

THE WORD AND WORK

(Volume XLV, December, 1951)

A Memory System

Forget each kindness that you do
As soon as you have done it;
Forget the praise that falls on you
The moment you have won it;
Forget the slander that you hear
Before you can repeat it;
Forget each slight, each spite, each sneer
Wherever you may meet it.

Remember every kindness done
To you, whate'er its measure;
Remember those who lend you aid,
And be a grateful debtor.
Remember praise by others won,
And pass it on with pleasure.
Remember every promise made
And keep it to the letter.

—Anon.

WORDS IN SEASON

R. H. B.

CAN I LIVE THE CHRISTIAN LIFE?

When he reads the lofty concept of the Christian life as set forth in Rom. 12-15, in Eph. 4-6, in Col. 3, 4, and other portions of the New Testament, the Christian is apt to lay his book down with a sigh saying: "Ah, if a man could only live like that!" And what, my brother, do you think a man would need in order to live like that? Likely he will reply: "It would require strength of character and tremendous will power; and that is more than I have. I can try, and do try, but I fail all the time." If this is the true answer, then (I say it with all respect) the gospel is a failure. It is inadequate to meet the actual condition of human life. It is not applicable to the majority of mankind—nay, not even to the strongest and best, much less to the utterly lost and ruined whom especially Christ came to seek and to save. For that "strength of character" and that "tremendous will power" is exceeding rare. The common man neither has it, nor has he the stamina to build it up. If Christ came to save only a few phenomenal characters, then faith is made void and the promise made of none effect. The grace of God in that case means nothing. If the gospel does not actually extend a practical and practicable salvation, not only from past sins, but from a sinful life, and that available to the poorest and weakest of our race who are willing to accept it, then the gospel is not what it is represented to be. The

only alternative is that which is generally urged, that the life described in Rom. 12, etc., is "ideal" a "standard for us to work up to." With other words, that the Lord never expected us to come up to that, but we should only "try" and "do the best we can." What dishonoring of God's word is implied in this view, what actual lowering of the standard, what nullifying of God's teaching, what winking at sin and making provision for the flesh to fulfill the lusts thereof—I trust that those who take such position do not realize. God forbid—this is not the solution of the problem. What, then, is the solution? It is summed up in one word, in one name—"*Christ.*"

WHAT CHRIST STANDS FOR

The life set forth in the New Testament is not such as can be lived by human nature. Figs do not grow on thistles. It is a divine life, growing out of the divine nature. The Son of God lived such a life as that. No one but a child of God can live it. It is indeed high, and the average man, nor any man, can attain unto it. It is not natural, but supernatural. Nevertheless, God expects us to live it. Yet again God expects nothing of us as human beings—no natural good, virtue, character, will-power—nothing but faith and willingness. The rest comes from him. He counts that we are dead, but that our life is hid in Christ. He counts that we are weak; that we are without wisdom or righteousness of our own: but that we are "of God" and that Christ is "made unto us wisdom from God, and righteousness and sanctification, and redemption." Whatever glorious results follow this fact, the praise is due not unto us, but to the Lord. (1 Cor. 1:30, 31.) Our power to live the Christian life lies not in us, but in Christ.

THE SOURCE OF ALL POWER

This fact is illustrated in the incident of Peter's walking on the water. (Matt. 14.) When Christ came to the disciples as they were rowing across the lake in the night, and said, "It is I, be not afraid," Peter requested that Jesus bid him come to him on the water. Jesus said "Come." Peter boldly stepped out upon the water, and—lo!—the water sustained him. It was a miracle. Yet Peter did nothing miraculous. He simply walked by Christ's command, using his feet just as one would on firm land. In Peter there was not anything marvelous nor any supernatural ability. He simply heard, believed, obeyed, just as you and I might have done. That was his part. The wonderful part was all on Christ's side, for it was Christ that sustained Peter's feet upon the water. Note, then, this fact, that Peter's power to walk on the water did not lie in himself, but in Christ. So likewise my ability to live that transcendent life required in the New Testament lies not in myself, but in the Son of God, who bade me come. It matters not how weak or strong I am by nature, as the question was not whether Peter was a skilled water walker. The power is in Christ, comes from Christ, that every man may take advantage of it, and that all the glory may be the Lord's.

LOOKING UNTO JESUS

So long as Peter looked to his Lord, he stood and walked safely on the waters of Galilee. But why does he now look at the winds and waves and begin to be afraid? Has he forgotten that it was only

by the Lord's power that he could stand on the water in the first place? Does he now turn his eye from the Lord to the dangers and difficulties of the situation? Does he now abandon his thought of the Lord and begin to study about his own utter inability and weakness? That is why he sinks. For if he puts it on this basis, if *he* shoulders the danger and difficulty of his position and looks to himself for ability to cope with it, and himself assumes the responsibility for his own safety and success, then Christ is counted out. The result is inevitable: Peter goes down. Happily, in the last moment he remembers the Source of his strength, and cries out: "Lord, save me." And Jesus promptly stretches for his hand and takes hold of him, "and saith unto him, O thou of little faith, wherefore didst thou doubt?" It is not little character, little strength, little will power, my brother, that accounts for your failures in living the Christian life: it is *little faith*. "The life that I now live," says Paul, "I live in faith, the faith which is in the Son of God, who loved me, and gave himself for me." (Gal. 2:20.) It is not because the standard of Christianity is too high, my brother, but because you are looking to yourself for the power to live it, instead of looking unto Jesus. Not in you, not in you is the resources necessary, but in Christ. Your power to live pure and upright, to deal lovingly and justly with your fellows, to overcome sin in the world, is in Christ. If you run your race, you must run looking unto Jesus. (Heb. 12:1.) In yourself is only weakness and discouragement. But in God, in Christ—"Look unto me, and be ye saved, all the ends of the earth. . . . Only in Jehovah, it is said of me, is righteousness and strength; even to him shall men come." (Isa. 45:22-25.)

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PLUMMER ON "THE BLESSED HOPE"

Alfred Plummer's writings in the Expositor's Bible are justly valued as being of a very high standard. Plummer, an English clergyman, had no leaning so far as we know toward "premillennial" views; but his faithfulness to the text accounts for this excellent article on The Blessed Hope (Titus 2:13).

"Most of us make far too little of this 'blessed hope.' It is of incalculable value; first as a test of our own sincerity and reality; and secondly, as a source of strength to carry us over the difficulties and discouragements which beset our daily course. There is perhaps no more certain test of a Christian's earnestness, than the question whether he does, or does not, look forward with hope and longing for Christ's return. Some men have seriously persuaded themselves that there is no such thing either to hope for or to dread. Others prefer not to think about it: they know that doubts have been entertained on the subject, and as the topic is not a pleasant one to them, they dismiss it as much as possible from their minds, with the wish that the doubts about there being any return of Christ to judgment may be well founded; for their own lives are such that they have every reason to desire that there may be no judgment.

"Others again, who on the whole are trying to lead Christian lives, nevertheless so far share the feelings of the godless, in that the thought of Christ's return (of the certainty of which they are fully persuaded) inspires them with fear rather than with joy. This is

especially the case with those who are kept in the right way much more by the fear of hell than by the love of God, or even the hope of heaven. They believe and tremble. They believe in God's truth and justice more than in His love and mercy. He is to them a Master and Lord to be obeyed and feared, much more than a God and Father to be adored and loved. Consequently their work is half-hearted, their life servile, as must always be the case with those whose chief motive is fear of punishment. Hence they share the terrors of the wicked while they lose their share of the joys of the righteous. They are too much afraid to find any real pleasure either in sin or in good works. To have sinned fills them with terror at the thought of the inevitable punishment; and to have done what is right fills them with no joy, because they have so little love and so little hope.

