

The Free Will Baptist Gem

ORGAN OF THE MISSOURI STATE ASSOCIATION OF FREE WILL BAPTISTS
IN CO-OPERATION WITH THE NATIONAL ASSOCIATION

Vol. 13. No. 1.

Monett, Mo., January, 1947.

\$1.00 per year.

The Journey, The Rest, and The Final Home

By B. F. Broehn, Cassville, Mo.

"But go thou thy way till the the end be; for thou shalt rest, and stand in thy lot at the end of the days"
—Daniel 12:13.

There are three parts or divisions in this text—the pilgrim's journey, the resting place and the final home. Life is a journey, whether it be long or short, we must all travel it. "It is appointed unto man once to die, but after this the judgment" (Heb. 9:27); so we are all appointed unto rest—all must die. "The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth" (John 5:28, 29). "Now if we be dead with Christ, we believe that we shall also live with Him" (Rom. 6:8). This is all briefly but very simply and plainly expressed in the following lines:

"To wake beneath the sun,
To sleep beneath the sod;
A journey short to run,
And then return to God."

The Journey

As we pursue our journey of life, we sometimes wish we might push aside the curtain that veils the future and see what is to come; but there are hidden things along our journey that we are not permitted to see, and should not know before they come to pass. Daniel wanted to know more about things appointed for a future time; but God said: "Go thy way Daniel: for the words are closed up and sealed till the time of the end" (Dan.

12:9). God would say to us, as He said to Daniel, in essence: "Do not waste your time trying to pry into the hidden future, but fill the present with willing, active service." "Go thou thy way." Can we not say with David (Psa. 119:105), "Thy word is a lamp unto my feet, and a light unto my path." And Jesus said (John 8:12): "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." The step before us is light and clear; let us continue joyfully on the pathway of life, and leave tomorrow to take care of itself.

All along the pathway of life there is constant change. We sleep in a fresh hospice every night, and every day we leave behind us scenes we shall never see again. Of the things of the earth nothing abides—only the Lord abides: and only as we abide in Him are we safe. Once we were children and thought as children; but since we are grown up we have put off childish ways and speak as men. Once we were children of Satan; but we have been delivered from the power of Satan, having put off the old man with his deeds, and are on the King's highway to our heavenly home. Before we can consider the present moment, it is gone and a new moment is here; but while the moments are swiftly passing, we should be busy preparing to meet God in peace.

It is said: "Tomorrow is the child of today, and yesterday

was the father of today." It is also said: "Tomorrow is the fool's today." It is foolish to put off important matters until tomorrow; for tomorrow may never come—there will be a last today for every one of us. So yesterday is gone and tomorrow may never come; then the only wise thing for us to do is to make the best possible use of today, to keep on our journey heavenward. It is said: "We shall tomorrow be everything that we are today, unless, by some strong change, the continuity in life is broken." If we are living in obedience to God's will, the actions of life, both small and great are forged into a chain of character; if the character and the actions of life become evil, the pilgrim is lost. If this chain of character is forged from evil actions of life, then it must be broken by the power of God, and the traveler's deeds become righteous deeds, or the traveler will never reach the heavenly home.

Notice that God said to Daniel, "But go thou thy way till the end be." The life that is real and earnest, that is, the Christian life has no period in it in which a person may "take it easy." One may "take it easy" in the temporal or business life; but in the life lived for God, no one may ever lessen his diligence until he has reached the goal. Let the thought that the road has an end be ever present with us and that, by the grace of God, we shall reach that end prepared to meet

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The Free Will Baptist Gem, Organ
of Missouri State Association

Published Monthly
Monett, Missouri

Eld. B. F. Brown, Acting Editor.

Entered as Second Class Matter
July 14, 1939, at the Post Office,
Monett, Mo., under the Act of March
3, 1879.

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\$1.00 per year, cash in advance
Paper will be discontinued when
subscription expires.

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WISE INVESTMENTS BRING RICH REWARDS

Perhaps there never was so
much money in the hands of the
people of U. S. A. as at the pres-
ent time; and the people, gener-
ally speaking, are on a spending
spree. As I see it, there is a vast
difference between just spending
money and investing it. But mon-
ey is not the only wealth we have.

