

THE WORD AND WORK

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HE LIVES

J. L. Addams

When war clouds hang in thick array,
When men's hearts faint with fear,
When this old world gasps in dismay,
At things that happen here,
There's one thing still that's good to know.
A thought that comfort gives,
A hope as onward we must go—
The blessed truth, He lives.

It's hard to know that blood is shed
In war, in sin, in crime,
But oh how good to know He bled
For sins, both yours and mine.
He bled, He died and He arose,
And freely He forgives;
No fears can come from earthly foes,
Since Christ for ever lives.

WORDS IN SEASON

R. H. B.

THREE MEASURES OF POWER

It has been pointed out that the word of God recognizes three standards of measure of the power of God as exercised toward His people. Two of these have reference to the nation of Israel. Of these, the first refers to the deliverance of Israel from the bondage of Egypt. God showed His might in that day. He brought them out with a high hand, with many signs and great power. He wrenched them from the iron grip of Pharaoh, and broke the pride and power of Egypt, and made the world stand aghast at His interference on behalf of His people. Thenceforward throughout all the national history of Israel that deliverance became a standard of reference. Israel was constantly reminded of the fact that He was their God who brought them up as if on eagles' wings out of the land of Egypt, out of the house of bondage. They were bidden to gauge His power to help and save by that, and to measure thereby His glory, His faithfulness and love. The passages are many.

The second measure of power, also referring to Israel, is destined to supersede the first one entirely, as the sun makes

the moon to pale away. The event it describes is yet in the future. When God shall set his hand a second time to recover the remnant of His people from all the lands and countries whither they have been scattered, and shall bring them back to their own land, and plant them there that they may be plucked up no more forever—from that day on the remembrance of the great deliverance from Egypt shall be swallowed up in the greater glory of their restoration. "Therefore, behold, the days come, saith Jehovah, that it shall no more be said, As Jehovah liveth, that brought up the children of Israel out of the land of Egypt; but, As Jehovah liveth, that brought up the children of Israel from the land of the north, and from all the countries whither He had driven them. And I will bring them again into their land that I gave unto their fathers." (Jer. 16:14, 15; see also Jer. 23:7, 8.)

But the highest standard of power is that which God wrought for us, the members of the church of the Lord. It is set forth in Eph. 1:19-22, a passage which deserves close attention and study. "The exceeding greatness of his power to usward who believe, [which is] 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: and he put all things in subjection under his feet, and gave him to be head over all things to the church." That is the new standard of power. As the measure of power that worked for Israel in their deliverance from Egypt was that which accompanied them, protected them, led them, and was their trust and encouragement all the years following; so *this is the power that worketh to usward who believe*. It is, as Paul shows, exceeding great. It includes the breaking of the power of death and Satan; the unbarring of the gates of Hades, that no soul of His church should be holden by it. (Matt. 16:18.) But not only that: it embraces an exaltation inconceivable, far above not only the world of man, but above every rank and principality of angels, above every name that is named, save that of the Father only. For where the Head has gone, thither the body is destined to follow, and we shall reign with Him. This is the power that today guards us, follows us, strengthens us, and constitutes our encouragement and resources today. The resurrection life of Jesus Christ courses even now through our spirits. "Because I live, ye shall live also"; and, "I am the vine, ye are the branches." Let us trust in this infinite power and take new courage to serve Him unto the end.

HOW SHALL A MAN OVERCOME SIN?

At a little meeting of Christian men the question was put directly by one present, just what a man who is weak and struggling against the terrible power of sin and sinful habit

ought to do in order to overcome. The question was an intensely practical one, and the answers were excellent, to the point, showing both experience and scripture knowledge.

The first answer was this (in the words of Ps. 119:11): "Thy word have I laid up in my heart, that I might not sin against thee." In the heart, mind you, not simply in the head; not in the intellect alone, but deep in the will and desires and emotions, where the hidden springs of action are, and whence are the issues of life.

Another answer, following promptly after, was: "Resist the devil, and he will flee from you." (James 4:7.) This is firm reliance. God has spoken it and it is true. It is to be understood, however, that the resistance must be real and earnest, not playful or half-hearted. Nothing pleases the tempter more than that flirtatious mock opposition we sometimes put up against sin, for that is his assurance of victory. Resistance must be whole-hearted. It must be in faith—the faith which is in the Son of God, who loved me and gave Himself up for me; the faith in His blood and His intercession, in His good word of promise and power to keep. For "this is the victory that hath overcome the world, even our faith." (1 John 5:4.) "Be sober, be watchful: your adversary, the devil, as a roaring lion, goeth about, seeking whom he may devour: whom withstand stedfast in your faith." (1 Peter 5:8, 9.)

The next answer brought out the power of prayer—the earnest cry to God in time of need. The next recognized the teaching concerning the Holy Spirit, who, being present in his temple, the believer's body, directly counteracts and kills the works of the flesh. (Rom. 8:13; Gal. 5:16-25.) This, like every other revealed truth, will have its effect only if it is (1) known to us, (2) believed, (3) acted upon. We must learn it from the word, settle it in our hearts that it is absolutely true, and then act accordingly and in reference to it.

Another brother present stated that his strongest fortification against sin lay in the faith in the ever-imminent return of our Lord Jesus Christ. "The consciousness that Jesus may come at any moment, day or night, keeps me from sinning," he said; "I want to be found in the right attitude before Him when He comes." Now this sounds like the pure, primitive Christianity, which drew its power for pure, unworldly living from the blessed, ever-present hope of the Lord's coming. (1 Thess. 1:9, 10; Tit. 2:11-13.)

The sum of all is that sin can be overcome through a real faith in God, a reliance upon Him through the word of His promise. All the answers are comprised in this. And as for our attitude toward sin, it should be that of a *dead man*. As dead men are utterly insensible to the appeals of human affairs, so let us stand impervious to the motive of sin, as wholly removed from it into another sphere. Ignore it utterly. Do not consider it; do not parley with it; do not occupy your

mind with it. Turn your thoughts to God and God's things in grim determination. "Avoid it, pass not by it; turn from it, and pass on." Dallying is fatal. Yet, if you have begun to dally, do not let Satan suggest to you that you have already committed the sin and might "just as well go on now"; but remember God, and break short off. "Reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus."

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THE SURE WORD OF PROPHECY

It would be a serious mistranslation to render 2 Peter 1:19 thus: "We have a word of prophecy made more doubtful, to which you do well to pay little attention, as to a swamp light that flickers in a boggy place." And none of us, I trust, take the passage to mean that. What warnings, what encouragements, what hopes, what wholesome fears; what incentives to true life, to sacrifice, to watchfulness; what emancipation from the bondage of things present and visible, the world's empty show and false glory; and what comfort and joy to us through God's predictions! The word of predictive prophecy is quite as sure as aught else God has spoken. It was given us "for our learning," like all other scriptures. It is no less needful. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

* * *

WHEN MY TIME COMES TO DIE

While the gospel does not tell us to prepare for death, nor should we exchange that goal which God has set us (the coming of the Lord) for the expectation of death, yet, if I fall asleep before the Lord comes, I would want to be found in this attitude:

1. In a living faith in Him who was dead and is alive for evermore, and has possession of the keys of death and of the unseen world. (Rev. 1:18.)

2. Since the sting of death is sin, and the power of sin is the law (1 Cor. 15:56), I should want to be found freed from the law, and "whiter than snow" in that blood which cleanses us from all sin. (Gal. 3:10, 13; Rom. 10:4; 1 John 1:9.)

3. Since the portals of Hades (the place whither the dead go) cannot prevail against the church of the Lord Jesus Christ, to shut that church in and hold it in prison, I should not want to face death except as a member of that church. (Matt. 16:18.)

4. The man who can say with Paul, "For me to live is Christ," can add with Paul, "and to die is gain." I want to be found living in, through, and for Christ, that I may gain by dying. (Phil. 1:21.)

5. Finally, I want to have labored enough to be tired and able to enjoy a rest, and that my works of faith and love may follow me.