"Those who find from experience that the thought of Christ's return in glory is one on which they seldom dwell, even if it be not positively unwelcome, may be sure that there is something defective in their life. Either they are conscious of shortcomings which they make little or no attempt to correct . . . or they are being content with low motives for avoiding iniquity and striving after righteousness, and thus are losing a real source of strength to help them in their efforts. . . . All this to show how much is lost by those who make no effort to cultivate in their minds a feeling of joy at the thought of 'the appearing of the glory of our great God and Savior Jesus Christ' (Titus 2:13)."

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LOVING HIS APPEARING

Thus far Plummer. Let us reflect a little more on this searching theme. "Henceforth," says Paul, "there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give to me at that day; and not to me only but also to *all them that have loved his appearing.*" Therefore not only to eminent saints, to men like Paul, but to any and every one that loves Christ's appearing is this promise. That by "his appearing" the Second Coming is meant, is evident from the context. Now those who love His appearing are those who look forward to it as their "blessed hope." They love the thought of it. They would rejoice in His coming. It is constantly before their minds. They live in the light of it and work by the inspiration of it. They wait for it and look for it with earnest desire and expectation.

But ah, who can have such an attitude toward the Lord's coming?" The answer is, all of us should and could. The Christians to whom Paul wrote so looked forward to it. "But I am not perfect." So neither were they. But they longed for it and desired it; and they knew that they would be like Him when He should appear. The coming of Christ is a *promise* to His own, not a threat or a dread. Why does the thought of it fill your soul with fear? Is your Christian life insincere? Are you perhaps living in known sin and unfaithfulness? Turn now and now begin anew, and set your hope perfectly on the *grace* that is to be brought to you at the revelation of Jesus Christ (1 Peter 1:13). And everyone that hath this hope set on Him purifieth himself even as He is pure (1 John 3:3).

NEWS AND NOTES

Dallas, Texas: "I am now in a meeting at East Grand. We are to start the second week tonight. Bro. Blansett will preach at Mt. Auburn tonight; I was at Mt. Auburn this morning. Attendance at Mt. Auburn has been growing, although today happened to be one of our off Sundays a little bit. Pray for the meeting with the East Grand church."—Robert B. Boyd.

E. A. Rhodes Visits South

Brother Rhodes spent several months visiting churches in Kentucky and Indiana and has now departed to visit churches in Louisiana and other points in the Southland. Brother Rhodes in his quiet, unassuming way impressed us with his genuine sincerity and high qualifications as a missionary. Many of the churches responded to his appeals in a material way. He seemed very happy with the fine reception given him from place to place.

A Great Missionary Program

Brother Rhodes set forth a simple plan to the churches. He noticed that churches were full-up in their missionary giving with special contributions for certain missionaries. He suggested that each congregation have a general missionary collection regularly and that the members be urged to give on the average of \$1 per month per person. This would create a surplus fund which could be used to help in various needs and emergencies as they came up. If a sufficient number of churches would put the program over we could do a tremendous amount of work for the Lord. Let the churches give missions an important place in their church program.

Wichita Falls, Texas: "Brother Forcade begins a meeting for us Sunday to continue through the 18th (this meeting is now history). We are happy that the Forcades live here now. We plan to have a sixteen weeks Bible School this winter with him teaching the school."—J. C. Tate.

Jasonville, Ind.: "I am working with the East Jackson Street Church at Sullivan, Indiana, every Sunday with the exception of the second Sunday, at which time I go to Pleas-

ant Grove.

"We enjoy the 'Words of Life' radio program."—Paul R. Neal.

Lexington, Ky.: "We are planning to dedicate the new meeting place of the church in East Knoxville, Tennessee, on November 18.

"I am glad Brother Chambers is doing some work for the Lord in Brandon, Florida. His presence strengthens the hands of God's people anywhere he lives and also in places where he doesn't live."—H. N. Rutherford.

Around the first of November Brother John May of Lima, Ohio, preached at Jacksonville, Florida, Greenville, S. C., Knoxville, Tennessee, and Hanover Church in Lexington, Ky. We understand that Brother May was returning home from a meeting at Ft. Lauderdale, Florida.

Danville, Ky.: "I noticed in my November Word and Work that the subscription would be raised. This little magazine is worth its weight in gold, so I do not think that many would object to the increase in price. I have been reading it for almost thirty years and do not think any other paper can compare with it. I most always read it through at one sitting and then turn back and read it over again."—Mary B. Powell.

Dallas, Texas: "Brother Robert B. Boyd is now doing the preaching in a good meeting with us. The preaching is just such as may be expected of Boyd—the very best. Attendance and cooperation fair. The Mount Auburn church is cooperating nicely. One transfer of membership thus far."—J. E. Blansett.

Vernon Lawyer's Plans

Several of the churches of Christ in Louisiana and elsewhere are actively backing Vernon Lawyer in a new mission work in Africa, says Richard Ramsey. He further states that he mailed Brother Vernon a check for \$1581.34, \$1385.45 of which was for a new mission and the remainder for support.

Brother Lawyer has located a desirable plot of ground near a native reservation, where practically no missionary work has ever been attempted. He thinks that a lease is

forthcoming and that he will be ready to go to work on the mission in a few weeks. Needed, money and prayers from interested brethren. Mail gifts to Richard Ramsey, 1129 Seventh St., New Orleans 15, La., and he will forward to Vernon.

Brandon, Fla.: "I am teaching a class in Romans, another in Matthew, and preaching twice each Lord's day. The little band (Brandon) has been meeting just one year now, and has about \$800 toward a building. The Club House now being used is in demand so much that it is inadequate for all the uses the Lord's work requires in order to do all the work needed to be done. Brother H. C. Hinton and wife are going 'all out' on behalf of this mission. Brandon needs to be on more prayer lists."—Stanford Chambers.

Why not subscribe for Brother Chambers' paper "Truth Advance"? Right now he is making a drive to increase circulation. This is a fine magazine for the home. Currently he is running a series of lessons on Daniel. The price, \$1 the year.

"Brother and Sister Victor N. Broaddus are now settled in their apartment in Manila, Philippines, and are already laying plans for their work of saving the lost. Pray for them that they may be great soul-winners for Christ."—H. N. Rutherford.

NEW PRICES IN EFFECT JANUARY 1

The word and work is still inexpensive at \$1.50 for singles and \$1.25 in clubs. The Word and Work Quarterly will be 15¢ each in any quantity. Until December 31 you may yet receive the Word and Work for \$1 in clubs, but the new quarterly must come at the new price, regardless of when paid. Even with these new prices we shall need to struggle to make it, and especially if names are withdrawn from our list or our clubbers fail us. We need your help and you can profit by our publications.

Bibles and Books

Write us for your Bible and Testament needs. See elsewhere in this Word and Work for a listing of Books on our shelves. Those who live near may wish to come in and select a book or a Bible. Our ad-

dress is 2518 Portland Ave. and our phone, Arlington 8966.

Brother H. L. Olmstead held two good meetings in Louisville recently; first he was at Ormsby and then at South Louisville. Brethren from various nearby congregations along with local brethren gave Brother Olmstead a good hearing from night to night. A trend of the times was noticeable, in that not many outsiders were present. His messages at both places were grand and the churches were strengthened and built up spiritually. More than ever the ministers and leaders feel the need of going into the homes of the community with the Gospel. Plans are being made to do more of this kind of work.

Galatians Articles Concluded

Brother Boll is publishing his final Galatian article in this issue of W. W. Soon we should be able to offer the complete booklet to our readers.

SOME NEW TRACTS

Is Prophetic Teaching Essential?

This tract is from the pen of Brother R. H. Boll. It is fair and fraternal in tone, and carries a strong appeal for non-sectarian Christian growth. It answers the much asked question, "Why teach on unfulfilled prophecy if it is not essential to primary salvation?"