Some invest in stocks and
bonds, some in business, some in
houses and lands, some in means
to ease and pleasure, and most
of us invest in homes. These may
be classed as good investments.
But they are all for and during
this life on earth, neither will
they pay any dividends for a life
beyond this present life.

There are investments which
transcend all the investments
mentioned above, and which will
pay rich dividends for this life,
if all is devoted to the Lord, and
if the world to come it will pay
off in full. The wise man said in
Prov. 23:23: "Buy the truth, and
sell it not." And in Isaiah 55:1, 2
we read, "Ho, every one that
thirsteth, come ye to the waters,
and he that hath no money; come
ye buy, and eat, yea, come, buy
wine and milk without money and
without price. Wherefore do ye
spend money for that which is
not bread? and your labour for
that which satisfieth not?" When
you are in full obedience to these
things which God requires of all
of us, "Then thou shalt make thy
way prosperous; and then thou

shalt have good success" (Josh.
1:8). These things need no dis-
cussion; but think seriously on
them, and keep your investment
with the Lord fully paid up.

Now, let us say a few words
about an important matter that
should deeply concern every Free
Will Baptist, which concerns our
paper, "The Gem."

Donations and pledges are now
coming in for the purchase of
the Gem office stock, but they are
not coming too fast. Subscrip-
tions are also coming in.

We are in communication with
a man we think is qualified for
the editorship of our paper; and
we hope to sign an agreement
with him—soon.

Things may seem to move too
slow; but we are still hopeful—
our faith still holds, that the
Lord will send us the right man
for Editor, before long now. Let
each one do his or her part; it
will lead others to do their part.

I am working here at the Gem
office, all alone. Have made up
my mind, that we'll have to give
you an eight page paper this time,
because there is no more manu-
script, and I am not able to do
the necessary work for a sixteen
page paper. I am now past 77,
and my strength is failing; it is
not so easy for me to be away
from home, as it once was; but I
am investing for a rich posses-
sion with the Lord. —B. F. B.

—O.O.O.—

FLAT RIVER, MISSOURI

Greeting from the Fellowship
Church:

We are so glad to report the
work we are doing, with the
help of the Lord. We are still
going forward under the lead-
ership of the Lord, and with the
help of our good pastor, Brother
H. A. Hand.

Our Sunday school is doing
fine, with Bro. Willard Lackey
as our Superintendent. We also
have a splendid league with Bro.
Marion Sherrels as League Pres.
God has been so very good to us.

We desire the prayers of all
praying people, that we may go
on under the leadership of the
Lord and win many lost souls to
the Lord.

Mrs. M. Hilderbrand.

January, 1947.

CAVE SPRING ASSOCIATION
LEAGUE RALLY REPORT

Our League Rally meetings are still going on, with some new leagues being added, for which we are very thankful.

Our last Rally was held at the Cave Spring Church, on Sunday, December 29, 1946. There were four leagues represented, with two of them having programs for the meeting. The Garfield League gave their program first, as this was their first time to enter the Rally.

The topic for discussion in the Adult Class was: "What is That in Thine Hand?" The Young People's class had for discussion: "A Closer Walk With God." The little folks gave some prayers and recitations. They also sang some beautiful songs.

The Young Folks class of Norman Church discussed the lesson on the "Precious Trio," topics being on the "Precious Blood;" "The Precious Promises," and the "Precious Faith."

The little folks gave the lesson: "Jesus Will Save."

In all it was a very interesting and helpful program.

Our meetings are held on each fifth Sunday. We are hoping that the other leagues will have a program prepared for the next meeting.

We are thankful that more of our churches are organizing leagues now, and that our young people are becoming more interested in doing service for the Lord.

We ask your prayers, that we may ever go forward and do the work God has for us to do.

Our next Rally will be held March 30, 1947, at Smyrna Church.

Lucille Beatty, President
Eulah Wischart, Reporter

—o-o-o—

JUDGING OTHERS

Mother—"I hope you don't open your eyes during church prayer."

Willie—"I don't, but the Smith boy does; I saw him."

"Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things" (Ro. 2:1).

POSSIBILITIES

By Eld. O. T. Allred

In Isaiah 21:11-12 the question, "Watchman, what of the night?" The answer is, "The morning cometh, and also the night." This is the day of grace, the acceptable year of the Lord, which Christ said He had come to declare. Following this will be the night, when no man can work. So, while it is called day and the life of Christ is the light, the door of mercy is still open, and the Spirit and the Bride are still saying, "Come." Those who have truly come to Him are saying, "Come." There are still great possibilities in the service of the Master.

