

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

R. H. Boll, Editor

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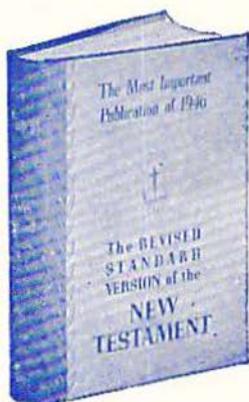
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THE WORD AND WORK

(Volume XLI, July, 1947)

PASSING GUESTS

(These words carved on an old English Manse)

"The angels from their thrones on high
Look down on us with wondering eye,
That where we are but passing guests
We build such strong and solid nests,
And where we hope to stay for aye—
We scarce take pains one stone to lay."

WORDS IN SEASON

R. H. B.

WHEN PAUL REBUKED PETER (Galatians 2:11-21.)

"Even the apostles had differences among themselves," said one who was seeking to excuse the contradictory doctrines and dissensions of Christendom. But he was wrong. There was never any *doctrinal* clash between Christ's inspired apostles, nor could there have been. They spoke the word of God. They spoke "as the Spirit gave them utterance." They spoke "not in words which man's wisdom teacheth, but which the Spirit teacheth." (I Cor. 2:13.) As the inspired spokesmen of Christ there was no divergence or contradiction in their teaching. But as *men*, that is, in matters of human conduct, they had the same battle against the world, the flesh, and the devil as all other Christians. It was not for any lapse from the true *teaching* that Paul so publicly rebuked Peter, but for failure in conduct. The misstep of Peter was quite out of harmony with Peter's own teaching, and had grave doctrinal implications, which might have ruined the church forever.

GENTILES IN THE CHURCH

It was at Antioch in Syria, where a great church had been established (Acts 11:19-26), the bulk of whose members were Gentiles. It was a wonder and amazement to the Jewish believers, and a shock to all the Jews — the fact that Gentiles were thus brought together in a common fold of salvation on the same ground and on the same terms of acceptance. And, really, it was a new and surprising move on God's part, a "mystery" (that is, a previously unrevealed secret) hid in God from times eternal — that the Gentiles were to be "fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel." (Eph. 3:3-6.) It seemed to nullify all God's age-long dealing with Israel, and to make void the position

and place God had once assigned to them, and the covenants He had made with them from the days of their fathers, and to count for nothing all the revelation and promise and training and discipline, which through the centuries He had bestowed upon them as His chosen people. And now had it come to pass that the distinction between them and the Gentiles was to be utterly ignored and wiped out? It was hard for the Jewish brethren to get over this jolt. Some never did. Much of Paul's teaching (esp. in Ephesians and Romans 9-11) deals with this — which, to the Jews, was a terrible difficulty, and which had much to do with the progressive blinding and hardening of the nation.

JEWISH CHRISTIANS

The Jewish believers were permitted to continue in their law-observances and the ritual of the temple-worship. The church at Jerusalem, being from its beginning composed exclusively of Jewish members, had never thought of anything else. Though they "continued stedfastly in the apostles' teaching," and among themselves "in the breaking of bread," and "their own assembling together," they also continued in the observances and the ritual worship of the Law of the Temple as they had always done. They had no orders from God to the contrary. But one important proviso had come in between them and the Old Testament order. What that was will appear further on.

PETER'S FAILURE AT ANTIOCH

Now Peter had come down on a visit to Antioch. Like Barnabas, who had come to Antioch earlier, he saw the working of the grace of God there and was glad. He fell in with the manifest work of the Lord, and associated with the Gentile converts, as indeed he had learned to do in Jerusalem some time before. (See Acts 10:27-29, 48.) But there came down to Antioch certain brethren, who had been sent by James, who appears to have been the leading elder in the church at Jerusalem. We are not told in so many words that those emissaries from James were ultra-conservative Jews; nor that they were horrified at seeing the Jewish brethren at Antioch freely fraternizing with the Gentile Christians — that may be inferred. For immediately Peter got afraid. "Afraid of what?" you may ask. Well, afraid of what James and the brethren at Jerusalem and the rest of the Jews might think and say when they heard the state of affairs at Antioch. So he separated himself from the Gentile brethren, and would no longer eat with them. He "dissembled," says Paul. It was a piece of hypocrisy on Peter's part. He wanted to put on the appearance of a loyal Jew and one who would scorn to go in with Gentiles — although he had been living with the Gentiles and as the Gentiles up till then. The rest of the Jewish brethren then followed suit; and even Barnabas, good man though he was, was carried away with the dissimulation. That was too much for Paul. The whole work of God was in danger. Something must be done about it. And because of Peter's prominence and prestige in the church, Paul must rebuke him publicly, so that all might see and know that Peter had sinned in this, and that his action was contrary to the fundamental principle of the gospel.

PAUL REBUKES PETER

In free paraphrase Paul's rebuke of Peter (Gal. 2:14-18) may be rendered as follows: "You are a Jew, but, under the light of the gospel, you have lived with Gentile brethren and as one of them; and do you now reverse yourself, thereby implying that the Gentiles must live like the Jews before you can fellowship them? We are indeed Jews by birth; and (though we also were sinners) we never were sinners of the Gentiles sort. Yet one thing we learned from Christ, namely — that no man is justified by the works of the law, but that justification is only by faith in Jesus Christ. So, even we, although we were Jews — we too had to believe in Jesus Christ, just as the Gentile, that we might be justified, and we therefore gave up our confidence in the works of the law; because (as we know) by the works of the law no flesh can be justified. That put us on the same level with the Gentiles so far as salvation was concerned. So we no longer recognized the barrier which the law had placed between Jews and Gentiles but we freely associated in eating and drinking with our Gentile brethren. Were we wrong in doing so? If you say that we did wrong when we abandoned the law as the ground of justification and sought to be justified simply by faith in Christ (just like the Gentiles) — then it was Christ that led us into this sinful way — a thing not to be thought of for a moment. Yet your action implies as much. When a man reverses his course he thereby acknowledges that he was in the wrong. If at first by your gospel you broke down the distinction between Jew and Gentile in Christ, and now you try to build the barrier up again, you prove that in your first action you were a transgressor. And that would make Christ a minister of sin. For it was by His will and command that this was done."

PAUL'S FINAL WORDS

So far Paul's rebuke to Peter. But now Paul adds a few words explaining his own new position in Christ. (Gal. 2:19-21.) Is this a part of the speech he made to Peter? Some think not; but we see no reason for disconnecting these final statements (which are some of the most wonderful Paul ever uttered) from the preceding words. Let us study them briefly.

I. *"For I through the law died unto the law, that I might live unto God."*

This is Paul's first declaration. He says he died to the law. Now when one is dead to anything all connection between him and that thing is utterly broken off. Paul had died to the law. How that came to pass he does not tell us just here, except to say that it was "through the law" that he died to the law. The law demanded it, and the sentence was executed. How, where, when, is not told here. Here he simply states the fact. This death took place in order that he might now and henceforth live unto God. Note this clearly: there is no such thing as living unto God until one has first died to the law.

II. *I have been crucified with Christ."*

Here we learn how he "died." It was in the death of Christ, who died in his place and for him, as his Representative, that Paul died. Now death for evermore ends the law's dominion over a man.

"Know ye not," (he says elsewhere) "that the law hath dominion over a man for so long time as he liveth? . . . Wherefore my brethren ye also were made dead to the law through the body of Christ . . . For when ye were in the flesh, the sinful passions which were through the law, wrought in our members to bring forth fruit unto death. But now we have been discharged from the law, having died to that wherein we were held; so that we serve in newness of the spirit and not in the oldness of the letter." (Rom. 7:1, 4, 5, 6.) How we came into this death, so that in the death of Christ His death was reckoned to us is more fully stated in Rom. 6:1-11.

Paul's standing in the sight of God then was as of one that had been put to death. "In Christ" — by virtue of his union with Christ — he stood as one who had been crucified. The extreme penalty of the law had been inflicted — not upon him personally, but upon his Lord who endured it for him, in his place. Therefore it was the same as if he, Paul, had been so crucified. In the eyes of the law Paul was an executed man, a dead man. Therefore the law relinquished all claim on him.