The Second Coming of Christ by R. H. Boll. This concise, clear treatment of the second coming of Christ carries a true evangelistic appeal.

Marks of the New Testament Church by H. L. Olmstead. This is a radio message recently delivered by Brother Olmstead. He says, in this tract, "We are in hearty accord with every effort to restore the primitive church in all its outward form, but unless a church be saved, sanctified, Spirit-filled, suffering, and supports all the truth of God, neither names or claims can make it be a sacrificing, soul-winning church." The whole text is in this issue of W. W.

What Must I Do to Be Lost by Dennis Allen. This message was offered in tract form to radio listeners and proved quite popular. Your sinner friend will be awakened to the fact that he is already lost by reading this tract.

Price on above tracts, 5¢ each or 50 for \$1.

WHO IS MY BROTHER AND FOR HOW LONG?

Stanford Chambers

From the time Cain killed his brother the Lord has made emphatic His estimate of the relationship of brothers. But who is my brother?

There is divine disapproval of disregard for this relationship in the flesh, but the fleshly relationship is subordinated to the spiritual relationship, which is in Christ Jesus.

"Now we are the body of Christ, and severally members thereof" (1 Cor. 12:27). "We who are many are one body in Christ, and severally members one of another" (Rom. 12:5). 1 Corinthians was written from Ephesus, Romans from Corinth. They of either place and all they of the three places were *members one of another*. The one body was bigger than Rome or Corinth or Ephesus, bigger than all three. It embraced *all* the saints in "all the churches of the saints" of 1 Cor. 14:33, all those truly saints in "the churches of Christ" of Rom. 16:16. It is to be noted that "the Corinthians hearing, believed and were baptized." The Roman Christians (as per Rom. 6:4) had been "buried with" Christ "in baptism." That is to say, the people addressed and referred to as in the spiritual brotherhood were baptized believers.

My brother, then, is any born-again one, becoming a member of the one body, as I also did, as per 1 Cor. 12:13. We are made kin in the realm of the Spirit by the blood of our Lord. Should we need say that that kinship is very sacred, divinely considered so?

Every member of His body is precious to Him, yea, "even these least"—being His blood-bought. Be warned of causing one of them to stumble. Christ is still seeking to save the lost, and to keep those He saves from stumbling. Perish the thought and the manifest fear shown by many as though He seeks occasion against His own to condemn or cast into hell! He who has a lurking sentiment such as that needs to come to know Him.

There are men (usually loud in their profession) who are that concerned about sound doctrine and straight teaching and strict conformity to a pattern which to their own satisfaction they conclusively prove to be the *divine* pattern that they have contracted concern for the brother for whom Christ (the heart and life of the truly "sound doctrine") died. The sound doctrine was made for man, and not man for the sound doctrine. Such "sound doctrinists" have this truth in reverse. In their zeal for the truth they forget that He said, "I am . . . the truth and the life." This class of men can easily put other Scriptures in reverse (in practice) as if instead of "Receive ye one another," the Scripture read, "Reject ye one another" if any conform not to our pattern of sound words. As if instead of "Why dost thou set at nought thy brother?" it said, "In order to make the 'sound doctrine live, set at nought thy brother'!"

But how easy the way out! "You do not conform to a certain important tenet of the sound doctrine, therefore you are not my brother." Or, "You have departed from the pattern of sound words (as I conceive said pattern!) therefore you are no longer brother;

I can no longer call you brother, you are Mister, and I am not obliged to deal with Mister as Brother. Even if *such* orthodoxy to some seems orthodox the Oracles of God contain such instruction as 2 Thess. 3:15. But there is *yet* a way out: "He has acted in such a manner, has treated me, in such a way, that I don't believe he ever *was* a brother. And "so wisdom is justified of her children"!

"Severally members one of another." If the eye *does* say to the hand, I have no need of thee, is that to occasion the amputation of the hand? The severing of relationship in Christ with impunity is not so easy as that. Neither is the allegedly useless hand allowed to amputate itself. It is still of the body. You are not permitted by Holy Writ to count yourself out because some sound doctrinist counts you out. Do not discount sound doctrine; discount carelessness thereto, and discount the *false label*; but "forbearance" is a fruit of the Spirit; "brotherly love" or "brotherly kindness" is a Christian grace. "Love covereth a multitude of sins" is an inspired statement. And some sound advice incorporated in the sound doctrine is, "Brethren, be not children in mind . . . in mind be men." And "Quit you like men, be strong." It is time to quit acting as babes.

AN OASIS IN THE DESERT

J. R. Clark

When God saved Israel from the cruel hand of the Egyptians the whole countryside rang with their song of joy. It seems that real happiness was a new experience for them. When had they been genuinely happy before? We hear their cry of distress in the brick-kilns of Egypt, their cry of unbelief at the Red Sea—for 400 years they were brought into bondage and treated ill. Came their release at the Red Sea, over which they passed dryshod, but the Egyptians assaying to follow were all drowned in the sea. Thus did Jehovah save them that day out of the mighty grasp of the Egyptians and their wicked king Pharaoh.

That day for the first time they experienced the joy of salvation! A mightily chorus of 600,000 voices was lifted in praise to God! Their song is recorded in Exodus 15. There was not a vestige of self in the whole song; it looked up to God and gave Him full credit for their deliverance. Their song was like a beauteous rainbow, on the one end dipping into their suffering and on the other into the glories that were to follow, and overall arching up to God.

However, the song of Israel had hardly died down until they felt the keen blast from the burning desert that lay before them. Their dangers were not all behind by any means. They faced, to use Bible language, "a great and terrible wilderness," "a waste howling wilderness," "a desert land" infected by "fiery serpents and scorpions," wild animals and wild people, where there was no water, no food, no clothing. But there was a redeeming feature about their wilderness experience—they had God! It were better to be in the Wilderness with God, than in a land of plenty without Him.

HE was their Oasis in the desert! When it was food they needed He rained manna from heaven; when it was drink, He caused the

flinty rock to send forth a spring of cooling water; when clothes, He could see to it that their clothes never wore out. As an antidote for disease He said, "I am Jehovah that healeth thee." As a nursing Father He led them through the wilderness; He bare them on eagle's wings. Later when they went into Canaan they faced seven powerful nations each of which was greater and mightier than Israel. The secret of their success was in that they went forward in the power of God through faith. The blessings bestowed upon them in the wilderness more than made up for its dangers.

Even as God was an Oasis in the desert to Israel, So He is to us as Christians today. Even as their success lay in the power of God through faith, so it is with us, only the Christian life is the *real thing* of which the wilderness experience of Israel was only a faint picture. The Christian life is a strange, otherworldly sort of life. It baffles science and cannot be explained by the reasonings of man. The explanation is that it is not native to earth; rather the Christian life is a divine life, imparted from above to us poor undeserving creatures of earth. The spring of our life is Jesus Christ. Holiness is a beautiful flower that blooms upon earth, but which takes root in heaven. It is not generated from within.

Hear the testimony of the Word of God:

"For the **grace of God hath appeared, bringing salvation** to all men, instructing us to the intent that, denying ungodliness and worldly lusts, we should live soberly, and righteously and godly in this present world." Titus, 2:11, 12.

"Marvel not that I said unto thee, Ye must be born anew (from above)."

"And be found in him, not having a righteousness of mine own, . . . but . . . the righteousness which **is from God by faith.**" Phil. 3:9.

"But this spake he of the Spirit, which they that believed on him **were to receive:** for the Spirit was **not yet given;** because Jesus was not yet glorified." John 7:39.

"the love of God hath been **shed abroad in our hearts** through the Holy Spirit which was given unto us." Rom. 5:5.

