

THE WORD AND WORK

(VOLUME XXXVII, DECEMBER, 1943)

GOD'S GOODNESS CROWNS THE YEAR

Eternal Source of every joy,
Well may thy praise our lips employ,
While in thy temple we appear,
Whose goodness crowns the encircling year.

The flowery spring, at thy command,
Embalms the air, and paints the land;
The summer rays with vigor shine,
To raise the corn, and cheer the vine.

Thy hand, in autumn, richly pours
Through all our coasts redundant stores:
And winters, soften'd by thy care,
No more, a face of horror wear.

Seasons, and months, and weeks, and days,
Demand successive songs of praise;
Still be the cheerful homage paid,
With opening light and evening shade.

O may our more harmonious tongue
In worlds unknown pursue the song;
And in those brighter courts adore,
Where days and years revolve no more.

—*The Gospel Messenger.*

WORDS IN SEASON

R. H. B.

"ANOTHER GENERATION THAT KNEW NOT JEHOVAH"

The story of the Book of Judges is on the whole a dark and sad one. It tells the history of the tribes of Israel after their glorious conquest of the land of Canaan—a story of declension and of progressive failure, defeat upon defeat, oppression by their enemies, bondage and serfdom, relieved by short seasons of Divine intervention which alone saved the people from utter ruin and destruction. The key note of the book of Joshua (which just precedes the book of Judges) is victory; but that of Judges is failure and defeat. If we inquire the reason for this melancholy turn of events, we shall find it in the second chapter of the book, particularly in verses 7 to 10: "The people served Jehovah all the days of Joshua, and all the days of the

elders who outlived Joshua, who had seen all the great work of Jehovah which he had wrought for Israel. And Joshua the son of Nun died . . . and also all that generation were gathered unto their fathers”—now mark the next statement: “and there arose another generation after them, that knew not Jehovah, nor yet the work which he had wrought for Israel.” (Judg. 2: 7-10.) Here is the explanation of all the tragic story that follows throughout the book of Judges: “There arose another generation that knew not Jehovah nor yet the work which he had wrought for Israel.” That can mean just one thing; namely, that *the older generation had failed to teach their children the word of God.*

HOME TRAINING IN ISRAEL

The Lord had given explicit commandment and made special provision that the knowledge of His word and truth should be transmitted to the rising generation. He enjoined upon the fathers of Israel to teach their children and their household. “He established a testimony in Jacob, and appointed a law in Israel,” we read, “which He commanded our fathers, that they should make them known to their children; that the generation to come might know them, even the children that should be born; who should arise and tell them to their children, that they might set their hope in God, and not forget the works of God, but keep his commandments . . .” (Ps. 78:5-7.) In the very heart of the Law He says, “Hear O Israel: Jehovah our God is one Jehovah: and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might.” But how could they love Him in whom they had not believed? And how could they have believed in Him of whom they had not heard? And how could any have heard unless they had been taught the precious words of God? Therefore He goes on to say—“And these words which I command thee this day shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up . . .” (Deut. 6:4-7.) In almost identical words this is repeated in Deut. 11. “Therefore shall ye lay up these my words in your heart and in your soul, and ye shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes. And ye shall teach them your children, talking of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up . . . that your days may be multiplied and the days of your children in the land which Jehovah sware unto your fathers to give them, as the days of the heavens above the earth.” (Deut. 11:18-21.) Which is to say that the word which had been given them through Moses should occupy the chief place in their hearts and minds and homes; and that it should be the chief and all-important theme of instruction and education

of the young. "For this is your wisdom and understanding in the sight of the peoples, that shall hear all these statutes and say, Surely this great nation is a wise and understanding people." (Deut. 4:6.)

PUBLIC READING OF THE LAW

Moreover the Lord made provision for the public reading of the Law. "At the end of every seven years, in the set time of the year of release, in the feast of tabernacles, when all Israel is come to appear before Jehovah thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Assemble the people, the men and the women, *and the little ones*, and thy sojourner that is within thy gates, that they may hear, and that they may learn and fear Jehovah thy God, and observe to do all the words of this law; and that their children, who have not known, may hear, and learn to fear Jehovah your God" (Deut. 31:10-13.)

It is certain that if these commandments had been obeyed it could never have happened that "there arose another generation that knew not Jehovah." Now it was this new and untaught generation that played the wild and plunged the nation into ruin. Even as may happen again to us at this day.

FIXING GUILT FOR CHILD DELINQUENCY

So strangely interlaced are human guilt and human responsibility. A child untaught or mistaught goes down the way of perdition, and as is always the case, carries others with him. The responsibility of the sinner's sin lies upon him—but what of those elders who have criminally neglected the child's soul? The child untutored, unguarded, unrestrained, drifts into juvenile delinquency and crime. Does anyone else share the wrong done? Ah what strange and unexpected angles the judgment of God may not reveal! True, this new generation that knew not Jehovah was guilty; but is there not a further word to be spoken about the older generation which failed to give them the one and only light that could have guided their feet into the path of righteousness? It does not follow that every child rightly taught will go right. But this much is certain, unless given the light of the word of God none will go right. "Show me a place ten miles square anywhere on this earth," said James Russell Lowell, "where there is honor and purity and kindness and faithfulness and marital fealty, where the Bible has not gone, and I will give up the argument." Just so. For the knowledge of God and the fear of God must be taught. It does not spring up of itself—it must be sown and implanted. The gospel is not self-propagating. It must be carefully, sedulously, lovingly instilled in the hearts of the young. The heart left to itself quickly declines into evil. Some years ago a Norwegian infidel willed his estate to the devil. The court was perplexed as to how to execute such a will, and finally decided that the best way to do

it would be to put a fence around the property and *let it alone*. So can parents dedicate their children to the devil by simply letting them go their own way, without teaching or restraint or discipline. For foolishness is bound up in the heart of a child. In every child, said an internationally known psychologist (quoted by G. Campbell Morgan), lies a potential criminal. A neighbor of Samuel Taylor Coleridge remarked to him that he would not teach Christianity to his children till they were old enough and mature enough to judge for themselves and decide whether or not they wanted it. "You gave me an idea," said Coleridge, "I had intended to set out this patch in strawberry-slips. I believe now I'll wait till next summer and see whether my garden really prefers strawberries or whether it would rather have weeds."

THE BIBLE IN CHILD TRAINING

Fallen human nature tends downward to the beast. When men refused to have God in their knowledge and exchanged the truth of God for a lie, and "God gave them up," they sank to the low level so fearfully described in the first chapter of Romans. And so it will go again. The one and only real restraining, remedial and uplifting power humanity has ever known is that old Book. All the good we have has come out of that book. The moral and cultural superiority of one nation as compared with another can be measured by the place the Bible has in that nation. It may not be generally known that Charles R. Darwin, father of the Darwinian theory of evolution, in his latter years became a life-long contributor to Christian missions. In his "Voyage of the Beagle" he remarks upon the low, beastlike state of the Patagonian savages, who seemed to him the nearest approach of mankind to the brute creation he had found. When later he learned of the transformation wrought among these savages through the teaching and labor of a devoted missionary, he was utterly amazed. He would not have thought such a change among such a people possible without centuries of preliminary education and civilization. And thenceforth he became a supporter of Christian missions. What other book has thus proved over and over its power to uplift human life from the depths, to heal broken hearts and comfort the sorrowful, and to guide and enlighten souls in darkness and error bound like the Bible? In it the soul finds God and learns of His ways; in its pages walks the Lord Jesus Christ, the Savior of men. There we find ourselves also, and the way of salvation from ourselves and from final ruin and perdition through God's perfect sacrifice, so freely given for us. In one Book, and in only one, shines this perfect light.

