

THE WORD AND WORK

(Volume XXXVII, June, 1943)

LOYALTY TO TRUTH

Nay now—if those things thou yearn'st to teach
Bear wisdom in thy judgment rich and strong,
Give voice to them, though no man heed thy speech,
Since right is right, though all the world go wrong,
The proof that you believe what you declare
Is that you stand firm while the throngs go by,
Rather cry truth a lifetime to void air,
Than flatter list'ning millions with a lie.

WORDS IN SEASON

R. H. B.

THE BLESSING OF A SENSE OF NEED

When God goes to bless a man, he always makes him feel his need first. People come to Christ from a sense of need oftener and more truly than because it is a good thing to do. It was a sense of need that brought Naaman, the Syrian leper, to the land of Israel and to the dwelling of Elisha, the prophet, and it was the same sense of need that finally overthrew his pride and induced him to follow the prophet's directions. It was a sense of need, a conviction of sin and unworthiness, produced by a vision of God, that caused Isaiah to cry out, and to receive a blessing which fitted him for nobler service. It was the sense of need that led the prodigal back to the father's house. A sense of need brought the widow to the judge again and again despite his refusals, to obtain redress of her adversaries (Luke 18:1-8); and a sense of immediate, pressing need kept the traveler's friend knocking at a friend's door at midnight until he obtained bread for his guest (Luke 11:1-13)—both of which parables are meant to encourage Christians to hold on to their sense of need and persistently present it to God in prayer until he supplies and satisfies. The sense of need brought the nobleman to the Carpenter-Teacher from Nazareth, that he might heal his son. The sense of need brought the sick, the halt, the maimed, the blind, the sinful and weak to Jesus for help. The sense of need held Christ's disciples to Him when all were leaving Him. "Lord, to whom shall we go?" answered Peter, "for thou hast the words of eternal life." And according to scripture, I may almost say, there never was a great blessing or uplift granted of God to any man except he keenly felt his utter need and lack first. And this also is true, that our need is in each case sufficient recommendation for us to obtain the Lord's tender care and help. (Luke 19:10.)

A GREAT CRISIS IN LIFE

When a hitherto fairly self-satisfied man comes to see his own unworthiness or unfitness—the rotten root of his own goodness, the selfishness and falseness of his work and life, his deep unworthiness before God, his inability to stand or walk alone, his nothingness and emptiness—then he enters a most momentous crisis. What will he do now? God and angels watch in deep concern. If he gets discouraged and gives up all aspiration, as the manner of some is, he is lost. If he allows Satan to satisfy him cheaply with a substitute for what he really needs, that ends his spiritual career for the time or forever. If he suffers himself or others to belittle his yearnings for better things, and begins to look at his soul's true longing as a wild and unattainable thing, and settles down to a conveniently low standard of Christianity, he becomes a dead, humdrum sort of Christian, who, above the little good he may do in a jogging way, is good for nothing except to kill the aspirations of others who are seeking for better things. "Hold on to your discontent," said Bishop Brooks, "until you find some fit appeasing for it." Or if the man of need should turn to the wrong source for satisfaction—to the world and its concerns or its pleasures or pride or art or wisdom, or to the flesh—he will never satisfy his thirst. But if a man in his sense of need turn to God for whatever his need calls for, he will find abundant mercies and blessings. For it is God who awakens our sense of sin and unworthiness and failure and weakness, that He may draw us to Himself. But Satan is interested in hiding our real condition from us and keeping us self-complacent; or else, if we are awake to our want, to lead us to deceitful fountains or to still our pains with narcotics.

THE PREREQUISITES OF BETTER TIMES

Every Christian must, if he would make a step ahead, be brought to a realization of his present deficiency. There are those in the church who are, despite their little controversial knowledge of some true doctrine, simply unsaved. Unless they can be brought to see their condition, they will never go back and receive the Lord aright, from the heart in true faith. There are others who, though children of God, are babes of long standing, carnal and sleeping unto death. There are whole churches whose supreme curse is that, like Laodicea, they think they have need of nothing, and know not that they are blind and miserable and poor and naked. Who will go and in love and truth wield the sword of the Spirit on such Christians and churches until, as in apostolic days, they cry out in penitence or else gnash their teeth in wrath? We need that sort of preaching now. But you, my brother, when your heart is laid bare and your sin discovered and your lack brought to mind, remember, it is the call of God to higher things, a foreboding of coming blessings. Take advantage of your season of grace. "Open thy mouth wide, and I will fill it," says our God. (Ps. 81:10.)

WITH A GOOD CONSCIENCE

To meet the adversary with a bad conscience is simply fatal. No man can overcome temptation, or in any way resist the devil, with a bad conscience. He is defenseless. He has no helmet, for he has no hope; he has no breastplate, for he is without righteousness; he has no shield, for he lacks confidence in God's help; and he is too unnerved to handle the sword of the Spirit. He loses love and joy and peace and power. He becomes Satan's easy prey. How important it is to keep a good conscience! "Herein I also exercise myself," said Paul, "to have a conscience void of offense toward God and men always."

There are two ways of accomplishing this. The first is obvious: Do no wrong toward any human being or in the sight of God. But suppose I have done wrong? Then an immediate adjustment is absolutely necessary—regardless of what it may cost, and regardless of how frequently the same wrong has been committed in the past and the same adjustment has been made before. Most people make a grave mistake at that point. Some sink into a sullen indifference, and say to themselves: "There is no use." Some wait for penitent feelings, or for a time when repentance may spring up spontaneously. Some make great resolutions to do that wrong no more, and put themselves on trial, as it were, to prove themselves first, before they will attempt to come back to God. All such delays are Satan's opportunity, and he never fails to use them to the full. Many souls have been utterly blighted and ruined in attempting to live right with a bad conscience.

COMING BACK TO GOD

But what ought one to do? Let us seek the answer from God's word. "Let us draw near," says the writer of Hebrews. Note to whom: to weak, failing Christians. How dare they! This "drawing near" was once the prerogative of the priests who ministered in the first tabernacle, and of the high priest who went into the Most Holy, where God's presence was enthroned upon the cherubim, and that only once a year, and then only with blood. The dread holiness of God was impressed upon Israel by the solemn ritual, the shedding of blood, the extreme cleansing necessary; the terrible visitations upon those who were careless and irreverent. Yet the apostle says, "Let us draw near"—and says it to imperfect men. The writer once heard a Christian lady say that she dreaded the presence of God. Well might she, if she comes into His presence with all her record, or on a purely human plane; for "our God is a consuming fire." And the Christian who has a bad conscience cannot but entertain that same dread—a dread akin to that which seizes the world when God comes to judge: Ye mountains fall on us, ye rocks cover us, and hide us from the face of him that sitteth on the throne.

But now let us consider what God says to us. "Having therefore, brethren, boldness to enter into the holy place"—

on what ground? "By the blood of Jesus." It is boldness now, not dread; For there is no reason any longer for shrinking from God's presence. "Let us draw near with a true heart in fullness of faith, having our hearts sprinkled from an evil conscience." This has evident reference to "the sprinkling of the blood of Christ" (1 Pet. 1:2), long foreshadowed by the sprinkling of the blood of the passover lamb on the lintels and doorposts of the house, and the sprinkling of the atoning, cleansing blood of the sacrifices of the old covenant. Those were types, sufficient for their day, and looking forward to the truly cleansing Blood. "For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God?" (Heb. 9: 13, 14.)

"PERFECT PRESENT CLEANSING"

The sprinkling of this blood is not simply once for all, on our first entrance into the grace of God; but it is an act of atonement, carried on by our High Priest, covering the whole life of every Christian, and constantly available to him at all times. Christ's one offering has perfected once for all them that are sanctified by it, because it meets their every condition and failure and need as they go along, and is always sufficient. Nothing need ever be added; no other sacrifice need ever be brought. The blood that washed us in the beginning keeps us washed and cleansed as often as we appropriate it. "If we walk in the light, as he is in the light, . . . the blood of Jesus his Son cleanseth us from all sin. . . . If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness."

The conclusion now is in plain view. If I have fallen, I must arise; and thank God I may arise, and may at once be reestablished upon a standing of reproachless purity, by the simple, penitent confession and claiming of the shed Blood. I must not doubt it. I must go to the throne of grace to find the sure mercies awaiting me there, and I must leave my load there. If I take it up again, I am undone: my unbelief will through the evil conscience slay me and bring me into perdition. If I have not faith in these promises of God through Christ, I am lost. Settle it in your heart, then, concerning the perfect, cleansing efficacy of Christ's blood. Let it cleanse your conscience and your record. Get on the right footing with God—the footing of the atoning blood, on which alone friendship and acceptance with God is possible. Then, when you are consciously clean, when all controversy between you and God is wiped away, and you have "access in confidence through our faith in him" (Eph. 3:12)—then you will have strength to stand and to overcome, and then only will it be possible for you to grow and to live right.

