

THE WORD AND WORK

(Volume XXXVII, March, 1943)

MY PRAYER

These are the gifts I ask of Thee, Spirit serene—
Strength for the daily task;
Courage to face the road;
Good cheer to help me bear the traveler's load;
And for the hours of rest that come between,
An inward joy in all things heard and seen.

These are the sins I fain would have Thee take away—
Malice and cold disdain;
Hot anger, sullen hate;
Scorn of the lowly, envy of the great;
And discontent that casts a shadow gray
On all the brightness of a common day.

Henry Van Dyke.

WORDS IN SEASON

R. H. B.

THE FAITHFULNESS OF GOD

Faithfulness is that trait of character which makes a man dependable and trustworthy. A faithful man is one who keeps his word, who fulfils his obligations and engagements, who is true to covenant and promise. It means the same with God. His word stands fast for ever and He will ever be mindful of His covenant. Both His promises and His warnings He fulfils. If we are faithless He abideth faithful. He cannot deny Himself. (2 Tim. 2:13.) "Let us hold fast the confession of our hope that it waver not, for he is faithful that promised," says Paul in Hebrews. And to count Him faithful that promised, that is *faith*. (Heb. 11:11.) Let us note four passages in which the faithfulness of God is set forth as the ground of our confidence.

(1) "God is faithful through whom ye were called into the fellowship of his Son Jesus Christ our Lord." 1 Cor. 1:9. (See verses 7 and 8, which show what He engages to do for us.)

(2) "God is faithful, who will not suffer you to be tempted above that you are able; but will with the temptation make also the way of escape, that ye may be able to endure it." 1 Cor. 10:13.—Here is good assurance for us all, backed up by the unchangeable faithfulness of God.

(3). "But the Lord is faithful, who shall establish you, and

guard you from the evil one." 2 Thess. 3:3.—So look to Him, and depend on Him for it.

(4). "Faithful is he that calleth you who will also do it." 1 Thess. 5:24.—What is it He will do? Read the verse preceding: "And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ." Then the apostle pledges the faithfulness of God to do this. Let us then bank on His faithfulness and launch forth, "looking unto Jesus, the Author and Perfecter of our faith." (Heb. 12:2.) "Trust ye in Jehovah for ever; for in Jehovah, even Jehovah, is an everlasting Rock." (Isa. 26:4.)

THE "REMNANT"

In everyone of the great crisis-times of the past God had a remnant. In the days of the Flood it was Noah and his family. Sodom perished because there was no remnant there—not even so many as ten righteous ones; yet even there there was one, "a righteous man" who (though he had erred greatly in that he ever got into Sodom) was saved out of its destruction. In Israel there is always a remnant—for in this lies the guarantee of that people's continuance. "Except Jehovah of hosts had left unto us a very small remnant, we should have been as Sodom, we should have been like unto Gomorrah." (Isa. 1:9.) In the dark days when Elijah thought that all had turned away from God and that he alone was left of the faithful in Israel, the Lord said to him "I have left for myself seven thousand men who have not bowed the knee to Baal." (Rom. 11:4.) When the destruction of Jerusalem was nigh, God set His mark upon the forehead of His remnant—those who sighed and who cried because of the wickedness that was being committed, and exempted them from the wrath and the judgment that was to fall upon the guilty city. (Ezek. 9.) Again, in the general, fatal decline in Malachi's time there was a company in Israel who feared Jehovah and thought upon His Name: "And they shall be mine, saith Jehovah of hosts, even mine own possession in the day that I shall make; and I will spare them as a man spareth his own son that serveth him." (Mal. 3:16, 17.) "Even so then at this present time also there is a remnant according to the election of grace." (Rom. 11:5.) This is true of the church also. In the days of the worst ecclesiastical corruption there was always a remnant of true, faithful, believing souls, who were not ashamed to confess His name. In the church situation represented by dead Sardis, "a few names" stand out—a faithful remnant, who had not defiled their garments; "and they shall walk with me in white," said the Lord Jesus, "for they are worthy." And so today, and always, until the Lord shall come. In the grievous "last days" (2 Tim. 3:1f.) before Christ's return there will be some (not too many, comp. Luke 18:8) who love Him and love His appearing. It will be a great glory in that day to be reckoned

as of the number of Christ's remnant! If He should come to-day, would I be found as one of the careless, nominal, worldly multitude of "church members," or as one of the remnant who are truly Christ's in faith and heart and life?

CHRIST'S TEACHING ON PRAYER

Our Lord Jesus Christ during His earthly ministry taught much on the subject of prayer. Get your Bible, or your Testament and look up these passages; which are, I think, the complete list of Christ's personal teaching on prayer: Matt. 5:44; 6:5-15; 7:7-11; 9:38; Mark 9:29, and Matt. 21, 22 and Mark 11:22-25; Matt. 18:19, 20; Luke 11:1-13; 18:1-14; John 14:14; 15:7, 16; 16:23, 24.

I give here (with minor alteration and added references) a summary and analysis made of Christ's teaching on prayer by A. T. Pierson.

I. Secrecy with God, versus display before men. [Matt. 6:5, 6.]

II. Quality versus Quantity, as a standard of value. [Matt. 6:7, 8.]

III. Matter and Manner in prayer. [Matt. 6:9-13.]

IV. Forgiveness versus Vindictiveness toward man. [Matt. 6:9-13.]

V. Faith versus Unbelief toward God. [Mark 11:22-24.]

VI. Importunity versus Fainting, as to object sought. [Luke 11:5-8; 18:1-8.]

VII. Filial Spirit versus spirit of bondage. [Luke 11:11-13.]

VIII. Humility: Self-abasement versus Self-righteousness. [Luke 18:9-14.]

IX. Unity in the Spirit: agreement in prayer. [Matt. 18:19, 20.]

X. In the Name of Christ: identified with Him. [The John passages.]

"There is thus," says Pierson, "one initial lesson on Secret Communion with God; then two on language—one cautioning against vain words, and the other enjoining well-ordered words; then three lessons on Conditions of Acceptable Approach—a forgiving temper, faith in God's promise, and persistence in pleading; and then follow four lessons on the higher Secrets of Prevailing Power—a filial spirit toward the Father in heaven; a self-abasing sense of sin, and dependence on grace; and identity with the Son of God, such as makes possible both individual and united prayer in His name."

This should make a very beautiful and helpful study. We are not so far advanced in the knowledge of prayer that we need not again go back to study the Lord's A B C lessons. **"LORD, TEACH US TO PRAY"**

So important is prayer, so necessary to the obtaining of that which is essential to Christian life and usefulness, for ourselves and others, that the Holy Spirit, knowing our deficiency in this point, Himself supplements our inadequate petitions

with His intercession. "For we know not how to pray as we ought; but the Spirit Himself maketh intercession for us with groaning which cannot be uttered"—yet are well understood by the Father, for—"he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." (Rom. 8: 26, 27.) "We know not how to pray as we ought"! Not "what we should pray for as we ought"—we come much nearer knowing that—but *how to pray*. Paul speaks for us all, and puts himself in with us—though he was probably as great a man of prayer as ever was on earth. Yet he confesses that he, along with all the rest of us—we have never known fully how to pray! Is that discouraging? No—it should spur us on. Prayer begins very simply, so that a child can lisp it. The Canaanitish woman who said "Lord help me"; the Publican in the temple who said, "God, be thou merciful to me a sinner"—they prayed and were heard. We can never miss anything, we can never lose, if we pray. Pray as best you can and know, with humble heart, in trustful faith—but know that there is prayer and prayer. "Lord, teach us to pray," said the disciples to the Lord Jesus, when they came upon Him "as He was praying in a certain place," and stood reverently by till He had finished. They sensed something of the possibilities of prayer, as they heard the Son speaking to the Father. So they said, "Lord, teach us to pray." Truly—none could pray like Him, and none could teach like Him. And He grants the request freely and upbraideth not. In answer He gave them a few simple words: "When ye pray, say . . ." (Luke 11:1, 2.) It was "Easy steps for little feet," as the title of some primer-books say. But there were heights where they could not follow as yet. For "in the days of his flesh" He "offered up prayers and supplications with strong crying and tears unto him that was able to save him from [lit. *out of*] death, and was heard for his godly fear . . ." (Heb. 5:7.) Such things cannot be forced. That must come of itself, by spiritual growth, by deepening faith and love, that feels the burden of the lost and the need of the church, until the spirit can bear no more. But the mystery of the Holy Spirit's intercession within, makes up "with groanings that cannot be uttered" the feebleness of our poor petitions. So pray, and pray on, and grow in power and understanding of the fellowship of Christ.

