

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

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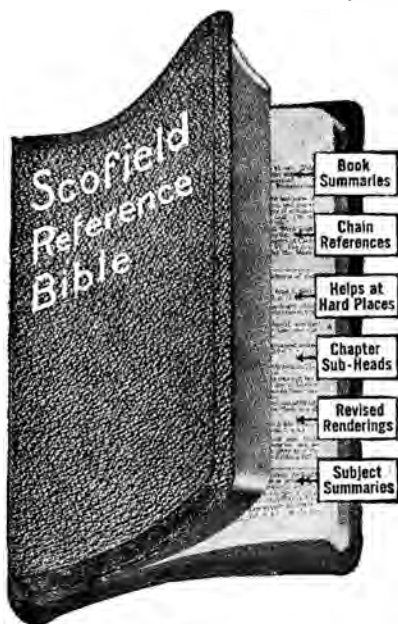
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THE WORD AND WORK

VOLUME LIV, DECEMBER, 1960

E. L. JORGENSEN AND J. R. CLARK, EDITORS

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T E A R S

There are tears of grief and pain,
Tears that fall like summer rain,
Tears that sanctify and bless—
Welcome tears!
There are tears of vain regret,
Tears we never can forget
Tears of visions unfulfilled,
Bitter tears!

There are tears of glad surprise,
Tears that sparkle in the eyes,
Tears that nothing can restrain,
Happy tears!
There are tears that purify,
Tears that bring the Savior nigh,
Tears that pardoned sinners weep,
Sacred tears!

Jesus wept—and so do we
In our dark Gethsemane—
Wept with those whose love He shared,
Precious tears!
That the whole wide world might know
His compassion for its woe—
How He feels for all who mourn—
Holy tears!

In the mansions of the blest,
Where the saints at last shall rest,
There will be no tears to weep,
Idle tears!
In that land of fadeless day
God will wipe all tears away,
Tears up there will be unknown—
No more tears!

—Oswald J. Smith

Coexistence, Coalescence or Cold War

E. L. J.



Our caption has nothing to do with relations between the U.S.A. and the U.S.S.R. or with "West" and "East." It harks back to our November article on "Pioneer Principles": Unity, Liberty, Charity.

These principles of "liberty" and "charity," all in order to promote and maintain "Unity"—do they not, may they not, *must* they not extend further than any local group or our own immediate circle? Surely, they must extend at least to all "brethren," to all scripturally baptized believers who show the fruit of the Spirit, and the spirit of unity and Christian love. It must extend to them regardless of considerable diversity of thinking in those fields that are still open to honest and brotherly study. If not, "what do we more than others," how are we better than the most schismatic sects? For it is certain that the separated parties within this circle will never succeed in killing each other off! Therefore, the only practical attitude, the only Christian attitude, the very least that sincere believers could settle for, would be one of *co-existence*: brotherly co-existence wherever and whenever this is possible; *decent* co-existence at the very least, where brotherly co-existence is unattainable; for decent and humble behavior, even toward them that are without, becometh the children of God. Best of all would be a coming together in faith and practice, a *coalescence*, that would be equal to the unity which we preach, and that would exhibit that unity outwardly—"that the world may believe," yea, "that the world may know" (John 17:21, 23).

THE CALL

God's scattered people must indeed be called out of "Babylon," but they must be called out and called together *as God's people*. And God's *proleptic* people can be called out of the world only in that same spirit of humility. That was the restoration way and the restoration cry. They never addressed baptized believers as "sinners of the Gentiles," nor would they have got to first base if they had. They were not yet an isolation party; nor were they yet a thoroughly sectarianized group in the early days of our preceding generation when M. C. Kurlacs wrote the "Unity Song." In that song, brethren prayed that God would "hasten the day" when *Christians* would be united, and "all of *God's people*" *would be one*. That prayer certainly recognizes that not all "Christians," not all "God's people," were then one and united. This was true then, and it is true now. We know all this; we know of "Christians," not outside of Christ—there

are none such—but still outside of “us”: what shame! to be ashamed or afraid to deal with them as such! They may be weak, ignorant, or erring; but if they are “in Christ,” our duty and our attitude is laid out for us: we have no scriptural choice (Rom. 14 etc.).

Is it any more than right that we who were so loved of God while we were yet filthy sinners (Rom. 5:8) should love all our “brethren” (1 John 3:16), yea, enough to bear with them in much, and to support them on their homeward way? For it is thus that God hath dealt with us. May God forgive if we have in Pharisaical self-righteousness, fallen short in our fellowships! Need I say “if?” Of course we have fallen short—not only in the long ago when we were scarce more than “babes” in Christ, but in these latter days of our “maturity.”

Some one may say, “I do not see this fellowship business as you do”: Of course not. How could you, unless you had the advantage of standing where I now stand—on the crumbling edges of this poor perishing, passing, shaking, quaking world, yea, on the margin of Eternity? Up here, some “mountains” look like mole hills now; some things that once seemed insignificant and strangely dim are now at last immensely big, and as clear as the day!

Anent all the hullabaloo about opinions, it seems in order to show what the fathers thought, and how they rated such conclusions when they coined the phrase, “In opinions, liberty.” In *Millennial Harbinger Abridged*, vol. 2, page 38, 39, Campbell printed this dialogue:

Question: Are men never to be called to an account for their opinions?

Answer: No. There is no instance of this kind in the Jewish or Christian Scriptures. God alone is judge of thoughts and private opinions.

Question: But if private opinions are expressed, are they not to become matters of discipline?

Answer: By no means, unless a person presses them for the sake of compelling others to receive them, or to exclude them from their fellowship if they do not receive them. In that case he is answerable, not for his opinions but for his practices. He is a factionist, is seeking his own honor, making a party, and on these accounts sins against the Christian constitution; and such a person, on a second admonition, is to be rejected.”

FOOD FOR THE SOUL

Romans 10:12-21. “Faith cometh by . . . the Word of God.” “It has been said that ‘Meditation is to reading and study, what digestion and assimilation are to the eating of our daily food.’ There will be no real nourishment to the animal frame unless the eaten food be digested and assimilated. Neither will there be any real sustenance or growth in the spiritual life unless the Word of God be meditated upon and, so to speak, incorporated into our very being; that is to say, He Who is the true Word, the Lord Jesus Christ, must be fed upon in the Scriptures.” —*James Sprunt.*



Truth Advance

Section

Stanford Chambers

QUESTIONS ASKED OF US

Recently a Convention was held in Louisville by those called "Liberals" by others who refer to themselves as "Conservatives." Just who are "liberal" and who are "conservative?" Both refer to themselves as being a part of the so-called "Restoration Movement."

The two terms are relative terms and so cannot be clearly defined. There is conservatism that shades off into liberalism—a mild form of conservatism, that. Then there are all shades and grades of liberalism, even so liberal as to be flirting with communism. There are "liberals" who are "conservatives" themselves as to such rank "Modernism" as that. They attempt to occupy such middle ground as to be able to hold with the extreme modernists and count on the other hand those who break with modernism as in the same body. They garnish the tombs of Stone, Scott and the Campbells, and in their practice and principles deny them.

Then there are those pleased to call themselves "Conservatives," who have taken such liberty with the revealed will of God as to modify the practice enjoined therein. Liberalism begins with the first departure. All the liberalism represented by the recent convention mentioned took root in that first departure, then stoutly protested by the strongest men in the "Movement," who exposed the innovations being added as a contradiction of the avowed principles of said movement. To be scripturally conservative is to take no liberties with the will of God, to depart not from the practice of what is written in the Word. To be scripturally conservative is to be "liberal" not at all. Let us make it our "meat to do the will" of our Father, "that good and acceptable and perfect will of God."

A good Christian, distressed because some back home are being confused and caused to lose the sweetness and blessing of "that blessed hope," sends a piece of literature being distributed to all members, the manifest design being to turn as many as possible from waiting, looking, hoping for the coming of the Lord.

Yes, the design is manifestly that. Many church bulletins have set forth one and the same argument, embracing the same numbered points. The source is a certain volume on prophecy, stating not what the prophets teach, not what the prophecy teaches, but what it does not teach. A man of straw is erected, the straws taken from various cults, like Watchtower Witnesses, Seventh Day Adventists, et. al.,

the construction then is labeled "Premillennialism," the straw man is then demolished, and all who fall for this propaganda are saved from believing in any thousand years' reign. The 20th chapter of Revelation is "out." So there are preachers who dare to "take from the prophecy of this book." Many members are also taken away by men whose aim is to "draw away disciples after them." "Preach the word."

What are the functions of the local Church? Are they consistent who act on the principle that "keeping house for the Lord" is the sum total of their duty?

