

THE WORD AND WORK

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WHAT IF JESUS CAME TO YOUR HOUSE?

If Jesus came to your house to spend a day or two —

If He came unexpectedly, I wonder what you'd do.

Oh, I know you'd give your nicest room to such an honored Guest,
And all the food you'd serve to Him would be the very best.

But - - - when you saw Him coming, would you meet Him at the door

With arms outstretched in welcome to your heavenly Visitor?

Or would you have to change your clothes before you let Him in,
Or hide some magazines and put the Bible where they'd been?

Would you turn off the radio and hope He hadn't heard,

And wish you hadn't uttered that last, loud, nasty word?

And I wonder - - - if the Saviour spent a day or two with you,

Would you go right on doing the things you always do?

Would you keep right on saying the things you always say?

Would life for you continue as it does from day to day?

Would your family conversation keep up its usual pace,

And would you find it hard each meal to say a table grace?

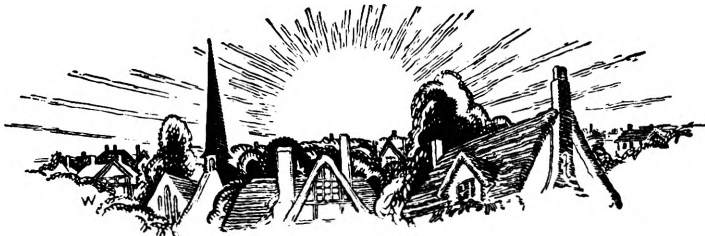
Would you be glad to have Him stay forever on and on,

Or would you sigh with great relief when He at last was gone?

It might be interesting to know the things that you would do,

If Jesus came in person to spend some time with you.

—Selected.



Words in Season

R. H. B.

A RIGHTEOUSNESS OF FAITH

The thing that makes the gospel a gospel, and makes it "the power of God unto salvation to everyone that believeth" is, as Paul declares, "that therein is revealed a righteousness of God from faith unto faith: as it is written, but the righteous shall live by faith" (Rom. 1:16, 17).

"A righteousness of God" here does not mean that God is righteous, or that righteousness which is an attribute of God's character. This had been revealed from the beginning and had been known all along, and is not in itself any gospel to sinful man. But in the gospel is revealed a righteousness which is *from faith*—the righteousness of God through faith in Jesus Christ unto all them that believe" (Rom. 3:22). It is a gift (Rom. 5:17) freely bestowed upon those who believe. It consists in "being justified freely by his grace, through the redemption that is in Christ Jesus." A very simple thing, a glorious gospel, the power of God unto salvation!

RIGHTEOUSNESS FREELY GIVEN

Paul points out the fact of man's need of this "righteousness", and the manner of its reception in Rom. 1-5. In chapters 1-3 he shows that both Gentile and Jew were devoid of righteousness: that all were under sin, and "that there is none righteous, no not one" (Rom. 3:9, 10). What that means for us can be seen from 1:18—"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness." The need was great and terrible. "*But now*", he continues (in chapter 3:21), "apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all them that believe." He illustrates it by Abraham, who "believed God, and it was reckoned unto him for righteousness." Abraham believed in a God who giveth life to the dead, and calleth the things that are not as though they were. Regardless of all obstacles he looked unto the promise of God, fully assured that what He had promised He was able also to perform: "Wherefore also it was reckoned unto him for righteousness." Now this applies to us also, he says, who as sinners believe in God's free justification: "Now it was not written for his (Abraham's) sake alone, that it was reckoned unto him; but for our sake also, unto whom it shall be reckoned, who believe on him who raised Jesus our Lord from the dead, who was delivered up for our trespasses, and was raised for our justification." So concludes the fourth chapter of Romans; and the fifth opens with the triumphant declaration, "Being therefore justified by faith we have peace with God through our Lord Jesus Christ;" with all the blessed consequences of this fact (Rom. 5:1-11).

CONTRAST WITH THE RIGHTEOUSNESS OF THE LAW

Later in the epistle to the Romans Paul touches again on this great theme. The Jews, he shows, despite all their zeal for God failed of this righteousness: "Wherefore? Because they sought it not by faith, but as it were by works." The Gentiles, on the other hand, who had not followed after righteousness, "attained to righteousness, even the righteousness which is of faith." "For Christ is the end of the law unto righteousness to every one that believeth" (Rom. 9:30-10:4). Paul proceeds then to draw the contrast between the righteousness a man would obtain by law-keeping, and the righteousness which is freely received by faith in Jesus Christ: "For Moses writeth that the man that doeth the righteousness which is of the law shall live thereby. But the righteousness which is of faith saith thus . . . if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (Rom. 10:5, 6, 9, 10). Paul elsewhere expressed his own hope of being found in Christ, "not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith" (Phil. 3:9).

FORETOLD AND FORESHADOWED

Long ago this God-given righteousness was foretold and foreshadowed. In the garden of Eden it was typified by the robes of skin wherewith God clothed Adam and Eve, who were not able to make themselves an adequate covering for their nakedness; and similarly in the removal of the filthy garments of the highpriest in Zech. 3, and the clothing of him with rich apparel. The prophets also foretell of this "all perfect heavenly dress": "I will greatly rejoice in Jehovah, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath *covered me with the robe of righteousness*" (Isa. 61:10). "This is the heritage of the servants of Jehovah, and *their righteousness which is of me*, saith Jehovah" (Isa. 54:17). In the prophecy of Christ in Jer. 23:5, 6, it is written: "This shall be the name whereby he shall be called: *Jehovah our righteousness*. For the Lord Himself is the righteousness of those who are "in Christ." — Hence Paul writing to the Corinthians says, "But of him are ye in Christ Jesus, who was made to us wisdom from God, and righteousness, and sanctification; that according as it is written, He that glorieth, let him glory in the Lord" (1 Cor. 1:30, 31). No one not clothed with this righteousness of God can stand before Him. And for this cause the gospel is "the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek: for therein is revealed a righteousness of God from faith unto faith."

BLESSINGS THAT FOLLOW

The blessings that follow from the reception of this gift of God by faith in Jesus Christ, as enumerated in Rom. 5:1-5, are:

(1) "Peace with God." How much that means let the forgiven sinner tell. All other peace is summed up in this.

(2) "Access by faith into this grace wherein we stand." Though we were saved by grace (Rom. 3:24; Eph. 2:8, 9) we may not understand or realize that now we also *stand in grace*. The whole Christian life is based on this standing.

(3) "We rejoice in hope of the glory of God." Those who are justified by faith, and who stand in grace, and they alone, can rejoice in this hope. On no other basis can anyone have any real hope.

(4) "We also rejoice in our tribulations," because these contribute to and fit us for our hope. It is a stronger hope that comes out of the crucible of experience and trial.

(5) This hope is certified to us by the love of God, of which we are made conscious by the indwelling Spirit. ("Hope putteth not to shame because the love of God hath been shed abroad in our hearts through the Holy Spirit which was given us.") The gift of the Spirit is the chief of the blessings that follow our justification by faith.

