

THE WORD AND WORK

(Volume XLIV, October, 1950)

For Him, With Him, Like Him

Oh, can it be, my Blessed Lord,
That I e'en here can live *for Thee?*
I who had served the devil long,
For Thee can battle 'gainst all wrong?
Can here in Thy rejection share
Until I meet Thee in the air?

Oh, can it be, my Blessed Lord,
That I shall ever be *with Thee?*
I, who was in a far off place,
To Thee at last brought nigh in grace;
Self, sin, and pain forever past,
To be at rest with Thee at last.

And can it be, oh, Blessed Lord,
That I shall ever be *like Thee?*
That I a sinner, lost, undone,
Shall be conformed unto Thy Son;
Clothed in Thy wondrous, beauteous dress,
The robes of Thine own righteousness?

John Dunkerton

WORDS IN SEASON

R. H. B.

"WE WOULD SEE JESUS"

Among the multitude that had gone up to Jerusalem to that last passover feast there were certain Greeks. These came to Philip—it may be that his Greek name had encouraged them to approach him—and said "Sir, we would see Jesus." Philip, scarcely knowing what to do, came and told Andrew; and they together came and told Jesus. What now could the Master say? How would He regard the petition of those strangers? His answer was neither yea nor nay. Instead of a direct reply to the request of the Gentiles, He began to speak of His hour in which He was to be glorified, and of the grain of wheat that must needs fall into the earth and die if it was to bring forth its abundant fruit. But in the course of His strange and wondrous words He gave the clue to the answer to the request of the Greeks. Not now (he said in effect) not yet may they see me. But the hour is nigh. "And I, if I be lifted up from the earth will draw all men unto myself"—by which words He intimated by what manner of death he should die.

"We would see Jesus." In this appeal of those Greeks the Lord Jesus heard the world's inarticulate cry—as of an infant crying in the night—unintelligent indeed, yet voicing a deep desire, and back of it a deeper need which they little understood—the world's great need of seeing Jesus.

A SPECTACLE TO MEN AND ANGELS

From the first He was a sight to behold—a spectacle to men and to angels. The shepherds to whom the announcement of the birth of Jesus was made hastened to Bethlehem to see the Babe wrapped in swaddling clothes and lying in a manger; they came and saw and marvelled. The wise men from the East came from afar to see the new-born King. "They came . . . and saw the young child with Mary his mother, and they fell down and worshipped him." Old Simeon, to whom the Lord had revealed that he should not see death till he had seen the Lord's Christ, came to the temple at the dedication; and he received the babe into his arms and said, "Now lettest thou thy servant, Lord, depart in peace; for *mine eyes have seen* thy salvation, which thou hast prepared before the eyes of all the people: a light for revelation to the Gentiles, and the glory of thy people Israel" (Luke 2:29-32).

When the Lord Jesus had entered upon His ministry, the voice of John the Baptist turned the eyes of the people to Him, crying, "Behold the Lamb of God, that taketh away the sin of the world!" We see Philip going after Nathanael and saying to him, "We have found him of whom Moses in the law and the prophets wrote, Jesus of Nazareth, the son of Joseph." Nathanael said, "Can any good thing come out of Nazareth?" Philip answered, "Come and see." "Come and see a man who told me all things that ever I did," cried the Samaritan woman to her townspeople. Also Zachaeus climbed up into a sycamore tree that he might see Jesus, who He was. The Greeks also had now come with the same purpose and request, "Sir, we would see Jesus."

OPENLY SET FORTH CRUCIFIED

Thus from His infancy, and throughout all His earthly ministry men desired to see Him and He was ever being beheld by wondering eyes. Uplifted on the Cross also, in His death for the sins of men He was a spectacle to friends and foes. And still they see Him in His life and death. The true preaching of the gospel sets Christ crucified before the eyes of men. Paul reminded the Galatians that Christ was openly set forth crucified before their eyes (Gal. 3:1). And again we are bidden to see the risen Christ, triumphant over death, and exalted at God's right hand. Let us ask why such importance is attached to seeing Jesus. What did men see when they saw Jesus? They saw far more than met the vision of the natural eye. In Jesus they could see (whether they understood it or not) the visible embodiment of the love of God—the love which gave and sent Him, and that same love shining forth in Him—a love that gave its all. As we look to Jesus lifted up on the cross (as did Israel in the serpent which Moses lifted up in the wilderness)

we see God's all-sufficient remedy for human sin. In Jesus risen we behold God's living power over darkness and death. There we see a power adequate, and made available to us, to meet all our need and weakness.

A freight-wreck had occurred a little way ahead of a train on which I was traveling. With a number of other passengers I walked out to see the wreck. The scene was one of hopeless ruin and destruction. There lay shattered cars across torn and twisted tracks. How could this wreckage ever be removed and the track restored? To me, who had never seen the work done, it looked impossible. To me it would have seemed that it would take days and weeks to clear away the ponderous mess, if it could ever be done. But here came a derrick and suspended from it a tremendous hook. The moment I saw the thing I knew the work could be done and would be done. And so it was done—under our very eyes. A great chain was passed under the wrecked cars. The hook grabbed it, and lightly the vast bulk was swung aside. The track was quickly cleared. A squad of men laid new cross-ties, new rails were spiked down, and all debris was cleared away. That was a sample of what we call adequacy.

A greater wreck and ruin by far and one utterly beyond all human possibility of restoration is that which sin has wrought in human souls. But in Christ crucified and raised from the dead we see the full adequacy of God's redemption and salvation. In Him we view the "exceeding greatness of God's power to usward who believe, according to that working of the strength of his might which he wrought in Christ when he raised him from the dead . . ." yea, and in us also, through Him, when we were dead in our trespasses and sins. This is "the power of his resurrection," which is imparted to all who come to Him, who are "buried with Him in baptism, and are raised with Him by faith in the working of God that raised Him from the dead" (Col. 2:12).

And now we see Jesus exalted at God's right hand; we see our High Priest, merciful and full of loving compassion, who has entered the Most Holy Place, there to appear before the face of God for us; and our Advocate with the Father, who is "able to save to the uttermost all them that draw near unto God through him, seeing he ever liveth to make intercession for us" (Heb. 7:25). In short, when we see Jesus we see all our hope, our life, and all our salvation—for there is no salvation in any other, for there is no other name given us under heaven wherein we must be saved (Acts 4:12).

IMAGE OF THE INVISIBLE GOD

There is more. In Jesus we behold God. The Word was made flesh and dwelt among us, and we beheld His glory, glory as of the Only Begotten from the Father, full of grace and truth. S. D. Gordon tells that Queen Victoria presented every visiting preacher who preached at her chapel with an autographed photo of herself. But when on one occasion the blind preacher Geo. Matheson came, knowing that a printed photograph would mean nothing to him, she had a small bust made of herself, so that by the feel of it he might know

her likeness. Now just such a thing as that was what God did when He sent His only begotten Son, who is the image of the invisible God—the express image of His substance—the Word which became flesh and dwelt among us, so that, by the human feel of Him, as it were, we might come to know God (John 1:18). “Lord show us the Father,” said Philip, “and it sufficeth us.” But the Lord Jesus replied, “Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Show us the Father?” (John 14:9.) “All things have been delivered unto me of my Father,” says the Lord Jesus Christ, “and no one knoweth the Son save the Father; neither doth any know the Father save the son, and he to whom the Son willeth to reveal him.” For “No man hath seen God at any time: the only begotten Son, who is in the bosom of the Father, he hath declared him.”

