

THE WORD AND WORK

(Volume XXXVII, February, 1943)

WHAT WOULD HE SAY?

Of future plans, however fair,
In which my Savior has no share,—

What would He say?

“If He should come today and find my hands so full

“If He should come today and find my love so cold,
My faith so very weak and dim
I had not even looked for Him,—

What would He say?

“If He should come today and find I had not told
One soul about my Heavenly friend,
Whose blessings all my way attend,—

What would He say?

“If He should come today, would I be glad—quite glad?
Remembering He had died for all,

And none through me had heard His call,—

What would I say?”

—Selected

WORDS IN SEASON

R. H. B.

THE ADVENTURE OF CAPTAIN RICKENBACKER

The experience of Captain Rickenbacker and his seven companions—how they were lost at sea, how for days they were without food or water (one of their number dying); how they held prayer meetings and read from a copy of the Bible which one of them happened to have in the pocket of his jumper; how they confessed their sins one to another and called upon God for help; and the strange and sudden—hardly short of miraculous—relief that came to them—all has been told and retold over radio, in the papers, until probably everyone has heard it. But what does it mean? For that it is God's doing, and that God had a purpose in this would hardly be doubted by any believer.

1. I believe that in this incident God bore witness to Himself, to the effect that His care and power are still awake, and that His word, “Call upon me in the day of trouble and I will deliver thee and thou shalt glorify me”—still holds good as in ages past. The whole strange event is a living illustration of the 107th Psalm. It was given for a lesson to an age of unbelief; and God's providence so arranged all details that all

our nation should hear and see and learn. He is the God that heareth prayer, to whom all flesh shall come (Ps. 65:2). It is a re-assurance and invitation to every helpless and despairing human being.

2. It was more than that: it was a special message from God to our country in these dark days—showing us as a nation the way out of the trouble and world-wide distress, which this war has brought upon us. It is as if God had said to the whole United States, "See now that I, even I, am He"; and "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." May the lesson not be lost or forgotten!

GOD'S DEALINGS WITH THE NATIONS

Altogether aside from the question of personal salvation, God claims certain rights in the world of mankind; He makes certain demands upon the nations as such, and holds them responsible as to certain matters. The national welfare, and the nation's continued existence depends on God's decision and judgment. For He has by no means abdicated His authority and jurisdiction over them. It is He who determines their appointed seasons—the times of their rise and fall—and the boundaries of their habitation. When God first gave the rule of the earth into the hands of the Gentile powers, He brought it home to the heart of Nebuchadnezzar that, after all, the heavens do rule; that He "removeth kings and setteth up kings," and "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will"; and "those who walk in pride he is able to abase." (Dan. 2:21; 4:17, 37.) He holds them responsible in regard to their attitude toward Him; their administration of law and justice; their treatment of the poor and oppressed; and very particularly their treatment of His ancient people Israel, whom, though now under rejection, He still preserves and over whom He keeps watch. (Ps. 121:4.) It is His will that nations shall acknowledge Him and His sovereign power. When they begin to ignore Him, when they cease to glorify Him as God and to be thankful for the blessings He bestows on them; when they become high-minded and rebellious (Ps. 2:1) and begin to blaspheme (Dan. 7:11; Rev. 13:5) their judgment is near at hand. Though our people may now rejoice in the military successes of Soviet Russia, for instance, be sure that no God-denying, God-defying, blaspheming power will long prosper or long continue. Unless a great change should intervene the doom of the Soviet power is written in the counsels of God, and nothing will save them. And if its fall does not come speedily it will only be for a time, that through them God may execute judgment upon an evil generation. And if our own country hopes to escape her fate, it will be well if she does not tie up too closely with her. God is now as He always was. Of old it was written:

"Jehovah looketh from heaven:

He beholdeth all the sons of men;
From the place of his habitation he looketh forth
Upon all the inhabitants of the earth,
He that fashioneth the hearts of them all,
That considereth all their works.”—(Ps. 33:13-15.)

Be sure that He that planteth the ear can hear; and He that formed the eye can see. “He that chastiseth the nations, shall not be correct, even he that teacheth man knowledge?” — The message of God through Rickenbacker is of national significance, rather than relating to personal salvation. When the nation, like Nineveh, humbles itself, repents, and calls upon God, He will yet hear. Otherwise there is no good ahead.

“Now therefore be wise, O ye kings,
Be instructed ye judges of the earth.
Serve Jehovah with fear, and rejoice with trembling.
Kiss the Son, lest he be angry and ye perish in the way,
For his wrath will soon be kindled.
Blessed are all they that take refuge in him.”

(Ps. 2:10-12.)

ONE OF GOD'S LOWLY GREAT ONES

That God still chooses the poor and weak, yea, and the “things that are not”—the “nobodies”—to confound the “somebodies” and the wise and strong, is demonstrated in the career of a poor little negro boy born in slavery (day and date of birth unknown) who, going up against incredible difficulties and hardships, became one of the foremost scientists of the world. I speak of George Washington Carver of Tuskegee Institute, Alabama. His special line was chemical research and “chemiurgy,” particularly as applied to agriculture. His was reverent science, based upon the fear of God, motivated by love to his fellow-man, especially the compassionate love for the lowly and underprivileged of his own race. In 1904 he became connected with Tuskegee, a school founded by Booker T. Washington, the great benefactor of his race. George Washington Carver came into notice soon afterward because of a number of remarkable discoveries and achievements in his field of science. Out of common things in field and forest, such as are seen and passed by every day—out of the clay of the hills around, out of the lowly peanut, the sweet potato, the corn-stalk and ear, and the very weeds that grew around Tuskegee he brought forth more, and more wonderful things than ever magician pretended to pull out of a hat—dyes, paints, oils, inks, perfumes, chemicals of strange virtues—to the amazement of the scientific world, and the benefit of the humble tiller of the ground, whose produce rose in value because of Professor Carver’s researches and discoveries. I remember seeing a newspaper report many years ago to the effect that Carver was interviewed by some scientific committee, and was asked how he arrived at his results. “*The Lord* helps me find these things,” he answered—“I pray

over it, and set to work on it, and the Lord shows me how." Now that was so highly unscientific that the learned inter-viewers dismissed it with a smile—dismissed Carver, too, from their attention, for the time. But his astounding achievements kept piling up, and they had to come back to him. Repeatedly (if my information is correct) he was invited to position and professorship in outstanding institutions of science and learning in the North; and the financial inducements were greater in amount than all the money the poor teacher of Tuskegee had ever seen. But, like the "great woman" of Shunem (2 Kings 4:8:13) he answered, "I dwell among my own people." He never asked nor sought anything for himself. He never married. In all his habits he was abstemious. His food, clothing, and living quarters were of the simplest. He never exploited his discoveries; never took out a patent on anything. He gave his labors freely and gladly for the good of his fellow-man. And he was well satisfied, and withal a very happy man in his humble, but great work and ministry. Many little anecdotes are told of him—for instance, how two ladies of social prominence, made a pilgrimage to Tuskegee, just to see the great scientist. They met him by accident as he was on his way to the laboratory, and thinking the frail, shabbily dressed man was some janitor or caretaker on the place, asked him if there were any chance of their seeing Professor Carver. "Yes"—he said—"come right along"; and politely carrying his hat in his hand, he showed them to the laboratory, where the students greeted him and they learned who he was. Several months ago some scientific foundation (I do not recall the details of name or place) decided to bestow a medal of high distinction on the old man—and they changed the regular time for this award in Professor Carver's case, because he had been in ill health, and they feared if they waited he would not live to see the honor.—And now the radio sends forth the news, that George Washington Carver, the brilliant and lowly man of science, among the greatest of his day, and one of the greatest of all time, having served his own generation by the will of God, has fallen asleep. And his fame is all the brighter for his humble faith in God and in the Lord Jesus Christ, in whom, like unto a little child, he trusted all his days and unto the end.

"I will let no man drag me down so low as to make me hate him.—Booker T. Washington.

Alexander Campbell says in his essays:

"Of all the future events, that of the coming of the Lord in power and glory is the most soul-subduing, enrapturing and transcendent. In one sentence, it is 'the Blessed Hope.' The church has been praying for it and the whole creation groaning and travailing for it for two thousand years."

