

THE WORD OF TRUTH

Published Monthly

"And ye shall know the truth, and the truth shall make you free"—Jno. 8:32.

Volume 14

AUGUST, 1970

Number 8

"Of His own will begat He us with the Word of Truth, that we might be a kind of firstfruits of His creatures" (James 1:18).

SET FOR THE DEFENSE OF THE GOSPEL

SPECIAL POETRY AND PROSE EDITION

Those whose hearts are filled with thoughts of the Savior are often given to the expression of such thought in prosaic form. Such is the case with this editor. Having enjoyed life in the Beloved for some time, He has graciously impressed upon my mind some very precious truths which have been, in turn, expressed in poetry. These writings, or at least a small portion of them, are committed to our readers in hopes that they too might be stimulated to express the joy of the Lord which they have been granted by grace.

Expression is an indispensable part of life in Christ. Each believer must strive with all that is in him to find an outlet for his love; to learn to let it flow forth from his mouth and from his actions. I think often of that wonderful promise of Isaiah; "The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly" (Isa. 32:4). One of the great blessings of the New Covenant, is the grace poured forth in order to expression. For those who will "sanctify the Lord God in their hearts," there is truly grace sufficient to "be ready always to give an answer for the hope" that is within them (1 Pet. 3:15). Those who engage in such holy activity will find a facet of deliverance here, as it is written; "And they overcame him (Satan) by . . . THE WORD OF THEIR TESTIMONY" (Rev. 12:11). Glorious truth! Many temptations there are that have been overcome simply (if I may so state it) by testifying of the grace of God.

Too, once you have received from the Lord, *fellowship with Him will necessitate expression*. It cannot be held within for long. The experience of Jeremiah the prophet brings this truth home to our hearts; "Then I said, I will not make mention of Him, nor speak any more in His Name. But HIS WORD WAS IN MINE HEART as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay (refrain from speaking)" - Jer. 20:9. It is with joy that I confess that the entirety of THE WORD OF TRUTH is but the expression of a richness of my fellowship with Christ Jesus that is sustained by grace.

How well I am aware that many of the things which are conveyed through these pages are met with opposition by some of our colleagues; but that is no matter to me. When the Word of the Lord dwells within, there is no fear to be had in speaking it forth. Too, there is refreshment in such testimony; "I will speak, that I may be refreshed" (Job 32:20). Expression, therefore, is also necessary to sound spiritual health. To refrain from such activity is to be like "wine without a vent" (Job 32:19.)

May I commend to you, dear reader, these poems and prosaic thoughts; not merely as literary expressions, but as meditations of soul which has assisted my pilgrimage; all the while encouraging you to engage in the same sort of expression, according to your ability. See if there is not a certain relief, refreshment, and edification that will flow forth from it.

In This Issue . . .

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The Word of Truth

Published monthly by The Church Meeting at 26th and Colfax Street, Gary, Indiana.

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Merrillville, Ind. 46410

Address all correspondence to 7903 Hendricks Place,
Merrillville, Indiana 46410

Sent Free upon request to all interested parties.

SECOND CLASS POSTAGE PAID AT
CROWN POINT, INDIANA

Our Inheritance—Integral To Our Justification

I have long marvelled at the difference between the Apostle Paul's approach to justification and that of contemporary preachers and teachers. To anyone familiar with the Sacred Text, the difference is quite distinguishable. It appears to my heart that we should labor to maintain a certain purity in our doctrine — Apostolic purity. **If what we have to say is not found in the reasoning and flow of the Apostle's writings, then we should seriously question its acceptability.** There is no teaching to which this is more applicable than that of justification. Here is the bedrock of our faith; the foundation upon which all of our hopes are built. If we are "just with God" (Job 9:2), then it is true that "nothing shall be able to separate us from the love of God which is in Christ Jesus our Lord" (Rom. 8:39); and on this we may securely rest with a "good hope" and a "strong consolation", in "the full assurance of hope" (Heb. 6:18; Heb. 10:22). Herein is the secret to faithfulness, to joy, to peace, and to stability. **Those that are not sure of their justification are subject to the wiles of Satan, who shall surely cause them to pass through very grievous times.**