NEWS AND NOTES

Crowley, La.: "Spoke yesterday A. M. at Estherwood, afternoon at Abbeville, both French points, and at night at Crowley. One will be baptized at Abbeville as soon as physically able. Bros. Lafleur and Matthew Istre go there regularly."—Stanford Chambers.

Jacksonville, Fla.: Brother John Adams and his wife are the finest of people and are doing a great work for the Lord at Woodstock church. He knows how to stir people's souls and awaken them. We had two to come back and take a new stand yesterday. We had one baptism in the series of cottage revival meetings and a lot of good ground work that will bear fruit later on.

"Brother J. Edward Boyd is doing a fine work at Maxville, and I think that he and Sister Boyd are very happy in their new country house. It is not extravagant in any way, but they have made a nice comfortable cottage out of a lot of used lumber. Bro. Boyd has always been a man to trust in God and to meditate on His word. I wish that a few of our ambitious brethren could take up a few of his spiritual ways and forget their selfish motives.

"We enjoyed the Sunday morning services with the Ft. Lauderdale congregation and Brother and Sister Willis H. Allen three Sundays ago. He is doing a great work and I think he is in a fine field. They were planning on beginning a Sunday afternoon broadcast of fifteen minutes the following Sunday."—Daniel C. Richardson.

Tell City, Ind.: "Things here are going along pretty well. We are having increased attendance at Tell City. The work is a bit slow at Huffman and Lily Dale, largely because of the last minute rush of farmers, who have been unable to work because of rain."—Elmer C. Ringer.

"Gallatin, Tenn.: "During the month of April Charles R. Brewer of David Lipscomb College and Robert Neil were with us in an eight days meeting with services only at nights, except Sunday, when two services were held as usual. The preaching was received by the congregation 'gladly.' It was scriptural,

spiritual, forceful and impressive. Brother Neil did his usually excellent job of leading the song service, interesting every one and especially the young people. Six persons were baptized and two placed membership.

"I have just been associated with the good church at Allenville, Kentucky, in a twelve-day meeting. This is where Brother Robert Neil of David Lipscomb College labors regularly, it being the congregation where he was partly reared in the faith. The schedule of the meeting was as follows: Time, 8:30 P. M. Song service for ten minutes; prayer; class period for twenty-five minutes: classes for all ages, including a sight singing class led by Brother Neil. Song, prayer, sermon, with dismissal at 10:00 P. M. Results: Average attendance in the classes for the twelve nights 164 per night, with larger attendance for the sermon period. Thirteen people were baptized and five baptized believers identified themselves with the congregation. The church runs a bus regularly to all services. The average number riding the bus was fifty-two during the meeting.

"The Allenville congregation is wide awake to its opportunities, has an efficient, godly leadership and a tireless, spiritually minded minister in Brother Robert Neil."—H. L. Olmstead.

"Highland church tent meeting is in full swing—to close July 11. All are thanking God for Ralph Wilburn's clean, clear thinking and for his sincere and effective preaching."—E. L. J.

Junction City, Kansas: "Attendance of soldiers here best yet in recent weeks. Services are conducted every Sunday and through the week for army men and their wives. June 1 was the opening date for our Vacation Bible School. Church here meets at West Tenth and Jackson Streets. Write me of any soldier that you know at Ft. Riley so I may visit him."—Wm. Wayne Allen.

Dugger, Ind.: "Our meeting closed last night with the main auditorium of the church building overflowing. Four confessed Christ and were baptized during the meeting.

Bro. Boll's messages were well received. There was milk for the children and meat for the grown-ups. The church has been strengthened and encouraged to press on during these trying times into which we have entered. Bro. Boll placed special emphasis upon the Christian's need of the power of God in his life. May the Lord give him many more years to preach the whole counsel of God."—Maurice Clymore.

Chicago, Ill.: "We have just closed a meeting here at Cornell Avenue in which L. S. White of Ft. Worth, Texas, did the preaching. This was Bro. White's first visit to Chicago, and all feel that his efforts left the church strengthened and edified. We were equally happy to have Sister White among us during the meeting. Bro. White's sermons were simple, clear, emphatic, and above all, filled with the Spirit of Christ. We shall long be blessed by the imprint of his kindly personality.

"The past few weeks have been good ones for Cornell Avenue. Since the first of May twenty-three have been added to our number, nine of which came in during Bro. White's meeting. Three of these were baptisms, and the others placed membership with us. Many things encourage us to a greater consecration. Our contributions have been steadily growing for the past two or three years. Records for the spring months of 1941 compared with the giving of the congregation this spring show an increase of some 75%. Interest is splendid, and a vision for greater service is increasing. The Lord is blessing our humble efforts."—Ralph Wilburn.

John Robert Lee

"A week ago this afternoon we buried one of our finest young Christian men, John Robert Lee. He was the son of Brother and Sister John Lee, two of the cornerstone members of the Woodstock church here in Jacksonville, Fla. He left a fine ten months old son and a faithful wife. He had been in Pearl Harbor in civilian work and was a pretty close friend of my brother, stationed there with the Navy. John died of blood poisoning, caused from dropping a steel wedge on his

toes. He had been working in a local shipyard, where several of us work."—Daniel C. Richardson.

An Opportunity

Dugger, Ind.: "I have recently had a card from relatives of Sister Flavil Hall stating that she had fallen and broken her leg above the knee and is now in the hospital. Without Brother and Sister Hall's knowledge of this I am making an appeal on their behalf to help pay the hospital bill. I have known Brother and Sister Hall long enough to know they are faithful and true servants of the Lord. Bro. Hall has preached the Gospel for many years. He has suffered much because of the stand for righteousness and for brotherly kindness among the brethren. Do not neglect this appeal; but send directly to Brother Hall, Pine Apple, Alabama, or to me at Dugger, Ind."—Maurice Clymore.

New Orleans, La.: "Brother Ivy Istre and I have been in two meetings together of late, since he began devoting his entire time to the work of the Lord in preaching the gospel. Just closed a week's meeting at Forest Hill with fair interest, one restored. Before that at Glenmora with good interest and four baptized. And a short time before that at Jennings with four responses—two baptisms and two restored. We are having good interest in a mission point about eleven miles out of the city, opened by radio work. We are meeting regularly once each week for Bible study in a home in fairly thickly settled community, where there is no church of any kind. A Catholic family invited me into their home one night for Bible study, and they are attending each meeting regularly. Prospects for Sunday afternoon service, with meeting in view later. Please put this on your prayer list."—Frank M. Mullins.

Rosslyn, Ky.: "Two have been baptized and one restored at Furnace church since last report. Attendance and interest good."—Albert Martin.

"Have you heard of the misfortune of Sister Hall (Brother Flavil Hall's wife) who fell June 4th and broke her right leg above the knee? She is in Speirs Hospital, Greenville, Ala. Though not physically strong,

she was at home, caring for her invalid brother, while Bro. Hall was in Ohio on a preaching tour. He feels forced to continue his preaching engagements, under great mental strain, in order to meet hospital and doctor bills. Surely Christians should rally to their assistance financially, though Bro. Hall may not wish any public appeal made. I have sent a donation to Sister Hall and expect to send more, as soon as I can.

"I appreciate very much the many fine articles in Word and Work."—An Ohio Sister.

Johnson City, Tenn.: "The Lord gave us a good meeting with the South Side church of Christ in Abilene, Texas, with twenty responses to the invitation. There were fourteen rededications, and six baptisms. H. E. Beck is the minister there, and is doing splendid work. The brethren hold him in high esteem.

"One baptized believer took his stand with the Locust St. church here in Johnson City Sunday, June 20th. Our tent meeting here is off to a good start. Lord willing, I go to Pekin, Ind., July 12th for tent meeting work."—Robert B. Boyd.

Louisville, Ky.: "Edifying and forceful sermons were brought each night in the meeting recently conducted by Bro. E. L. Jorgenson at the Parkland Church of Christ in Louisville. The church rejoices in

definite manifestations of strength and encouragement received by this meeting, and looks to God for greater fields of usefulness."—J. L. Adams.

