

# THE WORD AND WORK

(Volume XLII, September, 1948)

## Perfect Peace

Like a river glorious  
Is God's perfect peace,  
Over all victorious  
In its bright increase;  
Perfect, yet it floweth  
Fuller every day —  
Perfect, yet it groweth  
Deeper all the way.  
Hidden in the hollow  
Of his blessed hand,  
Never foe can follow,  
Never traitor stand;  
Not a surge of worry,  
Not a shade of care,  
Not a blust of hurry,  
Touch the spirit there.  
—Frances R. Havergal

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## WORDS IN SEASON

R. H. B.

### BARRIERS TO GOD'S FORGIVENESS

There are serious barriers in the way of God's free forgiveness. The great insurmountable barrier on God's side lay in the fact that God must be *just*. "It may be so, dear Plato," said Socrates to his brilliant pupil, "but I do not see how the deity can forgive sin." From man's point of view Socrates was unquestionably right. For God is not simply the kind and indulgent Father, as some have pictured Him, who in pity overlooks the frailties and weaknesses of erring humanity; He is also a holy God, and bound by His own character to uphold justice and righteousness, to judge and condemn sin. Those who expect anything else of Him are not trusting in the true God, the God revealed in the Bible, but in a creature of their own imagination. For the heavens would fall before God could condone sin and wrong, or let the guilty go free.

We have, alas, become too accustomed to laxness in the administration of justice. Man's judgment does often, under one pretense or another, release the criminal, and condone the breach of human laws and standards. But not even in our thoughts may we bring

God's judgment down to such a level. "He that justifieth the wicked, and he that condemneth the righteous, both of them alike are an abomination to Jehovah." God is incapable of doing either. The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness." (Rom. 1:18.) The problem confronting God was not (as some have imagined) how He could be just in sending a sinner to hell, but how He could be just and save the sinner from hell. God could not violate His own law. God's word must be true. Right must be done. Law and justice must be upheld. His authority and integrity must be vindicated. We may count upon it as an absolute certainty that God will bring every work into judgment, with every secret thing, and that there will be no respect of persons with God.

### **THE BARRIERS REMOVED**

Nevertheless there is a way higher than law and justice, which yet does not violate law and justice, a way of God's making: the way of the love of God in Christ Jesus, which cost God all that it was possible for him to give. We sing, "Just as I am, Thy love unknown has broken every barrier down." So it has. Over against the representative man who sinned, and who by his sin brought all his race down in sin, God set His representative Man, who took our debt and obligation and all our guilt and sin, and all the cause and wrath and judgment that was consequent upon it, upon Himself; and thus provided a way of full, free, and righteous mercy and forgiveness. For "all we like sheep have gone astray: we have turned everyone to his own way, and Jehovah hath laid on him the iniquity of us all." (Isa. 53:6.) And He did this, as we are told in the epistle to the Romans, "that He might Himself be just, and the justifier of him that hath faith in Jesus." (Rom. 3:26.) It was thus that He broke the great barrier down.

None but God could do it; none but God's Son who was sent and who came for this, could carry it through. For "there was none other good enough to pay the price of sin: no other could unlock the gate of heaven to let us in." But He did it. Our forgiveness is free, but it is by no means cheap. As the apostle Paul tells us, "Him who knew no sin He made to be sin on our behalf, that we might become the righteousness of God in Him." (2 Cor. 5:21.) Without this awful background of God's perfect righteousness and justice, and the sacrifice of Jesus, the Son of God, in our behalf, there could be no gospel, no salvation, no forgiveness. This is not (as some may superciliously call it) a "theory of the atonement"—this is the atonement which God provided for the sins of men. And none can be saved without it.

### **BARRIERS ON MAN'S SIDE**

But this atonement, though universal and for all mankind, does not automatically save all. It does indeed provide salvation for all, yet all do not receive it. Thus, for illustration, the serpent was lifted up in the wilderness and in it was power to heal all in the wilderness who had been stricken by the deadly bite of the serpents

that infested the camp of Israel; yet its healing power was effective only to those who, according to God's word, looked to the serpent, and thus availed themselves of it. (Numb. 21.) Thus though the great barrier on God's side was broken down, yet there are also barriers on man's side.

1. Even in human jurisprudence it is a recognized fact that pardon cannot be forced on any one. It must be desired; it must be accepted. He who spurns it cannot have it. The ambassador of Christ also goes sweetly wooing and gospeling to the sons of men with the gracious heaven-sent message of peace, "O be ye reconciled to God." But there are those who love their sins more than the forgiveness of God. What separates men from God now is not their sins, but their unwillingness to have their sins forgiven. Remission of sins is preached, but who cares for it? who fears sin and is sick of it? There lies the great human barrier. If to despise God's law brought judgment without mercy, what will be the judgment of those who have spurned the dearly bought gift of God's grace?

2. It follows further that forgiveness cannot be bestowed where sin is not recognized nor acknowledged. There are some—not a few—who will admit that they are not all they ought to be, but think themselves far too good to be sent to hell. They can plead many an excuse; they can compare themselves to good advantage with others (even with some church members) and really they think that it would be unjust in God to condemn them. Now if a man puts it on that basis, he evidently does not want to be saved—he wants to be judged on his merit and desert. Of course, he can have that. But if it is *forgiveness* he desires, that is God's free gift to sinners. It is by grace, and you must therefore come without any claims or self-righteousness, empty-handed, and with contrite heart. As says our familiar hymn,

"Nothing in my hands I bring,  
Simply to thy cross I cling."

3. It is also obvious that God cannot forgive an unrepentant sinner. A man minded to go on in sin cannot be forgiven and accepted of God. In the nature of things, if a man loves sin more than God's mercy and forgiveness he puts himself outside the pale of salvation. Wherefore He pleads with men to turn. "Repent ye therefore and turn again that your sins may be blotted out." "Repent ye and be baptized every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit." (Acts 3:19; 2:38.)