III. *"It is no longer I that live, but Christ liveth in me."*

This is the third statement. Not only of Christ's death was he a partaker, but now of Christ's life also — Christ's new resurrection-life. "For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection . . . For the death that he died he died unto sin once; but the life that he liveth, he liveth unto God." (Rom. 6:5, 10.) For we "were made dead to the law through the body of Christ, that ye should be joined to another, even to him that was raised from the dead, that we might bring forth fruit unto God." (Rom. 7:4.)

Thus, being now joined to the risen Christ, the life of Christ — yea, Christ Himself — now fills and animates him. It is no longer the old Paul who "lived in the flesh" and who was "under the law" — for he was crucified with Christ; but the new Paul, in whom, being joined to the risen Christ, Christ lives, that is speaking here.

IV. *"And that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me and gave himself up for me."*

Though crucified and reckoned dead in Christ, Paul still has his life in the flesh — not in the sense in which he once "lived in the flesh," a fleshly man (as in Rom. 7:5), but as a human being on the earth. In this earthly life he continues for the time. But it is a life controlled and conditioned by his faith in Christ. He lives by faith, he stands by faith, he walks by faith — the faith in the Son of God who loved him and gave Himself up for him.

V. *I do not make void the grace of God: for if righteousness is through the law, then Christ died for nought."*

In this last sentence we mark two new words: grace and righteousness. The latter term, however, is included in the word "justified." One who is justified is absolved from all guilt and condemnation. He is "accounted righteous," and righteousness is reckoned unto him (Rom. 4:22-24). That no man can be justified

by the law Paul had already declared. (See v. 16.) We are "justified freely by his grace, through the redemption that is in Christ Jesus" (Rom. 3:24). It is "by his grace" because it was of free lovingkindness, unmerited, undeserved, freely given to us through faith in Jesus Christ, who, by the will of God, paid all the price of it. Obviously if a man could obtain righteousness for himself, by law-observance, he would not need the grace of God; and Christ's death would for such a man have been unnecessary. So the man who seeks to be justified by the law — whether he means it so, or not — is really making void the grace of God, and counting the death of Christ for him as nothing.

WHAT PETER'S WRONG ACTION MEANT

So Simon Peter's discrimination against the Gentile brethren was in the last analysis, really an offense against the cross of Christ. That wrong action of Peter really meant that the Gentile Christians were not of the same class with the Jewish brethren — that Jewish Christianity was of a superior sort, which could not recognize Gentile Christians on an equality. If asked wherein the Jewish superiority consisted — the answer must have been in the law-observance which Jewish Christians practiced. The conclusion that would follow from this is that if the Gentiles would be *real* Christians they would have to adopt the law. That was subversion of the whole work of Christ. Hence the hard-hitting rebuke Paul gave Peter "before them all." And what did Simon Peter reply? There is no record. Really, there wasn't anything to say. But, no doubt he was "hurt," and perhaps cherished a grudge against Paul from that day forward? No. Years afterward he referred in his second epistle to "our beloved brother Paul," and spoke of "the wisdom given to him." (II Pe. 3:15.) My guess would be that Peter saw his mistake, and the justice of Paul's rebuke, and, in the meekness he had learned from his Lord, acknowledged his fault, and did all he could to undo its bad consequences. For it was but a temporary weakness — serious indeed, and one that might have resulted in untold and permanent harm — but not a designed departure from the grace of Christ. But to this bad slip of Simon Peter's we owe those bold, brave, precious words of Paul's rebuke.

In answer to those who feel that weekly observance of the Lord's Supper detracts from its solemnity C. H. Spurgeon had this to say, "You may have more and more and more and more of everything Christ has instituted and ordained, especially more and more of Himself, and the more you have the more freshness there will be." To those who love the Lord the observance grows sweeter and more meaningful every Lord's day. It is just another means of approaching Christ. We urge regular and often approach to Him in Bible reading and prayer. We would not advise a parent to view the picture of a departed child less often for fear that love would wane. Those who fail to meet around the Lord's table testify by their lives that long intervals between partaking chill the devotion. We conclude that approaching the Lord often, in whatever way, only increases our love for Him. A Lord's day service without the Lord's table is like an altar without a sacrifice! — J. R. C.

NEWS AND NOTES

July 10 is still the starting date of E. L. J's. "Summer Song Itinerary"—the 16th tour in 15 years. The going route leads through Missouri, Kansas, Colorado, Utah, and Nevada, to the Coast—all if the Lord wills.

Jasonville, Ind.: "I am preaching each Sunday at Jasonville. We have had a few additions since I began full time with them, but it seems difficult to make the progress I would like to see. Our meeting with Brother Clymore will be from July 7 to 19.

"Brother Newt Smith, our only elder, has been bedfast for almost ten weeks with no prospects of improvement. He is paralyzed on one side and can't talk above a whisper."
— Calvin Griffith.

Let us pray for Brother Smith. He is one of God's faithful servants and has been a tower of strength to the Jasonville church.— Pub.

Hapeville, Ga.: "Brother E. H. Hoover and writer are in a series of meetings here with a small, but zealous band. A number have come from Atlanta and from College Park. Hoover preaches Christ. We hope for God-given increase."
— Stanford Chambers.

Brother Howard Marsh began a meeting at Tell City, Indiana, on the last day of June. He will be associated with Brother Elmer Ringer in this meeting. Brother Ringer states that it seems that all things are in readiness for a good meeting. Brother Marsh has a heavy meeting schedule for the summer. He just recently returned from a good meeting at Harlan, Ky. He is to be at Borden, Indiana, again this year. Also he has a meeting scheduled at Worthington, Ind., with that fine group of disciples.

Brethren Dennis and Winston Allen are in a mission meeting at Kampton, Ky. They secured a store building. Their schedule included a Vacation Bible School as well as a Gospel meeting. Word comes that interest and attendance is very good.

Dallas, Texas: "The meeting at Oak Grove in Louisiana was mightily blessed of God. It was only a week long, but increasing crowds

filled the building to overflowing on the closing night. Nine responded either to be restored or to re-consecrate their lives anew to the Lord. Brother Horace Wood, who closed his dental offices to lead the singing, was a great blessing to the meeting. All in all it was a wonderful time in the Lord. The cooperation of Brother A. K. Ramsey and others from Amite added much to the effort."— Frank M. Mullins.

Glenmora, La.: "The recent meeting at Glenmora, conducted by Robert Boyd of Johnson City, Tenn., was well attended throughout. At almost every service there were visitors from other congregations: Alexandria, Forest Hill, Oakdale and even so far away as Jennings and Sulphur. We appreciate this spirit of cooperation; there is mutual profit in such fellowship."
— J. Edward Boyd.

Jennings, La.: "We thank God for having Brother Boll with us in a short eleven days meeting. During that time he brought us good uplifting messages that were a great blessing to all who heard him. The church was greatly strengthened and edified. If the Lord tarries, may Brother Boll be spared for many more years of profitable service, such as he constantly renders.

"Brother Frank Mullins, assisted by your writer, began a meeting at Pine Prairie, La., on June 1. At this writing the first week is over and there have been eight responses (seven baptisms) with good attendance every night."— Ivy J. Istre.

Alexandria, La.: "The Alexandria church of Christ has planned to sell the place where we now worship and buy a lot on the corner of Hill and Jackson Streets. This is in a new section of the city and will have better opportunities than our present location. A better place is needed and we feel that this arrangement is the Lord's will. Your prayers in this matter will be greatly appreciated. May He graciously supply our needs in respect to this work."— W. J. Johnson.

Brother Frank Mullins is to be in a meeting at Pekin, Indiana, from

July 6-18, with the brethren that meet in the Legion Hall. These brethren are erecting a new building which should be ready for use by fall.

Brother Harold E. Beck has terminated his ministry at Winchester, Ky., where he has been working with the Main St. Church, and is now with the Fair Park Church in Dallas, Texas, as associate minister of J. E. Blansett. His ministry will be especially with the young people of this fine congregation.

