts to his children, shall not your Father in heaven know how to answer your heart's real desire with "good things"?

No, not merely "good things." Our Lord now goes beyond the promise which He gave in Matt. 7:11. Here He says, "How much more shall your heavenly Father give the Holy Spirit to them that ask him?"—as if all other "good things" were summed up in the gift of the Holy Spirit.

This has provoked some controversy. Many think that such a prayer would be out of place now. The Holy Spirit, they say, came once for all on Pentecost. All who believe in Christ, all who obey the gospel (Eph. 1:13; Acts 2:38; 5:32) receive the Spirit. If any man hath not the Spirit of Christ, he is none of his. The matter seems conclusive: we need no longer ask for the Holy Spirit now. He is here. He abideth in you. Is it not enough? That may seem conclusive, but there is something more to be said. The fact that the Christian has the Spirit (else he would not be a Christian) does not preclude a further reception of the Spirit. Those who were "filled" on the day of Pentecost, were filled again when a new crisis arose (Acts 4:31). Also the fact that some brethren were specially designated as being men "full of the Holy Spirit" (Acts 6:3, 5; 11:24) implies that not all Christians could be so spoken of. Hence also the exhortation in Eph. 4:8—"Be not drunken with wine . . . but be ye filled with the Spirit." "Christ in you" is the common possession of all Christians who are "in the faith," and not "reprobate" (2 Cor. 13:5); yet Paul prays for the Ephesian brethren that "Christ may dwell in your hearts by faith" (Eph. 3:17). The gift of the Spirit is once for all; it is also a continuous gift (1 Thess 4:8). The sacrifice of Christ also was once for all, never to be repeated; for "by one offering he hath perfected for ever them that are sanctified" (Heb. 10:14). But we go back to that cross again and again for cleansing and forgiveness.

In view of this, and with this fundamental understanding, there is no reason why a child of God may not pray for the Holy Spirit today.

And when we are filled with the Spirit—if the Holy Spirit has His place and power in our hearts, we shall have something to set before our poor friend who comes to us in his dark midnight hour. For “the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control.”

(To be continued)

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## THE LOST CHORD

N. B. Wright

(A radio address given in New Orleans, slightly deleted.)

I had a song one day, but that was when I was innocent and gay. That song was as free and clear as any song from the night-gale you ever heard. But I lost it. It broke off suddenly. The tragedy of this loss was that no smith on earth could mend it—for the other end could not be found. The place of song, then, was filled with tears and sadness. For when I sinned I found the thing I gave in to became my enemy. It really robbed me of everything and gave nothing in its place. I ask you seriously: Is it fitting to have a song in a ruined state? What do the sinners of the world have to sing about? Could those songs from the juke boxes, the night clubs, and the like, be a ruse to cover up the aching void and the consciousness of sin that is in the heart of him who does not love God?

The Son of God, even the Lord Jesus, makes one whole again. The sentence of death has been removed; eternal life reigns again. And when life was given me, at such a terrible cost to Himself, He brought back the song I had lost. He put the broken ends together; yea, He restored the Lost Chord. Now eternity cannot exhaust His praise. Let's hear the words of the Psalmist, as found in Psalm 40, verses 2 and 3. “He brought me up also out of a horrible pit (Friends, are any of you in that pit of sin and wretchedness and like it? then something is wrong; let the Blessed Lord, the friend of sinners, lift you out today)—“He brought me up also out of the horrible pit, out of the miry clay (have any of you bogged down? the Lord can lift you out), And he set my feet upon a rock, and established my goings. And He hath put a new song in my mouth, even praises unto our God.”

I had a life one day. It was of the eternal God Who had made us. Hence, once a soul is born into the world it will exist forever. God's life cannot run out. So you will always “be” or live in consciousness somewhere, either in a rapturous state in God's house or in abject suffering of punishment in Hell. But I lost that life—and there was a reason. We know how it is that when people take poison by mistake they die. When they are bitten by a venomous snake they die. Workers around a hot electric wire make a mistake and

die. The Bible says: "The soul that sinneth, it shall die." And, "The wages of sin is death." Make no mistake, that is God's word to you. You will not help the matter any by disbelieving it or ignoring the truth or even trying to live as though it were not so—to do either is to seal your eternal doom. Repent and live. Sin, therefore, kills every soul it reaches without a single exception. No, you are not the exception, for there are no exceptions. Sin bankrupts the life absolutely. But there came the Son of God on the dusty road men travel. The end of that trail for Him was the cross. He died for our sins—that is the Good News, the Gospel for sin-weary men. He forfeited His life to redeem ours (to buy again to Himself man from the vaults of the Devil's pawn shop). When I come to him in the obedient way of faith, His death avails for me. His life becomes mine.