NEWS AND NOTES

Dugger, Ind.: "We are looking forward to our meeting in June with Brother Boll as preacher. We feel that a feast of spiritual things is in store for us. We have had special cottage meetings in behalf of this meeting.

"Since my last report we have had one more baptism. There are others we hope to reach during the meeting."—Maurice Clymore.

To those living in the Dugger, Indiana, community we would like to add that the Boll revival mentioned above begins Tuesday, June 8. Brother Boll has had some great revivals with the Dugger church.—Publisher.

Maywood, Ill.: "A congregation has now been started in Maywood meeting each Sunday at 3 P. M. at 1216 South 17th Ave. Brother O. D. Bixler from Brookfield, Illinois, is preaching for us."—H. S. Dougherty.

St. Joe, Ark.: "My prayers are answered, and I am out of the army. I am free to do evangelistic work. My local board is more considerate of me now. After giving me an honorable discharge, the Lieutenant Colonel sent me back to my local board. My anchor Scripture Romans 8:28 never fails."—Pat Edens.

Lexington, Ky.: "The work in both congregations of this city progresses well. We plan to start our tent meeting here in Melrose on June 6. We have good prospects for a great stirring revival here. This being the only religious meeting place of any kind in this whole section, we have access to all classes and beliefs. May God help us in these times to remain true to His will and to lead others to the blessed truth of God. Our Father has more than abundantly supplied for our needs here, yea, more than we had asked or thought. For this we are indeed thankful to all."—Orell Overman.

Word has come of the good success of the revival effort at Cramer and Hanover church, Lexington, Ky. Bro. Willis Allen was well liked and his messages well received by all. Many favorable comments were heard about the kindly, considerate and yet forceful manner in which he

presented God's gospel message. There were nine responses in this meeting. Seven of these by primary obedience.

Sellersburg, Ind.: "We are being greatly blessed of the Lord here. Five responded to the invitation the first Sunday in May. Our young people's work is very interesting. Several of our young men are responding in active service. A young people's revival is now being planned. We have conducted these meetings the past two years and have received great blessings from them. We are richly blessed with a large number of fine Christian young people. God be praised for them."—H. T. Marsh.

Jennings, La.: "The congregation here was blessed in having Brother Frank M. Mullins, of New Orleans for an eleven days meeting. In his usual manner Brother Mullins brought forceful, constructive messages from God's Word. There were four responses, two baptisms and two restorations. The church, greatly edified, presses on with renewed courage, thanking God that our faithful brother was permitted to come our way."—Ivy J. Istre.

Amite, La.: "We have been much pleased at the progress of all the church work in this section since January first. It is true that our man power has been greatly depleted, and now we have from our very midst brethren scattered over much of the world. We keep them constantly in our prayers.

"We believe the Frank Mullins radio program (New Orleans) is aiding some in this field. We have discovered that a number of our townsmen are regular listeners, besides our own brethren, Methodists, Baptists and some Catholics are known to hear him.

"On April 11, I baptized Cpl. Albert Bailey who was here to take a bride, Miss Melva Cutrer of the Amite congregation. On April 26, I baptized two brothers, Joseph Alvin, and Grady Sullivan. And May 2, I baptized at Big Creek Claudia Elaine Hendry. Little by little we gather in a bit of the possible harvest about us.

"On Thursday night, April 29, we

had a fine Bible study in the home of Brother and Sister Jim Hall near Baywood. It is there that the good Curtis family do much to advance the kingdom of God. Mention this field and its people in your prayers."—A. K. Ramsey.

Johnson City, Tenn.: "J. E. Blansett of the Fair Park church in Dallas, Texas was with the Locust St. church here in Johnson City from April 18th to May 2nd. Attendance and interest were consistently better than usual. We believe the Lord used Bro. Blansett here to bless and strengthen the work, and the well-balanced presentation of the word of God was deeply appreciated. There were two baptisms and one baptized believer from the Church of God took her stand with us. A number of others should soon respond to the invitation.

"Lord willing, I begin a series of meetings with the South Side church in Abilene, Texas, June 6. Hope to conduct a meeting in our tent here in Johnson City about June 20th before going to Pekin, Ind., for tent meeting work.

"Speaking of the tent, it might be well for me to inform Word and Work readers that we recently secured a large tent, with seats, that had been used but little (if any) over one season, for \$350.00. We had about \$60.00 in the tent fund, furnished by brethren in Christ elsewhere, and borrowed \$300.00 from our building fund. Thanks to all who helped, and pray with us that we may soon be able to pay the \$300.00 back, and that the tent will prove a blessing to the work here."—Robert B. Boyd.

Winchester, Ky.: "The Word and Work now goes into about a hundred homes in this community. The back cover page of this Winchester list is devoted to local matter. We hope that this local page along with the fine articles in the Word and Work each time will prove a local church builder. The Main Street Church has launched a new missionary giving program which we feel is a forward step which will contribute to our growth. Plans are under way for a fall revival."—J. R. Clark.

A. C. Reader, minister of the Jefferson Street church in Louisville

reports five responses at a recent Sunday service, three for baptism and two restorations. He says that 226 were present at worship Easter Sunday. This congregation has a good house with class rooms. The attendance is good and consistent, and offerings such that they can support a full time minister. Yet we often refer to this work as a mission. We need more such missions!

Heading off Summer Slump

The subscription price of the Word and Work alone would fall far short of making it possible each month. In order to meet all obligations, including the printer's bill and office expense, subscription money is supplemented by book business, quarterly orders and, occasionally, by gifts. The summer season is our most difficult period. We would like for our friends to remember this and turn their business our way. If the Lord so stirs your heart we would appreciate a gift to help tide us through the summer. An excellent way to help is to renew your subscription promptly or to send in other subscriptions. Many who are interested in the Word and Work and the whole counsel message which it proclaims thoughtlessly neglect to even renew. Let us all be partners in this gospel work.

Have You Renewed

Subscriptions continue to come in. We wish to express sincere appreciation to those who have sent in clubs or singles since our last issue. You will find some excellent articles in this issue. Have you noticed that we try to have a special article for young people each time? Also we would like to call attention to the special sermon article which appears from the pen of Brother Boll each month.

High View, Ky.: "This is the first report that has been made by the High View church since I took my station there—and, praise God, it contains some good news. I was privileged to start my work here the 7th of March, 1943, and at present I am thrilled with the prospects of a fruitful work in the future. To date, I have baptized three young girls, two of whom are visiting here from Owsley County, 200 miles away.

"I must also report the sad news

that Melvin Kessler, the son of our treasurer, passed away May 11, 1943, at Waverly Hills Sanitarium. He was just 17 years old, yet he was a strong Christian, bearing much influence among the boys in the High View community.

"Pray for me that, if the Lord wills, I may be given a minister's draft classification so as to continue His work at this place. Pray also for a revival of the church in every place."—W. C. Cook.

Brother H. W. Young of Highland

Church, Louisville, passed away on April 30. He was one of the very few who confessed Christ and obeyed the gospel when past 60. He was baptized some years ago by Bro. Earl C. Smith.

Camp Taylor church is to hold a week's meeting, beginning May 23. Brother Duncan will have a mighty good preacher to assist him, in the person of Jack Stinnette.

E. L. Jorgenson is with J. L. Addams in a good meeting at Parkland church, Louisville.

SERVICE COMMITTEE FOR CONSCIENTIOUS OBJECTORS

NOTE: We are glad to publish the following statement, sent in by Brother James Lovell. A word of explanation, however, seems to be in order.

The editors of the Word and Work have never inculcated the extreme position taken by the young men in the Civilian C. O. Camps; and we do not seem to recognize, as from our readers, a single name in the published roll-call of these young men. We have consistently, both in World War I and II, encouraged our youth to serve, when drafted, in the non-combatant positions within the Army, believing that civil obedience enjoined upon us by the Lord may not be declined, until and unless our civil authorities require of us some act that is in and of itself, sinful in the sight of God.

In the interest of religious freedom, however, and of the right—both Christian and American—to serve God according to conscience, we are not only willing to assist in soliciting the funds needed, but to contribute personally to the cause which Brother Lovell sets before us.—E. L. J.