HONOR OF THE JEW

They and they only amongst all mankind
 Received the transcript of the Eternal Mind,
 Were trusted with His own engraven laws
 And constituted guardians of His cause;
 Theirs were the prophets, theirs the priestly call
 And theirs by birth the Savior of us all.

—William Cowper.

NEWS AND NOTES

Amite, La.: "The church at Amite was refreshed and helped by some fine sermons from Bro. E. L. Jorgenson, of Louisville, Ky., who so kindly came by to see us on his way home from a meeting at Dallas, Texas. Unfortunately Bro. Jorgenson had to leave us just as the meeting was getting under way, and surveys made before and since the meeting closed has convinced us that the seating capacity of the house would have been taxed by the end of the week. However we appreciate the time he spent with us and pray that the good seed sown will continue to grow by the grace of God, and may the Lord continue his usefulness throughout the land where he visits and labors in behalf of the gospel.

"Our work here is firm; losses due to war activity are heavy; our growth is small."—A. K. Ramsey.

Portland, Oregon: "I particularly liked the January number of the Word and Work and most especially the message by Brother Boll on the subject 'The Revelation of God in John 3:16.' This appealed to me very strongly as the ideal message for a tract to hand to folks outside the church. I know, there are thousands of wonderful tracts put out for this purpose, but most of the ones that I have seen lack the real heart-touching appeal because they mostly say too much for one not familiar with the plan of salvation to grasp, and there is entirely too much 'reasoning' and not enough stress placed on the love of God for us in our sinful state. When the heart is reached, the mind will seek for knowledge of the plan. To me, the message mentioned just fills the need for such a tract."—Mrs. Harry E. Garber.

Johnson City, Tenn.: "We look back over the year 1942 with thanksgiving to God for His grace toward His work here. Our building debt was eliminated, offerings increased, attendance showed a gain over the previous year, a weekly 15 minute broadcast was started, and a monthly contribution was sent to the La. mission field. Several were baptized into Christ, quite a number placed membership, and some were restored. And among the member-

ship there has been quite a remarkable spiritual awakening—we actually have some members who have learned to put Christ first in their lives! We are praying for even greater things for 1943."—R. B. Boyd.

Johnson City, Tennessee, List

Thanks to the zeal of Robert Boyd and, in large measure, to the backing of the fine Johnson City church (Locust Street) the amazing number of 172 copies of the Word and Work will go regularly into homes of the community. Many there are receiving their first copy.

A local page devoted exclusively to the Johnson City work will appear each month on the back cover of all copies going into that area. However, we carry this local page on our entire list this time so others can see it. Other church communities who may be interested in turning the back cover of local copies into a church bulletin may write us for particulars.

Dallas, Texas: "The Fair Park work is doing nicely, having enjoyed the best attendance since the first of the year that it has had for some time past. One has been baptized, two restored, and one has transferred membership from the Pearl and Bryan St. church, since the first of January. We are hoping for greater things in the future."—J. E. Blansett.

Davis City, Iowa: "I am enclosing check for \$3 for renewal of my subscription to Word and Work for 4 years.

"Have good class of seven students in our Bible school. Finished the Old Testament, Thursday, and began the New. Have three more weeks. Having an interesting and busy time, to much profit to us all. Have been getting out for Lord's day mornings with the neighboring churches and home for the night meetings."—Wm. J. Campbell.

Dugger, Ind.: "We are having very interesting and helpful mid-week services on Thursday nights of each week. Messages of instruction and exhortation are given by the male members, including some of our young men. One of our young men, Eugene Graham, is preaching some this winter. I hear

very encouraging reports from his work.

"Brother Boll has been selected to hold our meeting this year and I suppose arrangements are settled as to the time, the first Sunday in June being the beginning date."—Maurice Clymore.

Chattanooga, Tenn.: "You may say the Downtown Church in Chattanooga is getting along in a very good way. We are enjoying our fellowship with the Lord and with one another and, we trust, are growing in grace and the knowledge of the Lord."—E. H. Hoover.

Houston, Tex.: "I have enjoyed the Word and Work the past year. It is fit to hand to a friend. I like to see subjects of difference discussed, but I wouldn't want to give papers which were full of slander and faction to any of my friends."—Raymond J. Kenney.

Dallas, Texas: "Fair Park is moving forward with a fair degree of courage and a sure faith that with God's help we will be more than conquerors. Crowds are holding up in spite of our loss to the war. God bless the Word and Work and all its friends."—Mrs. Mary Yarbrough.

New Orleans, La.: "The Lord is graciously blessing the work here. Since the first of the year there are definite indications of increase both in numbers and spiritual growth. Our Sunday Bible school has increased on an average of about 50%—one Sunday we had 59 present, the largest number since we have been here. Last Sunday we had one restored—one of the men who had formerly taken a leading part, but had become involved in sin. I also baptized a young soldier Sunday night. Then last night at prayer meeting, another of the men (also one of the former leaders in the work) came forward to remove reproach he had brought on the church.

"The radio work continues with God's blessing upon it. Funds are being graciously and bountifully supplied to meet the need, and for this we praise God, for truly it can be nothing but the work of God in answer to prayer. Our night audiences on Sunday have increased from 10 to 20 up to from 30 to 40. And definite increase is manifest

also in the morning service. One Sunday in January we had an opportunity for a splendid service with the men at the Navy Air Base, in their chapel."—Frank M. Mullins.

Sellersburg, Ind.: "God blessed us richly in 1942, giving us the best year in the history of this church. The attendance reached a new high peak, 68 responded to the invitation and the offerings averaged \$110.68 per Sunday, an increase of \$21.49 per Sunday over last year. The church has a large outlay for missions and for others as needs arise. For all of this we praise the Lord, take courage, and press on to greater things for God."—H. T. Marsh.

Helena, Mont.: "If anyone reading this should know names and addresses of members of the church living in or near Helena or Butte, Mont., please notify Miss Salome Ogdon, Box 300, Helena Mont. Thanks."—Salome Ogdon.

"In the goodness of God, it was my privilege to visit five southern churches in February, preaching from once to five times in each, 16 times in all, with 8 persons, all adults, 'coming forward' for various reasons at the gospel call. A few invitations had to be declined, with promise to visit them on the July Song tour westward. The churches.

"Dallas: Mt. Auburn church, Jesse Wood, preacher. Some of earth's best and most lovable are here, and their young minister reminds one somehow of David in his youth.

"New Orleans: Frank Mullins has undertaken this difficult field by faith, laboring with Seventh and Camp St. church, where Brother Chambers served so long and built the work. There are hindrances without, and some within perhaps, but there are also some encouraging signs, especially the radio openings, three programs a week. This work is on the prayer and fellowship list of my home church.

"Amite, La.: Here A. K. Ramsey, and his exemplary Christian family, are giving their hearts and lives to the Lord's work—and not without success. He is a modern 'circuit rider,' reaching seven different churches in the area with some regularity: Amite, Big Creek, Shiloh, Berea, Hayden's Grove, Oak Grove, and Pride.

"Oak Grove: Perhaps the best

country church in Louisiana, with capable, faithful elders. A sudden service arranged there for a Thursday forenoon was well attended, and greatly enjoyed by the speaker.

Jacksonville, Fla.: John H. Adams and sister Adams of Columbia, Tenn., are located with this church (Woodstock Park), and they are exactly the right two for the place. The Woodstock building is one of the best in the city, purchased a few years ago from the Methodists, who probably paid 15 or 20 thousand dollars to erect it. My fellowship with Brother and Sister Adams, J. Edward Boyd (who labors out at Maxville), and with the beloved brethren at Woodstock, can never be forgotten! I had to leave them on the fourth day, and in the midst of revival interest.

Brothers Lyon, Stinnette, Stauffer, and Shanks (all of Highland church), and Brother Rutherford of Lexington, were the speakers at home while I was away; and the 'Golden Gospel' radio program went on as usual, in power and blessing, with Brother Boll speaking and Ernest Lyon directing."—E. L. Jorgenson.

High View, Ky.: "We have had occasion for great rejoicing at High View. In the past two Sundays we have had two baptisms and one restoration, these by excellent young people who have already shown signs of interest in the Lord's work. We praise God for this answer to our prayers.