"MUCH MORE"

From this point on to the end of this passage—read it all: Rom. 5:6-11—the apostle strives to set forth the wonder and glory of the love of God. "While we were yet weak", he says, unable to help ourselves, in fact "dead" (Eph. 2:1)—"Christ died for the ungodly." This is the supreme demonstration of God's love. A man may die for his fellow-man—hardly for one who is only a just and righteous man; but for a *good man*—a noble, loving, big-hearted friend—one might even die. That would be the utmost limit, and as far as human love can go. "But God commendeth his own love toward us in that while we were yet sinners (neither righteous nor good) Christ died for us." (Note the close identification of God with Christ here: *Christ's* death is *God's* love for us.) Now comes an all-important "*much more*." Having done this for us, He is much more certain to do the next thing: "Much more then, being now justified, shall we be saved from the wrath of God through him." To make this clearer and stronger yet, "For if *while were enemies* we were reconciled to God through the death of his Son, *much more*, being reconciled, shall we be saved by his life." He did the harder thing—dying for us—when we were yet sinners and enemies: shall He not much more, now that we are reconciled and justified, do the much easier thing for us by His life? For "he ever liveth to make intercession for us" (Heb. 7:25). And now, as once the thought of God was a dread and terror to us, we now "rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation."

"To God I'm reconciled, His pard'ning voice I hear,
He owns me for His child—I can no longer fear.
With confidence I now draw nigh, and "Father,
Abba Father, cry."

Such is the blessed assurance that springs from justification by faith.

SHALL WE BELIEVE IT?

When expounding Romans 5:1-11 in a western city it chanced that I heard of three different comments on the lesson by three differ-

ent men. One said, "He is a once-in-grace-always-in-grace man." Another sized me up as a "faith only" preacher; while a third was sure I must be a "holiness" advocate. Yet I had only endeavored to bring out the meaning of Paul's inspired words in this passage. Whatever inferences, false or true, may be drawn from it, the words of the text are God's words, faithful and true. We shall do well not to becloud it with captious questions, or lose its precious teaching by having our attention diverted from it to doctrinal polemics. Let us take it all as it stands—not to the exclusion of other truths of God's word—but let us take *this*, believe it, treasure it, and rest our hearts upon it. Thus shall we find a taste of that "peace of God which passeth all understanding."

SIN IS SIN

Abraham Lincoln said that calling a horse's tail a leg did not make it have five legs. It still has but four legs. Lincoln's philosophy was true. Calling a thing by some other name does not change that thing. Calling carbolic acid molasses will not take away the deadly poisonous effects.

Sin is sin, and it is just as black as when Adam first sinned. Its results are just as shameful and painful as those experienced when Cain looked into the dead face of his murdered brother.

Misnaming is the trickery of the devil that is being used in these evil days to ensnare the young and old. The old saloon is no longer so called. Neither does it have the same appearance. It is now an attractive business house asking for the respect of its customers. The modern dance is held up, even by professing church members, as a clean and wholesome form of "recreation." It is encouraged by our schools and colleges and thought of as a social necessity. Clovis G. Campbell says: "It is estimated that 60,000 girls enter the underworld every year through the modern dance. The strength of this army amounts to hundreds of thousands. Tonight that army will invade every city in America. They will fight against everything that is pure and lovely. They will go forth as dispensers of disease and death and hell. They have been heartlessly robbed themselves and they are heartlessly robbing others. What a price to pay."

Young people, don't be "duped," David Gregg said, "Sin as a caterpillar is bad enough, but as a butterfly it is a thousand times worse. There is a power in sin to make itself attractive. Sin beautifies itself by wearing the wings of wit, the wings of fashion, the wings of art, the wings of attractive and pleasing names."—Christian Courier.

Secret intercessors make it possible for public laborers to do their work and win. They do as much for the Lord's cause who intercede like Moses on the Mount, as they do who fight like Joshua in the thick of battle. Prayer based on God's Word is the only weapon man can use today to touch the invisible foe. The individual members of the Church of Christ will not know until they reach eternity what they have been saved from by the ministry of secret intercession.—Evan Roberts.

CHRIST TO FILL ALL THINGS

Stanford Chambers

"He that descended is the same also that ascended far above all the heavens, that he might fill all things" (Eph. 4:10).

In this statement Paul states the divine purpose from the beginning. So He descended, lived the sinless life, tasted death for every man, conquered death, ascended on high. "All things" had been "made through Him", for "without Him was not anything made that hath been made." He made the universe of myriads of uncounted heavenly bodies occupying infinite space. Why then does He not "fill all things" already? Men and angels are free moral agents. There are fallen angels, wicked spirits, rebellious men. This planet is a rebellious province. Whether there be others, who knows? But as long as the present situation exists we know that He does not "fill all things," the divine purpose is not yet fulfilled. But there is the setting of the stage for its certain and full accomplishment. "We see not yet all things subjected to Him," (Heb. 2:8) but, says the apostle, "we see Jesus. . . . crowned with glory and honor," and in that is the guarantee that He to whom "all authority in heaven and earth hath been given" will effect all that has been promised or purposed.

YET FUTURE

Why is the fulfillment delayed? The longsuffering of God waits as it did in the days of Noah. While it waits our Lord Jesus is "bringing many sons unto glory" (Heb. 2:10). He is not idly or passively waiting. The great program of God "waiteth for the revealing of the sons of God" (Rom. 8:19). These sons, whom He is bringing unto glory, are to be revealed or "manifested in glory" with Him. That is to be when He is manifested (Col. 3:4), which is at His coming. The descended One is coming again "in like manner" . . . and "to be glorified in His saints" (II Thes. 1:10), the many sons whom He is bringing unto glory. The groaning and travailing in pain of Romans 8 will continue as long as "we who have the first fruits of the Spirit groan within ourselves, waiting for our adoption, to wit, the redemption of our body" (Rom. 8:23).

So the divine purpose waits for the revealing of the sons of God in glorified bodies with their Lord, and it means that they are to be associated with Him in the filling of all things. The rebellious world and the fallen angels will be judged through His glorified redeemed. See I Cor. 6:2, 3. "If we endure we shall also reign with Him" (II Tim. 2:12).

Marvel not at this, for man was created to have dominion. The head of the race forfeited the dominion, and the wily tempter was quick to usurp the same, hence "the whole world lieth in the evil one" (I John 5:19). But God never suffers defeat. His redemptive work began at once, and the seed of the woman, in the testimony to the serpent, becomes "the spirit of prophecy." In the fulness of time He comes as "the second man," the "life-giving Spirit," to head the new race, made up of "new creatures in Christ Jesus," made new by regeneration and the new birth. To this new race is given the do-

minion forfeited by the first Adam. Since all was forfeited by him, the sons of Adam have no inheritance, nothing for them to inherit—except death. Education, culture, improved behavior, activities, progress, these never do, never can, add up to an inheritance forfeited by father Adam. But there is an inheritance for the “many sons” the “second man” is “bringing unto glory,” and Peter shows that it is “incorruptible, undefiled, and fadeth not away, reserved in heaven for you,” unforfeited by Him through whom we have the inheritance. But “except a man be born anew, he cannot see” it even, Jesus for it.

EARTH'S FUTURE

John is given to see “things that shall come to pass hereafter” (Rev. 4:1), and he sees the Lamb once slain receive from the right hand of Him on the throne the seven-sealed book, the title deeds to the forfeited inheritance and dominion. Satan the usurper took possession as “the prince of this world,” but the title deeds reverted to God. John is given to see them placed in the hands of Him who is at the same time declared by all heaven “worthy to take the book and to open the seals thereof,” for “thou didst purchase (redeem) unto God with thy blood men of every tribe, and people, and tongue, and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth” (Rev. 5:10). He descended here, He ascended from here, He is returning here; the reigning foreseen pertains to the earth, which is embraced in the decree that He must “fill all things.”