"MODERN YOUTH"

In the light of such facts the neglect of our youth appears inexcusable. We have heard of "the revolt of modern youth."

There is no such thing as "modern youth." Youth today is what it was ages ago. The same tendencies and propensities, the same urgings and aspirations, the same desires and passions that motivates youth today were working in youth when time was young. Human nature has not changed one whit since the day of Adam and Eve. Circumstances have changed from what they were two and three generations back. There is in our day a growing scarcity of godly parents who will teach their children the word of God and bring them up in the way, in the nurture and admonition of the Lord. The family altar has become almost obsolete. Our Chief of Police just a few days ago, speaking of the perilous situation of our youth said, "Mothers and fathers making big money in the war plants are too busy spending it to look after their children." Yea, too busy making it and spending it; and in the meanwhile they lose their children. And what shall it profit a man?

Among the youth of our day there is a marked and growing distaste for the Bible and divine things. Too large a contingent of the youth from the better homes are being emancipated from the restraints of God's commandments.

The boasted enlightenment of modern teaching has made them scornful of old-fashioned ways—of the manners and moral standards for which the word of God stands. They scoff at God's judgments; they sneer at "prudishness," and extol the freedom of the lower creation. They get their ideas and inspiration from Hollywood, and their views from the goddess education which ridicules the Bible and inculcates notions of human descent from primeval scum. Certainly the devil loses no time or chance to capture the hearts and minds of the young.

THE SUNDAY SCHOOL INADEQUATE

What in the meanwhile are Christian parents doing to counteract this current of our times? Is there much home-teaching and training? Perhaps they lay the burden upon the church. There is the Sunday school. That is a *good* work, where it is good; but at best it is pitifully inadequate. A half hour a week in Bible-study (granting that it always is really Bible-study)—26 hours a year. And when the attendance charts register only 50 percent, the average is reduced to 13 hours a year. And that is not taking into account that vast multitude of children who never go to any Sunday-school at all. Build up the Sunday-school by all means — in many cases it is all the instruction little ones and many older ones get. Yet, at the best, it cannot take the place of the God-ordained home-teaching in the Christian household. What a godly father teaches them—however poor and halting his words may seem; what they learn at mother's knees—that will likely go with them through life as no other teaching would. The "faith of our fathers" must be inculcated in the minds and

hearts of the children. It will not be "living still" if it is not taught to the coming generation. And if there rises up a generation in our land that knows not Jehovah, our country too will sink down in heathenism and degradation. The responsibility lies at the door of the present generation that still knows something of God and of His truth, and whom God expects to hand on the light of His knowledge to the children that are born.

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WHO IS WORTHY?

Whether a man is "worthy" or "unworthy" is not in the first place a question of merit or of character, but of his attitude toward the word of God. The Jews at Antioch who contradicted the gospel which Paul preached and blasphemed judged themselves unworthy of eternal life. (Acts 13:46.) Those who slighted the invitation to the marriage supper, the king said, "were not worthy." (Matt. 22:8.) "This is the judgment that light is come into the world"—and now what attitude will you take toward the light? That determines your worthiness or unworthiness in God's sight. "To this man will I look, even to him that is poor and of a contrite spirit and trembleth at my word." (Isa. 66:2.) The rich young ruler, though according to human judgment one of the worthiest of men, proved "unworthy" in the test, for he "went away sorrowful"; but Zaccheus, far down the scale as the world judges, was accounted worthy. Also your attitude toward Jesus (which is really the same as your attitude toward the word and toward the light, for He is the Word, and He is the Light) decides the question of your worthiness. "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that doth not take up his cross and follow me is not worthy of me." (Matt. 10:37, 38.) That is to say that those who have learned of Jesus, who and what He is, and do not hold Him above everything else, but set a lower love and lower interest above Him—these are not worthy of Him. Not anything that you have done in the past, not merit and deserts, but your attitude toward God's truth, the gospel, the Lord Jesus Christ, determines your acceptableness in His sight.

"I heard Him call, 'Come follow.'
My gold grew dim, my soul went after Him,
I rose and followed; that was all.
Will you not answer when you hear Him call?"

Daniel Webster, when some one asked if he could explain how Christ was both God and man, replied: "No, sir! Such is my sense of sin and my consciousness of my inability to save myself that I need a super-human Savior, one so great and glorious that I cannot comprehend Him"

NEWS AND NOTES

Manchester, Okla.: "Had a good meeting with the church near Brady, Nebraska, October 3-21. A fine young man was baptized. Our labors were much appreciated by that group of earnest brethren. We are here with Sister Campbell's mother. We are to begin a meeting in the Rosedale church the 29th."—Wm. J. Campbell.

Manchester, Okla.: "The meeting with the Rosedale church closed last night. Good interest was manifested. Seven young people were baptized and one other was added. Our next meeting is to be with the Green Bay church near Wever, Iowa."—Wm. J. Campbell.

Pine Apple, Ala.: "The fountain of heavenly charity has flown from the souls of Word and Work readers in our visitation of affliction this year. When they learned of my wife's suffering and our needs they started their gifts and kept them coming for many weeks, enabling us to pay the four week's hospital expenses and to meet other such needs as confront many of the older preachers these days. Our hearts overflow with gratitude for the Christ-prompted help, 'a fragrant odor, acceptable sacrifice, well pleasing to God.' May He ever supply all your needs, according to His glorious wealth by Christ Jesus."—Flavil Hall.

Borden, Indiana: "We have had a very happy year here. There has been cooperation from the first and I believe it will continue and even grow. Our meeting began Sunday, November 7. Bro. O. D. Bixler is doing the preaching."—F. S. Spaulding.

Brother Jack Blaes, minister of Salem congregation, near Cynthia, reports a good meeting at Cat Creek church in Powell County. Brother Blaes was associated with Brother Albert Martin in this meeting. A. C. McEwan was the chief song leader. Brother Blaes spoke highly of Brother McEwan. Three were baptized, one placed membership, and three were restored. In the beginning of the meeting about twenty of the leading members came forward expressing a desire to rededicate their lives to God.

Lexington, Ky.: "Work at the Melrose church here in Lexington has definitely been on the up-grade of late. Our attendance is better and offerings and interest good. The Friday night Bible class in Revelation continues to be at a high point in interest and attendance. Many good members from Cramer and Hanover continue to meet with us for this study—for this we are especially thankful. As the shadows of this world gather, I think it well to constantly make use of the illumination of God's prophetic word.

"Our hearts have again been made to rejoice at the response of four souls to the invitation of the Lord since last report. All of these, three young people and one adult, were for primary obedience to the faith. We feel this to be a token of God's blessings upon this work and press on to still better things.

"Once again we wish to thank one and all, churches and individuals, for the interest, prayers and offerings toward the work of God at this place."—Orell Overman.

Brother H. N. Rutherford of Lexington is now in a revival effort with the brethren at Woodstock church, Jacksonville, Florida. The Minister there is John Adams. The work there is showing signs of definite and rapid growth, according to word received.