The congregation is to represent the Lord's church or body as a whole (It should dare not misrepresent it). It is to afford opportunity for association and fellowship so important to the welfare of God's children His "little ones" especially. Opportunity is so provided for concerted prayer and worship, as well as for teaching and exhortation (Heb. 10:25; Acts 2:42, et al.). The Congregation is to be the Lord's lighthouse in the community in which it is planted. It is His missionary society to the people surrounding it. They are its first responsibility, His church is strictly evangelistic, and its field of evangelism is the field in which it is located. Many a church is a shirker as regards its own little mission field, and deceives itself in its imagining that it wins the approbation of God by sending a little money to some far away work. It is more romantic than the personal evangelism required to work the local field. Does the querist seek to enlist his congregation in an endeavor to meet its first responsibility? Someone has well said that the Lord has too many merely keeping house for Him.

Are the "sons of God" in Gen. 6:1 angels? Are those called the "blessed of my Father" in Matt. 25:34 the resurrected righteous? Who are "these my brethren" referred to by the King, in this connection? Why does not John 5:28 teach a simultaneous resurrection of both the righteous and the unrighteous?

Question 1. Such a theory has been advanced—without proof, Only fallen angels would (if they could) take to themselves wives and become fathers. The fall of angels took place before the human race began multiplying on the earth, and fallen angels are not here or elsewhere called sons of God, which they are not. "Giants in those days"? So were there giants after the flood, and they were descendents of righteous Noah.

Question 2. Such incongruity, impossible. The righteous dead in their resurrection are "raised in incorruption, raised in glory, with bodies "fashioned like unto his glorious body" (See Phil. 3:20, 21; 1 Cor. 15:42 and following, applicable only to the dead in Christ). In 1 Thes. 4:13-18 is given the forecast of the resurrection, translation and rapture of the saved, and it is plainly shown that all such will henceforth be with the Lord—"forever with the Lord." Are they afterward to be sent back into a mixed multitude of the nations of earth to stand judgment as are the nations in Matt. 25? Those in the rapture of 1 Thes. will never afterwards be on trial for their destiny. Allow the resurrected and translated to be in the picture of 1 Cor. 3:11, ff, obviously pertaining to the judgment seat of Christ,

as well as in 1 Cor. 15, and no confusion need continue or arise.

The remaining questions above will be answered next month.

The question is up as to which is the more important, work or worship. Can you give us some helpful instruction on the matter? There is also a sentiment manifest that it does not matter so much what one may offer as worship if it be done with becoming decorum, nor does it matter so much what you do, the main idea being activity of some sort that gives evidence of a live church.

"God is a spirit (a spirit being) and seeketh such to worship him as do worship Him in spirit and in truth." Without doubt, man's first duty is to show in all sincerity respect and due reverence to his Creator. "Thou shalt worship the Lord thy God and him only shalt thou serve." All this is in keeping with the first and greatest commandment.

On the other hand, "He gave himself for us that he might redeem us from all iniquity and purify unto himself a people for his own possession, zealous of good works." This is in keeping with the second great commandment. This second is much like the first, but we are not to be like Abou Ben Adhem, who would excuse himself from the first on the ground of his observing the second.

Worship is both private and public. He who does not exercise himself in private devotions cannot offer unto God acceptable worship in public. And he who disrespects the second commandment offers God worship which He does not accept. "He that loveth not his brother whom he hath seen cannot love God, whom he hath not seen."

If whatsoever we do in word or in deed, we do all in the name of the Lord Jesus, then "Whether we eat or drink, we do all to the glory of God," and that translates our work, even our very lives into worship, "wholly, acceptable unto God, which is your spiritual service."

"A matter of indifference of what constitutes your activity Godward, just so you are sincere?" Fallacy there, however popular the sentiment. "There is a way that seemeth right unto a man, but . . ." It will hardly be denied that the Lord has prescribed the acts of public worship, the worship of His assembly, and it is unbecoming of His people to seek to improve upon it. "Keep back thy" church "from presumptuous sins." And may they "learn not to go beyond the things that are written." "Obedience is better than sacrifice." "The worship of God's house is not for men's entertainment; it is for God's acceptance, approval and glory. It is not a thing of barter, is not something to be toyed with.

Nadab and Abihu thought it a matter of indifference whether they offered precisely what was prescribed in their worship. What they offered was not something in so many words forbidden. In their indifference they disregarded the principle involved, and God made an example of them and put the same on record for the benefit of future worshippers. These two sons of Aaron disobeyed one time only.



The Great Divide

J. R. C.

In Philippians 1:10 Christians are exhorted to “approve the things that are excellent.” The process of sorting out the good from the bad is therein suggested, for in the margin we have an alternate reading: “distinguish the things that differ.” Christians should learn not to confuse things that belong in different categories.

In 2 Tim. 2:15 Paul puts it this way: “Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” There is a proper division between good and evil, law and grace, baptism and sprinkling, the church and the kingdom, the throne of David and God’s eternal throne, and we Christians should learn to detect such distinctions. For example, if we are studying a future kingdom passage and apply it to the church, then we are failing to distinguish the things that differ. And so on.

In Hebrews 1:1, 2 we have what we like to think of as a great divide between the Old Testament and New Testament. This could well be the first lesson that a Bible student should learn as he launches forth in a study of the word. These verses might be arranged as follows for clearness:

G o d S p a k e

- | | |
|---------------------|-----------------------|
| 1. in time past | 1. in these last days |
| 2. unto the fathers | 2. unto us |
| 3. by the prophets | 3. by his Son |

According to this passage the great divide between the O. T. and the N. T. lies where the Son began to speak. In Heb. 9:16, 17 the great divide is further pin-pointed. There we learn that before a testament can go into effect there must be the death of the testator. Thus the New Testament began with the death of Christ—the cross. There, at the cross, is the great divide.

But to pin-point it still further we note that the Lord Jesus appeared to His disciples after His resurrection and told them to tarry in Jerusalem until they were clothed with power from on high, that is, until the Holy Spirit came upon them. Then would they be His witnesses. Fifty days after His resurrection, on Pentecost (Acts 2), the Holy Spirit came and they began to witness. Technically the great divide between the O. T. and N. T. runs through the Pentecost of Acts 2. On that day the death, burial and resurrection of Christ was first preached, which amounted to laying the foundation of the

church (1 Cor. 3:11). On this day the church was born, cleansed by the blood and anointed by the Spirit.

All scripture on the O. T. side of the great divide was spoken directly to the fathers and on the N. T. side was spoken to us, yet the O. T. read in the light of the N. T. yields great spiritual blessings. Paul said it was able to make one wise unto salvation through faith which is in Christ Jesus. The four Gospels generate faith. The Acts gives us examples of conversion and the early history of the church. The epistles from Romans to Jude treat on the nature of Christianity and instruct the Christian on how to live for Christ: the Revelation is a book dealing largely with future things, picturing the terrible end of the wicked and the happy consummation of God's people.

K. C. MOSER'S ARTICLES

In this issue of Word and Work we give the fourth and last installment of K. C. Moser's pamphlet on "Are We Preaching The Gospel?" We hope that you have read these articles carefully. Brother Moser makes a clear distinction between law and grace, calling attention to the fact that many preaching brethren are slighting the cross wherein lies the heart and core of the gospel and emphasizing instead a divine plan based on legal works. As a reviewer of another of his works says: "In the minds of some the *divine* has been completely ruled out and salvation made a matter of human achievement—except that the plan was divinely given . . . Such teaching as that makes 'void the grace of God' (Gal. 2:21), perverts 'The gospel of the grace of God' (Acts 20:24), makes Christ's death useless (Gal. 2:21; 3:21), and counts His blood an unholy thing—except as it is reached by a perfect obedience, then it is not needed!"

In teaching salvation by the grace of God rather than by legal works, Brother Moser properly divides the word of truth, allowing the gospel its true New Testament emphasis. In this rather than in prophecy lies the basic difference between so-called prophecy brethren and their critics. If all of us had a clear conception of salvation by the grace of God and of the indwelling Holy Spirit and His work, as set forth in the New Testament and by Brother Moser, love and unity would triumph.

Brother Moser has written two excellent books, namely, "The Way of Salvation" and "The Gist of Romans." G. C. Brewer wrote an excellent review on "The Way of Salvation" which appears in the first pages of the book. This review in itself is a beautiful testimony for justification by faith over against legalism. He agrees perfectly with Brother Brewer's findings. This indicates to this writer that others besides writers and readers of Word and Work hold to a spiritual rather than legal concept of the gospel, and insofar as this is true the future for unity among brethren is bright, for a proper conception of the grace of God and the working and indwelling of the Holy Spirit produces love and unity.

In any case, we should place true New Testament emphasis on these precious truths for conscience sake, for this is the one and only

gospel of God. All else is a perversion thereof. Brother Boll and his colaborers were right in giving us the true New Testament concept of the gospel. May we not lightly relinquish the things they held so dear. May we not surrender the ground gained by toil and sacrifice of our older brethren, both living and departed.

Such men as Brother Moser are pointing the way to a better day for God's people. —J. R. C.