THE FINAL TRANSFORMATION

And—once more—they who see Jesus see in Him their destined glory. Already, with open face beholding as in a glass the glory of the Lord, we are being transformed into the same image from glory to glory. But there is a great final transformation yet to be, when Jesus comes. We shall be like Him when He shall be manifested; for then *we shall see Him as He is*. And every one that hath this *hope* set on Him, purifieth himself even as He is pure (1 John 3:1-3). May we therefore see Jesus, and see in Him all God's riches of grace and all His love has provided.

We would see Jesus as the shadows lengthen
Across the little pathway of our life;
We would see Jesus our weak faith to strengthen
For the last weariness, the final strife.

We would see Jesus, the great Rock Foundation,
On which our feet were set by sovereign grace;
Nor life nor death with all their agitation
Can thence remove us, if we see His face.

We would see Jesus—that is all we're needing—
Strength, joy and willingness come with the sight
We would see Jesus, dying, risen, pleading;
Then welcome Day, and farewell mortal night.

SERVING AND WAITING

Our Lord knows the attitude He wants His people to be in. The Gospel Paul preached (that is, Christ's Gospel) put new converts in the attitude of serving and waiting (1 Thess. 1:10). Many other passages emphasize the waiting attitude. Jesus often exhorted His disciples to “watch”—also to pray. Paul emphasizes loving his appearing. James emphasizes patient waiting. Paul and John speak of the value of the hope of His coming. The last prayer of the Bible is “Even so, come Lord Jesus.” Brother preacher, are you a success in the matter of putting converts in this attitude? Negative preaching on Christ's coming *will not do it*.—S. C.

NEWS AND NOTES

Amite, La., August 28: "The churches of Christ in this community are rejoicing over a splendid revival at Hayden Grove. Several congregations supported the meeting well each night with large attendance. Extra chairs were put in the building, and a group from New Orleans brought their own chairs with them; otherwise some would have been left standing.

"Another supporting feature of the meeting was a daily broadcast over the Hammond station. In this broadcast eleven young people, including Brethren Kenneth Istre of Jennings, and Fulton Curtis of Raywood, sang gospel songs. Brethren Ivy Istre and A. K. Ramsey alternated in short messages. The response to the radio singing was tremendous as indicated by the large volume of communications received. Brother John Fulda of Amite led the group in a splendid manner. This group of young people also sang some special songs, two nights, at the meeting. Bro. Kenneth Istre led the songs in the meeting. The response was so great that the singing became a powerful factor. He also preached Sunday mornings at Shiloh and Big Creek respectively, with one baptism at Shiloh.

"Bro. Ivy Istre did the preaching in the meeting except one night when he gave way to Kenneth. The preaching was of good quality, true to the Book, and carried an earnest appeal for all to respond to the love of God in obedience to the gospel. Bro. Kenneth was a great help to our young people. He is to be in Louisville, Ky., for the winter, attending Kentucky Bible College."—A. K. Ramsey.

Louisville, Ky.: "I was in a meeting with Bro. Winchell and the church at Lilly Dale, Indiana, August 13 through 27. Unusually good interest was manifested in the meeting and large crowds filled the house nearly every night. There were a total of 15 responses to the invitation, 11 of which were by baptism. An overflow attendance on the last day of the services heard many speakers in an afternoon Home Coming program. Bro. Winchell is doing a commendable

work among the brethren at Lilly Dale. It is evident that the church esteems him highly for 'his work's sake.' Let us remember these good brethren in our prayers."—J. L. Addams.

Overman's Report for 1950

Lexington, Ky.: "I am sorry that I have not sent in a report before this, I hope the good churches with which I have labored will forgive me and accept this one report on all the meetings thus far.

"Early in May I was with the good church at Parkland and Bro. J. L. Addams for two weeks. I greatly enjoyed this time and was impressed with their spirituality and love for one another. The Lord blessed our efforts together with 2 baptisms and 6 who desired a closer fellowship with Christ.

"In June, Bro. and Sister Joe Blansett and I went to the E. Grand congregation in Dallas, Tex., to work with Bro. J. E. Blansett. The Bible School and meeting were both good in many ways. Brother Blansett is a tireless worker and we pray for the field to be enlarged there. Visible results were two for membership. The Louisville Blansetts and I have labored together for three consecutive years at Dallas and I greatly value their assistance in such work.

"In July we enjoyed for two weeks the fellowship of the Waterford church and hospitality in the home of Bro. J. F. Stinnette. Our efforts resulted in five baptisms and one for membership. We love the folk in all these churches and are grateful for the opportunity of working with them for the Lord.

"Bro. R. B. Boyd came our way at Melrose in July for Bible School and meeting. He always gladdens our hearts with rich spiritual feasts. Our attendance was not as good as it should have been and there were no visible results; but the church greatly appreciated his being with us.

"During August I conducted meetings and Bible schools at Bohon and Fisherville congregations. We are very grateful for the able assistance of Brother and Sister Harold Preston and others in the first and of Brother and Sister Vic-

tor Broaddus in the second. In both places the attendance and good of the Bible school surpassed all previous records. These have always been rare opportunities for sweet fellowship together. In both places the work was helped greatly by many visitors and singers from other places. Four responded to the Lord's call in Bohon and eleven in Fisherville. May the fruitage continue to be gathered in from the work of these good churches.

"At this writing I am engaged in a meeting with the Camp Taylor church. This promises to be profitable and already many blessings to us have become evident. Few churches have made the growth evident here in the last few years. We thank God for His good servants who work faithfully here.

"May the Lord strengthen our hands and hearts to be faithful in our testimony in these perilous days."—Orell Overman.

Amite, La., Oct. 10: "The church here closed its second fine meeting of the year on Oct. 4. Brother R. H. Boll brought us two good messages each day. The church has been strengthened while many visitors heard the sweet story of the cross told in a kind and loving manner. One was baptized, new contacts made, and a follow up campaign may bring about happy conclusions. Bro. Ivy Istre of Jennings conducted the song service in an appealing manner and the singing was good. Sister Istre accompanied him and they made their home here with Bro. and Sister A. W. Bennett. Bro. Boll put up with the local preacher. Because of local conditions the meeting could run only eight days."—A. K. Ramsey.

The Church on Hollywood Blvd.

From Hollywood: "The little church on Hollywood Blvd. seems to be 'picking up,' and I am greatly encouraged. I want to tell you, that you may rejoice with us. The contributions have been larger lately. Today, so far (some will be added tonight) it is \$54.70. We are sending \$25 to Brother Rhodes in Japan this month. Ever since we agreed to send regularly to Rhodes, the offerings have been larger. We have also increased our gifts to

Brother Gordon [minister] by \$10 a week. There seems to be more 'life' in everyone—all because of God's great goodness. We praise Him for it all."—Gordon A. Himes.

Dallas, Texas: "The newly completed auditorium of the Mtn. View church of Christ, Johnson City, Tennessee, was officially opened with special services on August 20. Services were held at 9:45 a. m., 2:15 p. m., and 7:45 p. m. All were well attended. At noon, basket dinner was served, attended by about 100. That same day, we began a series of meetings, with local forces, which continued through Aug. 27. This entire series was characterized by unusually good interest and attendance. We praise God for that work, and ask brethren everywhere to pray the Lord's richest blessings upon it.

"I delivered my final message at the Locust St. church, and the Mtn. View church Sept. 10, and began with the Mt. Auburn church in Dallas, Texas, Sept 17. My address in Dallas is 710 Parkview Ave. We are looking to the Lord to lead us into the paths of usefulness in His service here, and would welcome your prayers in our behalf. Also pray the Lord to raise up proper laborers for the Johnson City area."—Robert B. Boyd.