Delivery of your mail to the Word and Work office may be expedited if you include our "Delivery Station Number" as part of our address. Our station is No. 12 and should be included as follows: The Word and Work, 2630 Montgomery St., Louisville 12, Ky.

Lexington, Ky.: Our tent meeting here at Melrose church closed Sunday night June 20. Good interest, attendance, and general spirit of revival prevailed throughout. We are especially indebted to the Cramer and Hanover brethren for fine support received. Bro. Clark and Bro. Baber, along with others from Winchester, Ky., also visited us. We are thankful for all help and blessings received. Thirteen obeyed the call of Christ. Nine of these came for baptism and four for membership. May we take this as a token of God's blessing upon us and press on to greater things for Him."—Orell Overman.

Brother Dennis Allen, young preacher of Searcy, Ark., recently closed a meeting with the Fair Park church in Dallas, Texas, wherein four were baptized and three placed membership.

WESTERN SONG ITINERARY

"God willing, I begin the 1943 Song Tour on July 19, and return to Louisville to preach at the home church on Lord's day, Aug. 22. Approximately 20 churches have asked for 30 meetings—some for singing, some for preaching. A few of these will regretfully have to be passed by this time, on account of the limit of one month of four Sundays away from the home work; but most of them will be fulfilled. I hope that some who know the Lord will pray for me during this strenuous labor, that I may go from place to place in the fulness of the blessing of the gospel of Christ."—E. L. Jorgenson.

BOOK REVIEW

The Alphabet of Christian Experience by John J. Van Gorder, published by Fundamental Truth Publishers, Findlay, Ohio—price \$1.00—is well worth consideration. Mr. Gorder takes the children of Israel from Egypt to the promised land, step by step, and at each stop and each separate experience, aptly applies the same to our own pilgrimage. Many important and highly spiritual lessons are pointed out for our admonition. The journey of Israel so closely corresponds to our own Christian experiences that many helpful things can be learned from its prayerful consideration. Ministers, teachers, and church leaders will find this book helpful in leading the flock safely through to glory and the promised rest.

—Orell Overman.

HOW GOD FORGIVES

R. H. B.

How does God forgive? Most of us no doubt think we could answer that at once. We see no difficulty. We think God forgives like we forgive—just as you forgive your child that has been disobedient, or your fellow-man who has wronged you. So we naturally think that God's forgiveness is like that. But that is far, far from being the truth in the case—and we may well be glad that it isn't.

In the first place the wonder is that God forgives at all. If we knew Him as He is in holiness and absolute justice, and if we had anything like an adequate understanding of the meaning and enormity of sin, forgiveness of sins would seem a tremendous and impossible thing. Nature never forgives anything. Law operates inexorably without consideration of persons or circumstances. Can God do otherwise? "The soul that sinneth it shall die." There can be no "special pleading" in His court of justice, no juggling of values, no calling of black white, or bitter sweet. All things are naked and laid open before the eyes of Him with whom we have to do. Yet the old Book in which God is revealed tells us that He is a forgiving God. To Moses in the Mount He proclaimed His Name—"Jehovah, Jehovah, a God merciful and gracious, slow to anger and abundant in lovingkindness and truth; keeping lovingkindness for thousands; forgiving iniquity, and transgression, and sin . . ." (Exod. 34:6, 7.) And, again, the prophet exclaims as if in great wonder, "Who is a God like unto thee that pardoneth iniquity and passeth over the transgression of the remnant of his heritage?" (Mic. 7:18.) And the psalmist says, "Thou Lord art good, and ready to forgive, and abundant in lovingkindness unto all them that call upon thee." (Ps. 86:5.) Our God, therefore, is a forgiving God. Of course there are circumstances and conditions when God cannot forgive. He cannot forgive those who do not repent. He cannot forgive where there is no realization and acknowledgment of sin. Nor could He bestow His pardon and forgiveness upon those who do not want it; nor upon any that try to obtain it on the ground of excuses and false pretense. But when it is so that He can forgive, how does He forgive? This is the question which we have before us. Let us answer it in the light of God's word.

1. When God forgives, He forgives fully and entirely, without reservations, wholeheartedly and completely. The sins that He forgives are *blotted out*. Every trace and vestige of sin is wiped out. They are remembered no more forever. As far as the East is from the West, so far does He remove our transgressions from us. There is nothing scant, nothing niggardly or grudging, nothing partial or parsimonious in God's forgiveness. If it is so that He can forgive at all, He will

forgive all. If it is so He cannot forgive everything He will not forgive anything. In all His ways He is plain open and shut. If He washes you at all He will not leave you spotted or streaked—He will wash you white as snow, nay, whiter than the snow. With Him is *plenteous* redemption, and He doth *abundantly* pardon.

This is one of those wonderful gospel-facts that people find utterly difficult to believe. We know so well our human standards of forgiveness that we cannot give God credit for His whole-hearted pardon. Many professed Christians have a deep doubt in their hearts on this point. They somehow feel as if God were harboring a secret grudge against them for some of the evil things they have done, and that He is just biding His time to get even with them. So did Joseph's brethren feel who had sold their brother into Egypt—even after Joseph had assured them of his full forgiveness for the great wrong they had done to him, and for seventeen years had shown them naught but pure love and kindness. We are so small of heart and soul, and it seems we must for ever gauge God by our own little measure. Who can and will believe in God's glad and full forgiveness? To him will God show the abundance of His great mercy. And this is fundamental to the new life in Christ, so that thenceforth we may love Him joyfully from the heart, as only a forgiven soul can do.

2. In the second place, God's forgiveness is absolutely free. It cannot be bought, it cannot be acquired by our works and efforts, it cannot be merited. We cannot earn it or pay for it in any wise—and we must not attempt to do so. For if you should pay for it (or think to do so) in part, you would have to pay for all. For this again is God's plain open-or-shut way of doing business. He will not mingle works with grace. "If it is by grace it is no more of works: otherwise grace is no more grace." His forgiveness must be received as a free gift, or not at all. We are "justified freely by his grace," he tells us, "through the redemption that is in Christ Jesus." (Rom. 3:24.) This word "freely" means "free, gratis," "as a gift." "In him we have . . . the forgiveness of our sins, according to the riches of his grace." (Eph. 1:7.) As someone has well said—There are only two kinds that come to God for salvation: those that say, "Something in my hands I bring," and those who say, "Nothing in my hands I bring." To the former the door is closed; but to the latter He bestows the abundance of His grace.

3. When God forgives, His forgiveness enshrines His judgment upon sin. It is not an easy, good-natured sort of forgiveness, like that soft-hearted leniency which indulgent parents may show toward their children. God's forgiveness is free, but it is not cheap. It is not such as to make us think lightly of sin, as though it were a small matter and easily passed over. "There is forgiveness with thee, that thou mayest be feared."