I had a hope one day. That hope was as bright as God's sun in yonder blue sky. That was true because the loving Father made man perfect. He did not make His creature with any wrong in him or for him to sicken and die. Every promise then was mine. But when I took the wrong road, hope ceased. The Son of God came to this troubled earth, died, was buried, and arose again. Praise God, when He arose, my hope arose too. "Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead" (1 Pet. 1:3).

I was free one day. Satan had no claim on me. I could look heaven in the face and not blush. But one day I made a wrong choice that made me a prisoner. The Lord Jesus always speaks the truth. He said: "Everyone that committeth sin is the bondservant of sin" (John 8:34). Being a prisoner for 23 days in a local Chinese jail and then 29½ months in a Japanese concentration camp was nothing compared to this bondage. The Lord is with His people, in jail and camp and out, but He is not with people in Satan's prison house, even though God's goodness is all about them. And we could see an end to our days under the Japanese, but there is no end to that sentence that falls on the devil's captives. You had better get loose and get out while getting is good. Jesus Christ sets the prisoners free. He broke the death-lock of Hades and now He sets the prisoners free. It may seem strange, but it is true. I did not become free until I became a love-slave of the Lord Jesus. We are profoundly grateful for the opportunity of belonging to the Blessed Lord.

I had a destiny one day. I was on the road to heaven and home. But someone dynamited my way. The bridges were all washed away. And there was no road around. I was lost, hopelessly lost, "without God and without hope in the world." The enemy of souls plays a slick trick on some folk—they do not know they are lost until they are found. The cross of Jesus Christ bridged the chasm between the lost sinner and heaven. "Be it far from me to glory save in the cross of our Lord Jesus Christ."

Please pardon the oft repeated "I." That pronoun stands as a representative of Adam's lost race; but now as one redeemed by the mercies of God, a member of the race of the second Adam, which is Christ.—From *Friendly Visitor*.

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## SEED THOUGHTS

(The following paragraphs are gleanings from notes taken in Brother R. H. Boll's winter Bible classes. Those who attend these classes find them rich with homey illustrations and arresting worthwhile thoughts. Our readers are invited to send in thoughts—especially good illustrations—for this column.)

### A MARK OF INSPIRATION

The gospel writers keep themselves in the background. Even this is a mark of inspiration, for it is not natural for writers to do so. Woodrow Wilson's secretary wrote his biography and when Wilson read it he threw it into the fire because it played up the secretary all the way through. He was not supposed to have been writing about himself, but about the one who had made a mark in the world. Incidentally, this might be a suggestion to Gospel preachers and any who handle the word by life or tongue.

### THE WATCHER

"Moreover the word of Jehovah came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond-tree. Then said Jehovah unto me, Thou hast well seen: for I watch over my word to perform it." (Jer. 1:11, 12.) The almond-tree was the first tree to bloom in the Palestine spring. The Jews called it "the watcher," for it watched for the first inking of spring. So God held the rod of the almond-tree before the eyes of Jeremiah to impress upon him the fact that He watched over His word to perform it.

### A BLUSHING MATTER

"Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: . . ." (Jer. 6:15.)

May we never come to the point where we are not ashamed and cannot blush in the face of personal sin! If you can do wrong and not realize it you are in a bad way.

One day the preacher met a young man, who was a backsliding member of the home congregation. "Well, brother, what is the good word?" was the friendly greeting of the young man. "The good word is that if you confess your sins and come back to the Lord, He will forgive you," was the earnest reply. "Aw, there is nothing wrong with me; I am all right," countered the delinquent. "No, you are not. I'd rather hear you say anything than that." And the young man was left to think it over.

"Yet thou saidst, I am innocent; surely his anger is turned away from me. Behold, I will enter into judgment with thee, because thou sayest, I have not sinned." (Jer. 2:35.)