It all adds up to one thing: the Christian life is a divine life from God; it is lived by the power of God through faith. It is like walking on the water was to Peter, humanly speaking it couldn't be done, but Peter did it by the power of God through faith. So may we live the Christian life; otherwise it is impossible.

In years gone by an artist was asked to paint a picture of the "Pilgrim Fathers" to adorn the National Capitol. In preparation for this task he made a study of the Pilgrims, their history and manner of life. There was something about them that puzzled him, something that he could not understand, even after subjecting their lives to every human standard of measurement possible. Eventually it dawned upon him that this strange mystery about the simple lives of the Pilgrim Fathers lay in the fact that the spring of their lives was the Lord Jesus Christ; their lives had something about them that was out of this world, something divine. He was convicted of sin and turned to the Lord. And then with the touch of the Master's hand on his he interpreted the Pilgrim Fathers in a beautiful painting.

So may we have this kind of life; so may we let the Lord Jesus live His life in us.

WHAT WE THINK OF OURSELVES

Sometimes I am made to tremble, and even saddened, by observing the attitude manifested by some preachers and others who claim to be follower of the Christ. I am made to wonder concerning the salvation of their own souls and concerning the welfare of the church.

All too often we have observed pride in preachers; cocksureness, and a dominating spirit. Such ought not to be. The actions and words of some preachers and other members of the church of Christ have caused other people to have the attitude that "You think you are the only people who are right." This is a misplaced emphasis.

Surely we ought to think that we are right. Other people think they are too, and quite a number of them think *they* are the only ones who are right. All of this is looking in the wrong direction. Each one of us ought to emphasize the fact that the Bible is right and the Bible way of living is right, and then we ought to endeavor to live that way.

HUMILITY

Not only should all Christians live in quietness and obedience to the will of the Lord but each one should exhibit humility in his life. It is neither pleasing to the Lord nor to men for one to be boastful in his words and deeds. In fact the Bible declares that one who is haughty is on the way to destruction, or a fall, (Prov. 16:18). Riches and honor and life come through humility and the fear of the Lord (Prov. 22:4).

Being humble in the sight of God is just as important as being right on Baptism or the Lord's Supper, or on Faith. He who does not manifest the humble spirit of the Master is hardly following the Christ. One who sets himself as a proclaimer of the word of the Lord and a teacher among His people ought to have all the attributes of a true follower of the One who humbled himself and became obedient unto death, even the death of the cross, (Phil. 2:8). Not only is it important that a preacher be humble himself, but he ought so to be because of his influence on the lives of others.

It may be that some are much better preachers than others. But even if one were the very best preacher, or Christian, in the world it would behoove him to be silent about the matter, continue in his work, and let others learn and speak of his worth and good deeds. "Let other men praise thee, and not thine own mouth; a stranger, and not thine own lips" (Prov. 27:2). Men should not boast; they should not glory in themselves; only in the Lord (1 Cor. 1:31).

THE GRACE OF GOD

Regardless of how much we may be enabled to do and how *great* we may become, we should remember that it is by the grace of God that we are anything. Paul in recounting something of his own life, remarked that he had labored more than all the other apostles, but hastened to add that it was not he, but the grace of God which was with him. It would not be becoming in any of us to say that we had done more than some others. Such boasting would not commend us in the eyes of our fellows and it would not encourage them to be like Christ.

ADVERTISING

Churches are advertising more and more. Nearly every building has a sign upon it and other signboards are erected. No criticism is offered concerning the use of such signs. Each congregation ought to use every means which is right to let others know that there is such a group of people in the community endeavoring to worship the Lord in spirit and in truth.

But there is a lesson to be learned even here. The sign on the building, "Church of Christ" does not always tell the truth. As someone has pointed out, "That is what we think of ourselves." This could be said of each church, regardless of what sign may be used. The important point is that the wording of the sign should be right, and the people who meet there should live up to all that is included in its meaning.

If the sign says, "Church of Christ," then the members of that particular congregation should be true followers of the Christ. They should honor Him and praise Him in word and in deed.

Let us advertise, not ourselves, but the way of the Lord and live by that way, or in that way, ourselves. Men have advertised themselves so much that the gospel of the Lord receives all too little attention.

A great many churches have what is called a "big meeting," "revival," "gospel meeting," or "evangelistic meeting," two or three times a year. In the advertising the man himself is advertised and played up much more than the gospel of Christ. People come to see and hear the *man*, not to hear Christ. If they are disappointed in the *man* they do not return. So, in order to attract larger and bigger crowds, the church looks around for a bigger and bigger *man*. Paul was only a vessel to take the message of life to a dying world. The power was in the gospel to save, not in the man who brought it.

The same apostle also said that men are not wise who compare themselves with themselves. All such boasting; the advertising of the man; and the rating of men as "big" or "little," "strong" or "weak," is of the nature of such comparison. Brethren, we are all "little" and "weak," and none of us have any power within ourselves. It is only by the grace of God that we are what we are. Some have greater ability, more education, and a greater degree of human qualities than others, but when one has done all that he can he is still "an unprofitable servant." One particular individual may be enabled to do much more than someone else, but *he can never do more than God wants him to do.*

God expects each one of us to labor and work with all of our might to the end of our days and then He will give to us that eternal life which He has promised to the obedient. We should not be satisfied to do less than we are able to do and when we have done that, we still do not have anything whereof to boast.

Let us cease to think "more highly" of ourselves than we ought to think and exalt the gospel of Christ, hold it before the people and try to persuade them to learn of the Lord and of His ways, and to turn in faith, repentance and obedience to Him.—Lloyd E. Ellis, in *Gospel Broadcast*.

THE PRIVILEGE OF PRAYER

The privilege of prayer is the God-given right of every believer. The unfathomable love of God toward His saints is only made manifest in a higher degree by the atoning work of Christ on the cross. How thankful we should be when we consider that the Omnipotent Creator of the universe has given even the lowliest, most insignificant of His children a direct wire, so to speak, to His throne in heaven, which is absolutely free—no toll charges—available twenty-four hours a day, to be used as frequently as desired. There is no waiting for connections, no switchboard operator or secretary with instructions, “not to be disturbed,” or to ask our business and to switch our call to a subordinate. There is no request of ours, regardless of how great or how small but that it is given instantaneous attention—not by a cold and merciless potentate, but by our Lord Jesus Christ, who knows our infirmities, and who has been tempted in every point “like as we are.” We can be assured of a sympathetic audience with the Supreme ruler of heaven and earth, God the Father, when we come in the name of our Lord Jesus Christ, who ever liveth to make intercession for each of us. When the archenemy of mankind comes before Him to accuse us, as he did in the case of Job, or to ask for permission to strike us down or tempt us, He even pleads our cause.

On the other hand, let us consider the situation which exists here in the most favored land on earth. Should you or I desire to bring what we consider the most important matters having to do, let us say, with the national security, to the attention of the President, we would have to place our call and wait a period of time. When we were finally connected with the White House, we would get, not the President, but his secretary. He in turn would have to know who we were and what we wanted, and he would pass judgment as to the merit of our call. Now suppose each of the 140-odd million Americans decided to call, his chance of getting an audience at any time with the President, even on the most important matters would be very slim. In other words, we cannot have access to the head of our government whenever we choose. There is no such thing as instantaneous hearing of unlimited duration, as often as we might desire. Should such an ideal situation exist, most of us would be unable to take advantage of it, because we could not pay the toll charge.

We are familiar with the saying that a person does not appreciate a privilege or right until it has been taken from him. What if our Heavenly Father should suddenly issue a decree to the effect that, from a set date, He would limit, or deny us, the privilege of prayer? Why even those who seldom pray—to say nothing of those who pray with regularity and frequency—would in their anguish raise their voices in a mighty cry for mercy. But the Lord would be justified in withholding this priceless privilege of prayer, because of the way His children have counted it of small moment by their failure to avail themselves of it.