Loving the Lord

Willis H. Allen

The Lord Jesus gave us a significant truth when He said, "If a man love me he will keep my words." One of the most difficult tasks a preacher has these days is that of getting those who hear him to fall in love with Jesus. If he can succeed in that it will not be difficult to get them to obey Christ.

Why don't people read their Bibles more? Is not the real reason that they lack sufficient love for Christ? When you were far from home and received a letter from your earthly father, you opened it with delight and read it with joy. Why? You loved your father and were eager to receive a message from him. The Bible is a message that God has sent down to us, and if we love Him, we will want to read that message, and assimilate it.

So, also we enjoy talking with those we love. Prayer is a means given us of talking to God. If we love Him, do we not enjoy talking to Him? And the more we love Christ, the more we will WANT to talk to Him. What a privilege we have!

Love also gives. "For God so loved the world that he gave . . ." (John 3:16). "Christ loved us and GAVE himself for us" (Eph. 5:2). A boy enjoys giving a present to his sweetheart. Parents and grandparents are never happier than when giving gifts to their children and grandchildren. The Christian who truly loves Christ will not withhold that which love should prompt him to give, but will give liberally and cheerfully.

As Christians we are married to Christ. No wife who truly loves her husband will knowingly do anything that will bring shame to him whose name she bears. Every member of the church knows that if he attends dances, loafs in pool halls or drinks beer in taverns, he is injuring the church and bringing shame on Christ's name. We will not do such things if we love Christ as we should.

The great need of the church is LOVE FOR CHRIST.



"So Send I You"

Gordon R. Linscott

The Great Commission is sometimes called "the marching orders of the Church." As recorded by Matthew and Mark, the Commission might appear on the surface to be just a set of orders and little more. However, John gives an entirely different version of it (20:21-23): "Peace be unto you: as the Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit: whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained."

This statement is an invitation to share in God's work, more than it is a set of orders to go and to do. The emphasis is upon the relationship between us and our Lord in this work . . . the relationship which is the vital source of inspiration and power for the task to be done. Just what is this relationship?

"As the Father hath sent me, even so send I you." For the Son, it was enough to know that the blood of bulls and goats could not take away sins. His response was voluntary and immediate, "Lo, I am come to do thy will, O God." The keynote of the entire life and ministry of the Lord Jesus was His ready submission to the will of the Father. How often He refused to take credit for His wonderful words and works! "The Son can do nothing of himself . . ." Out of a heart perfectly attuned to the heart of the Father, He accomplished the work He was sent to do.

How different was Jonah . . . even after the fish episode! He went, he did . . . he faithfully discharged his duty. But he failed to really enter into partnership with God in his mission. When Nineveh wasn't destroyed, Jonah pouted. He had been a tool of God, but not a partner in His work. He had no real fellowship with the loving compassionate heart that had sent him.

Too many Christians—perhaps even missionaries—are "sent" as Jonah was. It is our privilege to be sent as was the Son. Not servants, who know not what their master does, but friends who share the intimate secrets of our Lord. During the war there were many men in the armed services who faithfully and efficiently handled messages of utmost secrecy and importance—but they never knew their contents, for they were in code! Mere message-handlers! They had nothing to do with originating that important information nor with interpreting and using it.

We are more than "message-handlers." We have more than a message. We have more than a commission. We are partners with Him who originated the message—the Father. We are partners with Him who is the message—the Lord Jesus Christ. And we are partners with Him who executes it upon the earth—the Holy Spirit. We are God's fellow-workers . . . sharing His love to a dying world.

ARE WE PREACHING THE GOSPEL? - IV

K. C. Moser (reprint)

Two Errors Noticed

Two errors have been made by some teachers who stress the doctrine of salvation by grace. I refer to those who teach that since salvation is by grace it is UNCONDITIONAL. That not even faith is a condition of salvation. Others contend that salvation "by grace through faith" excludes baptism as a condition of salvation. Let us notice these positions in the order named.

To make salvation UNCONDITIONAL because it is by grace is as unreasonable as to condition it upon works. For a gift must be ACCEPTED as certainly as it must NOT BE PAID FOR. Something FORCED upon one is not a gift, but an IMPOSITION. But if salvation is unconditional it is something forced. Man's willingness to receive salvation is implied as a necessity on most every page of the New Testament. Jesus said, "Ye will not come to me that ye might have life." The gospel invitation is to "Whosoever will" come. Passages too numerous to mention make salvation conditional. Even John 3:16 and Eph. 2:8 make salvation conditional on faith. And these scriptures are full of GRACE.

Likewise to exclude baptism "in the name of Jesus Christ" manifests a misunderstanding of the MEANING of baptism. Whether or not one can understand the reason, baptism has certainly been associated with both repentance and faith as a condition of salvation. See Mark 16:16 and Acts 2:38. Those who exclude baptism as a joint condition with repentance and faith are conscious of a difficulty to explain the above and other scriptures. Much effort on their part proves this.

Not much consideration has been given the MEANING of baptism by either side of the discussion. Let us discover its meaning. Then, and only then, is it possible to UNDERSTAND the place assigned it in the scriptures.

To illustrate, let us study John's baptism. His was a "baptism of repentance." Mark says, "John came . . . and preached the baptism of repentance unto remission of sins" (Mark 1:4). By divine authority baptism and repentance are joined. Thus joined they are said to be "unto remission of sins." They were not to be separated. Every penitent person was to receive baptism, and every one baptized must be penitent. John's baptism was the EMBODIMENT of repentance OUTWARDLY EXPRESSED. And remission was not

conditioned on repentance simply, or on baptism alone, or yet on repentance AND baptism simply, but on a "baptism of repentance." "Baptism of repentance" is one idea, not two. No mention is made of one receiving any blessing who had not been baptized but who had repented. Not to be baptized meant impenitence just as certainly as penitence signified baptism.

Just so, under Christ, baptism is the EMBODIMENT of both repentance and faith. Standing in this relation to FAITH, baptism cannot be incompatible with GRACE. Read Mark 16:15, 16, and note these facts: The thing to be preached is the GOSPEL. The gospel is God's power to save the believer; it is the GRACE of God. Along with faith, baptism is named as a condition of salvation. If baptism as to its meaning is incompatible with FAITH and GRACE it would not have been thus associated with faith. The only way to dispose of this passage as favoring baptism as a condition of salvation is to reject it as of canonical authority, and the scholars have already ruled against such an effort. If the passage did NOT contain the word baptism the same persons who now try to prove its lack of canonical authority would be stoutly defending it. Such is the partisan spirit.

"But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women" (Acts 8:12). It is strongly implied that baptism followed as a consequence of their faith. For they were baptized "when they believed." But they believed the "good tidings" or gospel preached by Philip. Baptism, then, cannot be incompatible with the gospel. Note this fact: If baptism is to be rejected as a condition of salvation because it is incompatible with faith, grace, or gospel, it would neither PRECEDE nor SUCCEED salvation. IT SIMPLY WOULD HAVE NEVER BEEN MENTIONED! Works of merit that belong to law are not given a place in Christianity either BEFORE or AFTER salvation. We have shown that law and its accompaniments have no place with grace and its accompaniments. But baptism has not only been assigned a place under Christ, its place is in close association with FAITH, THE NATURAL ACCOMPANIMENT OF GRACE.

Note the next verse: "And Simon also himself believed: and being baptized," etc. It is not difficult to see a relation between Simon's faith and his baptism. One more scripture must suffice on this point.

"For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ" (Gal. 3:26, 27). Sonship is through FAITH in Christ. Confirmatory of this fact is that all who were "baptized into Christ did put on Christ." Note the words, "baptized into Christ." "Into" signifies some kind of RELATIONSHIP. This much must be admitted. Right now I am not concerned about just what relation is expressed by the preposition. That it does express relation is enough. But the relationship is between BAPTISM and CHRIST. The MEANING of baptism.

therefore, cannot be antagonistic to or incompatible with Christ, then it certainly cannot be so with GRACE and FAITH. Can WORKS OF MERIT possibly sustain an AGREEABLE RELATIONSHIP to Christ? Not while the world stands! They are natural opposites to Christ and His work of redemption. Can, therefore, baptism be a work of righteousness in the legalistic sense? It cannot be! If baptism, then, is found to be AGREEABLE to GRACE and FAITH it can be named as a condition of salvation along with faith. The significant fact is, it HAS BEEN SO NAMED. Since it is without doubt named along with faith as a condition of salvation and since it is, as to meaning, agreeable to faith, what serious objection can be offered against it? I leave the question with the HONEST and CAPABLE student to answer.

In conclusion, baptism being the embodiment of repentance and faith, it has no meaning or place APART FROM THEM BOTH. But having such a mission it can be left to fill the place assigned it in the scriptures without doing any violence to "the truth of the gospel." Baptism is no intruder from the ranks of legalism.