Because of the centrality of justification, therefore, it is to be understood that Satan is especially eager to confuse the teaching, and cause the hearts of the sons of men to pass it by. He has, therefore, in trickery and doctrinal maneuverings, confused the matter in his churches, thereby bringing his desired result of ungodliness and unbelief, mingled with fear and perplexity. The Law is so often perpetrated as a means to justification, thereby bringing men into bondage to sin; for "the strength of sin is the Law" (I Cor. 15:56). Too, men are sent to their own resources, as well as their own efforts, in order to get the procurement of peace and remission of sins. Prayer altars, praying through, spiritual agonizing, the meeting of certain prescribed conditions, etc., are set forth as the means through which a change in perspective may come, as well as a realization of the great work of Christ. But this is not at all the approach of the Holy Spirit. Justification is clearly set forth to be realized "by faith" (Rom.

4:5, 9; 3:30; 5:1; Acts 13:39; Rom. 3:28; Gal. 2:16; 3:24, etc.); i.e., **those that believe what the Lord has said in the "record He hath given of His Son" (I Jno. 5:10-12) are counted as righteous (i.e., "justified") before God. You see, it is believing God that makes a man righteous, not the achievement of certain works of the Law.** If you believe what the Lord has said concerning your reconciliation, i.e., "that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them" (II Cor. 5:18-20), then you have realized the truth of sins forgiven. But, it is not my purpose, at this point, to further expound this matter, but to rather show that our inheritance is integral to our justification; i.e., that what is laid up for us in heaven comes to us with the realization of our forgiveness with God. You cannot divorce the forgiveness of sins from the "eternal inheritance" — they are eternally wed together, praise the Lord.

The Glorious Truth Proclaimed

"For the promise, that he (Abraham) should be **THE HEIR OF THE WORLD**, was not to Abraham, **OR TO HIS SEED**, through the Law, but through the righteousness of faith" ((Romans 4:13). Now, the point under consideration here is that which "Abraham our father hath found"; i.e., "righteousness." (Rom. 4:3). In a masterful way, Satan states that man is justified by works; i.e., that he gains the approval of the Lord by performing certain deeds. Paul argues after this fashion; Abraham was approved of God because he believed God (Rom. 4:3). David describes the state of blessedness that attends justification, attributing it to a work of God, not to the achievement of the Holy Spirit is devastating the argument of man; "Blessed are they whose iniquities, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin" (Rom. 4:7-8). Justification, therefore, is actually equated with the forgiveness of sins. **A righteous man is the man whose sins are forgiven; the justified man is the one whose iniquities are covered!** In further amplification of this, the Apostle establishes that this "blessedness" (of sins forgiven) was not realized by the Jew alone, but also by the Gentiles, though they were "not a people", and "were without God and without hope in this world" (Rom. 10:19; Eph. 2:12). This, he establishes, is seen in the fact that Abraham was justified by faith before he was circumcised (Rom. 4:11-12). Abraham, therefore, was not a justified Jew, but a justified heathen, in order that he might be "the father of all them that believe" (Rom. 4:11).

Now, in the midst of this weighty argument, Paul introduces this description of Abraham; "the heir of the world". But, what has this to do with justification? How is it that while speaking of the forgiveness of sins, the matter of the inheritance is suddenly brought into the picture? Simply because the two subjects are joined together of the Lord! **The justified receive the inheritance unqualifiedly; and the inheritance is reserved for the justified.** You can no more separate the inheritance from justification than you can Christ from God; they are eternally joined together, praise the Lord! The implications of this are very significant; **justification, therefore, is the means to the end, and not the very end itself. Our sins**

are actually forgiven in order that we might obtain the inheritance; we are born again in order to fit us for the inheritance; we become new creatures in Christ Jesus in order to the realization of our predetermined position of "heirs of the world." In our justification (or the forgiveness of our sins), God's grace is, first of all, glorified (Eph. 1:6). Secondly, we are rendered fit for the inheritance "reserved for us in heaven, and that fadeth not away" (I Pet. 1:4).

