

THE WORD AND WORK

(Volume XLIII, November, 1949)

GOD'S LOVE

Mrs. Paul Knecht

God's love, unchanging, never fails
No matter what of grief or pain
 He bids thee bear.
All things, whatever they may be,
Together work for good for thee
 Within His care.

It may be trials sore that come
To strengthen thee and bring thee home;
 So patient be.
Perhaps because of His good grace
He put a thorn into thy flesh
 To chasten thee.

No matter that He placed His thumb
With mighty force and pressed it down
 Upon the thorn;
Or that with anguish deep and sore,
That pierced it to the very core,
 Thy heart was torn.

Around thee in protecting love,
While heavenly hosts watched from above,
 He then did place
His other arm to make thee stand,
Nor let thee go out of His hand,
 Nor from His grace.

WORDS IN SEASON

R. H. B.

(Another series of paragraphs on **The Church** from the pen of Brother Boll.)

THE CHURCH ETERNAL

As God foresaw Eve in Adam, so He foresaw, foreknew, and chose the church in Christ, before all the ages. The church was conceived in eternity, manifested in time, and destined to shine in eternal glory. Thus is the church represented in Paul's letter to the Ephesians. Christ's love for her is spoken of in three tenses: *past*, for He loved the church before it existed, and gave Himself for it; *present*, He sanctified it, having cleansed it by the washing of water with the word; *future*, when He shall present the church to Himself,

a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish. Where is this church of which such wonderful things are said? Can it be found today? Could I, even I, become a part and member of it? These are important questions. Can clear and satisfying answers be found?

A PERPLEXING SITUATION

We are confronted today with a state of affairs which is conceded on all hands to be abnormal and anomalous. "Christendom" presents the spectacle of a multitude of denominations, sects and parties, some ancient, some modern; some large and powerful, some small and weak; some popular and well-known, some obscure and hardly heard of. But every one of these without exception claim to be right—the true church. Some claim this absolutely and exclusively for themselves; others conceding more or less a share in this high claim to friendly sister-parties; yet all, like Caesar's inhabitants of Gaul, differing among themselves in manners and doctrine and laws—some radically, some in minor respects. Some are more or less hostile and intolerant of the rest; others are lenient and inclined to be neighborly. All have their representative men and exponents who can ably prove the scripturalness and reasonableness of their doctrine and position. Thus the seeker for the true church of the New Testament faces a perplexing situation. Are any of these "churches" the right and true church? If so, which is it? Is it the one that claims to be the oldest and biggest? It may be answered that it is the one whose teaching and practice most tallies with the scriptures. But how could one know which is the most scriptural? Where so many so convincingly contend for that honor, who shall say which is most nearly right? It is a sore problem and has caused much stumbling, even reflecting on the word of God itself, in that people will say that the Bible teaches no definite truth, and that almost anything and everything can be proved by it.

Some seek to sidestep the whole question, declaring that the church does not matter. But would God have said such wondrous things about the church if it had been a superfluous thing, if it had been only an immaterial appendage? Hardly. Though "the church doesn't save anybody," as some say, yet the Lord has promised to save those who are in the church—"being Himself the Savior of the body."

Others are inclined to take a very broad view of the matter, holding that all the divisions of Christendom are right, and one can be saved in any of them. They say that all are equally sincere, and there are good people in all of them (a fact of course no one would care to deny) and that they are all aiming for the same place and marching under the same flag. As in our fighting forces (so the comparison runs)—there are army and navy and air-power, and among these many sub-divisions and classes—so (they say) is the church composed of many parts and kinds, but all under one supreme commander. A pleasing picture, if it were true. But if the army were made up of heterogeneous parties like the denominations of Christendom, it would certainly be worthless as a fighting force.

THE ONENESS OF GOD'S CHURCH

The church of the New Testament is *one*. "There is one body and one Spirit," as certainly there is "one Lord, one faith, one baptism," and "one God and Father of all" (Eph. 4:4-6). The New Testament never speaks of different churches in the sense of different denominations. The word church is used in the plural number only when it speaks of the congregations located in different places. The U. S. post office is one, though there are many post offices throughout the country. But these are not different organizations, selling different kinds of stamps and competing with one another for your mail. In the same way is the New Testament church one, composed of many congregations, each of which was spoken of as the church at this or that place.

Some, however, take the position that the true church is an invisible entity, and that the unity of which the Lord spoke, is an invisible unity, realized only in the invisible church. There is a measure of truth in that contention. All that hold membership in the "visible church" may not be truly members. The Lord knoweth them that are His. And all that are truly His are one in Christ, whatever their present affiliation may be. That, however, would not excuse the present divided state of the professing church. At Corinth in the Lord's true church the evil of division had arisen: some called themselves after Paul, some after Apollos, some after Cephas, some (perhaps in the same sort of party-spirit) said "I am of Christ." "Is Christ divided?" asks Paul; "Was Paul crucified for you? or were ye baptized into the name of Paul?" (1 Cor. 1:10-13). Would Paul have been satisfied if the Corinthians had tried to justify their divided state with that "invisible church" argument? Nay, he said, "When one saith, I am of Paul, and another, I am of Apollos, are ye not carnal, and do ye not walk after the manner of men?" (1 Cor. 3:4 A. V.). It is not in line with God's mind that there should be only sects and factions—a people outwardly divided but having invisible unity; but surely He meant for his pure and simple church to be one here, and to have a corporate existence on the earth. Is there such a church? And if so where is it, and which is it?

THE TRUE CHURCH

Here a chorus of voices would shout answer, "My church is the one," or "Mine is it." We will discount them all to begin with. The church of the Lord belongs to no man nor set of men. No man has proprietary rights over it nor monopoly. It was not built on anybody's private premises. If it is the Lord's it must be equally open and accessible to all men. In fact the matter of finding this church is in a manner taken out of our hands: the Lord sees to it. In Acts 2:47 we read that "the Lord added to the church daily such as should be saved" [The R. V. says, "The Lord added to them day by day such as were (or, were being) saved." But the R. V. leaves no doubt that it is the church to which He added them.] To the right church, surely—for He would make no mistake; to the one church, the only church, the most ancient church, the church which He established on the day of Pentecost—it was to that He added

them. Will He still add men to that same church on the same conditions? There can be no doubt of that.

Who then were those who were so added and how were they added? Turn back a page. A vast concourse of unsaved people stood before Peter in Jerusalem, and he, speaking "As the Spirit gave him utterance," addressed them. His sermon is recorded. It was about Christ-Jesus as a Man approved of God unto them; Jesus delivered up and crucified; Jesus raised from the dead; Jesus exalted to God's right hand and made Lord and Christ—"this Jesus whom ye have crucified." When they heard this (we are told), they were pricked in their hearts and said to Peter and the rest of the apostles, "Men and brethren, what shall we do?" The answer was instantly forthcoming, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of your sins, and ye shall receive the gift of the Holy Ghost." "Then they that received his word were baptized, and the same day there were added to them about 3000 souls." Question: If I today hear the same word that Peter preached by the Holy Spirit, and respond to it as did those on the day of Pentecost, would the same Lord be pleased to add me also to the same church? And if He will (as surely He will) why would I want to be anything more or anything else?