CONCLUDING REMARKS

Simply to preach SOMETHING is not to fulfill our obligation. Every preacher should feel as did Paul, who said, "For woe is unto me, if I preach not the gospel." To preach "another gospel" or to "pervert the gospel of Christ" means condemnation. Hence it should be our aim to preach the gospel and to keep it pure; to keep it free of all foreign doctrines and ideas; to preach it as grace and not as law; to be exceedingly zealous to preserve undisturbed every characteristic.

To this end great care should be taken in presenting the conditions of salvation. Man is naturally inclined toward legalism, and it is easy to leave the impression that the conditions of salvation are merely something to be done in exchange for which one will be saved. Their RELATION TO CHRIST CRUCIFIED should be constantly called to the attention of the people. To give the MEANING of faith, repentance, confession, and baptism is as important as simply to name them.

For example, in order to preserve the purity of the gospel it is necessary to explain the MEANING of faith. Faith, of course, has Christ as man's sin-bearer and sin-offering as its object. But unless one's attitude toward this Savior is the correct one, he does not really have faith in Him. Faith in Christ means, negatively, the renunciation of self and of any claim to human merit. Faith in Christ can only follow a conviction of sin and a sense of condemnation. Faith, positively, is the expression of a lost soul, conscious of its condemnation, reaching out for a Savior (Rom. 7:24). And though to believe is something for man to do, yet this doing, this believing, means that man has no merit, and that merely doing good cannot earn salvation. In other words, what one DOES to be saved really means that as a mere man he can DO nothing to be saved. Believing

LITTLE THINGS

"Little words are the sweetest to hear; little charities fly the farthest, and stay longest on the wing; little lakes are the stillest; little hearts are the fullest, and little farms are the best tilled. Little books are read the most, and little songs the dearest loved. And when nature would make anything especially rare and beautiful, she makes it little: little pearls, little diamonds, little dews. Agar's is a model prayer, but then it is a little one, and the burden of the petition is for but little. The Sermon on the Mount is little, but the last dedication discourse was an hour long. Life is made up of littles; day is made up of little beams, and night is glorious with little stars."

Don't wait for some great thing to do. Do the little things at hand. Read your Bible, pray, go to church, give a helping hand to someone who needs it, speak a kind word. If you can't give dollars to help a cause, give dimes. Jesus commended the woman for "she did what she could." Despise not the day of small things.

—Ormsby Bulletin.

WHAT THINK YE OF CHRIST?

YOUTH: Too happy to think—time enough yet.

MANHOOD: Too busy to think—more money first.

MATURITY: Too anxious to think—Worry over work.

OLD AGE: Too aged to think—fixed habits.

AT DEATH: Too late to think.

ETERNITY: Forever to think!

"IF WE CONFESS"

The governor of a great state visited the penitentiary and addressed the inmates. He stated that after the meeting, he would linger and be available for inter-

views. He promised that he would listen in confidence to any convict, and that nothing a man might say would be used against him. When the service was over, a large group remained, many of them life termers. One by one they poured out their tales: one was there through a "frame-up"; another because of a judicial blunder; nearly all were victims of injustice. At last a man said humbly: "Mr. Governor, I am guilty. I did what they sent me here for. But I believe I have paid for it, and if I were freed, I would do everything in my power to prove myself worthy of your mercy." He alone was pardoned!

The Importance of Tracts

Tracts can go everywhere. Tracts know no fear. Tracts never tire. Tracts can be multiplied without end by the press. Tracts can travel at little expense. They run up and down like the angels of God, blessing all, giving to all, and asking no gift in return. They can talk to one as well as to a multitude; and to a multitude as well as to one. They require no public room to give their message in: they can tell it in the kitchen or in the store, the parlor or the workshop, in the railway car or in the bus, on the broad highway, or in the footpath through the fields. They take no note of scoffs, of jeers, or taunts. No one can betray them into hasty or random expressions. Though they will not always answer questions, they will tell their story twice, thrice, or four times over if you wish them to. And they can be made to speak wisely and well on every subject. They can, in short, be made vehicles of all truth, teachers of all classes, benefactors of all lands.

Precious Reprints

FROM THE PEN OF R. H. BOLL

THE QUESTION OF ETERNAL SECURITY

FALLING FROM GRACE

There are passages in the word of God which, taken by themselves, make the impression that the Christian's keeping and destiny is wholly in God's hands, and that He who is faithful will see us surely and safely through. There are passages on the other hand, which, taken unrelated, teach that the matter is wholly in our hands, and that our ultimate salvation is correspondingly problematical. It is the sectarian way to take one or the other wing of doctrine and hold it up as the Bible-truth, while ignoring, or "explaining away" the seemingly contradictory passages. It is the Christian's way (or should be) to take both sides in relation to each other, and to give to each its due weight of meaning, and to seek for the common basis of harmony which belongs to both. All opposite errors (as one hath said) are bolted together and revolve around a common center. And the apparently contradictory teachings of the Bible on whether a Christian can or cannot "fall from grace" are but the two sides of the same truth. All that God has said is true. Nothing of it is to be nullified, or so offset by something God has said elsewhere as to wipe out the meaning. If anywhere God says that He keeps us, *it is so*. If in any place He says we must keep ourselves, *it is so*. If I can discover the hidden harmony between the statements—good. If not, I shall continue to say to the faint of heart, "Fear not, God will see you through"; and to the careless and self-confident, "Let him that thinketh he standeth take heed lest he fall." For "I believe God that it shall be even so as it hath been spoken."

GOD KEEPS HIS OWN

Let us get this fact, first and firmly: *God keeps His people*. If it were not so I could have no courage to induce anyone to start out in the Christian life. Looking back over the years I am dimly aware of the unnumbered snares and pitfalls along the way, and how I have escaped many of them almost miraculously. A thousand dangers lurk on the road. It is easy—ah, so easy, to slip away. The chances are infinite. The difficulties are insurmountable. What with the cunning craftiness of Satan, the temptations of the flesh, the wiles of error, the deceit of unrighteousness, the trials, and drawbacks, and stumbling-blocks that await—the enterprise of the Christian life is superhuman. Yet men of the weakest types have fought that good fight and finished their course triumphantly. When I see a ship skillfully and safely threading its way through a dangerous channel, where a little swerving to the one side or the other means disaster, I know that a pilot is at the helm who knows his business. When I see in the midst of a crooked and perverse generation humble men and women, walking in truth and love, I know that a Power beyond their own is holding their hands and keeping their feet. It

may not be noticeable to us in any one day or hour—but when we look back over the path of years, however we ourselves may have watched or worked, we become aware that it is because of Jehovah's lovingkindness that we have survived. And it gives us peace to fall back upon His grace and set up our Ebenezer and trust the same faithful hand to see us through. For He only is able to guard us from stumbling and to set us without blemish before the presence of His glory in exceeding joy.

“Through many trials, toils and snares
I have already come

“Tis grace that brought me safe thus far
And grace will bring me home.”

THE EVER-PRESENT PROVISIO

Yet here is always something understood. If a doctor undertakes to cure my malady it goes without saying that he expects me to submit to his care, follow his directions, take his remedies. If a teacher engages to take me through a course of instruction, so as to fit me for some public examination, it is superfluous to stipulate that I am to apply myself to my subjects. This is a matter of course; for there is no other way to learn anything. If a railroad company enters into contract with me, as certified by the ticket, to carry me through to some distant point—I do not expect them to put me on the train, nor to hold me on till I get to my destination. I can refuse to get on, or I may get off at any way-station along the line, if I choose. That is my lookout. So God does not force men's wills. It is by their own will and willingness He engages to see them through, not against their choice. His keeping of us is not mechanical—not by outward force, but by inward constraint and motive. We are kept by the power of God *through faith* (1 Pct. 1:15). True His loving care watches even over that: He works in us both *to will* and *to work*; and in time of danger He makes intercession “*that thy faith fail not*” (Phil. 2:12, 13; Luke 22:32). But none of these things in violation of our own right of choice. The question, “Will ye also go away?” is ever to us. Like Abraham and his pilgrim sons—if we are mindful of that country from which we went out—opportunity is ours to return (Heb. 11:15). There are no bridges burned behind us. Our allegiance to the Lord Jesus must ever be one of free and loving choice on our part.

MAKING US TO FEAR AND TREMBLE

The secret of the matter—not the whole secret, but the practical end of it—is this, that God keeps us by making us careful, by making us watchful. All through the New Testament we find the most solemn warning to Christians to watch and pray, to flee from evil, to abhor it, to keep ourselves pure, unspotted from the world, to work out our own salvation with fear and trembling. God keeps us by keeping us *afraid*. If you refuse to be made afraid you cannot be kept. When you see a professed Christian careless and indifferent, be sure he is not being kept. The keeping power of God is manifest in the man who dreads sin and danger, who trembles at God's

warning, who watches and prays and stays close beside his Savior. And the people who try to destroy the significance of such passages as Heb. 2:1-4; 6:4-8; or 10:28-31 in order to assure believers of their "eternal security in Christ," are really undermining the very means by which God keeps His own, and are apt to lull them into a false security which may easily end in disaster. We must take God's warnings, not as so many bugaboos, but seriously. And as we believe them and on the other hand the promises of His faithful keeping, we are driven further from sin and closer to Him. We can even "trust Him to keep us trusting"—for to such faith nothing is denied. And we will not fail on our side, if such is our faith. But after we have done all we shall see that it was only because of His keeping that we got through and that to *Him* is due all the praise.