In our current Word and Work Quarterly we inserted the ad headed SPECIAL FOR JUNE, wherein we marked down the price on "The Revelation" by Boll to \$1 for cloth and 50¢ for paper. Our oversight will be our readers' gain as we have decided to continue that price for the entire quarter covered by this publication, July, August and September. Several are taking advantage of this special offer.

Correction: In lesson 4 of our quarterly the title should read "WISDOM IS THE PRINCIPAL THING," not PRINCIPLE THING. This also is an oversight of the proof-reader and not an error of the editor.

Sellersburg, Ind.: "The meeting at Cherry Street, New Albany, closed with fine interest. Brother Gibbs brought fine lessons and was well received by the congregation. On the second Sunday of the meeting, which was an all-day meeting, a number of visiting preachers and song leaders were present. Many churches of the community were represented during the meeting. The Daily Vacation Bible School seemed to meet with success. The classes closed on Saturday night with a demonstration of work done. In all there were eleven responses to the gospel invitation—five by membership and six by primary obedience. We believe the church was greatly strengthened and that seed sown will yet bring forth fruit. We appreciate the cooperation of the brethren in this effort. We thank God and take courage and press on."—Edward E. Kranz.

Amite, La., (June 19): "The church here had Brother N. B. Wright in ten days of preaching. He spoke seven times over the radio from a station recently built

at Hammond. The meetings were well attended and many new contacts made. The radio opened up a new field. Thousands of people heard the messages and many communications have been received, some making request for additional help in Bible study and for adjustment of their religious life. On my return to the studio a week following Brother Wright's visit the manager's secretary said to me: "We have been missing you folk up here and we certainly have heard many people compliment the messages you have given them." Brother Wright did preach some splendid sermons both over the air and from the pulpit. He walks with the Lord, knows the Bible and is neither ashamed nor afraid to preach the Word of the Cross. He helped the church and warned the unsaved, giving them the hope of the gospel if they would only believe and obey the will of God. Two were baptized while he was with us.

"The Big Creek church is planning to have Brother Ivy J. Istre with them the last week in July and first week in August. One big day with dinner on the ground is in the program."—A. K. Ramsey.

Dugger, Ind.: "During the latter part of May and first of June the Dugger congregation sponsored a Vacation Bible School. We had an enrollment of 118 and a daily average attendance of around 100. The ministry of Jesus was studied in the Bible classes. Besides the study of the Bible daily, there were periods daily for singing, handwork and play. On the closing Friday night we gave a program showing the ground we had covered in the two weeks. The results, made possible by a staff of sixteen hard working teachers and helpers, were beyond our expectation.

"Brother Gilbert Gibbs is preaching in a series of meetings at the Ellis congregation two miles east of Dugger. On account of my wife's illness I had to postpone meetings in Alabama, but will, if the Lord wills, assist the Jasonville Ind., congregaton in a revival beginning the seventh of July."—Maurice Clymore.

TUNE IN WGRC

Brother N. Wilson Burks has just completed a series of talks on the

true basis of unity over WGRC Sunday mornings at 7:45. His lessons were very good and received many commendations. Brother Boll is to speak on this program during the month of July. Brethren Burks and J. L. Addam's will announce alternately. There will perhaps be some singing to introduce the program. Don't miss it.

PORTLAND AVENUE TENT MEETING

The annual tent meeting of the Portland Ave. church is scheduled to begin July 13. Brother Boll is to bring the messages as usual. This is a meeting that many look forward to. Brother Boll is in good health and his strength as a preacher of the Word has not abated.

ROWAN STREET CHURCH OF CHRIST

Louisville, Ky.: "We enjoyed a most delightful and profitable meeting the early part of June through the untiring efforts of our dear Brother Richard Ramsey. The children received special instruction in Bible study and all of us are highly appreciative of the excellent preaching of Brother Ramsey. There were two accessions, one by

primary obedience, one by relation. Four were added previous to the meeting, two by baptism and two by restoration, some 'snatched as brands from the burning.' Two more have come since the meeting, one for baptism and one for renewal.

"I was hindered from attendance because of an injury suffered by Sister Zahn in a car accident, from which she received a fractured shoulder and perhaps a slight concussion by a blow on the back of the neck. She is doing nicely now, but she will be incapacitated from active service for perhaps another month." — R. A. Zahn.

Pekin, Ind.: "I have just terminated my work with the church at Pekin. We have had about a year and a half of cooperation in the Lord's work. The Pekin brethren are now erecting a new church building on the main highway and expect to have it completed by the beginning of September. The brethren have been very good to my family and me during our stay there. Brother Frank Mullins starts a meeting with them on July 6, and is to continue for two weeks." — A. M. Simpson.

GOLDEN NUGGETS from the Greek New Testament for the English Reader by Kenneth Wuest; Wm. B. Eerdmans Co., Grand Rapids, Mich. \$1.50. "The purpose of this book is to make available to the Bible student who is not familiar with the original text, the added richness and light which a study of the Greek Scriptures brings." This first sentence from the author's preface gives the first use of the book, but one must underscore the word "familiar" before confining it to the group of persons named. Few indeed are there of Greek students who will go far enough not to need the added help of Mr. Wuest's great scholarship and spiritual insight in studying the New Testament.

Intended primarily as a critical word study of such subjects as "Transfigured Saints," "The Needle's Eye," "About Tents," to name a few, it is also often fine for short devotional studies. While I do not find this topical study as useful to myself as the author's similar studies in entire books of the New Testament verse by verse, yet I would like to heartily recommend to any preacher, teacher, or other servant of the Lord the type of study herein found. I hope Mr. Wuest, who is Teacher of New Testament Greek at the Moody Bible Institute, will eventually cover the entire New Testament with his word studies. I have found nothing in a long time in book form to stimulate me as much and to broaden and deepen my spiritual insight as much as Wuest's word studies have done. I believe his position on the falling away in Heb. 6 (Nuggets, p. 22), is extreme, but certainly this is a minor criticism of such a valuable book. — Ernest Lyon.

"The church of which I am a member has taken the fire out of hell, the gold out of heaven, and the blood out of the atonement, and the inspiration out of the scriptures and God out of Christ." — *Bees in Clover.*"

GROWING IN FAITH

R. H. B.

A Christian's faith is a living thing. It feeds on the Word of life; and with the ageless, timeless, ever-springing, powerful, living, quickening word, it grows, and no artificial bounds can contain it. When a truth of God's word seems "disturbing" and dangerous to us, and we are disposed to smother it or to oppose it because we recognize in it an insurgent force, that is evidence enough of incipient spiritual necrosis. We beg to be let alone. We have fixed our bed to our liking, now please let us sleep. We are well pleased and satisfied with our well-trodden mill trail, and have no mind to go exploring. Such is the genesis of creedism, and of all the fossilized religions of Christendom. But the true faith grows. It may have growing pains, but it goes on undaunted to perfection, neither always laying new foundations, nor content to live in the foundation that is laid, but rising upward from it and with it unto the fullness of the mind of God.

There is a class of minds to whom nothing is so repugnant as a thing that *grows*. Death seems, as it were, safer and more desirable to them than life. You can define death. You know just what it is and you are sure of it, and you can depend on it that it will always be just what it is now. But life is an uncertain, incalculable thing — who knows what will come of it? Life moves and grows. The rulers of the Jews felt very uneasy about the Christian faith that had sprung up in their midst. It was not only new, it was full of life and power, aggressive and active — decidedly a dangerous thing, a new wine that might burst their cherished old wineskins almost any day. They were horrified to think of "whereunto this would grow." A growing thing! That will bear watching! It is not safe and reliable like something long since cut and dried.

A dead thing once right is always right, provided of course you can keep it from decaying. (But there is the rub! Decay is all a dead thing can do and that is what it finally will and must do.) But a living thing must be guarded against: it is likely to break up our old creeds and notions and endanger old crafts and establishments and overturn our thrones. Living things are a revolutionary force: they defy the tyranny of the human past. In nature and in grace and in the affairs of men there is no antagonism sharper than that between the conservatism of death and the advancing force of life.