All those who so come to Christ, and who are added to His church are one in Him, and one with another; and to such is committed the charge to maintain fellowship with Him and with one another, and to keep the unity of the Spirit in the bond of peace. It is a matter of great simplicity, and entirely feasible to all who will accept it, all regardless of what others may or may not do. In the midst of the Babel of voices of divided Christendom then, a poor and lowly people can today stand together in the Lord's church and the Lord's way, united in heart and spirit.

LOYALTY TO CHRIST ALONE

And what would be the doctrine of such a church? What would be its creed? The answer is that they would acknowledge no authoritative human creed. They would call no man Rabbi, or father, or teacher, or master. They are each and all committed to the Lord Jesus Christ. Though mutually helpful, each takes his teaching from Christ alone. The church of the New Testament can have no official and authoritative creed and church-doctrine. It subscribes only to the Word. Its doctrinal slogan is—"We are not right—The Bible is right." It is not "Catholic," it is not Protestant; it is not Calvinistic, it is not Arminian, it is not pre-millennial and it is not post-millennial nor anti-millennial. Whatever the word of Christ declares, that and all that and only that, in so far as there is ability to ascertain it, that and all of that she believes and stands for; and to that word she looks and harks back constantly for light, for correction, for instruction in righteousness. She has no theological axe to grind, no theories to uphold, no doctrines to prove or defend—but only to seek, believe, receive, obey, teach, and preach, whatever on any theme she finds in that word. And the unity of her fellowship is maintained in the bond of a common faith and love in Christ Jesus.

NEWS AND NOTES

Capacity Crowds at Linton

Brother W. S. Hoar reports that the Linton, Indiana, church enjoyed one of the best meetings of his ministry there in October. R. H. Boll brought the messages from night to night. Large crowds were present throughout the meeting without a break. Many of the townspeople came as well as visitors from other congregations around, and from distant points. Fifteen or more congregations were represented at the afternoon service the last Sunday of the meeting. Three souls were baptized.

Davis City Bible School

"We are planning another reading and study of the entire Bible here in Davis City, Iowa, during January and February with a good class in prospect. We have regular school hours with three night sessions a week for reviews, lectures, and vocal music. Any desiring this course should let us know in good time so we can arrange lodging."—William J. Campbell.

An Eight Day Revival

The Melrose church, 108 Thompson Road, Lexington, Kentucky, invites those in reach to attend an eight day revival to be held from November 28 to December 5. The hour is 7:30 p. m., and the speaker, Orell Overman.

Thanksgiving Services at Dugger

Churches in the Dugger, Indiana, community are invited to a great Thanksgiving meeting to be held at Dugger on Wednesday, November 23, at 7:30.

Camp Taylor, Ky.: "I met many good brethren during the meeting at Farmington, Michigan, with the West Point church. Brother J. Scott Greer is doing a good, faithful work there. They have an excellent building. Some substantial brethren recently have strengthened the work by casting their lot at that place.

"And now Brother Greer is with the Camp Taylor, Ky., congregation in a meeting. We are off to a good start as this is being written. Immediately after the meeting the church is to launch an \$8,000 remodeling program on their building which should be completed by Christmas."—J. R. Clark.

N. Wilson Burks is in Texas for two meetings. The first is at Abilene with Carl Kitzmiller and the South Side congregation. Then he goes to Fair Park church, where H. E. Beck is minister.

DEDICATION

"On our part we are here to dedicate this new building to the glory of God in training youth, to the end that God, in turn, may consecrate it to His service. We can dedicate, but only God can consecrate," so spoke Hall C. Crowder at the dedication of the new \$50,000 school building at Portland Avenue, Louisville. It was estimated that no less than 600 were present at this important meeting. J. L. Addams, representing the alumni fund raising committee, presented the building to the Portland church for its use and oversight in educating youth. Tona Covey, elder, accepted the building in behalf of the church and in turn, presented it for use to the faculty. Stanford Chambers, Claude Neal and Winston Allen responded to Brother Covey in short speeches. Brother R. H. Boll was then heard over the wire recorder in a short speech sent down from Linton, Indiana, for the occasion. D. H. Friend concluded the speech-making with a strong bid for an offering to apply on the \$15,000 yet needed to complete payment on the building and for equipment. The audience responded with a \$1,400 offering, including \$500 that was given before the service to start it off. It was announced that the total gifts to the school program had amounted to \$45,000.

Hollywood, Calif.: "The faithful church in Hollywood, California, now meets in the assembly room of Hollywood Hotel, using the name: **Hollywood Boulevard Church of Christ**. This hotel is a famous landmark here at Highland Avenue on the Boulevard. It stands at the transportation crossroads of Hollywood, easily reached by rail or bus from anywhere in the Los Angeles area. Services are at 10, 11, and 7:30 on Sundays, and at 7:30 on Thursday nights. Let friends and tourists take notice."—E. L. Jorgenson.

Annual Thanksgiving Service

The annual Thanksgiving service of the Louisville churches will be held at the Portland Avenue church auditorium on Thanksgiving morning at 10:30. D. H. Friend has been asked to speak. The offering will be presented to the school building fund to help liquidate the debt. Some who are not able to attend this meeting may wish to send an offering. Send to Portland Christian School Building Fund, P. O. Box No. 1013, Louisville 1, Kentucky.

Brother A. C. Reader of the East Jefferson church, Louisville, reports a good meeting with D. H. Friend as evangelist. He states that the attendance was good with many visitors along and that the church enjoyed Brother Friend very much. Two were baptized, one restored and three placed membership. During the month preceding three others were baptized and one or two restored.

About Living Messages

Abilene, Tex.: "The books (Living Messages, 1948) went slowly until a few read some of the sermons. Then they began to sell themselves. I have just about completed reading mine, and have found all of the messages fine. Will be looking forward to the next issue."—Carl Kitzmiller.

(Order **Living Messages**, 1948, from Word and Work. Cloth, \$1.25; paper, 75¢.)

Commentary Set for Sale

This office has for sale a complete set of Adam Clarke's Commentary on the Whole Bible, six volumes, over 4800 pages. Like new. Price, \$13.50 postpaid. Present list price is \$19.50.

Also we have on hand one set (seventeen volumes) of **Expositions of Holy Scriptures** by Alexander Maclaren. New. \$35 postpaid.

In this issue you will find several ad pages featuring Bibles and reference and devotional books. We would appreciate your holiday business. Our price is the same as all book stores delivered to you. Please order soon as we often have your order sent direct from publisher.