Winchester, Ky. "The Main St. Church has contacted more people in her ministry this year than since we moved here, about three years ago. We had our highest attendance in Bible school in October, with an average attendance of eleven more per Sunday than in the same month last year. Church attendance is also gratifying. Bro. Jesse Bibb preached for the church on the first Sunday night in November and was well received. We hope to have Brother Jorgenson with us some night soon in a song rally."—J. R. Clark.

Wanted, Two Thousand New Names

Bro. J. L. Addams, efficient office man for Word and Work and minister of the Parkland church, Louisville, has volunteered to serve as circulation manager for the Word

and Work during the coming year. He wishes to be used of the Lord in adding 2000 names. Many subscriptions expire with the dawn of the new year. We can, first of all, lend our assistance to Brother Addams, in his endeavor to increase our list, by renewing promptly. This is the smallest thing that we might do to help. Then we can go a step further by securing a club in each of our communities. Brother Addams will of necessity do much of his solicitation through the mail and through the columns of the Word and Work. Let us form ourselves into an army of workers and back him up in this noble effort! The printed page offers an inexpensive and an efficient channel through which to carry the gospel into the homes of our nation, and, oh, how very much Uncle Sam needs the Gospel in these days! How many will write Brother Addams that they will help?

Dugger, Ind.: "One placed membership with the Dugger congregation yesterday morning.

"Word and Work has been fine throughout the year. In some respects better than ever. Through the influence of Sister J. W. Shepherd, who has gone to be with the Lord, I became a subscriber of Word and Work twenty-four years ago. I have received good from it from year to year. I'm sure the Lord has blessed the hearts of many through its ministry. May He continue to do so."—Maurice Clymore.

Davis City, Iowa, Bible School

"We are planning to conduct a Bible school beginning Tuesday, December 28, spending nine weeks or regular school hours reading and studying the entire Bible. There will be night sessions for reviews, lectures, and vocal music. Any desiring to come and study with us should let us know in good time."—Wm. J. Campbell.

Bound Volumes Soon Available

We now have Word and Work volumes for 1939, '40, '41, and '42 at the bindery. They should be out in a few weeks. As we have only a limited number of each volume we shall not be able to take care of many orders. We are able to offer them at \$1.50 per volume.

Our readers will find the index for 1943 in this issue of the Word

and Work. We hope to continue this index service from year to year for the benefit of those who save their magazines. Those wishing the 1943 volume should send in their orders soon as we shall have only a limited number of these, also.

If more will indicate by card that they wish the bound volume for 1944 we can save more copies for binding. But this should be done by the first of the year, January 1, 1944, so we can begin making provision with the January issue. Just drop us a card.

Estherwood, La.: "We are sending another small gift to help spread the Gospel. We are indeed glad to get the Word and Work for it brings such good messages from the Bible.

"Bro. Ivy Istre (Gospel preacher at Jennings) is a good man and loves the Lord. We thank the Lord for him. We surely did miss Bro. Mullins when he left Jennings to go to New Orleans. We met Bro. Elmer Ringer in the last meeting he held at Jennings, and certainly did enjoy his messages."—Brother and Sister Fred Smith.

Cincinnati, Ohio: "We still worship at home, but visit Walnut Hills or other places as opportunity permits. We hope that by next summer we shall have enough money to hold a protracted meeting in our own neighborhood. We benefit greatly by the Word and Work. We would enjoy some articles on family relations, calculated to bind families more closely together in the Lord's work."—Mrs. Paul Knecht.

Sellersburg, Ind.: "The spirit of revival continues to be manifested here in most every phase of Christian work. A number have been added to the church since our evangelistic meeting. A man and his daughter came to confess Christ last Lord's Day evening, (14th). Our people are interested and show it by their attendance. We have recently started the Monday afternoon children's class with about 75 attending. Other Bible classes are taught on Monday night. 168 were present in all these classes last week. We have also taken on some more regular missionary work in the Kentucky mountains. Pray for us."—Howard T. Marsh.

Campbell, Tex.: "When I was a young girl I heard preachers quote Acts 2:38 to stress or prove baptism as being for the remission of sins. I longed for them to tell what the gift of the Holy Spirit was, but they never did. Finally I read for myself the blessed truth concerning this promise.

"One evening a few years ago we were listening over the radio and heard Brother J. E. Blansett of Fair Park church in Dallas preach on the gift of the Spirit. He preached it just as the Bible teaches it. I was so happy I almost shouted. The following week I wrote him how happy I was. There is a great need for preachers to preach the whole truth."—Mrs. R. Q. Pettit.

North Side Church in Indianapolis, 31st and Rader, has acquired better, larger property, and will open with "all-day meeting" first Sunday in December. Everybody invited.

A few have ordered the "Golden Gospel" radio records, under the impression that they are suitable for phonograph. They are not. Radio runs about 33 R. P. M., while phonograph runs about 78 R. P. M.

Johnson City, Tenn.: "A denominational man satisfied with his baptism, placed membership during the Maxville, Florida, meeting, and a young lady was baptized into Christ. E. H. Hoover is preaching in a series of meetings here at the Locust St. church. One married young lady has been baptized into Christ to date.

"In recent weeks we have suffered the loss of three or four faithful families due to moving to other cities. We are praying the Lord to

lead others to us that His work may continue to grow and prosper."—Robert B. Boyd.

Why not begin receiving the Word and Work Quarterly, edited by R. H. Boll, for the coming year? The price is 9¢ each in any quantity.

Second Hand Song Books

Great Songs Press has 200 used "No. 1" song books for sale, just taken in on sale of 500 "New No. 2" to Hillsboro church in Nashville. These may be had at 15¢ each, delivered within the U. S. A. Some are round notes, some are shape notes; well worth the price.

E. L. Jorgenson will accept and handle gifts to a fund to buy communion sets (Field Service) for our chaplains in the army. It has been learned that this necessary equipment is not supplied by the army or navy. The denominational Boards take care of this, of course, in the case of the large historic churches; but the equipment for independent and undenominational chaplains must be supplied by means of gifts for the purpose. Who is interested? Already we know of one chaplain who needs a set.

Radio

Brother Boll is now the regular speaker on "Golden Gospel Hour" for the winter. Reports come in of constant improvement and better reception of the program. Good sets in good condition, pick it up a hundred miles away and more. There is no open time at all on WHAS, the only larger station in Louisville that sells time for religious programs. Tune in, 1240 kc., 4:30 to 5 P. M. each Lord's day!

A lot of Christians talk so much about feelings that you would think it was to be found in every third chapter. We must cast ourselves wholly on divine mercy. What are our words? "Trust," "believe," "receive." When we *believe* God, there *follows* the happy, joyous emotion; no question about that, as we walk in fellowship with Him.

The things we are concerned about is not feeling, but *trusting*. Someone has said: "Believing is the root, and feeling is the Fruit." So when we believe first, the joy comes. Thus the desire of the Apostle Paul: "to be filled with all *joy* and peace in *believing*," to be realized through "the power" of the Holy Ghost.—Dr. H. A. Ironside.

SHALL THEY GO INTO DISCARD?