NEWS AND NOTES

January Clubbers

Below is a list of 1943 clubbers up to January 15. Subscriptions received after that date will be reported next month. Last year we had received 427 names by January 15 as compared to the 500 in this report. We are indeed grateful to God for our friends. Shall we duplicate this 500 next month? Many regulars have not sent in clubs yet. Why not join them by sending a club of four or more names at 75¢ each? Remember, singles are also appreciated. Less than four, \$1.00. This February issue is being mailed to all our list.

CLUBBERS

M. E. Holloway, Ky.	69
R. B. Boyd, Tenn.	48
Maurice Clymore, Ind.	37
C. T. Gabhart, Ky.	21
J. W. D. Skiles, Mo.	16
J. R. Clark, Ky.	16
Harold Beck, Texas	15
Mrs. J. D. Pepper, Texas	14
Mrs. Geo. H. Leffler, Ky.	10
Cuba M. Ball, Maryland	10
An Indiana Sister	10
G. B. Whiteneck, Ky.	9
Stanford Chambers, Ky.	7
Florence Howell, Ky.	6
Paul Duncan, Ky.	6
Mrs. J. A. Brittell, Calif.	6
Mrs. J. P. Waldren, Ky.	6
H. V. McMahan, Ind.	6
Newton Smith, Ind.	6
Ben Elston, La.	6
Mrs. Elmer Phillips, Ind.	4
La Vern Houtz, Ark.	4
E. C. Ringer, Ind.	4
Miss Florence Hottell, Ind.	4
D. R. Bridges, Georgia	4
Mrs. T. N. Lale, Mo.	4
Mrs. W. C. Curtis, La.	4
Mrs. W. J. Fitts, Tenn.	4
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Total in these clubs	356
Total Singles	144

Grand Total for January 500

Abilene, Texas: "The South Side church is progressing both numerically and spiritually as we continue to labor and pray. Since our last report we have had three more additions by baptism.

"The Lord has made it possible for us to have a new roof on the old church building which is used for

Sunday School rooms. Additional improvements are anticipated.

"We are planning several mid-week cottage prayer meetings, as we feel that this is another way in which we can propagate the Good News.

"The membership responded well to the drive for new Word and Work subscriptions. At this time we are sending 15 subscriptions, and we have prospects of more very soon.

"We are planning also, to submit a picture and the history of the South Side church in the near future."—H. E. Beck.

Portage la Prairie, Manitoba: "Thank you and thank the Lord for all the good things published in the Word and Work during the year 1942. Now we pass on our best wishes for health of soul, strength, wisdom, and courage to undertake the great tasks of 1943. May you all have special blessing from the Lord as He guides and supplies for the features of His work you represent!

"The Lord is enabling us to press on with His work here in spite of cold and snow. There are encouraging features and the Living Word will find soil and germinate and grow, bearing fruit to His glory."—H. L. Richardson.

Searcy, Ark.: "I have rounded up a club of four who wish a year's subscription to the Word and Work. Although I am a new subscriber, I have read the Word and Work as often as I have had opportunity and like it very much."—La Vern Houtz.

The dates of E. L. J.'s southern preaching tour are slightly changed (since January issue), to read as follows: Begin Dallas Jan. 31; Begin Amite, La., Feb. 7. It is hoped that a few days with Brother Mullins, in New Orleans, may also be "squeezed in," as well as a few days at Jacksonville, Fla.

If preachers who have radio assignments where this journal circulates would send in their dates, we would be glad to publish them, from time to time.

The W. W. office has information on hand, from the U. S. Treasury

Department, concerning "non-military Bonds," available now and then, through the National Service Board for Religious Objectors. Address this office, "Attention E. L. J."

Seffner, Fla.: "The article in December Word and Work by Bro. Boll on "Four Indisputable Things" is so good that I think it should be printed in tract form for wide distribution. I wonder if you plan to do so. I would like to use several hundred. May the Lord's blessings still rest upon the efforts of the Word and Work."—H. C. Hinton.

Portland, Oregon: "We like the Word and Work so very much and take pride in being able to help send it out. We feel that it is a most worthy missionary work."—Mr. and Mrs. H. E. Garber.

New Orleans, La.: "The Lord is graciously giving us opportunity to enlarge the radio work here and supplying necessary funds to pay in advance. Also He gave us the privilege of starting two new programs this week on the 5,000 watt station here at the same rate we are paying on the 1,000 watt station for our Sunday program. The radio bill now runs to \$40 per week, and the Lord is wonderfully providing that and supplying our personal needs bountifully, and therefore we have much reason to praise God. Our church attendance is about as usual. We continue to have numerous visitors."—Frank M. Mullins.

Brother J.'s radio appointment (WHAS) on Feb. 16 may or may not be missed; but March 16 is to be kept.

F. S. Spaulding is now laboring with the good church at Borden, Indiana, and is very happy in the work.

"The Golden Gospel continues on WINN, 1240 k. c., Louisville, regularly on Sunday afternoons at 5 to 5:30. Brother Boll's addresses are of a high order, the cooperating churches are amply supporting the program financially, and the chorus of devoted Christian singers is good enough for WHAS (our largest station.) But the price of \$135 for a half hour on this most desirable clear-channel station of 50,000 watts is not yet available; neither is there any open time just now. Pray

about this! Full financial report will be sent to all contributors each month-end."—E. L. J.

Searcy, Arkansas, Broadcast

The churches of Christ of Searcy, Arkansas, broadcast regularly at 7:30 a. m. each Sunday (Central War Time). To get this program dial 1010 or 1420, Little Rock, Arkansas. Brothers T. H. Sherrill and J. N. Armstrong have charge of this broadcast. Service men, hospital patients and their families are especially invited to listen.

The Word and Work and Truth Advance, both for \$1.50.

Jasonville, Ind.: "We are getting along well at Jasonville and Ellis. The Lord blessed our labors together last year. At Jasonville we had 12 additions (8 by baptism), and at Ellis we had one baptism."—Paul R. Neal.

Junction City, Kan.: "Two added by fellowship here the 10th. A young soldier confessed unfaithfulness to the Lord and asked for the prayers of the church and the young wife of another soldier placed her membership with us. Also new soldiers in camp met with us. Our mail brings letters from various states giving names of soldiers for us to look up. Almost without exception the writers tell us they heard of the church here through one of our religious papers. Thus one never knows the amount of good an announcement of this kind may do as hundreds of our boys are moving from place to place and they need to locate a place of worship.

"We wish to state again that our services are held in Junction City, Kansas, three miles from Ft. Riley. Sunday services, 10 a. m. and 7:30 p. m. in Adventist chapel, West 10th and Jackson. There is keen interest in the Sunday evening meeting preceding the preaching service and the Wednesday evening meeting, also, where many religious questions are asked, then discussed and answered from Biblical viewpoint. Also Soldier-Civilian Social evenings are scheduled to provide wholesome contact for boys in the Armed Service. We are distributing Christian literature. Write us about any soldier located here, giving full address if possible. Address me at 224 East 11th Street."—William Wayne Allen.

CHRIST FOUND PRECIOUS IN SICKNESS

(These words in a letter from Paul R. Neal, afflicted minister of Jacksonville, Indiana, are so good that we pass them on to other suffering ones.)

"My arthritis is worse. I am now on crutches and having considerable pain. I shall keep going as long as I have one leg on which to hop. The Lord knows what is best; how sweet it is to know that all things work together for good to them that love Him.

"It is wonderful to be a Christian; it is wonderful to have a personal Savior, whom we can utterly trust and to whom we can utterly give our hearts. What a privilege in these dark days to choose Christ, and in choosing Him, to choose life and blessedness and Heaven.. And when we have chosen Him to cleave close to Him in communion and fellowship.

"We experience Christ as the one 'who healeth all our diseases, who redeemeth our life from destruction, who crowneth us with tender mercies and loving-kindness, and satisfieth our mouth with good things.' (Ps. 103:5.)

"How precious Christ is! He has abundant peace for the troubled (Psa. 37:11); He has abundant grace for the needy (Rom. 5:17); He has abundant joy for the sad (2 Cor. 8:2); He has abundant power for the weak (Eph. 3:20). He puts His loving arms of protection around His children and we hear Him speak in John 14:27: 'Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.'