But the many sons whom He is bringing unto glory He will use as *His agents* in filling all things. As it is revealed “that in Him should all the fullness dwell (Col 1:19), so also it is stated that the church is “the fulness of Him that filleth all in all” (Eph. 1:23). Through His body, completed and glorified as *His fulness* He will fill all things. Then the earth will be filled with the knowledge of the glory of Jehovah as the waters cover the sea” (Heb. 2:14). He shares His glory and dominion with His glorified church, the Lamb’s wife for evermore. “Fear not, little flock, it is the Father’s good pleasure to give you the kingdom,” “the kingdom prepared for you from the foundation of the world.” Through the many centuries His church has had a few representatives, in some centuries more, in some less, constituting in their generation all the kingdom He had, or has, on the earth. But His true church becomes the *governing class* when “the kingdom of the world has become the kingdom of our Lord and of his Christ” and as also in John’s vision of Rev. 20:4-6. It is all parallel to Rev. 5:10. “The called and chosen and faithful” (Rev. 17:14) will come with Him when He comes to take over as in Rev. 19:11 ff, will reign with Him the thousand year dispensation, then henceforth, for evermore.

OVER THE EARTH

Some are confused and confusing as to John’s saying (Rev. 5:10), “they reign on the earth.” They picture the glorified and mortals as mingling inhabitants of the earth, and emphasize the incompatibility of such a situation. That is not implied, is no necessary infer-

ence, in fact it is not the case. Many translations have "reign over the earth," and that is the true sense. The preposition is *epi*. and is in many passages translated "over." A few examples: "He will set Him over all that he hath." Here for *over* is *epi*, and governing the same case (the genitive) as in Rev. 5:10. Likewise, "appoint over this business" (Acts 6:3); "reigneth over the kings of the earth" (Rev. 17:18) and in several other places. The objection is not valid.

Let us AMEN Paul's prayer (Eph. 1:16 ff), that Christians may know . . . the riches of the glory of the inheritance in the saints of Him who has been made to sit at his right hand. . . far above all rule. . . and dominion. . . not only in this world (age, margin) but also in that which is to come. Is there a saint with soul so dead as not to thrill in contemplation of the glories to be revealed?—Truth Advance.

THE GOD OF THIS WORLD

W. J. Johnson

In various ways the god of this world uses his powers to deceive. His objective is to blind the minds of the unbelieving against the truth. His tactics are not always recognized because he can so skillfully imitate the righteous. Feigning himself as a minister of righteousness he gives the scriptures a twist that the unbelieving will accept. Traditional views and customs of men may be made to supplant the truth, or they may be so interwoven with scriptural teaching as to conceal their meaning. These things are done by "men walking in craftiness, handling the word of God deceitfully" (2 Cor. 4:2). They were renounced by Paul and his coworkers as hidden things of shame.

The ministers of Satan commend themselves as the faithful brethren, more loyal than Paul whose apostleship they sought to discredit. However this was nothing new, for in the days of Jeremiah they made boastful claims of speaking in the name of Jehovah to discredit the words that God spoke through Jeremiah. But God denounced them as false prophets whom He had not sent (Jer. 23). The old prophet deceived the prophet out of Judah by claiming that God had spoken to him to bring the young prophet back to his home to eat and drink with him. But God said he lied (1 Kings 13).

But on the other hand Paul said, "For we preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake. Seeing it is God that said, Light shall shine out of darkness, who shined in our hearts, to give the light of the glory of God in the face of Jesus Christ" (2 Cor. 4, 5, 6).

The influence of evil workers at Corinth, being far-reaching in effect, moved the apostle Paul to godly jealousy for them whom he and his co-workers had led to Christ Jesus. His concern about their faithfulness and loyalty to Christ and their confidence in his apostleship is expressed in the following words:

"For I have espoused you to one husband, that I might present you as a pure virgin to Christ. But I fear lest by any means, as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and purity of the truth that is toward

Christ. For if he that cometh preacheth another Jesus, whom we did not preach, or if ye receive a different spirit, which ye did not receive, or a different gospel, which ye did not accept, ye do well to bear with him. For I reckon that I am not a whit behind the very chiefest apostles. But though I be rude in speech, yet am I not in knowledge; nay in every way we have made this manifest unto you in all things" (2 Cor. 11:26).

In preaching the gospel of God Paul was always mindful to take the position that would not give any opportunity to discredit the truth or his appointment as an apostle of Christ Jesus. In so doing he was able to refute false claims made by enemies of the truth at Corinth. Of them he said, "For such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ. And no marvel; for even Satan fashioneth himself into an angel of light. It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness, whose end shall be according to their works" (2 Cor. 11:13-15).

Evidently Satan is loose, active, and alert to the movements of the followers of Christ. This is clearly indicated in Peter's exhortation to Christians, "Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom withstand steadfast in your faith, knowing that the same sufferings are accomplished in your brethren who are in the world" (1 Pet. 5:8, 9).

God has provided faith to be a shield to protect us from the fiery darts of the devil, who is evidently an active enemy of righteousness, always watching for an opportunity to strike a crippling blow to the followers of Christ. The attitude of the individual determines the effectiveness of the attack. Disbelief in any scripture indicates failure in using the shield of faith. An opening is made for Satan's dart. It is the minds of the unbelieving that he is successful in blinding. This is admitted in respect to scriptures pertaining to baptism; however the same principle, unbelief, is involved in respect to other passages of scripture, if they are considered as not essential. The 19th and 20th chapters of Revelation are not exceptions. For in them is given a picture of the triumph of Christ Jesus with His saints in glory smiting their enemies, binding Satan and casting him into the abyss, shutting the door over him and sealing it so that he cannot deceive the nations during the thousand years when Christ with His saints reigns. Those who have part in the reign with Christ are in the first resurrection. The final judgment follows.

Let us not take the position that these things are too highly figurative to understand, or that they are ideas symbolized and do not mean what is said. But let us use the shield of faith, please God, and ward off the fiery darts of Satan.

"Let us give up our work, our thoughts, our plans, ourselves, our lives, our loved ones, our influence, our all, right into His hand and then, when we have given all over to Him, there will be nothing left for us to be troubled about or to make trouble about."—J. Hudson Taylor.

PAUL'S GOSPEL

R. H. B.

Several times does Paul refer to his gospel as "my gospel", and "the gospel which I preach among the Gentiles". By this it is not to be understood that the gospel which he preached was peculiar to himself, or essentially different from that which was preached by the other apostles—much less that it was a gospel of his own contriving. This he denied categorically in Gal. 1:11, 12—"For I make known to you, brethren, as touching the gospel which was preached by me, that it is not after man, nor was I taught it, but it came to me through revelation of Jesus Christ." The great theme of his gospel was Jesus Christ. "It was the good pleasure of God . . . to reveal his Son in me that I might preach *him* among the Gentiles" (Gal. 1:16); and again, as in Rom. 1:1-4—"Paul a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, which he promised afore through his prophets in the holy scriptures, *concerning his Son*, who was born of the seed of David according to the flesh, who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: even *Jesus Christ our Lord*." All his gospel centered in Him. "Now I make known unto you the gospel which I preached unto you," he writes to the Corinthians, "which also ye received, wherein also ye stand, by which also ye are saved, if ye hold fast the word which I preached unto you . . . For (and do not overlook the significance of this "for") I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures." In this gospel, he says that he labored more abundantly than the other apostles: "yet not I, but the grace of God which was with me. Whether then it be I or they, *so we preach, and so ye believed*" (1 Cor. 15:1-11).