But after all, we have to deal with the timid question of what such progress may lead to. There is a false progress, to be sure — a wild growth which is like "the fatal proliferation of cells" that makes a cancer. We do well to fear that. There is a "going onward" that spurns the confining restraint of God's written word; and a proud independence that is a law unto itself, and knows no regard for the ancient landmarks of "the faith that was once for all delivered to the saints." We know about that, and have much evidence of the blighting curse of it. That is not what we want. "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God," said the beloved apostle (II John 9); and Paul enjoins Timothy to *abide* in the

things which he had learned and had been assured of, "knowing of whom thou hast learned them." (II Tim. 3:14.) And our Lord Jesus Christ also, "If ye *abide in my word* then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free." (John 8:31, 32.) This alone is the truth that makes free. Now is there ever any occasion to go outside of its limits. It is infinite, and affords unlimited scope for growth in all grace and in all knowledge. (II Pet. 3:18.) And the growing Christian is not the less sound and dependable. As great as the danger of wilful departure from God's word is the danger of a dead stunted faith that cannot go on and grow and learn anything more. "Wherefore leaving the first principles of the doctrine of Christ, *let us press on unto perfection* . . . And this will we do if God permit." (Heb. 6:1-3.)

WHAT IS IT THAT GIVETH LIFE?

Stanford Chambers

"The body without the spirit is dead," says the Holy Spirit through James. The body is the vehicle of the spirit for the time of the earthly sojourn. The body is for the sake of the spirit that inhabits it. The outward man is for the sake of the inward man, the external for the internal. Disorder results from a reversal of this order, hence the wreckage, havoc, death observant everywhere on earth. Sin is the reversal of this order, and "the wages of sin is death."

There are also necessarily the externals of religion, even of Christianity. But here also the externals are for the sake of the internal. The letter is for the sake of the spirit, an order that cannot be reversed without spiritual disorder and decay. "The body without the spirit is dead," and the letter without the spirit kills. "The letter killeth, but the spirit giveth life." We do not commit suicide (being normal) that we may release the spirit; neither should we dispense with the divinely provided externals thinking to promote divinely provided spiritual activities. The folly of that course should be manifest to all.

But if the cause is sought for the *appalling lack* of spiritual power, not to say spiritual life itself, it is to be found in an overemphasis long given the externals and an underemphasis given the spiritual. Devotion, the love of the Lord, sweet fellowship, the grace of forgiving others, generosity, liberality for the Lord's sake, self abnegation and sacrifice, rich joy in Christ, victorious living, blessed assurance, overflowing praise, exhilarating hope, holy zeal, — these are not produced by a sowing to the externals. "The letter killeth." It is the spirit that giveth life. We must sow to the Spirit if we would reap spiritual life. Partisan bigotry can be produced by other sowing.

Man's allegiance needs to be centered in Christ. Christ said "I came to do my father's will." Men can change their doctrines and their opinions but they cannot change *Christ*. — *W. W. Whitkampfer*.

THE HEM OF THE GARMENT

"And behold, a woman which was diseased with an issue of blood twelve years, came behind him and touched the hem of his garment: For she said within herself, 'If I may but touch his garment, I shall be made whole.' But Jesus turned him about, and when he saw her, he said, 'Daughter, be of good comfort; thy faith hath made thee whole.'" (Matt. 9:20-22) To this story Luke adds: "And Jesus said, 'Somebody hath touched me: for I perceive that power is gone out of me.'" (Luke 8:46)

By some commentators this act of faith has been reduced to the level of a mere superstitious regard for the hem of Jesus' garment. As a devout Jew it is probable that Jesus wore fringes at the four corners of his outer garment to remind of the commandments. (Num. 15:38) But there were thousands of Jews in Palestine that day wearing such hems in their garments. None of these attracted the diseased woman. Looking to the person of Christ, she said: "If I may but touch the hem of *his* garment." She was drawn by faith in *him* rather than in the *hem* of his garment.

In this act of faith we have a sublime illustration of the faith of Christians in the person of Christ as demonstrated in their approach to him through his ordinances.

1. *Baptism*: Modernists accuse the humble disciple of having an undue regard for the power of water in securing relief from the disease of sin. Recently a modern religionist spoke to me in disgust, saying: "Oh, you people believe that if a person is not ducked in water he can't be saved." No informed disciple of Christ entertains such superstitious notions as here expressed. When one comes to the waters of baptism he comes to the person of Christ. He comes to this ordinance in the same spirit with which the woman came to the hem of his garment.

This truth is forcefully presented by Paul in the Roman letter. In treating the doctrine of baptism Paul mentions the person of Christ *fifteen* times within *nine* verses. (Rom. 6:3-11 AV) Read these verses with the person of Christ in mind and you will not fail to see that the penitent sinner in coming to this act of obedience is coming to Christ himself. Baptism holds attraction because it is *his* ordinance, and through this act the sinner comes into contact with the glorious person of his Savior.

2. *The Lord's Supper*. The same principle applies in the Christian's faithful regard for the Lord's Supper. The informed disciple does not have a superstitious regard for the bread and the fruit of the vine. He does not respect the Roman Catholic dogma of Transubstantiation. Rather, he comes to this memorial feast in the same spirit and faith with which the diseased woman came to the person of Christ through the hem of his garment.

In treating the doctrine of the Lord's Supper, Paul mentions the person of Christ *fifteen* times within *five* verses. (I Cor. 11:23-27) Read these verses with the person of Christ in mind and you will see that the disciples in gathering around the Lord's table are drawn by

the healing, saving personality of Christ rather than the physical elements of bread and wine. This observance holds attraction because it is *his* ordinance, through which the faithful disciple receives a blessing from *him*, having communed with *him*.

3. *The Blood of Christ.* The same principle applies in the Christian's high regard for the blood of Christ. Some modern denominations have found the doctrine of blood atonement unattractive, even repulsive. They ridicule the idea of having faith in blood. Many of them are urging the revising of familiar hymns with a view to removing the word "blood" wherever it is found. Again, may we emphasize that the diseased woman had regard for the hem of the garment because it was the hem of *his* garment. And the Christian looks to blood because it is the blood of their Savior and Lord, whom "God hath set forth to be a propitiation through faith in *his* blood." (Rom. 3:25) Not faith in mere blood, but faith in *his* blood.

In like manner the true disciple regards other things pertaining to the person of Christ. The assembly of the saints holds attraction because Jesus said: "There am I in the midst of them." They cherish a devotion for the New Testament, not as a mere book, but because it is *his* last will and testament. They wear his name, not because they have confidence in mere names, but because it is *his* name, and thus has a power for good that cannot be found in human names. Finally, brethren, the religion of Christ, with its ordinances and commands, is one of faith in the person of Jesus Christ. In all matters of faith and practice the Christian's one thought is: "I believe with all my heart that Jesus is the Christ, the son of God." — Carl Spain in *Harding College Bulletin*.

THESE TAKE UNITY STAND

We are aware that many things serve as barriers between brethren, and we know some of these have been built by us in our zeal to serve the Lord. However, it is our determination with what wisdom God has given to serve in reconciliation of these differences and help promote that unity which is both good and pleasant in the sight of God. — *Gospel Broadcast*.

May God hasten the day when God's people may be one and that the walls of hell and hate be broken down. There is no hatred so bitter as that hatred born of religious love; no falsehood so vile as the lie spoken in defense of truth; no wrong so harmful as the wrong committed in the name of righteousness; no injustice so terrible as the injustice of those who condemn in the name of the Savior of the world! — *West Coast Christian*.

"Who sees a wrong and hesitates to speak,
Although he knows that he will be reviled,
Is either touched by greed, or coward weak,
Or aimless as an undeveloped child."