Actually, man was made to rule; that is his appointed end, and it is realized through the mean of justification. As it is written; "Thou madest him a little lower than the angels; Thou crownest him with glory and honor, and didst set him over the works of Thy hands: Thou hast put all things in subjection under His feet. For in that He put all in subjection under Him, He left nothing that is not put under Him. But now we see not yet all things put under Him. But we see Jesus . . ." (Heb. 2:7-9). It is edifying to observe that this matter of man's headship is introduced by a reference to that "great salvation" which we have in Christ Jesus (Heb. 2:3). You see, then, how that speaking of salvation also brings into perspective our inheritance! The world-church has a phrase that it uses; "saved to save, won to win." I suppose that there is an element of truth to that, but it is certainly elementary. The truth is that we are saved to REIGN, and won to RULE! **Our salvation is the appointed means to the realization of our appointed rule; praise the Lord!** We are "saved by hope" (Rom. 8:24); i.e., the glorious anticipation of our future state enables us to be "steadfast and unmoveable, always abounding in the work of the Lord" (I Cor. 15:58). As we, by faith, glory in the inheritance that is set before us, we "hold on our way" (Job. 17:9). The time is coming, dear reader, when, in the providence and purpose of God, the "saints shall possess the Kingdom" (Dan. 7:22, 27), and those that have been "redeemed by the blood of the Lamb" will enter into their glorious "liberty" (Rom. 8:21), to reign "forever and ever" (Rev. 22:5).

Our inheritance is exceedingly large; for larger than our finite minds are able to grasp. As it is written; "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God" (I Cor. 2:9-10). **The transcendency of these things is seen in the fact that though they have been revealed to us by the Spirit, yet there is a certain cloud of mystery that remains over the inheritance.** Our salvation, as wonderful as it is, and as satisfying as it is, yet has many mysteries about it; many things which we are not yet able to perceive. How glorious the hope that we have; a hope that is so great, that we can rejoice in the hope itself, which is but a pledge of the glory to be revealed. But, let us see the inheritance and its unity with our justification.

The Glorious Unity Between Our Justification And Our Inheritance

There is no substitute for the Word of the Lord itself; it is powerful and life giving, and sharper

than any two edged sword (Heb. 4:12). Permit it to do its work in your heart in this matter of our "eternal inheritance" (Heb. 9:15) and its inseparableness in relation to our justification, or salvation. In the Lord's commission to the Apostle Paul, there was mention made of the inheritance; "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, AND INHERITANCE AMONG THEM WHICH ARE SANCTIFIED BY FAITH THAT IS IN ME" (Acts 26:18). Hallelujah! Can you see it? We are turned not only to the forgiveness of sins, but also to the inheritance! **Our faith is the God appointed means by which we are sanctified, or set apart, for the purpose of obtaining the inheritance.** May this hope flourish in the hearts of "God's elect" (Rom. 8:33)! Again, the Holy Spirit witnesses; "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again unto fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God, AND IF CHILDREN, THEN HEIRS . . ." (Rom. 8:14-17). There, praise the Lord, is the truth again! Our sonship is joined to our inheritance — they cannot be separated! If I am a son, then I am an heir, and the matter of sonship is rarely, if, indeed, ever, brought up without the inheritance being introduced. Yea, our sonship is in order to the obtaining of our inheritance; glory in it!