THE WORD OF THE CROSS

He spoke of this gospel also, in the first chapter of 1 Corinthians, verses 17, 18, there showing that its central fact was the cross. "For Christ sent me not to baptize but to preach the gospel, not in wisdom of words, lest the cross of Christ should be made void." For as he writes in Rom. 1:16, the gospel is the power of God unto salvation to everyone that believeth. Here he tells us that this power lies in "the word of the cross", 1 Cor. 1:18—"For the word of the cross is to them that perish foolishness; but unto us who are saved it is the power of God." And again in v. 23: "but we preach Christ crucified, unto the Jews a stumblingblock, and unto Gentiles foolishness, but unto them that are called, Christ the power of God and the wisdom of God." And in 1 Cor. 2:2, "I determined to know nothing among you, save Jesus Christ, and him crucified."

THE THREE CHARACTERISTICS OF PAUL'S GOSPEL

Such is the heart of the gospel which Paul preached. It differed from the gospel of the twelve only in its emphasis, and in its special

applications to the Gentiles. Three things characterize the gospel of Paul:

(1) He emphasizes the free grace of God. The Jews might claim the gospel-salvation on the strength of their ancient covenants; but Gentiles had no covenants of promise. To them it was all of pure grace.

(2) The peculiar nature of *the church* came into its full manifestation through Paul's Gentile ministry—the mystery hid for ages, that Gentiles and Jews were to be united on equal terms in the One body. The other apostles also had knowledge of this "mystery", for, Paul says, it was revealed "to his apostles and prophets by the Spirit" (Eph. 3:1-10). But because Paul was more especially the apostle to the Gentiles it fell to his lot to bring out most fully the mystery and marvel of the church.

(3) This necessarily raised *the Jewish question*. The Jews could not understand how after centuries of specific dealings with Israel as His holy people, the great mass of their nation should now be rejected, and Gentiles—hated outcasts, as the Jews regarded them—should without distinction become the recipients of their Messiah's salvation. It was Paul's task, therefore to show God's ways and reasons for dealing with His ancient people. He does that in three chapters: Romans 9, 10 and 11.

And these were the distinctive marks of Paul's gospel.

THE CUP DENIED TO THE "LAITY"

I must now say something on Rome's denial of the cup to "the laity". And here I turn your words back upon yourself, and call all history (up to very recent years) and all antiquity to witness against you. You know that the canon enjoining communion in one kind was only passed on June 15, 1415, and that at a time when the Roman Church was without a head. For the same council that enacted the decree, had deposed Pope John XXIII, on May 29th, 1415, and his successor was not elected until November 11th, 1417. Yet Roman apologists declare that the Pope has authority to change the Lord's order who gave communion in two kinds (the bread typifying His body, the wine His blood), to communion in one kind only on the part of the commonalty—priests alone being permitted to observe the original order.

Now this decree of the council of Constance is a direct contradiction to Roman canon law of the centuries preceding. Pope Leo the Great, in inveighing against the Manicheans, says distinctly: "They receive Christ's body (which to him, of course, was the communion loaf) with unworthy mouth, and entirely refuse to take the blood of our redemption (referring to the cup, according to the Roman interpretation); therefore we give notice to you, holy brethren, that men of this sort, whose sacrilegious deceit has been detected, are to be expelled by priestly authority from the fellowship of the saints" (quoted from his 41st Homily). But Pope Gelasius I is stronger yet, for in a letter addressed to the Bishops Majoricus and John, which has been embodied in the canon law of the Romish Church, he says:

“We have ascertained that certain persons having received a portion of the sacred body alone abstain from partaking of the chalice of the sacred blood. Let such persons, without any doubt, since they are stated to feel thus bound by some superstitious reason, either receive the sacrament in its entirety, or be repelled from the entire sacrament, because a division of one and the same mystery cannot take place without great sacrilege” (Corp. Jur. Can. Decr. 3:11, 12). And with this agrees the decree of the council of Clermont, personally presided over by Pope Urban II. in 1095: “That no one shall communicate at the altar, without he receives the body and blood alike, unless by way of necessity or caution.” In the next century (A. D. 1118), Pope Paschal II. wrote to Pontious, Abbot of Cluny, referring to the teaching of St. Cyprian: “Therefore, according to the same Cyprian: in receiving the Lord’s body and blood, let the Lord’s tradition be observed, nor let any departure be made, through human institution, from what Christ the Master ordained and did. For we know that the bread was given separately, and the wine was given separately, by the Lord Himself, which custom we therefore teach and *command to be always observed in Holy Church*, save in the case of infants and very infirm people, who cannot swallow bread.”

Now what title has the church of Rome to declare itself unchanged, Catholic and Apostolic in its practices, as well as doctrines, *when a council without a Pope can deliberately overthrow the teaching of four Popes on a matter of this kind?** The fact is, Rome has completely annulled the words of our Lord Jesus Christ as to this, “teaching for doctrines the commandments of men.”

And this to a Catholic is a most serious thing. For when our Lord in John 6 speaks of “eating His flesh and drinking His blood,” Romanists implicitly believe it refers to participation in the Eucharist; yet his church forbids him to drink of the cup, unless he has taken priestly orders!

But does the much disputed passage in John 6 have any reference to the Lord’s Supper, or is it intended to set forth a great spiritual truth? I believe the latter. If you accuse me of using private judgment, you too are using private judgment, though you may decry it, when you decide to accept the teaching of the Roman Church as to the same passage. I repudiate it as against both our God-given reason and Holy Scripture’s teaching, which is to me far more reliable authority than any interpretation the Church may put upon it.

To the Jews seeking material advantages, our Lord says, “Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you” (ver. 27). They refer Him to Moses who had fed their fathers in the wilderness with manna: desiring Him to provide them too with literal bread. To this He answered: “I am the Bread of Life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst” (ver. 35). “Verily, verily, I say unto you, He that believeth on Me hath everlasting life. I am that Bread of Life” (vers. 47, 48). Unbelieving Jews strove among themselves at this, saying:

* Italics mine.—Ed.

"How can this man give us his flesh to eat?" Then Jesus said unto them, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you. Whoso eateth My flesh and drinketh My blood, hath eternal life, and I will raise him up at the last day" (vers. 53, 54).

Now this is the teaching of our Lord as to eating His flesh and drinking His blood, and suggests what they might have done at that time, namely, *live by eating His flesh and drinking His blood*. His blood had not yet been poured out upon the cross, nor His flesh wounded in death, but those who came to Him, trusting Him as their Saviour, were *already* recipients of the new life which He came to give. That the eating and drinking were spiritual and not literal is clear from verse 57, where He speaks of living by the Father, in the *very same way that they who were eating Him, lived by Him*. And how did He live by the Father? Clearly as a man of faith. "I will put My trust in Him" expressed the continuous habit of His life, and as we who believe in Him thus live by faith in Himself, we eat His flesh and drink His blood. He says in verse 63: "It is the Spirit that giveth life; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life."

What further have we need of? I think it plain that the Lord Jesus was referring, not to a sacrament yet to be instituted, but to a spiritual reality, known even then to those who believed upon Him. And all the councils of Rome cannot annul His words as to this.

His disciples at that time, who were such in very deed, not merely by profession, were *already* living by Him, yet had never partaken of the sacrament of the Lord's Supper. And we may rest assured that wherever and whenever, a repentant soul turns now to Christ and trusts Him as the Saviour who has given His life for the world, he both eats His flesh and drinks His blood, and thus has life eternal—which the Romish sacrifice of the Mass, so-called, does not even pretend to give. For what intelligent Romanist really believes he has eternal life—a life in Christ that can never be forfeited—through participation in the Mass? Is it not a fact that this, as all other Romish sacraments, leaves the participant uncertain and anxious still as to the final outcome? But it is otherwise with him who rests implicitly on the words of the Son of God: "Verily, verily, I say unto you, He that believeth on Me HATH everlasting life" (ver. 47). —H. A. Ironside, "Letters to a Roman Catholic Priest."