I would call your attention from obstacles, by which we are confronted, to the possibilities that lie out before us:

First—It is possible through Christ for every one who will, to so live, that we may have a conscience void of offence toward God and man. Be ready for service or to sever our relationship here and go to claim our inheritance with Christ in the place He is preparing for us.

Second—Every church has the opportunity of being an enlisting, inspiring and enlightening station for God. Men rescued from the bondage of sin, enlisted in the cause of Christ, inspired by the godly, consecrated, spirit-filled lives of others, and enlightened in the way of Christian living, are giving and serving.

As the world (those outside of the body of Christ) become more like their master (Satan), the church has the opportunity of becoming more like the Christ who loved the church and gave Himself for it, that He might sanctify and cleanse it and present it unto Himself a glorious Church, without spot or blemish.

Third—As a denomination we have great possibilities before us, with our Youth Camp and our publishing house, as Missouri State enterprises, and our Bible College at Nashville, Tenn., and our missionary activities in Cuba and India, as national enterprises. Each of these can be a real suc-

cess to the glory of God, if each of us will give ourselves wholeheartedly to the task. I wish to borrow this statement from our Women's Auxiliary: "Information brings inspiration."

One of our outstanding needs just now is the regular publication of our church paper the Free Will Baptist Gem. We have the building and machinery and, if 100 Free Will Baptists will contribute \$10.00 each, or 200 will contribute \$5.00 each, we can purchase the paper, metal, books, and other necessary items used in our printing business, which formerly has been the Editor's responsibility, and set the new Editor in the office with every thing necessary to begin work without a financial burden to him. All our other work suffers when we fail to have information concerning that work, coming regularly through our church paper.

It is not "Can we do it?" but "Will we do it to the glory of the Lord?"

In the year 1945 statistics show that religious bequests and contributions in the United States totaled \$1,035,000,000, while the staggering sum of \$7,800,000,000 was spent for alcoholic drinks, and \$3,000,000,000 went for tobacco, in the same period of time. We see, then, that while the total amount given to support God's work was a little more than one billion dollars, more than ten times that amount was given to support Satan's work, and that included only two items. Is there a possibility here for us to remedy this dire situation?

Let us rise up and claim the possibilities that lie out before us! Live clean, devoted, consecrated lives, and keep informed as to the work at home and abroad. Pray much, give freely and cheerfully, all to the glory of God.

Send all contributions for the purchase of the stock at the Gem office to the Free Will Baptist Gem, 211 Bond St., Monett, Mo., or to B. F. Brown, Cassville, Missouri.

Send all contributions for the Youth Encampment fund to Rev. William Reeves, Irondale, Mo.

Yours for great achievement in the cause of the Master,

Continued from Page One

God. Let us all live by the faith of the Son of God, determined, by the grace of God, to reach the end of the journey prepared to meet God in peace.

The Resting Place

At the end of the Christian's journey there is a place for rest: "For we which have believed do enter into rest, as He said . . . For he that is entered into His rest, he also hath ceased from his own works, as God did from His" (Heb. 4:3, 9). Yes, we do enter into this rest in this life, and without it we cannot enter into that blessed rest which begins at our journey's end.

Job asked (Job 14:14), "If a man die, shall he live again?" Then he said: "All the days of my appointed time will I wait, till my change come." So, to the child of God, death is only a change, when we move out of the old house and go Home to inhabit the place Jesus has gone to prepare for all them that believe in Him. John the Revelator heard a voice from heaven, saying, "Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Revelation 14:13).

Yes, since Jesus ascended back to the Father, Paradise is now the third heaven, where God is, and where the righteous go at death and enter into rest in the presence of the Lord—"The righteous hath hope in his death" (Prov. 14:32). I think Solomon was right when he said: "A good name is better than precious ointment; and the day of death than the day of one's birth" (Eccl. 7:1).

Jesus is "The way, the truth, and the life" (John 14:6); and these three things are eternal. "If any man be in Christ, he is a new creature," and is in the Eternal Way that reaches up to heaven; so all who continue in this Way shall rest with Him during all Eternity.