Stanford Chambers

The New Testament affords few forms. Christianity is a religion of the heart, emanating from God's heart to ours. It is spiritual, emanating from God's Spirit to ours. It is His life lived in us as Christ dwells in our hearts by faith and as we are strengthened by His Spirit in the inner man. Apart from the Spirit there can be no spirituality; apart from the Spirit there can be no life, for "the Spirit is life." The few forms that the covenant of grace does provide are channels for grace and are in nowise substitutes for grace nor for that which grace enjoins. They were never designed to be empty forms.

Alas! how many professing Christianity have reduced divinely given forms to emptiness. "Having a form of godliness, but having denied the power thereof." Hence the number of formalists, ritualists, doctrinalists, externalists! An outstanding characteristic of these classes is their contending zealously for the forms, the while the very contention itself is void of the Spirit. Mark you, not void of spirit, but void of the Spirit. The contending itself is usually of vehement spirit often due to a conscious lack of Spirit, hence an endeavor to make up the deficiency by vehemently contending for "the faith." Thus does this kind of debate cover a multitude of sins. If I prove everybody else wrong, does that not prove conclusively that I am right? Some do indeed betray a conscious need of this kind of vindication.

Shall we then discard the forms? The Lord's Supper has been greatly abused. What controversy there has been over this ordinance! How little it seems to mean to the many! The physical act without an inward experience of the presence of the Lord whose table it is supposed to be. And how little effect the observance seems to have on lives! Baptism is another New Covenant form. There are those who contend for the outward form, which is indeed a burial, but whose interest rapidly wanes if it is pressed upon them that baptism is into death, the death of self and fleshly ambition; that it involves a sanctified and consecrated life through Christ living His life within. As for prayer (and prayer has a tiny bit of the external) it is with this class a thing of course commanded, embraced in Christian duty, and to obey God the Christian must pray, but it is but an exercise. Do your duty and be blessed in the hereafter, but to pray expecting the Lord to do anything here and now or until then by reason of your praying, to believe such a thing is a sign that you are "off" or going! The Savior's "Lo, I am with you always, even to the end of the world," to this kind of religionists it should read, "Lo, I will be with you, not now, but at the end of the world."

So to the doctrinalist singing is duty and a making of

“music in the air.” Do the mechanical part as well as you can, and be sure that the words are according to “the doctrine,” but don’t confess to any great welling up of the soul unto God—in fact don’t allow too much inward experience of that nature. And as for any Hallelujah except in song, that is taboo; “Praise God,” almost so. The less the better if you would not lose caste. Prayer is all right if you do not believe it changes things. It is all right if the Lord isn’t too much in it. Soul saving is all right provided it is done to build up the right and Scriptural party. Giving is all right, done from a sense of duty. The love of God is all right unless you profess it toward those who do not love you, then the doctrinalist knows you are only feigning love; and as for loving one who differs from you,—impossible! As to the coming of the Lord, it is all right to believe in it, only you must not be watching for it. Believe in it, but do not expect it! The millennium? Have it if you will, only let it be a millennium with an absent Lord, that is, it must be pre-advent. Again there are those who contend for the truth as to His coming again, to whom there is nothing more in it than a doctrine to contend for. The reality of “that blessed hope” is not theirs, nor its purifying effect. They contend that nothing is to be put between us and of His coming (and in this they are right; the post-millennial theory is wrong, putting as it does a period of time between) but they live as though He were not coming, so what have they but a mere doctrine to contend for? Do not talk about looking *for* the Lord, if you are not looking *to* the Lord.

Shall we discard the forms, the few forms, of the New Covenant? Some show inclination to do so, some from a feeling of disgust or nausea, others argue that we ere this should have outgrown the need of externals. Long before Jesus was born, such a vast portion of Israel had reduced the ordinances of the Old Covenant to mere form and to such emptiness that the Lord was disgusted with their formalities and even the Sabbath observance was an abomination unto Him. Did that argue against its Scriptural observance? Did it warrant discard of the Sabbath? Not so, for Jesus “as his custom was,” observed the Sabbath. Though He was charged by His enemies of Sabbath breaking, He never was guilty, nor of breaking any other part of the law while it was in force, not even a jot or tittle, and neither did He teach men so. They err, therefore, who would cast into the discard the ordinances of the New Covenant just because they have been so ungraciously abused. Let them be faithfully observed with all their spiritual content, and rich blessings, always accompanying such observance, will be ours.

“There is no failure more heartbreaking and disastrous than success which leaves God out of the bargain.”—G. Campbell Morgan.

CHRISTIANITY VERSUS RELIGION

Frank M. Mullins

Religion has become one of the chief topics and major issues of our day. One of our leaders recently said, "The present war is more than a conflict of nations for territorial expansion, it is a religious war." One of the four freedoms set forth by our President is that of religious freedom, and therefore we may understand he considers religion among the four most important issues in our national life. Editorials and frequent news items in both our daily newspapers and national magazines, as well as the radio, present religion in the news. The march on Rome has been designated a "Crusade" with a definite religious aspect. Some one in view of this definite trend toward and emphasis on religion, said, "The crisis through which the world is passing is bringing the world to religion."

This statement on the face of it may appear to indicate a turn for the better—doubtless the speaker meant it so. But this is not necessarily true. The aggressor nations are a religious people—our soldiers in the Pacific area face religious fanatics who worship their emperor as god, and give their lives in fatalistic abandon to carry out the evil plan of their god. The German formulated an ersatz religion by deifying Hitler and making *Mein Kampf* with its Nazist doctrine their bible. Many other religions of the world might be mentioned which would further emphasize the fact that a turn to religion is not necessarily a turn for the better. But it is not my purpose to discuss the merits and demerits of various religions at this time—I wish to study with you the fact that there is a definite distinction between Christianity and religion.

If the statement quoted above had been: "The crisis through which the world is passing is bringing the world to *Christianity*"—instead of "to religion," it would have had an entirely different meaning. For Christianity and religion are as different as life and death, or as daylight and darkness. The Indian mother who casts her babe into the river to the crocodiles to appease the wrath of "the god of the rivers" is very religious, but most assuredly this is not Christianity. When Paul entered Athens, Acts 17:16-20f, he found the Athenians were "very religious," but they knew nothing of Christianity or even of the living God and His Son, Jesus Christ. Christianity is one thing, and religion another—they come from two entirely different sources. Someone drew the following vivid contrast—"Religion is what you do for God. Christianity is what your God does for you. Religion is you giving your life for your God. Christianity is God giving His life for you. Religion is you living your life for your God. Christianity is your God living in you. Religion is your best. Christianity is God's best. Religion is what you do. Christi-

anity is what Christ did for you on the cross, and does for you now as He lives for you, in you, and through you.”

Here is set forth the fundamental difference between religion and Christianity — “Religion is what you do” and originates from the inherent nature in man to worship something. That “something” may be anything from the creeping things of earth and the vilest imaginations that enter the heart of man to the highest principles and benevolences of which man is capable. Or it might find its expression in worship of beauty, or power, or money, or worldly success, or intellectuality, or worldly pleasure. Or it might fashion its god out of wood, or stone, or silver, or gold, and bow down before the creation of its own hands. Or man might bow at the shrine of his own image and call it god, or even have his shrine to “An Unknown God” and be “very religious,” as Paul found at Athens, Acts 17:22. Such is religion, and the world is saturated with it.