4. These are some other barriers of man's building which hinder God from bestowing His free and gracious forgiveness:

Pride, which will not receive it.

Self-righteousness, which will not acknowledge the need.

Love of sin, which will not turn.

Insincerity, which makes excuses and seeks to throw the blame on others.

Unbelief, which thinks it impossible.

Where these barriers are allowed to stand, God cannot forgive, but

must judge. And when He sits in judgment He will by no means clear the guilty. But when faith comes in these barriers melt away and God's forgiveness come whole-hearted, free, glad and perfect, even as that of the father who so freely and wholeheartedly forgave the Prodigal Son.

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### IDENTIFICATION

It may not appear plainly at all, but it is none the less a fact that it makes quite as much difference with what and with whom a man is identified as what personally and individually he does. Our individual attitude and actions count, to be sure; and no name or claim can shield us where that part is wrong. On the other hand, where we stood and which way our influence was thrown, whither our credit went—in short, with what we are identified—counts equally as much. A good soldier, if on the enemy's side, is a menace. A good life thrown to the wrong cause results in great harm and in dishonor to God. Good works and kind deeds that are to the credit and praise of the world or of worldly associations cannot count for the honor of God nor to the true blessing of men.

It is then of vast importance, not only that a man should do right, but that he should be identified with the right side; and it is obviously fair that a man should be judged on the basis of the thing or the combine with which he is identified. If he is identified with the world, the world's sentence must be his. If any of the Lord's people dwell in Babylon, they must come out if they would avoid sharing in her judgments and punishments. Worldly partnerships and fraternities commit a man to the world and throw his influence and work on that side; therefore such entanglements tend to engulf him in the end that awaits the company of the unsaved. But they on the other hand who are identified with Christ—sheep of His flock, members of His body—theirs will be the vindication and acceptance and glory of Christ in that day. Look well to your affiliations. If you are not wholly and solely identified just with Christ, if you are yoked in any fellowship with the world or any organization that is of the world, obey today the summons of God, "Come out from among them, and be ye separate;" and, "Save yourselves from this untoward generation."

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In giving an account of Jesus in Nazareth, Luke relates that "He entered, *as His custom was*, into the synagogue on the Sabbath day." What a flood of light this simple statement sheds upon the life of our Lord. It was His *custom* to attend the synagogue worship each Sabbath day. He could be counted on to be there. To be sure He could worship God in the forest or on the mountain—and He often did so; but when the time came for His people to assemble for the regular weekly worship, He was there with them. Can it be said of YOU that last Lord's day you entered, *as your custom is*, into the house of God to worship with His people? Or that, "as the custom of some is," you forsook the assembly, perhaps for pleasure for yourself or to please another. Put Christ first.—J. Edward Boyd.

# NEWS AND NOTES

## PREACHERS' FELLOWSHIP MEETING

The tentative program for the Preachers' Fellowship Meeting published in the August Word and Work will be revised somewhat before the final program sheets are printed. The time for this unique meeting is from September 7-10, and the place, Shawnee church of Christ, 41st and Michigan Drive, Louisville, Kentucky. There are to be three sessions daily, starting at 10 a. m., 2 p. m., and 7:30 p. m. respectively. The morning and afternoon meetings are to be at Shawnee and the night services at the Portland Avenue church, 25th and Portland.

### Monday Night Rally

The affair will be prefaced by a special rally Monday night, September 6, at 7:30. D. H. Friend is scheduled to make the opening speech in this meeting, which is to be followed by songs, prayers, and short talks from visiting preachers. Come to Shawnee for this meeting.

### R. H. Boll Meditations

At ten o'clock each morning Brother Boll is to give a series of devotional studies. Those who have attended his classes will especially look forward with pleasure to this season of refreshing. This period will occupy from 30 to 40 minutes and then will come the open meetings for general discussion on various topics that concern the local church and its work.

Winchester, Ky.: "I just concluded a two weeks' revival service at the Salem church outside Cynthiana. The interest and attendance were fine throughout the entire meeting. This congregation manifests a spirit of cooperation in all its undertakings. Bro. Winston Allen has been laboring at this place for the past year and from all indications he has done a fine work.

"Through our evangelistic efforts during the past two weeks, the Lord added seven young souls to this congregation."—Ben Rake

### Speakers

Speakers will be heard at the afternoon and evening sessions. Those who have accepted the invitation to speak are D. H. Friend, R. B. Boyd, E. L. Jorgenson, N. B. Wright, J. Scott Greer, Howard Marsh, R. H. Boll, E. H. Hoover, Hall C. Crowder, H. N. Rutherford, H. L. Olmstead, and Orville Bixler. Orville Bixler was not named on the program in the August Word and Work. We are happy to add him to our list of speakers. Frank Mullins was undecided as to whether he could make the trip in his last correspondence. J. Edward Boyd writes that he plans to be present and we hope to have him on the program for a speech. Stanford Chambers is expected to fill his place on the program. Other visiting preachers will be recognized at open sessions.

### Write for Reservations

Preachers, far and near, a warm welcome awaits you. Arrangements are being made to entertain you in Christian homes. You can scarcely afford to miss this rare treat. Local preachers, who do secular work, should arrange a vacation at that time and those who have meetings should rearrange schedules wherever possible. Out of town preachers, who plan to be present, should write Willis H. Allen, 4118 Vermont, Louisville, Ky.

Borden, Ind.: "Our meeting closed Sunday night, August 1. It was well attended. The Sellersburg church came with groups several nights, and added to the interest of the meeting with group singing. The Cherry street church of New Albany came one night and swelled our audience with that sweet fellowship that is an inspiration to all. Bro. Louis Leach of Sellersburg led the singing until prevented by illness in his family.

"Bro Marsh preached good and forceful sermons. He has endeared himself to the people of

Borden both in the church and out. Besides eight additions, there was great good accomplished which cannot be measured at this time."—F. S. Spaulding.