If you are really in the Way, "you shall know the Truth, and the Truth shall make you free"—He is the source of all truth; and all truth is eternal.

Christ is the Christian's life; and when He comes again we shall also appear with Him in glory (Col. 3:4). "He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:12).

The Final Home

"Thou shalt stand in thy lot." This, no doubt, refers to the partitioning of the land among the tribes of Israel, where every man got his own portion, and sat under his own vine and fig tree. However sweet and blessed that restful state may have been, we human beings will not be fully blessed and enjoy all the joys and blessings of Home until the perfected spirit is again united with a perfected, glorified body, beyond this low ground of sorrow. When body, soul and spirit partake of the redemptive power of God, then we shall know the full blessing, of HOME.

God is our true inheritance, and each child of God shall have and enjoy his or her portion of the common possession. In that perfect land each one shall have as much of God as he is capable of possessing. "Thou shalt stand in thy lot." And our lot is determined by how we live to the end of this journey of life. "The end of the days" is a period far beyond the life of Daniel; but it is at "the end of the days" that he shall be rewarded. And for all who "live by the faith of the Son of God, who loved us, and gave Himself for us," there is a Home prepared and ready for our coming. Our future Home is but the issue and the outcome of the life we live here on earth. We shall all go where we have fitted ourselves, by God's grace, to go; receive what we have fitted ourselves to possess; and be what we have made ourselves, by the help of God. Amen.

—o-o-o—

A BRIGHT PROSPECT

By J. M. Doughty, Strafford, Mo.

Ever since the repeal of the 18th Amendment, the Drys of Missouri have been trying to get a County Local Option Law passed. The liquor interests have succeeded in keeping the Local Option bill from coming

to a vote in the General Assembly. In a majority party caucus a Speaker of the House of Representatives for the next General Assembly has been elected. I have been assured by a legislator friend that the new Speaker is really a "dry man."

One of the leaders of the Senate has written me that he is favorable to new liquor control laws.

The Representative of the district in which I live has written me that he is ready to go with any one, any time, in the improvement of moral conditions of the State of Missouri.

The prospect for better laws in Missouri is bright, if "We the people," in the words of Nehemiah, "Will have a mind to work."

If the Christian people of this State will work as individuals and as groups, and encourage the members of the General Assembly, we will get some better liquor laws.

See or write your Representative and your Senator, or get up a petition and send to them.

Don't let any propaganda deceive you. According to statistics crime and Juvenile delinquency are on the increase.

The liquor traffic is the enemy of the church and of human happiness.

It is true that the prohibition laws were violated some, but so were other laws violated. Perhaps the law against stealing is violated more than any other law, but you are not likely to find any good citizen that wants the law against stealing repealed.

If you consider the safety of yourself and family you will be opposed to the liquor traffic. You never know when a drunk man may injure you, or demolish your car and cripple or kill some member of your family.

A young friend of mine, who is an abstainer from use of liquor, recently got married. On a visit to a nearby city a drunk ran into their car and crippled the young wife. Particles of glass struck her in the face and caused her trouble for many days.

One of my neighbors, a Baptist preacher, started to his appointment one Sunday morning. He saw a car of drunks coming and tried to keep out of their way, but they ran into his car and one of the drunks was killed.

Let us prevent juvenile delinquency, crime and accidents by prohibiting booze.

Four Great Truths

By H. A. Ironside, Chicago, Illinois, in King's Business.

Incarnation—

Think, first, of incarnation. The word itself implies a supernatural Being linking Himself with humanity, and this of course is what actually took place when the eternal Son of God became Man in the fulness of time. Incarnation means more than the mere assumption of a human body. In Scripture, we are told, "The Word became flesh and dwelt (tabernacled) among us, (and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth" John 1:14, R. V.). The two changes from the Authorized Version, which are embodied in the Revised, are, as every student of the original knows, fully warranted. He was not "made" anything. He "became flesh." It was a voluntary act on His part. He who subsisted from all eternity in the form of God, who thought it not robbery to be equal with God, emptied Himself of the outward semblance of deity, and took upon Him the form of a bondman; having come in the likeness of men, and being thus habited as a Man, He humbled Himself still lower, becoming obedient unto death, and such a death—that of the cross. In doing this, He linked deity with humanity in such a way that He did not cease in any sense to be God, while He became, nevertheless, in the fullest possible sense, Man. He had a true human spirit. "He groaned in the spirit, and was troubled," we are told, and on the cross He exclaimed, "Father, into thy hands I commend my spirit." We hear Him saying "Now is my soul troubled," and we read that He "poured out His soul unto death." His body was in no sense a phantom, as some taught in early days, but a true human body, the earthly vessel in which the heavenly One took up His abode, in order that He might be slain for our sins. All this is involved in the act of incarnation.