Christianity does not originate with man. It is not a philosophy of life devised or discovered by man in his subconscious mind. Neither does it find its origin in what man does nor what his hands fashion. Christianity finds its origin in only one person, that person is Jesus Christ, the eternal Son of God, “who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being made in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross.” The fact that Jesus of Nazareth is the only begotten Son of God, and the purpose of His mission into the earth to die for our sins, and the fact of His resurrection and continued ministry at God’s right hand as our High Priest, and His work now in the heart of man gives to the world Christianity. E. Stanley Jones stated this truth in these words: “The potentialities of the Christian life are described in the Bible in view of what Christ has done for us by His life, His death, and His resurrection. It is a great, decisive day in any man’s life when he decides no longer to be merely religious, but to be definitely Christian. It costs little to be religious, there is no cross in it.”

It is because the death of the Son of God upon the cross is the heart of Christianity that the symbol of the cross has become the symbol of Christianity. But the displaying of an outward symbol does not guarantee that Christianity is represented by the symbol. It could be used to represent just another religion based upon some of the principles taught by Christ and some of the rituals borrowed from the Bible, and fall as far short of being Christianity as some religion based on things entirely foreign to the Bible. For Christianity is not a “new religion” with new ceremonials in contrast to obsolete forms of worship or even in contrast to corrupt forms of worship—Christianity is not a set of rules and regulations subscribed to—it is not righteous principles incorporated in one’s

life, or science of development to the limit of man's inherent resources. Christianity is the outflowing of an abundant life that finds its source in Jesus of Nazareth, the Son of God, who died on the cross to atone for our sins but now is risen from the dead and is alive forevermore.

JAMES CHALLEN ON PRE- & POST- MILLENNIALISM

(Noted Pioneer Preacher, and coworker of A. Campbell)

The pre-millennial view of the second advent of Christ, was held by all the "Fathers" in the first two centuries of the church, as all must admit. Those who lived nearest the apostles and were contemporary with them held to it. This is something in its favor. When the church became secularized by its connection with the empire, it gradually diminished its hold upon the doctrine, and favored the idea of progress and Christian civilization, as all-sufficient to fulfill the hopes of the prophets, and to realize their grand prospective delineations in regard to the ultimate triumphs of truth over error, and light over darkness, and good over evil. Origen, by his system of allegorical interpretation, mingled with the philosophy of the Greeks, threw endless confusion upon this, and all other subjects found in the scriptures of truth. Then came, for a thousand years, the dark ages, in which nothing shone but the gilded temples, the glittering crowns and jeweled tiaras of the papacy. Rome and its priesthood; its shrines and its altars; its feast days and fasts; its ritual and offerings; its wealth and kingdom, were the only millennium the church then needed or desired. It was the Eden of the sensualist, the paradise of the serpent, the kingdom of the clergy—the empire of Satan!

A few of the faithful stilled lived in the mountains; in caves and in dens; or in unbroken forests; or hid themselves in the catacombs beneath the imperial city. They retained the ancient faith and hope; but they were persecuted and slain. But there was light in their dwellings. They lived in Goshen — all beyond them was Egypt and Babylon.

After the Reformation by Luther, the scriptures were taken out of the cloisters in which they had been buried, and the "one hope" again gladdened the heart of Luther, Calvin, Melancthon, and others. The same testing for the church, which gave such a mighty impulse to the faith and hope of the "Fathers," and the first Christians, appeared anew. But in process of time the union of church and state—never fully divorced in Europe—deadened the religious sense of the people, and prepared the way for a system more in accordance with the pride and ambitious hopes which everywhere prevailed.

Dr. Whitby, of the Church of England, a man of transcendent genius and learning, is the author of the modern theory of a Spiritual Millennium. It was gradually accepted, and has been sustained by popular vote until this day. He

acknowledged that it was not the ancient faith; and he gave it as an innovation upon the established theories of the purest days of the church. Our Bible societies, Missionary, Tract, and other similar institutions—good in themselves, are the outgrowth of this system. The world, according to this theory, was to be converted by the rapid increase of light by the gospel and these accessories, and finally reconciled and redeemed; the golden age of prophets and apostles would be restored, and the earth be filled with the glory of the Lord. What with the new impulse given to the world by the recovery of the lost arts; by the revival of learning; by a more Christian civilization; by the knowledge of the exact sciences; by a cultivated taste; by a sounder philosophy; by railroads and steam power; by the printing press and the telegraph; and universal peace—Paradise would be restored, the world regenerated, and heaven come down, as before the eating of the fatal apple!—From the book “The Western Preacher” (Mathes), pages 172-173.

THE GOSPEL APPLIED

Maurice Clymore

A soap manufacturer, not a Christian, while walking with a minister, said “The Gospel you preach hasn’t done much good, for there’s still a lot of wickedness and wicked people.” The preacher made no immediate reply, but soon they passed a child making mud pies. It was then the preacher’s turn, and so he said: “Soap hasn’t done much good in the world, I see; for there’s still much dirt and many dirty people.”

“Oh, well,” answered the manufacturer, “soap is useful only when it’s applied.”

“Exactly,” was the minister’s reply; “so it is with the Gospel we proclaim.”

The preacher was right. Before the Gospel can benefit one, it must be believed and obeyed. “I am not ashamed of the Gospel, for its is the power of God unto salvation to everyone that believeth.” Rom. 1:16. “Receive with meekness the implanted word which is able to save your souls,” Jas. 1:21. If men are not saved it is not the fault of the Gospel. There are many who ARE saved. The Gospel has saved vile, wicked sinners for two thousand years, but they had to come to the fountain of cleansing set forth in the Gospel. “Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners,” (1 Tim. 1:15). “He became unto all them that obey Him the author of eternal salvation.” Heb. 5:9. Jesus said to the Jews: “Ye will not come to me that ye may have life.” *Ye will not come* is the answer.

“As you give yourself entirely to God for His work, you will feel that nothing less than His great promises are what you need—that nothing less is what you may most confidently expect.”—Andrew Murray

BIBLE QUERIES ANSWERED

J. Edward Boyd

Concerning Matthew 16:28 a Tennessee reader asks: Was this prediction fulfilled on the day of Pentecost? If not, how do you account for the expression 'some of them that stand here'?"

This statement of Jesus, in somewhat different form, occurs also in Mark 9:1 and Luke 9:27. Putting the three together we have:

"There are some of them that stand here who shall in no wise taste of death

until they see { the Son of man coming in His kingdom"
the kingdom of God come with power"
the kingdom of God."

In each instance also the Lord has just spoken of His coming in glory with the angels. Our first thought, then, would naturally be that the two predictions are to be associated together in their fulfillment—that the one will come to pass at the time of the other. But centuries have passed, and the Lord has not yet come in glory. All those who were then standing there have long ago tasted of death—unless, as happened to Enoch and Elijah in former days, some of them were translated that in them this prediction might be fulfilled! The Lord is able to do just such marvelous things; but, in the absence of evidence that He did so in this case, we look elsewhere for the fulfillment of this prophecy.