Louisville, Ky.: "Our revival meeting was a good experience to the membership and visitors at the

South Louisville Church of Christ, September 18 through October 2. H. L. Olmstead, Gallatin, Tenn. was at his best bringing us those basic teachings in a powerful and convincing fashion. Songs were directed by Thomas Y. Clark and Joe Blansett, Sr. There were seven responses—two for baptism, four for membership and one for rededication. We are thankful that Bro. Olmstead came our way."—N. Wilson Burks.

PREACHERS' MEETING AND BIBLE CONFERENCE

Over one hundred ministers, students and church leaders participated in our second annual Bible Conference and Preachers' Meeting at Portland Avenue Church September 5 through 9. To list the more important messages would be both difficult and unfair, for all the messages were good. The following speakers brought us messages on timely topics: J. Harding McCaleb, Willis H. Allen, Carl Kitzmiller, R. R. Brooks, Jonah W. D. Skiles, N. B. Wright, Frank M. Mullins, Ben Rake, F. S. Spaulding, J. Edward Boyd, Orell Overman, J. E. Blansett, Albert Martin, Robert B. Boyd, R. H. Boll, Ivy Istre, John H. Adams, E. Gaston Collins and H. L. Olmstead. The book containing their sermons will be out by the first of the year IF the speakers will send them in soon. Local churches furnished noon meals in the new school cafeteria at Portland. We look forward to another such meeting next year, time and place to be announced later.

(Only we hope that the 1948 messages now in book form will finish paying for their publication before venturing with this new edition. Price, \$1.25 for cloth; 75¢ for paper.—Pub.)

"We still rejoice in the blessings the Lord is giving to us at Parkland. There have been eight responses to the Gospel during the past two months; three by baptism; four by membership and one restoration. Our Sunday School continues to grow and our young men are being trained for service. The brethren are anxious to advance the cause of Christ."—J. L. Addams.

FAITH FINDING FAVOR

Stanford Chambers

"By grace have ye been saved, through faith . . . not of works," so we are told in Eph. 2. "Being therefore justified by faith," says Rom. 5:1. "My righteous one shall live by faith" (Heb. 10:38). "We walk by faith" (2 Cor. 5:7). "Now faith is the assurance of things hoped for, the conviction of things not seen" (Heb. 11:1). "And without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him" (Heb. 11:6). Can you add it up and see what it all comes to? We have example after example in this same chapter of Hebrews to illustrate and emphasize all this that pertains to faith and divine approval.

It is both interesting and profitable to run through the list of these ancient worthies and mark the two essential elements to be noted in each one's faith, assurance and conviction. The assurance pertains to hoped-for things, and the conviction pertains to the invisible. It is also profitable to note how that each one's faith came as a result of hearing God's word, some witness borne to him. Their faith was not of themselves.

Grace has been defined as favor. "And great grace was upon them all." Great favor was upon them all. This is the more to be appreciated when we reflect that the favor was unmerited. What favor or blessing did the faith reach in each case? Through his faith Abel obtained God's pronouncement that he was righteous. By faith Enoch was translated. By faith Noah and his house escaped the judgment of the flood. By faith Abraham fell heir to a new land; received a son of promise. By faith Moses and those of like faith escaped the judgment of the destroying angel, then escaped the destruction by Pharaoh's armies. By faith Rahab perished not. These favors are put down and acknowledged as from God.

Not to be overlooked is the obedience-of-faith step in each case. The action is "by faith" in each case, and the action precedes the blessing in each case. The favor sought and obtained follows the action, of which faith was the mainspring. By faith Abel offered and was pronounced righteous. By faith Enoch walked with God and was translated that he should not taste death. Noah's salvation followed his building and his then being found within the ark. Abraham entered the land he was to be shown after he "obeyed to go out." By faith they received the son Isaac according to promise "at the set time," that is, "By faith Sarah received power to conceive." Isaac came to grace and bless that home after the due process of procreation, which process was effected by faith. Later the same son Isaac was in a figure received back as from the dead, after that by faith Abraham all but slew him on the altar of sacrifice. By faith Rahab was delivered after placing the scarlet cord in her window and after taking refuge with her loved ones inside the house. "By faith the walls of Jericho fell down after they had been com-

passed about" as per the commandment. By faith Moses and those led by him escaped the judgment visited by the destroying angel after that they slew the passover lamb and sprinkled the blood upon the doorposts.

This manner in which God responds to faith is to be seen not only in the eleventh of Hebrews, but all the way through His Book. It is Naaman dipping himself in Jordan and coming forth clean of his loathsome disease. It is the lepers told by Jesus to show themselves to the priest according to their law and being healed as they go. It is the blind man by faith going to the Pool of Siloam to wash as instructed and coming forth no longer blind but seeing. In every single case the blessing received came through faith, yet the blessing was their actual experience when the action by faith came according to instruction, and in every case it was by grace through faith. In no case is said action to be classed as a work of merit, nor as works of law. In keeping therewith, Jesus said, "He that believeth and is baptized shall be saved." By faith we obey the instruction and the blessing without fail comes in response to that kind of faith, or when faith comes to that stage of maturity, then the Bible labels it faith. Bible believers are always those whose faith yields itself to the obedience of faith.

"ONLY TEMPORAL BLESSING"

The theology of some folks will not allow agreement to the foregoing. Well, let a man's creed be true though every Scripture be found to be contrary!! They say the benefits and blessings coming to these examples of faith were of the physical and temporal kind, that the spiritual blessings are not made dependent upon externals. Look again: was Abel's blessing not spiritual, even though the offering was in symbol? Was not Enoch's blessing spiritual, and of the highest type? Did not Noah become "heir of the righteousness which is according to faith"? Warned, he prepared an ark. Through that he condemned the world; through that he became heir of righteousness, that which is ours likewise through our faith in our Lord Jesus Christ. He whose theology makes him shy from the obedience of faith should change his theology rather than explain away the Word of the Lord.

GRACE

Chicago, Oct. 20. A hostess writes to Emily Post in one of our newspapers that she was "embarrassed" by having a guest in her home say grace. What a sad commentary on our age when people are embarrassed by the act of rendering thanks to God.

There was a time when the Bible had a prominent place on the living room table in every home and when people gave praise and thanks to God. America was a great nation then, founded by a godly generation, but today we, as a nation, are turning our backs on God, and are "embarrassed" by any acknowledging of our Creator.—Dorothy Larson in **Voice of the People**, Chicago Tribune.

Love does not abolish law, but fulfills its provisions without compulsion.

CHRIST'S TEACHING ON PRAYER

R. H. B.

The Gospel of John

In John's account of Christ's public ministry (John 1-12) we find no explicit teaching on prayer. Not until the evening of the betrayal in the Upper Room where He opened His heart to His disciples in loving farewell talks (John 14-16), does He begin to speak to them on this great theme. The first reference is John 14:13, 14. "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name that will I do."