"O, how precious Christ is in the hour of sickness when He comes to us and says, 'I will make all thy bed in thy sickness.' (Ps. 41:3.) This is true love—it is God's love."

GIBBON ON "PERSECUTIONS OF CHRISTIANS"

Tona Covey

Gibbon, the infidel historian in his "Decline and Fall of the Roman Empire," shows his perplexity concerning the persecution of Christians by the Romans in these words:

"If we seriously consider the purity of the Christian Religion, the sanctity of its moral precepts, and the innocent as well as the austere lives of the greater number of those who during the first ages embraced the faith of the gospel, we should naturally suppose, that so benevolent a doctrine would have been received with due reverence, even by the unbelieving world; that the learned and polite, however they may deride the miracles, would have esteemed the virtues of the new sect; and that the magistrates, instead of persecuting, would have protected an order of men who yielded the most passive obedience to the laws, though they declined the active cares of war and government. If on the other hand we recollect the universal toleration of Polytheism, as it was invariably maintained by the faith of the people, the incredulity of philosophers, and the policy of the Roman senate and emperors, we are at a loss to discover what new offense the Christians had committed, what new provocation could exasperate the mild indifference of antiquity, and what new motives could urge the Roman princes, who beheld without concern a thousand forms of religion subsisting in peace under their gentle sway, to inflict a severe punishment on any part of their subjects, who had chosen for themselves a singular but an inoffensive mode of faith and worship." (Vol. 2, pp. 1, 2.)

If Gibbon had believed God's word he would have known that the trouble lay deeper than some whim of the Roman princes. One feature of the Christian religion has always made it obnoxious to the unbeliever: it claims to have the one and only means of salvation, Jesus Christ. That provokes antagonism. But behind that cause was the real instigator of the trouble, Satan, who has no objection to religion as such, but is the avowed enemy of the true religion. He knows where to direct his fiery darts.

“SAVING FAITH”

R. H. B.

Nothing is more plainly revealed in the gospel than that salvation comes by faith in Jesus Christ. We read, for example, in John 3:14, 15 that “As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever *believeth in him* should not perish, but have eternal life.” That is to say, Christ must die on the cross to make it possible for whosoever believeth in Him to be saved from perdition, and to obtain eternal life. The passage in John continues: “For God so loved the world that he gave his only begotten Son, that whosoever *believeth in him* should not perish but have everlasting life. For God sent not his Son into the world to condemn the world but that the world through him might be saved. *He that believeth on him* is not condemned, but he that believeth not is condemned already, because he hath not *believed in the name of the only begotten son of God.*” (John 3:14-18.) It is plain, therefore, that salvation comes by believing in Christ.

But the very simplicity of this thing is perplexing to some people. They cannot think that just believing in Christ can save anyone. There must be something behind it—there must be something more to it than just that. Certainly there are persons who believe that Jesus lived and that He died and rose again; and that He is what He claimed to be. They would not dispute or deny that at all. Yet they go on in their own sinful way. And no one thinks that such faith could save anyone. What then is meant by “believing on Jesus Christ”? The matter is not a difficult one. We know, for example, what it is to believe in a doctor, in a counsellor, in a guide, in a friend. If I believe in a doctor I’ll go to him or send for him when I am sick; I’ll commit my case into his hands; I’ll take his medicine and follow his instructions. And so in like manner with regard to the other relationships mentioned. When you believe in anyone you depend on him for that which you believe him to be and to be able to do. Faith in Christ is not different. You accept Him as what He is set forth to be and what He is. You put yourself into His hands, and trust Him to do for you what He has promised. Some time ago I heard a preacher in this city illustrate this very simply. Pointing to a chair he said, I believe this is a chair; I believe it is a good and a comfortable chair; I believe it to be a stout chair, able to support my weight. But I do not truly and fully know what it is to believe in that chair till I sit down in it and put my weight on it. Faith in the abstract is not real; to believe this or that about a person or a thing is as nothing, until you believe strongly enough to *do something* about it. So it is with faith in Christ.

The four gospels are God’s primers, as it were, God’s picture books, teaching us fundamental conceptions in simplest

fashion, by story and example. Out of its pages I take, almost at random, some illustrations of faith. The first one is the case of the leper—"a man full of leprosy," as Luke describes him, who came to Jesus and said, "Lord, if thou wilt, thou canst make me clean." "And" (as given in Mark) "being moved with compassion, he stretched forth his hand and touched him, and said unto him, I will; be thou made clean." Now the word "faith" does not occur in this brief narrative; but here we have nevertheless a full picture of faith. In every case faith is produced by a report; and true faith comes of a *true* report. Thus true faith comes by a true report and testimony concerning Jesus Christ. Some such report must have reached this leper's ears. Then, of course, there was also the need that drove him to take hold of it and come to Jesus. This is always a factor in the matter of faith. Now in the case of this leper we behold a boldness and a daring—he dared to come to Jesus with an impossible request, yet with full confidence that He was able to grant it. Leprosy was the most terrible affliction that ever came upon a human being. It was loathsome, contagious. Leprosy was an uncleanness—a defilement that permeated the whole being. The leper's existence was lived out in isolation, and it was but a long, lingering, hopeless dying. No leper had ever been known to be cured by natural means. Leprosy was incurable. Now Jesus had but lately come into Galilee. So far as we know it had never been heard that He had ever healed a leper up to this time, at least not in that region. No one would have expected such a thing. There were other lepers, many; some of whom certainly must have heard the report concerning Jesus. But none of them thought that Jesus could heal a leper. Yet here was one who took hold of it with a living faith, and dared to come to Jesus asking Him to do what only the supreme power of God could accomplish. There was one point on which this leper had absolutely no doubt—he was fully assured in his heart of Christ's ability to do this tremendous thing; and the only "if" in his mind was whether He would be *willing* to do it. Perhaps the leper looking back over his life could see much reason why the Lord Jesus might not want to do that for such a one as he. Nevertheless he ventured. He came—he knelt—he fell on his face (for faith is ever reverent and humble)—he worshipped—(all these terms are used in the three accounts of Matthew, Mark, and Luke)—and he said to Jesus, "Lord if thou wilt, thou canst make me clean." Instantly the Lord accepted this man's faith, put forth His holy hand and touched him, saying, "I will—be thou made clean." And straightway the leprosy departed from him, and he was made clean.

Now this brings out especially one important feature of true faith which is too often absent from our believing—namely, the firm conviction that *Christ is able*. We are slow

to believe that. Like as not, you have never given Him credit for ability to handle *your* particular case. Yes, He has helped others, I know; but my case (you may think) is so different, so peculiar—my sin is so deeply set and ingrained in my very nature from of old; my special circumstances are so extraordinary, the tangle and bondage of my life are so hopeless—well, to make it short, you don't really believe that the Lord Jesus can do anything for you. Many fail just here. Not that you are mistaken about yours being a bad case. It is even good to know that. Your case is probably worse than you ever dreamed. But the failure lies in your low estimate of the Savior's power. It is very important that we should believe in His ability to save. He looks for that, and expects it of you. For example, two blind men followed Jesus, saying, "Have mercy on us, thou Son of David." And Jesus saith unto them, "Believe ye that I am *able* to do this? They say unto Him, "Yea, Lord." That was indeed a high confidence—for in all the past, never did any prophet (or in all the Bible ever anyone except Christ alone), restore any man's sight. But because they so believed:—"He touched their eyes, saying, According to thy faith be it done unto you. And their eyes were opened." (Matt. 9:27-29.) Are your sins as scarlet, and crimson-red? Are you bound as with fetters of brass and iron? Jesus is able to save. "Jesus never fails." He can cleanse the leper, and make the lame to walk, and the blind to see. He demonstrated His power in the bodies of men in order to show what he could do for their souls. Don't fear to come to Christ and don't fear that after you have come you may not be able to live the Christian life. Only trust to His power and faithfulness to do all and to see you through to the end.

"He breaks the pow'r of cancelled sins,
And sets the prisoner free;
His blood can make the vilest clean,
His blood availed for me."