Was it then fulfilled on the day of Pentecost? The power of God was indeed manifest at that time. Jesus was on that day declared to have been made "both Lord and Christ." That was the birth-day of His church. Later, Christians are said to have been "delivered out of the power of darkness and translated into the kingdom of the Son of His love." (Col. 1:13.) There was a sense, then, in which the kingdom had come, and had come with power.* However, one detail is missing from the picture: there is no indication that any of them saw "the Son of man coming" at that time. On the contrary, from Peter's statement in verse 33 it appears that He was even then at the right hand of the Father. So we hesitate to conclude

*Not, to be sure, as foretold by Old Testament prophets, when all nations serve Him, when wars have ceased, and peace and prosperity prevail, when the knowledge of the Lord fills the earth as the waters cover the sea, when the nations go annually to Jerusalem to worship the King (Ps. 72:11; Micah 4:3, 4; Isa. 2:4; 11:9; Zech. 14:16ff; et al); but as revealed by Jesus in the parables of Matthew 13, when He made known to His disciples the mysteries (things previously unrevealed) of the kingdom, uttering things hidden from the foundation of the world (vs. 11, 35). During this age, instead of universal subjection to Him, only a part (taking the first two parables) of the soil bears fruit, and tares are allowed to grow with the wheat until the harvest (at the end of the age), after which "the righteous shall shine forth as the sun in the kingdom of their Father." Then will come the manifestation of the kingdom as foretold by the Old Testament prophets.

that this was the time of the fulfillment of the prediction and look elsewhere for the solution of our problem.

There is yet another fact to be considered: in each of the three instances where this prediction occurs it is immediately followed by an account of the Transfiguration. To those three men it was an inspiring experience to see their Lord so marvelously changed—to behold Him in His royal splendor! In later years the apostle Peter wrote of it: “For we did not follow cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His majesty. For He received from God the Father honor and glory, when there was borne such a voice to Him by the Majestic Glory, This is My beloved Son, in whom I am well pleased: and this voice we ourselves heard borne out of heaven, when we were with Him in the holy mount.” (2 Pet. 1:16-18.) When, then, Peter, James, and John told of the power, the coming, the majesty of the Lord Jesus Christ, they spoke of what they had with their own eyes seen upon that mount. It was their privilege there to have a preview of things to come, to see “a mysterious sample of His coming glory.” Was this the fulfillment of the prediction of Jesus made about a week earlier? There are indeed objections to the acceptance of this view also; but to us it seems more reasonable than that which involves the day of Pentecost.

Now there was one who in later years saw all these things. On the Isle of Patmos John was shown many things which were yet to come to pass. In the 19th chapter of Revelation he tells of seeing the heaven opened and one called Faithful and True riding forth in judgment—one whose name is called The Word of God, with the name also written, KING OF KINGS, and LORD OF LORDS. No mistaking this person: the Lord Jesus, coming to take vengeance on His enemies. John also tells of seeing these adversaries overthrown, the binding of Satan, the first resurrection, and the reigning of those then raised with Christ a thousand years—he had certainly seen the kingdom come with power, and the Son of man coming in that kingdom! But John was only one, and Jesus had said “some”! True; but we know not what visions others may have had similar to John’s on Patmos. The Lord has not told us *everything* that occurred in those days; and we do well to tread softly where the way has not been made clear in every detail.

Some may desire a more positive answer to these questions. It would not be difficult to select one and present it with great assurance and much dogmatism; but we think it better to set forth the various possibilities which occur to us, acknowledging the difficulties in each case, and permitting the reader to choose for himself that which to him seems most scriptural.

THOUGHTS WORTH WHILE

D. H. F.

FAR-SIGHTED

A farmer was walking over his farm with a friend, exhibiting his crops, herds of cattle and flocks of sheep. His friend was greatly impressed and highly pleased; especially with the splendid sheep. He had seen the same breed frequently before, but never had seen such noble specimens. With great earnestness he asked how he had succeeded in rearing such flocks. His simple answer was: "I take care of my lambs."—*Scottish Magazine*.

SAFE IN THE OWNER'S CARE

A little girl was watching a farmer taking his flock of sheep down a steep hill to the river below, "Oh, dear, he is going to let them get drowned," she cried. "No, he isn't," replied her practical-minded brother. "Do you suppose he would lead those sheep where they could be hurt? Why, they belong to him!"—*Sunday School Times*.

IN GOD'S OWN TIME

The late Dr. J. H. Jowett said that he was once in a most pitiful perplexity, and consulted Dr. Berry of Wolverhampton. "What would you do if you were in my place?" he entreated. "I don't know, Jowett, I am not there, and you are not there yet. When have you to act?" "On Friday," Dr. Jowett replied. "Then," answered Berry, "you will find your way perfectly clear on Friday. The Lord will not fail you." And surely enough, on Friday all was plain. Give God time, and even when the knife flashes in the air the ram will be seen caught in the thicket. Give God time, and even when Pharaoh's host is on Israel's heels, a path through the waters will be suddenly opened. Give God time, and when the bed of the brook is dry, Elijah shall hear the guiding voice.—F. W. Boreham.

THE VIRGIN BIRTH

A missionary was once asked by a non-Christian objector in his audience if he could produce instance of a virgin birth. "No," he replied, because I cannot produce another Jesus Christ."

A converted Jew was talking to an unconverted Jew one day, when the latter asked him, "Suppose a son were to be born among us today, and it were said of him that he had been born of a virgin, would you believe it?"

Very thoughtfully the other replied, "I would if he were *such a son*."

That is the point—"If he were *such a son*!" It is the utterly unique Person that makes credible the utterly unique birth.—Publisher unknown.

DOING OUR PART

I have long since ceased to pray, "Lord Jesus, have compassion on a lost world." I remember the day and hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, "I have had compassion upon a lost world, and now it is time for you to have compassion; *I have given my heart, now give your hearts.*"—A. J. Gordon.

OBEDIENCE THE TEST

A Christian cowboy out in the West expressed it this way: "Lots o' folks think that serving the Lord means shouting themselves hoarse, praising His name. Now, I'll tell you how I look at that. I'm working here for Jim. If I'd sit around the house telling what a good fellow Jim is, and singing songs to him, and getting up in the night to serenade him, I'd be doing just what a lot of Christians do; but I wouldn't suit Jim, and I'd get fired mighty quick. But when I buckle on my straps and hustle among the hills and see that Jim's herd is all right, not suffering for lack of water and feed, or getting off range and branded by cattle thieves, then I'm proving my love for Jim and serving him as he wants to be served."—*Evangelical-Messenger.*

USING THE SUGAR

Gypsy Smith used to use this illustration: "Papa," said the lad across the table, "there's no sugar in the tea." "Oh, yes, there is, my boy." "No, father; taste it and see." "Ah, but you haven't stirred it." A moment later the father asked, "How is it now?" "It's all right, Father; it's sweet; I forgot to stir it up." Then the swift, sharp application by this prince of preachers, to his congregation: "Stir up the grace that is in you! Stir it up!"—*King's Business.*

MEN, NOT PREACHERS

A young man was trying to establish himself as a peach grower. He had worked for years, and invested his all in a peach orchard, which at last blossomed bounteously—then came a frost. He did not go to church the next Sunday, nor the next, nor the next. His minister went to hunt him up, and inquired the reason. This discouraged young fellow exclaimed, "I'm not coming any more. Do you think I can worship a God who cares for me so little that he will let a frost kill all my peaches?" The old minister looked at him a few minutes in silence, then said kindly, "God loves you better than He does your peaches. He knows that while peaches do better without frosts it is impossible to grow the best men without frosts. His object is to grow men, not peaches."—*The Christian Worker.*

