

THE WORD AND WORK

(VOLUME XXXVIII, FEBRUARY, 1944)

God's Promises

God hath not promised
 Skies always blue,
Flower-strewn pathways
 All our lives through;
God hath not promised
 Sun without rain,
Joy without sorrow,
 Peace without pain.

But God hath promised
 Strength for the day,
Rest for the labor,
 Light for the way.
Grace for the trials,
 Help from above,
Unfailing sympathy,
 Undying love.

—Selected.

WORDS IN SEASON

R. H. B.

WHEN THE WORD HAS NO EFFECT

There are times and places in which the gospel seems to effect nothing. The word is preached, no one responds, no one seems to be affected. People come and hear, and rise up and go away. No impression is made, no change is produced. As one said, "They hear the usual sermon in the usual way, and go home and do as usual." It is a sort of spiritual stalemate. Such a situation calls for heartsearchings; it also has a peril; and then, again, it may under the circumstances be quite in order.

1. It calls for heart-searchings. Let the preacher ask himself whether indeed he is preaching the gospel to the people, and giving them the word of God. Only the gospel is the power of God unto salvation; only the Word can truly touch and change hearts. It is quite possible that the preacher may have dropped into an unprofitable line of preaching — drily intellectual, or controversial, or philosophical, or giving his hearers a course in applied psychology, or science, or some

other sort of "scholarly" stuff; or that he has ceased to study his Bible and is giving out a poor drivel of anecdotes and personal observations, or empty re-hashings of old points and arguments. Or it may be that, though a conscientious student of God's word, he may not be a *praying* man. The ministry of the word must be joined with the ministry of prayer (Acts 6:4). It may also be that the preacher's life and character robs his message of power. If he is selfish, self-seeking, covetous, insincere, unreal, lukewarm, deficient in faith and love — I speak not of outright sin and immorality — what wonder if his sermon goes flat and dead. My brother preacher, if your ministry is fruitless and ineffectual, search first of all thy own heart, and see if thy heart and thy record is right with God. "Be ye clean that bear the vessels of the Lord." But if the fault does not lie with the preacher, it may be on the side of the membership. When there is secret sin, or open hypocrisy, or wrong unconfessed and unrepented of; if there is enmity, hatred, strife, an unforgiving spirit in the congregation, that will kill the influence of the most faithful proclamation of God's word. The only remedy lies in repentance. "Let us search and try our ways, and turn again to Jehovah. Let us lift up our hearts with our hands unto God in the heavens." (Lam. 3:40, 41.)

2. The peril of such a situation is manifold. There is the danger of being content with such a state of things, and going on progressively into spiritual deadness. There is the danger that the brethren may get a "new" preacher, some sort of popular humdinger who knows how to galvanize dead bones into action. Or it may be that the old preacher may cast about for something new and interesting in order to stir up the flagging spirits of his hearers. Or, a good and true man may get discouraged and simply quit. All that is bad.

3. It may be that the situation is not more or less than what was to be expected, and for the time cannot be remedied. It does not follow in such a case that the work should be given up, and the people abandoned to their state. It may be in the will of God that the seemingly hopeless effort should be patiently continued. "with all longsuffering and doctrine," and with all the more earnestness and prayer and supplication. Who knows but that the breath of heaven may not yet breathe upon these slain and they shall live? Looking back over the scriptures we see how often God's servants were commissioned to work where there was little or no prospect. Noah preached a long time without any result whatever. Isaiah was informed at the outset that his ministry would harden rather than convert the people. (Isa. 6.) If a single soul turned to God under the pleading of Jeremiah, there is no record of it. And Ezekiel was sent to "a rebellious house" and must speak God's word to them "whether they will hear or whether they will forbear." (Ezek. 2:5, 7; 3:11, 27.) Even

of our Lord Jesus it was predicted that His personal ministry would seem a failure. "But I said" (says the Messiah prophetically) "I labored in vain, I have spent my strength for nought and vanity." But quickly is He re-assured (Isa. 49: 4-7). For after all the word of God cannot return to Him void, but it "shall accomplish that which I please, and shall prosper in the thing whereto I sent it." (Isa. 55:11.) What therefore shall we do? Go on with your faithful work, wherever in the providence of God your lot may be. "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper, whether this or that, or whether both alike shall come to good."

"Go then even weeping
Sowing for the Master,
Though the loss sustained the spirit often grieves:
When the weeping's over
He will bid us welcome—
We shall come rejoicing, bringing in the sheaves."