This promise, as it stands, is unlimited: "whatsoever," and "anything" they may ask for shall be done for them—He will Himself do it. But the limitation lies in the words "*in my name*," here twice repeated. What does that mean? It can not be merely a pious phrase used in the closing of our prayers. It is bound to mean far more than that. To ask in His Name is to ask in His behalf, on His authority. It is, as it were, the signing of His Name to a check which we draw on the Bank of Heaven, where His infinite wealth (the unsearchable riches of Christ) is deposited, available to our use. Manifestly none may dare so to sign His name except he had been given the right and authority to do so, and then only if the check be drawn in the interest of his Lord and of His work. For when we ask in His name we act representatively for Him, in His place, as identified with Him, as though He Himself were asking, and were Himself, through us, calling for the honoring of His rightful claims, the cashing, as it were, of His own drafts from His own funds. This is what it means to ask in His name.

We may now think that this closes the door on most of us. Who could have the right so to ask "in His name"? And how could we know that what we are asking is in line with His will? Would not this exclude many things that lie heavy on our hearts—things we need, things we desire so deeply, things we long for and wish for? May we ask for personal blessings, our homes, our friends, our loved ones, our plans and hopes? Yes, of course we may, but could such prayers be presented *in His name*, and with assurance of His certain answer? Thus our timid hearts might find—not an open door but rather a barrier in those qualifying words, "in my name." But the Lord did not mean to debar any of us, not even the humblest and least and neediest, from this promise; nor did He mean to refuse us any good thing. As in the sweeping promises of Matt. 7:7-11; Mark 11:24; Luke 11:1-13—so here, all good is comprehended in His gracious word. For, "He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?" (Rom. 8:32.)

But it is to be noted that in this Upper Room teaching the Lord has a special point in view. He is about to leave His disciples and return to the Father. Then he would leave in the world to adminis-

trate His goods; to carry on His work during His absence. It is with special reference to this *work* that this "whatsoever" promise to believing prayer was given. The works that He did while on earth, shall they do also; yea, greater works than these shall they do (John 14:12). The question would at once arise, "How could we do such things?" The word in verses 13 and 14 is the answer. By the "greater works" the Lord did not mean greater miracles than those which He had wrought, but greater effectiveness in the Father's work—as when Peter turned 3000 to the Lord on Pentecost; and after that, everywhere, sinners were converted. But such a work cannot be accomplished by human ability: the power must come from God, and by prayer. Where man's power alone is at work, only human results will follow—as, alas, too often it is seen. But God's work can be done only in the power of God; and it is only by prayer in Jesus' name that this is received.

* * *

In perfect harmony with this is our Lord's next reference to prayer in that "Upper Room Discourse." It occurs in the midst of the parable (the allegory, rather) of the Vine and the Branches (John 15). In this wondrous picture the Lord Jesus sets forth in a few simple words, what would take volumes to expound. He sets forth His relation to His disciples; His relation to the Father in this work; the Father's part in it; also His disciples' relationship to Him, and what must be their first concern in regard to the same; and finally, the purpose and object of the whole arrangement. It is a simple and beautiful picture: a great Vine with many branches; God the Father is the Gardener who planted the Vine and tends it. The Vine is the Lord Jesus Christ; the branches, vitally united to the Vine, are His disciples. The Vine does for its branches what any vine is intended to do: it provides life and sap and power for the branches—its own life and power, which it gives out to them constantly. The Vine keeps nothing for itself: all it has flows out to the branches. The branch abides in the Vine, receives its life-fluid and transforms it into *fruit*, which is the great final aim and object of it all. He points also to the consequence of failure in this matter: if the branch fails to bear fruit, and if the branch does not abide in the Vine. This and much else is shown forth in this precious picture.

Now the thing to be noticed is the *voluntariness* that runs through the whole scheme. The Gardener acts upon His own will and initiative. The Son gladly and willingly yields Himself to become the Vine. The branches do not spring of themselves as in nature: they are *men*, who have come to Jesus for life and were joined to Him. These do not abide in the Vine automatically, as helplessly grown into it, like the natural branches of natural vines. It is by choice that they have been accepted, and now it is their one great duty and concern to abide in the Vine. He exhorts them to abide, and warns them of the result of non-abiding. And, again, notably—the fruit does not grow of itself; it is borne of purpose, with

patience, in earnest and loving will and effort. Neither does the sap of the Vine run out into the branch of itself; it must be sought and asked for. There is where the teaching on prayer comes in: "*If ye abide in me, and my words abide in you, ask whatsoever ye will and it shall be done unto you.*" All that you need for fruit-bearing will be supplied to you by the Vine. Yet you must *ask for it*. It is there, provided for you; and if you abide in Him you may have it in all abundance. By His words which are to abide in you, you may know what to ask, and how to ask. Upon these two conditions, and on your asking depends your power to bear fruit. Granting that you are "in Christ," (for apart from Him you can do nothing) and that you are abiding in Him, your fruitbearing still depends on your *asking*; but if you abide in Him and His words abide in you, your petition meets with the fullest response: "Ask whatsoever ye will, and it shall be done unto you." (See also v. 16.)

MOTIVES

John Murphy

"But first they gave their own selves to the Lord."—2 Cor. 8:5.

Most every person has had, at one time or another, a desire to do some particular thing or to attain some particular objective. And, to be sure, if our desires are to be accomplished, we must have a motivating power urging us onward—something deep within our inner selves that will help us to overcome any obstacle, no matter how great.

Let us go back into history for a simple illustration. When Columbus made his famous voyage and discovered America he had a motive for doing so. He wanted to prove the world was round instead of flat. His vision was realized because he had that motive, that desire in his heart which kept moving him forward. No doubt if he had started out half-heartedly, perhaps thinking at the same time how futile it is to make a trip like this, who knows but what our own great country, America, would still be a wilderness?

Or again, take one of our great presidents, Abraham Lincoln. In his childhood days and even after he had grown into young manhood, he had the desire to study, to learn, so that he might have the proper qualifications to meet any eventuality in life. He had far more disadvantages than the young man of today. His books were few, his desk was the floor of a log cabin, his light was reflected from an open fireplace, his hours of study were after a hard day's work splitting rails. But his motives were great. His ideals kept urging him onward to greater and better things, and today we gratefully recognize him to have been one of the greatest presidents our nation has ever had.

Some nineteen hundred years ago another great man was born. He was God's only begotten Son. He gave His life on Calvary's cross; He hung suspended between heaven and earth so that you and I might have eternal life. His motive was great, and He gladly died

for us. Do we really appreciate what He did for us?