JOSHUA'S FAITH

In Joshua we have a great picture of the faith by which we are kept and win the victory. God promised him flatly an unqualified victory. "There shall not any man be able to stand before thee all the days of thy life . . . I will not fail thee nor forsake thee." And Joshua believed God. Now his faith manifested itself not in ease and security but in the greatest earnestness and effort and watchfulness. Had he presumed upon the promise so as to relax his care, he would have failed despite the promise, because of *unbelief*.

But he fought with extreme vigor—marching all the night to obtain an advantage over the foe, and doing all to *lay hold* on the promised victory. That is the right faith. Because we know that God can and God will keep and deliver us, we press on with fierce assurance to trample the lion and adder under foot, and meet every evil in the strength of God, and inspired by this hope we strike with greater determination and bring our bodies into subjection that we be not castaways.

HOW TO STAY IN

There is naught indeed that can separate us from the love of God—and yet, solemnly, the Lord bids us, "*Keep yourselves in the love of God.*" In the same breath He tells us how: "Building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God" (Jude 20, 21). Now the former of these two items can be accomplished in only one way: "Now I commend you to God," said the apostle in his farewell to the brethren of Ephesus, "and to the word of his grace which is able to build you up and to give you the inheritance among all them that are sanctified" (Acts 20:32). That which produces faith in the first place (Rom. 10:17) alone can maintain it, and amid the adverse influences of the world *build us up in faith*. And by faith we are kept by the power of God (1 Pet. 1:5). Do not then leave your Bible; do not cease to pray deeply and earnestly, and so will you keep yourself in the love of God. And *look to Jesus*. Jesus alone saves. In Him—His power, His love, His intercession lies ever and always all our hope of being saved to the uttermost.

INTERCESSION

“Mathetes”

Few thoughts could be more precious to me than this: “Somebody prays for me!” No greater gift could a fellow-Christian give me than that of prayers at the Father’s throne in my behalf. Tennyson urged: “Pray for my soul. More things are wrought by prayer than this world dreams of. Wherefore let thy voice rise like a fountain for me night and day. For so the whole round world is every way bound by gold chains about the feet of God.” This sentiment is expressed clearly by Paul: “I exhort therefore, that, first of all, . . . intercessions . . . be made for all men” (1 Timothy 2:1).

Intercession is undeniably Biblical, yet grossly neglected. It is a subject prominent in both testaments. When the people sinned at Sinai, Moses interceded (Exodus 32:10-14). The Psalmist tells us, “He said that He would destroy them, had not Moses His chosen stood before Him in the breach, to turn away His wrath, lest He should destroy them” (Psalms 106:23). When they rebelled at entering Canaan and God purposed to disinherit them, Moses’ petition brought this assurance; “I have pardoned according to thy word” (Numbers 14:20). Further, the design of the Levitical service was of an intercessory nature: “That there be no wrath any more upon the children of Israel” (Numbers 18:5). In the New Testament the appointing of men for special labors was considered a matter for fervent intercession (Acts 6:6; 13:3). Paul recognized the need for intercession in behalf of the churches. His continual prayer for the Ephesians was that they might receive “the spirit of wisdom and revelation in the knowledge of Him” to open to their vision the vast resources of “hope,” “riches” and “power” (Ephesians 1:15-23). His frequent intercessions for the Philippians were not regarded as necessary burdens, but as occasions of joy (Phil. 1:4). His prayers for the Colossians (Col. 1:3) were blended with those of Epaphras, “Always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.” (4:12).

Intercession is a privilege God has never taken from His children. Who can imagine the results of every true child exercising this right? What would be the fruit if, instead of condemning and criticizing every brother who manifests a weakness, we would continually plead for his soul at the throne of grace? What might we expect if we substitute intercession for defeatism in seeking to lead some soul to Christ? A young Christian who was an invalid asked a preacher, “What can I, an invalid, do for Jesus?” It was suggested, “Pray for your closest friend.” This he did, and his friend soon became a Christian. He began interceding for his father, and his father came to Christ. Prayers for his brother produced the same fruit. This he continued for many months. During a Gospel meeting he became seriously ill, but this did not hinder his intercessions. Each night when his father returned from the meeting the young man inquired, “Is Sam a Christian?” Each night the answer was, “No.” The last night he asked, “Is Sam a Christian?” This time the ans-

ver was, "Yes. Sam accepted Christ tonight." "Thank God," he cried. "Now I may depart in joy." It was as though his life work was now finished. Soon he did depart, praising God. Among his papers was discovered a list of 55 names, individuals he had made subjects of special prayer. Each had recently been saved. The last name was Sam's. When will Christians realize that though we must plant and water, it is always God who "giveth the increase"? Therefore, let our intercessions rise "like a fountain night and day" for our children, loved ones, Christian workers, Christian enterprises, "all that are in authority," even for those who "despitefully use you and persecute you." Your privilege is to pray "for all men."

To the Christian, intercession is as natural as breathing, for he who has the Spirit of Christ has "the love of God shed abroad in his heart," compelling him to be a bearer of the burdens of others (Gal. 6:2), rejoicing with the joyful and weeping with the sorrowful (Rom. 12:15). How readily he seeks the prayers of others, and how effectually and fervently he reciprocates! (James 5:16).

Spectator or Honored Member?

N. B. Wright



God has a plan of the ages.

God has a plan for you.

God has a plan for you, both for now and eternity.

Here is an honored orchestra. It is composed of the conductor, first violinist and all the members. They unite in producing the prescribed music. Then there are the spectators, the audience. Who gives the honors? Who receives them? Each good musician yields to every whim and direction of the maestro.

The principle of audience or spectators and participating members is found in 2 Thes. 1:7-10. Christ descends from heaven in flaming fire with angels of His power. But He comes with His saints, resurrected and translated already, "when he shall come to be glorified in his saints." But there are others in the picture, those who receive the vengeance of God since they "know not God" and "obey not the gospel of our Lord Jesus." When He thus comes, "every eye shall see him" (Rev. 1:7). Verse 10 of the Thes. letter passage under consideration, reads: "When he shall come to be glorified in his saints, and to be marvelled at in all them that believe . . ." That is, the lost audience, which sees Him and the saints, which marvels; the saints are the occasion of this marvelling. The

doomed, too, could have "followed in His train," had they only believed.

In which group will you be? Do you stand aside and judge or criticize "God's trophies of grace"? or, are you one of the redeemed? You are one or the other; don't try to be both!

GOD HAS A PLAN

Perhaps no thought is so comforting in these days of confusion and indecision as to know that God is Sovereign. He has the situation in hand, regardless of the outward condition of the world.

In Heb. 1:2 we find: "Through whom (Christ) also he made the worlds." Or, "programmed the ages." These ages include the ages upon ages in eternity past, ages of time and ages of eternity future.

On the political scene, even, the book of Daniel shows the fact that God raises up one person and puts down another. He gives the kingdom to whom He will.

The religious situation also indicates as to how far along we are in God's plan for this age and is a harbinger of the age to come.

Men of the earth in abject atheism and Christians in unfaithfulness in prayer cannot thwart God's plan; the latter may delay His plan only. Your prayers may "prolong the tranquility" or hasten the close of the age with trouble which precedes the advent of Christ in the air.

GOD HAS A PLAN FOR YOU

Do you know what it is? Perhaps you never asked Him to show it to you.

"Who (God) saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal" (2 Tim. 1:9).

He would have you share the sufferings of His Son; bear responsibility and sacrifice of His cause in the earth; participate and cooperate with His definite and particular plan for your life.

His plan for us is best. Should one rebel at God's No. 1 choice, He will fulfill a lesser choice which is His No. 2 and No. 3 will, etc. Since God's choosing and workings are always done in love and wisdom, there is always a loss when He is in any way resisted.

HE HAS A PLAN FOR YOU BOTH FOR NOW AND ETERNITY

Let us note Rom. 8:29. Its setting, verse 28, is perhaps the second favorite selection of scripture. They read: "And we know that to them that love God all things work together for good, even to them that are called according to his purpose. For whom he foreknew, he also fore-ordained to be conformed to the image of his Son, that he might be the first-born among many brethren."

Members of an orchestra, to be sure, spend much time in learning, practice, correction, suffering and loss. There is of necessity a long training period, then continual practice of the art. Hollywood's most eminent violinist says he still practices the scale—the fundamentals. Others, of lesser ability, have grown above it!!