It is a terrible forgiveness, made possible to Him and to us only at an awful cost. For God cannot do anything unprincipled or unjust. "He that justifieth the wicked, and he that condemneth the righteous, both of them alike are an abomination to Jehovah." (Prov. 17:15.) God is not capable of doing either. How is it then that we read in the gospel that God "justifieth the ungodly"? And how can he be just and the justifier of those who believe in Jesus? We hear it said now and then that God couldn't be just and send a sinner to hell. But that was not God's problem at all. The question that confronted Him was how He could be just and *not* send a sinner to hell. How shall God punish sin, yet save the sinner? How shall God vindicate the Law, and yet deliver the man who has violated it? Ah, that was the problem! God solved it in His own way, in perfect righteousness, but at an infinite cost to Himself. He gave His only begotten Son. Him did "God set forth to be a propitiation, through faith, in his blood, . . . that he might himself be just, and the justifier of him that hath faith in Jesus." (Rom. 3:25, 26.) There may be many "theories of the Atonement"—we are here concerned with the simple statement of fact only, namely that Jesus Christ, the spotless Son of God, by the will of the Father, assumed our burden and responsibility, took our judgment and condemnation upon Himself, and bore our sins in His own body on the tree. Clearly He represented us there; and Him who knew no sin (we are told) God made to be sin on our behalf, that we might become the righteousness of God in Him. (1 Cor. 5:21.) It was not that an innocent man was made to suffer in the place of the guilty (as sometimes it has falsely been represented); or that God played off one creature for another—which itself would be a crime and an injustice; but that God took all our guilt and debt upon Himself in the person of His Son. Even more abhorrent is the distorted view advanced by the adversary that God could not be appeased until He had wreaked His wrath upon someone—which wholly overlooks the fact that this was God's own great sacrifice, brought for the world of sinners, in all-surrendering love. It has been well pointed out that God's sacrifice of His Son did more to vindicate law and justice than if He had sent every last sinner to hell. Thus the price of our sins was the precious blood of Jesus Christ. "In him we have our redemption through his blood, the forgiveness of our sins." (Eph. 1:7.) And "the blood of Jesus Christ, his Son, cleanseth us from all sin." (1 John 1:7.)

4. Finally, God's method of forgiveness is redemptive. It is not a mere pardon—it involves deliverance. It does not leave us where we were before—it introduces us into a new life. When the Lord Jesus said to the woman of the city, the sinner, who anointed His feet, "Thy faith hath saved thee; go in peace"—it was not to the old life that she returned, The

blood that cleanseth us, also sanctifies; and by it we are purchased unto God. "Ye are not your own, for ye were bought with a price; wherefore glorify God in your body." (1 Cor. 6: 20.)

This forgiveness, so great, so wonderful, so dearly bought, is freely available to every sinner who desires it and who will come in God's appointed way. That way is Christ. It is offered to all who have faith in Him: "To Him bear all the prophets witness that through his name, everyone that believeth on him shall receive remission of sins." This includes repentance, for it is written again, "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." (Acts 3:19); and with that, goes baptism also, for He says, "Repent ye and be baptized, every one of you, in the name of Jesus Christ, unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2:38.) Those who as Christians have again sinned and failed, are bidden to repent and pray for renewed forgiveness, with the promise that "we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins, and not for ours only, but also for the whole world." (Acts 8:22; 1 John 2:2.)

This forgiveness which is today so freely extended to us must be taken in its time. "Working together with him," says the apostle—"we entreat also that ye receive not the grace of God in vain: for he saith, At an acceptable time I hearkened unto thee, and in a day of salvation did I succor thee: behold, now is the acceptable time; behold, now is the day of salvation." (2 Cor. 6:1, 2.) The day of grace must have a limit—else how could God judge the world? The hour of free forgiveness is now. When once the Master of the house is risen up and hath shut to the door it will be vain to stand without and knock. There will be a time that will be called "Too late." Today therefore, if you have heard His voice harden not your heart, but turn and come at the Lord's invitation.

"I believe the present moment is the time to save a soul,

Tomorrow's sun may only rise for death to take its toll.

If you turn your back on Jesus and reject God's blessed Son,
You judge yourself unworthy of the life that Calv'ry won."

"MY RULE FOR CHRISTIAN LIVING"

Dr. J. Wilbur Chapman had this which he called "My rule for Christian living": "The rule that governs my life is this: anything that dims my vision of Christ, or takes away my taste for Bible study, or cramps my prayer life, or makes Christian work difficult, is wrong for me, and I must; as a Christian, turn away from it." This simple rule may help you find a safe road for your feet along life's road.—*Watchman-Examiner.*

YOU IN CHRIST — CHRIST IN YOU

Stanford Chambers

"If any man be in Christ, he is a new creature." That means that he has been made a new man. It is because in the process he has been given a new nature, a nature begotten by the Holy Spirit and therefore spiritual. Here is point for emphasis, truth most precious. How wonderful that such a thing is even possible! It is to be appreciated that some stress is placed at this point. There is another like precious truth which is not receiving as much attention—the truth that Christ is in the Christian. How important is this truth? "Christ in you, the hope of glory." (Col. 1:27.) Again, "That Christ may dwell in your hearts through faith." (Eph. 3:17.) And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness." (Rom. 8:10.)

Here then is practical, spiritual truth. The problem of sin in the life, and the problem of overcoming the flesh and the old nature by "Christ in you." But if Christ does not dwell in the heart through faith, then the old nature asserts itself and the man is carnal. Such a stage was so nearly reached by the Galatians, who by false teachers were being put under the law (which is not of faith) and on the downgrade, that Paul wrote them that he was in doubt about them, and must change his voice concerning them. "My little children, of whom I am again in travail until Christ be formed in you." (Gal. 4:19.)

The writer, once on a trip down the Mississippi, saw men of the crew throwing their buckets overdeck and drawing up water for their mopping and scrubbing; and thus saw a two-fold truth being illustrated. The bucket was in the river and the river in the bucket to its capacity. And which occurred first? The men knew how to pitch the bucket so that the instant the bucket struck the water the water was in the bucket. So likewise the divine purpose is that simultaneously we should be in Christ and Christ should be in us, and soon even "unto all the fulness of God."

THE DAYS OF NOAH

Maurice Clymore

The Lord Jesus tells us that conditions in the world at His coming will be as they were in the days of Noah before the Flood. He tells us they were eating and drinking and marrying and giving in marriage and knew not until the flood came and took them all away. (Matt. 24:37-39.) The ark was a silent testimony of impending judgment, but they were too busy with the affairs of every day life to be interested in God's warning. The cares of the age absorbed their attention and took their minds off things pertaining to God. The ark idea was the product of an old man's mind which had slipped a

little, instead of the sure word of God. In other words, they were losing no sleep over it, nor were they taking time off to give it any serious consideration. But the "Flood came and took them all away."

"As were the days of Noah, so shall be the coming of the Son of man." The Lord has promised to come again. He offers us an opportunity to be caught up in the clouds to meet Him and be with Him. It seems that the majority of people are doing like the people of Noah's day. They are more interested in the affairs of this life. Eating and drinking and marrying and giving little, if any, heed to the promise of His coming. They just can't be bothered with things far distant and inapplicable to us. The fact that they assume the attitude Jesus said they would, proves that He was, and is right and that His coming is sure. By their indifference and lack of interest in His coming, men of our day hasten the time of His coming. "Be ye also ready, for in an hour that ye think not the Son of man cometh."

SELECTING A CHURCH HOME

J. R. Clark

There is a tendency among plain New Testament Christians to drift aimlessly in locating a church home when they move to a new locality. In selecting a place to work and worship one should guard against being influenced by things of secondary importance. The magnificence of the church building, the attractiveness of the preacher, the quality of the singing, the size of the congregation, and such things, are incidental and beside the point, and should have little bearing on one's decision in choosing a church home.

Important and vital characteristics for which one should look are: as to whether the group is made up of plain Bible Christians, having accepted the Lord in keeping with the Great Commission and the examples in the Book of Acts; as to whether the worship is scriptural and complete, including the Lord's Supper each Lord's Day, and otherwise such that one could worship God conscientiously and whole-heartedly; and, further, as to whether one is free to study and accept the whole counsel of God, which would mean that the group has a spirit of unity, tolerance and love, having no desire to bind its members under sectarian bondage. Such things as these should be the deciding factor in your decision.

There is a little plant called *Reverence* in the corner of my garden that I love to have watered about once a week.—
Oliver Wendell Holmes.

The greatest thought that ever enjoyed the attention of my mind was that of my individual responsibility to God.—
Daniel Webster.

BIBLE QUERIES ANSWERED

J. Edward Boyd

A brether in Alabama writes: "I notice in your answer to the question (*Foot-note, April Word and Work) as to whether Christ shall sit on David's throne, you endeavor to make the point that Christ is not the fleshly descendant of Coniah. You say that Luke traces the line of descent back to David, 'not through Coniah and Solomon, but through Nathan, another son of David.' But Luke says that this lineage runs through Zorobabel and Salathiel; and Matthew says that Zorobabel and Salathiel were descendants of Coniah. Please explain further on this thought. Also, as to Christ's sitting on David's throne: This is acknowledged; but the point is that He will not sit on 'the throne of David, RULING IN JUDAH,' AND PROSPER."