It seems as though most of us as Christians take our religious responsibilities altogether too lightly. We are not very serious about our Christianity. We go through life rather haphazardly, expecting in some miraculous manner to inherit the eternal life God has promised. I tell you we just don't love the Lord as we should. Here are a few questions. Try to answer them fairly in your own hearts.

When you go to church, what is the real motive?

When you give your offering, what is the motive?

When you sing or pray, what is the motive?

When you partake of the Lord's supper, what is the motive?

Why don't we really get down to business and put our whole heart and soul into the work of the Lord? Now, as never before, the world needs the gospel, and who is going to send it out? The responsibility rests upon you and me, individually. But first of all we ourselves must surrender to the Lord's will.

Living a Christian life is not easy. It takes work, effort, prayer and faith. But if our motives are right, God can use us in His work, and He will richly reward us in the end. "For they that are after the flesh mind the things of the flesh; but they that are after the Spirit the things of the Spirit." (Rom. 8:5.) Where do you stand in the light of these words of the Apostle?

SLAVES OF JESUS CHRIST

J. R. Clark

"Henceforth let no man trouble me; for I bear branded on my body the marks of Jesus." (Galatians 6:17.)

In Paul's day slaves were branded in the same cruel, painful manner as men now brand cattle. The Book of Galatians echoes and re-echos with the thunderous tones of Paul directed against those who disputed his apostleship and who troubled the Galatian Christians with their erroneous teaching. But now as he ends the epistle he softens his tone and, as it were, lays bare his arms and back, revealing the marks of suffering endured for Jesus sake. He was the slave of Jesus Christ and here were the marks to prove it. In this way he drove the truth home to the Galatians, who understood well what it meant to be a slave. So Paul feels that way about Jesus Christ! They could but feel chastened and subdued before this expression of genuine devotion to the Lord.

Many times the word "servant" is applied to Paul and to Christians generally in the New Testament. In every case the marginal note in the American Standard version is "Gr. bondservant." The word "servant" softens the true Greek idea. "Bondservant" or "slave" is the proper rendering.

A slave was owned by his master by right of purchase. He could put hard labor upon him, abuse him, whip him, separate him from his family, or even kill him and no one would lift a hand in protest. He was so much chattel. The slave was shut up to one course—he

must obey. He had no come-back, no reply, no rights. Slavery between man and man is an atrocious, cruel, criminal thing. The people of our great nation were sufficiently outraged by it to engage in a civil war to blot it out.

But slavery of man to Jesus Christ presents a different picture. We are His by right of purchase. The Lord Jesus is the perfect master. He made us for Himself and in Him only are we complete. He knows better than we what is for our good and loves us even more than we love ourselves. It is better to be a slave of Jesus Christ than at liberty on our own.

It is significant that the book (Galatians) which sounds the trumpet call of Christian freedom fastens the chains of slavery to Christ upon those who would be truly free. No one is so free as he who has taken his place at the feet of Jesus Christ as a veritable galley slave, where there is no selfwill, assertion of rights, replying to his Maker, but where there is full surrender and implicit obedience. Nowhere else can the powers of man to love, to purpose, to trust, to feel, to know, to achieve find greater room for expression.

The apostle Paul suffered beatings, stoning, shipwreck, hunger, cold, perils without and perils within for Christ's sake. He was scarred by many a hard-fought battle for the Lord. Livingstone, the great missionary to Africa, put to silence would-be hecklers by merely appearing before them bearing the ugly scars of a lion's teeth on one arm and lines of many years of suffering for Jesus' sake on his brow. As he spoke they listened in silence. The Lord himself said to Thomas, "reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side: and be not faithless but believing." He carried His credentials in His body: sin-wounds, love-scars, identification marks.

We who have been crucified with Christ, to the body of sin, to the flesh and to the world should have His marks on us. There has come a break with these enemies of our souls. As a result there is self-denial, humility, a submission to His will, and a break with our own. And the devil still sees to it that those who would live godly in Christ Jesus shall suffer persecution. In one way or another we should be marked as slaves of Jesus Christ. Surely there can be no real crucifixion with Christ, break with sin and with the things that were once dear, and continued warfare with the flesh without scars on our spirits or on our bodies to tell the story!

Such scars are glory marks; they are battle scars of victory; they link us with Christ and with the courts of heaven. The King's slaves in this case, are in reality aristocrats among the millions of earth. Job thought to wear the indictment of his enemies as a decoration upon his shoulder or as a crown upon his head. His innocence, as he felt, was so evident to all, that criticism would be a glory to him, rather than shame. So the scars of Paul lifted him above the reproach of his enemies. These critics only made themselves ridiculous in the eyes of good people. "Henceforth let no man trouble me, for I bear branded on my body the marks of Jesus." are the challenging words of the happy slave of Jesus Christ.

SEED THOUGHTS

(Gleanings from notes taken in Brother R. H. Boll's winter Bible classes.)

LIGHT ON THE COMMENTARY

An unlearned woman was reading a rather scholarly commentary which featured the scripture text at the top and comments underneath. A preacher pleased at her taste said, "Do you read that book?" "O yes," she answered, "I love to read this book. You know, Doctor -----, this part above in large letters certainly does help me to understand this part at the bottom of the page."

THE COMING KINGDOM

"And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Dan. 2:44.)

Thus is pictured the swift action of the little stone which smote and destroyed the image of Nebuchadnezzar's dream. It is not said that the stone would lie at the foot of the image and wear it away by its influence, but it is to smite the image upon its feet and to completely destroy it.

A fly sat upon the horn of an ox. It said, "Mr. Ox, if I'm too heavy I'll move." The ox replied, "Where are you, little fly? I don't feel you." Even so Rome did not feel any shock when the church was established. For three hundred years Rome continued in all her glory side by side with the church. Not to this day has Rome felt the impact of the church in the way described in Daniel 2:34 and 44. Daniel 2:44 is yet to be fulfilled.

DIVINE FORGIVENESS BAFFLES MAN

"It may be, my dear Plato, that the Deity forgives sin, but I cannot see how," said Socrates. Men do not forgive readily and thus are slow to believe in God's forgiveness. Joseph's brethren were slow to accept Joseph's forgiveness; they couldn't believe that it was real. Of the Lord it is said, "There is forgiveness with thee, that thou mayest be feared." Repentance on our part would be worthless without the forgiveness of God, made possible by the atonement.

THE DOVE OF PEACE

Never try to fabricate an emotion but go after the cause and the result will come. Do not seek for joy itself but seek for the Lord Jesus, who is the cause and basis of joy. "I looked at Jesus and the dove of peace flew into my heart; I looked at the dove of peace and it flew away," said Spurgeon. So it is with love, gratitude, happiness. He that loseth his life in love for Christ shall find it.