THOUGHTS WORTH WHILE

D. H. F.

BACK TO THE FOLD

Author Unknown

'Twas a *sheep* not a *lamb* that strayed away,
In the parable Jesus told;
A grown up *sheep*, that had gone astray
From the ninety and nine in the fold.
Out on the hillside, out in the cold,
'Twas a *sheep* the good Shepherd sought
And back to the *flock*, safe in the *fold*,
'Twas a *sheep* the good Shepherd brought.
And why for the *sheep* should we earnestly long,
And as earnestly hope and pray?
Because there is danger if they go wrong
They will lead the *lambs* astray.
For the *lambs* will follow the *sheep* you know,
Wherever the *sheep* may stray,
When the *sheep* go wrong it will not be long
Till the *lambs* are as wrong as they.
And so with the *sheep* we earnestly plead
For the sake of the *lambs* today,
If the lambs are lost what a terrible cost
Some sheep will have to pay.

THE MODERN SUBSTITUTE FOR PREACHING

The modern minimizer of the Gospel takes a few tablets of doctrine, dissolves them in a gallon or two of the rosewater of sentimentality, puts a little in an atomizer, and sprays the congregation to an accompaniment of the sweetness of Christianity and the fragrance of a benevolent life. The New Testament tells but one story — that man is a sinner, that he has been redeemed, that the only way of salvation is through faith in Jesus Christ. Don't talk to me about "value judgments." You can't believe with all your heart what you have already rejected with all your head. — *King's Business.*

ON TEACHING EVOLUTION

To present the theory of evolution along with other theories of the origin of man and the universe is scientific and fair. To present it as a fact is both unscientific and unfair to parents who do not want their children to believe in evolution as accounting for the present state of man and his world. Evolution is only a theory. Its proponents have never been able to present proof that it accounts for the origin and present state of man. On the contrary, every experiment

purporting to establish evidence that any species can cross over from one genus to another has been a failure. Still less has any demonstration of the capacity of matter to produce personality even been approximated.

Evolution is the mother of practically all devastating isms wrecking the world today. Marx looked to evolution as a fountain head. Nietzsche, whose doctrine of the superman has produced Hitler's Germany, drew primarily on evolution. Freud says in his "General Introduction to Psychoanalysis" that ". . . those who disregard the history of evolution will dispute the potency of the sexual factor," and then proceeds to the conclusion that ". . . man is a pleasure-seeking animal" and recommends the removal of all restraint on the sex urge and tries to account for all human endeavor on the basis of that urge. Unbridled self-expression, and its concomitant dethronement of all authority, is directly descended from evolution. The present breakdown of home life, the prevalence of trial marriages, adult and juvenile delinquency, vandalism, lackadaisicalness in the pulpit, are clearly related to evolution.

The fruits and implications of evolution when taught as a fact make it unwholesome. At best, it tells us nothing of "origins." If it were a fact, the greatest question of all would still have to be answered: Where did the first cell come from? Evolution does not reveal origins; it is descriptive of processes and what processes if, indeed, they exist:

Once I was a tadpole, a-beginning to be,
Then I was a toad frog with movements so free,
Then I was a monkey on a bamboo tree,
But now I'm a teacher with a Ph.D.

Courier Journal.

THE REAL CONQUEROR

I saw the conquerors riding by,
With cruel lips and faces wan;
Musing on kingdoms sacked and burned,
There rode the Mongol, Genghis Khan;
And Alexander, like a god,
Who sought to weld the world in one,
And Caesar with his laurel wreath;
And leaping full of hell, the Hun;
And, leading like a star, the van,
Heedless of outstretched arm and groan,
Inscrutable Napoleon went,
Dreaming of empire, and alone.
Then all they perished from the earth
As fleeting shadow from a glass,
And, conquering down the centuries,
Came Christ, the Swordless, on an ass.

Speakers Bible.

STUDIES IN ISAIAH

R. H. B.

STUDY 49. *Reapings of Joy.* Isaiah 54:55. Verse 1 is quoted by Paul (Gal. 4:27) in illustration of the covenant of grace, as contrasted with the law. This is the Zion of promise, redeemed, believing, regenerate, manifesting the blessings of the new covenant brought in through Christ's death. The old Jerusalem is the fruit and exponent of the bondage of the law dispensation. Sarah, long barren, became the joyful mother of the nation; whereas Hagar, representing the fleshly law-covenant, though having precedence at first, is cast out and forgotten. Note in v. 5 the prediction that Zion's God shall be acknowledged as the God of the whole earth. Verses 7,8 are beautiful, as also the promises of vs. 9-17. To v. 13 the Lord Jesus referred in John 6:45, applying the same with strict exactness, for He was there gathering His sheep, the citizens of the redeemed Jerusalem. Verses 16-17 are full of sweet comfort and assurance to all who are Christ's. With the last clause compare Phil. 3:9. Chapter 55 is the call to Israel (extended in the gospel to all men) to come, receive the blessings purchased for them in ch. 53. The blessing is of grace, free; it comes first by hearing and believing (vs. 2,3). David is the name of the covenant-head, and is applied from him to whom the promise was first given, to Him in whom it was realized. It means *Beloved*. Jesus Christ is the true David (Eph. 1:6). His mercies are *sure*, because He lives forever (Acts 13:34,35; Heb. 7:25). With v. 4 compare the yet future prediction of Rev. 11:15; and v. 5 is paralleled in 2:2, 3 and 60:1-9. The call for mercy is taken up again in v. 6. V. 8 gives the reason for the demand made in v. 7. From vs. 10-13 the ultimate success and issue of God's word.

STUDY 50. *Warnings and Rebukes to Israel.* Isaiah, chapters 56-59. Chapt. 56: verse 1 marks the time. Comp John the Baptist's and Christ's insistence on faithfulness to the Law, just before the Gospel was revealed (Matt. 3:5,17-19; 23:1-3). Comp. v. 7 with Matt. 21:13; and v. 8 with John 10:16. With v. 9 begins a picture of careless, disobedient Israel, which continues down through ch. 59. Note 57:11 — lying is the coward's refuge; and cowardice is unbelief in God. Cp. v. 13. God's true people are beautifully marked out in v. 15. What are the two dwelling-places of God, set forth in v. 15? Verses 16-19 speak of pure *grace* (Rom. 5:20-21) — but the peace so freely extended is not for those who will not turn from their wickedness, vs. 20,21.

58:2 is illustrated in 1:10-17. Religious observances connected with a disobedient life are of no avail.

59:1-15 reveal the reason of unheard prayers. Shall we not search our own hearts in this matter? From v. 15b the prophet looks into the future, unto that Day of Vengeance which must precede the comforting of Zion (61:2,3). When there is no intercessor vengeance is inevitable (Ps. 106:23; Ezek. 22:30,31). Note v. 18 and "So" in v. 19. V. 20 is quoted in Rom. 11:26,27, with slight alteration. Note that the gracious prophecy in Rom. 11 is to *believing, penitent Israel*. That there

will be an effusion of the Spirit upon Israel in the day of their national restoration, we have already seen in other passages (32:15; 44:3; Ezek. 39:25-29).

STUDY 51. *Zion's Glory*. Isaiah 60. Is verse 1 to be understood figuratively, of spiritual glory, or literally? The former in any case; but the latter also (v. 2; ch. 4:5). What is the general condition of the earth when that occurs? And what will the nations do? (ch. 2:3,4). Verses 4-9 describe this in more detail. When the nations come, see whom they bring to Zion (vs. 4,9; 14:2; 49:22; Jer. 16:16). All nations become tributary and subservient to restored Israel, and Jehovah will clothe her with glory (vs. 10-14). Note well that it is the Jerusalem that was afflicted, despised, forsaken, hated, that is thus restored and glorified; the same city but different in the character of its regenerated people (vs. 14-16,21). V. 17 reminds of the days of Zion's former greatest glory, now eclipsed (I Kings 10:21, 27). Are verses 19,20 a figure or literal? Both. Jehovah is their spiritual light, as He is ours in Christ Jesus, making us independent of the world's lights. But as the pillar of cloud was to Israel in the desert, His presence will be an actual illumination in the night (4:4,5). Comp. v. 21 with Eph. 2:10. When God saves by grace all the glory goes to Him.