But let us turn to another faith-picture in the gospel-prim-er. The Lord Jesus is in Capernaum, in a house. The people quickly learn of His presence there. They crowded in, and crowded around the doorway. Here come four bearing a paralyzed man on a litter to bring him to Jesus for healing. But they could not get to Him for the throng. While the Lord Jesus stood in the midst of the packed house talking and teaching them—suddenly a commotion was heard overhead—plastering and dirt began to fall—the people backed away—someone was digging down through the roof; and through the hole in the ceiling they let a sick man on his pallet down in front of Jesus. "And Jesus, *seeing their faith* said unto the sick of the palsy, Son, be of good cheer: thy sins are forgiven." (Matt. 9:1, 2.) There are several points of deepest interest connected with this episode, which we must pass by in this treatment. But let us notice those striking words—"Jesus,

seeing their faith.”—How can *faith* be seen? By action, you would answer. Right. Faith, real faith, is always manifest in action: strong faith in prompt, earnest, energetic action. If faith is feeble it is easily discouraged, acts slowly and feebly, or not at all. These men—all five: the palsied man certainly most of all—had a tremendous faith, a faith that would not be turned away by any difficulty or hindrance. It was a faith in Jesus, a faith that He would, that He could, heal this man of the palsy, if only they could get him to Jesus. So they hoisted the invalid on his pallet to the roof, broke through, and let him down into the house where Jesus was. And was He displeased at this disturbance? Far from it. Such faith He had come seeking, as one would seek for precious pearls. It could not fail of His response. If there had been any prescribed way and steps for coming to Jesus, faith would have had to follow carefully the steps divinely appointed. (That is the “obedience of faith” mentioned in Romans 1:5 and 16:26.) But there was no rule nor instruction given as to how a sick man must come to Jesus for healing: they only knew that they must come, and so they came as best they could. And Jesus’ first word to the invalid was, “Son, thy sins are forgiven.”

Did perhaps a shadow of disappointment pass across the sick man’s face, or the faces of those who had brought him? Sins forgiven? Only that? That was not what they had come for or hoped for. Was the man’s faith strong enough and his understanding so enlightened that he could accept and appreciate such a gift as this? For surely the forgiveness of sins was by far a greater boon than the healing of the body. A few years—and what difference would it make whether one was cured of the palsy or not? But sins forgiven—that would mean joy and peace in this life and a future entrance into rest and glory that would endure for ever.

There were scribes present who heard this; and they said within themselves, “This man blasphemeth”; and “Who can forgive sins but God alone?” They were quite right—except for one all-important point: they did not know what manner of Man this was that spoke. But Jesus said to them, Why think ye evil in your hearts? For which is easier to say to the sick of the palsy, “Thy sins are forgiven,” or to say, “Arise, take up thy bed and walk?” *They* would have answered that it was easier to say, “Thy sins are forgiven”—for anyone could say that and who could check up on it? But really it was much easier for the Lord Jesus to heal bodies than to lift our load of sin. The former was but an act of His power, but the latter involved moral values and therefore necessitated His atoning death on Calvary. “But that ye may know,” the Lord Jesus continued, “that the Son of man hath authority on earth to forgive sins—then saith he to the sick of the palsy, Arise, take up thy bed and go unto thy house. And he arose

and straightway took up the bed."

Such are some of the lessons on faith given us in the gospels. We conclude with one more instance—an instance of a faith at first dim and vague, but which in its exercise grew brighter and clearer like the dawning light that shineth more and more unto the perfect day. I speak of the case of the blind man of John 9, who sat begging by the wayside; to whom the Lord Jesus came of His own accord, unasked; anointed his eyes with clay made of spittle, and bade him go to the pool of Siloam and wash. He went and washed and came seeing. The lesson of this has been beautifully set forth in the poem of Annie Johnson Flint.

"He went"—without waiting to argue,
To question or ponder or doubt,
Though it seemed like a foolish proceeding
To one looking on from without;
Why wash, when the touch of the Savior
Had brought other blind eyes their sight?
When His mere word had power to heal them,
And turn all their darkness to light?

And why in the pool of Siloam?
What good or what virtue was there?
Why not bathe in some brook by the wayside,
Or dip in a well anywhere?
Perhaps the man wondered a little,
But he stayed for no vain argument,
Whatever he thought, he was silent:
Christ had bidden him go, and he went.

* * *

"He went . . . and came seeing"; how certain
Reward of obedience is;
Had he tarried or loitered in going,
The blessing might not have been his.
Oh, haste where the Master has sent you
And go when He bids you to go;
Just there shall His word find fulfillment;
Just then some great gift He'll bestow.

To believe in Jesus as the Christ, the Son of the living God, your Savior; to take Him at His word, to step out on His word: this is saving faith. And where faith is, there operates the grace of God. "For by grace have ye been saved through faith, and that not of yourselves: it is the gift of God; not of works that no man should glory." (Eph. 2:8, 9.)

The elimination of selfish interests is essential to good government. In other words, the ideal can only be obtained when God rules in the affairs of men. No nation has a monopoly of saints or sinners—Sir. Wilfred Grenfell.

“NOT UNDER LAW”

Stanford Chambers

It would be impossible for any one to over-appreciate the Gospel truth of the grace of God, or the fact that “we are not under law, but under grace.” “Grace there is my every debt to pay.” “By grace have ye been saved.” And ever since “we first believed,” it has been “this grace wherein we stand; and we rejoice in hope of the glory of God.” But, says Peter, “Set your hope perfectly on the grace to be brought unto you at the revelation of Jesus Christ.” So it is grace past and present and future ever in sufficient and abundant supply, that we have been saved, are being saved, and are to be saved, that the redeemed may rejoice in the Lord evermore.

But grace brings responsibility. Grace comes “instructing us to the intent that denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world, looking for that blessed hope.” (Titus 2:12, 13.) Grace comes with great enabling, but it is in order that we may “walk not after the flesh, but after the Spirit.” It behooves those “saved by grace” to “fulfill all righteousness.” “For as many as are led by the Spirit of God, these are the sons of God.”

The grace of God is by many abused. There are those who seem to think that grace has been poured out from heaven into our atmosphere where it floats around and our souls’ salvation is the result. As though salvation could come without a work of grace wrought in the heart—as though grace could save without entering the heart. Our acceptance and the acceptableness of our worship and service depends upon His grace in our hearts. The very common sentiment that God got good toward men and lifted the law and extended grace, and is not so mindful as to sin nor so severe to punish, this is a delusion. Despite Paul’s “God forbid,” these continue in sin that grace may abound. Some even are “turning the grace of God into lasciviousness,” unmindful that “our God is a consuming fire.”

Then there are those who would shun the appearance of all things gross and base, but who take great delight in the fact that under grace they do not have to do things. They are not under law, and “where the Spirit of the Lord is there is liberty”; and “there is therefore now no condemnation to them that are in Christ Jesus.” Since they do not have to do this or that in order to be saved, they just don’t do it, thus betraying that their motive in doing is in order to be saved, that where salvation is not felt to depend the doing is not present. Their kind of theology affords them such a measure of complacency they hold it fast, rejoicing that they are not as others they know to be under law. Those who really appreciate grace want only a suggestion from the Word as to what would please Him and it is their meat to be found so doing.

IS IT ESSENTIAL—A LAYMAN'S VIEW

W. H. Hall

The question is often asked: Is it essential that we study, try to understand or teach prophecy?

There may be people who have not the intellectual capacity sufficient to enable them to grasp and understand prophecy as it is illuminated by kindred scriptures. To this class I would at least say that to them the understanding of prophecy is not essential to their salvation. I would be afraid, however, that there is little hope for the man who assumes the role of a fool with reference to any portion of God's word. The entire Bible is a revelation, since it is God revealing Himself and His purposes to man. The book which designates itself "The Revelation" deals directly and almost exclusively with the closing days of this old earth and its inhabitants.

We find that by nature people are endowed with various degrees of intellectual possibilities and potentialities. Therefore I have not the right to tell anyone that they have not the capacity for understanding prophecy, neither has any one the right to pass any such judgment upon me. I would much rather be the man who makes an error in attempting to understand God's revelation, than to be the man who makes the mistake of not trying at all and discouraging others in trying to understand. I think no one will dispute that the scriptures set forth conclusively that every individual accountable to God must manifest sufficient respect for God's word as to cause him to exhaust his mental and spiritual faculties in an effort to know and to understand all that God wants His children to know. I am afraid there is no hope for the person who is so indifferent to the blessed word of God as to desire to understand only enough of His word as may be necessary, as he thinks, to place him into covenant relationship with God.