In October, 1942, there were 73 members of the church of Christ in conscientious objectors' camps on whom the Historic Peace Churches (Friends, Mennonites, and Brethren) had spent \$11,500. This number has increased to around 100 boys, and we are checking the total expenditure to date.

Many would like to help support these boys, but there is always a question among us as to how to handle a matter of this kind and do it scripturally. Brother I. B. Bradley, Dickson, Tenn., has consented to forward funds. The Firm Foundation, Austin, Texas, has received and forwarded funds—as well as others, especially parents, friends, and congregations whence the boys have gone.

We purpose to keep the church informed concerning how many are in camps; what support their families are able to give and are giving them; whether their home congregations can and will help care for them; how much is being sent by our brethren from all sources, etc.

Wherever people have learned of our plans, responses have been enthusiastic and generous. Such money as is to clear through this channel should be sent to the Service Committee for Conscientious Objectors, made payable to Boyd Field, Treasurer, P. O. Box 895, Station H, Los Angeles, Calif.

When this particular work is completed, this committee will be disbanded. It has not been formed to advance any teaching for or against war, but simply to care for our brethren regardless of where they may be, and to protect the good name of the church. We know there are thousands who feel about this as we do, including boys in the service, parents of boys in service, those on both extremes on the war question. It is to you that we appeal at this time, asking that you ascertain from the brethren around you names of those who will help and how much can be contributed monthly. Let us act with haste.

THE OLD PATHS

R. H. B.

“Thus saith Jehovah, Stand ye in the ways and see, and ask for the old paths where is the good way; and walk therein, and ye shall find rest for your souls . . .” (Jer. 6:16.)

It was a strange message that Jeremiah uttered, and it broke like a shrill, discordant trumpet blast into the music of those times. Nearly a thousand years had passed since Israel first began their national existence in the land. They had progressed mightily during that time: they had seen much, heard much, learned much in the course of the centuries. They had been emancipated (as they thought) from many crude, primitive beliefs, and had risen above many childish superstitions which their forefathers had so devoutly held. They had made contact with neighboring nations, and had stricken hands with the children of foreigners, and they were filled with customs from the East. All this had broadened their outlook and greatly enriched their intellectual social life. They held advanced ideas and views of the world and of religion. But, like a raucous bugle-blast, the voice of God's prophet broke into their pleasing dreams: “Ask for the old ways, where is the good way, and walk therein—” and you will there find something that you haven't got now—something you once had and lost: *rest of the soul*.

Of course they indignantly turned it down. “We will not walk therein,” they said. Jeremiah was away behind the times, an old foggy, a fossil, a moss-back, a reactionary. Well, let him talk; we will go right on advancing and progressing. And so they did—they kept on progressing until the last hope was gone and Jeremiah's heart broke in lament over the ruined nation. For who can stop a people in their madness?

The same situation exists again and the same call comes to us in our day—the call to go back to the old paths, to the good way, and to walk therein. It seems strange that with all the progress that has been made in the world the good way we hope to find is not before us but far back, among the old paths. Who can believe it? The great struggle for light and truth, man's laborious search for the ultimate good—was all that in vain? Moreover the facts seem to belie the thought. Think of all that mankind has achieved—the tremendous forward step for instance that came with the invention of printing, and the consequent preservation and dissemination of knowledge; the new era that dawned at the Reformation; the spread of civilization, of culture, and of learning; the discoveries and inventions, that have ameliorated human life and lot; the great strides of advancement in every brand of science—in surgery and medicine, in hygiene, in sanitation, in agriculture, in medicine, in transportation, in methods of locomotion, in rapid communication—in fact in everything.

Probably no fifty years in all human history has seen such changes as has the last half-century. Old things and old ideas are constantly being outmoded and discarded on every hand. The words "modern" and "scientific" are words to conjure by; whereas all that is old is considered antiquated and worthless. Who would want to go back to old times and ways? And why, in the midst of all this universal progress, should we heed the call to return to the old paths? And as a further thought—why should not all this new light and learning affect religion as well? The "faith of our fathers"—may have served well enough in their day—but why should the enlightened new generation be bound to ancient views and notions? Accordingly we see and hear much of the "New Theology," the "Religion of the Future," and of "Modern Faith"; and the apostles of the modern Liberalism tell us kindly how to sift the good out of all the age-old rubbish, and how to build ourselves statelier mansions for our souls.

And through all this Babel of modern voices, and all the artificial rush and clatter of our day rings again the call of God's word, "Stand ye in the ways and see, and ask for the old paths, where is the good way; and walk therein, and ye shall find rest for your souls."

Now it was not in the prophet's mind to deny the benefit of human progress for its ends. There are two evident facts to be considered. The first is that everything man can make or do, man can also improve upon. All history, and especially that of the recent years, demonstrates that fact. The other is that everything which God has made is perfect for its end and cannot be improved upon. For example, there are people now living who have witnessed the evolution of our modern lighting, from tallow candle to paraffin candle, to coal-oil lamp, to fish-tail gas burner, to Welsbach mantle, to incandescent globe, to Mazda lamps, to fluorescent lights. These marked great and rapid strides of improvement. But morning by morning God's great lamp is hung in the heavens, of which no man has ever devised an improvement: it is as marvellous now as it was in the day of Creation. And so it is with all of God's works. What He has made and has given us is perfect for its purpose. Now the good old way which men are bidden to seek is of God's workmanship and devising. Salvation is of Jehovah, and cannot be improved upon. In fact what is called "religion" always (and quickly) deteriorates in man's hands. The Law, for example, was given from Sinai; but soon man corrupted the pure teaching of God. In Jeremiah's time they had far departed from it, and had altered and marred God's service and worship past recognition; and though after the Captivity a new beginning was made, it was not long before again the changes and corruptions crept in—so that in Christ's time the truth had become largely encrusted and hidden under human tradition. "Ye

have made void the word of God because of your tradition," said the Lord Jesus to the Scribes and Pharisees, "... but in vain do they worship me, teaching as their doctrines the precepts of men." (Matt. 15:6, 9.)

The same is true of Christianity. Soon the pure limpid river of truth which had at first flowed forth crystal clear from the fount of inspiration became fouled by men's feet. What is called "historic Christianity" today, along with other various forms of faiths of Christendom, is now so changed and adulterated, modified by human creeds and customs and ceremonies, as to be unrecognizable. Religion has indeed "progressed," but it has not improved the light of God's truth, but has obscured and hidden it. Who would find God's way must go back—back to the old paths—not back a hundred years, nor even a thousand years, nor to the "Early Fathers"—but back to the Cross and the Open Tomb, back to Christ and the apostles, back to the original preaching of the gospel, as it was given through the Holy Spirit sent down from heaven. There shall we find that good way, and rest for the soul.

Nineteen hundred years have passed—eventful years and full of many sorts of progress; but they have not given us another Jesus. None like Him has ever been found or heard of; nor has even the imagination of poets and literary artists ever been able to picture character comparable to Him. There is but one Jesus, and to Him must men return. None lived as He lived; none ever died as He died; and no other ever "conquered sin, hell, and the grave"—none but Jesus only. And there is no other name given under heaven whereby we must be saved. We must go back to Him. Jesus Christ is the same, yesterday, today, and for ever.

There has never been but the one gospel that was preached; and that gospel is the power of God unto salvation to everyone that believeth. To alter that original gospel is to incur the curse. "But though we," says Paul, "or an angel from heaven should preach unto you any gospel other than that which we preached unto you, let him be anathema." (Gal. 1:8.) Those who would be saved must go back to that gospel.

In all the ages of human progress no substitute has ever been found for the Blood of Christ. It is still the only thing that can make the conscience clean, and bring peace to the sin-burdened soul. And nothing has been invented that can take the place of the Cross, it still towers o'er the wrecks of time. Nor has there been any improvement on the simple way in which sinners came to avail themselves of it in the beginning. Acts 16:30; Rom. 10:9, 10; Acts 2:38; 1 Cor. 18:8. Sin is the same as it ever was, and repentance has not been modernized; and human need and wretchedness have not yielded to any modern formulas.

So also the simple church of the Lord that was established on Pentecost still stands, and the Lord still adds to it such as

are being saved even as He did long ago (Acts 2:47). Still the worship that is well-pleasing to God is the simple, sincere worship of the early Christians, as described in Acts 2:42 and elsewhere in the New Testament. Also to the hope which the Lord Jesus and His apostles so earnestly held up with warning and promise to the disciples of that day—the hope of Christ's return from heaven—we must return.