The Christian life is a discipline; a thing isn't right because it pleases us. Choices must be made; self and self-will crucified and buried. "Except a grain of wheat fall into the earth and die, it abideth by itself alone" (John 12:24).

Are you doing the work God wants you to do *now*? Because some one else may be gifted of Him to do a greater work does not excuse you or myself from accomplishing His will for *us*.

ETERNITY. His plan includes eternity; His plan for you also includes eternity. Those eternal ages to come—God will always have more and more for His people to anticipate. They will come unceasingly from the unlimited resources within Himself.

How large a place of honor and degree of enjoyment you will share for ever and for ever depends on how fully God's plan for you here and now is carried out. Brother Boll used to give this illustration: "A contractor had a very faithful foreman who had served him for years. The contractor was going away; he called the foreman and gave him his instructions. On a choice lot some distance out, the foreman was to construct a fine house and use only the very best of materials throughout the structure. The foreman thought to himself: 'I have served this man a long time; now I can *make a killing*'. In those parts of the house where the material was not exposed to view, he used inferior grades. When the contractor returned, he said to his man: 'You have served me long and well; I want to do something for you. The house is yours!'"

Consider; don't spare yourself. If God's No. 1 will isn't done by you now, neither can it be done for you in eternity.

SYMPTOMS OF BACKSLIDING

Just as there are tell-tale symptoms of any physical malady; there are also numerous symptoms of spiritual infirmity. One of the most benign spiritual afflictions is that of backsliding—which literally means "sliding back into the world." Here are some of the symptoms:

1. When the way to the meeting house seems too far.
2. When the sermons seem too long.
3. When you seem to dislike the brethren.
4. When prayer is a burden, or forgotten.
5. When the sermon makes you mad instead of penitent.
6. When you fret if called upon to give more.
7. When reading the Bible bores you or puts you to sleep.
8. When you have to have the preacher call upon you to get you to come to services.
9. When you find more pleasure in serving yourself than in serving God.
10. When you feel too ill to attend church, but not too ill to go anywhere else.
11. When you "get nothing" out of the services, but actually prefer to be somewhere else.

—Selected.

THE REVELATION OF JESUS CHRIST

W. J. Johnson

The first words of prophecy in the scriptures, pertaining to Christ Jesus, touch both of His comings, and the perpetual enmity of Satan toward the people of God. It is written in Genesis 3:15, "God said to Satan. And I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel." In these words God began unfolding unto us the things that pertain to Christ Jesus. In the law of Moses, in the prophets, and in the Psalms, God made known beforehand the sufferings of Christ in the flesh for our sins, and, also, foretold many things concerning His manifestation in glory, ruling and reigning, judging and making war on His enemies. In the New Testament we see them fulfilled. In the Gospels His biographers give an account of His life and His mission among men, and their attitude toward Him. His rejection and crucifixion indicate clearly the stroke that Satan gave which resulted in bruising His heel. He arose from the dead, ascended into heaven and took His seat at the right hand of the Father, the position that He holds till His enemies are abolished; "Sit thou on my right hand till thine enemies are made the footstool of thy feet." Thus at His weakest level He became victorious over Satan. "He abolished death and brought life and immortality to light through the gospel." And in Revelation, where God shows Satan's last efforts are made to marshal all of his forces against Christ Jesus to fight against Him, and the stroke which Christ Jesus gives him that bruises his head.

Perpetual enmity signifies the truthfulness of the scriptures pertaining to the outcome of events which are spoken of in the book of "The Revelation of Jesus Christ, which God gave unto Him to show unto His servants, even the things which must shortly come to pass." For all through the history of the world we see the hand of Satan in opposition to righteousness. People have been, and are still, seriously affected by his presence and deceptive influence. His hatred for the Bible is manifest. In every age he has opposed reading and studying the scriptures. His efforts to discredit them through his ministers is no marvel. "For even Satan fashioned himself into an angel of light." But their end shall be according to their works. (2 Cor. 11:13-15). Through his ministers, he is able to deceive, confuse, and even discourage Bible study. Vicious attacks are made against the deity of Christ, the inspiration of the scriptures, faith, baptism, the Lord's supper, the church, and the second coming of Christ. For in each of these is signified salvation and victory to believers in Christ Jesus.

One of Satan's most effective schemes is to get people to believe that God does not mean what He says. This was his plea to Eve in the Garden (Genesis 3). It is still his plea. We often hear it made in respect to the subjects mentioned above. And furthermore, it does not make any difference what you believe; just so you are sincere. That is sufficient. Nevertheless, the line of fellowship is

drawn against any one who contends earnestly for the whole counsel of God.

It may be said further that the book of Revelation is dealt with, by many, on the ground that it does not mean what is written therein. Especially is this true in respect to the 19th and 20th chapters. The language is figurative and does not mean what it says. So many divergent and conflicting interpretations are given concerning what is said about the bruising of the head of Satan.

THE INTRODUCTION

The Holy Spirit guided John the beloved apostle in writing the introduction to the book of Revelation. Special emphasis is given the authenticity of what is written therein. The significance of the book should be recognized as of great importance. For this is a special revelation which God gave unto Christ Jesus to show unto His servants. What is revealed therein is worthwhile. They are urged upon our attention with a blessing attached. And the book closes with curses pronounced upon them who add to, or take from the prophecies written therein.

In handling the contents of this book care should be taken to deal with them just as we should in our methods of studying other books of the Bible. Common sense is necessary. The figures of speech are common to our every day language. God uses them to set before us in the most vivid manner possible things concerning future events. They are usually designated as such and can be discerned by their use. Parables and allegories are used in the Bible. They served the purpose of God in sifting out the unbelieving, and in bringing to them who desire to hear His word, the truth in the most vivid manner possible (Matt. 13). Evidently this is true in respect to what is written in the book of Revelation.

(1) The inspired title is "The Revelation of Jesus Christ." By this is meant the veil is removed so that the servants of Christ may see what is to come to pass at the time of His manifestation in glory. Satan has marshalled all of his forces against Him. False religions are united under the leadership of the Great Harlot, and the nations are federated under the leadership of the beast to whom Satan gives his throne. But these combines are not able to stand before the King of kings, and Lord of lords Who is manifested with His saints taking vengeance upon them who know not God and obey not the gospel of Jesus Christ. (2 Thes. 1:5-11; 2:8; Jude 14-16; Rev. 19:11-20:3; 7-10.)

(2) "God gave this Revelation to Jesus Christ to show unto His servants." The significance of these words should not be questioned, nor minimized in their relation to the things that are written in this book of prophecy. Their authority to speak and to call upon heaven and earth to hear deserve to be heeded. What they have said is important and of special value to us.

(3) "Jesus Christ sent His angel and signified to His servant John, the things which must shortly come to pass." The manner of making them known to John is seen in what he has written in this book.

(4) "John bore witness of the testimony of Jesus Christ and the word of God, even concerning the things which he saw." He testifies that He Who revealed these things unto him, said, "These words are faithful and true."

(5) "Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things that are written therein: for the time is at hand." These words should inspire any one to feel that a blessing is available to them who love the appearing of our Lord and Savior Jesus Christ. If we read, hear and keep the things of this book, our interest in the manifestation of Christ Jesus in glory with His saints, should be quickened. For the outcome of righteousness is made known to us, and, also, the end of all unrighteousness. So we can say with the apostle John, "Even so, come our Lord Jesus."

ANDREW MURRAY ON BAPTISM

Matt. 28:19; Mark 16:16

In these words of the institution of baptism, we find its meaning comprehend as in a summary. The word "teach" means: "make disciples of all the nations, baptizing them." The believing disciple, as he is baptized in the water, is also to be baptized or introduced into the name of the Three-One God. By the name of the Father, the new birth and life as a child in the love of the Father are secured to him (Gal. 3:26, 27; 4:6, 7); by the name of the Son, participation in the forgiveness of sins and the life that is in Christ (Col. 2:12; Tit. 3:5, 6); by the name of the Holy Spirit, the indwelling and progressive renewal of the Spirit (Tit. 3:5, 6). And every baptized believer must always look upon baptism as his entrance into a covenant with the Three-One God, and as a pledge that the Father, the Son, and the Spirit will in course of time do for him all that they have promised. It requires a life-long study to know and enjoy all the blessing that is presented in baptism.

In other passages of Scripture the thrice two-fold blessing is again set forth separately: thus we find bound up with it the new birth required to make a child of God. "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." The baptized disciple has in God a Father, and he has to live as a child in the love of this Father (John 3:3, 5).