Getting into covenant relationship with God is one thing, and remaining progressively in that relationship is distinctly another thing. Enlisting as a soldier into the service of one's country is an essential item, but to fail to live, progress and fight as a true soldier nullifies the enlistment and brings about courtmartial, expulsion from the army and often shameful death at the hands of a firing squad. Maintaining the enlistment in the service of Christ and progressing therein demands a "growing in grace and in the knowledge of the Lord" a "going on unto perfection"—"adding unto our faith virtue, to our virtue knowledge, to knowledge temperance, to temperance patience, to patience godliness, to godliness brotherly kindness, to brotherly kindness love."

The *knowledge* in which we are to *grow* and *unite* these Christian graces is a *knowledge* of *God's Word*. Old Testament prophecy and the book of Revelation compose a very large portion of God's word. What shall we do with it?

SPIRITUAL BLESSINGS

Flavil Hall

In this state we may, even now, enjoy "all spiritual blessings in the heavenly places in Christ" (Eph. 1:3). In the spiritual body of Christ, the church (Col. 1:24), faithful Christians have freedom from the guilt of sin, through His redeeming blood, and have the divine assurance of being saved eternally from its retributions, if they live always true to their confession. The fruition of their hope cannot be enjoyed in all its fullness in the present life, but, not "having seen" Jesus, they believe on Him, and thus have "joy unspeakable and full of glory" (1 Pet. 1:8). "Unto them who believe He is precious." He hath bequeathed to them the "inheritance incorruptible and undefiled and that fadeth not away." This means the "house of many mansions," the home of perfect and eternal purity, with the glory of God as the light. Is not all this enjoyed beyond measure by anticipation?

AN ILLUSTRATION

If an individual has his heart set upon earthly things and some one of wealth, in anticipation of early death, bequeaths to him a palatial home, with every means of providing that home with all things desirable, would not such a legatee be baptized with joy, such as the world can give, because of the anticipated ownership and pleasures of that home? He would not have to wait until the will and testament were executed and he lived in that home to enjoy it. And, though the will and testament were laden with reasonable conditions and the legatee had adversaries striving to defeat the will and wrest the home from him, would not he find the burden of complying with the conditions light? And, with the means and legal provisions to overcome the adversaries, would not the struggles against them, and winning out over them, be fraught with feelings of rapture? And would not all his resolute efforts to gain the legal ownership of that home make its abode more sweet to him when it becomes his in reality?

THE SPIRITUAL APPLICATION

But the heavenly imbued soul soberly thinks and realizes that possession in the earthly realm can never give the bliss for which mortals sigh. So he sets his mind "on things above, not on things on the earth," and his heart enraptured with the legacy that the king of glory made to all who will love and serve Him. And he does not have to wait until life here is over to enjoy that legacy. The "earnest" of that inheritance is given to the faithful ones here (2 Cor. 5:5; Eph. 1:13), and in this is comprehended the happiness divinely imparted as a foretaste of that which is to be known in reality "beyond the sunset's radiant glow."

The will and testament of Jesus, made effective by His death (Heb. 9:15-17), is conditional, but the conditions "are

not grievous." The "yoke is easy" and the "burden is light." We have our adversaries who seek to take from us our crown (Rev. 3:11). But heaven furnishes the means of making it secure; and our struggles against the powers of darkness, and our victory over them, will but make sweeter the anticipation and the reality of the "exceeding and eternal weight of glory." To the faithful heirs Jehovah says: "My grace is sufficient for thee." At the throne of grace we "obtain mercy and find grace to help in time of need."

THE CONTRAST

When one seeks happiness in earthly possessions he is encumbered with cares that shut out contentment and joy. And when he, after a brief struggle for perishable things, must lie down and die, all that he owns of material things is the little piece of real estate into which his body must be committed, with the soul lost in endless woe. But what of the spiritual blessings in Christ for those who finish their course in this state? The fruition of these blessings were well started here, but having been freed from the limitations in which the flesh holds them, and being beyond all sin and temptation, and being "at home with the Lord"—well, "What must it be to be there?"

Pine Apple, Ala., Route 1.

BEN'S BUDGET

Ben J. Elston

A gentleman who has been much over the earth and who knows much of human history, past and present, remarked to me that *our* span of life covered the best of the United States as a nation. Before our day advantages were not so good; coming years have less of promise. I have pondered over his remark. As he meant it, it may be true. But I take it that "great men are not accidents." Neither are opportunities. General Grant said, in his modesty, "Others could have done as well as I." But does not our heavenly Father call the individual for the occasion? Was another Abraham, or Moses, or Paul in waiting? Peter and John could hardly have exchanged places. And where would Jesus have found another Judas? At least, again has the man's remarks emphasized the idea of responsibility to God. I am deeply in debt to God for the time and place and circumstances of my being. Responsibility has by no means been creditably met. And I feel no less excusable in the matter because the same is true "of mine own nation," and of my fellow-Christians. God placed us nationally and religiously (the matter of my first concern) at a great vantage point. The truth and opportunity God placed in our hands were not embraced with the joy and zeal and hope they so thoroughly merited. Other opportunities may be given to others and, even yet, to us. These of the past can never, *never* return. God help us to learn to love duty—"for this is right."

TRUE FRIENDSHIP

S. O.

(A heart to heart talk with young people)

Our parents are our first and truest friends fulfilling most nearly the well-known definition of a friend, namely "a person who knows all about us and loves us just the same." As long as we are still under the close care and protection of good parents they will see to it that our outside friendships are good and only good.

But as we go to school, and later, to work, we make new friends and often these friendships last a lifetime. King Solomon, whom you remember as the wisest man this old world has ever known, wrote a book of advice to his son, which we know as "Proverbs" and this book is packed with warnings to his son to pick his companions with care. Many boys and girls have been led into wrongdoing and sin through association with ill-chosen friends. Even Christian boys and girls have been led into lives of crime by evil associations, and I can think of at least one gangster of the wild 30's, who was a straying member of the church of Christ. He became a criminal because he was afraid to say "No" to friends, who were in reality no friends at all.

It is an unsatisfactory friendship which asks one to give up his principles in order to keep up with the crowd. "Evil companionships corrupt good morals" and "Be not overcome of evil, but overcome evil with good." So why not be the leader in your crowd—to paths of high idealism and becoming behavior?

Friendship is a complex relationship but it really has only two handles: one is called Giving, the other, Receiving. Sometimes we abuse friendship by taking hold of only the Receiving handle. It is like a treasure-filled basket with two handles and so heavy that the persons carrying it must change sides occasionally in order to keep it balanced, and to keep each other from exhaustion. One can expect a real friend to help him in trouble; he can depend on him not to become quickly offended; he can share with him his deepest and most sacred thoughts. John Burroughs said, "Your friend complements and completes your solitude and you experience its charm without desolation."

The Giving handle of friendship brings us as much happiness as the Receiving handle, even as Christ said: "It is more blessed to give than to receive." Do you remember how happy you were to be able to help your friend with his lessons, or cheer him up when he was blue and discouraged? "No man is useless while he has a friend," said R. L. Stevenson.

And Christ said, "Greater love hath no man than this, that a man lay down his life for his friends," which brings us to the greatest, truest, kindest, Friend of all, Jesus, who, though we were yet sinners, laid down his life for us. If you have

not taken Jesus as your friend, He invites you to accept Him as such, both for this life and for all eternity.

“I’ve found a Friend, O such a Friend!
He loved me ere I knew Him;
He drew me with the cords of love,
And bound me to Him.
And round my heart still closely twine
Those ties which naught can sever,
For I am His, and He is mine,
Forever and for ever.”

ALEXANDER CAMPBELL ON THE FUTURE OF THE WORLD

An era is just at the door, which will be known as the Regeneration for a thousand years to come. The Lord Jesus will judge that adulterous brood, and give them over to the burning flame, who have broken the covenant, and formed alliances with the governments of the earth. Now the cry is heard in our land, “Come out of her, my people, that you partake not of her sins, and that you may not receive of her plagues.” The Lord Jesus will soon rebuild Jerusalem, and raise up the tabernacle of David which has so long been in ruins. Let the church prepare herself for the return of her Lord, and see that she make herself ready for his appearance.