## LAW AND GRACE

A man once hired a housekeeper. Being of a systematic, orderly nature, he gave her a long list of rules, such as the exact time for meals, foods to cook, concerning cleaning, laundry, and many other things. As time went on he saw in her qualities that pleased him very much. Eventually he fell in love with her and asked her to marry him. After the wedding she took the list of rules down. A new relationship had now been set up. No longer was she simply a hired servant. Through love she continued her duties, but now on a different principle. "For sin shall not have dominion over you: for ye are not under law, but under grace." (Rom. 6:14.)

## FAITH AND FANATICISM

There is a great difference between faith and fanaticism. The snake handlers of today think they are displaying faith when in reality they are tempting God. They are doing the very thing in principle that Jesus refused to do when Satan asked Him to cast himself down from the temple. They mistake the simple future tense for the imperative in the statement, "They shall take up serpents" (Mark 16:18). If I should ask God to guide my feet as I descend a path on a treacherous mountain side, and then, after praying, close my eyes and start walking carelessly, such a course would be foolish and disastrous.

## HANDLING THE WORD OF GOD

"They that handle the law knew me not . . ." (Jer. 2:8.) Is it possible to handle the Word and yet not know the Lord? So did the priests and prophets in the days of Jeremiah. They handled the Word like a grocer handles wares; it was neither in their hearts, nor a part of them. A person may go through the form of obedience without being loyal, but true obedience demands the heart.

When a preacher gives up earnestness and becomes a minstrel who entertains, he ceases to do good. Having lost a sense of earnestness and necessity he loses his power to move people. So the modernists make pretty little empty talk that gives no grace to them that hear. Not so was it with God's spokesmen. They warned erring people of God's judgment against wickedness, and proclaimed His Word faithfully.

## BLESSED ASSURANCE

A man who had been a Christian for ten years was talking to Brother Boll. He had no assurance of salvation, because he felt that he had not done enough to keep out of hell.

Brother Boll said to him, "You have a little daughter, Jennie, who is about ten years of age. Now suppose that some morning she would get up, make the beds, sweep, dust, wash dishes, and then come to you at evening and say, 'Daddy, have I done enough to stay here and still be your daughter?' You would be grieved at such anxiety on her part. Yet you are a child of God, and is He not grieved by your lack of trust in His love? He loves you even more than you do Jennie."

## LESSONS ON THE BOOK OF ACTS

J. Edward Boyd

Acts 2:36-38

**JESUS MADE BOTH LORD AND CHRIST.** The proclamation at the close of Peter's sermon is of such importance that we feel it should be given further attention. He has been preaching about a *man*, Jesus of Nazareth—a man approved of God, delivered up, killed, raised from the dead, exalted to the right hand of God; and now this same man, he declares, God has made both Lord and Christ. To be sure, He was the Word that was in the beginning with God and that was God, the Word that became flesh and dwelt among us (John 1:1, 14); but Peter's emphasis here is on His manhood. To Him, as glorified man, has been given "the name that is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:9-11.) Paul speaks also of the "one mediator between God and man, himself man, Christ Jesus, who gave himself a ransom for all . . ." (1 Tim. 2:5, 6.) It is not surprising that throughout the epistles these terms occur with great frequency: "the Lord Jesus Christ," "Jesus Christ our Lord," "the Lord Jesus." Let us inquire into their significance. What did they mean to "the house of Israel"?

In almost every instance, the word "Lord" in the English New Testament is a translation of the Greek word "kurios," defined as "master" or "owner." So in Col. 4:1 it is rendered "masters" (of slaves) and in Luke 19:33, "owners" (of the colt). Sometimes it is no more than a term of respect, as in John 12:21, where the word "sir" is used in translation. No doubt many times when Jesus was thus addressed it meant nothing more. But in Peter's proclamation, and many times elsewhere, it meant very much more. The translators of the Septuagint version (Old Testament into Greek, completed more than a century before Christ came) used this word "kurios" in rendering certain Hebrew names of God. So it is in the passage quoted in our chapter: "The Lord said unto my Lord."

Later, at the home of Cornelius, Peter said of Jesus, "He is Lord of all." His is the dominion over everything. "With the mouth confession is made unto salvation"; and that is the acknowledgment of the Lordship of Jesus. (Rom. 10:9, 10.) In his first letter Peter exhorts his readers (3:15), "But sanctify in your hearts Christ as Lord." Recognize His supremacy in heart and life; submit to Him in all your ways; unconditionally surrender yourself to Him as Lord of all.