"Our cottage Bible classes have had fine interest and attendance of late. Sunday morning, February 21, we had the largest attendance in three years—having the same number present as we have enrolled. From this let us take courage and press on, knowing that God's word, faithfully preached, will accomplish His will."—Orell Overman.

The special "Bulletin" on last cover page crowds out the "List of Churches" advertisement of "Great Songs of The Church" for the time being.

Borden, Ind.: We heard E. L. J's voice as clearly as if he had been in the room. It was so good to sit and drink in the rich spiritual words of song and scripture. I could close my eyes and it seemed Bro. Boll was right before me. Surely a

foretaste of heaven to hear the bread of life so set forth."—F. S. Spaulding.

February Clubs and Singles

Below is a list of clubs and single subscriptions received for the Word and Work from January 15th to February 15th:

R. B. Boyd, Tenn.	124
J. R. Clark, Ky.	54
W. S. Hoar, Ind.	31
D. H. Friend, Ky.	25
E. H. Hoover, Tenn.	22
Mrs. Rice Fryman, Ky.	20
G. L. Williams, Ala.	19
H. N. Rutherford, Ky.	11
N. Wilson Burks, Ky.	11
Sidney Mayeux, La.	8
Maurice Clymore, Ind.	8
M. E. Holloway, Ky.	8
W. J. Johnson, La.	8
Claude Neal, Ky.	7
Philip Bornwasser, Ky.	5
L. C. Carter, Texas	5
Mrs. J. I. Hamilton, Wash. ...	4
H. E. Beck, Texas	4
Mrs. Tom Tarwater, Texas ...	4
John Gill, Kentucky	4
Mrs. Geo. H. Leffler, Ky.	2

Total	384
Singles	55
Total for February	439
January	500

Grand total for 1943 939

This number represents several more than for last year during the same period. We are indeed grateful to all who have sent in clubs or single names. Others, perhaps, can boost our list as much for the next report. **Many have not yet renewed and several regular clubbers have not sent in their clubs.** Let us swing into action and make it near 500 again for March.

It seems that the fact that some are sufficiently interested to secure 10, 25, 50, or 100 subscriptions, perhaps at some extra personal expense, should stir other to at least send individual renewals! And we do appreciate singles! In thinking the matter over consider the lessons on Ephesians and the special sermon articles (both by Bro. Boll) which are appearing currently.

Again we send the Word and Work to all of our year-end expiration list in hopes that we shall not be obliged to drop your name. Please renew today! Thanks.

DO NOT DENOMINATIONALIZE

Stanford Chambers

The tendency has been to denominationalize, yet no one can defend denominationalism as Scriptural. But for this tendency great reformatory movements inspired indeed of God and led by good men of good motives and consecrated minds would have resulted only in the general upbuilding of our Lord's world-wide, age-lasting cause. A good move is made to overcome some form of abuse, some ignoring of God's word, some false practice, some vain and hypocritical profession. In time it wins the co-operation of men who come to see the same need; momentum is gained, and gratifying results ensue. Enjoying a degree of success, the movement begins to crystallize. An official, governing board is formed, headquarters are set up, the tenets of the faith are declared, the creed formulated, and under the most fitting name the new organization can select, it issues forth and functions as a denomination, bringing honor presumably to its founder and prestige to its propagators and adherents.

Thus have come many denominations in Christendom. The movement in its incipiency had no denominational aim, but was heaven-born. The move for a better order of things was made of God, the denominationalizing of it was not. No provision is found in the will of Christ for that sort of thing. His church is not a corporate body with headquarters anywhere on earth. It has no organization but the local church with its overseers and deacons, whose oversight authoritatively extends nowhere beyond local bounds. (If Jerusalem once seemed to exercise jurisdiction beyond; it was only because the apostles were there and serving in the capacity of Christ's ambassadors. Their authority is respected universally and till now among those who accept the inspiration of their word. They have no successors and none are needed.)

Christ's church cannot denominationalize. No denomination is or can be the church of Christ. As "our citizenship is in heaven," so headquarters also are there, where the Head is. As no local church has divine right to be anything but a church of Christ, on the other hand no division of Christendom, no segregation of churches, has divine right to designate itself "The Church of Christ." His church "enrolled in heaven" (Heb. 12:23) consists of all who are His now on earth and there with Him, and this is true of no religious party. They do violence to Scriptural designations of His body who apply them to what is not—who, for instance, call any denomination "The Church of God," or "The Church of Christ." There can be "churches of Christ" (Rom. 16:16) and should be, but they do not compose a corporate body. There are "the churches of God" in a certain province (as e. g., 1 Thess. 2:14) whose every born-again member is an integral part of

the body of Christ, but such churches (congregations) are not a denomination nor any portion thereof; not by divine right. "Call no man your father," said Jesus, and likewise may we say, Call no denomination or branch of Christendom your "mother church," or His body.

UNITY KEPT, NOT ATTAINED

Frank M. Mullins

Primarily, Christian unity is not an achievement of man, but a work of God. As long as man seeks to attain a thing he already possesses he will mar the very thing he endeavors to lay hold on. Just as one who, in coming to Christ, sets out to make himself alive in Christ fails to realize that God made him alive with Christ and raised him to walk in newness of life, and in failing to realize this precious truth, falls far short of the spiritual life in Christ, so it is in regard to unity. It is the difference between having a thing in one's possession and using that thing for its intended purpose, and not having a thing and working to possess it, all the while realizing the handicap one is placed under because he does not yet possess it.

Christian unity is an achieved fact when one is brought into Christ—"For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free, and were all made to drink of one Spirit." (1 Cor. 12:13.) This is a God-given unity, the oneness of the indwelling-Christ. We recognize this each time one accepts Christ and is raised to walk in newness of life; we consider that one, perhaps, as very limited in Bible knowledge, knowing not only little of Scripture or of doctrine but little also of experience in walking with God; we see a bold contrast between that babe in Christ and the mature, faithful servant of God who had preached the gospel to him and baptized him in obedience to Christ. But immediately, in spite of this wide difference in knowledge and conviction on doctrinal matters and experience in God's service, we see them join hands in love as "one man in Christ." What has made them one? Not doctrinal conformity, for the babe in Christ knows only that whereas he was lost now he is saved by God's grace through Jesus Christ, while many years of study characterizes the faith of the full-grown man in Christ who preached the gospel to him.

Perhaps one of the greatest hindrances to Christian unity is the demand for doctrinal conformity as the basis thereof. Eternity alone will reveal the responsibility of those who have thus set forth their own standards of Christian unity, failing to realize that doctrinal conformity is not the basic beginning of Christian unity but the ultimate goal to which Christian unity, wrought of God, leads to.

These two facts are clearly set forth in the fourth chapter of Ephesians, verses 3 and 13:

Verse 3. "Giving diligence to *keep the unity of the Spirit* in the bond of peace."

Verse 13. "Till we all *attain unto the unity of the faith*, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ."

One keeps the thing he already possesses, but attains that which is not yet an accomplished fact. We already have unity in Christ. This is the fundamental fact regarding Christian unity—we are one in Christ. God made us to be one in Christ, though we came to Him from points in human life as widely separated as the east is from the west—one a Jew, the other a Gentile; one a slave, the other a free-man. Their background is different; their teaching and training is widely varied, yet God dissolves the barriers and brings them together in Christ as one man, with one Spirit, one heart, one aim, one purpose, and one goal to achieve. Through "Growing in the grace and knowledge of Jesus Christ" the wide gap of doctrinal conformity may be bridged, or at least the gap narrowed. But all do not develop with the same rapidity, yet unity is maintained because God made us one in Christ—"We *keep that unity*" as we "*attain the unity of the faith*." We shall be responsible before God for destroying that unity given of God, when we impose our standard of doctrinal conformity as the only possible ground of Christian unity, and fail to recognize that we are one in Christ as the work of God in bringing us into Christ. By reading the book of Acts and other portions of New Testament Scripture one finds abundant testimony that the apostles themselves did not fully attain the unity of the faith at once, but did keep the unity of the Spirit in spite of this fact. When we as Christians "Give diligence to *keep the unity of the Spirit*" we shall be far along the road to "*attain the unity of the faith*" with all other Christians.

How many men and women there are who are prepared to confess by their presence in church that they are Christian men and women, but who will unhesitatingly declare that they "know not the Man," when they find themselves in uncongential society? We confess Him at the Lord's Table, but we deny Him at our own, or at our friend's table.