SOWING

Sowing to the flesh; sowing to the spirit; and the law, "Whatsoever a man soweth, that shall he also reap"—what great meaning attaches to these expressions! It sets the Christian's doings in a new light and surrounds each act with a new significance and importance. According to this figure, *each deed is a seed*. And the seed, barring one possible contingency, is sure of a harvest of consequence to the doer, a harvest which he cannot avoid reaping. There is no hiding of anything. Nature is an incredibly close accountant, forgets nothing, loses nothing. And so it is with all the laws of God: they work with a precision that takes account of the ten-billionth part of an atom. "The mills of God grind slowly," it may be, "but they grind exceeding small." "Some men's sins are evident, going before unto judgment; and some men also they follow after. In like manner also there are good works that are evident; and such as are otherwise cannot be hid." (1 Tim. 5:24, 25.) And whatsoever a man soweth — according to the seed is the harvest. He that sows to the flesh shall reap of the flesh, corruption. He that sows to the Spirit shall reap of the Spirit, eternal life. The sowing to the flesh embraces not only all manner of immoralities, but all works that are fleshly in aim and motive and origin, however excellent they may seem to human eyes. The issue of all works that are fleshly is disappointment—vanity and vexation of spirit; loss and sorrow; in one word, "corruption." The sowing to the Spirit is done by every word and thought and work that springs from true faith.

NON-ESSENTIALS

It is a peculiar feature of this figure that it leaves all the nonessential circumstances under which a certain course is

pursued entirely out of view, as having nothing to do with the outcome. What matters it whether I sow in the light or in the gloom, so long as I am indeed sowing? What difference how I feel while I am doing sowing, whether joyous or down-cast, whether sound or sick, whether strong or weary? It will not show in the reaping. The seed is seed, and will produce after its kind, regardless of the sower's frame. Christians often fail to sow good seed because they do not feel like it, or are handicapped in one way or another, whether by grief or opposition, or appearance of failure, or weariness. But these do not affect seed or harvest. Sow on. Those that go forth weeping, bearing precious seed, shall come again with rejoicing, bringing their sheaves with them. Let not, then, a spell of depression prevent your speaking a good word for Jesus Christ or cheering up some other heavy heart in Jesus' name. Let not your poverty stop you from giving what you can give for Christ's sake: the quality of the seed is not affected by the amount given. The nickel you can barely give represents the same seed as another's gift of ten dollars or more given in the same faith. And so with all these outward and accidental conditions—they cannot touch the seed nor the harvest.

“Sown in the darkness or sown in the light,
Sown in our weakness or sown in our might—
Sure, ah sure, will the harvest be.”

THE ONE CONDITION OF HARVEST

The “if” that alone figures here lies in the matter of continuance. While many seeds may have fallen, yet no man's sowing is done till his day is done. The final word has much to do with the outcome. “In due season we shall reap, if we faint not.” That is to say, if we faint (before the sowing is complete), we shall not reap. The word “faint” is equivalent to “quit.” Quit too soon and the harvest will fail. Now that works both ways. If the sinner turns to God, the old harvest is thwarted. There will be thorns and thistles enough and heartaches to remind him of the first sowing. But it is only a fence-corner gathering, not a crop. The field springs up in fruits of righteousness which are through Jesus Christ unto the glory and praise of God. But, vice versa, if the child of God grows weary in well-doing before the time is up, his harvest is thwarted and his reaping lost. Instead of the golden wheat, the tares of unbelief and the thorns of disobedience take his field and they shall be his portion. And it is always the one or the other. We can no more help sowing than we can avoid existing. If it is not to the flesh, then to the Spirit; if not to the Spirit, then to the flesh. There is no alternative other than that. Nor will there be a mixed harvest in the end, but it will be the one or the other, corruption or eternal life, according as the sowing was of the flesh to the flesh, or to the Spirit by faith.

NEWS AND NOTES

Johnson City, Tenn.: "The work with the Locust St. church has been picking up some of late. We have had an increase in Sunday School attendance each Sunday for the past five Sundays. Several new families have been reached, and are among the most regular in attendance. The need here is great, and truly the laborers are few. Our Lord told us what to do about such a situation. He said 'Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.' Could it be that the acute shortage of laborers is due to our failure to pray?"

"I'm hoping and praying that the Word and Work will be filled with the finest articles ever to appear therein in the months to come, and that it will be read by the largest group of readers possible."—Robert B. Boyd.

Chattanooga, Tenn.: "In August I was in a good meeting with Old Salem church near Cynthiana, Ky. Jack Blaes, the minister, is doing a fine work. In September I was in a meeting at Sherwood, Tenn., with good interest. In October R. H. Boll was in a splendid meeting with us in Chattanooga, Tenn. He spoke several times over the radio here and made a good impression.