THE REGENERATION OF THE WORLD

All the kingdoms of this world shall soon become the kingdoms of our Lord the King. He will hurl all the present potentates from their thrones. He will grind to powder the despotisms, civil and ecclesiastical; and, with the blast of his mouth, give them to the four winds of heaven. The Anti-christian power, whether it be called Papistical, Mohammedan, Pagan, or Atheistic, will as certainly be destroyed, as Jesus reigns in Heaven. No trace of them shall remain. The best government on earth, call it English or American, has within it the seeds of its own destruction—carries in its constitution a millstone, which will sink it to the bottom of the sea. They acknowledge not that God has set his Christ upon His throne. They will not kiss the Son. Society under their economy is not blessed. The land mourns through the wickedness of those that sit in high places. Ignorance, poverty, and crime abound, because of the injustice and iniquities of those who guide the destinies of nations. Men that fear not God, and love not His Son, and that regard not the maxims of His government, yet wear the sword and sway the scepter in all lands.

This is wholly adverse to the peace and happiness of the world. Therefore he will break them in pieces like a potter’s vessel, and set up an order of society in which justice, inflexible justice, shall have uncontrolled dominion. Jesus will be universally acknowledged by all the race of living men, and

all nations shall do him homage. This state of society will be the consummation of the Christian religion, in all its moral influences and tendencies upon mankind.

How far this change is to be effected by moral and how far by physical means, is not the subject of our present inquiry. But the preparation of a people for the coming of the Lord must be the result of the restoration of the ancient gospel and order of things. And, come when it may, the day of the regeneration of the world will be a day as wonderful and terrible as was the day of the deluge, of Sodom's judgment, or of Jerusalem's catastrophe. Who shall stand when the Lord does this? But all the regenerations, physical and moral, individual, congregational, or national, are but types and shadows, or means of preparation for the regeneration of the heavens and the earth.—*Millennial Harbinger Condensed*, Vol. I, page 485.

THE CHRISTIAN AND HIS CREED

Maurice Clymore

Every faithful Christian has a creed. If he is a student of the Bible, he will have a creed. He can tell you what he believes the Bible teaches. The Bible is his text-book. It is his source of knowledge. He gleans from its pages the wisdom of God. As he studies, he adds to his creed or he takes from it. His creed is flexible, plastic, workable, and capable of being readjusted, remolded and reshaped. It must ever remain so, for the Bible is ever a new book to him. He finds beauties and gems and truths every day. He cannot grasp its fulness in a lifetime. After years of study, he is forced to make changes in his creed. He sees its weaknesses. Corrections just have to be made. As he looks back over the years, he wonders how he could have arrived at some conclusions. He marvels at his ignorance. But all along he has been willing to step into new truths as he has learned them. He has kept himself teachable. He has changed his creed to conform to the teachings of the Bible as he has understood them. If ever he mixes the cement of know-it-all and unyielding selfwill with his creed it will set and become a fixed thing. From that time on, the Bible will be bent to conform to his set creed. Passages of truth will be twisted and made to teach what his creed teaches. He will make his creed the criterion of the church and woe to those who will not bow the knee to the crack of his whip. He will make declarations of loyalty to the Bible, but these declarations will not keep him from being a sectarian in the sight of God.

“Prayer digs the channels from the reservoir of God's boundless resources to the tiny pools of our lives. Through prayer we begin to live by His power.”

THOUGHTS WORTH WHILE

D. H. F.

A TIME TO SHOUT

The construction boss was surveying the work on a tall building from his place on the street. Looking up he saw two men about to venture out on some unsupported timbers. Immediately he began to shout to them: "Get back there! Don't step on that timber. Hey, you fellows, haven't you any sense?" The man's great bellowing voice attracted the attention of a police officer several blocks away, who came running to the spot. "Here!" he called, "Can't you give orders without making all that noise? What are you doing anyway?" "Just trying to keep some idiots up there from breaking their necks," was the reply. "What'd you want me to do, sing them to sleep?"—*The Lookout*.

AT YOUR OWN DOOR

A rescue missionary was lecturing where he was unaccustomed to speak. He said that every Christian, however poor or busy, could do personal work for Christ, if willing. After the lecture a woman said: "What can I do? I am a poor widow with five children to support. How can I find time to go to anyone about Christ?" "Does the milkman call at your house?" "Of course." "Does the baker?" "Yes." Does the butcher?" "Yes," was the curt reply, and the woman turned away.

Two years after, the man of God spoke in the same place. After the service a woman said, "I am the person who was vexed with you when you asked whether the milkman and baker and butcher visited me. But I went home to pray. *God showed me my duty. Through my humble efforts five persons have been led to the Savior, and they all are consistent working members of the church.*"—*Home Study Quarterly*.

PROGRESS AND ESTABLISHMENT

"One of our evangelists in the earlier days told a story of an old farmer who, in the prayer meetings of his church, was wont, in describing his Christian experience, to use this phrase, '*Well, I'm not making much progress, but I'm established.*' One springtime when the farmer was getting out some logs, his wagon sank in the mud in a soft place in the road and he could not get out. As he sat on top of the logs reviewing the situation, a neighbor who had never accepted the principle of the old man's religious experience, came along and greeted him thus: 'Well, Brother Jones, I see you are not making much progress, but you're established.' To be stuck on the road is not a very satisfactory type of establishment, but it is not uncommon."—Robert E. Speer.

WHICH MADE THE BETTER CHOICE?

Abram Cory says there were two boys in the Taylor family. The older said he must make a name for his family, and so turned his face toward Parliament and fame. The other decided to give his life to the service of Christ, and turned his face toward China and duty. Hudson Taylor, the missionary, died beloved and known on every continent. "But when I looked in the encyclopedia to see what the other son had done, I found these words, *'The brother of Hudson Taylor.'*"

A FOOL IN ACTION

A prize essay, by a Georgia school girl, had this telling statement: "Take one regular, natural-born fool, add two or three drinks of bootleg liquor (any other may be substituted), and mix the two in a high-powered motor car. After the fool is thoroughly soaked, place his foot on the gas and release the brakes. Remove the fool from the wreckage. Place in a black, satin-lined box, and garnish with flowers."—*United Presbyterian.*

A HANDCLASP WITH GOD

One day a mother brought her little boy to a noted evangelist, saying, "I would like my boy to shake hands with you." The boy thrust out his left hand. The evangelist said: "Son, give me your right hand." "Can't." "Why?" "Because I have marbles in it."

The reason we do not clasp hands with God is because our hands are full of "marbles," and we prefer the marbles to God. Of course, it is our privilege to have our hands filled with marbles, but as the years go by we will grow tired of them and long, possibly when it is too late, for a handclasp with God.—William C. Burns.

THE HARPER AND THE HARP

You have heard a harper play upon a harp? You can distinguish between the harp and the harper, between the hand and the harmony. Before the harp was framed and when the harp is shattered, the harper still exists. The hand that plays it may be paralyzed, but the harper still survives, and even the harmony that has been set in motion by him is still echoed in ever widening vibrations of ether, and these ethereal pulses will never cease while the universe lasts!

The word of God tells us that all our faculties are but as the harp, and we are the harpers, and that what is produced by the contact of the harper with the harp is the harmony. Compare this sublime conception with the infidel materialistic theory—that man is "only a gill of water, enclosed in a glass vial, and death is the breaking of the vial, and nobody knows what becomes of its contents!" *He who prefers such a philosophy of life and death to that found in the word of God shows himself a fool.*—Arthur T. Pierson.

LESSONS ON EPHESIANS

R. H. B.

THE LONG SENTENCE. (Eph. 1:3-14.)