“Ye have not, because ye ask not . . .” Let each of us resolve

now to take better advantage of this priceless heritage.—David L. Cooper, Jr.

It Has All Been Fulfilled

According to some of our writers the fulfilment of most, if not all, the grand prophecies of the Bible has long since taken place, or is today in the process of accomplishment.

Israel, for example, has long since got all that was promised her, and God is through with her.

The little Stone has long ago smitten the great Image of Gentile world power and reduced it to small fragments like the chaff of the threshing floor, which by the winds have been carried away into nowhere.

The prophecy that the knowledge of the Lord shall cover the earth as waters cover the sea has already and long ago been fulfilled.

Satan has been bound long since and is being bound more and more in these days.

The saints are now reigning over the nations with a rod of iron.

The Great Tribulation is past, and the antichrist or the man of sin, as the case may be, has long since come.

The apostles are today sitting on twelve thrones ruling the twelve tribes of Israel and have been these 1900 years.

The "regeneration" when the Son of Man shall sit on the throne of His glory has long since begun and represents the present dispensation, and "the restoration of all things" has been and is going on progressively now.

Any fact or scripture statement that seems in any wise to clash with these views is not really there, but is just an "error of the mortal mind." It must be interpreted "spiritually" and "figuratively" and "phantasmagorically." And whosoever does not agree with these remarkable conclusions is to be cast out of our fellowship, as a false teacher and a divider of churches.

But the humble, honest reader quietly wonders, if these statements are true, why God gave men such a misleading Book, and whether anything He has ever said is to be depended on. But we prefer to leave God's word as it stands and patiently wait for the true future fulfilment of these promises and purposes of God in His own time.

—R. H. B.

FIRST MAJOR DEPARTURE

A teacher in a Mission School in Italy, teaching the History of Christianity, writes that he is using the text-book of Buonaiuti. This Buonaiuti, he writes, is "a very well-known Excommunicated Catholic who was head of his department in the University of Rome until the Lateran pact was signed in 1929. It may be interesting to you to note that Buonaiuti calls the abandonment of the preaching of the premillennial return of Christ the first major departure from the fundamentals of the teaching of Jesus."

THE ATHEIST'S FEAR

An atheist said: "There is one thing that mars all the pleasure of my life. I am afraid the Bible is true. If I could know for a certainty that death is an eternal sleep, I should be happy. But here is what pierces my soul, **IF THE BIBLE IS TRUE, I AM LOST FOREVER.**"

PAUL'S CONCLUDING WORDS IN GALATIANS

Galatians 6:11-18

R. H. B.

"See with how large letters I write unto you with mine own hand." So opens the post-script to the letter, added by Paul himself in his own handwriting. And for conclusion he sums up in few words some of the chief points of his epistle to the Galatians.

First, he exposes the hypocrisy of the Judaizers. It was not for any real interest in souls that they tried to force circumcision on the simple Christians of Galatia; nor did they care as much as they pretended for circumcision and the law. Their zeal was of the political sort. From of old politics has ever played a big part in fleshly religion! The motive for their insistence on circumcision was two fold: (1) to escape persecution, (2) to glorify themselves.

To the Jews the Cross was the Jews' greatest stumblingblock (1 Cor. 1:23). They looked upon it with abhorrence. To Jewish minds it was the final refutation of Jesus' Messianic claim. For was it not written (and the scripture cannot be broken) "cursed is everyone that hangeth upon a tree" ? (Deut. 21:23; Gal. 3:13). And it was a very shame and reproach to their nation that a crucified one should be proclaimed as Israel's Messiah. Also it cast upon the nation the guilt of Jesus' death. Hence their bitter hatred toward those who accept the gospel. However, it would have been something of an appeasement if the Gentile converts were induced to be circumcised; for this would mean their incorporation with and enlargement of the nation of Israel as Jewish proselytes. And those who carried out such a scheme would receive credit for their shrewdness and Jewish loyalty. To avoid this stigma and reproach and persecution for Christ's sake, and to win popular favor and glory for themselves—that was the real aim and object of these Judaizers. "They were false to the Christ in whom they professed to believe; and to the law which they pretended to keep. They were facing both ways, studying the safest, not the truest course, anxious in truth to be friends at once with the world and with Christ."—This kind of religionists are not unknown even in our day.

Paul's glorying was of a different sort. "Far be it from me to glory save in the cross of Jesus Christ." And what was that cross to him? To Christ it meant death, the execution of God's judgment upon sin—not His sin but ours; for the iniquities of us all were laid upon Him, and He bore our sins in His own body on the tree. (Isa. 53:6; 1 Peter 2:24). By His all-sufficient sacrifice of Himself was the penalty of our sins discharged, and our guilt removed. To those who are identified with Him, who are "in Christ," united to Him, His death is counted for them. *In His death they died.*

A number of consequences follow from this fact. Death removes a man from the world. The one who has died is no longer reckoned as a son of this age, nor as a citizen of this world (Gal. 1:4). If he was crucified with Christ (the crucifixion of Christ being reckoned to him) he is thereby cut off from the world, and the world from him (Gal. 2:20; 6:14). The world has repudiated him, and

he in turn repudiates the world. He no longer belongs to it. He is no longer numbered as one belonging to the world. As Moses led his people out of Egypt so Christ in His death had led the exodus of His own out of this present evil age and out of the realm of the world.

More follows. A dead man is no longer under the law. The law has dominion over a man for so long time as he liveth (Rom. 7:1-6). But the man in Christ has died in Christ's death for him. Therefore, Paul says, "I through the law"—that is by the law's just sentence executed, not upon me personally, but upon Christ to whom I am united—I died unto the law, that I might live unto God. I have been crucified with Christ. . . ." (Gal. 2:19, 20. See also Rom. 6:1-11). And furthermore that means that such a one is entirely outside of and above all the religion of the flesh—all the ordinances of ceremonial religion, circumcision and all other ritualistic observances included. (See Col. 2:20—3:4) Hence, in Christ "Neither is circumcision anything nor uncircumcision, but a new creature." For "if any man is in Christ he is a new creature: the old things are passed away; behold, they are become new. But all things are of God . . ." (2 Cor. 5:17, 18). There is indeed a circumcision to those who are in Christ—not a mere mark in the flesh which would make them Jews, but the removal of the whole body of the flesh in the circumcision of Christ—i. e. through the death of Christ which is reckoned to us (Col. 2:11-14). The life which henceforth Paul lived in the flesh (Gal. 2:20) he lives in faith in the Son of God "who loved me and gave himself for me." This then is the whole rule of the new life in Christ: "for in Christ Jesus neither circumcision availeth anything nor uncircumcision, but faith working through love." (Gal. 5:6).

"And as many as walk by this rule, peace be upon them and mercy, and upon the Israel of God." Some erroneous conclusions have been drawn from this latter clause. It has been interpreted to mean that the church today is Israel—God's spiritual Israel; and that, in turn, has been made the argument to nullify all the inalienable promises which God made to the actual nation of Israel; although in Rom. 11 the restoration of the nation which is now temporarily cast away is plainly foretold (Rom. 11:12, 15, 28, 29). But, we are told, "they are not all Israel that are of Israel." True; but the apostle does not thereby deny the nationality of the disobedient Israelites, as the context in Rom. 9, 10, 11, abundantly shows. The "Israel of God" in Gal. 6:15 are contrasted with the false Jews, the Judaizers which Paul denounced in vs. 12, 13; they are the faithful Jewish believers, such as originally constituted the membership of the church in the beginning. However, in the church there is no distinction of nationality. There is "neither Jew nor Greek, there can be neither bond nor free, there can be no male or female" in Christ (Gal. 3:28). Their relative positions are recognized; the bond and the free have corresponding obligations; the male and the female their respective places and duties; but in privilege and standing all are equal in Him. Thus also the respective nationalities of Jewish and Gentile Christians are marked and distinguished (See Romans

15:26, 27) and the will of God as to their attitudes one toward another is enjoined upon them (Rom. 11:13, 14, 17-24).