Again, hear the Word of the Lord; "That being justified by His grace, WE SHOULD BE MADE HEIRS according to the hope of eternal life" (Titus 3:7). Behold the means to the end; the end, "made heirs"; the means, "justified by His Grace." Glorious truth, and how the heart doth rejoice in it. This is why our salvation is called an "eternal salvation" (Heb. 5:9): it does not merely deal with the past, nor, indeed, alone with the present; it obliterates our past and cleanses the present in order to our preparation for the future "ages". Is it not true that if we are "Christ's, then are we Abraham's seed, and HEIRS according to the promise" (Gal. 3:28)? Ought not we to glory in this? Is it comely for the children of the King to attempt to achieve their inheritance by works, when all the while it is wondrously united to their justification? Let your eye peer beyond the sphere of flesh and blood and see the glorious work of Christ in the procurement of your salvation and redemption. He has obtained an "eternal inheritance" (Heb. 5:9) for you; and that inheritance is realized in the realization of your acceptability before God in Christ Jesus!

There are other declarations of the truth under consideration; "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts crying, Aba, Father. Wherefore, thou art no more a servant but a son, and if a son, THEN AN HEIR of God through Christ" (Gal. 4:6-7); "Giving thanks unto the Father, which hath made us meet to be PARTAKERS OF THE INHERITANCE of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the Kingdom of His Dear Son" (Col.

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1:12-13); "Blessed be the God and Father of our Lord Jesus Christ, which, according to His abundant mercy, hath begotten us again . . . to an inheritance . . ." (I Pet. 1:3-4). It may be seen, briefly, in this proclamation of salvation that: 1. The Holy Spirit is sent to us in order to prepare us for our inheritance and consequent reign. 2. That our deliverance from the power of darkness was in order to the realization of our inheritance. 3. That our begetting by God the Father was to the end that we might obtain the inheritance. These things are refreshing to the spirit of the child of God, and ought to be propounded by those whose responsibility it is to teach the people of God.

The Reason For The Absence Of Such Teaching

It is evident to the honest that the teaching of Scripture along these lines is relatively strange to the majority of churchmen. There is a reason for this; a reason why these things are not proclaimed faithfully from the pulpits of the land. The contemporary church is oriented for this world, and its emphases are geared for that orientation. What part does an inheritance have to play in an earth-oriented program? How can that promote an institution? If these things are hard to bear, it is no matter to me. God's glory is the primary thing, and that glory is served most wonderfully in men suffering in order to the realization of a glorious reign with Christ (II Tim. 2:12). However, when men's hearts are knitted to the Lord in "one spirit" (I Cor. 6:17), and their faith is strong "giving glory to God" (Rom. 4:20), the inheritance that is "reserved" for them will become precious, and their efforts will be toward pleasing the Lord that hath called them to "eternal glory." It is such an emphasis that we commit to our brethren — an emphasis that will hold up in intimacy with God.

Pygmy Men

Pygmy men have pygmy gods —
small as they.
Weigh they circumstance and thought
in little way.
Their conceptions small remain —
cannot grow
Beyond the sphere of little things
they don't know.

Character Evincing Letters

Dear Sirs;

We are moving to Peoria, Illinois, leaving here August 20th, Lord willing. As yet we do not have a Peoria address. When we find housing there we will send the new address. I do enjoy THE WORD OF TRUTH and THE BANNER OF TRUTH — good solid Scriptural meat is hard to find these days, and it is good to read more meaty writings for the Lord.

May the Lord continue His work in and through you by means of these writings. I usually send them on to a friend who is a chaplain in a state prison, so as not to throw them out.

Sincerely,
Margaret A. Whitmore
Ann Arbor, Michigan

* * *

Greetings in the Precious Name of God's salvation, Jesus Christ our Lord;

I am blessed every time I receive and read and meditate on your work of THE WORD OF TRUTH. In this area I can find no such group as you must have where you meet. What blessings there must be in fellowshipping with believers in accord on such truths that you have in your papers. These are what I hold to be true also. I am not gifted in any area of preaching or teaching or writing, but I find liberty in witnessing for my Christ provided for me before the foundations of the world. May God find your work enlivening by believers seeking deeper and more precious truths.