#### **Fisherville Revival**

The meeting at Fisherville, Ky., was very fine this year. Orell Overman was the evangelist and the local minister, Jack Curry, led the singing. Just before the meeting two responded to the invitation. During the meeting fourteen others came, a total of eleven baptisms and five memberships.

David and Victor Broaddus assisted in the Vacation Bible School which was conducted each day. An average attendance of 138 is reported for this school, with a high of 173. The Sunday school also enjoyed an all-time record attendance of 144 one Sunday.

#### **Other Meetings**

The meeting at Cedar Springs congregation, near Seatonville, Kv., began August 15 and has continued with good interest. Two made the good confession the first few nights of the meeting. Philip Bornwasser is the local minister, Willis H. Allen, the evangelist, and Charles Kranz the song leader.

N. B. Wright is to begin a meeting at Nelsonville, Ky., on August 23 and continue through September 5. He will be assisted by Robert Heid and Paul Knecht.

As we go to press N. Wilson Burks is preaching in a tent meeting at Utica, Indiana. This gospel effort is to close Aug. 27, or as the Lord may lead. J. R. Clark is conducting youth meetings and Paul Knecht has charge of the singing for the first week.

#### **World Vision Bibles**

Those who like the King James Version will not go wrong in obtaining a copy of this new Bible. For a home Bible you should ask for No. 49. It is bound in a good quality black cloth and has beautiful large clear type, with references, presentation page, family register, and maps in full color. The special World Vision feature is a series of Bible Study articles on various subjects found in the closing pages. Each article is written by a scholar in the church of Christ. Price, \$6.00.

If you prefer the same as above but in smaller form, bound in genuine morocco, with a concordance added, then ask for No. 48X. This edition also has the Bible Study articles described above. Price, \$12.00. Order either of these editions from Word and Work.

Jennings, La.: "I am looking forward to a happy and profitable week in Louisville and I am hoping to see some whom I have not seen for a good many years. It will be refreshing for those of us who are on the 'forward line' and have very little opportunity of hearing our preaching brethren. Several years ago Brother Dasher was visiting us and we were talking about how wonderful it would be to have a kind of reunion—'get together'—at Louisville. Now it is about to materialize—however, Brother Dasher has departed to be with the Lord."—Ivy J. Istre.

Many others beside Brother Istre have written that they are planning to be at the fellowship meeting to be held at Shawnee church, Louisville, from September 7-10.

The Ormsby Ave. church, Louisville, is announcing a revival meeting to begin September 7 and to last for two weeks. Orell Overman of Lexington is the chosen evangelist. Brother E. E. Lyon, minister, wishes us to say that the church has had this meeting planned for several months and that its conflict with the preacher's meeting is regretted. It seems that rather than it conflicting with the preachers' meeting, that the preachers' meeting conflicts with it, as the Ormsby meeting was planned first. We hope that Brethren Overman and Lyon will be in the day meetings.

The same as the above is true of a meeting which is slated for Parksville, Ky., with F. S. Spaulding and E. L. Jorgenson as preacher and singer. Brother Jorgenson is to deliver a message at the fellowship meeting and we hope that Brother Spaulding can look in on us on one or more of the days. The Parksville effort is to start September 7.

Ebenezer church, near Harrodsburg, Ky., is to hear J. Scott Greer in a meeting, beginning September 14. E. L. Jorgenson is singer.

## SPIRITUAL SUSTENANCE

H. N. Rutherford

Pentecost marks a great climax. Jesus Christ our Lord had given Himself for our sins, had been buried, raised from the dead; and "after He had given commandment unto the apostles whom He had chosen," had ascended and sat down at the right hand of God. The Holy Spirit, for whose advent the apostles had been waiting, had come; and the Gospel had been preached "by the Holy Spirit sent forth from heaven." Sinners had been convicted, and had cried out in distress to know what they should do; and the man with the keys had answered them and opened the doors with the God-inspired direction that they should "Repent and be baptized," every one of them, in the Name of Jesus Christ, for the remission of sins, and they should receive the gift of the Holy Spirit. "Then those who received the word were baptized and there were added to them that day about three thousand souls." (Acts 2:37-41.)

This was "the beginning." For each one of those, also, who were baptized that day it was a new beginning, as new creatures, endowed with the new life. By their faith, expressed in obedience to Peter's command, they were "born again" of "water and the Spirit." They were now children of God, baptized into Christ, having put on Christ (Gal. 3:26, 27). Their new life was of God, God's life being imparted to them, and they held it by virtue of their union with the Lord Jesus Christ (1 John 5:11, 12; Col. 3:3; John 15:6).

This life, as all other life, must be maintained. It requires sustenance. In the case of the new life in Christ Jesus, it must be maintained by preserving the union and communion with the great Source. Barnabas exhorted the disciples in Antioch, "with purpose of heart to cleave to the Lord" (Acts 11:23), and Paul confirmed the souls of the disciples, "exhorting them to continue in the faith" (Acts 14:22). But how we are to "cleave to the Lord" and to "continue in the faith" is shown explicitly in Acts 2:42: "And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers."

We mark first of all that these things were persisted in, and that **WITH REGULARITY**; for that is the strict import of the expression, "they continued stedfastly." Just as men eat and breathe and sleep, and thus maintain the natural life, so this supernatural life which was theirs because of their oneness with Christ was maintained (that is, their fellowship and union with Christ was maintained) by that constant intake and outflow which is summed up under these four heads: "Apostles' teaching, fellowship, breaking of bread, and prayers." Just as verse 38 of Acts 2 gives us the model of first gospel obedience, so verse 42 lays down the great and simple plan of all subsequent worship, both congregational and private; and the means by which alone our continuance in spiritual life is possible.

As by the apostles' teaching they had become "children of God through faith in Christ Jesus," so the further teaching of the Apos-

bles became their spiritual milk by which the spiritual babes grew in wisdom and in stature, in the grace of God and in the knowledge of the Lord Jesus (2 Pet. 3:18). They were now no longer beholden to the scribes and Pharisees who sat in Moses' seat (Matt. 20:28) but were henceforth committed to the apostles' instruction. And this was simply the teaching of Jesus Christ through His chosen spokesmen and representatives. This twofoldness of their work appears in the very commission He gave them (Matt. 28:19, 20)—they were first to teach the world; and then, again, such of them as had been baptized.