CHRISTIAN FORUM

A new Christian magazine called "Christian Forum" came to our desk recently. The editor, Brother Ernest Beam, feels, it seems, that what is commonly spoken of as the restoration movement has missed its way on brotherly love and Christian unity. What we need is true Christian unity on a New Testament basis, which would erase many sectarian lines which are being drawn by well-meaning brethren in these days. The "Christian Forum" thinks that an open discussion of this unity problem will contribute to brotherly love among truly God-fearing Christians. Address Ernest Beam, 501 Atlantic Avenue, Long Beach, California, for subscription rates.

Portage La Prairie, Manitoba: "Recently nine Sioux Indian converts were baptized in the river near Virden, Manitoba. Three of these came out of Roman Catholicism.

"This group makes the beginning of a church of Christ on the Pipestone Reservation. Praise the Lord for these. Pray for them and for responses in baptism of others who have heard the Word."—H. L. Richardson.

Abilene, Texas: "The work here progressed well during my absence. Brother Reese Miller, Chote, C. C. Higgs, and Otho Higgs brought messages, and during the time there were three responses to the invitation. All three were confessions of sin and for membership. We are looking forward to having Eugene Pound with us in our meeting October 4-15." Carl Kitzmiller.

Brother Colis Campbell, missionary to Japan, informs us that they can no longer use their A. P. O. address and privileges otherwise, because of the Korean war. Mail for Brother Campbell should be sent to his Japanese address, which is, Colis Campbell, No. 5 of 2 Chome, Surugadai, Chiyoda-Ku, Tokyo, Japan. This ruling goes for all Japanese missionaries of course. Support for Colis Campbell should be mailed to J. R. Clark, 2229 Dearing Ct., Louisville 4, Ky.

DEDICATION

The new congregation one mile out of Lockport, Ky., is to have dedication services on Sunday, October 15, at three p. m. Some ministers and singers from Louisville will participate in this service.

BIBLE CONFERENCE

This special fellowship meeting held in Louisville early in September proved to be a great blessing to many. Brother Burks says that fifty-five ministers, some twenty ministerial students and six or seven ministers from the Christian Church attended during the week. Most of the themes centered around dangers which the church is facing today, such as sectarianism, legalism, modernism. But the messages were positive and set forth the old-fashioned gospel in clear, ringing tones. The Bible study hour on Ephesians was a blessing. The open forum was helpful. The Kentucky Bible College students attended throughout the week, bringing special songs each day along with

some other singers who were added to the chorus. Next year we would like for the Kentucky Bible College to sponsor the meeting.

MORE POWER

"Words of Life" heard over WGRC each Saturday morning at 9:30 may now be heard from 150 to 200 miles away from Louisville. This station has increased its power and can now be found at 150 on your dial. "Words of Life" lasts for thirty minutes, sending forth the gospel in song and sermon. Tune in and enjoy this broadcast. Tell your friends about it.

Camp Taylor, Ky.: "Bro. Orell Overman was with the Camp Taylor congregation in a gospel meeting the latter half of September. Crowds were excellent including many visitors from the community and other congregations. Brother Overman's messages were strong and scriptural. One was baptized and one placed membership during the effort."—J. R. Clark.

Oakdale, La.: "Since last report two have placed membership here. An elderly man was baptized in Glenmora, a young married man baptized at Cypress Creek, and a lady from Pineville visited us and was baptized while here. Let me urge all who are alien sinners to believe, repent, and be baptized into Christ; and those who have named the name of Christ we urge to remain faithful unto Him until He comes again."—Sidney Mayeux.

"In recent weeks Ivy J. Istre of Jennings, La., has been in meetings at Abbeville, La., assisted by Gabriel Istre as song leader, and at Hayden Grove congregation, near Amite, where his son, Kenneth, was song leader. Of the Amite area Brother Istre says. "We found congregations interested in the things of the Lord. The fine spirit of cooperation among the churches in that area was very much in evidence. Visitors were present each night in spite of the hot weather and the overflowing crowds. . . . Brother A. K. Ramsey is to be commended for the good work he has done throughout that field. We praise the Lord for having so used him."

Alexandria, La.: "We enjoyed having Brother Forcade and family with us in a series of gospel meetings here at MacArthur Drive and Peach Street church of Christ. Brother Forcade's lessons were edifying, directing the attention of the hearers to the scriptures so that they could readily see how they applied to themselves. The interest and attendance were commendable."—W. J. Johnson.

From Dallas: "I was in Los Angeles over Sunday, Oct. 1, and went to the Hollywood Blvd. services. It was good to be there; all were so friendly. My plans are to

be back with them on Sunday, Oct. 8, and then fly back to Dallas.

"Fine meetings at Mt. Auburn church. Good interest and wonderful messages from Robert Boyd."—(Dr.) Horace E. Wood.

The Editor of "Faith of Our Fathers" is in need of 40 or 50 copies of the 1945 "F. F." stitched pamphlet (not the W. W.), to complete the number set aside for binding up the final book.

Brother Clyde Edens of Pendleton, Kentucky, is now in a protracted meeting at Bethel church near Floyd Knobs, Ind., with 7 baptisms reported to date.

JACOB HOOVER

Brother Jacob Hoover, the brother of our Ernest Hoover, (who for many years has preached the Word in Chattanooga) lived all his days in Woodbury, Tenn., and was a faithful, humble member of the church there, of late years also an elder of the congregation of Christ at that place. He was 65 years old when he departed to be with Christ, and for most of the years of his life he was in the fold of Christ, and in the service of God. Happy is the lot of those who learn the ways of the Lord from their earliest youth, as did Brother Jacob, and accepted His salvation, who lived soberly, righteously and godly in this world, looking for that blessed hope and the appearing of our great God and Savior Jesus Christ. Great is the sorrow of the parting, to all who knew and loved Brother Hoover; and the grief of his beloved wife, Sister Stella. Yet there is no regret in his death, and we sorrow not for such as those who have no hope. For "blessed are the dead who die in the Lord . . . yea, saith the Spirit, that they may rest from their labors; for their works follow with them."

R. H. B.

A FAMINE OF GOD'S WORD

Members of many churches are famished for God's Word. A poll conducted recently by *Christian Herald* indicates that of the 1,600 persons questioned, 90% would like to have more Biblical and expository preaching. The great majority were fed up with book reviews and discussions of political and economic problems. They would like the minister to help them with personal living and concrete life-situations. So preachers who want a crowd had better obey the Scriptural injunction, "Preach the Word."

THE SECRET

A young lady, Christian worker, who was much envied for her personal appearance, was asked the secret of her charm. Her reply was: "for my lips, I use truth; for my voice, prayer; for my eyes, pity; for my hands, charity; for my figure, uprightness; for my heart, compassion; for my countenance, the joy of the Lord." We can heartily recommend the use of these Christian cosmetics.

THE CONQUEST OF SIN

R. H. B.

In three chapters of "Romans," chapters 6, 7, 8, there is given to us full and complete directions for the living of a true Christian life, free from all known sin. Here the Christian's most important and most serious problem is met, and a clear, full answer is given.

Paul, the apostle of Christ, opens the discussion with a question, which might have been asked by some hostile critic (Paul knew of such—see Rom. 3:8), or perhaps by a wondering and perplexed believer. The question is this:

"Shall we continue in sin that grace may abound?"

Strange question! Certainly not one that would be raised against a law-teacher. What had Paul taught that gave room for such an objection? Well, in just two verses back of this we may find a sample of this new and wonderful teaching of our inspired apostle. I quote in part:

"But where sin abounded, grace did abound more exceedingly; That as sin reigned in death, even so might grace reign through righteousness, unto eternal life through Jesus Christ our Lord."
—Rom. 5:20, 21.