Thank you,
Bill McAllister
Batavia, New York

* * *

Dear Sirs;

I regret to inform you that I have not had time to read even one of your magazines. I don't want to give them to someone else, not knowing what I'm endorsing. Neither do I want to throw them away — nor do I want them to pile up here waiting to have time to be read. We have too much of that kind of thing already. I don't know how you got my name in the first place, therefore, please remove my name from your mailing list.

Mrs. Robert Hasselbring
New Lenox, Illinois

—o—

Necessity Of A Habitation For Man's Spirit

Man's spirit often sore distressed
Needs higher realms in which to rest
Where high delights are had,
And Truth the heart makes glad
And man by God is ever blessed.

No place on earth for spirits made
All temporal, in nature fades
A lasting city sought,
Where dwells high-holy-thought
And treasures true by faith are ever laid.

Within such habitat I find
No peace doth rule my heart and mind
Expression is obscured,
Away from God I'm lured
And unbelief my apprehension binds.

My flesh doth profit not one whit,
In ways of sin insists to sit
My spirit quickens me,
God's verities to see;
Nought else my person can for heaven fit.

An environ now I seek which stands
Devoid of houses and of lands.
Unshakeable it be,
Built for eternity
Where there's no flesh for me to reprimand.

Released, released! O joyful thought
Encumbrances at last forgot,
In firstfruits now possessed
Believing brings true rest
Christ to my spirit joy and peace hath brought.

Distinctions In Men

Men oft have a nature low as dogs
which cannot bark
They dumb remain in crises times
and cannot speak
While all about them terrors rise and swell
in fearful thundrous roar
Yet they, impervious to these loud sounds
conceive not nature of true war.

The sheep lie slumbering neath delusions sound
While evil spirits and demons gather 'round,
And soon attacked by many foes
The hearts are faint and dreadful woes
Doth come upon the blind one's led
Into the ditch while yet in bed.

O Lord, set watchmen on the walls
who see the case
Who sound the trumpet 'er the foe
Thy church disgrace
Fearless men with Spirit filled
and faith quite strong
In whom Thy love is shed abroad
who have a song.

See Thou, my God, the grievous sore
now creeping o'er Thy church
Apply the balm, send forth Thy wind
to cleanse and purify us first
Then send us forth with battle cry
with power from on high.

Deliverance

Beyond vain apprehension lies dark dungeon,
veiled with fear.
No mortal treads that road exempt from dreadful
terrors there.
While guided by the finite mind, incomplete lies
received,
Doth take the tender heart beguiled, and held fast
is deceived
'Til One from heaven armed with sword-two-edged
from His mouth
Doth slay with vehemence the awful enemy in
vict'ry rout.
All praise to Him who rescued me from death,
by blood redeemed.
And loosed the blinders from my eyes tht I might
see Him.

NEW LOCATION FOR THE CHURCH MEETING AT 26th AND COLFAX

The Lord willing, The Church Meeting at 26th and Colfax will be meeting at its new location the first of October. We are moving into very spacious quarters, which are surrounded by four new communities. The Lord has opened us a great and effectual door here, and we are asking our readers to join in thanksgiving with us.

Also, we stand in need of several pews, and are making request that any of our readers that are knowledgeable of any opportunity to procur such pews, please contact us.

The Tragic Results Of Mistaken Views

Mistaken views cause stumbling lives
and seeds of discord sown
Evaluation soon amiss
and wrong conclusions known.

When doctrines stem from lower climes
purporting truth to be
And posing as profound in thought —
the truth is mystery.

Obscured becomes true meanings then
and figures thus suffice
Instead of buying truth alone
and selling at no price.

Disdain soon comes for those dear saints
who live in higher climes
Because they cannot thus return
to rudimental minds.

High truths then hold no values high
But seem to them small things
While elemental truths become
what such alone will bring.