Back, back to the old paths, to the good way let us return. It is the only remedy for the confusion of our time, and our one hope for salvation; we must contend earnestly for the faith which was "*once for all* delivered to the saints." (Jude 3.) "As for you," says John the beloved apostle, "let that abide in you which ye heard from the beginning. If that which ye heard from the beginning abide in you, ye also shall abide in the Son and in the Father." (1 John 2:24.) There lies the good way, and there ye shall find rest to your souls.

THE UNCHANGEABLE CHRIST

Maurice Clymore

"Jesus Christ is the same yesterday and today, yea and forever." (Heb. 13:8.)

Living as we do in a time when changes in living conditions are made over night, it is comforting to know that we have a Savior who is constant, steadfast and unchangeable. We can trust Him today to be what He was yesterday. We lie down tonight with full assurance that He will be tomorrow what we found Him to be today.

On every hand we have change and decay. In the last two years more changes have been made perhaps than in any other ten years of the world's history. Things have happened which we didn't think could happen. We are doing without things today, the supply of which we thought was inexhaustible and overflowing. We who two years ago traveled all over the country are now limited to a small amount of gasoline. Those who have money to buy a new car every year must now content themselves to ride in a three or four years old model and be glad the tires are holding up as well as they are. We are beating our plowshares into swords until there seems to be a dangerous threat of a serious shortage in farm equipment for the cultivation and harvesting of vital crops.

There is One who changes not, and he who anchors his soul to this "Rock of Ages" can sing, "On Christ the solid rock I stand; all other ground is sinking sand." What a comfort to know that in the midst of fast changing things, He remains the same unchangeable Christ.

A NEW WORK

A small group of Christians has come together in Helena, Montana, and holds regular worship and prayer meeting services. Two were baptized in a recent evangelistic meeting sponsored by the Highland church in Abilene, Tex. Pray for the growth of this new work.

HUMAN CREEDS

(BIBLE QUERIES ANSWERED)

J. Edward Boyd

A letter from a reader in Louisiana brings up the subject of creeds. "If views generally accepted by brethren," he asks, "should be set forth as principles to govern us in doctrine and practice, would they not become a creed like other creeds of men? If so, how may we attain unto the unity of the faith without encouraging confusion and strife?"

The word "creed" is sometimes used in a broad sense merely to signify "that which is believed." In this sense each one of us has his own personal creed, subject (as Brother Clymore pointed out in the February issue of *Word and Work*) to additions and corrections as we learn more from the Word of God. It is scarcely possible that any two of these should be exactly alike; we differ one from another too much in the extent of our Biblical knowledge and in our ability to comprehend the truth. In this same sense, too, every congregation has a creed, which consists of the beliefs common to all its membership. Now if such of these common beliefs as are regarded as fundamental are set forth in a formal statement, we have a creed in the more restricted sense of the term: "An authoritative statement of doctrine on points held to be vital . . ." (*Standard Dictionary*.) Likewise, if views generally held by brethren everywhere are set forth, and if one must subscribe to these views as a condition of fellowship with these brethren, we have a full-grown sect with a creed as binding as that to be found anywhere.

In saying this we are not unmindful of the fact that there are indeed certain conditions of fellowship set forth in the New Testament. There is Peter's "confession of faith" (Matt. 16:16) and the one ascribed to the Ethiopian eunuch (Acts 8:37). "He that believes and is baptized shall be saved," said Jesus; and Paul declared, "If thou shalt confess with thy mouth Jesus as Lord and shalt believe in thy heart that God raised him from the dead, thou shalt be saved." The creed of the New Testament church (using the word in its most restricted sense) was very simple; and he who confessed faith in Jesus as the Son of God and submitted to Him in baptism was considered a Christian. Those who subscribed to this creed had yet much to learn; and when differences arose on other matters, such as the eating of meats and the keeping of days, the problem was dealt with, not by the adding of other articles to this "creed" and the disfellowshipping of those who refused to subscribe to them, but by the apostolic injunction: "But him that is weak in faith receive ye." (Rom. 14.) They were to fellowship one another in spite of such differences.

But since those days many have added other articles as tests of fellowship; and, in spite of protests, the process of

creed-making goes on until it seems very difficult to find a congregation functioning according to the New Testament pattern in this respect. Nor are these creeds always to be found in formal written statement. Indeed, they are often to be found among the very ones who most vehemently voice their opposition to creeds! In his "Creeds of Christendom," Mr. Schaff says: "Experience teaches that those sects which reject all creeds are as much under the authority of a traditional system or of certain favorite writers, and as much exposed to controversy, division, and change, as churches with formal creeds." If Mr. Schaff were revising his book today, we think he would see no need of changing that statement! An extreme case, yet one which shows present trends, is that of a brother who was visiting a strange congregation and walked out without breaking bread when he found they were not in agreement with him on certain questions of prophecy! Whether his views or theirs were right is not here in question; the point is that, without formal statement, he had a well defined creed to which others must subscribe or be excluded from his fellowship, regardless of their loyalty to the Lord or their acceptance of the great fundamental truths of New Testament Christianity.

"How may we attain unto the unity of the faith without encouraging confusion and strife?" If by "unity of the faith" is meant uniformity of understanding on all points, we cannot expect that. "One man has faith to eat all things: but he that is weak eateth herbs" (Rom. 14:2). This difference (and others existed among Christians in New Testament times; they did not then all see alike. Nevertheless they could enjoy real unity—the unity which comes by "forbearing one another in love," by following in the "more excellent way." This is the only way it can be attained; otherwise there will be confusion and strife, and neither creeds nor opposition to creeds will prevent it. "For where jealousy and faction are, there is confusion and every vile deed." (James 3:16.) We are persuaded that almost every instance of confusion and strife is somewhere rooted in the evil tendencies of the human heart: pride, envy, jealousy, covetousness, etc. And whatever creeds we accept or reject, these will remain, until love enters in and takes possession. We should indeed strive for knowledge and understanding of the Word of the Lord, but for love above all, "which is the bond of perfectness." (Col. 3:14.)

To live as God's word directs is the only normal way for man to live. When men leave that they begin to place the emphasis on providing for the flesh and ignore the needs of the soul. But God makes provision for both soul and body. "And exercise thyself unto godliness: for bodily exercise is profitable for a little; but godliness is profitable for all things, having promise of the life that now is, and of that which is to come."—2 Tim. 4:7, 8. Seek first his kingdom and his righteousness and the promise says "All these things [food and raiment] shall be added unto you."—Matt. 6:33. He that puts anything else first is a loser.

YOUTH ON THE TOBOGGAN

Said a Hollywood pastor to this editor: "It almost breaks my heart to see our young people today on their way to high school, junior college or university, for I know that ninety-nine percent of them are lost to the church—unless something very extraordinary happens to drive them back to Christ."

To be sure there are some godly and faithful teachers in our institutions of learning, but they are a pitiful minority today and most of them, for the sake of holding their positions, are forced to keep silent while professors who lecture to the larger classes make it their daily business to ridicule the Bible and propagate atheism and Communism.

A young man in our neighborhood comes home daily from the Los Angeles Junior College, with reports of the most blasphemous caricatures of Biblical stories pulled off by professors with the one object of turning the minds of the students against the Christian Faith and the church. Communists and atheists are invited in to address the student body. The mere mention of Christianity has become the signal for roars of laughter from the student body, so saturated have these young people become with the infidel vaporings of their teachers.

One professor is particularly offensive. Rarely does he fail to go out of his way to take a fling at the Bible. One day recently he gave his version of the story of Cain and Abel. Cain, in his effort to please the Christian God, brought an offering of vegetables, declared the professor. God, taking a sniff of the vegetables, grunted His disapproval. "I'm no vegetarian," said He, "Get that stuff out of here and you're forever damned for bringing it!" Then Abel appears with a beautiful little lamb he had slain. "As soon as God got a whiff of lamb," said the speaker, "He was tickled with Abel and gave him eternal life. If there's anything God likes, it's lamb chops!" Without the slightest conception of the spiritual background of this story, this professor proceeded to make light of "the silly notions" of Christians and preachers in particular.

These subtle attacks hammered day after day into the plastic minds of young people who have no opportunity to hear an intelligent Christian presentation of the truths held up to ridicule, have so prejudiced the minds of hundreds that the possibility of getting them to darken the door of a church is reduced to nothing. Until they have gone to the depths of degradation and come to themselves as did the prodigal among the pigs, it is doubtful if many of them will ever open their hearts to the convicting and saving power of the Spirit of God. Our rescue missions are picking up scores of highly educated men today who have come to the end of the rope and renounced their unbelief.