Now, of course, grace is a good thing; and if the more the sin the more is the grace, then the objector might ask, why not continue in sin that grace might abound yet more? "Grace is indeed a dangerous doctrine to the man whose heart is not right with God, who would take wrong advantage of God's free and loving favor in order to excuse his life of sin. Such were those of whom Jude speaks, "turning the grace of God into lasciviousness" (Jude 4). But what is the apostle's answer to the question? "*God forbid.*"* But what help, what provision is there to enable a saved sinner to live "soberly, righteously, and godly in this present world"? It must be remembered that Paul's converts came chiefly of heathenism. From youth they were accustomed to all sorts of vice and immorality. Heredity and environment combined to incline them to evil. Strong sinful habits had enchained them; will-power and character had been broken down in the case of many. And did the apostle's message call such people to a Christian life of righteousness and purity? It did. But how can it be? It seemed to run counter to all law of nature. And so, too, it was. The Christian life is not "natural"—it is supernatural. Here is where a great mistake comes in: not only outsiders but Christians themselves often regard the Christian life as merely a matter of human strivings, in the power of man's ability, and on a natural basis. But if that were true, then how did Christ come to save *sinner*s? Why invite the publicans and harlots? If it were just to live a higher life in the flesh, why not limit the invitation to people of excellent breeding and strong character? No—it is for any and all alike. For the grace of God levels human distinctions.

* The Greek is *me genoito*—"may it not be"—a very emphatic repudiation, well rendered in English by "God forbid."

But let us see what Christ's apostle has to say on the question. "Shall we continue in sin?" he asks. "God forbid." Why not? His answer is surprising: "How shall we who have died to sin live any longer therein?" But now comes the question: "When, where, how, did we die to sin?" Does this perhaps refer to some great resolve we made, to some act of self-surrender on our part (as some think and teach who say that we died to sin when we repented)? No, not that. "Know ye not"—"are ye ignorant," he asks—"that all we who were baptized into Jesus Christ were baptized into his death?" This death then took place when we were baptized into Jesus Christ; and it was into *His* death that we were baptized. When in baptism we were united to Christ, His death was reckoned to us. "We were buried therefore with him through baptism into death," the apostle goes on to say. The old objection, "Do you bury a live person or a dead?" does not enter into this. It is *His* death that we are baptized into. When in baptism our union with Christ is established, His burial and His death become ours.

Many have stumbled here. They cannot see how "water-baptism" could effect such a union of the soul with Christ. They repudiate the very thought that *water* could produce such a spiritual effect. The simple answer is that water cannot and does not accomplish such a result. It is by faith that we thus become incorporated with Christ. But, as always, it is in the appointed act of faith that faith becomes operative. Some in their desire to disclaim any magic, sacramental efficacy of the water of baptism (in which they were right) would arbitrarily substitute the "baptism of the Holy Spirit," which is beside the point. Paul speaks of plain baptism here—the common definite God-appointed step of open acceptance of Christ in which faith is expressed and manifested.

But not the death only of Christ becomes ours when we are united to Christ, but His resurrection also. So the apostle continues: "that like as Christ was raised from the dead by the glory of the Father, so we also might walk in newness of life. "Buried with him in baptism," he says elsewhere, "wherein ye were also raised with him [not by the action of the man who raised him up out of the waters of baptism, but] through faith in the working of God who raised Him from the dead" (Col. 2:12).

In this death to the old life through Christ, and this rising with Him into a new resurrection-life, lies the secret of victory over the dominion of sin. Omitting verses 5-10, which are explanatory, we come to the practical point of it all in verse 11—

"Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus."

We are not asked here to believe something that is not so in order to make it so (as is the fashion in certain modern cults) but he bids us to reckon upon a *fact*—firm, true, unalterable. When Christ died He carried down into His death with Him all that pertain unto Him. He took them into His grave with Him, and brought them up with Himself in His resurrection. This is the

great fact on which we must bank and base our thinking. "For the death that he died, he died unto sin once; but the life that he liveth, he liveth unto God. *Therefore now* "reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus."

The vital words here are "in Christ Jesus." Only to those who are "in Christ"—united to Him in living union, does the apostle say this. One out of Christ might fondly imagine himself to be dead unto sin and alive unto God, but it would be but a figment, a self-delusion, with no foundation of fact and truth. But those who are in Christ—who have been baptized into Him and thus, therefore, into His death, and were so raised together with Him (vs. 3, 4) must now reckon upon the mighty fact that in Him and through Him they have died His death and now live in His new life. It is "so" by this fact and faith, that we are delivered from the bondage of sin (v. 6).

We must note here what the apostle means by "sin." It is not any particular act, not "sins," but *sin* as a dominating principle within ("sin which dwelleth in me," Rom. 7:17)—a power; a master, as it were, to whom the man is in servitude. Throughout these three chapters, Rom. 6, 7, 8, the term "sin" is used in this sense.

Now he who is in Christ has died to sin; and thus he is released from its bondage. (Rom. 6:7, mg.) Sin has no more rights over him, no more claim on him. This is the fact the Christian must assert. He must take his stand on it. And with it the connected fact that he is now alive unto God in Christ Jesus. This is our defense against sin and temptation. Very rarely, however, do Christians avail themselves of this God-given direction. They fight sin with various other means. They endeavor to oppose it in their own strength, by will-power and resolutions and pious exercises. The result is much failure. Instead of fighting sin directly, our wills should be directed determinedly to reckon ourselves *dead unto sin*, and alive unto God in Christ Jesus. A dead man has no ear for the siren-voice of temptation. The appeal of the world, the flesh, and the devil, does not register. He is wholly removed from the realm of the sinful life. He is dead. Now to reckon ourselves dead to sin is to take the position of a dead man toward it.

That seems final, and enough said. But now comes a word of warning.

"Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof."

We will take this up in our next article.

MIXED MARRIAGES

According to *The Convert*, 26% of all Roman Catholic marriages are mixed marriages. If Protestants realized that marriage by a Roman Catholic priest requires that all children born to the union should be brought up in the Roman Catholic Church they would be less willing to submit to such a marriage.

WHAT MATTERS?

Stanford Chambers

Freedom of research and freedom of speech are vital. Let intimidation be out. To search the Scriptures is both our birthright and duty. To declare what is found therein likewise. "Prove all things" includes putting to the test what we may hear, even what one concludes as to the meaning of any word of God. The right to question or protest a position taken, or to refute error is surely not to be denied. Discussion in the interest of truth is in no wise to be discouraged. Striving according to the flesh is to be earnestly guarded against. To err is human; to forbear is not. All error is not the same in degree. A man may get home at last in spite of some error he may hold, or in spite of much ignorance. But, but—"Except ye believe that I am he, ye shall die in your sins." "Except ye repent ye shall . . . perish." "Except a man be born anew he cannot see the kingdom of God." Again, "Ye shall die in your sins; where I am ye cannot come." To deny the resurrection means a defective faith; salvation is conditional here: "If thou shalt believe in thine heart God raised him from the dead . . ." But if the dead rise not, your faith is vain; ye are yet in your sins. To deny that Jesus ascended on high, or that He is on His Father's throne at the right hand of power, or that He will come again, is to betray a deficient faith, likely stubborn unbelief, a *serious thing*. One might not have full knowledge of the millennium, might not have thought on the length of "the age to come," and yet love the Lord and His cause. The future things of God's word were never meant to be quarreled over.