But though a true Man, He

was a sinless Man, and not only sinless in thought and act, but impeccable; because, being as truly God as Man, it is unthinkable that He could in His humanity do that, under any circumstances, which was repugnant to His Godhead, and God cannot sin. Thus He fulfilled the types of old; He was the unblemished, spotless Lamb; like the unyoked heifer, He never came under the yoke of sin. He was as pure within as He was without, thus answering to the burnt offering which had to be laid open and examined in every part, and could only be presented to God if found inwardly perfect.

In order that this might be so, He could not come into the world through the process of natural generation, for this would have made Him heir to all the fearful entailment of sin and infirmity, which characterized the human race as proceeding from fallen Adam. He was conceived of the Holy Spirit, a distinct creation in the womb of the virgin, and thus He entered this world thru the portals of birth, but as the Second Man, the Lord from heaven. Herein lies the importance of the doctrine of the virgin birth, which some today insist has no real bearing upon the question of His Saviorhood. But His incarnation must be sinless and impeccable, or He could not be the Savior of sinners. If there were within Him the least evil or tendency to evil, He must needs have a Savior for Himself, and He could not stand in the breach for us.

We speak of His sinless incarnation. On the other hand, it is quite inaccurate to apply the term "the immaculate conception" to this wondrous mystery. This latter term is used very loosely by many Protestants who fail to realize, or forget if they ever knew, that it is the name given by the Roman Catholic church to the Romish doctrine of the sinless, yet natural conception of the blessed virgin

Mary. No such term is ever used in the Bible, nor does such a term belong in Protestant theology in connection with the sinless incarnation of our Lord Jesus Christ.

These truths need to be emphasized more than ever today, for if we lose sight of them we become confused in our thinking, and we shall be further confused as we go on to consider the work of His cross. He had to be what He was in order to do what He did. If He had been in any sense less than God manifest in flesh, He could not have offered up Himself in the power of the eternal Spirit for our redemption. If He had been other than the One of whom it was written, "He knew no sin," He could not have been made sin for us.

While we are not saved through His incarnation, and our present union with Him is not because He took our humanity upon Himself, but because we have been linked to Him, the glorified Man in heaven by the Holy Spirit, yet it is of all importance that we hold fast to the truth "that God was in Christ, reconciling the world to himself." Bethlehem must precede Calvary. He became Man that He might die for men.

Propitiation—

In the second chapter of Hebrews, we are told in verse 17, "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." The word here translated "reconciliation" is more accurately rendered "propitiation" as in 1 John 2:2 and 4:10. "He is the propitiation for our sins." "God . . . sent his Son to be the propitiation." This word is used in the Greek translation of the Old Testament, made in the third century before Christ, commonly called the Septuagint, and expressed generally as the LXX, to translate the Hebrew term which occurs again and again in the Old Testament, and is rendered in many different ways in the English Version, a

few of which are as follows:

1. "Pitch" in Genesis 6:14, as used for the "covering" of the ark.
2. "Appease" used in Genesis 32:20, where it means literally "to cover the face."
3. "Atonement" used in many places in Leviticus 16, and particularly in Lev. 17:11.
4. "Satisfaction" used in Numbers 35:31.
5. "Ransom" used in Job 33:24.
6. "Put it off," or, as the margin gives it, "expiate," used in Isaiah 47:11.
7. "Reconciliation" used in Daniel 9:24.
8. "Pacified" used in Ezekiel 16:63.

If we put all of these English translations together, they do not by any means exhaust the real meaning of this word, but they do throw wonderful light upon the Scripture doctrine of propitiation. They tell us that in the death of Christ God found a ransom for sinful men, and that a covering has been provided to shield us from the storm of judgment. Atonement has been made for our sins, full satisfaction has been rendered to the divine justice for our iniquities. God's judgment is appeased; sin is expiated, and God is pacified to ward us for all that we have done because of the perfection of the work of our Lord Jesus Christ. Now He Himself is our propitiation and we come to God alone by Him.