LESSONS ON EPHESIANS

R. H. B.

About Wives and Husbands

Here we enter upon a new section of the epistle to the Ephesians, and a most wonderful one. The apostle's theme now is the Christian home, more especially, first, the relation of husband and wife according to the mind of God. But interwoven with the homely, practical teaching about the marriage bond, and the reciprocal obligations of husband and wife, there is a wondrous strand of lustrous golden doctrine, revealing the relationship of Christ to the church, His bride. No doubt because "the two shall be one flesh" the conception of the Head and the Body is all along mingled into that of the Husband and the Wife. He carries both similitudes side by side, and steps from the one over to the other, and back again, at will.*

He begins with *the wife*; for the wife is the dominant factor in the home. She is the real home-maker. What she is, that the home is. Her disposition and character strikes the key-note of the home. (Note how Peter also addresses the wife first in his teaching on the Christian home: 1 Pet. 3:1-8). And the first thing God asks of the wife is that she take the place of subjection toward her husband. This is His will. This is the order of the Christian home, as God would have it. It is not indeed that she should be a mere servant (as is the case in many heathen lands)—that is safeguarded against in the following teaching to husbands. "When God made the woman," said an ancient sage, "He did not take her from the man's feet, as though she were to be his slave; nor from his head, as though she were to rule over him; but from his side, that she might be a companion and a partner to him all his life." But His wise and loving arrangement is this: "Wives be in subjection unto your own husbands, as unto the Lord. For the husband is the head of the wife as Christ also is the head of the church, being himself the savior of the body. But as the church is subject to Christ, so let the wives also be to their husbands in everything." (Eph. 5:22-24.)

Now he turns to the husband—and in connection with the admonition to husbands he utters marvellous things concerning Christ and His church. "Husbands love your wives." How? To what extent and measure? True love has nothing to do with measures; but the standard he sets before them is the love of Christ for His church. This love had its manifestation in the past; is active in the present; and looks forward

*To say that Christ is the Head of the church, and that the church is His Body, or that He is the Husband and she the Wife—these are figures of speech. But there are some figures which set forth realities. The church is actually in the same sort of relation to and union with Christ as is man's body to his head; and as, in true wedlock, the wife is to her husband. These are not mere comparisons, but statements of fact.

to the completion of its work in the future. *In the past*—"He loved the church and gave himself up for it." The atonement has wide and far-reaching application; but in its most specific purpose Christ died *for His church*, that He might purchase it for Himself with His own blood. (Acts 20:28.) Was ever such dowry given, such price paid for anything? *In the present* that love has set itself the task of perfecting in holiness the church which He has cleansed "by the washing of water with the word." *For the future*—the triumph of this love in that future day of glory—when His work of sanctification is finished, is that He "might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." Not till that is accomplished will He be satisfied. (Comp. Jude 24; 1 Thess. 3:13.) Then will the final nuptials be celebrated, when "the marriage of the Lamb is come, and his wife hath made herself ready. And it was given unto her that she should array herself in fine linen, bright and pure: for the fine linen is the righteous acts of the saints." (Rev. 19:7, 8.) And then begins the eternal fellowship, in the closest of all possible bonds, of Jesus Christ the Lord and the church, His Bride, His Wife. Thenceforward, wherever He is there is she (1Thess. 4:17); whatever He does, she does with Him. If the Son of God goes forth to war, she follows in His train (Rev. 19:14; 17:14). If He judges the world, she also participates (1 Cor. 6:2, 3). If He sits down in His throne (Matt. 25:31) she sits down with Him (Rev. 3:21); if He shepherds the nations with His rod of iron, she takes part with Him in this reign (Rev. 2:26, 27). "Forever with the Lord"—that sums up her destiny and her glory.

HIS OWN BODY

Now the apostle comes down to earth again, and to the humble, homely everyday life, and the relation of husband and wife. "Even so ought husbands also to love their own wives as their own bodies. He that loveth his own wife loveth himself: for no man ever hated his own flesh, but nourisheth and cherisheth it." And here he again refers to the perfect standard and ideal of wedded love: "even as Christ also the church; because we are members of his body." (Eph. 5:28-30.) The husband and wife, the head and the body—these conceptions are so near akin that they coalesce, and blend together in one picture. So then, if I am "in Christ," a member of His body, the church, am I as dear to Him as any part of his body would be to a man? That is something to think on.

THE IDEAL OF WEDLOCK

Finally he refers to the original pattern of wedlock—that of the first man and the first woman; and the great pronouncement of their Creator: "For this cause [i. e. because, as Adam said, she was flesh of his flesh and bone of his bones]

shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh." — "This mystery is great," he adds; "but I speak [most especially] in regard of Christ and of the church." The mystery of the union of man and wife — the greater mystery of the union of Christ and His church. We could trace the foreshadowing of the latter in the former. For as God from the first foresaw Eve in Adam, so He foresaw the church in Christ (Eph. 1:4, 11). And as God caused "a deep sleep to fall upon Adam," and from his opened side took that of which He builded the woman — did not a deep sleep also fall upon the last Adam, and from His wounded side, as it were, sprang this last and most wondrous handiwork of God — the church of the living God? And, as a man leaves his father and mother to cleave to his wife — did not this last Adam leave the courts of glory above and His Father's home, and come down to woo and win His bride, the church? And she is His, as He is hers, for ever. There may come a time, when His meditorial work is finished, and the Son shall give up the kingdom to God even the Father — when conceivably He might renounce His humanity and human relationship and return to the Divine estate with the Father which He held before the world was; but like the Hebrew servant, He shall "plainly say, I love my master, my wife, and my children," and for her sake choose for ever to remain in his station, to be subject and subordinate, as glorified Man, to the Father, for ever. (Exod. 21: 5, 6.)

But lest in contemplation of such marvellous and transcendent revelation we might forget the common, humble application to the daily life, Paul adds—"Nevertheless do ye also severally love each one his own wife even as himself; and let the wife see that she fear [i. e. reverence, as in Psalm 45:11] her husband."

EARTHLY RELATIONSHIP

Wives, husbands — then children, fathers; then servants, and masters; for the gospel of Christ and the grace of God must enter into all the relationships of life. Children are to be obedient to their parents, "*in the Lord*" — that is with reference to Him, and in accordance with His will. He refers here to the fifth commandment of the decalog — not because Christians are under the law of the Ten Commandments, but as a side-light to the gospel teaching; and calls attention to the fact that it is "the first commandment with promise." The promise spoken of is "that it may be well with thee, and thou mayest live long on the earth." Even in the course of nature, a child that has learned obedience in the home will obey the laws of God and man in after life, and will be spared the heartbreaks and tragedy that befall the lawless. And for this as well as certain other reasons, other things being equal, his life is likely to be a long and blessed one. God