But to deny a plain statement of God's word, that is a different thing. It does not matter (as far as I can see) whether Nicodemus came to Jesus by night or by day. What is at stake? But if a man *denies* that Nicodemus came by night,—that is a different thing entirely. And if he excommunicates me for saying that Nicodemus came to Jesus by night, charging that I thereby create a divided sentiment, cause division! well, reach your own conclusion as to responsibility. As for this writer, he is duty bound to declare the whole counsel of God," to teach the truth, nothing but the truth. "Preach the word." No book of the Bible shall be forbidden ground.

No position is to be assumed from which the Word cannot shake one loose, nay, even if that Word be presented and the position protested in the most offensive spirit. The right of research, the right of Scriptural practice, the right to state his own position, and the right to stand by it, especially when stated in Scriptural terms; interference with these rights (to the point of ostracism and excommunication) of individuals, even congregations, (the axe lieth at the root of the tree) right there is division's cause, and the "Stop thief" cry is camouflage.

Whatever makes men good Christians, makes them good citizens.
—Daniel Webster.

THE FOLLY OF THE GALATIANS

Gal. 3:1-6

R. H. B.

So far-reaching in its implications and consequences was the error of Peter (an error of *conduct*, not of doctrine) that the very principle of gospel-salvation was imperilled thereby. Paul's public rebuke of Peter, severe as it was, was most necessary, for the gospel itself was at stake. If circumcision and law-keeping must be super-added to the salvation which Christ wrought for us, the grace of God is made void and the efficacy of the cross of Christ is denied. This may not seem so evident to some of us today as it was to Paul's enlightened understanding, for, alas, Christendom has been Judaized and Galatianized these centuries, so that even otherwise well-taught believers may be somewhat non-plussed over all the fuss and fervor Paul raises in his epistle to the Galatians. Why was the matter so serious? Does it not seem as a small and pardonable kind of mistake, such as any of us would be prone to make about one thing and another? But nay—"Behold, I Paul say unto you that if ye receive circumcision Christ will profit you nothing. Yea, I testify again to every man that receiveth circumcision, that he is a debtor to do the whole law. Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace." (Gal. 5:2-4.) But let us now take up the beginning of the doctrinal discussion, which runs through chapters 3 and 4.*

Among the Galatians, as elsewhere, the burden of Paul's message was "Jesus Christ, and him crucified" (1 Cor. 1:23, 24). This was not simply the relating of the story of Christ's crucifixion, as recorded in the four gospels. It was that, but much more. The matter of first importance was to declare *who* it was that was so crucified. That goes back to the love-story of God—"how eternal love its chief Beloved gave" (John 3:16); the incarnation (Gal 4:4), the life and work and ministry of the Son of God; and how he "offered himself without blemish unto God." Then, *why* and *for whom* He was crucified; and what His death meant for us—what it was that was accomplished for us by His shameful death on the cross.

Already in 1:4 Paul had stated the fact that He "gave himself for our sins"; and that thereby He delivered us "out of this present evil world." As the sacrifice for our sins, this could not have been anything less than perfect. Nothing could be added to its efficacy. Those who came under its benefits were wholly and entirely cleared from sin (See Heb. 10:12-14), for He had borne their sins in His own

* The epistle to the Galatians consists of three marked parts, each occupying two chapters. In chapters 1 and 2 Paul defends his gospel and apostolic authority. This portion is mostly narrative. Chapters 3 and 4 are doctrinal, setting forth the principle of faith-salvation in contrast with law-religion. Chapters 5 and 6 consist of application, warnings and exhortations. We may well think of Paul not only as indignant, but as weeping over these Galatians in their danger and error, as he wept over others in like case (Acts 20: 31; 2 Cor. 2:14).

"O foolish Galatians, who did bewitch you, before whose eyes Jesus Christ was openly set forth crucified?"

body on the tree (1 Peter 2:24). But Christ's death not only atoned for their sins—it also changed the status of those who were so redeemed. Christ's death for them on the cross was representative and substitutionary. He died *on their behalf* and for *them*. In His death for them therefore, *they* died: His death was their death. Likewise in His resurrection they were raised. They were henceforth not reckoned any longer as common fleshly human beings, but as a people who as to their standing before God, had died and had been raised with and through Him (Rom. 6:2-11). They were therefore no longer of this world (though yet in it). Like Paul they could (and should) all have said, "I died unto the law"—for the law was meant for men in the flesh, and had dominion over men as long as they lived; and for those who died with Christ its dominion was terminated for ever (Rom. 7:1, 4, 6). It was for them all to say with Paul, "I have been crucified with Christ, and it is no longer I that live, but Christ liveth in me" (Gal. 1:19, 20). This new status is not one of one's own personal attainment, as though it was to be effected by some great act of self-consecration or self-mortification; but it belongs freely to every one who is joined to Christ (Col. 2:12; 3:1). Having been baptized into Christ such a one stands on new ground. If then they had so "died with Christ to the rudiments of the world"—i. e. carnal regulations and fleshly rites, why would any subject themselves to circumcision and law-observance (Col. 2:20).

This is what amazed Paul. Did they not know this? Had not Jesus Christ been openly set forth before their eyes, crucified? Had they forgotten what this meant? Who had thrown an evil spell over them—by what devilish witchery had their minds become so addled that they would now turn back to circumcision and law-observance—"weak and beggarly rudiments of the world whereunto they desire to be in bondage over again" (Gal. 4:9)?

Nor was this all. More questions follow. These Galatians had received the Holy Spirit. This was beyond dispute. They knew that—no doubt by the miraculous gifts and manifestations, such as accompanied the apostle's preaching everywhere (Rom. 15:18, 19; 1 Cor. 5:7, etc). Was it then by works of the law or through the reception of the message of faith that they had received the Spirit? Of course the latter. So he says—

"This only would I learn from you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit are ye now perfected in the flesh?"

More questions yet. At the hands of their countrymen (stirred up by disobedient Jews) they had suffered terrible persecutions (See Acts 14). Was it all in vain? For if they had accepted circumcision from the first, there would not have been any persecution (Gal. 5:11). And Paul—who wrought miracles among them, and through the laying on of whose hands they had received the gifts of the Holy Spirit (comp. Acts 8:17, 18)—did he come as a messenger of the Law? Did he do his great work by works of the law or as the representative of the message of faith? Not by works of the law, but by the hearing of faith—"even as Abraham believed God and it was reckoned unto him for righteousness."

And with this reference to Abraham he begins a new line of argument, contrasting the faith of Abraham with the works of the law; which we will take up in the next lesson.

ADDITIONAL NOTES

Why, if the matter of receiving circumcision is as fatal as Paul declares (Gal. 5:2-4)—**why did Paul circumcise Timothy?** Some have thought to see an inconsistency in this. But the cases are different. Timothy, because his mother was a Jewess, was considered as a Jew. Now circumcision and the ritual of the Old Testament was handed down to Israel from their fathers, and scripture-teaching. When Jews became Christians God permitted their continuance in Old Testament practices—circumcision, temple worship, feasts, rites and regulations of the law. But with one all-important proviso: **they were not to regard these things as a ground of salvation** (Acts 15:10, 11; Gal. 2:15, 16). The Jewish Christian's continuance of the O. T. worship and service was henceforth to be to them but pious national custom, memento of the past, prophecy of the new order now brought in through Christ.

The case of the Gentile believer was quite different. If a Gentile went over to Jewish observances it was as much as to say that the gospel which he had received was not sufficient—that the practices of the Jewish religion were needed to supplement and perfect the work of Christ—a thing intolerable and utterly subversive of the gospel.

It must be noted that though Paul circumcised Timothy, because of his Jewish blood, he would not allow Titus, who was a Gentile, to be circumcised (Gal. 2:1-5). In the case of Jewish believers circumcision and law-observance was a permitted (not **commanded**) continuance of ancient custom. But any such action on part of Gentiles involved a principle destructive of the faith of the gospel.