Think of Peter! What a brave stand he made when he drew his sword in Gethsemane! Strange, is it not, that he should so suddenly have become so craven-hearted? And yet not so strange. For how many people there are who can take a brave stand for Christ in a big public meeting, who will not hesitate to belie their Lord in a small private party.—Dr. Donald Davidson.

Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven.—Matt. 10:32

PEACE WITH GOD

R. H. B.

“Being therefore justified by faith we have peace with God through our Lord Jesus Christ.” (Rom. 5:1.)

Let us note in this verse the wonderful expression, “We have peace with God.” The most precious possession a man can have in this world is peace. It was perhaps because of the realization of this fact, and the feeling of the need and lack, that in the Eastern countries from ancient times to this day, the common greeting has been, “Peace be with you.” “Peace be unto you” was also the risen Savior’s salutation when He appeared to His assembled disciples; and surely no one had ever uttered these words so meaningfully; nor did anyone have the power to bestow that of which they spoke, but our Lord. The greatest blessing a nation, a family, an individual can enjoy is peace. The deepest craving of man’s heart is for peace. But, alas, that is the one thing to which he cannot attain: it is but a beautiful dream—a heavenly vision that seems ever to flee before him like a rainbow. Most men’s hearts are distressed and distracted, torn up with doubts and fears, consumed by corroding cares, fretted with restless passions, eaten up with regrets, remorse, self-reproach, anxieties, dread of death and judgment, and most men have never known what true peace is. Yet here we read of a people and that, too, a common people like ourselves, sore beset, we may be sure, with trials and temptations, as we are today, living in a very difficult environment, bearing all the burdens common to human life—yet of them it is said that they have peace, peace of the highest order: “peace with God.” For he who has peace with God is at peace with himself, and at peace with all the universe; and, so far as in him lieth, also with his fellow-man.

It was God’s purpose from of old to give such peace to sinful men. He meant for us to have it. Already in the Old Dispensation the highpriest by God’s direction pronounced a threefold blessing upon the people, of which *peace* was the climax. “Jehovah bless thee, and keep thee: Jehovah make his face to shine upon thee, and be gracious unto thee: Jehovah lift up his countenance upon thee, and give thee peace.” (Num. 6:24-26.) And in the dawning of the New Day the Lord Jesus stretched forth His hands to the old folk and the young, and said “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” (Matt. 11:28.) Now this “rest of the soul” is but another name for the peace of God. In His farewell-talk in the upper room on the night of the betrayal, to His own the Lord Jesus said, “Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful.” (John 14:27.) This peace then we may have. But it cannot be siezed as a prize by itself, independently: it comes by a certain

way. This is "the way of peace," which many have not known. When the Lord Jesus wept aloud over Jerusalem, He said, "If thou hadst known in this thy day, . . . the things that belong unto thy peace! but now they are hid from thine eyes . . . because thou knewest not the time of thy visitation." (Luke 19:41-44.) There are things that belong to your peace—things that are necessary unto peace; and we must know in time what these things are.

In order to learn how this peace can be obtained we must first discern the cause of all the heart's unrest and weariness. The lack of peace is not itself the disease: it is the symptom of a deeper trouble. The thing that destroys peace and makes peace impossible is *sin*. Where sin is, peace cannot be. There may be (and often is) a callousness, insensibility, a heart turned to stone and past all feeling, but never peace; and sooner or later even the hardened sinner must awake to the fact, "There is no peace, saith my God, to the wicked." And nothing short of turning away from sin can open the way for peace. Change of place and environment cannot remedy the soul's deep unrest; nor can amusements nor pleasures nor earthly gain or honor or companionships—no, nor even "good works" and deeds of benevolence and altruism. Sometimes it may seem that there are self-delusions and false comforts and the voice of false prophets who cry "Peace, peace, where there is no peace that bring rest and satisfaction for a time—for a man may for a while be able to purchase some good thing with counterfeit money. But no house that is built on the sand can stand any final test. No scheme of treatment that does not deal honestly and thoroughly with the root-trouble of sin, can bring true peace.

There must therefore be, on our part, first an honest dealing with sin. It is not possible for a man to go on in known sin and enjoy peace. It has been said that "every man has a skeleton in the closet." Well, so long as that skeleton is there you will not have peace; and if you cannot have peace in this life you will never obtain it in the hereafter, whatever the false prophets may say. Righteousness and truth are ever the fundamental conditions of peace. Because sin is the cause, the turning from sin is the first prerequisite. Therefore the call to repentance rings through all the Bible. "Turn ye, turn ye, for why will ye die, O house of Israel." "Cast away from you your transgressions wherewith ye have transgressed, and make you a new heart and a new spirit." And, again, "Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way and the unrighteous man his thoughts, and let him return to the Lord, and he will have mercy upon him, and to our God for he will abundantly pardon." John the Baptist, stands at the portals of the New Testament and cries, "Repent ye for the kingdom of heaven is at hand." When the Messiah Himself appears He also takes

up the same call to repentance in a higher key. And at the end of His earthly ministry the risen Lord says to His apostles, "Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Luke 24:46, 47.) After the Holy Spirit came, the apostles preached it. Peter on the day of Pentecost, when the conscience-stricken sinners of Jerusalem asked what they should do, answered them, "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." And again (quoting the Revised Version), "Repent ye therefore and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord." Paul also took up his commission which he received from the Lord to testify the gospel of the grace of God by declaring to both Jews and Gentiles that "they should repent and turn to God, doing works worthy of repentance." (Acts 26:20.) And so on, down to the last book, the book of Revelation, we hear the call to repentance. Wherever sin is there must be repentance if there is to be salvation and peace.

Someone has well said, "I do not wonder at what men suffer, but I do wonder at what they lose." And how much they lose, for—they know not what! There are those who hold fast to some known sin that is really making them miserable and will not let it go, nor turn from it. Here is a man who borrowed money from his neighbor and will not pay it back and prefers losing his soul for it. Here is another who has taken what does not belong to him, whether by legal means or by plain theft and dishonesty; and will not make it right nor confess it. So he goes on, condemned in his own conscience until his record on earth closes and the books are opened at the judgment-throne of God. For "God will bring every work into judgment with every secret thing, whether it be good or bad." Yet another has slandered his fellow and will not admit nor retract it. Another still, holds on to some enmity and grudge, will not forgive, will not cease from hatred and malice, but cherishes it in his heart as though it were some precious thing. And how can such people find peace? There are many wrongs a man may have committed which, in the nature of them, cannot be righted; but a man desiring salvation and peace, repents, and he will also restore and square up what can be restored and squared up. Yet, for how pitiful a price men barter their souls and their peace and their hope! My time does not permit, but I would like to give instances of how some have bethought themselves of their way and turned to God and to their best ability have righted wrongs—and how well it paid them to do it. Now this honest dealing with sin is the prime necessity, and God is waiting for it—

has waited, O so long and so patiently, in longsuffering, not willing that any should perish, but that all should come to repentance. (2 Pet. 3:9.) For, as the Lord Jesus Himself said, "Except ye repent, ye shall all in like manner perish."

But this is only half of it—nay, it is not half: it is insignificant in comparison with the other part. For repentance cannot remove the least fraction of the guilt of sin. No court of justice could set aside a sentence and clear a proven transgressor because he repented. To do so would mean the setting aside of the law. A moment ago I said that a man repenting will make right his misdeeds. But, in fact, no man can do that. We can, and should, wherever possible, undo the effects of our wrongs so far as we are able to undo them; but the wrong itself no man can undo. What is done is done, and so must it be judged. Neither can evil deeds be atoned for by good deeds. If a man lived a hundred years and filled every day with good works, it could not cancel a single transgression. "The soul that sinneth it shall die." Familiarized as we are with unprincipled procedure and the lax administration of justice in human courts, it is difficult for us to realize the absolute strictness of the law and justice of God. But, be sure God's justice is perfect even as His mercy is perfect. His mercy itself rests upon the rock-foundation of absolute justice. God cannot do wrong. God cannot do anything unprincipled. "He that justifieth the wicked, and he that condemneth the righteous, both of them alike are an abomination to Jehovah." (Prov.17:15.) If then we read the amazing and terrible statement that God *justifies the ungodly* we may be sure that the claims of the law have somehow been fully met—that something has taken place which enables God to deal with the sinner in grace and to do so in perfect justice—so that He may Himself be just and the justifier of him that believeth in Jesus. This something was the sacrifice of His love—*His sacrifice of His own Son* on our behalf, who bore our sins in His own body on the tree, that we, having died to sin through Him, might live unto righteousness. It has been well said that if God had sent every sinner to hell it could not have vindicated His justice so much as the death of Christ vindicated it. Truly in Him "mercy and truth are met together; righteousness and peace have kissed each other." (Ps. 85:10.) The chastisement of our peace—that is, the penalty which must be paid that we might have peace—was upon Him; and He made peace by the blood of His cross. He created the fruit of the lips—peace, peace, to him that was afar off and to him that was nigh.