A great part of the New Testament is devoted to the record of this apostolic teaching to the Christians, namely, the twenty-one epistles and the book of Revelation; and even the four gospels and Acts abound in teaching which is designed to nourish the children of God. They "continued" in it. They held it fast. They continued in it "stedfastly." It was their constant light and resource, their daily food and drink. And so must it be to us who have named the name of Christ as well as they. For no other purpose did God leave us the New Testament. As were the writings of Moses to Israel ("for it is no vain thing for you, because it is your life") so was the apostles' doctrine to the saints in Jesus.

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## GUIDANCE

Here is what George Muller wrote on how to know the will of God. His rules combine spirituality and sound, sanctified common sense:

"I seek at the beginning to get my heart into such a state that it has no will of its own in regard to a given matter.

"Nine-tenths of the trouble with people is just here. Nine-tenths of the difficulties are overcome when our hearts are ready to do the Lord's will, whatever it may be. When one is truly in this state, it is usually but a little way to the knowledge of what His will is.

"Having done this, I do not leave the result to feeling or simple impression. If I did, I would make myself liable to great delusions.

"I seek the will of the Spirit of God through, or in connection with, the Word of God.

"The Spirit and the Word must be combined. If I look to the Spirit alone without the Word, I lay myself open to great delusions also. If the Holy Ghost guides us at all, He will do it according to the Scriptures, and never contrary to them.

"Next I take into account providential circumstances. These often plainly indicate God's will in connection with His Word and Spirit.

"I ask in prayer to reveal His will to me aright.

"Thus, through prayer to God, the study of the Word, and reflection, I come to a deliberate judgment according to the best of my ability and knowledge, and if my mind is thus at peace, and continues so after two or three more petitions, I proceed accordingly.

"In trivial matters, and in transactions involving important issues I have found this method effective."—From *Truth Advance*.



# THE CHURCH AND THE KINGDOM

R. B. Boyd

The church consists of all of God's blood-cleansed children—called out of the world to be “strengthened with all power, according to the might of his glory, unto all patience and long suffering with joy,” called by God “who made us meet to become partakers of the inheritance of the saints in light; who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love.” Yes, indeed, we who have received “our redemption, the forgiveness of our sins” are in the kingdom of the Lord Jesus Christ! How *could* we deny, and who *wants* to deny that such is the case? The church consists of voluntary subjects of the Kingdom of God, and her citizenship is in heaven.

But, alas! even though nothing is truer than the above, it in no-wise exhausts the kingdom teaching of the Bible. How sad to know that minds have been closed to the great array of scriptures that offer further teaching on the kingdom question! What could James have referred to when writing “to the twelve tribes which are of the Dispersion”: “Hearken, my beloved brethren; did not God choose them that are poor as to this world to be rich in faith, *and heirs of the kingdom which he promised to them that love him*” (emphasis mine)? Yes, even the time is coming when it will be truly said: “The kingdom of the world is become the kingdom of our Lord, and of his Christ; and he shall reign forever” (Rev. 11:15). Not only is that true, but we who are His (present citizens of His kingdom by voluntary submission) shall share in the reign when He comes to be glorified in His saints. “If we endure, we shall also reign with him” (2 Tim. 2:12). In connection with this read the blessed promise (yes, to a church of Christ) in Rev. 2:26, 27. It reads: “And he that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations: and he shall rule them with a rod of iron, as the vessels of the potter are broken to shivers.” Read it, and believe it! “Scripture cannot be broken.”

Another promise, found in a letter written to a church of Christ, (the promise is to the individual overcomer—thank the Lord we can overcome *individually!*) is this: “He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in His throne” (Rev. 3:21). That reveals where Christ now sits—with His Father in His Father's throne. It also reveals that He will some day occupy His own throne and when He does, those of us who overcome will occupy it *with* Him. And then there is the statement found in Acts 14:22 that says, “and that through many tribulations we must enter into the kingdom of God.” Notice that this was a part of a message being delivered (not to non-Christians) but to “the souls of the disciples, exhorting them to continue in the faith.”

Just before our Lord's ascension, the Apostles asked Him saying, “Lord, dost thou at this time restore the kingdom to Israel?”

Christ's answer, rather than informing these men that their idea of the kingdom was a gross error, to the contrary, implies that this very restoration was IN the knowledge and authority of the Father—even "set" there. Will the open-minded continue saying that the church is the kingdom of God in its FULNESS, or will we not find room for ALL of the word of the Lord!

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## SOUNDING OUT THE WORD

J. Edward Boyd

The church has a responsibility toward those without. Her chief business is to carry the gospel to the lost. There is no other divinely authorized agency for carrying out the great commission: "Go . . . preach the gospel to the whole creation" . . . "make disciples of all the nations." Churches and Christians of New Testament times felt this responsibility. When they were all (except the apostles) scattered abroad they "went about preaching the word." Not content with having the gospel preached in their own city alone, the Thessalonians sounded forth the word of the Lord in Macedonia, Achaia, and beyond (1 Thess. 1:8). The Philippian church did not stop at helping support Paul when he was preaching for them, but after he went into other fields they sent once and again to his need (Phil. 4:15, 16). Such was the spirit of evangelism which characterized the early church and which resulted in the spreading of the gospel throughout the then known world.

The church's responsibility is the same today to the present generation. Every congregation and individual Christian should deeply feel this. Opportunities abound. There are a number of ways in which churches may have a part in this work.

1. In their own communities. The light should shine brightly close by. (May it not be dimmed by unfaithfulness and unseemly conduct of the members.) Tent meetings have proved effectual in many places. Cottage prayer meetings in the homes of Christians are of advantage. Personal work can accomplish much.