In Christ both Jew and Gentile receive a true circumcision. The O. T. circumcision was a mark in the flesh; but the circumcision of Christ is the entire "putting off of the body of the flesh"—the execution, as it were, of the old man" (Col. 2:11; Rom. 6:6).

SEED THOUGHTS

Dennis Allen

(Gathered from R. H. Boll's class notes)

"AND SUCH WERE SOME OF YOU"

When Martin Luther was at Wartburg one day he was sorely tried by the Devil. It seemed the accuser pointed to him and said. "Are you the man that is trying to be a reformer?" Then the Devil produced a document with a long list of sins, charging him with them all. Martin Luther admitted he was guilty of them all. Then he picked up a bottle of ink and threw it at the Devil with all of the force of his being saying, "The blood of Jesus Christ cleanseth us from all sin." The blot still remains on the wall.

"FORESHORTENING" PROPHECY

Often in prophecy things which are really widely separated in time are seen closely together. For example see Zech. 9:9, 10. Already over 1900 years has elapsed between the fulfillment of these two verses.

This fact can also be observed in nature. On a clear night we look at two stars in the sky of apparently equal brightness, yet one of

them may be millions of miles beyond the other. The same phenomenon is also observed when looking at mountains in the distance. Looking straight to a mountain one has no idea of the many hills and valleys that lie between.

THE CROSS—SATAN'S DEATH STROKE

The death of Christ settled the final outcome of the conflict between God and Satan. Satan is still in the saddle but his defeat was settled on the cross. Two men are playing a game of chess. One man makes moves that the other does not see through. Then finally he says, "Well, the game is mine; we might as well stop now." The other does not believe it and wants to play out to the finish. The first man assents but he knows the outcome of the game was decided when he made that decisive move. So Satan continues as a usurper here but his ultimate defeat is certain.

BRANDS PLUCKED FROM THE FIRE

In a great cathedral in Italy an artist had just finished painting a portrait high on the ceiling. He stepped back on his scaffold to look at it, and forgetting himself was about to step backward off of it when his companion saw to his horror what was about to happen. He was afraid to call out for fear he would lose his balance, so he dipped his brush in paint and threw it into the finished portrait. The artist sprang forward in horror crying, "Why on earth did you do that." The other replied, "To save your life." We need wisdom from God to deal aright with those who are about to sell out to Satan and turn their back on Christ.

THE ATONEMENT

Some have tried to define the atonement by dividing the word into syllables, saying it means at-one-ment. But that is not a reliable way to determine the meaning of a word. Take for example at-tendance. Atonement means the removal or expiation of sin.

REFRESHING RAIN

A missionary in India gives an account of a terrible drouth in that country. Day after day the mercury soared to 110 in the shade. The dust lay thick upon the roads. There was no sign of vegetation left. And then one night rains came. In their joy they went up on the roof of their house and let the refreshing rain drench their parched bodies. The next morning he says there was a film of green over the landscape that a few hours before was completely barren. So does the coming of the Spirit renew the spirit of man. "For I will pour water upon him that is thirsty, and streams upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring" (Isa. 44:3).

Pope said, "The proper study of mankind is man," but he was absolutely wrong. Until you know God you cannot know man. Only God can answer the question, "What is man?"

A good many people who object to any mention of money in the worship services have a secret reason.

LESSONS ON THE BOOK OF ACTS

J. Edward Boyd

THE GOSPEL AT ANTIOCH

Acts, Chapter 11

THE FIRST GOSPEL PREACHING AT ANTIOCH. The first part (verses 1-18) of the eleventh chapter tells of Peter's defense before the other apostles and brethren in Jerusalem. This was no assertion of autocratic authority, as though he were a pope; it was merely a narration of the amazing events which had occurred at Joppa and at Caesarea, incontrovertible evidence that the Lord's hand was directing and controlling throughout. The question with which Peter ended his defense ("Who was I, that I could withstand God?") was followed by silence; and the silence was broken by praise to the Lord and by their acknowledgement: "Then to the Gentiles also hath God granted repentance unto life." It was indeed a revolutionary change that had taken place in the thinking of these men: and it prepared them for the report, soon to come, of activities far to the north in the city of Antioch. Here was another result of the persecution that had arisen against the church in Jerusalem some years before. Among those scattered abroad at that time were men from Cyprus (an island in the Mediterranean) and Cyrene (a city on the northern coast of Africa). To Antioch, third greatest city of the Roman world, wealthy, magnificent, but exceedingly sinful, came these men; and it was here, where the population was predominantly Greek that they broke away from their practice of speaking the word to Jews only and spoke also to the Greeks, "preaching the Lord Jesus." (The rendering "Grecians," as in the King James version, is clearly an error here; for people of this class had been received into the fellowship of the church from the beginning. See Acts 6:6.) We are not told what induced these men to do this. It was probably not so difficult for them, since they had been brought up among Gentiles. But of this we may be sure: the Spirit was in some way directing them into this wider service; and thus, in this humble way and through the instrumentality of men whose names are unknown to us, there came into existence a church which was to be an important center of Christianity for years to come.

THE MISSION OF BARNABAS. When they heard of it, the church at Jerusalem was deeply interested in this new venture. It was a wise decision that they made to send Barnabas, himself also from Cyprus and "a good man, full of the Holy Spirit and of faith." We are told that at Antioch he saw the grace of God and was glad. What is meant by "seeing the grace of God?" He saw it as it was manifested in the conduct and new life of the converts, in their devotion to the Lord and their love toward one another. True to the name which the apostles had formerly bestowed upon him (Acts 4:36), Barnabas "exhorted them all to remain faithful to the Lord with steadfast purpose." (Revised Standard Version.) This was important; yet he did something else which we believe to have been of even greater importance: "he went forth to Tarsus to seek Saul,"

There are preachers who would take advantage of such a situation to advance their own personal interests; but Barnabas was not of that sort. The church was indeed growing; but he saw possibilities of greater things and his good friend Saul seemed the right man for the place. So in a spirit of unselfishness he went to the trouble of going to Tarsus and hunting him up. We know nothing of Saul's activities while at Tarsus, where he had been sent to escape from his enemies in Jerusalem; but now he was soon to enter upon the special work for which the Lord had called him, and this was a step in that direction. "And when he had found him, he brought him to Antioch."

A YEAR OF TEACHING. This work at Antioch is a splendid example of co-operation on the part of members with different gifts. First, there was the work of evangelism, which was begun by the men of Cyprus and Cyrene and carried on with great success. They brought the good news of salvation in Christ Jesus to the sinners of Antioch and turned many of them to the Lord. Then came Barnabas the exhorter, with admonitions and encouragement to continue steadfast in the faith. And later, when Saul was brought to Tarsus, the emphasis was upon teaching. We are reminded of Paul's enumerations of various gifts in Romans 12:6-8 and Ephesians 4:11. This teaching ministry continued in the church at Antioch for a whole year, and many people were brought under its influence. The wisdom of the method used there is apparent. Fortunate indeed is the church today that has within its membership evangelists to reach the unsaved, exhorters to arouse the members to greater purity and zeal, teachers to instruct in the Word of God! We should not expect often to find the qualifications needful for all these activities combined in any one person. Seldom is it so. I have known good exhorters who could scarcely qualify as teachers, and excellent teachers who were not effective as evangelists. Only when the special gifts of all the members are used to the utmost will a church attain to its highest efficiency. And all should be impressed with the importance of teaching, emphasized as it is by the attention given to it in the church at Antioch.