"In November I was in a meeting with North West Church in Detroit, Michigan, at which time nine were added to their number. J. Scott Greer, their minister, is doing a most excellent work. Elders in this church are fair-minded, firm, and faithful.

"In November I was in a meeting with the Johnson City church where Robert Boyd is minister. Brother Boyd and leaders there are going forward in the work of the Lord. We ask for prayers of the faithful as we enter the year 1944. Blessings upon all."—E. H. Hoover.

New Lebanon, Ind.: "I am looking forward to much spiritual food in copies of the Word and Work to come. They have always been beneficial to me and I look forward with great anticipation to each new copy. May the Lord continue to bless the fruits of your labor in this

cause of Christ."—Harvey V. McMahon.

Dugger, Ind.: "We had two good services here yesterday. Attendance and interest better than for some time. Several members who are away working were back home visiting.

"Brother Eugene Graham, one of our young preachers, now preaches twice each Lord's day at the East Jackson Street Church in Sullivan. Reports from there state that interest and attendance are increasing."—Maurice Clymore.

Searcy, Ark.: "Thank you for giving us the Word and Work with its deep spiritual lessons. May the Lord bless you abundantly in your work in the future."—J. D. Allen.

Columbus, Ohio: "Two meetings of six weeks each made up principally my evangelistic work in 1943. My son, Evan E. Wright, has begun two churches at Columbus and his heavy work with these and his job for support demand that he take a rest. He turned one church over to the young preachers he was developing. I have taken over the one at 1288 West Broad Street, and he is taking a rest in Florida.

"I began a meeting January 2, to continue through the winter, the Lord willing, to use every scriptural means I can to get a hearing from an indifferent and worldly people.

"Any passing through Columbus on routes 3 and 62 can stop off and commune Sundays at 11 A. M., 3 and 8 P. M., Ohio time. Soldiers and others on duty Sundays can find an hour here where they can worship God each Lord's day. Preaching every week night at 8 o'clock."—Madison Wright.

Franklin, Ky.: "I always enjoy the Word and Work, and I don't see why any one would not like it. It is always full of good reading."—Mrs. J. P. Waldren.

"Thanks to the churches in Louisville for their generous fellowship of one hundred and fifty-one dollars and fifty cents (\$151.50) as a Thanksgiving offering. A fine spirit indeed, that prompted you brethren to remember us in this time of need. . . . We hope to re-

build by spring that the good work may continue and on an increased plan. To do this, we need your further fellowship and prayers."—Potter Orphan Home, James E. Laird.

Houston, 9, Tex.: "I am praying that God's blessings may rest upon every one who is engaged in giving, or helping to give the gospel to the people. If there ever was a time when the gospel needed to be preached in simplicity and power to counteract the multiplicity of errors that are being taught today, it is now. People need to be impressed with the fact, that in order to do God's will, we must study it for ourselves. We may get all the help we can, but let us study and pray over God's word that we may know whether or not the help we get is scriptural and true. A multiplicity of doctrines are being taught, therefore the need of fortifying ourselves with truth.

"World conditions are changing rapidly, boundary lines are being wiped out, thousands and thousands are being slaughtered, and no man knows what the outcome will be. 'Not by might nor by power, but by my spirit saith Jehovah.' Let us love, labor and wait for the coming of the Lord."—W. H. Crain.

The Word and Work is indeed sorry that it was unable to supply the request of everyone for the January issue. So many new subscriptions were received, with the request to begin with the January number, that our supply was soon exhausted. We are indeed thankful to God for your interest in giving the Word of God to someone through the pages of the Word and Work, and pray that your efforts will bring forth much fruit.

It is in a feeble way that we endeavor to render "honor to whom honor is due" in these few lines. Our Sister M. E. Holloway informs us that she has now completed her twenty-fifth year of service to God as a representative of the Word and Work. I well remember the annual visit of Sister Holloway into our home when I was a boy, and that remembrance brings a reminder of Sister Holloway's faithfulness to the Word and Work. Her ef-

forts are still being richly blessed of the Lord, and we sincerely trust that the Lord will give her many more years of usefulness."—J. L. Addams.

Read inside front cover page. Won't you be one of those 500?

Twin Bridges, Mont.: "I have been at Twin Bridges about two weeks. The group at Helena are carrying on our regular program there. I plan to go back there once a month. The church here meets at a school house three and a half miles from Twin Bridges. The group is small, but they seem eager to learn. The work among the young people is also quite promising. We are trying to make as many new contacts as possible."—Dennis L. Allen.

Linton, Ind.: "Our work here is looking pretty well. We expect to begin a monthly Lord's day afternoon 'sing' for this region in February, with perhaps a dozen co-operating churches. Some are enthusiastic about it. The first one will be at Linton."—Waldo S. Hoar.