I am glad to get this letter, as it seems to bring out the precise point here at issue more clearly than I have yet seen it. However, after a re-examination of the question, I feel no less certain that Jesus was not a descendant of Coniah according to the flesh, and that, if He were, He could not sit upon David's throne at all. First, let us examine the prophecy of Jeremiah 22:30.

After the death of that great reformer, King Josiah, the kingdom of Judah rapidly declined and within a quarter of a century had gone into the Babylonian captivity. Jeremiah was prophet of this period of decline; in vain he warned of coming judgment and pleaded for a return to the Lord. In chapter 22 he utters denunciations against Josiah's successors Shallum (Jehoahaz), Jehoiakim, and Coniah; and the chapter concludes with this solemn curse: "Write this man childless, a man that shall not prosper in his days; for no more shall a man of his seed prosper, sitting upon the throne of David, and ruling in Judah." Now just what does this mean: "*Write this man childless*"? Not that Coniah should have no sons at all. (1 Chron. 3:17, 18.) I think there is no disagreement on this point. Yet it is evidently intended as a stern rebuke—the announcement of judgment upon Coniah, punishment humiliating and distressing. What this punishment was to be is brought out in the rest of the passage. Does it mean (as our correspondent seems to think) only that Coniah's heir, while actually sitting on his throne, would not be permitted to rule in Judah—that the throne would be transferred to heaven and he would have to sit upon it there instead? What would be the point in that? Could that be considered a curse—a punishment inflicted upon Coniah for his evil conduct? I find it impossible to think so. But if his seed was to be cut off from the throne entirely, if he was to be "without a lineal heir to his throne"—there is force and point to that; and it is my belief that such is the only adequate explanation of the passage.

Furthermore, in chapter 23 (a continuation of the prophecy of chapter 22), after further denunciation of the shepherds of the Lord's people, there bursts forth the glorious hope of Israel (and of the world) in the prediction of the days when

the Lord "will raise unto David a righteous branch; and He shall reign as king and deal wisely, and shall execute justice and righteousness *in the land*. In His days Judah shall be saved, and Israel shall dwell safely." Coniah's seed was to be cut off from the throne; never-the-less David would have an heir to "execute justice and righteousness in the land (as these wicked kings had *not* done)—one who would bring salvation to JUDAH and safety to ISRAEL—the oft-promised Messiah. Again, Jeremiah had previously pronounced this judgment of the Lord upon Jehoiakim: "*He shall have none to sit upon the throne of David.*" (36:30.) What can *that* mean, except that his seed should be utterly cut off from the throne? Quickly after his death the curse fell; for only three months later Jehoiachin (Coniah) was deposed in favor of Jehoiakim's brother Zedekiah. And if Jesus were of the seed of Coniah and Jehoiakim, the promise of David's throne could not be His!

It may be well to consider briefly here the question: What is meant by "sitting upon the throne of David?" If one says that King George sits upon the throne of his fore-fathers, we well understand that: he rules over the same nation, the same people. His empire may be greater or less than theirs; but he rules over the English people, even as they. Shall we not understand the language of Scripture in the same common-sense way? If so, to sit upon the throne of David means simply to rule over the same people, described by Abner as "over Israel and over Judah, from Dan even to Beer-sheba." (2 Sam. 3: 10.) Surely the Lord must have known that to the Jews the expression would mean just that—that they would understand it in its natural, simple, obvious sense; and we believe there is no sufficient reason to conclude that He meant it otherwise.

But what of the occurrence of the names Zerubbabel and Shealtiel in both genealogies, Luke's as well as Matthew's? Does that prove Jesus a direct descendant of Coniah? In our former discussion of this question this statement occurs: "We believe that the most reasonable explanation of this divergence from Matthew's genealogy is that Luke in reality gives the lineage through Mary . . ." It was then, and is now, understood that this view might not be the correct one—that possibly we do not have Mary's pedigree at all; and as long as there is this uncertainty we have no such proof. But if it is Mary's, what then? So many difficulties and uncertainties still confront us that we yet have no definite proof. The names given in the two genealogies, both *before* and *after* these, are so different. Both differ from 1 Chron. 3:19-24. Scholars have sought for a solution of these problems; but when we read their discussions, we feel that they are all at sea. Perhaps Augustine was right in assuming that the Zerubbabel and the Shealtiel of Luke's genealogy were not the same persons as those of Matthew's. A remarkable coincidence, if

true; yet no doubt Mr. Ripley has given many as strange in his "believe-it-or-not" feature. But as long as it is a possibility, or as long as some other explanation is possible, we cannot with certainty use these genealogies to prove fleshly descent of Jesus from Coniah. But we do know that He was born of the seed of David according to the flesh" (Rom. 1:3), that He was promised "the throne of His father David" (Luke 1:32), and that therefore He could not have been a direct descendant of Jehoiakim and Coniah (Jer. 36:30; 22:30).
Maxwell, Florida.

THE INDESTRUCTIBLE JEW

H. N. Rutherford

The Jew stands as the miracle of the ages. And he is the most potent argument for the inspiration of the Word of God. The Great Red Dragon hates God and Christ and is set to demolish the foundations of our faith. "The dragon stood before the woman . . . to devour her child" (Rev. 12:4). This attitude on the part of Satan shows persistent opposition to the purpose of God in human redemption. Satan, knowing that his time is short, has sought to frustrate the plan of God. Sacred history records the successive steps of this age-long conflict.

In the Old Testament the Red Dragon sought to frustrate the plan of God by ruining mankind with sin; but God intervened to save one family that kept its purity. By faith Noah built an ark to the saving of his house—and that attempt of Satan came to nought. In Gen. 41, a mighty famine was created to destroy the entire chosen family. Divine foreknowledge anticipated the emergency and provided. The selling of Joseph into Egypt seemed to be the success of one of Satan's designs, however Joseph explained at a later time (Gen. 45: 5; 50:20) that it was to save much people alive. God sent a man before them, even Joseph." (Psa. 105:17.)

The book of Exodus chronicles the Dragon's attempt to get rid of the nation. Pharaoh's policy was political but Satan's design was to destroy all the male children. Thus automatically the Seed of the woman would be cut off. (Ex. 1:16.) God acted upon the hearts of the parents of Moses in such a way that they were not afraid of the king's commandment and, as a consequence, their baby was saved. When Pharaoh's daughter saw the child in the cradle of bulrushes, a tear glistened on its cheek. Her heart was touched and that little tear brought about the defeat of the enemy and the preservation of the chosen nation. "Despise not the day of small things." (1 Cor. 1:28.)

God revealed to David that the Seed of the woman and the royal line of Judah's kings should come through him. Then the enemy made repeated and persistent efforts for its ex-

tion. First of all Jehoram slew all his brethren. (2 Chron. 21:4.) Then the Arabians came and slew all his sons save the youngest. (2 Chron. 22:1.) Then Athaliah destroyed all the seed royal of the house of Judah. (2 Chron. 22:10.) One little baby was saved from the massacre (2 Chron. 22:11) unknown to all save to his rescuer. The promise of God hung on the life of a single infant. (2 Chron. 23:3.)

Read in the book of Esther a plot described for the destruction of a whole nation in a single day. (Esther 3:13.) It narrowly escaped being successful. Every preparation had been made. The decree had gone forth and the day had been fixed. The conspiracy failed through a chain of causations starting with an attack of insomnia on the part of the king. Who awakened him in the middle of the night? What a trifle it was. (Esther 6:1.) All ended in the hanging of the "Jew's enemy" upon the gallows he had made for the destruction of Mordecai the Jew.