Fret And Care

Fret and care are grievous masters
taking from us strength and joy.
They remove us from green pastures,
they be such as do annoy.

Vain imaginations bring them
from the world of falsity;
While we in self-strength attack them,
plunged into real vanity.

Better still to rest in Jesus,
casting all our care on Him,
Thinking on the Truth doth free us,
from the binding chains within.

Faith displaces fret and worry,
toil and work accomplished then.
Nor doth he who believes hurry,
while his eyes are fixed on Him.

False Prophets Prose

In cunningness lie wicked men,
vile, impure, and wretched ones, to catch
men in their subtle snares and captivate
for their self-gain.

Wolves be they disguised as sheep
so succulent their words do fall, in
honesty they seemingly appear —
deceivers, proud!

Their smiles are glowing, pleasant looks;
they socially mix very well,
handshakes and pleasantries exchanged —
polished craftsmen!

But raise to these the reigning Christ —
with Him o'ershadow their careers,
thereby remove attention brought to them —
disquieting!

A Christ distinct from their vain will
they can't imagine or conceive.
He Who promotes alone His glory
discomfits them.

Aye, golden mouthed their tongues do wag
within their empty heads where sets
the carnal mind — enthroned, revered;
no wealth have they.

Poor benighted souls their prey
with lusts so laden, conscience smitten,
following vain hopes held forth by these
false prophets words.

But blind when leading blinded ones
into the ditch of error fall,
and plummet down to baser realms
where Christ is gone.

Awake thou sleeping soul amongst
the thorns now gath'ring round thy head;
see strong delusions taking hold,
hopelessness begins.

Let none beguile my anxious heart
concerning truth and verities
but look now to the Living God,
ever leading on.

Cyclical

I find a strange phenomenon
more often now perceived
Within my constitution
since I by grace believed.
Although this trend I would not have
by strength I can't avert,
The cycle in my spirit felt
though not with grievous hurt.
I find that I am cyclical —
a thing which first caused fear;
My soul has seasons like the earth,
sweet message now I hear.
I do not mean a too and fro,
an up and down affair,
This is not doublemindedness
of which I'm now aware.
An explanation of these times
comes not from reasonings,
It's in the Spirit I must speak
of these strange happenings.
There come on me inspired times
when apprehension's strong;
It grasps the sacred truths of God —
to me they do belong.

Expounding then comes easily
a ready scribe I be;
The Word of God doth come like rain
the principles I see.
And then there comes so faithfully
a meditative time
When truth that came so easily
must slow-effect my mind.
Tis then my output's minimum,
I scarce can speak out clear,
The luster's gone, the stone is dulled,
the truth is far, though near.
Then opposition seems enlarged
and to God I must run;
I find within affliction —
The Spirit's fruit begun.
Then comes a time of precious fruit
within my nature new;
And too, my words gain power —
with new life they're endued.
And then when precious fruits abound
the truth comes easily,
Again the voice non-hesitant,
the words flow readily.
But soon again the cycle starts,
the heart so heavy grows,
A burden for the brethren
my zealous nature slows.
And thus I'm taught humility —
dependency on God;
More surely do the Gospel shoes,
my feet right fitly shod.

I See — But Why

Why behold mine eyes
the evil that surrounds?
Why see I underneathe
these loud pretentious sounds?

Why not walk in ignorance
of stupor and of blight;
Why do I envision
the absence of True Light?

Because I am engaged by Christ
to fight against the foe,
Who hides beneath the fake mantles,
and rarely makes a show.

Mine eyes the Lord hath opened
not only to see Him;
But also evil forces that
maintain and keep up sin!

The moral difficulty
that some suppose to have
Is nothing more than worship
of the world's golden calf.

If I'm to war against such things
I must behold the truth,
Of how the Devil works in men,
so crafty and uncouth.

I see the way the trends do go,
I see vanity assail,
These things designed to move me,
to draw my sword and flail.