This pardon and cleansing and peace comes to us freely through faith in Jesus Christ and in the obedience to the gospel. This is the righteousness of God of which Paul speaks in Romans, which is by faith in Jesus Christ unto all them that believe," which consists in our "being justified freely by his

grace through the redemption that is in Christ Jesus." (Rom. 3:22, 24.) For, being "*justified*" is exactly the opposite of being condemned. It means to be forgiven, to be cleared, to be pronounced righteous. And that means peace. "Being therefore justified by faith we have peace with God through our Lord Jesus Christ." Every cloud of divine wrath and displeasure has now vanished. There is no more any controversy between the soul and God. We have peace with God. It may happen that some who have been so justified may yet be timid and distrustful about entering into that peace, although it is theirs by sacred covenant. Such need the exhortation, "Let us have peace with God," and "Let not your heart be troubled. . . ." What is yours you must take. Look then to Jesus, lift up your heart and voice and sing,
 To God I'm reconciled—His pard'ning voice I hear;
 He owns me for His child—I can no longer fear.
 With confidence I now draw nigh—And Father, Abba, Father
 cry.

All other blessings of the Christian life, yea, and all acceptable service, flow from this. Being justified by faith, and having peace with God, the apostle declares, we have access by faith into this grace wherein we stand, and we rejoice in hope of the glory of God. "And hope putteth not to shame because the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us." (See all of Rom. 5:1-11.) Come then to the fountain, my friend, whoever thou art; and if thy sins have been as scarlet they shall be as snow, and if they are as crimson, they shall be like wool. Come—turn from the evil way, and receive the peace which the Lord Jesus purchased for you on the Cross. It was a precious thing He purchased for you. It was a great price He paid. Come claim it while it is called Today. O come and taste that the Lord is good.

When peace like a river attendeth my way,
 When sorrows like sea-billows roll—
 Whatever my lot Thou hast taught me to say:
 It is well, it is well, with my soul.

WESTERN SONG ITINERARY

The compiler of "Great Songs of The Church" has received numerous inquiries as to whether the usual annual Western Song Tour is to be made this year: the answer is, yes, by all means, if the Lord wills. Men holding Railroad Clergy Permits seem to have no difficulty in securing travel space, although advance pullman reservations are necessary now to be at all sure of a seat. After all, our people must be kept singing—and in war times, most of all.

About a dozen churches are already on the slate for this year, and the tentative dates begin about the middle of July.

The Summer Song Itinerary has been kept eight times out of the last ten years; and if God continues to bless this labor and to open doors as heretofore, it will be continued while life and strength permit.—E. L. J.

WHY WE CAN PRAY "THY KINGDOM COME"

H. N. Rutherford

First, All the other petitions in the prayer that the Lord taught the disciples to pray, which prayer might be more aptly termed "The Disciples' Prayer" instead of the "Lord's Prayer," we can pray and I have never been able to see that it is congruous to wrest this one petition from the others and say that the Christian can't pray that one though he can pray all the rest.

Second, I believe that it is perfectly according to Christ's will to pray "Thy will be done on earth as it is in heaven." And until that is done, or the case rather, we can pray "Thy kingdom come." For we know the will of God isn't done in the church as it is done in heaven. God doesn't have His way with any one of us as He does with the angels in heaven. Psalms 103:20. Until the will of God is done let us pray "Thy kingdom come."

When therefore, we pray "Father, Thy kingdom come," we are asking that the complete victory of Jesus Christ may be hastened, that He may speedily have victory over all obstacles and enemies, that all tyranny may be extinguished, all corruption exposed; that truth may reign in government, art, and science; that trade may be free from chicanery and fraud; and that He may speedily send forth His angels to gather out of His kingdom all things that offend, and them that do iniquity, destroying that last enemy, Death, and bringing in that golden age when all men shall know and love the Father, and become His obedient and loving children.

I quote from E. A. Elam's Notes on Bible School Lesson, year 1927, page 46.

"Thy kingdom come." John the Baptist, Jesus, the twelve apostles, and the seventy preached, "The kingdom of heaven is at hand" (Matt. 3:2; 4:17; 10:7), which means, as Luke (10:9) puts it, "The kingdom of God is come nigh." Then it had not fully come. After the death, resurrection, and ascension of Jesus, upon the descent of the Holy Spirit on Pentecost thereafter, it was set up, or did come; *yet it has not finally triumphed over all nations 'and filled the whole earth.'* (Dan. 2:35.) (Until it does we can pray thy kingdom come—emphasis mine). For this triumph and extension we must continue to pray until "the kingdom of the world is become the kingdom of our Lord, and his Christ: and he shall reign forever and ever." (Rev. 11:15.) Every advance of the Gospel is in part an answer to this prayer. This petition looks both to the glory of God and to the good of man; for it is to God's glory for the kingdom to rule over the whole earth, and certainly no greater blessing could come to man.

"Thy will be done, as in heaven, so on earth." All the angels in heaven do God's will (Psalms 103:20); those who dis-

obeyed Him were cast out of heaven (2 Pet. 2:4; Jude 6). When God's will is so done on earth, there will not be left one human being in disobedience to Him. (End of quote.)

It seems clear from these statements by brother Elam as well as what I have said that we can and should pray "Thy kingdom come."

NOTES OF SERVICE — RECENT AND DISTANT

Flavil Hall

Late in 1942 I visited friends at Gadsen, Alabama, did some preaching and baptized my first and oldest namesake, Flavil Thomas, who is proving to be a very faithful member of the Alabama City congregation. Forty-six years ago I baptized his parents who passed away several years ago in triumphant faith and hope. From there I went to Broco, Georgia, and visited friends and persons I had baptized in the long ago. From thence I went to Chattanooga, Tennessee, and attended worship on a Lord's day with the Rossville congregation (47th Street). There in 1912 there had been no worshipping congregation for several years. In the summer of that year, with the cooperation of the Cowart Street and Central congregations, I did daily preaching in a tent meeting at Rossville for two months, plus a few days, duration—the longest meeting known to me with one preacher doing the preaching, east of the Mississippi, except one held by Brother Larimore. Many were baptized, most of them after services in McFarland Lake. Three weeks thereafter I returned and did the first preaching in the new church house, on the same lot, which was started before the tent meeting closed.

Being in Chattanooga on a Lord's day in 1942 I worshipped with this congregation. The local preacher treated me courteously in the main, but in his preliminary remarks he exhorted sinners to avail themselves *now* of the divine provision for salvation, because there would be no chance after this life though some brethren had come to the definite conclusion that after a thousand years reign of Christ on earth the unredeemed dead would be raised and given a chance for salvation. I grieved because of such a misstatement about good brethren but had no way of correcting it without disturbing the worshippers, some of whom I had baptized in the long ago. How sad that so many of the churches pay preachers for misstatements kindred to this.

Twenty-three years ago I was told that a sister-in-law of the above namesake could live but a few days, her fatal disease being tuberculosis. I visited her and talked with her about her spiritual welfare. She said she wished to be baptized. We secured a bath tub. When the water was placed for the burial we had earnest prayer for her spiritual comforts and for her improvement in physical health, if it were consistent with His wisdom and with her eternal welfare. I

then carried her from her bed and placed her in the prepared baptismal water. After the baptism she was happy. I learned thereafter that she was up and doing her house work. When in Gadsen lately I was utterly surprised to learn that she was yet living and in fair health. I walked about two miles to visit her. She had not forgotten the obligations she took on herself to live the Christian life. I told her that I had come in the interest of her spiritual welfare. Accordingly we had earnest prayer together. I never encouraged any one to be baptized for restoration to physical health, but who can say that coming into the new life did not give her a hold on physical life that could never have been a reality if she had not seized the "life line" for the former?