For a student to express himself in opposition to the ideas presented in the class room, is not only to make himself the

butt of ridicule among teachers and students, but it means very likely that he will be flunked. More than one student has acknowledged to this editor that he filled his examination papers with statements which he knew to be utterly false, for he knew that to fail to express the answers given by his atheistic or communistic teachers, would mean failure and disgrace. Such cases are not isolated. In the larger cities especially, the Sunday School and church may as well say "good bye" to today's youth unless, by the grace of God, a mighty revival sweeps this land to give an unanswerable demonstration of the spiritual realities of the Christian Faith.

Their minds saturated with the devilish nothings that they are, after all, but advanced animals without souls, today's youth have nothing to steady them in the increasing storms of life. Their teachings in philosophy and psychology not only fail to give them the power over their fellowmen guaranteed in the text books, but they leave their hearts cold and barren. Said one young man to a friend of ours recently: "I only wish it were for me to have a Christian faith such as you have, but to me the Bible is thoroughly discredited. If I cannot see my way to get ahead, I will simply bump myself off." Such expressions are common today.

Tragic as all this is, more heartbreaking still is the state of affairs in many of the churches. Blatant unbelief pours out over the radio from supposedly Christian pulpits, leaving one to wonder why some preachers still parade under the banner of Christianity at all. Even some Fundamentalist ministers, in a desperate effort to fill the pews and meet the budget, are resorting to "stunts" that only tend to confirm the statements heard in school to the effect that the whole thing is a farce, and a system of graft.

These forces are firmly entrenched. It is doubtful if they can be ousted. How is this desperate situation to be met? Shall we step aside and say: "The apostasy is on! We can do nothing"? As surely as God has made every Christian his "brother's keeper" the curse of God will be upon us if we take this attitude. True Gospel churches where the Holy Spirit is given right of way have overwhelming opportunities in these days, but we believe God expects of His people today real sacrifice for the sake of aggressive work among youth. Since debate with godless professors is impossible, it appears to us that we must resort largely to the literary method. There are pamphlets and books refuting the groundless statements of teachers and presenting concise, constructive arguments for the authority of the Word of God. How much have you ever invested in such literature? How many young people have you given an *opportunity* to know the other side of these things? You will find them in most cases EAGER to rid themselves of the ideas which have robbed them of all peace of heart,—Keith L. Brooks in *Prophecy*.

WHEN REVELATION 11:15 IS FULFILLED

Not yet has the sovereignty of this world become the Lord's. All earthly governments, principalities, and powers, from the beginning until now, are uniformly represented in the Scriptures as wild beasts, having no lawful owner, and full of destructive savageness and offensive uncleanness. A lion with eagle's wings, a bear crunching bones and flesh, a four-winged and four-headed leopard, a nondescript with many horns, dreadful and terrible and strong exceedingly, having great iron teeth to devour and break in pieces; these are the prophetic symbols of the greatest and most laudable of them. Even the premiership of Daniel himself in one of them does not alter its general character. It is but folly and fanaticism for men to talk of Christian states and governments in this world. Christian and good men may be concerned in their administration, and Christian ideas may sometimes temper their enactments, but earthly states and governments themselves are not Christian, and in the nature of things cannot be. They are all the products of devastating nature's wilds, and full of savage nature's passions and ungodliness. Fix it as we may, such is the world. The best-planned institutions and wisest laws are ever disappointing their framers. The very law which God Himself promulgated from Sinai's thunder-shaken heights was "weak through the flesh," and did not serve to keep the Jewish commonwealth from like apostasy to that of other nationalities. To this hour there is nothing so great a desideratum among men as good and just government, nor another department in which the native evilness and God-antagonizing passions of men are so potent and defiant.

True, the kingdom is by right the Lord's. All authority and power originates with Him and belongs to Him. Government is His own ordinance. But since the apostasy of the race to Satan's standard, usurpation, falsehood, and other powers than the rightful sovereign of men and nations, have held and directed the sway in this world. Many revolutions have been wrought, and men have labored, and sacrificed, and bled, and died to achieve them, believing that now they would secure the precious boon for which the race has sighed and cried for ages; but it was only the turning of the sick man on his bed, who keeps his pain however he may change his place. In our day especially people are looking and laboring for a grand jubilee of nations, shaped to popular rule, and compacted by common laws, interests, and creed, in which enlightened ideas shall be the king, and all the world be one; but the result will be only a more horrible beast than any that preceded it, a leopard with bear's feet and a lion's mouth, full of heads and horns and names of blasphemy; the very embodiment of hell, whose infirmities so outrage High Heaven as to bring the great day of God Almighty upon the world. [Rev. 13:1f.] No, no;

your revolutions, and reforms, and progress of liberal ideas, and overturning of old creeds, and grand conventionalities in revision of the Decalogue, and internationalities for the redemption of the world without Christ, and glorious philosophies ruling out a personal God and exalting self and passion in His place, and all your glittering ideals to which to reconstruct society and relocate the highest interests of man, much as they may promise, and successfully as they may draw the heart and energy of the world after them, are but the nurslings of Satan's bosom in which this world lies, and the inspirations of his foul breath. Dream, and prate, and preach, and glory as men may, the devil is de facto the god and king of this world. His mantle may be often changed, and every day may exhibit a new garb, but the presiding genius within is still and always the devil, with all his pride, and malice, and spoliating falsities. And so it will go on, "wicked men and seducers waxing worse and worse," till the last trumpet sounds.

But then shall come another order; not developed from below, but enforced with sudden and resistless power from above. How, we will see when we come to consider the details of the ensuing chapters. Meanwhile, however, the fact itself is sure to the exultant voices in heaven. God is king, and the sovereignty hath He given to His Son, Jesus Christ. And having given the world six thousand years in which to choose and settle upon its proper allegiance, and finding after all only an intenser and more malignant apostasy, He causes the final trump to sound, breaks in with His Almightyness, and enforces His rightful dominion. A kingdom comes which breaks in pieces, and consumes all other kingdoms, and stands forever. Laws are given to be changed no more. And the true Anointed reigns on earth in an empire of sinless, deathless life and peace, to the ages of the ages. The government is changed.—
J. A. Seiss.

AMAZING LOVE

When I find myself to be without righteousness and with a nature which is thoroughly warped and perverted; when, in other words, I see myself lost and without any life and without God in the world, the Holy Ghost grants me to see by the eye of faith that Jesus Christ the Son of God came from heaven, died for my sake and for my sins, and rose again to justify me before God, and to purchase my pardon and forgiveness, when I see all that, what can I say, but—

"Love so amazing, so divine

Demands my soul, my life, my all?"

Nothing that He can ask is too great. He gave himself for me, I gave myself to Him. His love demands it.—Selected.

Beware that thou forget not the Lord thy God, in not keeping His commandments.—Deut. 8:11.

THOUGHTS WORTH WHILE

D. H. F.

SEQUEL TO SALVATION SPURNED

From her own dying bed an aged woman said to me, very solemnly, "Pastor, I am afraid that my husband sold himself to the devil forty years ago." And then she told me one of the saddest stories I have ever heard. She said that at that time he was very much moved about his own soul. His pastor and many others came to see him and begged him to give himself to Christ and accept Him as his Savior. She herself pleaded and prayed with him. But he was a member of the state legislature, and he said to her one night, "Wife, I have a scheme to carry through the legislature. It would not do for me to carry that scheme through if I were a Christian man. I am going to see it through, and then I will repent and accept Christ as Savior." He carried the scheme through; but, as she said to me, *from that day he had never apparently had any desire to be a child of God.*—Arthur T. Pierson.

CHRIST'S SEAL OF APPROVAL

A few years ago, in a railroad train, a lawyer seeing I had my Bible in my hand asked, "Do you believe that Deuteronomy belongs to the cannon of Scripture?" He had been reading infidel literature and criticism of the Word of God. I answered by asking the question, "Do you believe in the resurrection of Jesus Christ from the dead?" He said, "Yes, certainly, I believe in the resurrection of the God-Man to be the best authenticated fact in all history. But that has nothing to do with my question of the inspiration of the Book of Deuteronomy." "Oh, yes, it has," was my reply. "Was Christ, as proved by the resurrection, divine and God's Son and perfect in life and teaching?" "Yes." "Then you have taken your question to the final court of appeal. Christ expounded unto them the Scripture beginning at Moses and all the prophets, concerning Himself, and called it Scripture, and endorsed it as God's Word. *Deuteronomy was in it.*"—*King's Business.*

WHERE FAILURE LIES

Now what is the root of all our spiritual failure? Why is it that so many of us are ineffective and powerless and inconsistent? Why are we always letting the Lord down? I want to utter a word of warning. Are you in earnest? Do you mean business, and are you ready to respond to what God will give?