WHY WE SING WITHOUT INSTRUMENTAL MUSIC

By J. L. Addams



Brother J. L. Addams has written a new tract on the above subject. It is very neat and well written. That the early church sang without instrumental accompaniment is well established from the scripture and from outside authority. It is a twelve page tract and sells for 5c each or 25 for \$1.00.

—Pub.

Order from WORD AND WORK, 2518 Portland Avenue, Louisville 12, Ky.

LESSONS IN FIRST PETER

R. H. B.

I Peter 1:22-2:3.

Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently; having been begotten again, not of corruptible seed but of incorruptible, through the word of God, which liveth and abideth — (1 Pet. 1:22, 23).

Peter is writing to a people who had purified their souls in their obedience to the truth. When was that? Where and how? It was when they heard, and responded in obedience of faith to the gospel, which, as he said in 1:12 was preached unto them "by the Holy Spirit sent forth from heaven." For "this (incorruptible seed) is the word of good tidings which was preached unto you" (v. 25b).

It must be remembered that some of the very people to whom Peter preached his first sermon "by the Holy Spirit sent forth from heaven" on the day of Pentecost are here addressed. (Compare Acts 2:5, 9, with first Peter 1:1). There we may see how they "purified their souls in obedience to the truth". The gospel Peter preached to them on that day is recorded in Acts 2. Its great final conclusion was: "Let all the house of Israel therefore know assuredly that God hath made him both Lord and Christ this Jesus whom ye crucified." Whereupon, pierced to the heart, they said unto Peter and the rest of the apostles, "Brethren what shall we do?" Peter's inspired answer was, "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." "They then that received his word were baptized: and there were added to them in that day about three thousand souls" (Acts 2:36-38, 41). Thus, therefore, they were begotten of the incorruptible seed, and thus they purified their souls in obedience to the truth.

Again, we must note the great object of this "obedience to the truth." It is "unto unfeigned love of the brethren." This is the supreme purpose and aim of it all. "The end of the charge", writes Paul, "is love out of a pure heart and a good conscience and faith unfeigned" (1 Tim. 1:5). If this is the goal — then what if it be missed? What is left? (See 1 Cor. 13:1-3 for answer.) These who had purified their souls in obedience to the truth were in position and had the power to so love one another. Having been begotten again — begotten of God — they were participants of the life of God and of the Divine nature, which is love. Let this be fostered and followed after.

It is the outstanding mark of the children of God (who are born "not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13), and the distinguishing trait of Christ's disciples: "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). The love must be real: "*unto unfeigned love of the brethren.*" "Let love be without hypoc-

risy", says Paul in Rom. 12. "My little children let us not love in word, neither with the tongue: but in deed and in truth", says John (1 John 3:18).

"For all flesh is as grass, and all the glory thereof as the flower of grass. The grass withereth and the flower falleth; but the word of the Lord abideth forever." And this is the word of good tidings which was preached unto us (1 Pet. 1:24-25).

The quotation marks above are affixed here to words taken from Isaiah 40 quoted by Peter in corroboration of the statement that the Christian is begotten of "incorruptible seed, the word of God which liveth and abideth" (v. 23). The words of men, however good and weighty, are, like their authors, perishable and transitory, as the grass which flourishes for a while, then withers and dies. Not so the word of God. It has the life and nature of Him who spoke it. This is seen also in the manifest endurance of the Bible which through all the centuries of storms of opposition and fires of persecution stands inviolate. Heaven and earth may pass away, but God's word can never pass away. Nor does it grow old and obsolete: it is ever fresh and new and young and as inexhaustible as the mind of God who spoke it. Those also who have received it in their heart, are by it begotten unto Divine life and immortality.

THE SECOND CHAPTER

Putting away therefore all wickedness, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation; if ye have tasted that the Lord is gracious (1 Pet. 2:1-3).

The same word by which they were begotten again, now becomes the nourishment of the newborn babes. It is the untainted spiritual milk by which God's little ones grow "unto salvation". (Recall the reference to "salvation" in chapter 1, verses 5, 9, 10.) For it they are to long, as babes long for the mother's breast. But the reception and enjoyment of this spiritual milk depends on the pure desire of the pure heart. The evil things he mentions take away the appetite for the food of the soul, and prevent the appropriation of it, and the growth that should follow. For we do not "grow out of these evils—they are the things that stop growth (hence the stunted Christians)—and must be "put away". So James also says, "Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the engrafted word which is able to save your souls" (Jas. 1:21). The five evil things which Peter enumerates, and which must be put away are: "All wickedness"; "all guile"—deceit, falsehood; "hypocrisies"—for even Christians must guard against that: "envies"; and "all evil speakings." This is a bit heart-searching. But all is based on something antecedent—namely "if ye have tasted that the Lord is gracious." When did they taste this? When first they came to Christ—in the joy of sins forgiven, in the new life and hope so freely bestowed, in the gift of the Holy Spirit. "O taste and see that the Lord is good," said David (Ps. 34). We taste it when we actually step out on His word of grace and accept

His salvation. Then the motions of the old man, the works of the flesh, are put off (Col. 3:5-10).

BABES IN CHRIST

A word more about "babes". There is an abnormal babyhood, too often manifested among God's children. To the Corinthians Paul wrote: "And I, brethren, could not speak to you as unto spiritual, but unto carnal, as unto babes in Christ. I have fed you with milk, not with meat; for ye were not yet able to bear it: nay, not even now are ye able: for ye are yet carnal: for whereas there is among you jealousy and strife, are ye not carnal, and do ye not walk after the manner of men?" (1 Cor. 3:1-3.) This state of babyhood must not continue: it is wrong and perilous. We have in us a nature from God which, if fostered and followed, will lift us above this childish and carnal life.

Still worse was the state of the Hebrew Christians, as mentioned in Heb. 5. Not only were they babes, but they had retrograded from a more mature estate. "Of whom (Melchizedek) have many things to say, and hard of interpretation, seeing ye are become dull of hearing. For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the oracles of God: and are become such as have need of milk and not of solid food." That was a deplorable state of things—yet not hopeless: the rest of the epistle exhorts to new faith and endeavor by the grace of God. So may the normal growth be resumed, until we reach the fullness of the stature of Christ. This will be when at His coming we shall see Him as He is (1 John 3:2).

THE STONE AND THE STONES

Unto whom (unto Christ) coming, a living stone, rejected indeed of men, but with God elect, precious, ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. Because it is contained in scripture, "Behold, I lay in Zion a chief cornerstone, elect, precious: and he that believeth on him shall not be put to shame". For you therefore that believe is the preciousness: but for such as disbelieve, "The stone which the builders rejected, the same was made the head of the corner": and, "A stone of stumbling, and a rock of offence"; for they stumble at the word, being disobedient: whereunto also they were appointed" (1 Pet. 2:4-8).

We can hardly fail to notice the recurrence of the words "stone", "stones", "cornerstone," "rock" (five times altogether) in this short section. Was the name which Christ had bestowed on him: "Cephas (which is by interpretation Peter)", and (R. V. margin) "a Rock or stone"—was this in the apostle's mind as he wrote this: and also what the Lord said in Matt. 16—"Thou art Peter, and upon this rock I will build my church"? Doubtless the reference was to this. At the same time this very passage forestalls the Romanist conceit that Peter was the rock-foundation of the church. Only as the first confessor and exponent of the great truth, "Thou art the Christ, the Son of the living God"—the truth proclaimed by all the apostles and prophets,

on which the church is founded (Eph. 2:20) was he in any sense a foundation-stone. (Paul's statement is final and decisive: "Other foundation can no man lay than that which is laid, which is Jesus Christ" 1 Cor. 3:11). But here in his epistle Peter shows that all the Christians are stones, living stones, built up a spiritual house, and the Lord Jesus Christ "the chief cornerstone", "the head of the corner". This is that "holy temple", the "habitation of God in the Spirit", of which Paul speaks in Eph. 2:21, 22, and in 1 Cor. 3:16, 17—the church of the Lord.