To Know, Or Not To Know

I do not know the heights to which my intellect
may rise —
The mysteries that it may grasp, the treasures it
may prize.
I do not comprehend the scope of my abilities,
The vast uncharted spheres of work in which I
might God please.
But this is not for me to know, it matters not to
me;
A dweller in my Father's house is what I long
to be.
To occupy my brief life-span in things for me too
high,
Will make me forfeit precious things — commu-
nion thus pass by.
Ought not I tabernacle thus with Christ and hid
in God,
Partaking of His fulness now, Himself my sure
abode?
And will I not while thus engaged, my meager
talents find,
Capacities bequeathed to me seen then in clearer
lines?
Is Jesus so inadequate that while I'm hid in Him,
I cannot partake of the gifts which He in mercy
sends?
Nay, let me now have none but Him, His fellowship
now know;
By faith His word to dwell within — enlargement
then to know.

—o—
Thee news you hear, the sights you see
which cause the heart to fret,
Are only signs of what Christ said:
"The end is not quite yet" —Matthew 24:6
—o—

A Meditation

A worm and dust, a beast, brief span,
Depict the nature of a man.
His tendency to tell the lie,
To crave the earth in which he dies;
A grasshopper so loathsome found,
Base thoughts and deeds in him abound.
In trespasses and sin is dead,
Is alienated from the Head.
No fear of God before his eyes
Above himself he cannot rise.
Such hopelessness doth summon aid,
Else fiery judgment shall be made.
From this sore state the Lord retrieves,
Extending grace when one believes.
Belief doth some also through grace,
And brings one to the hallowed place.
No merit claims the newborn one
But gives the glory to the Son
Themselves the dead hope not to raise,
But come alive by Divine ways.
True life diffused by Sovereign will,
The Holy Spirit then doth fill;
Dispelling death, a new life make,
From sleep of death the child awake.
I meditate upon these things,
My heart doth soar on eagles wings;
For now I live unto the Lord,
Not by my deeds, but by His Word!

Residency In God's Will

Restlessness doth plague the soul
that doth not know God's will,
And mingled with presumption
it wanders aimless still.
No contemplation seems to lift
the doubtful countenance,
Great fret and care doth crush its life —
it hath no true patience.
It wanders frantically about
to find great things to do;
In earnestness it seeks a work
that it might serve God to.

Ah, restless soul, I speak to thee
and show thee truthful things,
'Tis not a work by you performed
that peaceful feeling brings.
You cannot purge your mind from doubt
by seeking things to do,
Because your works inadequate
it cannot make you new.
Your efforts now expended with
part-wisdom at the helm
Your life will thus drift aimlessly —
your soul be overwhelmed.

Behold! The call of God rings out
and beckons to the fold;
He seeks to give you new desires
that always to Him hold.
He asks you serve Him where He's at
right there, a work to do.
Perform your work as to the Lord,
and find His peace with you
Abide with God within the sphere
where you have heard His voice,
Then through a close and conscious walk
the Lord will show HIS choice.

False Conceptions

False conceptions materialize
When men begin to systematize.
The mould of truth illusive remains
To those who seek traditional gains.

The true Christ not in system found,
Within a concept can't be bound
In part — from human order free
So high — mere logic cannot see.

A snare doth piece-meal concepts prove
Where texts from place to place are moved
In order to compile a thought,
And concise presentation brought.

All things are then poured in this mould
And truth held in tradition's hold
The Scriptures soon are wrested sore
Lest person'l thoughts be held no more.

Interpretations private held
Cause men the precious truth to sell
The Spirit's spectrum small doth shrink
Though seemingly quite large, they think.

But as for me, the Truth I'll buy
For it I'll take faith as an eye.
O reason thou shalt not rob me
Of verities which I may see!

**THE CHURCH AT 78th AND INDEPENDENCE
INDEPENDENCE HILL**

MEETING TIMES:

Lord's Day 9:45 A.M.
 11:00 A.M.
 7:30 P.M.
Tues. 7:30 P.M.
Fri. 7:30 P.M.