Resurrection—

But although the death of our Lord Jesus Christ has accomplished the putting away of sin so that every believer is justified by His blood, it is through His resurrection that we know God is satisfied with the work that His Son accomplished when He took our place in judgment and bore our sins in His own body upon the tree. He "was delivered for our offenses, and was raised again for our justification." It is not that we are justified by His resurrection, but it is that His resurrection proves that the work which justifies has been accomplished, and we come into the benefit of it all when we put our trust in the Risen One. Every

where the apostles went, they preached Jesus Christ and the resurrection. Just as incarnation without propitiation is in itself unable to save us, so propitiation without resurrection would be incomplete. None could know certainly that God was satisfied with the work of His Son, if Christ had not burst the bands of death asunder and risen in triumph from the tomb.

More than this, had He remained enthralled in the arms of death, it would have given the lie to His testimony and redemptive program. It was imperative that He rise again the third day. It was this that proved Him to be in very truth the Son of God and the all-sufficient Sacrifice for sin. And so today the message that goes out to all mankind is as of old: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." It is the Risen One whom God has exalted to be a Prince and a Savior. He has been made both Lord and Christ to give repentance and remission of sins to all who turn to Him in faith.

Intercession—

As the risen Christ, our Lord is carrying on a special service now on behalf of all believers here on earth as the minister of the heavenly Sanctuary. Therefore we are told: "He is able also to save to the uttermost all them that come unto God by Him, seeing He ever liveth to make intercession for them." He ministers in the holiest of all as our Great High Priest with God, giving every believer a perfect representation before the eternal throne. He is there also as our Advocate with the Father, keeping the feet of His saints, and insuring the restoration of every falling Christian.

We often speak, and rightly, of the finished work of Christ. This refers, of course, to the work of propitiation, as we have already seen. To this nothing can be added, nor can anything be taken from it. It is complete.

To attempt to add to it would be only to try to spoil His finished work. But on the other hand, it is just as correct to speak of the unfinished work of Christ, for He began a service in behalf of His people when He ascended to heaven, which has been going on ever since and will not be finished so long as there is one saint left on earth in the place of testing and possible failure. We have a sample of His intercession in John 17, where we find His great high priestly prayer. In that wonderful chapter, He anticipates the cross, and we are permitted to listen reverently to the tender words He speaks on behalf of His own to the end of time. In John 13, we see Him acting as Advocate, washing the defiled feet of His disciples, thus picturing the work He has been carrying on ever since He returned to the glory. He is the girded Servant still, and will be so long as we need Him. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous," and "He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." His advocacy is based upon His propitiation.

Were it not for this present service of our Lord Jesus Christ, the first sin committed by a believer after his conversion would destroy communion with God, and there would be no way to restore that communion again. It needs to be remembered that there are two links that bind every saint to the Savior, and these are union and communion. The link of union is indissoluble. Once formed, it can never be broken (by any outside power). The link of communion is delicate indeed. The least sin will break it and it would never be formed anew, were it not for the intercession of our Lord Jesus. He meets every accusation of the enemy. He presents our case before the Father. He, through the Holy Spirit, brings the Word to bear upon our consciences, and thus He brings us to contrition, confession, and restoration.

How full is our salvation! How wonderfully has God provided! The incarnate Son Himself be-

came our propitiation. Resurrection attests our justification, and His intercession carries us on to the end of the journey.

If it be asked, "Why do we need an advocate?" the answer is, "Because we have an accuser, Satan, 'the accuser of our brethren . . . which accused them before God day and night.'" But "who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that

died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. 8:33, 34). Jesus Christ meets every charge of the adversary, His propitiatory work is the answer to every accusation. And He will minister all needed grace to meet present need and restore the souls of His failing saints, until the glad hour when He will call us all to meet Him above and to share the joys of the Father's house.

REVIVAL

By Rev. Irvin E. Smith, San Jon, New Mexico.

"Wilt thou not revive us again; that thy people may rejoice in thee?"

—Psalm 85:6.