This is indeed a long sentence—the longest, I think, in all Paul's writings. Clause is linked to clause. In the old days when we parsed, and analyzed, and diagrammed sentences, it would have been interesting to see what the student of grammar (or even the teacher) would have done with this. But this apostle is often heedless of literary form and rhetorical and grammatical rules. His message rushes forth like a mighty flood which disdains all confinement and overflows all the banks and channels. It seems he must tell us everything at once. But every uttered clause and phrase and word carries its deep and wonderful meaning. This is perhaps the most difficult part of the epistle; but we shall not shirk it, for it was given by the Holy Spirit for our blessing—for teaching, for enlightenment, for encouragement, for our spiritual up-building. No—we can not *fathom* it, for here we are entering upon “the unsearchable riches of Christ”; but by the help of God we shall take what we can get; and it will be worth all our while and effort.

1. Let us begin with the first statement:

“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ.”

When God's people bless God it is always the response to His blessing which He first bestowed upon us. If David cries out, “Bless the Lord, O my soul; and all that is within me, bless his holy name”—it is because he realizes anew what God has done for us—“who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with lovingkindness and tender mercies; who satisfieth thy desire with good things . . .” (Psalm 103.) So, here, Paul's heart overflows with thanksgiving and praise in view of all that God has bestowed upon us. Let every soul that has tasted the mercy and goodness of the Lord break forth in praise and thanksgiving, to bless His Name for evermore. We do far too little of that. We are too prone to forget all His benefits. Yet this is the only return we can make to Him for His goodness to us, and He looks for it.

But what called forth this outbreak of praise upon God? Because He has “blessed us with every spiritual blessing . . . in Christ.” If He has blessed us with *every* spiritual blessing there never has been nor ever can be *any* spiritual blessing which is not ours in Christ. It may well be that we have not appropriated them. Most Christians are like men who have a million dollars in the bank, and try to get along pauper's fare. Will the day come when “the house of Jacob shall possess their possessions” (Obed. 17) and the church of the Lord will avail herself of all that is now hers?

The expression “in the heavenly places” (lit. in “the heav-

enlies") is found five times in this letter to the Ephesians (1:3, 20; 2:6; 3:10; 6:12) and nowhere else in the Bible. We will defer the discussion of that term until later.

2. Now let us go on chopping up our long sentence into shorter pieces. The next statement we find (v. 4) is made to depend on the first one by the words "even as"—or, rather, the wonderful declaration of v. 3 finds its explanation in v. 4. The spiritual blessings God bestowed upon us in Christ (v. 3) are given us because before the foundation of the world He chose us in Christ; and this is in line with the *purpose* of that eternal choice—namely, "that we should be holy and without blemish before him in love." For this end He chose us; and to make this possible He "blessed us with every spiritual blessing in Christ."

Some one may be troubled at this, and ask, "Isn't that Calvinism?" Well—we are not interested in "Calvinism," or any other sort of "ism," either to prove it or disprove it. All we are after now is the word of God. Whatever it says, and all that it says, on any subject, is to the simple Christian acceptable and welcome. Only take heed that no unwarranted conclusions be drawn. Note here that it is "in Christ" that God so blessed us and chose us. Just as in choosing Abraham He chose and blessed Abraham's seed after him—so it is *in Christ* (never as separate from Christ) that God chose us before the world was, and accordingly blessed us. But the offer to the privilege of being "in Christ" stands open today to every man wherever the gospel is preached. (Gal. 3:26, 27.)

3. We move on to the next statement. (V.5.) God also "*foreordained us unto adoption as sons through Jesus Christ unto himself.*" The word "adoption" has certainly been misunderstood and misused by many. How often we hear it stated that we are "children of God by adoption." That is simply impossible. No man can adopt his own child. And Christians are "begotten of God" and "born of God." We are children of God by birth, by the "new birth." (John 1:12, 13.) In every instance where it is used in the New Testament the word "adoption" (*huiothesia*) has reference to *promotion* to fuller privileges and higher standing. In Rom. 8:18, 19, 23 (and here also) he speaks of our promotion to the glory of perfect sonship. (In Gal. 4:1-6 the apostle uses the term relatively, with regard to those who, under the Law, were as children and minors, but have now, by faith in Christ, become sons.) Thus we, who are now in lowly state and sore trouble by manifold trials and temptations, shall some day stand perfect before Him, in His likeness, and enter in upon all the inheritance and high privilege as God's sons. That is *adoption*. To this He fore-ordained us "according to the good pleasure of his will." (Comp. Rom. 8:28-30; 1 John 3:1-3.)

4. Verses 6 to 9 turn about *the grace of God*. Now *grace* is God's free lovingkindness to those who have no claim, and

pretend to no merit, but come to Jesus just as they are "without one plea." It overtops all our sin (Rom. 5:20). By grace have ye been saved (Eph. 2:8); by grace we are freely justified (Rom. 3:24); and in grace God's justified ones stand (Rom. 5:1, 2). And all that God has done for us, of which we read in verses 3-5, was done "to the praise of the glory of his grace"—that is, that God's glorious grace to sinners may come in for due praise. With this grace He freely be-graced us (this is the literal rendering)—He freely bestowed it on us "in the Beloved" (and we cannot fail to understand who "the Beloved" is.) In Him we also have our adoption through His blood, the forgiveness of our trespasses, according to *the riches of His grace*. And further, He made that grace to abound to us in giving us heavenly wisdom and understanding, by making known to us His secret counsels ("the mystery of his will")—to the apostles, and to us all through them.

5. All this, Paul tells us, was in accordance with His good pleasure which He purposed in Christ. Now what is that great purpose and design which God planned to carry out through Christ? It is stated in verse 10, to be "*a dispensation of the fullness of the times*," when God will sum up, gather up, head up, everything—things in heaven and things on earth—in Christ. To that end He is steadily working. The day will come when His every enemy shall have been made the footstool of His feet and Christ shall be all in all. Then will He surrender the kingdom to God, even the Father, that He may be all in all. (1 Cor. 15:28.)

6. In verses 12 and 13 the apostle distinguishes between believers from the Jews and believers of the Gentiles (as he does also in other parts of this epistle) but always carefully showing that their standing and privileges in Christ are precisely the same.

Of the Jewish Christians he says that in Christ they were made a heritage (having been foreordained according to the purpose of Him who works all things after the counsel of His will); and this to the end that in the Jewish believers, who before hoped in Christ (for to Him the devout Israelite had ever looked forward) should be set forth the praise of His glory.

Of the Gentile Christians he says that they also, having heard the word of the truth, the gospel of their salvation, and having received it by faith ("having also believed") were "sealed with the Holy Spirit of promise."

7. But in v. 14 he speaks without distinction, of all who are in Christ. Speaking of the Holy Spirit (which both Jew and Gentile alike received in Christ) he says that "which is an earnest of our inheritance, unto the redemption of God's own possession." And again he reiterates that all this is unto the praise of God's glory.

Here a new theme is touched upon—the Holy Spirit, as

bestowed on the Christian. He is "the Holy Spirit of promise"—i. e., the promised Holy Spirit. He is the seal of God's children by which His ownership of them is established. (Rom. 8:9.) He is the "earnest"—the foretaste, the first installment, the "first-fruits" of our inheritance—for the meanwhile, as we look forward to the day of the complete redemption of God's own possession. (See Eph. 4:30; Rom. 8:23.)

NOTES AND PERSONAL THOUGHTS

Now we have made our way through "the long sentence." Have you found it difficult? If so do not be weary or discouraged—it pays well for all thought and study we put on it. Go over it again and again—you will find it at last more precious than gold, yea, than much fine gold; sweeter also than honey and the droppings of the honeycomb.

Note how often he says "according to." What does "according to" mean? And "according to" what did God do those things of which he speaks? How good is that "will" of God!

How often is God mentioned in this "long sentence"? How often Christ? How often does the phrase "in Christ" occur? What do we have "in Christ"?

How is the Holy Spirit obtained? (See v. 13; also Acts 2:38, and 5:32.)

STUDIES IN THE ORIGINAL TEXT

Jonah W. D. Skiles

John 5:20 to 6:32

20. "That ye may marvel (*thumadzete*, present subjunctive," i. e., "keep on marvelling."

28. "Marvel (*thaumadzete*, present imperative) not," i. e., "Don't keep on marvelling."

34. "Howbeit (*de*)" or simply "however" or "but." Jesus did not need John's endorsement of God, but he cited John (*tanta* "these things") because these people knew John and what he said, and this evidence aided in bringing them to Jesus.