STUDY 52. *Zion's Messiah and Redemption*. Isaiah 61. Verses 1, 2 are familiar: the Lord read them out in the synagogue at Nazareth and applied them to Himself (Luke 4:18-29). But note where He stopped. Why did He stop there? Has that Day of Vengeance yet come? What shall follow that awful Day? vs. 2b,3; comp. Jer. 30:7-9; Dan. 12:1). Comp. v. 4 with 60:10. The new position given Israel is the original one first intended, from which they were rejected, but not forever (Exod. 19:5,6; Hos. 4:6; Rom. 11:29) and God will abundantly compensate all their past suffering (vs. 7-9). Zion exults in v. 10. We also are clothed in a robe of righteousness (Gal. 3:27; I Cor. 1:30,31).

STUDY 53 (Continuing the same theme.) Isaiah 62. God declares that He will not rest until He accomplishes these glories for her. It is always permissible to use any part of scripture by way of analogy and illustration; but to say that the "new name" given to Jerusalem by Jehovah is the name "Christians" first applied to the disciples at Antioch (Acts 11:26), and that that is the fulfillment of this scripture, is to disregard the whole context and throw the interpretation into hopeless confusion. The name "Christian" has sufficient endorsement in God's word without such a doubtful argument (I Pet. 4:16). Note the expressions "no more," "any more," in v. 4. Vs. 6, 7 are a good lesson on importunate intercession. V. 11 was not fully fulfilled in Matt. 21:5. (Comp. 35:4; Matt. 23:39.) This "recompense" is described in 63:1-6.

STUDY 54. *Israel's Pleading*. Isaiah 63,64. The first part tallies with 35:4; Joel 3:13; Rev. 14:17-20. Note v. 4—the Day of Vengeance upon the Nations is the Day of Redemption for Israel. With v. 7 begins a plea for Israel which continues to the end of ch. 64. 63:9 is very tender and beautiful. V. 10 marks their fall. In 11-14 the

Prodigal comes to himself. The prayer proper begins with v. 15. With v. 17 comp. Rom. 11:8,25. The pity and pathos of it pervades the whole. They long for the days of old when God made bare His holy arm and stood up openly for their help (v.3) and contrast their present helpless, hopeless estate (vs. 5-7). Truly they have come to the end of themselves. They have indeed fallen down and there was none to help (Ps. 107). The humble, childlike pleading of vs. 8-12 is very touching. Hos. 14 speaks of this time.

STUDY 55. *Disobedient Israel and the Faithful Remnant.* Isaiah 65,66. Verses 1,2 are self-explanatorily applied by Paul in Rom. 9:30; 10:20,21. Vs. 3-7 relate to the rebellious Israel of the end-time; vs. 8-10 the sparing of the nation for the sake of the faithful Remnant; 11-16 the contrast in their destinies. Verses 17-25 afford a picture of the millennial days. The new heaven and new earth of Rev. 21 are not directly mentioned in the O. T. prophecy. That this (vs. 17-25 and 66:22) is only the renewal and restoration of the earth (Acts 3:21), which is coincident with Israel's restoration is evident from a comparison of Rev. 21:4 with Isa. 65:20,22. Death is not yet wholly abolished (nor sin, for that matter) but there is great longevity, as in antediluvian days; and peace on earth, even in the lower creation. Comp. Isa. 11. In chapt. 66 the contrast between His servants, His faithful ones, and the disobedient, continues through v. 6. Vs. 7-9 describes Israel's national return and salvation (Rom. 11:25, etc.) and vs. 10-14 her resulting happy estate. Verses 15-21 the Day of Vengeance. Note its extent, vs. 16,18. Yet it is not a clean sweep, vs. 19-21. Comp Joel 3; Zech. 14; Rev. 19:11-21. Verses 22-24 describe millennial conditions, however we may apply them — the worship, service, and warning example, to the nations of the earth in that glorious age to come. In that day the Church, glorified, shall share the Throne with her Lord and with Him exercise sovereignty over the nations. (Rev. 3:21; 2:26,27)

STUDY 56. *A Review of Isaiah.* In its structure and chapter divisions, Isaiah has a remarkable resemblance to the Bible as a whole. The Bible has 66 books; Isaiah 66 chapters. The Bible falls into two great divisions; so does Isaiah. The Old Testament has 39 books — the former part of Isaiah 39 chapters; The New Testament 27 books; the latter part of Isaiah (40-66) 27 chapters. This will give us the chief outline of Isaiah in a form easy to be remembered. The more particular outline is as follows:

- I. The Great Arraignment. Isa. 1.
- II. Zion Redeemed Through Judgment. Isa 2-4.
- III. The Song of the Vineyard. Isa. 5.
- IV. Isaiah's Call and Commission. Isa. 6.
- V. The "Book of Immanuel." Isa. 7-12.
- VI. The Book of the Burdens. Isa. 13-23.
- VII. World-Judgments and Restoration. Isa. 24-35.
- VIII. An Historical Parenthesis. Isa. 36-39.
- IX. The Book of Comfort and Redemption. Isa. 40-66.

We have now finished the prophecy of Isaiah. It has surely repaid all earnest study. In it we have seen God revealed in mercy and justice, in grace and judgment, in His wisdom and power; and His gracious ways and plans have been unfolded to us. In no other Old Testament book is Christ set forth so fully; no other book, the Psalms excepted, is so frequently quoted and referred to in the New Testament. In no other book of the Old Testament do we get so clear a vision of the Gospel in its facts and principles. For Review and Topical Study the following themes are suggested:

WHAT DOES ISAIAH TEACH ABOUT —

God: His holiness, greatness, love, wisdom
Christ: His Person, His suffering; His glory; His work
The Holy Spirit
Israel: Her rejection; her restoration
Jerusalem, The Land of Israel
Gentile Nations
The Day of the Lord
The Kingdom
Faith
Repentance
Obedience

Then go over each chapter and make note of spiritual lessons and applications to your personal life; and of any special verses you wish to remember.

TYPES AND SHADOWS OF CHRIST IN THE TABERNACLE by James F. Spink; 1946; Loizeaux Bros.; 172 pp. \$2.00. Many books have been written on the types found in the Old Testament. This writer has only one motive, and a commendable one. He seeks to find the promises of Christ in every item of the Tabernacle. Whereas many books have been written to "prove" an extreme position on some Bible teaching, this book is well-balanced. Wherever Mr. Spink sees a type or shadow, he cites the New Testament fulfilment. In the preface this statement is made, "I have treated the subject in a suggestive, rather than in an exhaustive manner, and have tried to simplify these precious truths so that young believers may find it easier to understand them." It is the opinion of this reviewer that the author was successful in this goal. This book is worthy of the preacher's or church leader's library. Despite the title, which would frighten the casual reader needlessly, this book is readable. Splendid lessons are presented on giving, on acceptable sacrifices, on the veil, on the Aaronic priesthood, and on the meaning of the Ark. Each of the 26 chapters makes a worthwhile study. — N. Wilson Burks.

"And upon the first day of the week, when we were gathered together to break bread" is a Bible window through which we see a regular custom of the early church. Alexander Campbell once said, "All antiquity concurs in evincing that, for the first three centuries, all the churches broke bread once a week." Dr. Mason says, "Weekly communion did not die with apostles and their contemporaries. There is a cloud of witnesses to testify they were kept by succeeding Christians, with great care and tenderness for above two centuries."
— J. R. C.

IN MEMORIAM

A GOOD MAN GONE

G. B. Dasher departed to be with Christ about 4:20 A. M. on May 21 after an operation which he underwent in a hospital in Kansas City, Mo. His body was brought to Sherman, Texas, and the funeral service conducted there on the afternoon of May 22 with Dr. Eugene V. Wood officiating and your writer helping. Another faithful servant of God reached the end of this earthly journey and arrived safely home with the Lord. How much more real heaven becomes, and how the heart yearns for the end of the trip when one can rest with the Lord at home for ever more.