NOT A PINK TEA AFFAIR

A boy who ate wild celery died in spite of all that could be done for him. Grief-stricken, the father complained because no one

had warned his child. Why had he not been warned in the school room or by some one that knew this deadly poison? The plant which he ate was the same used to make the poison nectar that Socrates drank. Christianity is not a little pink tea affair or a heyday. We are to warn men and women of their evil course. In Matthew and Luke alone there are about fifty-three distinct warnings uttered by the Lord.

WATCHMAN, WHAT OF THE NIGHT

"And thou, son of man, be not afraid of them, neither be afraid of their words, though briars and thorns are with thee, and thou dost dwell among scorpions: be not afraid of their words, not be dismayed at their looks, though they are a rebellious house." Ezek. 2:6.

Do not let them frown you down; speak my word in spite of opposition, for my word must be spoken whether they will hear or forbear. So was the will of the Lord then, and so it is now.

The optimist says that there are two glorious days on each side of every night. The pessimist says that there are two dark nights binding either side of every day. Both are wrong—there is a day and a night, a day and a night: and when night comes we should warn of the night. This age will not gradually melt away into some happy millennium, but things will not look good at the end of the age. The last days will make it harder to live right, and the more urgent that Christians speak the Word of God faithfully.

I'D RATHER BE WHIPPED

God is severe with His people, but He has a purpose in it. "He does not willingly afflict, nor grieve the children of men. (Lam. 3:33.) Peter puts it, "if need be, ye have been put to grief in manifold trials." (1 Peter 1:6.)

"Lord, thou didst choose us above all people. Please let us alone and choose some one else," prayed a Jew in a mock prayer. But a little boy put it better when he said, "I'd rather be whipped than not to be noticed at all." Would not you rather for God to afflict you than not to notice you at all? In Romans chapter 1 three times it is said of the Gentiles that God gave them up. What could be worse than that? Oh God, do anything to me, chasten me, whip me, but don't give me up!

AT FACE VALUE

With your preconceptions it is no wonder you do not understand the Book of Revelation. Of course you do not—no one could with that attitude. But if you take it as it reads it will explain itself.

Brother Boll's regular winter Bible classes began November 1. In the afternoon class, which meets on Monday, Tuesday, and Wednesday at 3:15, Acts is being studied. The Life of Christ is the line of study for the Thursday morning class which meets at the Highland Library at 10:00 o'clock. The subject of the Friday night class is the Book of Romans. This class will be rich in spiritual blessings. Many who cannot attend the day classes should take advantage of this class. Why not get up a car load and plan to attend regularly? You will be richly repaid for your effort.

LESSONS ON THE BOOK OF ACTS

Chapter 4

J. Edward Boyd

THE CHURCH'S FIRST OPPOSITION

PETER AND JOHN ARRESTED AND IMPRISONED. The two leading sects of the Jews in those days were the Pharisees and the Sadducees. They are representative of the two major foes of true Christianity: ritualism, with its chief emphasis on form and ceremony rather than on "justice, mercy, and faith" (Matt. 23:23); and rationalism, with its rejection of the supernatural in religion, especially, in the case of the Sadducees, of the reality of spirits, angels, and resurrection of the dead. The Pharisees were the chief opponents of Jesus during His earthly ministry, and near its close He had poured out upon them the stern denunciation of Matthew 23. But now the Sadducees take a leading part in this first opposition to the preaching of the gospel; Peter's sermon is interrupted and he and John are put in prison for the night.

Two reasons are given for this: these apostles were teaching the people—without license, of course, from the ecclesiastical authorities; and they proclaimed in Jesus the resurrection from the dead. Not a great while before this some of the Sadducees had propounded to Jesus the question concerning the woman who had (according to law) successively married seven brothers: "In the resurrection whose wife will she be?" (Matt. 22:23ff.) He had promptly removed their difficulty and had also pointed out, in the scriptures which they professed to accept as authoritative, evidence of the fact of resurrection. But deeply rooted prejudices are not easily eradicated; and in spite of the positive and plain teaching of Jesus, at which the multitudes were astonished, the Sadducees still held to this cherished, though unfounded, opinion.

But now a peril had arisen to threaten this tenet of their creed. Men were proclaiming to the throngs of temple worshippers that resurrection was an accomplished fact—that it had actually occurred in the case of Jesus. As long as it was only a matter of controversy, with arguments and counter-arguments exchanged between themselves and the Pharisees and with no possibility of demonstration, they could be quite comfortable in their materialistic philosophy. For under such circumstances unbelief can ask questions not easily answered, suggest difficulties hard to explain, make arguments that seem quite plausible; but truth presented in the form of cold hard fact is not so easily dealt with. So the report that Jesus was raised from the dead was very disturbing; for just one instance of resurrection would completely disprove their contention, and they, the wealthiest and most aristocratic party in Jerusalem, would suffer humiliation and the loss of prestige. Hence something had to be done; those responsible for that report must be silenced!

BEFORE THE SANHEDRIN. On the following day the great Jewish council, the supreme court of Israel, was gathered together. It was

composed of seventy-one chief men of the nation: rulers, elders, and scribes—i. e., priests, officials, heads of leading families, interpreters of the law. Annas and Caiaphas, by whom Jesus had been questioned, and other notables, including John and Alexander, of whom we know nothing more, were there; and into the presence of this august assembly were brought these two Galilean fishermen. "By what power, or in what name, have ye done this?" Strange to say, they did not bring up the real issue, the question of resurrection (although Peter did not fail to tell them about it). Yet it may not be so strange; for often opponents of truth evade the most vital issues for some of lesser importance upon which they think they can base their attack with greater advantage. Perhaps the Sadducees were shrewdly avoiding an argument with the Pharisees present! If they could gain their end—which was to silence these men—on some other ground, so much the better. Perhaps, too, they hoped to secure a conviction on the ground of Deuteronomy 13, proving that these men were leading the people astray by signs and wonders.

Did Peter and John recall the words of Jesus: "And when they bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what ye shall answer or what ye shall say; for the Holy Spirit shall teach you in that very hour what ye ought to say"? (Luke 12:11, 12.) We like to think so. Certainly, the promise was marvelously fulfilled. For, filled with the Holy Spirit, Peter answered without hesitation, without apology, plainly and bluntly, yet respectfully, telling them the truth. "If we are examined concerning a good deed"—strange situation, to be brought into court for an act of kindness! "Be it known to you all, and to all the people of Israel"—we want the whole nation to know—"that in the name of Jesus Christ of Nazareth"—not "Jesus" only, nor "Christ" only, but "Jesus Christ"—thus he drives home the truth that Jesus of Nazareth was their Messiah—"whom ye crucified, whom God raised from the dead, even in Him doth this man stand here before you whole." Then, alluding to Psalms 118:22, he declared that Jesus was that stone which they, the builders, had cast aside as having no place, but which was in fact the head of the corner! And he closed his defense (which was an indictment rather) with a warning to those dignitaries that only in Christ Jesus could salvation be found.