Then, again, baptism is brought more directly into connection with the redemption that is in Christ. Consequently, the first and simplest representation of it is the forgiveness or washing away of sins. Forgiveness is always the gateway or entrance into all blessing: hence baptism is also the sacrament of the beginning of the Christian life; but of a beginning that is maintained through the whole life. It is on this account that in Romans 6, baptism is represented as the secret of the whole of sanctification, the entrance into a life of union with Jesus. "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into His death?" And then follows

in verses 4-11, the more precise explanation of what it is to be baptized into the death of Jesus, and to arise out of this with Him for a new life in Him. This is elsewhere very powerfully comprehended in this one word: "As many of you as were baptized into Christ did put on Christ." This alone is the right life of a baptized disciple: he has put on Christ (Rom. 6:3, 4; Gal. 3:27; Col. 2:12). As one is plunged into water and passes under it, so is the believing confessor baptized into the death of Christ, in order then to live and walk clothed with the new life of Christ.

And there are other passages where again there is connected with baptism the promise of the Spirit, not only as the Spirit of regeneration, but as the gift bestowed from heaven upon believers for indwelling and sealing, for progressive renewal. "He saved us through the washing of regeneration and renewing of the Holy Ghost, which he poured out upon us richly." Renewal is here the activity of the Spirit, whereby the new life that is planted in the new birth penetrates our whole being, so that all our thinking and doing is sanctified by Him (Rom. 12:2; Eph. 4:23; Tit. 2:5, 6).

And all this rich blessing which lies in baptism is received by faith. "He that believeth, and is baptized, shall be saved." Baptism was not only a confession on man's part of the faith that he who would be a disciple already had, but equally on God's part a seal for the confirmation of faith, a covenant token in which the whole treasury of grace lay open, to be enjoyed throughout life. As often as a baptized believer sees a baptism administered, or reflects upon it, it is to be to him an encouragement to press by an ever-growing faith into the full life of salvation that the Three-One desires to work in him. The Holy Spirit is given to appropriate within us all the love of the Father and all the grace of the Son. The believing candidate for baptism is baptized into the death of Christ, has put on Christ: the Holy Spirit is in him to give him all this as his daily experience (Eph. 4:14, 15; Col. 2:6).

—From *The New Life*, Andrew Murray. pp. 190-193. Revell.

CONTROVERSY

It may be true that controversy, no matter how eager and eloquent, has seldom won a soul for Christ. Nevertheless it is an essential part of our faith for which we are instructed to "earnestly contend." The apostles had to contend with the Jews and Judaism, Paul had to contend with the heathen and the philosophy of Greece and Rome and missionaries all down through the years have had to meet the assaults of heathenism and its gods to show that none but Christ can satisfy the deepest needs of the human heart. But when all is said and done bitter contention and argument is the poorest way to help others to Christ. Arguments can be opposed and forgotten, but unselfish love, service, sympathy and understanding will always prevail. —*Evangelical Christian*

Sellersburg Children's Home



Dear Christian Friends:

December has arrived again bringing with it a happy and gleeful time for most children in our land. Many children have already turned their attention toward the store windows and toylands with bright hopes for a wonderful and happy Christmas. Some will receive more than they need, many an average amount, still others very little, and some nothing at all.

The cost involved and the effort put forth by the families of our land to make Christmas a joyous season will be tremendous. The amount of money spent will run into the millions. All of us will do what we can to make this a happy season for our own children. What will we do for others?

In all of the activity of the Christmas season will we lose sight of the great Gift which God gave to the world in His Son, the Lord Jesus Christ? Whether it be true or not, Christmas day is the day recognized as the birthday of Jesus. He loved little children and always showed them special attention. Not one regardless of how poor or needy would be neglected. He showered them with His love and affection and spoke of them as being the greatest in the kingdom of heaven. He also left commandment in His word that His people should care for the children. He put this matter high on His list as an important work for His church. We can do His will, please Him, and be more like Him by demonstrating our love in providing the needs for unfortunate and homeless children.

We have a nice children's home at Sellersburg. The Lord has blessed us richly in the past and we look to Him for continued blessings. We have tried to emphasize the greatest of all gifts, the gift of God's Son for our salvation. Once each year at Christmas time we send a letter inviting the Lord's people to share with us the privilege of providing the physical, mental and spiritual needs of the children committed to our care.

We are asking each congregation to take a special offering as a Christmas gift for this work. If the congregation where you worship does not do this, we hope you will send in your personal gift. We depend on these extra offerings at Christmas time to carry us through the lean months of the year. Our needs are great this year, so we hope your response will be great.

In Christian love,
Howard T. Marsh, Supt.

NEWS AND NOTES

Hong Kong: Monday morning I was invited to speak at a special gathering of brethren who get together for half day meetings every time they have a holiday. There were about thirty present. They come from several different groups. The subject they gave me was contending for the faith. It gave a good opportunity to emphasize the need for being simple Christians and simply taking our stand upon the word of God rather than contending for the doctrines of our church. I really don't know how most of them received it, but was glad the Lord gave me the opportunity to speak to them. Most of these brethren are really devoted to the Lord. In a discussion period one old brother said the time of the end cannot be far away. He mentioned the visit of the head of the Anglican church to see the pope and the fact that the U. S. has now chosen a Roman Catholic president. He said the alliance between Catholicism and communism is not far away. —Dennis L. Allen.

Hapeville, Ga.: Thursday, November 24 is less than a month away. We are eagerly anticipating our meeting with brethren from sister congregations on that day. The purpose of the meeting, besides the fellowship, is to discuss local mission work, both within the local congregation and in the starting of new churches. There will be an afternoon session followed by a meal together and a service that night. —Bob Ross.

Louisville, Ky.: Herman Fox visited P.C.S. and spoke at 8:30 chapel. The service was not dismissed until 11:15. During the period thirteen High School and 7th and 8th grade children came forward for baptism. About two-thirds of the school children otherwise came forward for reconsecration. Herman brought a simple lesson from 1 Cor. 10. No undue pressure was brought upon the children. They were talked to before the afternoon baptism service. A few will be baptized in their home churches.

We hope this little revival at Portland continues. We have seven from Ormsby in Portland school—make it eight. You don't go wrong by sending your children to Portland. Children can answer a challenge. They have a serious side, even though they need recreation. —J. R. Clark in The Ormsby Witness.

Louisville, Ky.: The meeting at East Jefferson was reported to have been good with one baptism and a good many rededications. It was preceded by six or seven weeks of special prayer. Out of it is to come even more prayer meetings. The preaching was more in the nature of testimony and exhortation than in the usual sermon style. All who attended were refreshed and revived as seen in manifestation of a spiritual desire for greater service to the Lord.

Louisville, Ky.: The meeting at Rowan Street with Brother Herman Fox doing the preaching had many responses and one baptism. Though many of those who came forward were from other congregations, including the one baptized, and some specific hopes were not realized, still the Rowan Street church received much spiritual blessing.

Louisville, Ky.: The Portland church has a steady increase in new births and in spiritual growth. In the past month there were four baptisms (One was baptized at Rowan St. and one made the fourteenth from the school.) and a number of rededications.

Salisbury, Africa: Joy Garrett says in a letter that the Salisbury area has had 117 baptisms since January. On October 2 a new congregation was begun at a place called Lindon Park Farm. Thirteen were baptized there. She told us that Bobby has the mumps. Then she tells about a leopard that came to see them. She says: "When one gazes at the modern downtown area of Salisbury, it is hard to believe you are actually in the heart of Africa. However, last night shortly past 1:00 a.m. we were awakened by the loud barking of some stray dogs back of the house. We investigated and were amazed to see a leopard strolling down our driveway, going toward the road. Several months ago a leopard mauled a large dog near here. A neighbor saw him in his headlights and the dog was saved only because he fell into a narrow ditch."

Louisville, Nov. 20. Home again after six weeks during which I made a tour through South Louisiana, visiting 22 congregations and the Bible Chair at Hammond. It would take up a lot of space to give a write-up of the whole trip and what we observed in the 22 churches as well as at the Bible Chair.

Beginning with Seventh and Camp Sts. in Old New Orleans, we (wife accompanying to check up on every speech) went to Boothville, 90 miles down the Mississippi, afterwards to Jennings on an itinerary and ranged among the Crowley and DeRidder included; then in the Alexandria-Denham Springs areas, schedule arranged by W. J. Johnson and others, including Sidney Mayeux. Thence into Tangipahoe Parish, scheduled by Richard Ramsey and H. C. Winnett. Nearly every congregation visited is on the "up-up." Some three, possibly four, are exceptions, but each of these has onward, forward yearnings.

Besides the brethren already mentioned these also were found actively engaged in preaching and teaching the Word in their respective fields: H. C. Wiley, C. M. Sitman, N. O., Francis Holdeman, Boothville, Antoine Valdetero with Ivy Istre, Jennings, Maurice LaFleur, Estherwood, Matther and Richard Istre, Sulphur, Nelson Henning, Lake Charles (preaching part time at Sulphur), Herbers Ingalls, DeRidder (Ben J. Elston, there, 93 attended night service.), Mac LeDoux and John and Robert Istre, Alexandria, Stanford Broussard, aided much by Sam Moreland, Bayou Jaque, Steve Hazelton, Oakdale, A. J. Istre, Glenmora. In Tangipahoe Parish (north of N. O.), Mac Anderson, Frank Brooks, Ponchatoula, Frank Sandage, Big Creek, Lowell LeDoux, Shiloh and Berea, Cleo Russell, Dan Ricks and Henry Ford, Roseland mission, Merton Andrus, Amite, appreciated helper of H. C. Winnett there, Odis Ford, Pine Grove. At Abbeville Frank Mullins, Jr. does some of the preaching. The two schools, P.C.S. and S.C.C. are well represented in the list, and some of their wives are graduates of the same. It is noticeable how many in the list are Jennings boys, this to the credit of the Jennings church, nurtured for some 27 years by Ivy Istre (Betty teaming with him).