Beware, Hitler, in your maniacal hatred of the Jews, already resulting in appalling suffering for a people whom you are determined to exterminate. But in spite of the bitter anti-Semitism sweeping the world, the Jew will live on! In view of the fact that according to divine prediction the darkest page of Jewish history is yet to be written, it would seem as if the Satanically inspired efforts of Nazism, Fascism, and Communism to exterminate the Jew are preparing the way for "the time of Jacob's trouble." But the Jew is indestructible! (The word of the Lord abideth forever.) So are all God's people, Jew or Gentile, who do the will of the Lord. (1 John 2:17.)

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THE BIBLE EVERY DAY

(1) One of the small bodies of Methodists adopted the proud name of "Bible Christians." In a sense, that is what we all ought to become. Yet how few of us deserve such a title? The church would be reformed and revived at once, its heresies would be ended, and its divisions healed, if all Christians became children of the New Testament. "Here," said Chrysostom long ago, "is the cause of all our evils, our not knowing the Scriptures." Bible students can doubtless fall into many mistakes; but there is an indescribable dignity and reality and sincerity about the faith of any believer who has been schooled and trained like Timothy in the Holy Scriptures.

(2) In these days not a few Christians are tempted to neglect the Bible in order to read books about the Bible. Yet who can even understand or appreciate the critics and the commentators, until he is first familiar with the text of what they are criticising? And when all has been said, the New Testament remains the final commentary on the Old Testament, and the Old Testament the final commentary on the New.

(3) So again some devout believers let themselves be turned aside from scripture to books of devotion or "manuals of the inward life." Yet the New Testament is unspeakably greater than all the devotional literature to which it has given birth. All the sages of Christendom have not discovered a new religious idea of which the apostles were ignorant, or written one new treatise which deserves to be bound up with the Canon. All the saints together have not added a single ray to the glory of God in the face of Jesus Christ.

(4) The true *Imitatio Christi* requires that we study the Scriptures. The Old Testament is the sole book which we can be certain that our Lord Himself ever opened. But that book He must have pored over until it became (if we dare say so reverently) part of His own thoughts and feelings. Surely He rebukes us still with His ancient challenge: "Have ye never read?"

(5) To read the Bible properly means that we do not treat it as a collection of favorite texts. Ruskin poured out his scorn on "those horrible sausage books, made of chopped-up Bibles"—which are as unlike the Bible as "select gems from Shakespeare" are unlike Shakespeare. We miss the power of a prophecy, an epistle, or a gospel by picking out the verses which appeal to us, regardless of the setting to which they belong, and from which they must not be torn away.

The late Bishop Westcott was a most minute commentator on each word and syllable of the New Testament. But before he began a course of lectures on Hebrews (which lasted for a year and left the epistle half-finished) he urged his students to start by reading the whole epistle straight through three or four times, so as to feel the main purport of its argument, and grasp the thread running through the successive paragraphs.

Many devout readers of the Bible lose enormously because they never sit down quietly and read one of its books straight through. We cannot enter the school of the apostles unless we let their meaning and intention tell upon our minds, with full, unbroken force.

(6) Most of the mistakes of Christians arise from a partial, one-sided selection and application of Scripture. They are the victims of their favorite texts, woven together by art, or man's device. But God's revelation resides in the total content of the Bible, and its message and meaning are only conveyed to us as we study the broad purport of the whole book, supplemented and checked and corrected by itself.

(7) To master the Bible as a Christian ought demands steady, patient, persevering labor. As Charles Simeon once said to a young Cambridge student, "Justification comes by faith, but knowledge of the Bible comes by works." A long lifetime is too short to explore all the chambers and corridors in this spiritual treasure-house. Lord Chancellor Hatherley, amid the engagements of a busy, strenuous career, made time to read the whole Bible carefully through every year for forty years. Few of us can accomplish so much, but all of us can become at home in the Bible if we form the resolute habit of reading it each day as a sacred duty. And the busiest man can find leisure to follow Martin Luther's great maxim: "No day without a verse."

(8) The Bible is emphatically the book for today. Reviewers exhort us to read the book of the season, the novel of the hour. But every volume except one grows stale, musty, and out-of-date. Only this book remains as young as the angels, with the power of an endless life. God's living Spirit brings home to us the vital, personal, immediate application of Scripture. As we finish reading our daily portion, we ought to realize that this is indeed "the lesson for the day"; we ought to hear the Eternal Voice bearing witness: "This day is this Scripture fulfilled to thee."—From *Joyful Tidings*.

THE NEW MAN IN CHRIST

What does the Apostle Paul mean when he speaks of the putting off of "the old man"? Do not think I am quibbling if I say it means more than "the old nature." That old man that I have put off is really the man of old. It is all that I used to be as a man in the flesh, that is the old man. That old man was corrupt, was vile in the sight of God. God said, "I cannot improve him; the only thing I can do with him is to put him to death in the Cross of the Lord Jesus Christ." So He did that very thing.

When I see the end of the old man in the Cross of Christ, then I am through trying to improve him, and am ready to let the risen Christ *live out His life in me*; and thus I put on the new man, the man in Christ.—Dr. H. A. Ironside.

THOUGHTS WORTH WHILE

D. H. F.

SEQUEL TO SALVATION SPURNED

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

CHRIST'S SEAL OF APPROVAL

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

FREE TO SERVE

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

A man is like that ship. He is not free when he is his own, withheld from God. His truest freedom comes by submission, his emancipation by surrender; he has a man's will only when he submits his will to God's will. God's will is the ocean to him, his native element. Once in that element, once fully

yielded to God, he, like the ship in the ocean, is indeed free. He is "free to serve," and in serving finds his highest liberty.—*The Pilot.*

"SQUINCHED"

"The boy gave all his lunch to the Master," young Margaret concluded her review of the feeding of the five thousand, for the other members of the primary class at Trinity Mission, Columbia, S. C., "and because He blessed it, there was enough for everybody."

"And what do you think would have happened," the teacher asked, "if the boy had said, 'I can't share this, there is only enough for me'?"

Margaret considered and then said, "*It would have squinched up and there wouldn't have been nothing for nobody.*"—Forth.

LIFE SAVING STATIONS OR SUMMER HOTELS?

"I was staying once, in a summer hotel on the shores of Lake Erie," said Dr. A. C. Dixon. "It was very pleasant. All that we did was to eat and drink and sleep, and take walks, and row on the lake.

"Opposite the hotel was a life-saving station, where somebody was always on the lookout for the rocket, and on the listen for the call of distress. At that life-saving station, they also ate and drank, but their business in life was not eating and drinking. They slept, but their business was not sleeping. When they could they went for walks, and rowed for pleasure on the lake, but that was not their business. Their great business was the saving of lives in peril.

"Which are we," asked Dr. Dixon, *life-saving stations, or only just summer hotels?*"—*Christian Herald.*

THE CORRECT LABEL VITAL

Dr. Wilbur Chapman told of a distinguished Methodist minister who preached on sin. He did not beat around the bush. He called sin "this abominable thing which God hates." One of his church officers afterward came to see and talk with him in his study. He said to the minister: "Mr. Howard, we don't want you to talk as plainly as you do about sin, because if our boys and girls hear you talking so much about sin, they will more easily become sinners. Call it a mistake if you will, but do not speak so plainly about sin." The minister took down a small bottle and showed it to the visitor. It was a bottle of strychnine and was marked "Poison." He said: "I see what you want me to do. You want me to change the label. Suppose I take off this label of 'Poison' and put on some mild label, such as 'Essence of Peppermint,' don't you see what happens? *The milder you make the label, the more dangerous you make the poison.*"—W. S. Bowden.

LESSONS ON EPHESIANS

R. H. B.

Paul's Greatest Prayer

Eph. 3:14-21.