2. In regions round about. The gospel is not to be limited by city, county, or state lines. A number of congregations might well cooperate in the support of an evangelist. A tent would be especially useful in such work. Or a congregation which is supporting a preacher could send him to needy places instead of keeping him at home all the time. It is a peculiar type of selfishness that prompts the payment of a preacher's "salary" only when he is preaching within our own four walls.

3. In regions far away. In this work the Lord knows no national boundaries and makes no racial distinctions. "In every nation he that feareth Him . . . is acceptable." Young people should be encouraged to offer themselves for this as well as for other types of missionary work. Those who have gone to distant lands to preach the unsearchable riches of Christ are doing our work and should have our co-operation in prayers and gifts.

# THE PRICE OF OUR PROFESSION

J. R. Clark

For a group of Christians to claim to be a church of Christ is more exacting than some may think. Those who insist they are simple New Testament Christians, and thereby subscribe to all of the teaching of God's word, should be *the best people on earth!* Such a stand, consistently held, will work marvelous transformations in the lives of men. The same is true of those who would band together as a pure New Testament church of Christ. *Are we willing to pay the price of such a profession?*

To be a New Testament church we should be identified by the names applied to the church in the New Testament. The members thereof should be inducted into the church as in apostolic times, by faith in Christ, expressed in repentance, confession and baptism. Elders (where qualified) should be appointed to have the spiritual oversight, and deacons to serve the temporal needs. The worship should consist of singing, praying, teaching, fellowship, and celebration of the Lord's Supper each Lord's day. Work and missions should be done directly through the church without extra organizations unauthorized by the New Testament. This is the answer usually given to those who require proof that we are primitive.

This is excellent as far as it goes, but suppose the elders do not look after the flock; suppose the deacons do not serve; suppose our worship is an empty formality; suppose we oppose work done through unscriptural organizations and do not do it at all; suppose we attach the right name to those who do not live up to the ideals of the New Testament church. In other words, to be a genuine New Testament church is not realized by constructing an empty skeleton on the pattern found in the New Testament. To really be the church of Christ means that this frame-work must be filled with spiritual life and power even as was the early church.

With the frame-work of the church of Christ set forth above duly honored and in mind, let us proceed to point out what it really means in its deeper significance to be a member of the church.

First, such a group must of necessity be *called out of the world*, for the word "church" means "called out." For those who make such a claim to be saturated with worldliness and to run here and there to appease the flesh, disqualifies them from being the true church of the Lord. *We must live separated lives!*

To be the church of Christ carries with it the obligation of exalting CHRIST. Such a group must be *loyal to Christ above all else*, even above being loyal to the brotherhood! Christ is the head of the church and the church is His body. He is her foundation, life, power, and hope.

A true church of Christ *has liberty in Him*. She is not bound and fossilized by human creeds written or unwritten. She has access to all truth and grows up day by day in Him. In this way she will grow more and more spiritual as she grasps a truer conception of the Holy Spirit. She will be open to the prophetic word and re-

ceive blessing as the future program of God's word unfolds.

To be a true member of this divine institution one must be missionary in spirit, for the early church was the pillar and ground of the truth. (1 Tim. 3:15.) To be indifferent to missions at home and abroad is a bad sign, to say the least. Do we really wish to reconstruct the New Testament church today? *Are we willing to pay the price?*

The church at Ephesus was at one time in danger of losing her candlestick which was equal to losing her charter, so to speak, her very identity as a church. How serious! She could not then be a real church of Christ, for she would no longer be recognized as such by the Lord. In Revelation 2:4 we learn what was wrong. *She had left her first love.* A church whose good works are not prompted by a tender love for the Master and for one another is not truly of Christ. Evidently some think love can be thrown out at the least provocation! Beware, or you will betray where you stand!

Thus a true New Testament church must be pure in her separation from sin and the world, loyal to Christ, open to the whole counsel of God, missionary minded, and mellowed by a tender love for the Master, for brethren, and even for the lost world. May the Lord help us to be the church of Christ in reality as well as in name!

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## THE CHURCH INCOMPARABLE

Occasionally one hears a *Christian* extolling the superior advantages of lodges and fraternities as compared with the church of God. The point usually is that the church is very well in its place, but that the secret societies surpass it in the matter of earthly benefits at least; and—it is not always expressed, but the conviction abides with some that even for eternal salvation the lodge is about as good as the church. Now there are two great considerations why a Christian should never be guilty of such talk. First, the simple fact that Jesus Christ originated and built the church: "Upon this rock I will build my church." It surely is not complimentary to the Lord's infinite wisdom and power to claim for an institution originated and designed by men an equal rank and place. But to this fact must be added the even graver consideration that the church is purchased with His blood. (Acts 20:28.) It was only at the expense of Christ's life that the existence of the church became possible. To rate and rank a human fraternity with this dearly bought assembly of the Lord is to disregard the value and virtue of Christ's blood, and verges near that unpardonable apostasy that "counted the blood of the covenant an unholy thing." There are other reasons—that the church is Christ's body, identified with Him who is the Head, flesh of His flesh, bone of His bone (Eph. 5:22-32); that the church is a habitation of God, a holy temple indwelt by the Holy Spirit (1 Cor. 3:16; Eph. 2:20-22).—R. H. B.

## THE ART OF USING TIME

Time, like space, is difficult to define. We have a general idea of it, but to formulate a satisfactory definition is not easy. One of the big dictionaries fills nearly three columns trying to tell us what time really is. It begins by saying that time is "the fact of continuous or successive existence; a portion of duration." All of which sounds rather vague and abstract. It is a good thing that we have sunrises and sunsets; also that we possess watches and clocks. They help us wonderfully, not only to conceive of time passing continuously, but they also enable us to divide time into sections such as minutes, hours and days; then into weeks, months and years.

Time suggests limitation. Eternity is limitless, but time is limited; we cannot stretch it beyond its definite periods. We cannot make a minute last seventy seconds, no matter how much we may desire to do so. We cannot lengthen a day so that it transcends the twenty-four hour limit. There is the familiar story that Queen Elizabeth, on her deathbed, prayed for just another moment of time.