The members of the Sanhedrin were deeply impressed. They saw that Peter and John were "unlearned and ignorant men" (rather, "uneducated, common men," as in the Revised Standard Version; they were men of the common class); "and they recognized that they had been with Jesus." And they had spoken out boldly, which signifies not merely that they had displayed courage, but that they had spoken freely and clearly. Now what should they do with them? It was an awkward situation; for the healed man was standing there, a living and irrefutable evidence that a great miracle had been accomplished. That they were compelled to admit; but to acknowledge the truth that was back of it and that Peter had so clearly presented, to repent and turn for salvation to Him in Whose name it

had been done—that was evidently far from their thought. The rulers of the nation were on trial, and they miserably failed. Not only would they refuse the truth themselves, but they would also keep it from others. “They charged them not to speak at all nor teach in the name of Jesus.” This was met with a firm refusal: “We cannot but speak the things which we saw and heard.” This probably angered the rulers; but the circumstances were such that all they dared to do was to threaten them further and let them go.

IN THEIR OWN COMPANY. From the court room of the Sanhedrin Peter and John returned to their own company of disciples and reported what had taken place. That which follows is a beautiful story of faith in the Lord and devotion to Him. In the threats of the chief priests and elders they saw portents of coming persecutions; and with one accord, as children rush to their father's arms when danger approaches, they turned to God in prayer. They did not pray because it was a “duty,” or because it was a good “spiritual exercise,” but because they felt the need of God's help and believed that He would grant it. May the Lord's people everywhere take this lesson to heart! And for what did they pray? That the Lord would not permit persecution to come? But Jesus had told them that they were to suffer tribulation for His sake. No, it was no selfish request they made. “Grant that thy servants may continue to speak the word with boldness; stretch thy hand forth to heal; let wonders and signs be done in the name of Jesus.” All for His honor and for the progress of His gospel.

But let us look briefly also at the first part of the prayer. In it we have a revelation of their conception of God. The word by which they addressed Him is not the usual one for “Lord”; it signifies “absolute ruler.” He is the creator of all things. He is the One Who knows and foretells the future, as He did through David in the second Psalm. They had seen an instance (though not, of course, the final and exhaustive fulfillment) of what had been there foretold, in the combination of human forces that had brought about the death of Jesus—Herod, Pilate, the Gentiles, and the peoples of Israel. But in all that they saw God's hand controlling and governing all, bringing about whatsoever His hand and counsel had “fore-ordained to come to pass.” Theirs was a great conception of God, and the true one; to such a God they could pray with confidence.

And they were not disappointed. Not always does the answer, or the assurance of answer, come at once. Sometimes, as the will of the Lord is, there is a period of waiting. But not in this case. For “when they had prayed, the place was shaken wherein they had gathered; and they were all filled with the Holy Spirit, and they spake the word of God with boldness.”

Our readers in this area are urged to listen to the radio program, “Words of Life,” on WGRC at 9:30 to 10:00 every Saturday morning. The first fifteen minutes of the program is devoted to the singing of great gospel songs and hymns by a chorus of singers from various congregations. Different ministers bring helpful messages. Invite your friends to listen!

“FAITH OF OUR FATHERS”

E. I. J.

The following excellent article was recently published by Dr. Ray Allen Young in the *Los Angeles Times* (at great cost: 800,000 circulation), and is judged worthy of a place among the reprints of this department. It is not claimed that Campbell was “pre-millennial” in the general sense that Christ would first come and be present during the golden age—though more and more, with his growth and study through the years, he inclines toward it. But would any of those who oppose the pre-millennial view today say what Campbell here says—of the millennium, of Christ’s future visit to “**this earth**,” and of the unfulfilled portions of Isaiah, Jeremiah, and Ezekiel? Let them say but this much; let them once concede these prophecies to be yet future, opening them up for general study, and the whole debate is ended!—J.

REFORMATION SLOGANS EXAMINED

“Where the Bible speaks, we speak; where the Bible is silent we are silent.”

“No creed but the Bible.” Did Alexander Campbell and associates start “Back to the Bible” reformation about 150 years ago? Is a creed properly defined as chief articles of Christian belief? Is a creed any less a creed if unwritten? Does the Bible ever change? If a church holds the Bible as its only creed, can its belief change? If a church’s belief changes is that conclusive proof that it subscribes to or has held a creed other than the Bible? If not why not? Does the Church of Christ today hold the chief articles of belief held by the church during the life of Campbell? If not, which generation held to the Bible and which to a human creed? Do today’s Church of Christ preachers believe Christ will return to Earth or come only to meet us in the air? Did Campbell say, “That the Lord Jesus will personally descend from Heaven and revisit this Earth is neither doubted nor denied by any Christian”? *Millennial Harbinger*, 1843. Page 49. Do our present day preachers believe in a millennium? Did Campbell say, “In one word, I yet believe in a millennium—a thousand years—a Sabbath of bliss before the scenes of Gog and Magog are transacted—I believe David, Isaiah, Jeremiah, Ezekiel, Daniel and the Apostle John . . . I therefore regard all these brethren as deceived by false reasoning in denying a temporal millennium . . . I request them to show how it is possible that the following prophecies can be fulfilled according to their theory: Isaiah 59:16-21; 60; 61; 62 and 63; 65:17-25; 66:10-24; also Jeremiah 30:1-3; also verses 17-24; 31; 32:36-42; 33:1-26; Ezekiel chapters 36 to 39, inclusive. Can any one say that these prophecies are now fulfilled?” *Millennial Harbinger*, 1843. Page 74.

Do our present day preachers deny full Christian fellowship to a moral brother who teaches or believes return of Christ to Earth, a millennium, Reign of Christ over the nations, Return of the Jews to Christ? Did J. W. McGarvey (or Pendleton) say, “The last age will be the thousand year reign of the saints on Earth and it will begin with the conversion of the world under the leadership of the

Jews"? *Thess., Cor., Gal., Rom.*, by McGarvey and Pendleton, pp. 459, 460.

Did David Lipscomb say, "Then, 'the times of restoration of all things' must be when Jesus returns again to Earth"? Questions and Answers by David Lipscomb. Page 360. Did Alexander Campbell say, "After dinner brother Walter Scott delivered a very interesting discourse on the great and notable Day of the Lord which is to introduce the millennium"? Lectures and Addresses, page 368. Does the context hint that Campbell marked Scott as a "pre-millennialist," one to be avoided and hushed as a church divider and one who forces his opinion on his brethren? If you offend a present day Scott, who is assumed to be a reborn moral Christian brother, because he walks not 100% in your standards, does the millstone Christ mentioned fit your spiritual neck? Mark 9:33-42, especially Verse 42. If you, my brother, sprang from the God of Love, why not tolerate, yea love as yourself, your brother of identical origin, standing and destiny?—Dr. Ray Allen Young.