THE DISCIPLES CALLED CHRISTIANS. It was here at Antioch, more than ten years after Pentecost, that the followers of Jesus were first called Christians. There has been much discussion concerning the origin of this name. Some have insisted that it was given by divine authority, in fulfillment of Isaiah 62:2. But an examination of the context clearly reveals that the Lord was there speaking of Zion, or Jerusalem, not of the church. It has been said that the Greek word for "called" really means "divinely called." But Thayer's definitions of the word make it doubtful, to say the least, that it is always so. To this writer the evidence does not seem sufficient to justify dogmatism on this point. On the other hand, there appears no good reason to assert that the name was originally given in ridicule, although it was probably so used by Gentile unbelievers.

It is perhaps significant that the disciples had not been called Christians until after the church was established in this Gentile com-

munity. For the Jews certainly would not have used it when speaking of them; for that would have been to suggest that the Jesus whom they followed was indeed the Christ—the Messiah, a thought which was to them abhorrent. They might indeed have referred to them contemptuously as “the sect of the Nazarenes”; but not this. But when the Gentiles heard their neighbors who had been converted to this new religion speak often of the Christos, and when they came to see that they adored Him and accepted Him as their leader, their Saviour, their Lord, it was but natural that, in seeking some way to identify them, they should adopt the main part of this Greek name with a Latin termination for this purpose. Whatever view we may take of its origin, there are indeed certain facts that stand out clearly: it is an appropriate name, being formed on the title “Christ”; it came into common use during the years that followed, as is evident from Agrippa’s use of it (Acts 26:28); and it received apostolic sanction, as is clear from Peter’s exhortation in his first epistle. (1 Peter 4:16.) Let us, then, seek to glorify God in this name.

CHRISTIAN UNITY AND BROTHERLY LOVE. As we have seen, the church at Antioch came into existence independent of apostolic direction and even without their knowledge. Barnabas was sent by the Jerusalem church; but there is no hint that he was expected to or that he did exercise any authority on their behalf. However, in the closing verses of the chapter we are told of an incident which shows that they did recognize the oneness of the body and that they had concern for the welfare of distant brethren whom they had never seen. The prophet Agabus predicted a famine, “which came to pass in the days of Claudius. And the disciples . . . determined” (there was no compulsion, but apparently only a statement of the facts, that led to a voluntary act of generosity) “to send relief unto the brethren that dwelt in Judea.” Each gave according to his ability; and this offering was sent “to the elders by the hand of Barnabas and Saul.” Gentile Christians sending financial assistance to Jewish brethren! It has been said that this is the first instance of its kind in history. But there have been many since, always, we believe, the fruit of Christian teaching and influence.

SERVING IN JESUS NAME

A man going along the street one day saw a lady standing on the street with a little child and babe by her furniture. The man inquired what it meant and learned she had been evicted. “What are you going to do?” he asked. “I don’t know,” she replied, “My husband is in the hospital.” The man found a place for her, had her furniture moved, bought food, and cared for her.

When her husband was well he asked, “What is the man’s name?” But she did not know, for he had never told her. One day as the two were walking together, they met him. The wife said, “That’s the man.” He asked the man if he was the one who had befriended them and asked his name. “Never mind,” he replied. “I am just a Christian. We meet at 4th and Plum Streets. We’d like for you to come.”

"FAITH OF OUR FATHERS"

E. L. J.

We offer for this department the following fair and thought-provoking argument by Brother F. L. Lemley, Gospel minister at Trinidad, Colo. Its reasoning is unusual, to say the least; and as our constant purpose is to do what we can to bring about a better understanding and a truer union among God's people, the article is right in line.

Following this we offer a condensed and clear-cut resume on the Doctrine of Christ's Return—besides the short closing paragraphs, from Boles, Hines, Kelcy, and Flavil Hall.

Who Can Fellowship What?

It is a disgrace to the cause of Christ that so many factions exist among us, and that usually the instigators of such factions resort to publishing a paper to preserve such division. I am for gospel papers, but I am against using them to promulgate factions, either pro or anti one container, class, college, or the what-you-call-it faction. Faction is of the devil, and brethren who preserve such are working for the devil, in that point at least.

There should be some standard of judgment that will apply to all church division alike, by which we may determine when to sever fellowship. Some are going so far as to dis-fellowship those who fellowship those whom they think are in error. And furthermore, they justify such action by misapplying scriptures that apply to immoral persons and anti-Christ, applying them to godly brethren who differ with them on the interpretation of a scripture. There is no excuse for such gross misapplication.

My argument on the fellowship question is premised on Romans 14:1-4 and may be stated thus: "If God accepts a man, he is my brother and I am to recognize him as such." Am I to be more exacting than God? Is it possible that I am required to reject one whom God has received? God forbid. We must abide by what is revealed. It is revealed that those who believe the gospel, repent of their sins, and obey are accepted of God and added to the Church. But what if such believers, while in the process of conversion believe in "cups," "classes," "colleges," or what if they may be opposed to the same? (These are examples. The principles may extend further.) Will God add them to the church? If not, then there are conditions of salvation not stated. If so, then those who make such a condition of fellowship are wrong, dead wrong, in adding requirements to God's word. From these observations we conclude that a safe rule then to follow is this: "Any idea, practice or doctrine a man may hold while in the process of conversion, God accepting him in spite of it, may be tolerated in the Church after his conversion." If not, why not? If God doesn't require him to give it up in order to be accepted, then we should not require him to give it up in order to be our brother. So then, as long as all factions receive members from other factions without re-baptizing them, they admit that God previously accepted them. The law of pardon for the erring child cannot be used to induct one who was never accepted, and has never been a child.

Romans 14 teaches the very principle set forth above. One brother was weak in that he thought the law required him to abstain from eating meats, another was strong in that he knew the law did not require such. The weak brother was wrong, dead wrong, yet God commanded that he be received and not for the purpose of arguing him out of his error. Neither did He prescribe a period of probation in which he should be taught, but He simply said, receive him. The instruction to both weak and strong was, "judge not one another." (vs, 3). The 22nd verse instructs each to keep his faith to himself and God on these points, which simply means not to bind their ideas on one another as conditions of fellowship. Why can't we follow the same rule?

Fellowship is defined as joint participation. No one can have fellowship in a thing he has no participation in. Yet those who factionize the Church ignore their own definition of fellowship and contend, for example, that to call on one to pray who believes in classes is to have fellowship with the classes. Such is absurd. No one could have fellowship in the classes without participating in them. So then it becomes obvious that we may have fellowship in those things on which we agree without becoming a participant in that which we object to.

The scriptures expressly teach that if a man be guilty of immorality, we cannot participate with him even in those things on which we may agree (1 Cor. 5:5). The scriptures expressly teach that if a man be anti-Christ then we cannot participate with him even in those things on which we agree (2 John 7-9). We are expressly commanded to reject a heretic (Tit. 3:10). But what kind of heretic? Paul said this one was perverted and sinful. The heretic of Romans 16:17 was a slave to his own carnal lusts and served not Christ. No one from one of the three classes above, if he had been an alien, could have become a Christian without repenting. So then it is evident that we are correct in our first premise, according to N. T. practice. Space forbids a more complete discussion, but from these examples and from others as 2 Tim. 2:18, 2 Cor. 11:4, Gal. 1:8, 2 Cor. 6:17, (all scriptures on the question considered) we conclude that we may withdraw from (1) the immoral, (2) those who have forsaken or erred concerning the doctrine that made them Christians, and (3) the heretic who serves not Christ but his own belly. I further affirm that there is not one scripture that can be correctly applied to justify withdrawing from brethren who differ on application of some scripture, or who are in error in doctrine of secondary nature that would not prevent them becoming Christians if held during the process of conversion. Those who build factions around such doctrines and practices are guilty of crucifying the body of Christ, and are endangering their own souls.