A human life is quite limited. The average is somewhere around forty years. That seems terribly brief when compared with the limitless ages that have gone by and the limitless ages of the future. A man's life has well been described as "a moment parted from eternity." At the best, we have but a short time to live on this earth; just a few years in which to learn, to increase our knowledge and to acquire an education; just a few years in which to establish a reputation for truth and fair dealing; just a few years in which to build up a character that is beautiful and strong; just a few years in which to think clean thoughts and speak kindly words and do generous, helpful deeds.

It follows logically that we should not waste time. There are prodigal sons who fritter away, not money, but the hours, foolishly and uselessly. A good deal of talking in which people indulge involves wasted time, particularly the sort of gossip that has bitterness in it, that poisons reputations and spoils human lives.

Much time is wasted in reading injudiciously. An appalling amount of cheap, superficial literature is produced these days. Some of it is positively vile, calculated to corrupt the very springs of life. There are persons whose reading is confined almost exclusively to popular magazine products, especially fiction. That is like trying to live on soup, while letting the nutritious salads and the roast beef go by untouched. Why should we read any article or pamphlet or book unless we are persuaded that it will be helpful to us?

Seneca, the old Roman philosopher, said that "our aim should be, not so much to live long, as to live well." It is remarkable how much may be accomplished, in a brief time, by devoted living. Raphael died at the age of thirty-seven, but he left an immortal name in the realm of art. Mozart, master musician, lived to be only thirty-six. Doubtless none of us are gifted with the genius of these men. But the humblest Christian among us can crowd many deeds of goodness into every day.—From *Truth Advance*.

# PORTLAND CHRISTIAN SCHOOL

Tona Covey

As far back as 1918, or possibly before, the Portland Ave. Congregation, Louisville, seeing the spiritual peril of sending their boys and girls to the state schools for education, began to talk of starting a school of their own in which Christian teachers would be the instructors and the Bible be a required subject of study. Realizing that there would be quite a financial obligation to such an undertaking they hesitated till 1924, at which time the Portland Christian School was started. The chief goal was to provide Christian education for our own boys and girls. The school was financed from the first by funds from the local congregation. No funds were solicited from others. But some unsolicited gifts came in from as far away as California, yea from Honolulu. But these were only a fractional part of the actual expense of the school.

But the school had not been in existence long till some from other places, other states and Canada, began attending. None of the students from home or abroad were ever charged any tuition. Those from abroad were given free rooms in the church-owned dormitory. Beginning next term of school this fall a charge of \$1 per week for each roomer in the Dormitory will be made, with the privilege of working it out at 50¢ per hour.

But for several years the applications for enrollment in the school have exceeded its capacity. Its field has already passed beyond our membership group. Homes of several religious beliefs (including a few Roman Catholics) and of no religious connections, have been attending. Religious connections of applicants are not considered. If there is room they are accepted.

If we had more class rooms and better equipment we could be helping many others who are seeking admission to the school. Our eight teachers can manage a larger enrollment than we have been having. So we have decided to enlarge the work, not to accommodate *our* children — we can do that without enlarging — but to help the children of those beyond our membership circle. This seems to be a bigger work than the local congregation can carry on by itself.

Several months ago the Alumni Association of our high school graduates asked for permission to solicit funds from brethren in other parts of the country to help enlarge the work to accommodate boys and girls from other places. They duly organized a committee and were authorized by the eldership to solicit funds for an enlarged work. Perhaps you have received some of the literature this committee has been distributing.

The gifts received from others will be used to help us help pupils from other places, other states, get the blessings of a Christian education which we have found to be so valuable to our own children. The funds will be used to provide a much needed building and equipment for a more efficient work. Thanks for your fellowship so far in this matter.

# THOUGHTS WORTH WHILE

D. H. F.

## GOD KNOWS

A man's attention was attracted by the remarks of a little girl in front of a fruit store: "I wish I had an orange for Mother!"

The man saw that the children, though poorly dressed, were neat and clean, and, calling them into the store, he loaded them with fruit and candies.

"What's your name?" asked one of the girls.

"Why do you want to know?" said the man.

"I want to pray for you," was the reply.

The man turned to leave, scarcely daring to speak, when the little one added: "Well, it doesn't matter, I suppose. God will know you, anyhow."—*Unknown*.

## HATH GOD SAID?

Dr. Russell Conwell one night at a prayer meeting asked if there were any tithers present who had tithed through a series of years. Seven people stood up. He asked for a testimony from each one in emphasis of the fact of God's faithfulness in blessing them. Six gave radiant testimonies of blessings received. The seventh was a frail, gray-haired woman who spoke with much reluctance: "I wish I could bear such testimony, but I cannot. I have skimped and saved and denied myself through the years to keep a vow made to tittle my income. But now I am old, and I am losing my position. I have no means of support. I do not know what I shall do." She sat down and the meeting was closed in the midst of a profound and distressing chill. Next day Dr. Conwell was invited to dine with Mr. John Wanamaker. At the table Mr. Wanamaker said: "I think you will be interested to know we are about to inaugurate a pension system for our employees. The plan has been worked out, and we are to issue our first life pension today to a woman who has served us for twenty-five years." He mentioned her name, and it was that of the woman who had given the pessimistic testimony the night before.—*Herald of Holiness*.

## HELP FROM ABOVE

In a large metropolitan hospital there is a surgeon who insists upon having a moment alone before entering the operating room. Because of his great skill many of the younger doctors wondered if there might be a relation between his success and this unusual habit. When one of the internes put the question to the surgeon, he answered, "Yes there is a relationship, a very close one. Before each operation I ask the great Surgeon to be with me, to guide my hands in their work. There have been times when I didn't know what to do next, and then came the power to go on—power which I know comes from God. I would not think of performing an operation without asking God's help."—Earl S. Scott.