A LETTER TO YOUNG PEOPLE

Dear Christian young people: The Lord wants your close attention just now for there are important things He would say to you. Would you like to be able to pass through these difficult days unafraid, overcoming every temptation, and ever moving on to higher ground? It is God's will for you, who have truly been born of the Spirit, to live such a life, for as you know, Christ dwells in each of your bodies and He Himself is the power for such a glorious life.

But first, it is necessary that you present your bodies to Him as a living sacrifice. He does not coerce, but He lovingly pleads. Satan may take possession of our bodies without our consent, but our Blessed Lord, never. He has a special plan for each life and if you will only yield your all to Him, He will accept it and will begin to work out in your life the plan He has mapped out for you.

He has overcome the world, the flesh and the devil, and now if you will recognize the fact that you have been crucified with Christ and will allow Him to live His victorious life through you, you will know in experience what it means to walk in newness of life. Of course there will be trials, testings, and hardships, but as you daily look to Him, He is faithful to supply whatever your need may be and thus you will learn how almighty He is; also how tender and loving.

We have been granted the joy of seeing our son surrender His life to Christ and now we can see him go into the service of his country with the peace that passeth understanding. We know that nothing can touch him without the Lord's consent and whatever happens comes from His heart of love and wisdom.

A mother.

Recordings Available

We have often been asked about recordings for radio use. At last, we can supply. Our programs of Nov. 1 and 8 were recorded in full, and are available. Script and list of hymns on each furnished on request. They will be sold at cost. The address Nov. 1 is by E. L. J. on "The Unchanging God"; the address Nov. 8 is by F. M. Mullins, on "Christ Is All."

THOUGHTS WORTH WHILE

D. H. F.

THE STAR

A father was walking down the street with his son by his side. They passed a house where a star hung in a window. "What does that star in the window of this house mean, Daddy?" asked the inquisitive son. "That means that a son has gone out from that home to serve his country," said the father, as he told him about the war. They passed many homes until they came to one where a gold star hung in the window. "Look that is a gold star!" exclaimed the child. "Yes," said the father, "that gold star means that that son died for his country." As they walked the evening star appeared in the heavens. "Look, look," cried the child to his father, "God has a star, a gold star in His window. His son has died too for His country."—*Pulpit Digest*.

GLADSTONE

William Gladstone was facing one of the severest crises in his political career. He sat at his desk late at night writing the speech with which he hoped to win victory in the House next day. At 2 o'clock in the morning there came a knock at his door. At that hour came a mother of a poor, friendless, dying boy, and besought Gladstone to come to his bed-side to spend the closing moments of life with the crippled youth. Without hesitation he arose and went to spend the rest of the night with the mother and her son. Closing the eyes of the boy in death at the break of day, he had no time to complete his important address. Tired and worn he appeared before the House and delivered one of the most profound messages of his life.—*Pulpit Digest*.

REFORM DOES NOT RECTIFY THE HEART

The scene is laid in a sawmill. Here is a crooked log. The heart in the middle of it is crooked. The owner looking at it says to the sawyer, "I want you to run down that side, and then this side, and then the others." After doing that he has a straight stick. But the heart of that stick is just as crooked as it was before it was sawed.

Here is a man who says, "I have been in the habit of swearing; I will saw that off. I have been in the habit of lying; I will saw that off. I have been in the habit of cheating; I will saw that off. I have been in the habit of staying out late of nights; I will saw that off." He saws off the four sides, but his heart is just as sinful as ever. *Exterior change will not do; interior renovation by the indwelling Christ is necessary.*—A. T. Howell.

STUDIES IN EPHESIANS

R. H. B.

PAUL'S PRAYER FOR THE EPHESIANS

No gardener ever watched with more suspense and eager hope for the sprouting of his seeds or the unfolding of flowers and fruit than Paul watched for the evidence of the success of his gospel-sowing. Whenever *faith* and *love* began to show, then he knew that the Word had really taken root in the hearts of his new converts (Comp. Col. 1:3, 4); and then far from relaxing his effort and concern) he began at once to work for their Christian growth and spiritual development and their perfecting. (2 Cor. 13:9.) "Having heard of the faith in the Lord Jesus which is among you, and the love which ye show toward all the saints"—these were the evidential marks of the new birth and of new creatures in Christ—the manifestation of the new life from God in their souls. Now he felt of a certainty that all the wonderful statements he had made in that "long sentence" (Eph. 1:3-14) really applied to these dear Ephesian brethren. Thanking God for this, he now sets himself with heightened hope and in great encouragement to *pray* for them. And what now is the next great need of these new Christians for which he must pray? It is spiritual understanding and "insight":-

"that the God of our Lord Jesus Christ, the Father of glory may give unto you a spirit of wisdom and revelation in the knowledge of him; having the eyes of your heart enlightened ..." (Vs. 17 and 18a.)

This then is their first need, given that original good beginning in faith and love: a spirit of wisdom and revelation in the knowledge of Him—that is, of Christ. What Paul asks for them here is not a supernatural miraculous gift, like those "spiritual gifts" enumerated in 1 Cor. 12. Those were gifts of various sorts and variously distributed among the members of the church. But this is something that all must have alike. It is the sharpening of their spiritual faculties, increased ability to perceive and understand—especially to know Him. Paul knew the Lord. He had such a revelation of Christ that he willingly cast away all things that men hold dear, and counted all but loss and refuse, that he might gain Christ. But he also knew that there was much more in Christ than even he had as yet grasped; and he yet strove on the upward way that he "might know him." (Phil. 3:10.) As Peter in his last word to his fellow Christians ("Grow in grace and in the knowledge of our Lord and Savior Jesus Christ") so Paul was anxious for that one thing for them. We cannot but feel here that many Christians have missed something very important. Too many think that when they have come in, they know pretty much all or most of all that is to be known, at least all they need to know, of Christ. They have made the confession, were baptized, learned a few elementary truths,

and now they think that as far as the need of knowledge goes, they have arrived; and that for the rest they need only to go ahead now and "live the Christian life." But Paul had a higher ambition for his converts. So first of all he prayed that the eyes of their heart might be enlightened. Let us also (as did one of God's servants of old, Ps. 119:18) so pray and for that let us also seek; for it is for us as it was for those Ephesians.

* * *

In this prayer for understanding the apostle then specifies three things: that they might know—

- (1) "what is the hope of his calling";
- (2) "what the riches of the glory of his inheritance in the saints";
- (3) "what the exceeding greatness of his power to usward who believe."

Here were three things they needed to know; Paul was sure that if they knew these three things they would never go back, never sell their birthright for any mess of pottage the world might offer; and they would never-more think of departing from their Lord. Let us look at these three points.

(1) *The hope of our calling.* (He mentions this again in 4:4.) There is a hope attached to His calling; a hope incomparably great and glorious. He called us unto His eternal glory in Christ. (1 Pet. 5:10.) "He called you through our gospel, to the obtaining of the glory of our Lord Jesus Christ." (2 Thess. 2:14.) This hope will be realized by the child of God at the coming of the Lord Jesus, which is the goal of all Christian hope.

(2) *The riches of the glory of His inheritance in the saints.* This is somewhat startling. If he had said "The riches of the glory of the inheritance of the saints," it would be easily understandable. But he says "the riches of the glory of His [God's] inheritance in the saints." The saints are His inheritance. In the Old Testament He said: "The Lord's portion is His people: Jacob is the lot of His inheritance" (Deut. 32:9). But greater and more glorious than His inheritance in Jacob will His church be to Him in that day when He shall present her to Himself without spot or wrinkle, "a glorious church, holy and without blemish" in exceeding joy. (Eph. 5:27.) For that great day He waits, and we wait, and all creation is waiting. (Rom. 8:18-23.)

(3) *The exceeding greatness of His power to usward who believe.* The first two items are indeed a wonderful and glorious prospect—but to us they may seem unattainable. Before the contemplation of such a goal and destiny, "sinks heart and voice oppressed." The way seems long, the difficulties are great, and my strength is small. The pitfalls and snares along the road are many; the temptations, the dangers, the foe without and within—it would seem to be a bold man who

could think of winning that prize. But here a third revelation comes in, a revelation of a *power*—exceeding greatness of power—God’s power, that worketh to usward who believe. In that lies the assurance that we shall *get through!* If such a power as that backs us in the conflict we shall be more than conquerors.

These three things the apostle would have us to understand—and he prays that the eyes of our heart may be enlightened so that we may see and know and appreciate them. What a Christian life would result if with clear vision we could behold these three items!