Our God is prepared here and now this very moment if we will to do exceedingly above all that we ask or desire; and if there is a thirst and a longing after holiness, God is prepared to satisfy that longing. If from your heart you are ashamed of having thus let Him down, God is prepared to give you deliverance, such as you have never experienced in the past.—E. L. Langston, M. A.

FREE TO SERVE

"Free to serve!" These words were uttered by a thoughtful woman as she saw a great vessel loosed from its stays to plough its way into the ocean. In the water only could it find its native element. It was in bondage until it was launched. It found its freedom in its preparedness for service.

A man is like that ship. He is not free when he is his own, withheld from God. His truest freedom comes by submission, his emancipation by surrender; he has a man's will only when he submits his will to God's will. God's will is the ocean to him, his native element. Once in that element, once fully yielded to God, he, like the ship in the ocean, is indeed free. He is "free to serve," and in serving finds his highest liberty.—*The Pilot*.

NOT CLOCKS ONLY

A good story is told of old Thomas K. Beecher, who could not bear deceit in any form. Finding that a clock in his church was habitually too fast or too slow, he hung a placard on the wall above it, reading in large letters: "Don't blame my hands—the trouble lies deeper." That is where the trouble lies with us when our hands do wrong, or our feet, or our lips, or even our thoughts. The trouble lies so deep that only God's miracle power can deal with it. Sin indeed goes deep; but Christ goes deeper.—*Christian Witness*.

PERSONAL CONVICTIONS WANTED

Interviewing a new maid, the woman asked her if she had any religious views. The girl hesitated and then replied, "No, but I have some good pictures of the Great Lakes and Niagara." Many people have religious views. They are often "negatives," too! But what we need is not opinions, but convictions. Paul was so sure of Christ that he could face any trial unflinchingly. . . . Do not be content with anything but personal knowledge of Him.—*Christian Herald*.

ACKNOWLEDGING SIN

David said, "I have sinned." Nothing can be clearer, nothing can be plainer. He did not say, "I am a sinner," that cheap method of getting out of a difficulty, which we use when we say glibly, and sometimes almost with a smile, Well, we are all sinners. That is nothing, it means nothing, there is no bite in it, no acid in it, it does not get home to the conscience. It means nothing, it is empty.

David did not say, I am a sinner. No, but he said, "I have sinned." Moreover he said as the Psalm shows—and the old Version has it, I think, a little better—"I acknowledged my transgression, and my sin is ever before me." *I acknowledged my sin unto Thee . . . Thou forgavest.* (Psalm 32:5)—*Dr. G. Campbell Morgan*.

LESSONS ON EPHESIANS

THE REVELATION OF THE MYSTERY

R. H. B.

“For this cause I Paul, the prisoner of Christ Jesus in behalf of you Gentiles”—Thus begins the third chapter of the letter to the Ephesians. But the sentence gets no farther: whatever it was that he started to say, Paul suddenly breaks off and begins to discuss more fully an important matter he had before touched upon. The broken sentence is never finished; but its thought is taken up again in 3:14 and in 4:1.

Paul is a prisoner in Rome; but he counts it high honor, for he is the Lord’s prisoner; and it was because of his faithful work on behalf of the Gentiles that he had now become a Roman prisoner. Paul was *par excellence* the apostle of Christ to the Gentiles. (See Acts 9:15; 22:21; Rom. 11:13.) It is concerning this, his important mission and ministry with which he was entrusted by the Lord Jesus Christ that he must here stop to speak before he can go farther. They knew something of it, of course; for did he not preach and teach and labor among Jews and Gentiles at Ephesus “by the space of three years,” until all that dwelt in Asia heard the word of the Lord? And surely they must also have known of the fact that “by revelation was made known to Paul the mystery” (already briefly touched in the first of this epistle, 1:9 and 2:11-16)—hence his understanding in the mystery of Christ.” Here are his words:—

“if so be that ye have heard of the dispensation of the grace of God which was given me to youward; how that by revelation was made known unto me the mystery, as I wrote before in few words, whereby when ye read, ye can perceive my understanding in the mystery of Christ.” (Eph. 3:2-4.)

In common usage the word “mystery” generally means something dark and inscrutable. But in the New Testament it means simply *a secret*, which before it was revealed was not and could not be known. But after the secret is revealed it may be a very simple thing, and quite easily understood. It is in this sense that the word “mystery” is here used, as we see in Paul’s own definition:

“... the mystery of Christ, which in other generations was not made known to the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit.” (Eph. 3:5.)

What then is that great Secret, that Mystery which never before was so made known to men? What is that long hidden truth which now is made known, and the administration of which has so specially been committed to the apostle Paul? It is this:

“that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus, through the gospel.” (Eph. 3:6.)

It is not merely that Gentiles were to be saved and blessed through Christ. That was never any secret. From the prom-

ise to Abraham on ("in thee and in thy seed shall all the families of the earth be blessed"), in the Law, in the prophets, in the Psalms, this great truth was revealed and many times reiterated. That was not the mystery which in other generations had not been made known. Nor was it a secret that upon the Jew's refusal of God's mercy He would turn to the Gentiles (Rom. 9:25, 26; 10:9, 10). Of that they had been fore-warned long ago, by Moses and the Prophets. But the new thing was this, that God would create a Body, of which Christ Himself would be the living Head (Eph. 1:21); of which body (and in it) both Jews and Gentiles (i. e., individuals of both) should be fellow-members, and equal sharers in all the privilege and promise that belonged to such a high and wondrous position. And all that on a basis of perfect equality—Jews and Gentiles being united to Christ, and to one another in Christ without distinction. For, as is declared elsewhere, "there can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one man in Christ Jesus." (Gal. 3:28); and, again, "where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all." (Col. 3:11.) This body, thus vitally one with Christ, and all its members compact together in Him, is *the Church*. And although the full revelation of this was reserved until the national rejection of Israel was evident and complete, it was not ("as we are slanderously reported, and as some affirm that we say") an afterthought on part of God (much less "an accident"). As if anticipating such cavil, the apostle presently informs us that this was of God's eternal purpose which He purposed in Christ. (Vs. 10, 11.)

There is another theme running through the pages of Old Testament prophecy—the promise of rejected Israel's national return and reception and regeneration and restoration; and the consequent world-wide blessing of Gentile nations through restored Israel. That is quite another thing; nor is it a mystery, but a prospect plainly set forth by the prophets, many times over. This plan and purpose has not been dropped. (Rom. 11:11-15; 25-29.) But this is not the mystery spoken of in Ephesians.

Of this great mystery, then, this Divine Secret never before divulged, was Paul made a minister "according to that gift of the grace which was given me, according to the working of his power."

But once more Paul must speak of his ministry in the dispensation of this great mystery, to extol the exceeding marvel and glory of it.

"Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ; and to make all men see what is the dispensation of the mystery which for ages hath been hid in God who created all things; to the intent that now unto the principalities and powers in the heavenly places might be made

known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord" (Eph. 3:8-10.)

What *we* do not fully perceive is seen and understood by "the principalities and powers in the heavenly places"—angelic hosts, both good and evil. The angels of God wonder and adore; the spiritual hosts of wickedness (Eph. 6:12) tremble and rage, for these higher intelligences can well see the great issues involved in the creation of the church, and they marvel at "the manifold wisdom of God" as manifested in it.

One item more he adds: In Christ "we have boldness and access [free admittance] in confidence through our faith in him." This is a restatement of what was said in 2:18—"Through him we both have our access in one Spirit unto the Father."

* * *

The dispensing of this truth is a ministry so great and wonderful, that Paul reckons it well worth all the suffering he might have to endure as "the prisoner of Christ Jesus" in the discharging of it. His affliction instead of being occasion of dismay and discouragement, is something for them to glory in. Men glory in the feats of heroism and valiant enduring of pain and hardship in carnal warfare—well: do you therefore look upon my sufferings not as shame or loss, but honor and gain. "Wherefore I ask that ye may not faint at my tribulations for you, which are your glory." (v. 13.)