## WANDERED INTO THE DEVIL'S THICKET

The old shepherd who offered prayer in a Welsh revival meeting put it exactly right when he lamented his backsliding in these words: "Lord, I got among the thorns and briars, and was scratched and torn and bleeding; but, Lord, it is only fair to say that it was not on Thy ground: I had wandered out of Thy pasture." And there are many others whose scars were obtained in the devil's thicket outside the field where duty called them.—*The Sermonizer*.

## GOOD THEOLOGY

A speaker recalled a story of Spurgeon's concerning a class of boys who were having a Scripture lesson on Daniel. One of the boys was asked to read some verses aloud, and presently he came to verse 3 in chapter 6, which reads, ". . . because an excellent spirit was in him," but by mistake the boy rendered it, ". . . because an excellent *spine* was in him." It was undoubtedly bad reading, but it was excellent theology, for Daniel was a man of real backbone—strong, courageous.—*Moody Monthly*.

## POWER OF THE SCRIPTURES

A few years ago a friend of the writer's attended a meeting in a Gospel mission on Sunday night. The leader asked a gentleman named Dr. Saul to read the Scripture and give a message as the Spirit might direct. Dr. Saul quietly arose, and in a rich, mellow voice read the story of the prodigal son in Luke 15. He made no comment whatever, but put the whole force of his eloquence into the reading. With insight into the love of the Father's heart, he read with such power and pathos that many were melted to tears.

—*The Illustrator*.

## THE TONGUE

A biblical writer said, "The tongue can no man tame." A Greek philosopher asked his servant to provide the best dish possible. The servant prepared a dish of tongue, saying, "It is the best of all dishes, because with it we may bless and communicate happiness, dispel sorrow, remove despair, cheer the faint-hearted, inspire the discouraged, and say a hundred other things to uplift mankind." Later the philosopher asked his servant to provide the worst dish of which he could think. A dish of tongue appeared on the table. The servant said, "It is the worst, because with it we may curse and break human hearts; destroy reputations; promote discord and strife; set families, communities, and nations at war with each other." He was a wise servant. Solomon said, "Whoso keepeth his tongue, keepeth his soul from trouble."—J. W. Brougner.

## GIVING AND PROSPERITY

A Christian farmer who was a very generous giver was asked by his friends how it was that he gave so much and yet remained so prosperous. The farmer answered, "That is very easy to explain. You see, I keep shoveling in to God's bin and God keeps shoveling more and more into mine and God has the bigger shovel."—Lockyer.



# “FAITH OF OUR FATHERS”

E. L. J.

(More interesting letters and extracts from our files and scrap-books.—E. L. J.)

## J. N. ARMSTRONG'S RULE

In *Firm Foundation*, January 17, 1939, Brother Armstrong said the following:

“My critics, who know anything about me, have never questioned my position. What some do not like about me is that I do not join them in their condemnation of all premillennial brethren. I think those in the church who are true to the conditions of salvation are worthy of our fellowship. This is my rule: What the Lord has made a condition of salvation I will make a test of fellowship. There is no congregation in the world in which all of its members see matters of opinion alike. We need to ‘forbear one another in love, giving diligence to keep the unity of the spirit in the bond of peace’ (Eph. 4:3), ‘Until we all attain unto the unity of the faith’ (Eph. 4:13).”

## C. B. CLIFTON

One-time Editor of “Christian Tribune”

“We can and should discuss such matters [prophecy] in the spirit of Christ and as brethren, without the use of abuse or invective. . . . I see no reason why we should not love and trust one another as brethren even though we may not see everything just exactly alike.”—Detroit, Dec. 18, 1940.

## O. P. SPIEGEL'S LETTER

He remembers Lipscomb, Sewell, F. D. Srygley, and Dr. Brents

“This I know, that Brother David Lipscomb, E. G. Sewell, F. D. Srygley, and our ministers too numerous to mention, regarded old Dr. T. W. Brents as one of our greatest preachers, and his Gospel Plan of Salvation as one of the deepest and best books of a generation.

“Well, now, in that book [in his volume of “Gospel Sermons,” rather] he has a sermon on the Millennium. I revamped that sermon and preached it all over the United States, Canada, and Old Mexico—in every State but four—and no one ever did come tearing me to pieces because I was a ‘premillennialist.’”—Jan. 4, 1936.

## GEORGE W. KNEPPER'S LETTER

Make Room for Crisis

“Evolution and Modernism go hand in hand. Both are an ‘unfolding.’ Neither makes room for ‘crises,’ and that is where they fail. Life is not a mere unfolding. It goes from crisis to crisis.

“The early volumes of *Millennial Harbinger* are full of prophecy. The very name is prophetic, ‘Millennial.’ Campbell's motto at its head was Rev. 14:6. I can only account for the silence of our people on the Second Coming, and on the Life in the Spirit, by the fact that ‘Millerism’ was running wild here in Ohio. Dates were set

and extravagant language and actions were attributed to the Spirit. Now, our folks were sane and hardheaded folks, and doubtless began softening their emphasis on these doctrines so as not to be identified with such distorted notions."—Geo. W. Knepper.

#### ONE EDITOR'S SAD MISTATEMENT

He Was Rebuked by a Trusting Friend

"I feel that the only safe thing for any of us to do is to let the book of Revelation entirely alone . . .

"I sometimes wish that some Bible House would get up a Bible or a New Testament and leave the Book of Revelation off. We don't need it at all. Why should we waste time on such uncertain and unnecessary matters? . . . By confining ourselves to what is written, and limiting ourselves to what God has spoken, I know we are on infallibly safe ground. . . .

"Read Revelation if you want to, just for diversion, but don't try to read it with the thought you can ever understand it. The book of Revelation is to the Christian what the prophecies of old were to the Jews—still future; and we will never understand that book until we stand in the new Jerusalem where all mysteries will be made plain."—*Christian Leader*, 1933.