The Church is standing in need of a revival. There are three vital points to be considered. A genuine revival along these three lines would effect lasting results.

I. A Revival of Vision

We are sorely in need of a revival of vision, of the worth of a human soul. It seems today, perhaps as never before, that the words of the poet are true: "If men go to hell who cares?"

It is so natural for us to think of all the multitudes that are out of the realm of safety as being strangers, in whom we are very slightly, if at all, interested. But have you stopped to think that it is your kinfolks and my kinfolks who may help to populate hell? Your own brother or sister, father or mother, son or daughter; your own flesh and blood. Yes, there is a hell, Modernism to the contrary, no matter.

I am sorry to say, but many preachers seldom ever mention hell, and if they do it is in such an uncertain manner as to lack force and leave their audience full of doubt. Many have left it altogether out of their preaching and theology. And we are today, beginning to reap some of the harvest, in the present crime wave in the world, and the lukewarmness and lethargy, which exists in the Church.

I feel that the reason many are not more concerned about their own souls is because we as Christian people are not enough in dead earnest. Let some-

one go down the street speaking in an ordinary tone of voice saying, fire, fire, fire, and no one will give him much attention. But if one comes down the street at full speed and shouting at the top of his voice, Fire. Fire!! FIRE!!! he will get attention and action on the people!

We should be aroused to our need. Some call us pessimists because we dare not admit that we are living in a time of awful spiritual declension. But it's a fact, whether we have the courage to admit it or not. It is a fact that the world is becoming more and more steeped in sin. Evil men are waxing worse and worse. Unsaved people do not have the reverence for God, nor the respect for the house of God and Christian people, that they once had. Moreover, Christians themselves do not have the zeal they once had; in fact there is an awful unconcern and lethargy engulfing the Church today.

We need our vision revived concerning our responsibility. In the Sermon on the Mount, Jesus said of Christian people: "Ye are the light of the world." "Ye are the salt of the earth." My friend, has it dawned upon you that God is holding you responsible in a measure, for the salvation of souls? Read Ezek. 33:1-8. In Genesis 4 we have some very pointed questions put to Cain: "Where is Abel thy brother?" "What hast thou done? The voice of thy brother's blood crieth unto me from the ground." Oh, what if such questions were put to us at the Judgment Bar of God! "Where is thy brother?" "What hast thou done?"

II. A Revival of Power

How many of us recall the grand old "camp-meeting days?" Oh, how the Holy Spirit was upon those old sainted mothers and fathers! How those faithful ministers would preach while tears of mingled joys and sorrow would flow down their faces! And how sinners would cry to God for mercy! And at the close of the sermon such rejoicing, because many souls had been redeemed by the blood of the Lamb.

"But," someone says, "why do we not see like results today? We have more funds now, better church houses, better educated preachers, and more enlightenment among the populace. And less moral and spiritual results."

We find an answer in the language of Holy Writ, "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent" (Rev. 3:17-19). We have been victimized by too much negative preaching.

We need to be reminded of our dependence upon God. I believe the key to the situation is to be found in the fact that we have forgotten our utter dependence upon God. Jesus informs us that without Him we can do nothing (John 15:5). Again in Zech. 6:4, God tells us that it is "not by might nor by power; but by my Spirit, saith the Lord." Solomon tells us to trust in the Lord with all our might and lean not on our own understanding (Prov. 3:5).

III. A Revival of Prayer

I fear we have forgotten the effectiveness of prayer. Prayer, earnest prayer, persistent prayer, and prevailing prayer, is the thing that will bring the revival we need, and get us out of our spiritual famine. Prayer moves the Hand that moves the universe. Elijah prayed EARNESTLY. I recall reading in a leaflet published by the Great Commission Prayer League: "In a certain town there had been no revival for many years. The church was nearly run out. The people were unconverted. Spiritual des-

olation reigned. There lived in the town an old blacksmith, who stammered so greatly in his speech that it was painful to hear him attempt to talk. At work in his shop his mind became greatly exercised about the condition of the church; his agony was so great that he locked the door and spent the afternoon in prayer. He prevailed with God. He then obtained the reluctant consent of his pastor to appoint a meeting, but with no hope on the preacher's part of any attendance. But the room was more than filled. All was silent for a time until one sinner broke out in tears and begged, if any one could pray, to pray for him. Others followed, and it was found that persons from every quarter of the town were under deep conviction—all dating from the hour the old man was praying in his shop. A powerful revival followed. This old stammering man prevailed and he had power with God.