SPECIAL NOTES AND PERSONAL THOUGHTS

Mysteries. A number of mysteries are referred to in the New Testament. There is much stress placed on the Divine mysteries, and in every case they have important bearing; but for some reason they get scant notice in preaching and teaching. There are "the mysteries of the kingdom" in the parables of Matt. 13. Evidently these parables set forth previously unrevealed secrets concerning the kingdom—new truth, never before made known (Matt. 13:35, 52). This most important fact which is the key to that whole discourse is commonly ignored. The "mystery of the gospel" (Eph. 6:19) is that which we have been studying in this lesson. Compare also Rom. 16:25, 26. In Colossians it is the **mystery of Christ** (again especially in His relation to the Gentiles) Col. 1:25-27, as the fullness and embodiment of the Divine Wisdom, Col. 2:2, 3, 9. Then there is the **mystery of the Bride of Christ** in Eph. 5:28-32, which also has reference to the church. The instant change and catching-up of the living saints when Christ comes is also a previously unrevealed truth. (1 Cor. 15:51, 52, and 1 Thess. 4:16, 17); and likewise the partial blindness of Israel "until the fullness of the Gentiles be come in" (Rom. 11:25). The "mystery of iniquity" in 2 Thess. 2:7, however, refers to the hidden, secret working of the principles of evil; as also the "Mystery Babylon" is the "great harlot" in her splendid disguise.

The Unsearchable Riches of Christ. The infinite treasure of every good thing, every promise, every gift, every blessing—the multitude of His lovingkindness and tender mercies, the never-failing resource of grace and power—all, all that God has and can bestow upon us—all is ours in Christ. To the Gentiles (see what once they were, 2:11, 12) Paul preached the unsearchable riches of Christ. All who are members of the body of Christ have access and fellowship in these unsearchable riches.

"The least of all saints." So does Paul speak of himself. And "the

chief of sinners." (1 Tim. 1:15.) Also he is the least of the apostles (though not one whit behind the very chiefest of them, 2 Cor. 12:11) and not worthy to be called an apostle. (1 Cor. 15:9.) Yet, he adds, "by the grace of God I am what I am." Here we see at once the exalted place that belongs to the Christian, and the deep humility with which a true understanding of the grace of God fills the believer's heart.

THE SURE ROAD TO CHRISTIAN UNITY

In the Unity Quarterly Brother C. F. Witty quotes the famous "Declaration and Address" delivered by Thomas Campbell in 1809 wherein, as Brother Witty points out, the sure road to Christian unity is outlined. The Word and Work is glad to contribute a share toward the Murch-Witty unity effort by reprinting the thirteen propositions of the Campbell address.—J. R. C.

Proposition 1. That the Church of Christ upon the earth is essentially, intentionally and constitutionally one: consisting of all those in every place that profess their faith in Christ and obedience to him in all things according to the scriptures, and that manifest the same by their tempers and conduct; and of none else, as none else can be truly and properly called Christians.

Proposition 2. That, although the Church of Christ upon earth must necessarily exist in particular and distinct sections, locally separate one from another, yet there ought to be no schism, no uncharitable divisions among them. They ought to receive each other, as Christ Jesus hath also received them, to the glory of God. And for this purpose, they ought all to walk by the same rule; to mind and speak the same things, and to be perfectly joined together in the same mind and in the same judgment.

Proposition 3. That, in order to do this, nothing ought to be inculcated upon Christians as articles of faith, not required of them as terms of communion, but what is expressly taught and enjoined upon them in the word of God. Nor ought anything to be admitted as of divine obligation in the church constitution and management, but what is expressly enjoined by the authority of our Lord Jesus Christ and his apostles upon the New Testament church, either in express terms or by approved precedent.

Proposition 4. That although the scriptures of the Old and New Testaments are inseparably connected, making together but one perfect and entire revelation of the divine will for the edification and salvation of the church, and, therefore, in that respect cannot be separated, yet, as to what directly and properly belongs to their immediate object, the New Testament is as perfect a constitution for the worship, discipline and government of the New Testament church, and as perfect a rule for the particular duties of its members, as the Old Testament was for the worship, discipline and government of the Old Testament church and the particular duties of its members.

“Proposition 5. That, with respect to commands and ordinances of our Lord Jesus Christ, where the scriptures are silent as to the express time or manner of performance, if any such there be, no human authority has power to interfere in order to supply the supposed deficiency by making laws for the church, nor can anything more be required of Christians in such cases but only that they so observe these commands and ordinances as will evidently answer the declared and obvious ends of their institution. Much less has any human authority power to impose new commands or ordinances upon the church, which our Lord Jesus has not enjoined. Nothing ought to be received into the faith or worship of the church, or be made a term of communion among Christians, that is not as old as the New Testament.

“Proposition 6. That, although inferences and deductions from scripture premises, when fairly inferred, may be truly called the doctrine of God’s word, yet are they not formally binding upon the consciences of Christians further than they perceive the connection, and evidently see that they are so, for their faith must not stand in the wisdom of men, but in the power and veracity of God. Therefore no such deductions can be made terms of communion, but do properly belong to the after and progressive edification of the church. Hence it is evident that no such deductions or inferential truths ought to have any place in the church’s confessions.

“Proposition 7. That, although doctrinal exhibitions of the great system of Divine truths, and defensive testimonies, in opposition to prevailing errors, be highly expedient, and the more full and explicit they be for those purposes the better; yet, as these must be, in a great measure, the effect of human reasoning, and of course must contain many inferential truths, they ought not to be made terms of Christian communion, unless we suppose, what is contrary to fact, that none have a right to the communion of the church, but such as possess a very clear and decisive judgment, or are come to a very high degree of doctrinal information; whereas the church from the beginning did, and ever will, consist of little children and young men, as well as fathers.

“Proposition 8. That, as it is not necessary that persons should have a particular knowledge or distinct apprehension of all divinely revealed truths, in order to entitle them to a place in the church; neither should they, for this purpose, be required to make a profession more extensive than their knowledge; but that, on the contrary, their having a due measure of scriptural self knowledge respecting their lost and perishing condition by nature and practice, and of the way of salvation through Jesus Christ, accompanied with a profession of their faith in and obedience to him in all things, according to his word, is all that is absolutely necessary to qualify them for admission into his church.

“Proposition 9. That all that are enabled through grace to make such a profession, and to manifest the reality of it in their tempers and conduct, should consider each other as the precious saints of God, should love each other as brethren, children of the same family and father, temples of the same Spirit, members of the same body, subjects of the same grace, objects of the same divine love, bought with the same price, and joint heirs of the same inheritance. Whom God hath thus joined together, no man should dare to put asunder.

“Proposition 10. That division among Christians is a horrid evil, fraught with many evils. It is anti-Christian, as it destroys the visible unity of the body of Christ, as if he were divided against himself. It is anti-scriptural, as being strictly prohibited by his sovereign authority, a direct violation of his express command. It is anti-natural, as it excites Christians to contemn, to hate and oppose one another, who are bound by the highest and most enduring obligations to love each other as brethren, even as Christ has loved them. In a word, it is productive of confusion and of every evil work.

“Proposition 11. That (in some instances) a partial neglect of the expressly revealed will of God, and (in others) an assumed authority for making the approbation of human opinions and human inventions a term of communion, by introducing them into the constitution, faith, or worship of the church, are, and have been, the immediate, obvious, and universally acknowledged cause of all the corruptions and divisions that ever have taken place in the church of God.

“Proposition 12. That all that is necessary to the highest state of perfection and purity of the church upon earth is, first, that none be received as members but such as, having that due measure of self-knowledge described above, do profess their faith in Christ and obedience to him in all things according to the scriptures; nor, secondly, that any be retained in her communion longer than they continue to manifest the reality of their profession by their temper and conduct. Thirdly, that her ministers, duly and scripturally qualified, inculcate none other things than those very articles of faith and holiness expressly revealed and enjoined in the word of God. Lastly, that in all their administrations they keep close by the observance of all divine ordinances, after the example of the primitive church, exhibited in the New Testament, without any additions whatsoever of human opinions or inventions of men.

“Proposition 13. Lastly. That if any circumstantialia indispensably necessary to the observance of Divine ordinances be not found upon the page of express revelation, such, and such only, as are absolutely necessary for this purpose, should be adopted under the title of human expedients, without any pretense to a more sacred origin, so that any subsequent alteration or difference in the observance of these things might

produce no contention or division in the church.”