But he goes on now to tell us something more of that exceeding great power that worketh to usward. He gives us the measure of it. It is, he says, “according to that working of the strength of his might which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come...” (Vs. 19-21.) That is how great that power is. It was demonstrated in the resurrection and exaltation of Christ, when God broke the pangs of death and brought Him forth triumphant in life, and raised Him to the highest place in the universe, yea, the highest place in heaven,—all things being made subject to Him, and (God the Father alone excepted, 1 Cor. 15: 27) He is set above all authority, dominion, and power, not only for the duration of this age, but for all the age to come. [The Greek word *aion*, translated “world” in v. 21, strictly and literally means “age”.] And this is the power—the power that resurrected and exalted Christ to the highest place of glory—that works to usward who believe. In fact it comes to us through that One who was so raised from the dead and sits on God’s right hand. It is the infinite resurrection power of Christ. And in that lies the hope and guarantee of our success and victory.

* * *

It was when God raised Christ from the dead and put all things in subjection under His feet, that He also gave Him to be head over all things to the church, which is His body, “the fulness of him that filleth all in all.” Here the apostle touches upon three things of paramount importance:

1. The relation Christ holds to the church;
2. The relation of the church to Christ;
3. The time when this relationship came into being.

As for the last of these three facts—we are plainly told. It was “when he raised him from the dead, and made him to sit at his right hand in the heavenly places . . . and he put all things in subjection under his feet.” It was *then*—not before then, but then—that God “gave him to be head over all things to the church.” Obviously that must also have been *the begin-*

ning of the church. The church could have had no existence apart from the exalted Christ. If the church had existed previous to Christ's exaltation to God's right hand, it would have been a headless body. That simple fact should eliminate the ideas so often expressed and heard that the church existed in the Old Testament dispensation, or began with John the Baptist, or at some time during the earthly ministry of the Lord Jesus Christ.

To the church the exalted Christ is the Head. That does not mean merely that He is her authority and directing power—as, for example, we speak of the head of a business concern, or the head of an army. It is more than a figure—it is a reality. As the head of a human being is vitally joined to the body, so is the exalted Christ vitally one with His church and the church is vitally united with Him. The same life, the same Spirit animates both. What is done to the body or to any member thereof is done to Him. (Acts 9:4.) And the church is His body. Through it He acts upon the earth. He works in and through it to accomplish His work here. In the church dwells His fulness that fills all in all (comp. 4:10). She is in Christ; Christ dwells in her. And through the church He is to be made known in the world.

NOTES AND PERSONAL THOUGHTS

The Bible (as someone has said) is a book that constantly asks us: "Will you go on, or stop?" Many stop, almost at the threshold of their Christian life. Many others advance a little way, and they have all they want and care for. I heard of a preacher who left a congregation because he saw that they had gone as far as they intended to go, and had made up their minds to go no further. There are road-side nooks and tables, half-way houses in plenty, where the weary traveller may park and rest. Yea, whole congregations, yea, whole denominations have settled down along the border of the King's highway, who do not purpose to learn, or do any more than they are accustomed to do. But what ceases to grow begins to decay. Onward, onward is the call of God. The path of the righteous is as the dawning light that shineth more and more unto the perfect day. Christ is not only a place of refuge to be in, but also a way to walk in.

Wherefore leaving the first principles of the doctrine of Christ, let us press on to perfection. If a man after so long a time knows only the "first principles" he does not know even them as he ought, and has need to be taught again the rudiments of the faith. (Read Heb. 5:11 to 6:3.) The hoarded manna bred worms and stank. There is much hoarded religion today.

Forgetting the things that are behind! Yea, some things. Past failures—we cannot brood over them. Past victories and successes—we cannot rest in them. So Paul would forget the things that are behind and stretch forth unto the things that are before, and press forward to the goal of the prize of the high calling of God in Christ. (Phil. 3:12-14.)

The truth already learned must not be abandoned. Some, when they learn more, think they ought to throw away what they had before. That is a great mistake. Such folk are "ever learning and never able to come to the knowledge of the truth." What we know we know. It is our foundation, and we are supposed to build on it. Paul exhorts every Christian to press forward, even as he himself did: "only, wherunto we have attained, by that same rule let us walk." (Phil. 3:16.)

In every chapter of Ephesians except the last, there is teaching concerning the church. Note well what is told us in this chapter. It is the most priceless privilege to belong to the Lord's church. Do you belong? How can one become a member of that Body? And let us also pray that "the God of our Lord Jesus Christ, the Father of glory," may give unto us "a spirit of wisdom and revelation in the knowledge of him"—that our "hearts may be comforted," being "knit together in love, and unto all riches of the full assurance of understanding," that we "may know the mystery of God, even Christ; in whom are all the treasures of wisdom and knowledge hidden." (Col. 2:2, 3.)

STUDIES IN THE ORIGINAL TEXT

Jonah W. D. Skiles

John 6:33-61

33. "Which cometh down (*katabainon*, present participle) ... and giveth (*didous*, present participle)," i. e., "Which keeps on coming down ... and keeps on giving." God's salvation is continual.

34. "Evermore give (*pantote dos*, aorist imperative)," i. e., "Give it to us once for all."

35. "Shall not (*ou me*) hunger." *Ou me* is the strongest possible negative: "SHALL NOT hunger" or "SHALL NEVER hunger."

36. "Shall never (*ou me*) thirst." *Ou me* as above.

37. "I will in no wise (*ou me*) cast out." *Ou me* as above.

38. "I am come down (*katabebeka*, perfect)," better "I have come down."

40. "That beholdeth (*theoron*, present participle) the Son and believeth (*pisteuon*, present participle) on him," i. e., "that keeps on beholding the Son and keeps on believing on him."

42. "I am come down." See v. 38.

45. "Taught of God (*didaktoi theou*)," i. e., "taught ones of God" or "disciples of God" or taught about God."

"That hath heard (*akousas*, aorist participle) ... and hath learned (*mathon*, aorist participle)," i. e., "that has simply heard and learned."

48. "That believeth (*pisteuon*, present participle)," i. e., "that keeps on believing." This is in contrast with the simple point act of hearing and learning which brings a man to Jesus (v. 45), for he must "keep on believing" in order to have eternal life.

52. "Strove (*emachonto*, imperfect)," i. e., "kept striving" or "kept squabbling."

53. "Except ye eat (*phagete*, aorist subjunctive) ... and drink (*piete*, aorist subjunctive)"—point action, i. e., "unless at some time you partake of Jesus' body and blood." This is the spiritual partaking of Jesus that happens when we become Christians. This is *not* the Lord's Supper, but the Lord's Supper is symbolic of this spiritual partaking.

54. "He that eateth (*trogon*, present participle) ... and

drinketh (*pinon*, present participle),” i. e., “he that keeps on eating . . . and keeps on drinking.” The one who never has eaten Jesus’ flesh and never has drunk his blood (in the spiritual sense, of course) cannot have life in himself (v. 53), but in order to keep on having this life (*echei*, translated “hath” in v. 54) he must keep on eating Jesus’ flesh and keep on drinking Jesus’ blood. This difference is clearly shown by the difference between the aorists in v. 53 and the present in v. 54.

56. “He that keeps on eating (*trogon*), my flesh and keeps on drinking (*pinon*) my blood, keeps on remaining (*menei*, present) in me and I in him.”

57. “That eateth (*trogon*, present participle),” i. e., keeps on eating.”

58. “That eateth (*trogon*)”—as above.

60. “Hear it (*autou akouein*),” i. e., “understand it.”

61. “Doth this cause you to stumble (*skandalidzei*)?” The King James Version translates “offend you,” which 300 years ago (the time of the translation of the King James Version) meant what “cause you to stumble” means now. The meaning is: “does this saying cause you such a difficulty that you are caused to be unbelieving or doubtful?”