Finally, Paul shows the badge of his apostolic calling and authority; the decorations and the emblems of His service under his Lord's commission. As in Canada you see officials bearing the letters O. H. M. S. ("On His Majesty's Service") emblazoned on their uniforms—so Paul, in much deeper sense, bears the brands of His Lord's service: "Henceforth let no man trouble me; for I bear branded on my body the marks of Jesus"—the traces of the stripes which he suffered for His Name's sake, scars from the stones at Lystra, the injuries which left their imprints on his flesh, and which testified to his Lord's ownership of him. Let no man despise it!

"The grace of our Lord Jesus Christ be with your spirit, brethren. Amen."

ANOTHER NEW TRACT

MARKS OF THE NEW TESTAMENT CHURCH

H. L. Olmstead

1. **The members of the New Testament church were saved by the grace and mercy of God, through faith in Jesus Christ.** The Christianity of Jesus was first of all a salvation. "How shall we escape if we neglect so great a salvation . . . ?" (Heb. 2:3). The angel announced to Joseph what the name of the child born to Mary should be called in these words, "And thou shalt call his name Jesus, for it is he who shall save his people from their sins" (Matt. 1:21). We are sure that the members of Christ's body in New Testament days had a deep consciousness of having been saved by the grace and work of Jesus Christ. Paul reminded them of this fact in these words, "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. For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them" (Eph. 2:8, 10). The members of the New Testament church possessed the deep sense of having been worked upon by the power of the Almighty—"ye are his workmanship." The finished products of God's workmanship were ready then for good works. They were not to be saved by the performance of good works, but only after God had worked upon them were they ready for good works. Hence we read in Acts 2:47, "And

the Lord added unto them day by day such as were being saved." (A. R. V.)

2. **Every member of the New Testament church was sanctified.** You belong to a sanctified church if you are a Christian. By the New Covenant, or will of Christ, we have been forever placed in the position of being holy unto the Lord—h-o-l-y. "By which will we have been (perfect tense) sanctified by the offering of the body of Jesus once for all" (Heb. 10:10). By that will we are to be sanctified, not only "holy," but "wholly." We read 1 Thess. 5:23, "And may the God of peace sanctify you wholly; and may your spirit and soul and body (that is the whole man) be preserved entire without blame at the coming of the Lord Jesus Christ." Then these wonderful words, "Faithful also is he who will do it" (V. 24). Again we turn back to the book of Acts, that book of beginnings of the New Testament church, and hear this ancient and beautiful benediction, "And now I commend you to God and to the word of his grace, which is able to build you up, and give you an inheritance among all them who are sanctified" (Acts 20:32). It is not the word of his law, but the word of his **grace** which really builds up. Finally, "Christ loved the church, and gave himself up for it; that he might sanctify it, having cleansed it through the washing

of water by the word" (Eph. 5: 25, 26): For this reason every member of that church is called upon to follow after the sanctification without which no man can see the Lord (Heb. 10:14).

3. That church was Spirit-filled. "Be not drunken with wine, wherein is riot, but be filled (intoxicated) with the Spirit; speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord" (Eph. 5:18, 19). No church music is acceptable to God when the melody does not flow from the heart unto God as a result of being filled with the Spirit. That church is the temple of God. "Know ye not that ye are a temple of God and that the Spirit of God dwelleth in you" (1 Cor. 3:16). The Spirit makes it a temple of God. Again we read of that church, "being built on the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit" (Eph. 2:20-22).

Without this Spirit the body (church) is dead—it is dead regardless of the amount of activity that may be displayed. Back again to the book of beginnings, the Acts of the Apostles: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit" (Acts 2:38). Whatever be the name, the order of worship, the scripturalness of its outward form, or name, it is no true church unless it has the Spirit of God, for if any man have not the Spirit of Christ he is none of his (Rom. 8:9-12). If you, my friend, find yourself devoid of the Spirit, or in doubt, why not try Luke 11:13, which reads, "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?" Or why not trust Jesus who says in John 7:37-39, "If any man thirst, let him come to me and drink. He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water. But this spake he of the Spirit, which they that believed on

him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified."

4. That church was to be a suffering church. Jesus told his first disciples what they might expect, "In this world ye have tribulation; fear not, I have overcome the world." Jesus taught his disciples that the servant is not above his master. What he had suffered they could expect. Theirs too was to be a cross-bearing life. (Matt. 16: 24). Those who follow him must, like Paul, be crucified with Christ (Gal. 2:20). To him that cross meant that he had been crucified unto the world and the world unto him (Gal. 6:14).

In speaking of Christ's suffering, Peter said, "For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow in his steps" (1 Peter 2:20, 21). The preachers of Christ in the very beginning of the church forewarned the disciples that through many tribulations we must enter into the kingdom of God. This was to be the rule and not the exception, for we read, "Yea, and all that would live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12).

So long as the church has a quarrel with the world the flesh and the devil, the world will be her enemy. When she courts friendship with the world, she becomes an enemy of God, according to James. In my brief life here of slightly less than three score and ten, 46 years of which have been spent in preaching the gospel, I have seen not only congregations of people, but almost whole religious groups lay aside their white and simple garments of pilgrimage and array themselves in the purple and fine linen of the world. They have ceased to be "campers" along the way. They have moved into their houses of cedar and though large in size, opulent in wealth, powerful in influence, they have lost their power with God in prayer and while people may join their group for various reasons, they show no fundamental change of life.

5. Finally, the New Testament church supported the whole truth of God. Hear these words, "These things write I unto thee, hoping to come unto thee shortly; but if I

tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth" (1 Tim. 3:14, 15). To them "every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work" (2 Tim. 3:16, 17).

They took no winding pig path through the word in order to save doctrine. They preached neither to save sermons nor to save doctrine, but to save souls. They made no human statements of truth and then ran all over the Bible trying to find scriptures that sounded like they proved the truth of those statements. They did not mistake astute argument for the exposition of God's eternal truth. Neither were they guilty of gathering men and women around a few or many negations. They preached affirmatively and positively the great truths of grace, atonement, the cross, the work of the Holy Spirit, the return of our Lord. They made no compromise with evil and like Paul be-

fore Felix preached, "righteousness, temperance and judgment to come." They did not mistake an intellectual change of religious views for a change of heart and life. In other words, like the preacher in Acts 20:27 they "shrank not from declaring the whole counsel of God."

We are in hearty accord with every effort to restore the primitive church in all its outward form, but unless a church be saved, sanctified, Spirit-filled, suffering, and supports all the truth of God, neither names or claims can make it a church of Christ, nor will it be a sacrificing, soul-winning church.

Let us beware of taking the mere hull for the kernel. He was not a Jew, Paul said, who was one outwardly. (Rom. 2:28, 29). Neither is that circumcision which is outward in the flesh. But he is a Jew who is one inwardly, and circumcision is that of the heart. Neither is that a church which is only one outwardly.

The true marks of a New Testament church, though including the outward form, are most of all these inward marks of the grace and Spirit of God.

TWO THOUSAND DOLLAR OFFERING

In some respects the Union Thanksgiving meeting of the Louisville churches was the greatest we have had. The offering at the meeting was \$1830 and since it has amounted to \$2005.18. This means that one-half of the outstanding debt on the Portland School building has been wiped out. This is our largest offering for any year. This with a great overflow audience, excellent singing by a mass chorus under Dale Jorgenson, and a good Thanksgiving speech by Elmer Ringer combined to make this an occasion long to be remembered.