"For this cause I bow my knees unto the Father." So he begins this wonderful series of petitions which runs through four verses (16-19). A young man taking a trip through the Northwest was so overwhelmed with the beauties of the scenery on the first few days, he said he had used up all his adjectives and superlatives before the greatest sights were reached. We are in like way to do that in our study of Ephesians. Here is one great revelation after another, and even the inspired vocabulary of the apostle is beggared in the attempt to describe the things which God hath purposed for them that love Him. There are "the *riches* of his grace, which he made to *abound* toward us" (1:7, 8 and 2:7); the "*riches* of the *glory* of his inheritance in the saints," and "the *exceeding greatness* of his *power* (Gr. *dunamis*, from which our word "dynamite") to usward who believe, according to the working (Gr. *energeia*, from which our word energy) of the *strength* (Gr. *kratos*) of his *might* (another Greek word denoting force or power—"ischus") 1:18, 19. There is "the fullness that filleth all in all"; and "the unsearchable riches of Christ." (1:23; 3:8.) The strain upon language is evident in these expressions; human words cannot express, but only suggest these things. But the greatest things have not yet been said: they come out in the course of this prayer.

"FOR THIS CAUSE"

The cause and incentive of this prayer about to follow is to be sought in 2:13-22 and in 3:8-10. Because of all this vast provision, this immeasurable grace, Paul must now pray for them—for prayer is always the way of appropriating the blessings of God. Most of us might have much more than we have, if only we laid hold of it by prayer. "Ye have not because we ask not," explains much of our spiritual destitution. Many Christians are like the miser who had a million dollars in the bank, and lived on ten dollars a month. We must lay hold, appropriate, avail ourselves of that which God so freely holds out to us. "Every place that the sole of your foot shall tread upon, to you have I given it." (Josh. 1:3.) By prayer we first set the sole of our foot upon that which God has given us. O that the church of God might possess its possessions! Paul prays for them that they might really have what is rightfully theirs.

And he made his prayer unto the Father—the great true Father from whom all that are called fathers derive their name: the Arch-Father who to perfection is all that a real father should be, as to love and care and kindness, the "Father

of lights" from whose hand comes every good and perfect gift, and with whom is no shadow of turning.

Now what does Paul ask of Him? That He would grant you—not in small measure, but "according to the riches of his glory"—two great things:

1. *That ye may be strengthened with power through His Spirit in the inner man.*

2. *That Christ may dwell in your hearts through faith.*

But out of the second grows another, by way of result and consequence:

3. *To the end that ye, being rooted and grounded in love, may be strong to apprehend, with all the saints, what is the breadth and length and height and depth, and to know the love of Christ that passeth knowledge.*

The ultimate aim and end of all this is stated in the concluding word:

"That ye may be filled unto all the fulness of God."

The prospect here opened is to the average Christian staggering. That is if we at all notice the import of these words. We have a way of taking scripture for granted, and we read the most astonishing things as matters of course, hardly noticing what is said. Let us open our eyes, or, better still, pray with the psalmist, "Open thou mine eyes that I may behold wondrous things out of thy law." (Ps. 119:18.) See what this really says. The first reaction may seem as if we beheld some distant vision of glory, a sublime ideal of perfection, not possible of realization in common life. When we came to this passage in a Bible study, a good, faithful Christian said, "That was for the apostles, wasn't it? That couldn't be for us." No—an apostle inspired with the Spirit of truth wrote this to the common rank and file of the Christians in Ephesus, many of whom had but lately come out of heathenism. For them and for us were those things meant. Not for cloistered "saints" who have nothing to do but to pray or spend hours in pious exercise and meditation—nay, but for people hard pressed with the burdens of life, and sore troubled with trials and temptations. These things are *for us*. Nor do they refer to some ultimate state of perfection which we may reach in thirty or forty years if we keep on growing, or in the "hereafter" (and so, of course, could not apply to us now)—but to us today, and just as we are; and they are even needed for the daily life. I am stressing this because we have a faculty for by-passing such passages as this on one ground and another, as though they were not seriously meant, or as if they pertained to the man in the moon, or had some sort of far-off meaning and application that does not directly concern us. It seems difficult to take hold of the great truths and promises of God. We are apt to conceal our unbelief by a show of great practicalness and profess to hold by matter-of-fact, "common sense" views, disregarding anything that does not fit into our small way of

thinking, as something "fancy" and "non-essential." So long as we do this we shall be, not "good, common, plain, everyday" Christians, as we may like to style ourselves, but stunted babes who cannot grow any more because we are unwilling to leave our state of spiritual dwarf-hood.

THE ITEMS OF THE PRAYER

Let us now look more particularly at these petitions which Paul asked for those Ephesian brethren, and for us. First of all *power*. If there is one trait general among us all it is weakness—spiritual weakness; weakness of will and purpose; weakness of resistance in the matter of undertaking and carrying out God's work. The Holy Spirit is in His working always connected with *power*. As once He imparted supernatural physical strength to Samson, so can the Spirit strengthen God's children "with power in the inner man." This is not to be explained away, but believed, accepted, counted on, acted on. Power to "put to death the deeds of the body" (Rom. 8:13); power to fight the good fight of faith (Eph. 6:10); power to speak the word with boldness (Acts 4:31); power in prayer, power to wait patiently (Gal. 5:5)—these come from being strengthened with power by the Spirit in the inner man.

The second petition—"that Christ may dwell in your hearts through faith." Christ was already dwelling in their hearts (see 2. Cor. 13:5)—but the word he uses here (*katoikeo*) denotes the taking a fixed and settled abode—that Christ may make Himself at home in your hearts; that He may make your hearts His full and permanent place of dwelling. This is really the secret of the new life, the Christlike life. When Christ lives in you, and is permitted to live His life in and through us—to look through our eyes, to speak through our lips, to work with our hands—this is the power of the true Christian life. It is, as some one expressed it, "the old shack run under a new management." (Comp. Gal. 2:20.) This indwelling of Christ is "by faith"—which does not mean, as some have thought, that we only *believe* that He dwells in us, though it were not really so—but that His indwelling is realized by faith. He dwells in the believing heart.

From this follows something. Such a Christian will be "rooted and grounded in love," and "strong to apprehend with all the saints, what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge." Such is the realization of the love of God that he will be firmly settled and anchored in it—safe against all the attacks of doubt and fear; and he will grasp with enlightened mind the whole scope of God's great redeeming work; and he will know—not by intellectual process but experimentally—the love of Christ; and, in the end he will "be filled unto all the fullness of God"—a phrase that means more than we can fathom: we can only dimly discern its infinite meaning.

THE DOXOLOGY

But can such things be—and be meant for us? The apostle assures us of it in the fervent doxology with which this chapter closes. (Eph. 3:20, 21.) God is able, he says, to do all that, though it transcends all our thoughts and conceptions. He is not only able to do all we ask or think but *exceeding abundantly above all* that we ask or think. And that “according to the power that worketh in us.” This is the same power referred to in 1:19—“the exceeding greatness of his power to us-ward who believe,” which is “according to that working of the strength of his might which he wrought in Christ, when he raised him from the dead . . .” This is also “the power that worketh in us,” and the power with which we are strengthened by His Spirit in the inward man (v. 16). We are conscious here that there is much more to the Christian life—I speak not of the hereafter, but here—much more than we ever have thought or realized. It is, as it were, an infinite realm of which we have only touched the border; it is like a boundless ocean of which we have taken in but a cup full. These are the unsearchable riches of Christ which belong to the poverty-stricken saints.

“Unto him be the glory in the church and in Christ Jesus unto all generations, for ever and ever. Amen.” The original (as the R. V. margin) says “unto all the generations of the age of the ages.” What glory, what wondrous destiny, what splendors of high service there is in store for the church in the eternal ages to come (2:7) we cannot now conceive of. But we see that through the unbounded ages the church will reflect and show forth the glory of God. But even here and now, “in the midst of a crooked and perverse generation” God is to be glorified in the church. Does your congregation so glorify Him in your community? And—“If every member were just like me, what kind of church would our church be?” Let us draw upon the great promises and avail ourselves of the inexhaustible abundance of the grace of God!