These living stones are further spoken of as "a holy priesthood." There is no priesthood in the church but that which is comprised in all the members. Again it is Peter, the supposed patron-saint of that false "church" (that international organization, headed up by the pope and the hierarchy in Rome)—who gives the lie to the false claims of that man-created priesthood which holds sway over the common herd of Rome's adherents. All Christians are priests, and there are no "priests" over them, save the One Highpriest who is in heaven, Jesus Christ our Lord. And Peter himself, though an elder, was in no sense the "pope", but simply a "fellow-elder" along with the rest, and warns all other elders not to "lord it over God's heritage", but to make themselves examples of the flock, while looking for the Chief Shepherd who at His appearing will reward their faithful work (1 Pet. 5:1-4).

The function of this priesthood of all believers is "to offer up spiritual sacrifices, acceptable to God through Jesus Christ." What are these? The "fruit of the lips that make confession to his name;" and "to do good and communicate" (Heb. 13:15, 16); prayer and intercession for the world and its rulers (1 Tim. 2:1-4); and chiefest of all "to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service" (Rom. 12:1).

WORTH TRYING

An angry wife called on a clever lawyer to file divorce proceedings against her husband. She told the lawyer she wanted to hurt her husband as much as possible, to make him suffer and to feel the loss of a wife. The lawyer suggested the possibility of her being disappointed in trying to make him suffer, in fact, said he: "Your husband might be happy to get rid of you, seeing that you admit that your house is ill-kept, that you are disagreeable, and that your home life is a sort of tug of war. Now if you really want to hurt him," continued the lawyer, "I would advise that you first make him feel the need of you. Go back home and make the home happy, tidy up everything, put on your best dress, put a flower in your hair, cook him the kind of meals that he enjoys most. Flatter him, pet him, make love to him in your best style for the next thirty days, and then come back to see me." Thirty days later she was back at the lawyer's office, beaming and smiling and happy. She said, "Forget about the divorce, I have fallen in love with my husband. We are very happy, I have the best husband in the world." . . . Any wife having trouble with friend husband, might try this experiment, It is worth trying.

THE SECOND COMING OF CHRIST

E. P. Goodwin

PART II. SCRIPTURE TESTIMONY

First, then the language of Scripture gives as much reason for believing in the literal, personal, visible second coming of the Lord as in His first coming. If it was intended by the Holy Spirit that there should be a distinction made between these comings, that one should be taken literally and the other figuratively, obviously there would have been a difference in the use of the language setting them forth. But there is nothing of the kind. The same personality underlies the testimony in both cases. "Occupy till I come." "If I will that he tarry till I come, what is that to thee?" "Judge nothing till the Lord come." "Ye do show the Lord's death till He come." "Waiting for the coming of our Lord Jesus Christ." "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." "And to wait for His Son from heaven whom He raised from the dead, even Jesus, who delivereth us from the wrath to come." "These are representative passages. And no one, it is perfectly safe to say, reading them without previous bias in favor of preconceived opinions, would ever think of their meaning anything else than the literal return of the Lord. So everywhere in the Word; the most superficial reader of the Scriptures can not fail to have noted how particularly the prophets set forth the facts concerning the first coming of Christ, the place and circumstances of His birth, His mother, His name, His character, life, sufferings, death, and resurrection. It is almost like having His life history written, or one might say photographed, in advance. But the same kind of particularity precisely characterizes the prophecies of His second coming. Indeed, by so much as the incidents of that coming are grander and more royal than the former one, by so much are they set forth in fuller statement, in more vivid and imposing imagery, and in profounder emphasis. Whatever principle of interpretation we apply to one part of His career, obviously we must apply to the other. If the first set of prophecies were literally fulfilled (and this we know to be the fact), we must needs, upon the very ground of such fulfillment, look for a like literalness as to the fulfillment of what remains. It is impossible to divide the testimonies of the sacred Word concerning our Lord at His resurrection, and say of those preceding that these are all to be taken as they read, the foreshowings of literal facts; but this other half from the resurrection on, though given by the same prophet, and side by side with the other declarations, are to be taken symbolically, figuratively, not as they read. Such a reading of Scripture, as of any other book, is absurd. Take as an illustration the familiar passage in Luke 1:31-33, the word of the angel to Mary: "And behold thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus: He shall be great, and shall be called the Son of the Highest: and there shall be given unto Him the throne of His father David, and He shall reign over the house of Jacob forever: and of His kingdom there shall be no end." No one questions that there is taught here a literal birth, a literal name for the child, and a literal greatness

to be His portion as the Son of the Highest. By what principle, then, can the exegetical knife be run through this prophecy and stab the literalness of the second part, so that there shall be no literal throne of David; no literal reign; no literal house of Jacob; no literal, personal, visible manifestation of the Son of the Highest in His glory? But all attempts to dissolve out of these Scriptures the literalness of the Lord's return and His kingship as related thereto, and to keep in the literalness of His humiliation, His sufferings, are faced with precisely such absurdity.

Words Descriptive of His Coming

But again, take the words which are especially used in setting forth the Lord's return. There are three of these in the Greek, *apocalypsis*, *epiphaneia*, and *parousia*. The first signifies an unveiling, a disclosure, a manifestation, and would suggest naturally to every Greek scholar when coupled with a person, the idea of some visible, external appearance. Second Thessalonians 1:7 is a good example. "When the Lord Jesus shall be revealed with His mighty angels." Angels, we know, have forms, and when they are "revealed" are literal visible personalities. And like their revelation or disclosure, will be that of the Lord Jesus. This is the natural meaning and use of the word as applied to persons.

The second word, *epiphaneia* is still more emphatic in its witness. It is a word which is never used except of some external, visible and imposing manifestation. It is used five times in connection with our Lord; once as to His first advent, and four times as to His second. And in each instance it denotes His personal manifestation. Titus 2:13, is a good example: "Looking for that blessed hope and the glorious *appearing* of the great God and Saviour Jesus Christ"; or, as the Revised Version gives it: "Looking for the blessed hope and *appearing of the glory* of our great God and Saviour Jesus Christ." As Professor Kellogg well says: "It would be impossible to find in New Testament Greek any word which should more precisely and unambiguously denote the visible bodily appearing of the Lord."

But the word oftenest used is *parousia*. This occurs in twenty-four passages. In two of these it is rendered "presence," and in the rest "coming". The revisers have left the translation unchanged, but in the margin of the twenty-two passages having the word "coming" have put the word "presence". Seventeen of these passages refer to the coming of the Lord. The root idea of the word, according to the lexicographers, is to be there, as indicating the arrival of one that has been absent. As, when Paul says (1 Cor. 16:17): "I am glad of the coming of Stephanas, and Fortunatus, and Achaicus;" and 2 Cor. 7:6, "Nevertheless God comforted us by the coming of Titus." Or as when he speaks of himself to the Philippian Christians, 1:26, "That your rejoicing may be more abundant in Christ Jesus for me, by my coming to you again." So when he speaks of his bodily presence (*parousia*) being weak (2 Cor. 10:10) and exhorts the Philippians to obey, not as in his presence (*parousia*) only, but much more in his absence (Phil. 2:12). Precisely of a piece with these are the passages respecting the future coming or presence of Christ. Matt. 24:3,

"What shall be the sign of thy coming and of the end of the age?" "But every man in his own order: Christ the first-fruits, afterward they that are Christ's at His coming" (1 Cor. 15:23). "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming?" (1 Thess. 2:19.) These are merely representative texts. It is simply impossible to read out of these passages everything objective, real, visible. Whoever can do that with this word that in every instance denotes a literal, special presence can make his Bible mean anything he chooses, and there is an end to all authority.