NINE SUNDAYS REVIVAL

Brother J. L. Addams has launched an evangelistic campaign that is different. The nine days of the revival will be nine consecutive Sundays. Each Lord's day he is preaching evangelistic messages. On the first Sunday nine came forward in humble repentance to rededicate their lives to the Lord's service.

* * *

"A lukewarm church is a powerless church. There is nothing about it to make unsaved men believe its testimony is worth while. But a church characterized by fervent love for Christ, and energetically reaching out after the lost makes an impression even upon the most ungodly that it is hard to ignore. When the churches themselves heed the command to repent and get right with God, we may expect to see repentant sinners flocking to the altars."—H. A. Ironside.

“FAITH OF OUR FATHERS”

E. L. J.

Of the strife and wrangings in the early years of the present century (my boyhood years) over the “Bible School” question, I knew but little. Daniel Sommer opposed the colleges—on conscientious grounds, I now think, though some have said in print that it was for other reasons. He was a greatly mellowed man in the 1930’s when I knew him—first in the unforgettable Unity Meeting at Kansas City, which I attended as the invited song leader, and where I saw and felt the joy that swept that assembly over the reconciliation of Brother Sommer with some good brethren from whom he had been estranged; then later, when he stayed for many days in our home while he was preaching in several churches of the Louisville area. Those days were spent in writing, writing—except that he sat sometimes in the rocking chair, reading the Bible, meditating, and praying, often aloud. Naturally we came to respect the man, for his undeniable greatness, and his reverent praying spirit. It was direct from here that he went on his tour of the Southwest where he was everywhere received among churches and schools, in the conciliatory spirit.

The Jews of Rome called the simple, primitive Church of Christ “a sect, everywhere spoken against,” Acts 28:22. (which of course did not make the church a sect). Likewise, if the simple brethren of “the premillennial view” (Challen’s century-old phrase) be thought of in some quarters as “a sect,” and if they be ever so much and everywhere “spoken against,” it would be only because sectarian men have drawn the line themselves, to cut these brethren off, and have themselves everywhere “spoken against” them—and, for that matter against almost everybody else as well! If in such a state of lovelessness among disciples, Brother Sommer wrote a few lines in later years that seem in any degree to weaken the emphasis on his millennial teaching of 1912, it was no doubt because he knew what factionists would try to do against his beloved “Review,” by fastening upon that journal an opprobrious name which these factionists themselves had made opprobrious. Those were days of real depression, and heavy financial problems, for all religious journals. Sommer said to me, with deep concern: “We don’t like debt”; and to the honor of his family (Bessie K., Allan, Chester) I can say that though I lost hundreds of dollars in those days in unpaid songbook sales, I have never lost a penny on sales to the Review. This kind of integrity, as well as their own great contribution to “a better understanding” (in accepting publicly their full share of blame for past divisions) is more than worthy of this humble tribute.

The extract which now follows is taken from a series of articles on the book of Revelation which ran through the *Review* in 1912. This was some years before brethren of “the premillennial view” were attacked, and represents therefore the free expression of what this able writer thought would “serve the best interests” of his readers, and “save them from error” by setting “the truth before them.”—J.

DANIEL SOMMER ON REVELATION 20

(The italics are the author's own.)

At or near the beginning of the thousand years, the first resurrection will be made, and then will be fulfilled Matt. 25:31-46 (also 2 Thess. 1:6-10, with 1 Cor. 15:32, and 1 Thess. 4:15, 17). But notice that *only those of the wicked* will then be pronounced against or judged who will then be on the earth, and *will have rejected the Gospel.* This is evident by Matthew, also by Paul in the first chapter of 2nd Thessalonians. *This must be considered by all that wish to be clear in regard to the future judgments.* Many wicked persons will still be on the earth who will not have *rejected* the gospel, *because they will not have heard it.* The judgments against the heathen "signified" in Revelation eighth and ninth chapters will leave alive on the earth two-thirds of the men, not to speak of women and children. And in Bible lands, many may be considered by the Lord as not having heard the gospel. He will be the judge in regard to their condition and responsibility. Besides, the angel "signified" to John that "the end" will not come at that time—the time when Satan will be bound and the dead in Christ will be raised. The "end" will be *after the first resurrection.* See 1 Cor. 15:24-26. "The last enemy that shall be destroyed is death," and death will not have been destroyed till "death and hell"—death and the unseen world—will have been cast into the lake of fire, and that will be "the second death." See Rev. 20:14. And this means that not until the earth will have *remained a thousand years without any devil to deceive mankind will "the end" come.* Then will be the general judgment "signified" to John by that which he wrote in Rev. 20:11-15.

Many Bible readers shrink from making all the admissions indicated in the preceding paragraph. In regard to them I state, "*If any man speak, let him speak as the oracles of God.*" (1 Pet. 3:11.) All that will obey this command fully will not only *admit*, but *will believe and declare* all that they find in John's Vision, and all other parts of the Bible. Many seem troubled or confused over the revelation in regard to the binding of Satan. But that is as plain as Peter's declaration about the angels that sinned being delivered into "chains of darkness." The word "chain" is only a "sign" of God's power to control the angels that sinned, including the devil. And we might as well say that the "chains" that Peter wrote of referred to the gospel truth, as to say that the "chain" that John wrote of refers to such truth. . . .

But some one may be ready to say, "If you are going to contend for several resurrections and several judgments, what are you going to do with John 5:29 on these subjects?" I answer that I am going to treat John 5:29 even as I do Matt. 3:11, and John 3:5. Every concise statement needs to be explained by that which is more prolix, extended, or more amplified, than is the concise statement. Thus we explain Matt. 3:11 by Acts 2:1-4, and Rev. 20:14, 15. And we explain John 3:5 by the entire record of the conversion to Christ in Acts, and by Titus 3:5. Why may we not explain John 5:29 after the same manner? . . .

In the foregoing paragraphs I have offered a brief outline of the last book in the Bible. I trust it will be of value to all that read the *Review*. I wish to serve their best interests and save them from error by setting the truth before them. These paragraphs, though not written *especially* for those that have recently been writing in regard to the resurrections and future judgments, yet may, possibly, be read by them with benefit. I would be rejoiced if they would all consider them aright, and become united on the truth as it is revealed.—*Apostolic Review*, Feb. 20, 1912.

From boyhood I read Daniel Sommer and heard him. His book "Questions, answers, and remarks" dates back to the beginning of our century. On Revelation we read:

"What shall we say to those who declare that Christ will not come again till at the end of the Millennial Age?"

"We may say, Ye do greatly err, not knowing the Scriptures, nor the power of God. All such by implication deny that the resurrection mentioned in 1 Cor. 15:12-54 and 1 Thess. 4:13-17 means 'the first resurrection' . . . Then when John declares, in contradistinction from the righteous dead, 'But the rest of the dead lived not again until the thousand years were finished,' the testimony on this subject is complete. . . ."—Quoted by Stanford Chambers in *Truth Advance*.

J. A. HARDING, PRINCE OF PREACHERS

We have just now re-read an article concerning Brother Harding that is so accurate, so true and inspirational, that it must needs be passed on first, for younger readers who did not know this princely man. It is Brother Jesse P. Sewell's oration, delivered in the Harding College church auditorium on April 18, 1951, and published in both *Firm Foundation* and *Gospel Advocate*. We have regretfully shortened it (for lack of space), but we have nowhere changed the sense of this beautiful tribute. We insert it here, not only as introductory to the Harding reprint (next month), but for its own value to posterity:

SEWELL'S EULOGY

It is my assignment to speak today of James A. Harding:

He had his human weaknesses and limitations. He was deeply conscious of them, and would strongly protest being represented as perfect. He fully expected to be victorious in life, to give to humanity a worthwhile service, and to live eternally with God—not, however, on the basis of his own perfection—but through the wisdom, power, and goodness of God, made available to him by the atoning sacrifice, and through the advocacy of Jesus Christ. . . .