No weaker words of warning ever fell from the lips of a Christian, or from the pen of a disciple publisher, than those above; yet, that utterance was only a little more flagrant than many others in that day. There were others who might have said the same if they had been as honest or as blunt as he. It was but the final fruit and upshoot of the effort then raging to discount, if not to destroy, the last book of the Bible. Others were more cautious or more cunning, but what they said was enough to discourage any real study of that blessed book. And all in order—think of it—to break the simple, grammatical sense of chapter 20!

The editor quoted above is gone now, and we can only wish to think that he said what he said in ignorance of its awful import, not really knowing what he did. This was afterward rebuked by a writer in the *Gospel Advocate*, and a lame apology followed on July 11, 1933, in reply to that protest; but there was no retraction.

It is well that we should set by the side of this sorry human warning the divine blessing of Rev. 1:3. Let it be memorized early in life, to guard against a like mistake:

"Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things that are written therein."

Yes, the "old serpent" hates the book of Revelation in general, and chapter 20 in particular. And no wonder! For in that chapter he comes to the evil end of his bad career. It suits him well when Christian publishers can be led (or misled) to hint that the Revelation is not among the "things written," nor any part of that which "God has spoken."—E. L. J.

DAVID LIPSCOMB

Teach All Testimonies and Motives

It does not follow by any means that, because it is not necessary

to understand all testimonies and motives in order to render the obedience acceptable, it is not necessary for those who understand it to teach all. To understand the evidence and know the motives is to strengthen the faith and increase the zeal; but it is not necessary that the faith should be perfect or the zeal at its highest possible pitch in order to begin the service. As we learn more and more, it should be presented because some persons will be moved by one class and others by another. Hence, if only one class of testimony or motives is presented, some honest heart will fail to be reached by testimonies or motives that would move it. It is the duty of the preacher or teacher to teach the whole will of God, because a full knowledge would be helpful to all.—David Lipscomb, *Salvation from Sin*, p. 231.

### ONE CAUSE OF COLDNESS

Writing in the *New York Independent* in 1850, Dr. Gill testifies that the churches of the eighteenth century had a name to live and were dead: "a sleepy frame of spirit," he says, "having seized upon us, both ministers and churches are asleep." Bengel also called it "a poor, frigid, slumbering age, that needed an Awakener." Such was the complaint, both in England and on the Continent. And there was a cause for this coldness. Whitby had lived and written, and his "New Hypothesis," by which the Second Advent is necessarily postponed a thousand years, had stifled the warning note, 'Behold I come quickly.' That "belief in the speedy advent of the Savior and habitual contemplation of the last things, which adds weight and impressiveness to the ordinary preaching of the gospel, giving it earnestness, fervor and solemnity not often attained," was now getting unpopular; and, as in the fourth century, truth measurably dimmed before wide-spread error, and with the decay of the pre-millennial hope, spiritual life, too, died away.

Still, the early divines of New England did not endorse the Whitbyan view of Christ's reign on earth. "The sentiments we oppose," observes Spalding, "did not generally prevail, especially among the common people, till the present century. Even as late as the great earthquake, 1755, many Christians were looking, not for the modern Millennium, but for the coming of Christ. No doctrine can be more indisputably proved to have been the doctrines of the primitive church than those we call Millenarian; and, beyond all dispute, the same were favorite doctrines with the Fathers of New England. With the words of one of them writing upon this subject, we shall conclude our observations: 'They are not new, but old; they may be new to some men, but I cannot say it is their honor'."

FROM W. HUME McHENRY

The Change to Adventism

McHenry, a student of David Lipscomb College in earlier days, a southern man by birth, education and experience, was in Louisville over one weekend before going to India in 1914. The change to Adventism came after they had some contact with Adventists, or their literature, or both, in India about 1919. McHenry says that

Brother Boll's teaching did not contribute to the change that he and S. O. Martin made, and that he differs radically from Boll. Here is his letter, written from Dallas, Texas, June 6, 1932:

"No there is absolutely nothing in the teaching of Bro. Boll or any college that contributed to our becoming Adventists. Unless he has changed his teaching on the Millennium, there is nothing in common with him and the Adventists on the subject, even though the -----might think so. Boll's teachings here will not stand the searchlight of God's word."

S. O. Martin came from south of Louisville, somewhere near Bowling Green; attended school down there; spent some time at Lexington, Ky., and a short time in Louisville. But Brother McHenry embraced Adventism before he did, and later Brother Martin yielded.

#### MISSIONS AND THE MILLENNIAL HOPE

Letter from the Secretary of China Inland Mission  
(March 21, 1936)

"In our Mission of nearly 1400 missionaries we do not know of one worker who is not pre-millennial. Indeed this truth was one of the great incentives that led our founder, J. Hudson Taylor, to found the Mission, and he has ranked high in the missionary world. So far as we are aware, every one of the founders and leaders, as well as most if not all the workers in the faith missions that send workers to the various mission fields of the world, are pre-millennial. To say that this faith 'cuts the nerve of missionary endeavor' is entirely incorrect and there is abundant proof that it is incorrect."—Chas. H. Judd.

#### "RUSSELLISM" AND THE BIBLE

(A paragraph left by Brother Janes)

Any system of religion from which an enlightened man or woman could be led away by the Bible alone can not possibly be true. Let me here introduce a remarkable statement from Mr. Russell's own paper.

"Not only do we see that people can not see the divine plan by studying the Bible by itself, but we see also that if any one lays the 'Scripture Studies' aside, even after he has used them, after he has read them for ten years—if he then lays them aside and ignores them, and goes to the Bible alone, though he has understood his Bible for ten years, our experience shows that within two years he goes into darkness."—*Watch Tower*.

Mr. Russell himself declares that experience shows that a man who has understood the Bible goes into darkness within two years when he ignores Russell's books and reads the Bible alone, and this too after the man has understood his Bible for ten years? That is to say, what Russell regards as the truth, the light (his own system, Russellism), is such that a man would not continue in it two full years if he were to lay aside the Russell books and go to the fountain of religious teaching which the infinite God, by the pens of inspired men, has given!