To be continued



A GREAT EMERGENCY

Two disastrous floods which recently swept the New England states have called forth the sympathy and concern of people far and near. Every few days we hear of tragedies of one kind or another. But no tragedy equals the tragedy of a soul lost in sin. The Christless population of the world is one thousand million. A billion lost souls is a procession long enough to girdle the earth more than thirty times and by the time they would pass by a given spot there would be another billion pressing hard behind. And they are dropping by death one by one into a hopeless and Christless grave: 1000 every fifteen minutes, 100,000 a day, 36,500,000 per year they go! The field is white unto harvest. This is a great emergency indeed to Christians!

ciety. And that is just the attitude today of the Church of God in relation to the heathen world. God has given us the gospel as a trust, and we have been keeping it as a luxury and letting the world perish without it. This is Christianity's crime! —From Missionary Messages.

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THE LIGHTED CANDLE

A preacher asked a rather new convert if he had spoken to any soul about his salvation yet. The young convert said, "No, not yet, I am just a new Christian." The preacher put his hand on his shoulder and said gently, "When one lights a candle when does it begin to shine? when it is first lighted or later on?" Every Christian should be a soul winner.

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To the Whole World at Once!

On the day of Pentecost all the disciples at first spoke the mighty works of God and then Peter arose and gave a public address. These disciples witnessed to the whole world at once, for there were there devout men from every nation under heaven. They in turn took the Gospel to their communities. God would have the Gospel go simultaneously to the whole world at the same time. And it will take the whole church to do that!

Let it be noticed that most of the work of the Lord Jesus was person to person testimony, including some of His greatest sermons!

CHRISTIANITY'S CRIME

The Church of God is like a trustee left with a great inheritance by a wealthy man to be used for the poor of New York, but instead of spending it for the poor, the trustee spends most of it on a luxurious mansion, with fine automobiles, pictures, and servants, while the poor children pine in want and die in neglect. What would the world call such conduct? Infamous, too black and shameful to be forgiven by society or justice or law, and such a man would be branded as a criminal and driven from so-

GOD'S PROGRAM

God's program for saving the lost is set forth tersely in Acts 20:20, "teaching you publicly and from house to house." Paul, the Apostle, was declaring the whole counsel of God in this dual manner. God's program calls for witnessing of the whole church; a person to person witnessing, culminating in the public message. That the preacher should do all the witnessing and all the soul-saving is foreign to the New Testament.

A church that depends on the preacher to do all the witnessing is doomed to failure. Such is only a part of God's plan of soul winning. The whole plan involves the whole church! The sooner we learn this lesson and begin to practice it as a church, the sooner we will grow and prosper in the Lord.

Spurgeon's Success

The secret of the famed Spurgeon's phenomenal success lay in that once each year for many years 3000 or more of his members came forward and solemnly pledged that for another year they would give themselves to the work of taking Christ to the lost! Scores of sinners faced him at every service! Private witnessing reached a climax in the public service.

Cults Are Propagandists

They eagerly ring doorbells and talk to the people about their belief, give away literature and sell books at less than cost. Moody was riding to Salt Lake City to hold a meeting. The engineer of the train invited him to ride with him in the engine and tried for forty miles to convert him to Mormonism. If men are stirred by false doctrines to go from house to house, how much more should those who have the truth tell it to their neighbors and friends, especially when this is God's program, outlined in the New Testament.

The Work of Ministering

In Ephesians 4:11-12 we read, "And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ;" Delete the comma after saints, and we have "for the

perfecting of the saints unto the the work of ministering". The comma was put there by the translators. Thus Rotherham translates it: "with a view to the fitting of the saints for the work of ministering." Weymouth puts it: "In order fully to equip his people for the work of serving." In this view, which seems to be the correct view, the saints do the ministering, and not simply the leaders: the apostles, evangelists, etc. Thus rather than being a lecturership, the preacher's work is a generalship, in which he leads his army of Christians into the great work of saving souls and building up the body of Christ. So may it be!

Salesmen Must Sell

Let us suppose that in setting up a business the plan would be for the sales-manager to do all the selling. The salesmen would attend the weekly lectures on the quality and value of the products. They would compliment the manager and even go out into the territory and try to get some to come in and hear the sales-manager, in hope that he might sell to them. How long would a business operate on such a plan? Yet that is the plan of many local congregations. The business would have a distribution center and each salesman would have a territory and go out and sell. The lecture has its place, but it does not take the place of personal selling. The first church upon being scattered, went everywhere preaching the Word!

Did You Tell Them About Jesus?

God did not tell the sinner to go to church, He told the church to go to the sinner! It is not merely that we should invite them to come to church; they are not interested in going to church if it is their habit not to go. We must tell them about Jesus, about sin and its consequences, about salvation and the future glories opened before us. Then, at least, we will not have wasted our visit. Also when the sinner is under conviction he will come to church. A young lady was under conviction. A revival meeting was in progress, but she loved to dance; each day she had a date to go to a dance, but each day she broke her date and went to the revival, and was converted to Christ.

NEWS AND NOTES

Borden, Ind.: Our 11-day meeting began on August 14. Robert G. Neil, of Nashville, Tenn., did the preaching and I led the singing. Seven confessed faith in the Lord and were baptized; four made confession of sin and rededicated themselves to the Lord; and two were restored. The attendance was perhaps the largest in the history of the church here, sometimes overflowing. During the first week of the meeting we conducted a Vacation Bible School. Starting with 166 the first day the attendance increased each day to 203 the last day. This was an enjoyable experience to all of us. —E. Gaston Collins.

Oak Grove Church, Louisiana

Brother A. K. Ramsey ministered the gospel at the Oak Grove church in his Louisiana field for twenty-nine years and one month. At his last preaching service the attention, spirit and response were splendid. There was an atmosphere of thanksgiving for the sweet fellowship of the years, appreciation of things accomplished, and a warm feeling of brotherly love in parting, with prayerful hope for greater things for God in the future. Neal Phillips has now taken the work full time at Oak Grove.

Thanksgiving Meeting

Hayden Grove Church of Christ, east of Amite, is planning an all-day meeting with dinner on the grounds on Thanksgiving day. The minister, Antoine Valdetero, is sending out invitations to nearby churches and brethren.—Louisiana Christian.

Amite, La.: Two were baptized at Amite, Sunday, October 2. This was a good day for us. More than the usual number of visitors were at the morning service. There was an increase in evening attendance. On the same day one was baptized at Hayden Grove church. —A. K. Ramsey.

Alexandria, La.: One young lady was baptized at the Alexandria church on the first Sunday night in October. She said that some wanted her to become a member of

another church, but that she wanted to be just a Christian.

We are glad that Brother Chambers is still active and alert to the need of the gospel message in a troubled world. Read his timely articles in Truth Advance and Word and Work. You will enjoy his articles and the writings of others. —W. J. Johnson.