35. "He was the lamp that burneth and shineth (*kaiomenos kai phainon*, present participles showing the same time as "was") i. e., "that was burning and shining." They were ready to "get on the band wagon," for John struck them by his rugged forcefulness.

39. "Ye search (*eraunate*)." Here the form may be either present indicative "ye search" (American Standard) or present imperative "search" (King James), but the context seems clearly to point to the present indicative, for it does not seem that Jesus would command them to search the Scriptures because "*they* think that in them" they "have eternal life." His

meaning is: "You keep on searching the Scriptures because you are looking for eternal life in them; as a matter of fact they tell about me, the giver of eternal life, and you won't accept their message."

42. "I know (*egnoka*, perfect)," i. e., "I have known." We cannot be sure whether the reference is to Jesus' foreknowledge or whether it is simply "I have already learned you."

43. "I am come (*elelutha*, perfect)," better "I have come." 6:6. "What he would (*emellen*, imperfect) do," i. e., "what he was going to do."

9. "Among (*eis*) so many," i. e., "for so many."

12. "When they were filled (*eneplesthesan*, aorist passive)," better "had been filled."

14. "Which he did (*epoiesen*, aorist)," better "had done."

17. "It was (*egegonei*, pluperfect) now dark (*skotia*)," better "darkness had already come."

22. "Jesus entered (*suneiselthen*, aorist) not," better "had not entered." "His disciples went away (*ephagon*, aorist)," better "had gone away."

23. "They ate (*ephagon*, aorist)," better "had eaten."

27. "Hath sealed (*esphragisen*)." This is the word used for sealing a letter or a document and therefore has the connotation of putting one's stamp of approval on something.

28. "What must we do (*poiomen*, present subjunctive)?" better "What should we do?" or "What shall we do?"

30. "That we may see (*idomen*, aorist subjunctive), and believe (*pisteusomen*, aorist subjunctive)." Not the present subjunctive, which would have meant "that we may keep on seeing and believing," but the aorist is used, which indicates that they had not yet comprehended and believed Jesus' signs.

32. "Gives (*didosin*, present)," i. e., "still gives."

Lesson on Daniel by R. H. Boll, author "Studies in Hebrews," "Truth and Grace" and others. 92 pages. Durable paper cover. The Word and Work, Louisville, Ky.

The study of prophecy is one of our neglected matters which may account for losses to the Russellites and Adventists. It is a profitable and practical study. Prophecy is not a dark thing which can not be brought into the light with reasonable effort, but it is "a lamp shining in a dark place." The author is a reverent and scholarly student of the whole word of God who has specialized in this field for over forty years with the result that he has acquired a remarkable knowledge of the general contents of the Bible and a special grasp of prophecy which exceeds that of any one else known to the writer. Out of his continual contact with the Scriptures in his evangelistic and editorial work for several decades, his regular weekly preaching, and his special work, writing the Bible school quarterlies, and numerous Bible classes, has come an ample preparation for writing simply, ably and soundly in the field of prophecy and we are happy to recommend his "Lessons on Daniel" (similar in size and style to "The Kingdom," "The Second Coming," "Lessons on Romans," and "The Revelation") as of great value in comprehending the New Testament, particularly the last book of the New Testament.

Don Carlos Janes.

The price is 50¢ a copy or 3 for \$1.00.

ON FOREIGN FIELDS

D. C. J.

There is such a thing as our *missionary obligation* and neither peace nor war cancels it. ** From Oklahoma comes a call for a group of missionary pictures to be mounted near a collection box for missionary effort in a church which has never done foreign missionary work. The suggestion is good and our Missionary Portraiture (\$2) with fields and dates is just the thing. And in the opposite direction, far up in Canada comes a request for "information relative to foreign missionary work.

At holiday time, the Ormsby Ave. church, Louisville, sent the Garrett family at Searcy, Ark., a gift for each one of the eight members and a fruit cake for all of 'em; a Bible class of little girls sent \$7.00; several sent greeting cards, and three sent \$1.00 each. ** *World Vision*, Charles R. Brewer, editor and B. D. Morehead, field man, published quarterly at Nashville, Tenn., enjoyed fine business around the end of the year. A single order called for 12 Bibles. ** Bro. Thos. Hartle, of the Woodstock church in Cape Town, reports an October conference of a number of churches in Vigilance Hall, Grassy Park, with two sessions a day from 11 to 1 and from 3 to 5 with several speakers with two sisters present from the Belgian Congo mission field. ** Bro. Emmett Broaddus died in Hong Kong Feb. 1st, with his wife and seven children down in the Philippines unaware of it. The latest word received from the widow indicated that she and the children were "well; Emmett's whereabouts unknown," which means that she was not yet aware of his death!

The mere fact that the Japanese have cut off our mail service to Japan, China and the Philippines does not mean that we should lose interest in the 21 missionary persons thus isolated. Gifts should continue for them. They are probably going into debt every day as we believe some of them have received no support in over a year. There may have been extra expenses for medical services. It is not impossible that some of the number may have perished. At the close of the war or the earliest opportunity, some or several of these people may need to come home for rest and recuperation. We are building up a reserve for that day—especially for Sister Broaddus and seven children without a father, three of whom are full orphans. ** Sister Zelma Lawyer, Sta. A, Searcy, Ark., is publishing an interesting biographical book on the South African mission work in which she participated and in which her husband lost his life by accidentally falling on a native spear which passed entirely through his abdomen. ** This is a fine time to be opening some new home missionary work which in many cases costs only a minimum of monetary expense. ** As to present means of missionary subsistence

for those in the Far East, "The Department of State, through the Protecting Power, will advance financial assistance to the American civilians in the hands of the enemy. Funds advanced in this manner are considered loans," says the War Department which eases our mind a bit. If they can get help in this way, we do not feel like being at the considerable expense of cabling money where such is possible, but we urge and warn all donors to keep up support and leave each treasurer to act in the best light he may have, and all of them prepared to give relief at the end of the war (or sooner) *with the very least possible delay.* ** Herman Fox, wife and one child have settled in California where he is in government work and apparently faced with the necessity of buying a house in order to have shelter as there was nothing in his town or surrounding territory to be rented! Missionary gifts for free forwarding for any missionary may be sent to Don Carlos Janes, 1046 Dudley, Louisville, Ky.

ADDISON

On Dec. 29, 1942, Bro. J. A. Addison fell asleep in the Lord to rise again with them who are Christ's at His appearing. He always believed the New Testament teaching relative to salvation from sin and to the church. So when Bro. Abraham Foster came into the Florida Parishes preaching the word Bro. Addison became obedient to the faith. His life and character was aptly described briefly in well chosen words by Bro. A. K. Ramsey who was frequently at his bedside in the time of his sickness: "A man of deep conviction, who loved the truth, and gave freely of his means to its support. Unwilling to compromise he contended for the faith. And besides, his life was an example of faithfulness in attendance on the first day of the week at services where he could break the bread in memory of our Lord and Savior Jesus Christ. His favorite chapters were Acts 2 and Rom. 8 and 12. He loved these because of their teaching concerning the pardoning of alien sinners, the church, and how one should live in the Lord's service. And being a student of the prophecies he could look beyond death to the coming of Christ in His kingdom in power and great glory. Of these things he liked to speak." Services were conducted at the church of Christ in Amite, La., where many relatives and friends gathered to pay their last respects to him before his body was laid to rest in the Amite cemetery. In November he visited us in our home in Alexandria. We enjoyed having him with us. To me he was a father, a friend and brother, my wife's father in the flesh. A great reunion awaits us.

W. J. Johnson.

"Ah! When shall all men's good be each man's rule and universal peace lie like a shaft of light across the land, and like a lane of beams athwart the sea through all the circle of the golden year?"—Tennyson.

Answer: When "The kingdom of the world is become the kingdom of our Lord, and of his Christ" and He reigns.

DEAR READER: I want every tobacco user to write to me and I will be glad to tell you about a simple, harmless herb remedy that stops all craving for tobacco which you can easily make. Thousands have cured themselves of the filthy, injurious and expensive habit of smoking, chewing and using snuff with this most wonderful remedy. Write to me today. Yours in Christ, Loomis O. Hinton, Spencer, Indiana.