"Christ," from the Greek, like "Messiah," from the Hebrew, means anointed. Kings and priests, and sometimes prophets, were anointed before assuming the duties of their offices. (1 Sam. 10:1; 16:13; Ex. 28:41.) So there had been many anointed ones, many Messiahs. But the prophets had spoken of a certain Messiah to

come. (Psalm 2:2; Isa. 61:1.) He was to be THE Messiah, THE Christ, their king and deliverer. Jesus read the first part of the first sentence of Isaiah 61 in the synagogue at Nazareth and said, "Today hath this scripture been fulfilled in your ears." It was His way of there declaring Himself to be that anointed one. When Peter confessed, "Thou art the Christ, the Son of the living God," he was asserting his belief that Jesus was that one of prophecy. And now, under the inspiration of the Spirit, he boldly proclaims to the nation the fact that He is both Lord and Christ.

WHICH COMES FIRST, FAITH OR REPENTANCE? There has been much needless discussion concerning this question. If unbelief is the result of a refusal to give proper consideration to the evidences, the correct admonition is "repent and believe"—change your mind and give heed to the testimony. But Peter was speaking to men who had heard; and that they believed is evident from their cry, "What shall we do?" It was to these men, who had already given evidence of their faith, that he said, "Repent." It was the next step in the exercise of their faith and scarcely to be thought of apart from it; let them manifest their faith in a change of attitude toward Jesus that will lead into a new life. Their faith is not to be a mere passive acknowledgment that He is the Messiah, but a purposeful submission to His will. And let us remember that, above every thing else, the gospel of the Lord Jesus should everywhere be preached; and when men and women are thereby led to put their trust in Him and to repent, they can not go wrong about the order. There will never be need to go back and do it all over again just because they got *that* wrong!

QUESTIONS CONCERNING BAPTISM. What furious controversies have been waged about this subject! And yet there is a simple way for each person to decide what is right about it: let him search the scriptures for himself with open mind and willing heart. If it is a question concerning the mode, he will have little difficulty in ascertaining which one meets all the requirements of New Testament teaching and practice. If it is a question concerning the proper subjects of baptism, whether infants are included, let him seek diligently to find out whether it was required of any but believers—of any but those old enough to exercise personal faith in the Lord Jesus Christ. Many have tried this method with remarkably uniform results.

In regard to the question as to whether baptism is essential to salvation: the natural impression made by our text (Acts 2:38) is that remission of sins is granted to believers on the condition of their repenting and being baptized. Other passages make this impression also. "He that believeth and is baptized shall be saved." "Arise and be baptized, and wash away thy sins." But (says the objector) such cannot be the meaning of these passages; for salvation is by grace, and that precludes the idea that anything we do can have anything to do with it! But does it?

(To be continued)

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If a preacher goes a foot the members think they can go a mile!

## MY LIFE'S THEME

Mrs. R. A. Zahn

I thank thee Lord, for morning light  
For rest and watch care thro' the night;  
For friends and home and loved ones dear;  
For Jesus' presence ever near.

Help me to live for Thee today,  
To be a blessing in life's way;  
The ready helpful hand not spare  
To those who heavy burdens bear.

Whatever tasks may fall to me,  
May I perform them faithfully  
And cheerfully with happy smile,  
With praise and singing all the while.

Casting away all fear and gloom  
For nobler, loftier thoughts make room,  
Nor utter one complaining word  
Against my lot, O precious Lord.

Help me to give the honest deal  
To friend and enemy as well,  
To owe to no man ought but love  
And for my wants to look above,

To Him who ruleth over all,  
Who watcheth e'en the sparrow's fall.  
And in my life Thy workings see  
And wholly be resigned to Thee.

Thus may I thro' life's little day  
Press onward, upward, all the way,  
Thro' joys or sorrows, smiles or tears,  
Whate'er may come with passing years.

Until at last the victory won  
Thou call'st me home, O righteous One,  
Into the land of pure delight  
Where Jesus is Himself the Light.

Where sorrow, sighings, pains shall cease  
And all is love and joy and peace:  
Where mysteries shall be made plain  
And Thou, forevermore shalt reign.

Where thro' the never ending days  
We'll worship Thee and sing Thy praise,  
And with celestial beings bright  
We'll know and see, God's ways are right.