NOTES AND PERSONAL THOUGHTS

“Strengthened with power through his Spirit.” They had already received the Spirit. (1:13; 2:29.) In that fact lay the great possibility of strength and power, which the apostle prays they may realize in actual fact. There are forces lying dormant in every child of God (Philemon 6). These can be awakened and called into action by faith and prayer and use. Shall we begin?

Transcendent Things. These are things that run beyond the limits of our conception. Four are especially mentioned: Riches unsearchable; Love that passeth knowledge; Joy unspeakable; Peace that passeth all understanding. (Eph. 3:8, 19; 1 Pet. 1:8; Phil. 4:7.) Have you got any of these?

Here are waters flowing forth from the sanctuary of the Most High—waters ankle-deep, knee-deep, to the loins; up to the neck and waters to swim in. (Ezek. 47.) “Come in,” says the apostle—“the water is fine.”

What a prayer this is! It does touch the high-water mark. But lest you think that this prayer is extravagant, dealing with things unattain-

able, the apostle immediately assures you that God's grace and power toward us is not to be limited by our asking and thinking; and certainly not by what we regard as possible and feasible. He has things in store for us for this life and the future that we haven't dreamed of.

Let us diagram Paul's statement in Eph. 3:20—thus:

God is Able

To do all that we ask or think.

To do above all that we ask or think.

To do abundantly above all that we ask or think.

To do exceeding abundantly above all that we ask or think.

Give Him credit for that. Believe it. If it does not seem so, be not discouraged: it's there; and you will see it. (John 11:40.)

Rooted and grounded in love. "Rooted"—that is the figure of a tree, firmly planted. "Grounded"—that is a foundation, as the house built upon the rock. The firm hold and base of the Christian's hope and life is the love of God. Two similar statements are found—one in Col. 2:7, "rooted and built up in him, and established in your faith"; the other, Heb. 13:9—"it is good that the heart be established by grace."

"With all the saints." It is not alone, each individual to himself, but in company and fellowship with all the saints, that we shall be strong to apprehend the breadth and length and height and depth, and to know the love of Christ which passeth knowledge. It is by that which every joint supplies, according to the due working of each several part that we attain to the unity of the faith and of the knowledge of the Son of God. (Eph. 4:13, 16.) The whole truth is never with any one man. God has so arranged it that we shall need one another. But it is only as they love one another and abide in the fellowship of the Lord that Christians become mutually helpful one to another.

BEN'S BUDGET

Ben J. Elston

With another, it has just been my pleasure—a duty—to quite fully preach Christ to a man who heard us gladly; but who apparently felt that obedience could safely be delayed. He has succeeded (or has he?) in business, and perhaps needlessly pushes that beyond his needs. From a poor child he has reached far up the ladder of wealth only, it may well be feared, to come again at last to be poor indeed. I pray with deep feeling that it may not be so, and hope *my* work with his home is not yet finished. Would that he would treat my Master as well as he has treated me.

Bro. Ivy Istre, known to many of Word and Work's writers and readers and whose home is in Jennings, spoke 7 days lately in DeRidder. He was well received and proved a blessing. He is now devoting all his time to the ministry of the Word. He will probably devote his energies to carrying a complete message about the Christ to his own French-speaking people—a most commendable effort.

Dr. J. M. Forcade has also dropped his Osteopathic practice (as did Bro. Istre his business) to evangelize in communities where Christ is not fully known—or not known at all. Bro. Leonard McReynolds will serve with them. God bless them, and all who seek to break the bread of life to the perishing. It is, I feel, in a very special sense, "the last hour." "I say unto all, Watch!"

STUDIES IN THE ORIGINAL TEXT

Jonah W. D. Skiles

John 8:37-52

37 "The great (*megalei*) day," i. e., the most important day of the feast.

"If any man thirst (*dipsai*, aorist subjunctive punctiliar, 'is even thirsty at any time'), let him come (*erchestho*, present imperative, linear, 'let him keep on coming,') to me and drink (*pineto*, present imperative, linear, 'keep on drinking')." The invitation is that we should *repeatedly* and *continually* come to Jesus for spiritual refreshing.

38 He that believeth (*ho pistueon*, present participle, linear, 'the one keeping on believing')."

39 "They that believe (*hoi pisteusantes*, aorist participle, punctiliar, 'those having believed')." Notice that the state of having believed brings a man the Spirit, but that the state of keeping on believing causes him to have within himself sources of spiritual refreshing (v 38).

40 "For the Spirit was not yet given (*oupo ... en*, 'was not yet,' i. e., in His indwelling in the church); because Jesus was not yet glorified (*oudepo edoxasthe*, aorist, 'had not yet been glorified')." "

40 "Said (*elegon*, imperfect, 'kept saying')." "

41 Another question introduced by *me* and expecting a negative answer; "Why, the Christ will not come out of Galilee, will he?" They knew the prophecy that He should come out of Bethlehem of Judea (Mich. 5:1), but they did not know that Jesus had been born in Bethlehem.

42 A question introduced by *ouch* and therefore expecting an affirmative answer. Was not the Scripture true, they asked themselves.

46 "Never man (*anthropos*, 'a human being') so spake," (*elalesen*, aorist, 'has spoken'). They recognized the unique quality of what He said.

47 Another question introduced by *me*: "You also haven't been led astray, have you?" There is a sort of incredulity in their question: could he have deceived the officers, too? Surely not.

48 Another *me* question: "No one of the rulers or of the Pharisees has believed on him, has he?" Surely not, they inferred. The rulers and the Pharisees had such closed minds that they could not see how anyone could believe in Jesus. How open-minded are we today? ? ? Are we anxious to get the truth or do we mainly want to uphold what we have been taught?

51 Another *me* question: "Our law does not judge a man, does it, ...?"

52 Another *me* question: "You aren't from Galilee, too, are you?" They knew he was not from Galilee, but it was an effective rhetorical question with a sneer in it.

ON FOREIGN FIELDS

D. C. J.

I spent last week end with Bro. Reese and the Scotts and had a nice visit, but came home sick. . . . The Scotts have sold their place in Livingstone. . . . I believe they plan to go to Sinde until they decide what they will do. . . . One boy confessed wrongs at the meeting this morning. One of our evangelists returned from the hospital last week and the doctor said he would be blind from cataracts within six months.—*Margaret Reese, Africa.*

During the month, the brethren started services at a place called Hato Quendo. . . . My wife accompanied me to some nearby places. She likes the people and thinks they are sincere.—*Ernest Estevez, Cuba.*

Alvin is busy in his spare time making a film slide projector for Orville Brittell. . . . I am coloring some film slides for him to use in the villages this winter. The colors bring out the pictures and make them twice as interesting and I like to do it. It is tedious work though as the pictures are about $\frac{1}{2}$ by $\frac{3}{4}$ inches.—*Georgia Hobby, Africa.*

I am looking forward to my village trips when school is out in May and June.—*Alvin Hobby, Africa.*

I was so surprised to hear Iris Cook Merritt was married. Theodora's husband will go to camp for three weeks. A native woman brought me six cobs of corn and Jackson brought me eight cobs. I think all your letters have come through.—*Emma Sherriif, Africa.*

Let us pray for the isolated missionaries who are hindered from communicating with us on account of being in enemy-controlled territory.

Dow Merritt has turned the printing equipment which he had over to me to use as he said he had no time to use it. Just today I have cleaned up and got the press in running order. Certainly Browns need help and need it now. They need another building for meeting house.—*W. N. Short, Africa.*

I am translating the first epistle of John. It is very difficult to get anything done satisfactorily in this language. We have 121 boys and 32 girls in school.—*Dow Merritt, Africa.*

We are surely enjoying our stay . . . just about 50 yards from the water and pier. . . . Augusta is feeling much better. She has been having some dental work done and the dentist can see a big difference in her gums already.—*Orville Brittell, Cape Town.*

I doubt much that the war will end before fall, but if it does would we be able to do anything? I see the denominations keep right on collecting money, appointing missionaries just as though they could continue in the fall. You may be sure they will beat us back to the various fields.—*Ethel Matley, Deadwood, So. Dakota.*