I wish I could fix the name of James A. Harding in the hearts of disciples of Christ throughout the generations to come as "James A. Harding, the Magnificent." He was magnificent physically; he was magnificent mentally; he was magnificent culturally; he was magnificent spiritually; he was a genuinely magnificent personality. . . .

The faith of James A. Harding was noble, lofty, and sublime.

He had taken nothing for granted. He had intelligently and thoroughly examined the evidence. His conclusions, thus reached, were clear, definite, and mighty in vitality. With him God was as real as his fleshly father. To him the Holy Spirit was as real as was the spirit in his own body. To him the Bible was as literally a personal message from God as were the letters from his earthly father personal messages from him. To him heaven was as real as Nashville, and as far superior in good and beauty as are the mind and soul of man superior to his aging and decaying body. . . .

In faith he was like Abraham. He was constantly going forth in obedience to the command of God, without any knowledge of whither, except that given in God's word—and that without the slightest fear as to the present or future—ever looking "for a city which hath foundations whose builder and maker is God," and fully expecting to be constantly protected and blessed along the way.

The hope of James A. Harding was splendid, in the full meaning of the word. It radiated light and warmth and optimism and enthusiasm and courage. By this radiant hope—which lighted his countenance, gave grace and force to the very movements of his body, and music to his voice—darkened minds were led to see the light of divine truth; cold hearts were warmed with God's love; down-hearted people received a new hold on life and a new power to live; unconcerned souls were inspired with undying enthusiasm; and timid hearts were filled with unconquerable courage.

In hope he was like Paul. Those of us who were permitted the wondrous privilege of being his pupils can never forget him as he would stand before us, his magnificent personality aflame, and recite such passages as "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day"; and, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course. I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

The love of James A. Harding was a mighty spiritual passion. It was dynamic. It lived and moved. It smiled and laughed and wept. It talked, it sang, and it worked and worked. It denounced sin and exalted righteousness. It sacrificed and gave and gave and gave life itself without reservation. It taught, exhorted and plead. And, how it did preach Jesus Christ.

By the power of faith, hope, and love, this magnificent specimen of physical, mental, and cultural manhood, was lifted up and transformed into a magnificent spiritual personality. His entrance into any company brought confidence, warmth, enthusiasm, joy and courage.

James A. Harding was a great husband and father, a great preacher and debater, and a great teacher.

As a husband and father, he was generous, kind and gentle, but unyielding in his stand for what he believed to be God's will.

As a preacher he was logical, clear, and easy to understand. As

a speaker, he was earnest, eloquent, and persuasive. To him, preaching the gospel was man's highest and noblest activity. He went about it with profound reverence, and proceeded always with becoming dignity. The pulpit was never desecrated by anything common or coarse when James A. Harding occupied it. By him the process of salvation was never presented as mere mechanical form. It was always a life-moving, spiritual experience—a new birth-giving entrance into a new life. By his preaching Christians were never led to determine their standing on the basis of party loyalty, or institutional support; but always on the basis of their personal faith in, and life loyalty to, Jesus Christ and his word.

As a debater, he possessed and exercised the power to lead the entire procedure, in most instances, away from the plane of a partisan fight for party victory and personal glory, into a careful, prayerful, intelligent, scholarly search for divine truth. Error was by him uncovered without hesitation and mightily exposed. Truth was first made clear and plain, and then driven into minds and hearts with vigor and power seldom seen.

As a teacher, James A. Harding was great in the thoroughness of his preparation, and the clearness of his presentation, and his unyielding demand for thorough preparation by his pupils. He would not accept careless, indifferent, slovenly work. But above all, he was great as a teacher in his deep and controlling love for his pupils, and in his continuous effort to lift them into the likeness of Jesus Christ.

In all things, James A. Harding was ever the courteous, gracious gentleman, and the deeply reverent and constantly prayerful Christian. He was a great lover of both God and man, a mighty champion of truth and right, and a strong and effective enemy of error.

"I saw a human life ablaze with God,
I felt a power divine,
As through an empty vessel of frail clay
I saw God's glory shine."

May the memory of this magnificent Christian be ever kept alive in the hearts of men in order to stronger faith, more vital hope, purer and deeper love, better living, and more efficient and effective service to humanity is my earnest wish, and fervent prayer.—(End Sewell).

AN EARLY MANIFESTO

Barton W. Stone

It was after the meeting at Cane Ridge that Stone and his colleagues published the following:

With deep concern we have viewed the divisions and party spirit among professing Christians, principally owing to the adoption of human creeds and forms of government. While we were united under the name of Presbytery, we endeavored to cultivate a spirit of love and unity with all Christians, but found it extremely difficult to suppress the idea that we ourselves were a party separate from others. We have taken the name of Christians not because we consider ourselves more pure than others, but because we knew

it was the name first given to the disciples of Jesus by divine authority. It better agreed with our spirit, which is to unite with all Christians without regard to names or distinctions. There are party names too many already in the world, without our assuming another. Partyism is distinctly opposed to the plan of heaven, which is to gather into one, or all in Christ Jesus. It is contrary to the express command of God, to the doctrine, example, and prayer of Jesus, to the repeated exhortations of His inspired apostles, and to the very spirit of Christ in all His new-born children, for they are born with heavenly love and union with the whole family of Christ. But alas! how many are corrupted from the simplicity of the gospel. Enlisted into a party, they too soon are taught to despise others and to forget the good exhortation, "Let brotherly love continue." We have neither made nor adopted any party creed, but have taken the Bible only as our standard. We have taken no party names by which to distinguish ourselves from others, but the general name Christian. We have raised no bars from our communion but what the Bible has raised before us. It is said that heretics are to be excluded from the church: granted, but by what law are they to be judged? Certainly by the Bible. Romans 16:17, "Mark them who cause divisions and offences contrary to the doctrine which ye have learned and avoid them." Among fallible mortals who know so little, the tolerant spirit ought to prevail, especially among Christians. A Christian is to be judged by his fruit. If the fruit be good, the tree is also good. If we determine a man to be good or bad by his notions or opinions, we are sure to err, as matters of fact. For how many have orthodox sentiments and wicked practices, and how many are holy in their lives, but have erroneous opinions. If to the profession of faith in Christ Jesus as the only Savior of sinners be joined a dependence on Him alone for salvation; if to this be added a holy life according to the gospel, this man thus professing and acting is a Christian in the estimation of heaven, and if God deigns to receive and commune with such, who shall reject him? What if he may have erroneous opinions; yet they do not become principles of his heart or his life so as to influence him to err in practice. A person of this character should not be excluded from the arms of charity. Yet we should not spare his errors, but in the meekness of wisdom, labor to correct them. By thus entreating him as a brother, we can have access to his heart so as to impress it with truth. This I hope, dear brethren, we shall labor to do, from a disposition to please God rather than man. In this too there is danger of erring, but it is safer to err on the side of charity. One thing I have ever observed, that in every revival of pure religion the spirit of toleration revives with it, and as religion declines, intolerance increases. Pure religion expands souls of Christians, but bigotry contracts them. —From *Reminiscences and Sermons*, by W. D. Frazee, pages 50 to 53.

Next month we shall present in this department J. A. Harding on *The Thousand Years*, preceded perhaps by another short encomium from the pen of a noted Harding Student.

The 1951 pamphlet, "Faith of Our Fathers" will soon be ready.