Our hearts go out to Sister Dasher and their daughter, Sarah Alice, for the rest of the journey will be more lonely for them, and the burdens a bit heavier, and the path a bit more rugged, but knowing the Lord as they do they will find sweet comfort from the God of all comforts, and grace sufficient each step of the way, and their arrival Home will but be all the sweeter after while.

Words and space would fail should we attempt to portray the commendable life of this man of God. But what greater thing could we say than that he had his trust in Jesus, and he was truly a humble servant who served his Master well. His humble sweet way portrayed the work of God in his soul and gave a continuous testimony that He knew the Lord and loved Him.

"... And the toils of the road will seem nothing when we get to the end of the way."

MARANATHA!

Frank Mullins.

A FRIEND OF BIBLE EDUCATION

Brother G. B. Dasher was a steadfast friend of Christian education. Having obtained a university degree and having made special study of the Bible in Brother Boll's classes he knew by experience the blessing of including the Bible in one's education. He sent his daughter to Portland Christian High School for three years and contributed liberally to the support of the school until the time of his death. I have no doubt but that he felt deeply that the impressive years of youth used by the state for training citizens should not be neglected by the church for making Christians. I believe he would have said that we must have Bible education widespread, not because we need preachers, missionaries, and Sunday school teachers; but because we need farmers, business men, factory workers, mechanics, housewives, who are intelligent Christians, capable of taking a responsible part in the activities of the local church.

Brother Dasher and his faithful wife, by their "labor of love, and work of faith, and patience of hope" have given a "sweet savor" to life that will greatly encourage believers in Christ. — Claude Neal.

NEWS CAME WITH SHOCK

The news of Brother Dasher's passing came while I was in the home of Brother and Sister A. K. Ramsey. To say the news came with shock and sorrow is to express one's feelings lightly. We are always left, when the Lord's great ones of earth close their walk, with a sense of loss. For truly Brother Dasher was a man of no ordinary insight into the Scriptures nor was he common in his Christian spirit. He was a scholar and a gentleman, a friend and self-sacrificing helper, a Christian.

Many have been helped by reason of his passing this way. May many young people respond to the same Lord who raised him up and go on with Him to a glorious consumation. He is able. — N. B. Wright.

A COWORKER AND FRIEND

I first met Brother Dasher in the fall of 1920. Both of us had come to Louisville, Ky., to attend the Bible classes conducted by Brother Boll. For three or more years we were closely associated together in the Lord's

work. We did mission work in the summer of 1921 in Harlan County, Kentucky, being sent out by the Portland Avenue congregation. After leaving Louisville our paths came together only twice. Each time it was my privilege to have him in my home. The last time was only a year or two ago. Down through the years he remained the faithful and true servant of the Lord he was when first we met. No one was more earnest and steadfast than he. He was a thorough Bible student and would not yield Bible truth for the sake of prestige or popularity. He was a humble man of God and sought only the glory of God in his work for the Lord. I truly believe that he went home to be with the Lord and will be among that innumerable host rising to meet the Lord when He comes. To Sister Dasher and Sarah who were in our home on one occasion I send the sincere sympathy of my family. — Maurice Clymore.

A TRIBUTE TO A CLASSMATE

In the passing of G. B. Dasher a truly good man has been called home. I shall always remember him as an earnest student of the Word, a faithful preacher, wise counsellor and loyal friend. Humble and Godly, his influence was always good. May his family be comforted in the sure hope that is theirs. — W. S. Hoar.

BROTHER RHODES AND BROTHER DASHER

Some time ago the word of the departure of our beloved Brother G. B. Dasher reached me; and very soon after the notice of the sudden death of Brother B. F. Rhodes. The latter was my friend from the days of the old "Nashville Bible School," where he was a schoolmate of mine. I saw him very rarely after that; but what I heard of him and about him was always that same testimony of humble faith and faithfulness in the service of God, as a preacher, as a teacher, as a Christian. He fought a good fight, he finished his course, he kept the faith. And for him, too, is laid up the crown of righteousness, which the Lord, the righteous Judge, shall give to him at that day.

Brother Dasher was with us in Louisville for several years, taking the Bible Classes. He also taught one term in the Portland Christian School. Later he went to Texas, where he married the daughter of Brother Cordie Howard of old Celtic Church; and after that spent some years in Glenmora, Louisiana always and everywhere preaching the Word, and supporting himself, wholly or in part, by the work of his hands. His life was clean and true through all the years God gave him, and he never wavered from the faith and hope and love that is in Christ Jesus. We hope to meet him with all God's saints in that morning of joy when Christ comes to gather His own to Himself forever. — R. H. B.

THESE HAVE PASSED ON

F. L. Rowe, long time publisher of the *Christian Leader*, Cincinnati. With him we had some pleasant social contacts and many satisfactory business transactions.

T. Q. Martin, also of the *Leader*, for years an associate editor. His younger years were devoted to the work of teaching in the Christian Schools.

Both Rowe and Martin had passed four-score of years. The *Leader* had previously moved to Dresden, Ohio, where Brother D. F. Anguish is giving his best as publisher to make it a good and a better journal.

B. F. Rhodes, long time head of History at Harding College, Searcy, Ark. He came only a little short of four-score years. Brother Rhodes was of brilliant mind, and humble spirit; and it was something unforgettable to sit in a meeting where he conducted the "devotionals"—the reading and prayer.

If, as we fondly hope, we shall meet these men again, on the firm shores of Immortality — how sweet will be the remembrances of our better hours together; and how small may seem the differences that seemed so weighty here! — E. L. J.

"FAITH OF OUR FATHERS"

E. L. J.

INTRODUCTION TO JULY REPRINTS

From many places, and from even unexpected sources, comes the heartening word that the work of this department has had more than a little to do with the better spirit now appearing, and the unity-mindedness now spreading, among the brethren generally. We are assured that the example of the pioneer fathers as set forth in these "precious reprints" — their love and their unity in the midst of much difference and diversity — that this example is surely telling, directly and indirectly, among those who read these reprints. (And those who read are very many, beyond the circle of the regular subscribers to this magazine.) The *attitude* of these pioneers has convinced many that differences in the understanding of prophecy can be tolerated without serious consequences among disciples who love each other; and the *teaching* of these pioneers has convinced many that at least there may be "another side" to certain questions — something overlooked in the cocksure dogmas of the day.

It must indeed be a hard and wearisome task, to keep rolling the heavy barrel of abuse up over the endless hill with never a moment's relaxation or rest — lest those behind it be crushed by its own awful weight! And it is not strange that some are seeing the childish folly and futility of it. That may be depressing to those who go about, like Saul of Tarsus, "yet breathing threatening and slaughter against the disciples of the Lord." But the lovers of peace and concord are much encouraged as they see this changing attitude on the part of numerous influential brethren. With many of them, the bitterness is gone; and what is a war when the bitterness is gone! It is no more a war at all, but a precious opportunity and occasion for the exercise of the lovely grace of lowliness, without which there can be no unity (Eph. 4:1-3). Soon the last vestiges of the fear of man will be gone from among us, and together we shall be rewarded in the larger opportunity to serve. God will open wider doors, and call the humble and the spiritual into broader fields of usefulness; but the bitter and the unrelenting will be left to lonely solitariness — except they repent. Thus it has been before, and this is the history of all such schisms and proscription movements.

It is not that we want to take any credit to ourselves. It is only that we are heartened and grateful if our humble labors here, in this great literature of the pioneers, and among the churches otherwise, has contributed ever so little to this blessed change, and to the true peace of the people of God.

There is so little at the most, humanly, that any one can do, against the workings of unconscious bitterness and envy. After all, it is the "unity of the Spirit" that we seek; and is that not a work of God? Most of all, therefore, we can pray. May we but be fitted for our little part, whatever that may be; and may we but be worthy in His worthiness, though all unworthy of ourselves. — E. L. J.

We continue the telling testimony of the "church fathers," from D. T. Taylor's book ((long out of print) "Voice of The Church." In Taylor's arrangement, we find the necessary Introductions and connecting notes already well prepared. The "voices" this month are famed among all who know church history: Hippolytus, Melito, Tertullian.