BEN'S BUDGET

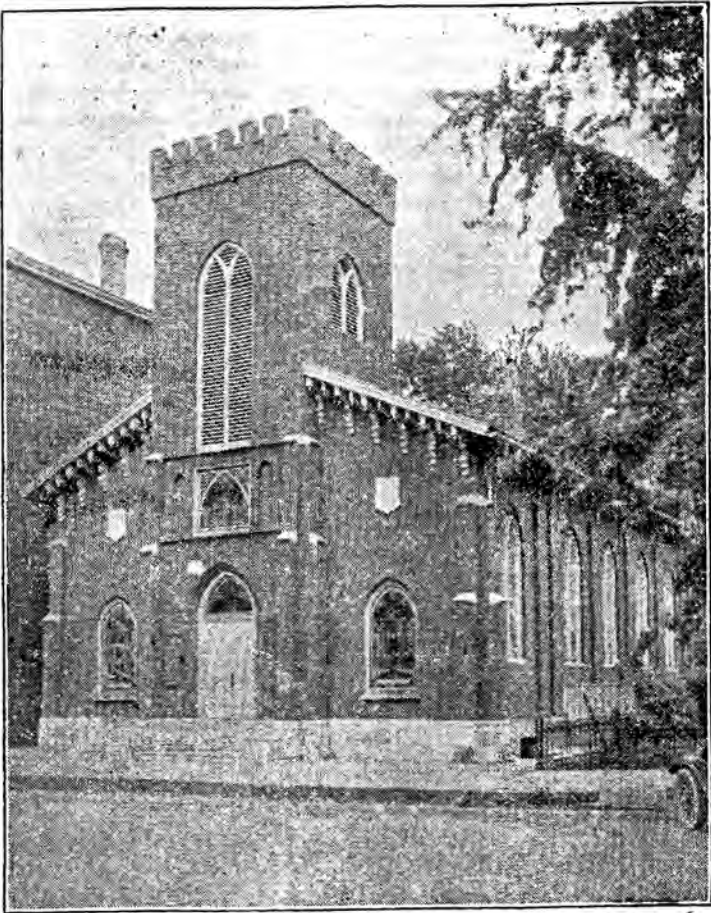
Ben J. Elston

I have no greater concern than to realize our oft-stated purpose, as a congregation, to have a worship where all who truly desire to do so may fully worship God with acceptable correctness; without having to engage in anything believed to be sinful. I fear we cannot attain to a state so devoutly to be wished. But not all matters can be so “ordered” as to “satisfy” all. And “what shall we say then?” To me it is evident that, when “one cannot conscientiously” do what another “cannot conscientiously” refrain from doing, there is misunderstanding of God’s word. Many “contend earnestly” for things and, I think, “in all good conscience,” about which others, equally honest think they err. Division must follow. And what a price that is! But while, I think, conscience must be followed, I do feel most deeply that careful heed must be given to the education of that conscience. I must surely have no doubt as to God’s will about a given thing’s being necessary, before I compel my fellow-Christian to yield to it in public worship, or have division. Would that mechanical music were the only “root of bitterness”! It is bad enough. But every needlessly divisive thing ought, on its merits (or demerits), to be put away, and not be compared, fairly or unfairly, with something else. Love excels in good behavior. No wonder good people have grieved over the results of “occasions of stumbling.” “Open Thou mine eyes.” “Beloved, let us love one another.”

MAIN STREET CHURCH OF CHRIST

WINCHESTER, KENTUCKY

J. R. Clark



Prior to 1918 the church of Christ in Winchester, Kentucky, met as one in the old Fairfax church building, where, under the teaching of such revered men as James A Harding, the church enjoyed a colorful and eventful history. However, on January 19, 1918, the greater part of this congregation organized what is known as the Main Street church of Christ.

For a while this new congregation met in the court house, but it was not long until they purchased their present building. The total cost of the building and repairs amounted to approximately \$15,000, much of this being subscribed immediately by liberal brethren with gifts ranging up to \$2,000. A good

sister willed \$3,000 to the church.

The first regular minister on the field was O. D. Maple, who remained for a year. Claude Neal followed Bro. Maple as regular minister in 1920 and served the church for six years, during which time the church enjoyed a splendid growth. Largely through Bro. Claude Neal's efforts the churches of Fairfax and Main Street were brought together in a fine demonstration of brotherly love. Again the visible church of Christ in Winchester was one and by common consent all met at Main Street with Bro. Thomas D. Rose as minister. It was not long, however, until a few brethren became dissatisfied and reopened the doors of Fairfax. Bro. C. M. Neal succeeded Bro. Rose and served the church as minister for fifteen years.

From the time of its organization far into the ministry of Bro. Charles Neal the church grew and prospered. Both the balcony and extra chairs in the aisles were used, at times, to seat the crowds at the regular worship. Revival crowds were immense. For a period of fifteen years giving for others amounted to \$1200 annually, with a total offering of about three times that much. But it is difficult to maintain unbroken prosperity indefinitely. Thus a few years ago a sharp decline in interest and attendance was evident. Then in 1940 Brother Neal resigned and J. R. Clark, the present minister, was selected to carry on.

At present, peace and harmony prevail in the church and signs of growth are manifest. Many new faces suggest new acquaintances that the congregation is making. The offerings for all purposes for 1942 totaled \$2343.66. Two good revival meetings were conducted during the year and some souls were added to the church.

Among those who have held revival meetings for the church since its organization are: brethren Starns, Stanford Chambers, H. L. Olmstead, D. H. Friend, E. H. Hoover, R. H. Boll, J. Scott Greer, J. F. Smith, H. T. Marsh, J. R. Clark, H. N. Rutherford and R. B. Boyd. E. L. Jorgenson, H. D. Leach, and W. S. Hoar have served as evangelistic singers.

Missionaries who have visited the church include: D. C. Janes, Orville Bixler, B. D. Morehead, Max Langpaap, Harry and Herman Fox, Dewitt Garrett, E. A. Rhodes, George S. Benson, and J. M. McCaleb.

The Main Street members are of the conviction that the lamp of simple New Testament Christianity must be kept burning in this community at whatever cost, so that those who so desire may by-pass denominationalism and serve the Lord as plain Bible Christians, being free to study and accept the whole counsel of God. The church stands for the same things it has stood for throughout its history. Those of our community who have similar convictions should unite with us and strengthen our hands in this worthy work.

ON FOREIGN FIELDS

D. C. J.

Word has come from Bro. N. B. Wright, of North China—but it is not recent word for the letter, out of a package of registered letters was posted Nov. 21, 1941, and had been on the way fifteen months. *** Bro. George Johnson, formerly of the Brazilian mission field, is now in government service and has lately been from Houston, where he had an operation, to San Antonio, El Paso, Los Angeles, Mexico and Canada. *** Sister Mattley keeps very busy with correspondence, care of her invalid brother and other matters at Deadwood, South Dakota.

Bro. Harry Fox, of Pulaski, Tennessee, and his twin brother, Herman J. Fox, of Tracy, California, have recently been called to Louisville on account of the death of their father. Both spent many years in mission work in Japan. *** "How would you like to get up and shave when the temperature had fallen lots below twenty degrees in a room where a window had been open at night. . . . Am sending this in care of some one else (don't know how soon, just when yet) hoping registered (mail) will be more sure."—N. B. Wright, Ningtsin, via Kaoyi, Hopei, N. China, 11-21-1941. *** Foy Short, of Africa, pupil of Abilene Christian College, was in Alabama and Louisiana last summer; in evangelistic work; is now a senior in college and a helper in young people's work at Knott, Texas.

Sister Margaret Pennell, formerly of the Honolulu mission, now resides at Zanesville, Ohio. As she is eighty-four years of age and in needy circumstances, we shall be glad to have contributions for her. *** Charles Gruver, at last report was in religious work in Oklahoma. *** Bro. B. D. Morehead, one of the best friends our missionaries have had in fifty years, is on a trip to the southwest. *** The very "latest" word we have from Bro. N. B. Wright, of North China, appears in the bulletin of his worthy treasurer, N. Wilson Burks, Parksville, Ky., and is dated Nov. 7, 1941. *** Missionaries need *more* not less consideration in this time of war than they did in time of peace. Consider your attitude in *sympathetic teaching, praying, and giving.*

W. C. CHESSE

About the first of the year I was called to Montgomery, Alabama, because of the accidental death of our brother-in-law, W. C. Chesser. It was one of those tragedies so frequent in these war days: a fall from a scaffold, where he was working on a government project, to a concrete floor twenty-five feet below. My first remembrance of him is when he came several miles to attend a meeting I was conducting at the old Oak Bowery church, near Troy, Ala., about a quarter of a century ago. Later he obeyed the gospel, and for the past several years has been a member of the Chisholm church near Montgomery. Of an industrious nature, a kindly disposition, a generous spirit, he was loved by all who knew him.

J. Edward Boyd.