Parental Faith In Raising Children

"By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment" —Hebrews 11:23

Why take a child — a little child
a gift from God above,
And set him on the sea of life
where wickedness is wove,
With scarce a minute spent in love
to thus prepare his soul,
To meet the tempests that will come
so fraught with grief and woe.
Canst thou behold the properness
of little gifts from God?
The beauty of the newborn life
of thy own flesh and blood?
See there a stewardship bequeathed
to thee, O child of grace;
A little one to guard and keep
in a most loathsome place.
Keep back! Keep back! from evil ways
that try to take its life,
And fearless be by precious faith,
though all about is strife.
It doth not count to make a name
and live in luxury,
If thy own children given thee
are not kept faithfully.
What good to have possessions — things —
if thy own flesh and blood,
Are far from God, enslaved to sin —
you did not what you could!
No little ark thus wove by thee,
when tenderness was there;
The call of earth and slothfulness
didst not cause thee to fear.
And so the child, God's gracious gift,
was left to thus increase
In ways that are convenient for
the ones that sought release.
But what of those who led by faith
fear not the world's demands;
But rather take their little child,
and with their holy hands,
Do fashion little barques of faith
in sacrificial love;
Accounting many things but dung
that come not from above.
Their lives now altered by the gift,
the heritage of God;
New duties press upon them now,
as through their course they trod.
To hide the child — obscure him true
from the old Serpent's sight,
Becomes obsession to the soul,
and thus faith fights the fight.

To such as walk and live by faith,
our Father's providence,
Will guide the proper child through life
from evil, fetching thence.
Yet if, O precious saint of God,
you knew not these just things
Of which I speak in message bold
which now conviction brings;
If thou thyself was far from God
when first your children came,
In flesh you walked, fulfilling lusts —
your children now the same;
Do not despair — do not despair;
a message looms for thee!
Go weave an ark NOW for those ones,
though grown and tall they be.
Pitch it with love within, without
and weave with faith and prayer.
And place that larger barque, by faith,
within God's will right there.
Resolve by grace to thus avenge
the disobedient past,
And God through Christ will do the right,
and thou shalt thus be blessed.
Arks for children made by faith
without regard to man
Are always blessed by providence
and guidance by God's hand.

—o—

It is clear in Scripture that there is an absolute necessity of believing God before justification may be realized. It is said of our father Abraham that "he believed God, and it was counted to him for righteousness" (Romans 4:3). O, but this is the one thing that flesh does not want to do — believe God. The "record that God has given of His Son" (I Jno. 5:10-11) is the most difficult thing of all to embrace, to grasp with assurance. God speaks hard things for the human intellect; but when He states unequivocally that He HATH given to us everlasting life; ah, that is too much for those under the bondage of law and works to accept! But it is true; bless God, it is true; God hath "reconciled the world unto Himself, not imputing their trespasses unto them" (II Cor. 5:18ff). Jehovah declared to Abraham what He was going to do, and impossible though it appeared to the sphere of flesh and blood, Abraham believed, and God accounted him as righteous for doing so. To us, the Lord declares a message of a different sort; He does not set forth what He will do, but what He hath done. If we "believe on Him that raised up Jesus our Lord from the dead", we too shall be accounted as righteous before the Lord God Almighty, and rightly so!

I have found many individuals that cannot manage to believe God in the commandments and precepts of His Word. They balk at His declarations concerning the home, the husband, the wife, the children. They cannot accept the teachings of His Word concerning tithing, praying, giving, serving, study, etc. When the truth is expounded concerning sin, and the certainty that those who cleave to it shall be ultimately rejected and cast into hellfire, they stand aghast at what they consider to be an absurdity above all else. Why is all of this about us? Why do men refuse obstinately to believe God on these matters? It is because they do not believe the truth concerning their justification, for if they did, they would at once believe all else (Tit. 2:11-14).