EPISTLE OF VIENNE AND LYONS, A. D. 177

The learned Dodwell writes ("Dissertations"): "Primitive Christians believed that the first resurrection of their bodies would take place in the kingdom of the millennium; and as they considered that resurrection to be peculiar to the just, so they conceived the martyrs would enjoy the principal share of its glory. . . . It is evident that the martyrs' hope lay in the first resurrection of Rev. 20:6. Ignatius craving death that he might "rise free," . . . Cyprian attesting that those who suffered expected a prior resurrection and "a more prominent place in God's kingdom," and to crown all, Tertullian affirming that the martyr's express prayer was that he "might have a part in the first resurrection."

HIPPOLYTUS, A. D. 220

He was Bishop of Porto. He flourished, according to Dr. Cave and Lardner, about A. D. 220. Photius says he was in early life a disciple of Irenaeus, and eulogizes his style as being clear, grave, and concise. Jerome and Andreas say he wrote a treatise on the Revelation, but if so, it has perished. His treatise now extant, on Antichrist, bears every mark of genuineness. So remarks Elliott, from whom we give an abstract. Hippolytus was evidently a pre-millennialist. He declared, none of the mysteries of the future, foreshown by the prophets, will be concealed from God's servants. He gives a full exposition of Daniel's prophecies of the four kingdoms, which, with all the other fathers, he pronounces to be Babylon, Persia, Macedon, and Rome, then existing. "And what then," he adds, "remains for accomplishment but the division of the iron image into its ten toes — the growing out of the fourth Beast's head of its ten horns?" And though Rome should fall, and Antichrist arise out of the ten horns or kingdoms, he being the two horned lamb-like beast, and "being a man of resource would heal and restore it, so that it shall revive again through the laws established by him;" . . . Antichrist, he says, would reign his predicted time, greatly persecuting the saints, whose only hope will be in Christ crucified, and that then and thereupon would take place Christ's coming, personal, in glory (for, as Elliott observes, "no other coming ever entered the minds of the early Christians"); Antichrist be destroyed by its brightness; the first resurrection of the saints follow; the just take the kingdom prepared for them (Matt. 25) and shine forth as the sun; the judgment of the conflagration being meanwhile executed on the wicked.*

No millennium until Christ comes, this is the voice of Hippolytus.

* Elliott's *Horae Apoc.*, vol. iv.

MELITO, A. D. 177

He was Bishop of Sardis. He was born in Asia, and was contemporary with Justin Martyr. He was bishop of one of the apocalyptic churches, and was so eloquent and deeply pious that Tertullian affirms, "he was by most Christians considered a prophet," and Polycrates says of him, "he was in all things governed by the Holy Ghost." * He made extracts from the scriptures respecting the Messianic prophecies, and wrote a treatise on the Apocalypse, and also made out a complete list of the canonical books of the Old Testament, but his works are not now extant. He was a Chiliast. In regard to his views of that period, he probably followed Papias, Jerome and Gennadius both affirming that he was a declared millenarian. And even Neander admits that Polycarp, Papias, Irenaeus, and Melito, "endeavored to maintain the pure and simple apostolic doctrine, and defend it against corruption." The time and manner of his death is unknown, but he lies buried at Sardis, waiting with his "name in the book of life" for the first resurrection, at the coming of our Lord. †

TERTULLIAN, A. D. 200

He was born at Carthage, in Africa, about A. D. 160, and flourished as a writer, A. D. 199-220. Jerome reckons him among the first Latin millenarians, and Vincentius as the "Prince of those writers." Prof. Stuart calls him "a truly eloquent writer of extensive information." Mosheim says of him, "which were the greater, his excellencies or defects, it were difficult to say." Neander says of him, "This great Father united great gifts with great faults." Milner speaks harshly of him, but allows him to have been "an orator and a scholar." Spanheim calls him "one of the first of the Fathers," and Cyprian thought much of Tertullian, and never passed a day without reading some portion of his works, thus showing his high estimation of them. Dr. Elliott commends him, and on Tertullian's view of the Apocalypse, says, that with one or two exceptions, "there is but little in it on which we might not join hands in concord with the venerable and sagacious expositor." He also says that Tertullian's view of the New Jerusalem was, that it was of heavenly fabric, and would descend from heaven to be the abode of resurrection saints during the millennium, etc., which he said would come from heaven on the destruction of Antichrist. He was a rough writer, but he was a Christian, and his testimony in regard to the faith of the church in his day is plain and interesting. He says, "We confess that a kingdom is promised us on earth, before that in heaven, but in another state — namely — after the resurrection; for it will be one thousand years in a city of divine workmanship, viz., Jerusalem brought down from heaven; and this city Ezekiel knew, and the Apostle John saw, etc. This is the city provided of God to receive the saints in the resurrection, wherein to refresh them with an abundance of all spiritual good things, in recompense for those which in the world we have either despised or lost. For it is both just and worthy of God, that his servants should there triumph and re-

* Euseb., B. v., ch. 24.

† Cave's Lives of the Fathers, p. 337.

joice, where they have been afflicted for His name's sake. This is the manner of the heavenly kingdom." He was a decided premillennialist, and affirms it was customary for Christians in his times, "to pray that they might have part in the first resurrection." In regard to the triumphs of truth in this world, he refers to their persecutions and thus eloquently writes: "Truth wonders not at her own condition. She knows that she is a sojourner upon earth; that she must find enemies among strangers; that her origin, her home, her hopes, her dignities, are placed in heaven." * Tertullian died about A. D. 245, where or how it is not known.

WOULD HE WERE BOUND

In *The Truth* magazine for June, a man and his wife, unknown to us (Carrol by name), write a few simple but telling words on the subject, "Is Satan Bound Now?" They may, or may not command the eloquence of Apollos; but, like Priscilla and Aquila, they do have the truth! With truth to stand on, even a weak man may be strong, without the truth, the strongest are but weak. It is a wonderful advantage to be on the side of *what God says!* But here is their note: their argument:

"We do not know Brother M— personally and have no right to discredit his sincerity, but many of us are guilty of a subconscious desire to have a thing a certain way scripturally and set out to prove it so. Brother M— states that Satan is now bound and that his work is carried on by his co-workers. He refers to Rev. 20 to prove the binding. Two difficulties are encountered here. First, that if Satan is now bound, according to the scriptures, he is doing a better job than when he was footloose; for 'evil men and seducers shall wax worse and worse, deceiving and being deceived.' Second, according to Brother M— and the Bible, Satan was to be bound for a thousand years; but if he was bound at the Cross he has been in chains over nineteen hundred years. Now, we reason that Satan was bound to keep him from deceiving; but he is still deceiving though he is bound, and his deception while bound is worse than while loose, though he was bound to keep him from deceiving. What a travesty this sort of reasoning is against the truth of the Holy Scriptures. . . . The time of his binding is established as being many years after the Cross, for disciples had been made, had been beheaded, had died, and were those that share in the first resurrection. This could not, by any stretch of the imagination, be made retroactive to the Cross.

Romans 16:20: 'The God of peace will soon crush Satan under your feet.' At the time Paul wrote this, which was many years after the Cross, Satan was yet to be crushed. It was yet in the future.

Heb. 2:14 states that the Devil has the power of death; the last enemy to be destroyed is death. Death as yet has not been destroyed. It is yet a future promise.

First Peter 5:8: 'Be sober, be watchful. Your adversary the Devil, prowls around like a roaring lion, seeking someone to devour.' It does not seem possible that one could squeeze from this scripture that Satan is bound and helpless."

* Tertullian against Marcion, Lib. iii., p. 680.

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<p>⁶ When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the</p>	<p>into an upper where abode both and James, and and An'drew, Phil Thom'as, Bar-t</p>
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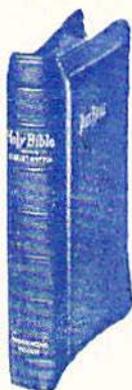
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you, that by my mouth the Gen'tiles
should hear the word of ^{the} gospel,
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ing them the Holy Spirit, even as he

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