Lily Dale, Ind.: The Lily Dale church had six baptisms on October 2. Twenty-two have been baptized into Christ since January. From sixty-eight enrolled in Bible school thirty-six were perfect in attendance the third quarter of this year. —John Fulda.

Jasonville, Ind.: We closed a good meeting with Orell Overman preaching. Two placed membership and two were baptized. The sermons were largely evangelistic, reaching a climax the last night when a young man and his wife came forward whom we had about given up. The Lord works wonders. —Calvin Griffith.

Ottumwa, Ia.: Two girls were baptized at the close of the midweek service tonight (Sept. 21). This makes four who have made the confession and have been baptized on Wednesday nights within the past two months. So far in 1955 ten have been baptized at the chapel at Finley Avenue and Adella Street. —Frank S. Graham.

Jeffersontown, Ky.: The Jeffersontown church, which meets at the post office, will have a protracted meeting beginning November 7 and continuing through November 20, with Orell Overman preaching. There will be a service each evening at 7:30, except on two nights in which the auditorium is not available, namely Friday night, Nov. 11, and Saturday night, Nov. 19. There will be a meeting on Saturday, November 12. —John Pound.

Dallas, Tex.: The Lord willing, we plan to begin a new work in the Oak Cliff section of Dallas, with Bro. R. E. Davis, Sr., as the minister. Brother Davis has just recently exercised his freedom in Christ and has taken a stand with

us in declaring the "whole counsel of God" in this area.—Cecil Brooks.

We had a good meeting in New Orleans Friday night, and began here at Jennings, La., Sunday. We are having a daily class in Revelation at 7:15 A. M.!—but there is a large attendance despite the early hour.

The Portland Bible classes are to begin November 2. —R. H. Boll.

Louisville, Kentucky

Spent the week, October 17-21, with Bro. Frank Mullins' 1st, 2nd, 3rd year Bible classes at Winchester. Left with the joyful conviction that some very fine Christian young men and young ladies are studying to show themselves approved of God in present and future service in His great harvest field. Rejoiced to be permitted also to pay visits to Lexington, Bohon, and Ebenezer Where minister H. N. Rutherford, W. N. Allen, and Paul Clark. Heard Richard Ramsey during his meetings with Main Street, Winchester, where B. D. Rake is minister. The young people over there have a great advantage (and responsibility) in having consecrated, exemplary teachers and leaders. It was a pleasure to perform some labor among them, as well as to greet old-time friends in the Lord, some of whom I baptized some thirty years ago. In that time many heads have turned gray and many older ones have gone to be with the Lord. —Stanford Chambers.

Louisville, Kentucky

The Ralph Avenue meeting, Louisville, with Robert Boyd as evangelist, closed October 30. During the meeting two were baptized, five placed membership and seven re-dedicated their lives to the Lord. Crowds were good and the preaching spiritual and strong. Robert Heid did an excellent job leading the singing.

Brother Boll reports that the interest was high in his meeting at Jennings, La. He was especially delighted with the large number that attended the 7:15 A. M. Bible class. One man was baptized during the meeting.

Winter Bible Classes Begin

Brother R. H. Boll's winter Bible classes began on Tuesday, November 1. There are classes at Portland church on Monday, Tuesday,

and Wednesday at 3:15 P. M.; a class Friday night at 7:45; and a Highland Library class on Thursday at 10 A. M. All welcome. The time spent in these classes is well spent.

Louisville Thanksgiving Service

The annual Louisville Thanksgiving service is to be in the auditorium of the duPont Manual High School, Second and Lee, at 10 o'clock Thanksgiving morning. H. L. Olmstead is to be the speaker and the Louisville A Cappella Chorus is to sing. The offering will be divided between Portland Christian School and Kentucky Bible College. The seating capacity of the auditorium is 1000 or more. Usually we have from four to five hundred present at this service. This year we are asking for 1000. It is suggested that the minister or someone selected by him be ready to report the number from each participating church. Of course, everyone is invited to this great service. "Both young men and virgins; Old men and children: Let them praise the name of Jehovah; For his name alone is exalted; His glory is above the earth and the heavens."

Louisville, Ky.: Kentucky Bible College chorus helped us to begin our protracted meeting on October 30 by their presence at the morning services, and their fine program of song in the afternoon. At the afternoon service the auditorium was well filled. An offering of \$94.00 was taken and presented to the chorus. We think that the chorus is off to a fine start this year and that they will bring honor to the Lord wherever they go. H. E. Schreiner is preaching in our revival, which will continue through November 6.—J. R. Clark.

Lexington, Ky.: A young man for whom we have been praying for several years made the good confession and was baptized the same hour last Sunday.

A meeting of the Central Kentucky churches with their representation of officers and preachers are to meet at the Cramer and Hanover church November 6 in the interest of doing more missionary work in the regions round about.

We are looking forward to having Brother Boll with us here for a spiritual feast Thanksgiving week. —H. N. Rutherford.

Shop At Home

The Word and Work is preparing a mimeograph folder in which will be listed many books that we have on our shelves. This will serve as a shopping guide to many who cannot come into our little book store. Any good book that you can buy elsewhere you can buy from us. Where may we find a more sensible and a more helpful gift than a Bible or a good book?

American Standard Bibles

We are trying to keep well stocked in American Standard Bibles as various numbers have been discontinued. We have some good numbers on our shelves. Why not replace that old worn out Bible with a nice fresh one?

Beautiful Christmas Cards

This year we have a greater variety of Christmas cards from which you can make your selection. We have them 21 to the box for \$1. Also we have the popular "longs" 20 to the box for \$1.25. Come in and see our line. If you order early you may get cards with your own imprint. Also we have Triumphant Life Calendars which sell from 20c to 17c each according to quantity ordered. An order for 100 will be imprinted free.

Louisville, Ky.: After our three-and-one-half months sojourn among the churches of Southern Louisiana, we are temporarily settled in Louisville. The summer's visit in Louisiana was full of blessing and joy for us. We were used in five one-week meetings and privileged to visit with almost every congregation there. These brethren have

for many years shown a loving interest (both by prayer and faithful fellowship) toward the work in Africa; so to us, such friends are very real "kin-folk" in the Lord. And certainly our visit among the churches in and around Louisville is proving to be just as joyous and endearing—for exactly the same reason.

Lord willing, we expect to stay here for at least six months. I shall attend Brother Boll's classes this winter and would like to visit with every congregation in this vicinity as opportunity affords; especially those who have had and are having fellowship in the African field. We feel we owe it to you to give some account of the work and progress on that field.

Enjoyed an eight-day meeting with brethren at Highlands the second week in October. The fund for the relief of the mission property debt is growing. The sum of \$430.00 has come to hand. The need is \$1500. Pray with us. Our sincere thanks to all. —Vernon C. Lawyer.

(Note: Contributions for the mission property may be sent direct to Vernon C. Lawyer, 2630 Montgomery St., Louisville 12, Ky.)

Worth Hearing

The Words of Life program over WGRC on Saturday mornings at 9:30 is worth remembering each week. This program features Robert Boyd as speaker and the Louisville A Cappella chorus as singers. The Good Tidings Quartet and the girls' trio put variety in the program.

A PRAYER

These are the gifts I ask of thee, Spirit serene:
Strength for the daily task,
Courage to face the road,
Good cheer to help me bear the traveler's load;
And for the hours of rest that come between,
An inward joy in all things heard and seen.
These are the things I fain
Would have Thee take away:
Malice and cold disdain,
Hot anger, sullen hate,
Scorn of the lowly, envy of the great,
And discontent that casts a shadow gray
On all the brightness of the common day.

—Henry Van Dyke.