We are tempted to list the several song leaders at the 22 churches visited, and indeed our several hostesses, whom we cannot forget. All are engaged in one and the same great work, the work of the same great and good Lord.

Home again, this reporter is engaged in Bible Class work with East Jefferson Sts. and Portland Avenue churches in Louisville. Let the Lord's work in every place have the aid all saints can give through prayer. -Stanford Chambers, 4519 Jewell Avenue.

Louisville, Ky.: The Kentucky Avenue church reports for 1960 to date 15 baptisms, 12 for membership, 1 restoration and 17 for reconsecration. Their minister is J. F. Stinnette.

Campbell, Tex.: Inclosed find \$2.00 for my subscription. "Mutual Longing" is the most beautiful poem I have ever read. Thanks so much for all the blessings you have brought to my life. -Mrs. R. Q. Pettitt.

Louisville, Ky.: A good brother placed membership with the Ormsby church a few Sundays ago. We enjoyed a message each from David Clancy and Duval Means in November. -J. R. Clark.

Carl Kitzmiller was with the Downtown Church of Christ in El Paso from October 30 to November 6 in meetings. W. L. Wilson is the minister there.

S.C.C. CHOIR GIVES CONCERT

Word has been passing around that the S.C.C. singers this year are the best in the history of the school. Their singing at Kentucky Avenue church of Christ confirmed that rumor. At last Kentucky Avenue had a house full and running over. One brother counted 543 present. The singing was varied and wonderful. The offering amounted to \$171.10. John Fulda is director of the choir this year.

VISITS TO IOWA

J. R. Clark and Brother and Sister Waldo S. Hoar were in meetings at Leon, Iowa, Thanksgiving week. Bro. Clark preached Tuesday, Wednesday, and Thursday nights and Thanksgiving afternoon. Brother Hoar directed singing and preached Thanksgiving morning. Brethren from Osceola, Sunny Slope, Davis City, Downy, Leon, and Eagleville congregations were in the meetings. This is the field where William J. Campbell devoted much of his life. Sister Campbell continues to be active. Brother Campbell departed to be with the Lord in 1953. There are seven or eight small congregations in this area. Bob Morrow is minister at Leon. Roy Barth of the Downy congregation does appointment preaching. Otherwise the field needs preachers. Another preacher or two here would do much good.

500 Attend Thanksgiving Service

The Louisville area churches had a joint Thanksgiving meeting at the Male High School as planned. About

500 were in attendance. The offering came to \$1012 plus, which was devoted to Christian education. Bruce Chowning made an excellent Thanksgiving speech. Singing, directed by Thomas Y. Clark, was superlative. Alex Wilson led the Portland Christian High School Chorus in a special number.

"BOOK SECTION" in Word and Work

"To publish or not to publish, that is the question. Brother J. R. Clark has written a series of articles on the inspiration of the scripture, which he calls "A Book From Heaven." His first thought was to publish these articles in pamphlet form, but he decided rather to give them to the readers of Word and Work and be guided by their judgment. For a few months we will save the type and if there is sufficient demand we will bring out a little book at a nominal price. First in a terse way he presents the CLAIMS of the Bible to be the word of God. This is followed by CREDENTIALS to substantiate these claims. These articles are to begin in the January issue.

Orange Park, Fla.: An exhibit booth was offered to us at the Greater Jacksonville Fair in exchange for advertising. We took it, knowing that it would mean an extra burden of work. I believe we have the best location of any of the exhibits. It is nearly impossible for anyone to go to the Fair and not see it. And Dan did a superb job of preparing it. Of course, we think it is the most attractive exhibit at the Fair! Beside the commercial advantage of being seen at the Fair, it has given us a wonderful opportunity to witness to the pleasure-seekers of this world. We have given away thousands of tracts and have had opportunity to speak to many about our Savior. —Gordon R. Linscott.

PRESTONS NEED MORE SUPPORT

Neal Phillips writes that Harold Preston needs more support to enable him to do a maximum amount of work in the Philippines. He suggests that a few churches might join those who are now giving. Only five churches giving \$10 each would enable the Gallatin church to send a much needed \$50 per month extra.

NEW RADIO PROGRAM

Leon, Iowa. I have started a radio program over the Maryville, Missouri,

radio station. This program can be heard each Sunday morning at 8:15.

Tulsa, Oklahoma: I have just recently read your August, 1960, issue of Word and Work, and I would like to say that I was delighted with its contents. Bro. LeRoy Yowell, here in Tulsa, introduced me to your wonderful magazine. —Alvin E. Langford.

WATCH-NIGHT SERVICE PLANNED

Since the old year closes out on a Saturday this time, the Nelsonville, Ky. congregation is planning for a Watch-night service for the first time in the history of this congregation.

At about 7:45 the service will begin with a sermon based upon the "Signs of the Times". Following an intermission, the service will be reconvened, with the rest of the time given to singing, exhortation and fellowship. We invite any who are within driving distance of Nelsonville, Kentucky, to join with us for all or part of this service. —Robert Heid.

Abilene, Texas: Many of the good things we enjoy at Southside are not news-worthy items, but we praise the Lord for a continuing spirit of steadfastness manifest by many, for brotherly love, for peace, and for spiritual growth.

Brother Shichiro Nakahara and his family were with us October 2, for a line service.

On October 9, Mr. I. L. Killingsworth of Brownwood responded to the Sunday evening invitation, putting on the Lord Jesus Christ in baptism. On October 23 we had the privilege of hearing Linda Shipman make the good confession and of witnessing her burial "into death" and her resurrection to "walk in newness of life." On the sixteenth Mr. and Mrs. Jim Manly announced their desire to work and worship with us. —Carl Kitzmiller.

IT'S TIME TO RENEW

As usual, many subscriptions to the Word and Work run out in December and January. Some may regard the matter of renewing with indifference, but it is a crucial time for us at Word and Work. You need our paper and we need your subscription. All of us love to attend church and hear good preaching. The lessons we hear do their work in our lives but soon leave our memories. In Word and Work we preserve in writing some of the choicest truths that we hear on Sun-

days. We profit by these written lessons. Besides, we furnish news of activities of the churches. In a club of four or more your renewal is \$1.75. Singly, \$2.00.

JORGENSENS IN HOLLYWOOD

Brother and Sister E. L. Jorgenson are spending the winter in Hollywood, California. They went by car. Brother Jorgenson was to speak briefly at Mt. Auburn Church in Dallas. Their California address is Garden Court Apartment Hotel, 7021 Hollywood Blvd., Hollywood, California.

SPECIAL UNITY MEETINGS

A special meeting dealing with problems growing out of division in the religious world, and exploring scriptural means of achieving greater unity, will be conducted at the Court Street congregation, Sullivan, Indiana, January 14, 15, by W. Carl Ketcherside. Subjects

are as follows: Saturday night, "The Greatest Counterfeiter in the World"; Sunday morning, "Human Ostriches"; Sunday afternoon, "Where Does Christian Unity Begin?"; Sunday night, "The Law in One Sentence." Invitations are being issued to people of all faiths in the area to attend.

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A WARNING

Robert B. Boyd

I feel the need of warning against a prevailing danger—the danger of mistaking feelings of disgust for the leadership of God in religious matters. A number of brethren have for many years found it safe and right to stand on the whole counsel of God. We have seen the need of righteousness, of apostolic simplicity of worship, and of proper teaching on salvation. But we have had occasion, especially in recent years, to become very much disgusted with the ever increasing number of abusers of this position. The danger lies in allowing disgust with these abuses and abusers to drive us away from the correct position in Christ, while we at the same time, fail to detect that disgust is the chief factor in the departure, but rather are deceived into thinking that we have been further enlightened by the Lord.

To be sure, all who would be well pleasing to God will progress, but let us not mistake reactions caused by disgust as progress in the knowledge of the will of God. To stand in the center of God's will, as well balanced disciples of Christ, will present its difficulties. But how often has Christ said to those of us who have continued to take an undenominational stand, as He looked upon those who have allowed disgust to drive them away, "Will ye also go away?" Surely when we seriously think of the matter in this light, our hearts cry out, "Lord, where shall we go?" or, in the words of Peter, "To whom shall we go?"

—From W. & W., November, 1941.

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they shall have eaten
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will they turn unto other
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