sees to that. Fathers, on the other hand must take heed to avoid what might provoke just resentment and anger in children's hearts—such as unkind, hard, arbitrary, unjust treatment of them; for this may have very serious consequences in days to come. The spirit of the gospel is the divine safeguard, designed to prevent such error and failure on the part of parents. Servants (bond-servants, slaves) are to do their work and perform their service to their masters as unto Christ—for whatever a Christian does in any position or relationship of life in which he may be found—as unto Christ he does it. "Whatsoever ye do," he says to the Colossians, "work heartily, as unto the Lord, and not unto men; knowing that from the Lord ye shall receive the reward of the inheritance: *ye serve the Lord Christ*" (Col. 3:22, 23). And whatsoever good thing, or good piece of work, he may do the Lord will recompense. This immeasurably exalts and ennobles the slave's lot and labor. "He that was called in the Lord being a bondman, is the Lord's freedman; likewise he that was called being free, is Christ's bondservant." (1 Cor. 7:22.) Thus does the grace of God level all things. (Comp. Jas. 1:9, 10.) Christian masters likewise are to be controlled by the gracious spirit that breathes in the gospel of Christ; and they are bidden to remember that He who is Master of both the slaves and their masters is in heaven, and with him there is no respect of persons. (Eph. 6:5-9.) What respect for the slave's person, what consideration for his life and welfare, would follow from this teaching? And would it not also, of itself, ultimately lead to an entire abandonment of all iniquitous social arrangements and institutions? For the spirit of the gospel does undermine all injustices, though they may have been sanctioned by long established human laws and customs.

SPECIAL NOTES AND PERSONAL THOUGHTS

Called into the fellowship of his Son, Jesus Christ our Lord. (1 Cor. 1:9.) The call is by the gospel (2 Thess. 2:14), and its aim is to join us in fellowship with God's Son, Jesus Christ our Lord. The Christian's lot is cast with that of his Lord. "As he is, so are we in the world." With Him and through Him we died and were buried and were quickened and raised together with Him. We shall share with Him His rejection and reproach in the world (Heb. 13:13); and as we have suffered with Him so shall we also be glorified together with Him. (Rom. 8:17.) The church is bound up with Christ in all He has and is and shall be.

Our relationship to Christ, and His to us, affects and qualifies everything. Husband, wife, father, children, servants, masters—yea, and business-man, storekeeper, farmer, or whatever may be one's calling in life, it is renewed and glorified by the Christian's connection with Christ. Always and everywhere he represents his Lord.

The high calling of the church. In the nature of the case no class of the redeemed can ever stand so high, or be so near to Christ (and therefore to the Father) as the church. As Christ's Bride and Wife she is one with Him, in the closest of all bonds. As His Body over which He is the Head she is part of Him. (1 Cor. 12:12; Gal. 3:28.) There must necessarily be a completion of this extraordinary work of God sometime. Some day the Temple which has been so long in building must be

finished. Some day the Body will be completed in every part and member. Some day the Bride shall be presented perfect and without blemish in exceeding joy to her Divine Husband, and joined to Him for ever in an eternal bond. That is not the end, but the beginning of the real purpose which God had in view for the church. The Temple and its priesthood is not for its own sake, but for blessed service. The Body will be used by Him in great activity—a greater and more perfect instrument than the body of His humiliation by which He served the will of God when He walked on the earth. The Bride is to share with the Bridegroom in His glory, His work, and His reign. (1 Cor. 6:2, 3; Rev. 2:26, 27; 3:21.) And in the ages to come He will show the exceeding riches of His grace, in kindness toward us in Christ Jesus. (Eph. 2:7.)

“The church’s one foundation is Jesus Christ her Lord;
She is His new creation by water and the word.
From heav’n He came and sought her to be His holy bride,
With His own blood He bought her, and for her life He died.

‘Though with a scornful wonder men see her sore oppressed,
With schisms rent asunder, by heresies distressed—
Yet saints their watch are keeping, their cry goes up, ‘How long?’
And soon the night of weeping shall be the morn of song”

BEN’S BUDGET

Ben J. Elston

I should be glad, I think, to be fully certain of the exact extent of *restitution* necessary to make *repentance* acceptable to God. Are there not limits beyond which a thorough penitent may be unable to go? I would not have any to trust in any trifling with God—an insincere sorrow (if such be possible), nor would I stress too much a thing that may be in its very nature impossible, and prevent a hope being embraced which *mercy* (*may*, or even *may be*) actually holds out. It seems fixed in my mind that only the “sin against the Holy Spirit” is unpardonable. And what *God* pardons must not be unpardonable with *Christians*. Sins of varying kinds may be committed, some seeming worse than others. These may, conditionally, be properly *forgiven*; but can the injury resulting ever be *repaired*? Does it fairly follow because a thing cannot be *undone*, that the *doer* is not genuinely penitent, or beyond pardon? But it would be a dangerous mistake to think any sin can ever be remembered by the sinner except with deepest shame, even when pardoned. (Rom. 6:21.)

LIFE IN THE HOLY SPIRIT

“Everything a Christian does in his life and service is to be done in the power of the Holy Spirit, giving money or caring for the poor as well as teaching or winning a soul.

Does this lower the power of the Holy Spirit in His supernatural working? No, rather it raises the commonplace things of the Christian’s every-day life to the place where they belong.”—Robt. C. McQuilkin.

Ye have ... put on the new man, which is renewed in knowledge after the image of Him that created him.—Col. 3:10.

ON FOREIGN FIELDS

D. C. J.

It is still in the book—the Great Commission, the Golden Rule, the missionary obligation. ** Sister Myrtle Rowe, who left our shores for Africa in 1938 has cabled that she is "Starting home," but we do not know whether by ship or plane. Her mother in Dallas, Texas, is ill. ** If you have any books, tracts or other things from any of the missionaries which would better be in some college library for the benefit of the public, please let us know.

Just what is gained by waiting around till strategic points both at home and abroad are entered? Isn't the work hard enough without competition? ** We are eagerly awaiting the arrival of Sister Lillie D. Cypert on the *MS. Gripsholm* in December. Samuel David Shewmaker was born in Livingstone, No. Rhodesia, on July 26, 1943. ** The Christian religion requires its adherents to be born again, to love the truth, to walk humbly, to be sober, to attend the assembly, to break the memorial bread, and to do missionary work—to spread the gospel to the whole wide world. Look around and see how much (or rather how little) concern there is on the part of elders, evangelists and members in general to plant new churches. ** Sister Reese, of Northern Rhodesia reports six baptized and one restored. ** Let us remember those missionaries who are still isolated in the Orient by the war. As they cannot correspond with us we do not know what difficulty they may have in getting food, what work, if any, they are able to do, and whether they are interned or free. Let us remember them in prayer *every day*.

Gifts for the L. B. Davis family, who are probably at very great expense, may be sent to Phillip S. Woodbridge, 784 So. Erie St., Wichita, Kansas. ** British South Africa is a good field for missionary work. The British flag is a good flag to work under; we have a good start in both Northern and Southern Rhodesia, but there is a great need for many more workers—a dozen or two as quickly as they can be sent. Help is wanted in Bro. Short's field and in Bro. Brown's field; also there is lack of personnel in No. Rhodesia. ** Bro. Ernest Estevez, of the Cuban field, is sponsored by the Nebraska Ave. church, Tampa, Florida, of which Bro. H. E. Chastain, 305 East Jean Street, is the treasurer. ** The writer of this page has been in the free tract work for over thirty-five years. We now have a request for 100,000 pieces in one lot. ** Famine with almost unbelievable high prices continues in South China. There is also a famine in India with the British government giving aid. ** Once Mussolini said: "If God interferes with my plans, I will shake my fist in his face," but what would that amount to?

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