Of these thirteen propositions Thomas Campbell said, “Let none imagine that the subjoined propositions are at all intended as an overture toward a new creed or standard for the church, or as in any wise designed to be made a term of communion; nothing can be further from our intention. They are merely designed to open up the way, that we may come fairly and firmly to original ground upon clear and certain premises, and take up things just as the apostles left them, that thus, disentangled from the accruing embarrassments of intervening ages, we may stand with evidence upon the same ground on which the church stood at the beginning.”

BEN'S BUDGET

Ben J. Elston

To neglect Christian worship, and other duties that enter into a real Christian life, can be nothing less than to be ashamed of Christ. I fairly tremble to be asked if this or that will be acceptable as an excuse for duty not done. It is safe to do any duty, if it can be done. If, positively, it cannot be done, God, as certainly as the individual, assuredly knows it. But is it not true that God knows, very often, that carelessness, lack of fervor and zeal and love lie at the root of failure? A family, distant from the assembly room; but almost unfailingly there, and *on time*, came in a bit late recently. They have much to see about, even as others, and it was only “a night meeting.” But they had company thrust on them at a late moment, and it took a bit to be respectful as well as firm; but they let the company understand they could not miss helping as well as getting a benefit, and, even, if they were jarred back a few minutes, they were *there*. No stumbling blocks they! I say let us watch and pray against all failure. The effect of duty well done, instead of excuse making, is so good.

THE NAME OF GOD

What is it to know God's name? It is to know something of what God is. It is to know His character, as that character has been revealed to men. Little by little, by divers portions and in divers manners, God has made Himself known. Syllable by syllable His name has been spoken to the world, and most of all in Jesus, whose supreme work it was to manifest God's name, to reveal to God's children the character of their Father. Jesus was Himself the very presence of God among men, so that henceforth for us the sufficient name of God is Jesus.

We have seen in Jesus the infinite tenderness of God, and His mighty power to save. “They that know Thy name will put their trust in Thee.”—Selected.

MOTHER

Mrs. Bettie Blaine Rutherford, Wife of J. M. Rutherford, was born at Hustonville, Ky., November 5, 1953, and departed to be with Christ April 3, 1943. She lived in the same house to which my father brought her as his bride for 64 years. She and father lived to almost the exact number of years and months. He was 89 and 6 months, she 89 and 5 months. "Seeing his days are determined, the number of his months is with thee, And thou hast appointed his bounds that he cannot pass." (Job 14:5.)

Four passages of Scripture point the spiritual history of our departed mother. What a history this is! Once "without Christ", this marks the first twelve years of her life, during which time she was being instructed in the nurture and admonition of the Lord in the home of a devout mother and godly grandfather. Her father passed on when she was five years of age. Grandpa Anderson, as he was familiarly known to her, was an elder of the Church of Christ and preached the Gospel in those pioneer days of the Restoration Movement. She saw and heard and was profoundly impressed by hearing the seraphic Moses E. Lard preach in her childhood. She remembered seeing and hearing Raccoon John Smith. She experienced four wars and heard the cannons roar at the battle of Perryville, Ky.

At the age of twelve she was baptized into Christ and lived "In Christ" for 77 years. (2 Cor. 5:17; 1:21.) During these nearly four-score years she was "for Christ" (2 Cor. 5:20) and trained her children for Him and His church. There must have been something in mother and father's influence and lives to inspire a son and three grandsons to preach the unsearchable riches of Christ.

And now, her labor ended, she is at home "with Christ" waiting the glad hour when all the redeemed shall meet in the Father's house. "Blessed are the dead who die in the Lord." It is very far better to depart and be "with Christ," where the wicked cease from troubling and the weary are at rest. Bro. H. L. Olmstead brought us comfort and good hope through grace in the reading of 1 Thess. 4:13-18 and 1 Cor. 15.

Goodnight mother, we loved you but Jesus loved you best. Christ has made of death a narrow starlit strip between the communion of yesterday and the reunion of tomorrow. We are saying "Goodnight" to our beloved here, but we are expecting to say "Goodmorning" up there before very long.

"Goodmorning up there where Christ is the Light;
Goodmorning up there where cometh no night;
When we step from this earth to God's heaven so fair,
We'll say Goodnight here, but Goodmorning up there."

H. N. Rutherford.

HOWARD L. SMITH

Howard L. Smith was called into the presence of the Savior on April 26, 1943, following a siege of failing health for several years. Bro. Howard was a good man and full of faith in God and His Word. He loved the church and the appearing of our Lord Jesus Christ. One of the last statements that he made before he lapsed into unconsciousness was that he knew of nothing that he desired quite as much as the coming of our Lord to catch away His saints to meet Him in the air. Bro. Smith was one of the strongest supporters of my work here in Lexington, urgently insisting that I come to take the work with the Cramer and Hanover Church of Christ eleven years ago. He has stood by us in every program for the advancement of the cause here, whether it was the building of our basement in the fall of 1932 or the completion of our nice stone building in 1937.

We have suffered a tremendous loss and break in our ranks here in Lexington in our good brother's home-going, but our loss is his gain, which is greater by far than any earthly loss. We miss you, Brother Howard, but for you it is very far better to be at home with our Lord where the wicked cease from troubling and the weary are at rest.

H. N. R.

SISTER ANNA MAE HAGER

April 18, we brought Mrs. Anna Mae Hager to the Cramer and Hanover Church from the Julius Marks Sanitarium to bury her with her Lord in baptism. She departed to be with Christ, her Lord and Savior, on May 7, having been in the Sanitarium for 4 years and a half. She was led to Christ by her fellow-patient, Sister Pearl Hanson, who is ever alert to witness for her Lord there in the T. B. institution. Sister Hager manifested her faith by her obedience in baptism against the advice of the doctor and, of course, against human reason. But her faith surmounted all obstacles and she fell asleep happy, and peaceful in the tender embrace of Jesus. The roll of Christ's body here in Lexington is increasing within the veil, yet we all, they over there and we here below, are waiting for the redemption of our bodies at the Coming of Christ. "Some from earth, from glory some, severed only 'till He come."

H. N. R.

WITNESSING FOR HIM

Stephen D. Eckstein

As a Jewish missionary, while out laboring to bring Israel to a knowledge of the truth, I noticed groups of Jews in two and three outside a funeral chapel. When I pass a mortuary a powerful grip lays hold upon my heart, for fear that a soul might have lived a Christless life, died a Christless death, and have gone into a Christless eternity. Perchance it was my negligence for not having told that soul of salvation and everlasting life. So I drew near one group and joined them in conversation. I soon discovered that they were friends paying their last respect to the deceased one. That peculiar identification mark of the fear of death upon their faces is characteristic among the Jews, and is distinctly pronounced, especially on such occasions. The fear of death is so deeply rooted in them, that it is extremely hard for them to break away from it. And, too, outrageous crimes committed by ruthless forces against their brethren, add to their fear of anguish. My heart, too, is filled with profound grief, as I also have relatives in the subjugated countries whose physical destiny is unknown. I know of one uncle and two cousins who did not escape Hitler's gallows. As I lead my Jewish brethren to the cross, I realize that they are staggering along in gross darkness. My heart is aflame as I tell them the story of the Messiah.

We must always consider the place, the time, and the occasion. Realizing that this was a funeral, and that words must be perfectly chosen, I quoted a paragraph which they say when they are bringing the bier out to the cemetery: "For the sake of him, who lay upon the altar like a lamb of sacrifice." That gave me immediately a connecting link to speak of the Lamb, His sacrifice, etc. I pointed out to them that it was not the lamb of Moses, but "**The Lamb of God which taketh away the sin of the world,**" and that Jesus, my Lord and Redeemer, is the Great Sacrifice who died for our sins according to the scriptures, and that He was buried, and rose gloriously and triumphantly, the victor over sin and death. Hence through Him alone can we overcome the sting of death, and have victory over the grave. Jesus the Messiah is the Way, the Truth, and the Life, and no man can come to the Father, except through Him.

I further said: "My friends, you, too, can have the privilege and blessing to drink of the **WATER OF LIFE** of which if a man drink he shall live forever. For He said, '**Because I live ye shall live also.**' You can have that peace, hope, and everlasting joy." Holy Joy, and ineffable sweetness filled my soul as I exalted Christ among my Jewish brethren. My testimony made a profound impression, as I could hear one distinctly utter repeatedly, "The Lamb of God which taketh away the sin of the world," as they walked away. We certainly have reason to praise God for any open door among the Jewish people to preach the Gospel of soul-converting and faith-preserving power. God grant that our testimony may redound to their instruction and encouragement to accept Jesus as their burden-bearer, sin-bearer and Messiah. His word is light. Pray for us. Your prayers will be deeply appreciated.

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