On another occasion: "Several members of Jonathan Edward's church had spent the whole night in prayer before he preached his memorable sermon, *'Sinners in the hands of an angry God.'* The Holy Ghost was so mightily poured out, and God so manifest in holiness and majesty during the preaching of that sermon, that the elders threw their arms around the pillars of the church and cried, 'Lord, save us, we are slipping down to hell'."

Let us remember we are praying to an omnipotent God. Prayer is not omnipotent, but God is. Nothing brings as much return for the amount invested as does prayer. It has been said that, if one utterly believing person should arise the history of the world might be changed.

Satan dreads prayer. If you want to hold the devil at bay, fall upon your knees. If Satan cannot defeat us in our prayer life he cannot defeat us at all. "The Devil trembles when he sees the weakest saint upon his knees." The church referred to in the Revelation, that lost its Christ, was full of good works. Satan smiles at our toil, mocks at our wisdom, but trembles when we pray.

Persistent prayer is the thing that is going to bring results in this hour of need. Jesus gave us many lessons on the importance of importunity in prayer. The story of the unjust judge and the widow should inspire us to keep seeking God in prayer

until a mighty revival is precipitated. The man asking for the three loaves should encourage us to ask as never before, to seek until we find, knock and not take "no" for an answer. Nothing lies outside the reach of prayer that does not lie outside the will of God.

We need a revival of *vision*, of *power*, and of *prayer*. We feel like joining in with Habakkuk in his prayer, "O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy" (Hab. 3:2).

—From the Defender.

HILLMAN AND THE MENNONITES

MANY MENNONITE and Amish religionists in the United States came from Russia. Sidney Hillman, close collaborator with Roosevelt in trying to deliver the Country over to a Soviet state, also came from Russia.

The Mennonites are devout Christians. Hillman, as a young man, studied to become a rabbi.

Not content with seeing Mennonites shot, their property confiscated and places of worship torn down in Russia, Hillman was trying to make life miserable for those of their number residing in the United States, at the time of his death.

Using the Amalgamated Clothing Worker's union as a vehicle for persecuting these good people, he confronted Mennonite and Amish workers at the Wilson Brothers plant in LaGrange, Indiana with the demand that they sacrifice religious principles and embrace his organization. Members of the Church stood fast and refused to abandon freedom of conscience by bowing down before him.

Wilson Brothers, which had never known a strike in 82 years of its existence, made an emergency appeal to Washington against Hillman's anti-religious tactics. He attempted to force the Company to coerce the people of God, although the Labor Relations Act forbids an employer to use compulsion in matters of union organization.

Faced with the kind of persecution from which they fled in Europe and Asia, the Mennonite and Amish workers took the matter before the Lord in prayer. Hillman did not live to

carry through his scheme. A large metropolitan newspaper wrote editorially at the time:

"Hillman's union, like the CIO in general, is under Communist influence and the Communists propose to destroy all religion. They are moving in now on a small sect. If they are allowed to succeed there, it will be the turn of every other religious denomination later to come under their attack."

—Selected.

ON DEFENSE

Defend the Faith, the holy faith,
Ye who are Sons of God;
Proclaim the Way, the only way,
"The path the saints have trod,"

Make known the Truth, the matchless truth,

The only word of might;
Show forth the Life, the only life,
Inspiring men to right,

Be always, even, through the days,
A Christian Soldier true,
Who dares to crush the false with truth,

And see the battle through.

—John R. Clements.

WHY THEY LIKED HIM

THE NEW doctor on the staff at the insane asylum proved immensely popular with the inmates. One day, one of the inmates said to him: "You know, doctor, we like you better than any physician who has ever been attached to this hospital."

The physician was plainly very pleased. Beaming, he asked: "And why do you like me better?" "Because," answered the inmate of the asylum, "You seem like one of us."

We are wondering if that is the reason so many Christians are so popular with the world—because they are so much like the world?

—o-o-o—

FAITH AND WORKS

A man was out in a boat with a dinky. A storm arose. The man became frightened and said, "Mose, shall we pray or row?" The dinky replied, "Boss, let's mix 'em, pray and row."