REQUEST FOR 500 SETS OF OUR REPRINTS!

(For obvious reasons we withhold this brother's name for the time being, though he is worthy of highest commendation and praise for his great zeal and spiritual insight. Read his wonderful letter, written under date of Aug. 18, 1949.—J.)

Dear Brother Jorgenson: It was with great delight and joy that we read your report on the back cover of the August issue of "Word and Work." Once we visited Hollywood Church when they were meeting in the Masonic Hall. But the man who preached for them that day (perhaps a visiting preacher) did not represent them fairly. At Long Beach we knew it was different, but they were so far away. Had we been living as close to God ourselves as we should have been, doubtless we would have been led to saints who would have been one with us. Thank God for His gift of repentance and for the privilege of surrendering to His will. It is different with us now.

At present we are busily engaged in seeking the realization of just such a full witness for the Truth in this city as you anticipate for Hollywood, a congregation that will be free, spiritual, holy, reverent of the Word of God, unsectarian, and seeking to duplicate the early Christian order. It is and will be a struggle with Satan's forces. We therefore request your earnest prayers on behalf of this work, and on our behalf.

It is thrilling indeed to learn that you have been invited by the Hollywood elders to preach and teach the Word as well as to lead in song; that God is raising up for himself a fuller witness in this great populated area of that great city of three million souls. Ah! how grand it is to contemplate a congregation there walking with God, in holiness, in love, in simplicity—as a city set on a hill shining forth the light of life—sending forth streams of living water into that great and needy field!

I know that Satan is going to bitterly oppose this work. He will

contest every inch of the way. It may be that fasting along with prayer on the part of the faithful will be required to break his power there. But let us spare no diligence in this respect; let us pray that God will break Satan's opposition, and that a great victory will be won for the Truth.

In connection with the work here the Lord has laid it on my heart to put the "Faith of Our Fathers" reprint pamphlet into the hands of the preachers, elders and leaders of the many congregations in this area. I am personally acquainted with dozens of men (and doubtless there are many more) who, I think, would read and heed if they only had the opportunity to do so. I believe the force of these reprints is cumulative and that they will have their greatest effect when read together rather than one a month. Personally, I found this array of facts and evidence overwhelming when I read them *all*, over a short period of time. As far as I know, the pamphlets have not been sent to these men. If you already have plans in this direction, then I offer my assistance in any way I can help. On the other hand if you do not have such plans, then I would appreciate your advice and assistance in the problem I am already facing.

I believe conditions here are ripe for familiarizing these men with these facts. Can you help me? I need around 500 complete sets to accomplish the task. Or, if you would prefer that Word and Work mail them out to each individual address, this would suit me even better, due to my limited funds. [This brother has now been supplied with about half the number of pamphlets needed, and also with funds to mail them out.—J.]

I have in mind sending each preacher and leader a form letter introducing them to the material and admonishing them to read the pamphlets. Later I would like to follow these with a final appeal including an inquiry as to whether or not they are willing, in view of these facts, as leaders of their congregations, to take a stand for unity and fellowship in regard to these matters. If they are willing, then we will have won our brethren to the right unity attitude; if not, then they will have declared themselves to be factious men coming under the teaching of Tit. 3:10, 11.

I do not believe it is fair or just to pool all of the preachers and leaders of this city together as representatives of an Anti-millennial sect; and I am still less convinced that all of the congregations here constitute, either individually or together, such a sect. I am persuaded that most of the trouble is with a few powerful, shrewd, influential men who have skillfully managed to get control. These men should be contacted, admonished, and confronted with a decision. They should be marked and dealt with according to Tit. 3:10, 11 if they will not repent. Then, by other suitable means of contact, the rest of the people should be familiarized with the facts. When they learn them I believe they will throw off the yoke of their evil shepherds. Peter and John went *around* the powerful Jewish leaders of their day and reached the sheep of the Lord with the Truth in spite of them. (Acts 4; 5.) They did not wait for the leaders to invite them to preach "for" them; nor, failing to receive an invi-

tation, did they give the city of Jerusalem up as a lost cause. It may be that the situation here is what it is because this city has been left alone by those of us who could have helped but didn't, because the leaders wouldn't ask us to preach "for" them. A few tent meetings where the whole counsel of God could have been boldly declared might have changed the face of the sky considerably. And why not? Are we not free? Or is it that we have too much respect for the wishes of powerful (though evil) men? Or are we such false lovers of peace that we are willing to see the truth of God sacrificed? Certainly, there is a time for the gentle appeal for peace and loving forbearance. But when this is rejected is it not time that we should "go" and "stand" and "speak . . . to the people *all* the words of this life?"

Are not the perversions of the Gospel of Christ by these anti-millennial leaders equally as serious as the perversions of the Gospel by the Judaizing teachers of Paul's day? Do they not pervert the prophecies of the Gospel (Acts 2:19-21; 3:20, 21); do they not (many of them) deny the practical value of the truth (if not the Truth itself) of the indwelling Spirit of God; do they not substitute for Eph. 2:6 their legal system of salvation by works under a theoretical "Law of Christ"; and by their spiritualizing and figurative interpretations do they not explode into a mist of uncertainty, ambiguity and unimportance the prophecies that describe the very hope, the very inheritance of the saints, from the blossoming of the desert, to the new Jerusalem that cometh down out of heaven? Is not the fruit of such a perverted gospel unspirituality, lukewarmness, surrendered lives, and restless unhappiness? Is it not someone's duty to rescue these sheep of the Lord from their evil shepherds? The people did not ask for these perversions; they were thrust upon them. The people would have relished the truth had it been given them. I believe that God's will, relative to both His unfed sheep and their evil shepherds, is unmistakably presented in Ezek. 34:1-10, and that we can find our duty here.

May the Lord's grace be upon you in abundance, that your every need, in view of the problems and trials ahead, may be met. We are praying for you and the work in Hollywood.

Lovingly in His name, -----

FROM J. D. TANT—Again

(He did not think our "Kingdom" differences should separate us; and he believed in freely recognizing his brethren of the pre-millennial view by calling on them to lead in prayer. The following extracts are from a hand-written letter dated Aug. 24, 1932, Tant to Stanford Chambers, and still in Brother C's. possession. It was written shortly after a meeting held by Tant in Louisville, Ky.):

"I told my son, Never, no never again, would I hold a meeting with my hands so tied that I could not call on my brethren. . . . I would like to hold a meeting for a congregation there on the other side and show those brethren that they could be treated better than they treated you."

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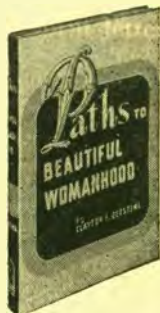
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gether;
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