May God hasten the day when we shall cease preaching unity and practicing division, but practice what we preach. And may all learn that the scripture does not require a faction for every wind of doctrine, and a division of the body for every preacher's whim or editor's interpretation.—F. L. Lemley, in *Gospel Broadcast*.

THE DOCTRINE OF CHRIST'S RETURN

The history of the primitive Church discloses that until Origen's time, about A. D. 250, no other idea was entertained of the Lord's return than the premillennial. Evangelical denominational groups have for the most part retained this teaching. Liberalism, with its negative approach, has turned many from the path of truth. Belief in Christ's return is one of the great, positive doctrines of historical and evangelical Christianity.

Jesus introduced it with the promise, "I will come again and receive you unto myself." The Epistles clearly indicate that the apostles and disciples accepted the doctrine as a vital ingredient in the sum total of Christian belief. The fact exerted a tremendous influence upon their lives.

Dr. Albert Barnes says in his notes on John 14:2, 3 and 1 Thessalonians 4:14, "This was the firm belief of the early Christians, and this expectation with them was allowed to exert a constant influence on their hearts and lives. It led them (1) to desire to be prepared for his coming; (2) to feel that earthly affairs were of little importance; (3) to live above the world, and in the desire of the approaching of the Lord Jesus.

"This was one of the elementary doctrines of their faith, and one of the means of producing deadness to the world among them; and among the early Christians there was, perhaps, no doctrine that was more the object of firm belief, and the ground of more delightful contemplation, than that their ascended Master would return."

Dr. Hackett said: "That event was always near to the feelings and consciousness of the first believers. It was the great consummation on which the strongest desires of their souls were fixed."

Dr. Charles Hodges said: "The second advent of Christ, so clearly predicted by himself and His apostles, was the object of longing expectation to all the early Christians."

The premillennial return was taught in the eastern section of the Church by such leaders as Papias, Justin Martyr, Irenaeus, Nepos, Appollinarus, Methodius . . . and in the western and southern parts by Tertullian, Cyprian, Victorinus, Lactantius, Severus, and the first Nicene Council.

Other Church Fathers entertained almost uniformly the same "blessed hope." The list includes such illustrious souls as Barnabas, Hermes, Polycarp, Clement, Ignatius, Hippolytus, and Melito. These were all premillenarian. The only exception of the period seems to be Origen, who was inclined to give over-emphasis to allegory. Dr. Adam Clark says: "According to his plan of interpretation, the Sacred Writings may be obliged to say anything, everything, or nothing, according to the fancy, peculiar creed or caprice of the interpreter." Martin Luther wrote: "Origen is to be avoided." He was pronounced unsound by the council of Constantinople.

During the "dark ages" the theological skies became clouded and the doctrine of the Second Coming was almost lost due to corruption and worldliness in the Church. But the Waldenses and Paulikians remained loyal through "dungeon, fire and sword."

Finally the Reformation dawned and the Reformers thundered their great doctrines of the Faith. They were ardent exponents of second advent teaching. Le Bas says that John Wycliffe, "the morning star of the Reformation," regarded the Redeemer's appearing as the object of the hope and constant expectation of the Church of God."

Calvin said: "It must be held as a first principle that ever since the appearing of Christ, there is nothing left to the faithful but with wakeful minds to be always ready, intent on His second advent." Bishop Latimer: "I believe the Lord may come in my day, old as I am." John Knox: "We know that he shall return and that with expedition." Martin Luther: "I ardently hope that amidst these internal dissensions on earth, Jesus Christ will hasten the day of His coming."

Church leaders of the seventeenth century like Joseph Mede, William Twisse, Archbishop James Ussher, John Milton, Jeremiah Taylor, Samuel Rutherford, John Bunyan, Matthew Henry, and a host of others proclaimed the premillennial return of Christ.

The eighteenth century included Sir Isaac Newton, Bengel, Philip Doddridge, Watts, Robert Hall, Fletcher, Toplady, Cowper, Thomas Coke, Charles Wesley, John Wesley, George Whitefield and many others. Charles Wesley, known as the "millennial poet," wrote hundreds of songs confirming the doctrine. Space is not available to even name the outstanding leaders of modern times who expounded the doctrine.—From *Defender*.

THE MEANING OF THE WORD "PREMILLENNIAL"

(Boles, Hines, Keley)

Brother H. Leo Boles, in *Gospel Advocate* of Jan. 17, 1946, said, in part:

"'Post' means those who believe that Christ will come *after* the millennium; 'pre' denotes those who believe that the second coming of Christ will be *before* this millennium."

Then, in disclaiming any opposition to the "true meaning of Revelation 20"—(how can we know "the true meaning" if we reject what it grammatically says in plain, indicative, declarative, non-symbolical language?)—Brother Boles said further: "The word 'premillennial,' in its literal and simple meaning, means that Christ will come before the millennium": Very well, that is simply what the Word and Work writers mean by the word; that, and only that, as they have said and written a thousand times; not some set of conclusions, true, half-true, or untrue; avowed by us, or foisted on us. We mean simply what James Challen, great and honored pioneer of the disciples, meant when he spoke of "the premillennial view." Brother H. Leo Boles, now departed, often closed his articles with the exhortation, "Brethren, let us be fair"; and no doubt he meant to be. Would to God we all might be!

Brother J. L. Hines of Dallas, though disclaiming that he was anything but "a Christian, without any other designation" (as well he might disclaim it), wrote (in *Gospel Broadcast* of Nov. 28, 1943): "A premillennialist is one who believes that Christ is coming before a thousand-years' reign of Christ with the saints on earth. A post-millennialist is one who believes that Christ is coming after a thousand-year reign, as referred to in Rev. 20."

And in *Gospel Advocate* of Jan. 17, 1946, Brother Raymond C. Kelsey makes the following fair statement.

"What is the doctrine of premillennialism? It is the teaching that there is to be a thousand-year period of universal righteousness upon this earth, and that Christ is to come to the earth before that time. Of course, there are other points involved, but this is it in brief."

Yes, we hold "the premillennial view," to use Challen's phrase, as we sometimes do, avoiding circumlocution; but if we are premillennialists (as some have scornfully said we are) it is only in the same sense that we are "immersionists," with a small "i", not a capital.

No, the word "premillennial" is not in the English Bible; neither is the word "immersion" there! How long will we be children still!

FLAVIL HALL'S "LAMENTATION"

It is a lamentation for leaders in the church to charge "gross materialism" ("equaled only by Charles T. Russell," etc.) against brethren who believe there will be a purified condition on earth, and that Christ will reign here for a long period of time. David Lipscomb wrote this as a conviction of his so clearly that it is a grievous thing to try to conceal it. He declared of Acts 3:21 that the restitution of all things "must be when he returns again to earth"; that the earth will then be restored to its primeval state, and the will of God will be done on earth as in heaven (*Queries and Answers*, page 360). Lipscomb did not say how long this blessedness will continue on the earth, whereas Word and Work brethren think Rev. 20:1-6 designates the length as a thousand years. And this redeemed state of the earth for a millennium (1,000 years), as the location of Christ's universal kingdom, is precisely what is found in the old *Christian Hymns*, published until recent years by the *Gospel Advocate*, with the hymns edited by Brother E. G. Sewell, D. Lipscomb's associate on the *Advocate* for more than forty years. Here is the teaching from that hymn book:

"Then shall dawn the happy day,
When the bright millennial ray,
Shall the darkness drive away,
Over the sea;

When the earth, redeemed and free,
Shall Messiah's kingdom be,
And each soul shall bow the knee
Over the sea."