Davis City, Iowa: "My family and I are here in Davis City going to Bible school under Brother William J. Campbell. This is the first week and there are to be seven more weeks, the Lord willing. Bro. Campbell gives a brief outline study of the entire Bible and it promises to be very profitable."—J. Miller Forcade.

You can greatly help our office force if you will merely indicate your clubs or single subscription as "new" or "renewal." When a name is sent to us without this information, it involves extra work.

If you receive a notice that "Your Subscription Has Expired" after renewing it probably means that envelopes for our mailing list were prepared before we received your renewal. Let us know if you receive more than one such notice after paying.

Janes Matters

As stated elsewhere in this issue Brother Don Carlos Janes' business office will be continued by his efficient secretary. Loans from the Mission Home Building Trust Fund should be paid as usual. Mission-

ary gifts will be cared for in the regular way. The address is the same as it has been.

Clubbers for 1944.

Below we list Word and Work clubs received up to January 26, for 1944. We think it a fine list. Singles are also rolling in every day. Many new names are included in these subscriptions. Brother J. L. Addams says that we must have **2000 more during '44**. Others seem to be thinking in that direction also by the way they are sending in names. Thanks to one and all who are having a part in our 1944 drive for subscriptions. Here is our list of clubbers:

R. B. Boyd, Tenn.	169
Mrs. M. E. Holloway, Ky.	117
D. H. Friend, Ky.	50
Maurice Clymore, Ind.	39
R. R. Brooks, Ky.	31
Ben J. Elston, La.	25
E. H. Hoover, Tenn.	25
J. R. Clark, Ky.	25
F. F. Locke, Tenn.	18
E. B. Richardson, Tenn.	18
Mrs. Geo. Leffler, Ky.	15
H. N. Rutherford, Ky.	13
H. E. Beck, Texas	12
Mrs. J. A. Brittell, Calif.	12
Roe Miller, Texas	11
O. D. Overman, Ky.	11
L. M. Lynn, Texas	10
A Sister, Ind.	10
G. B. Whitenack, Ky.	10
Sidney Mayeux, La.	8
Mrs. J. P. Waldron, Ky.	7
Leroy Yowell, Okla.	5
J. E. Boyd, Fla.	5
O. E. Shields, Ky.	5
P. I. Pryor, Tenn.	5
I. F. Whitehouse, Ky.	4
Laura Clark, Ky.	4
Mrs. J. I. Hamilton, Wash. ...	4
Fred Smith, La.	4
Quintas Raisar, Ky.	4
Mrs. Walker Barnett, Tenn. ...	4
Philip Forcade, Kan.	4
W. H. Jernigan, Ky.	4
Nora Phillips, Ind.	4
H. V. McMahon, Ind.	4
Total in these clubs	713

Bound Volumes Ready

We have received our bound volumes from the bindery and they are now ready for delivery. We can supply a few volumes for 1941, and 1942. Some have indicated that they would like to have copies. Those who have written in months past that they wish one or

more volumes are requested to renew their order. Recent orders are being filled. We hope to supply the 1943 volume soon. The price is \$1.50 per volume.

An Urgent Matter

It is imperative that all missionary gifts be continued as usual. The Missionary Trust Fund left to the missionaries by Bro. Janes cannot be distributed among them for months to come. These funds are tied up in loans, chiefly to missionaries and churches, and will be received in monthly payments.

Support sent in for Mrs. Ethel Sevedge should also be continued as usual as she is now more than ever needed in the Janes office. No other provision has been made for her salary, neither in the Janes will or otherwise.

The Sellersburg Church.

A neatly mimeographed "1943 Year Book" of the Sellersburg Indiana, church of Christ comes to our desk. It contains appropriate articles from the five good elders of the church and, in addition, reports for the year.

Fifty-four new members have been added to the church during the year. Since the first of the year three others have placed memberships. The attendance at all services has been excellent, with an average church attendance of 25%. The total offerings for the year amounted to \$7129.86, an average of \$137.11 per Sunday. Of the vast amount of money handled only \$26.97 remained in the treasury at the end of the year. Many are the good works done with their offerings. They believe in putting the Lord's money to work for Him! Their gifts to missions during the year totaled \$997.41. Howard T. Marsh is the wide-awake minister of this fine congregation.

"Please renew my subscription to the Word and Work for another year. Also, please see that my renewal starts with the January issue, as I do not wish to miss a single copy. Its articles manifest the spirit of Christ."—La Vern Houts, Harding College, Searcy, Ark.

If any of our readers have extra copies of "The Christian Unity Quarterly, no. 3., Oct., Nov., Dec. issue, they are urgently needed at the D. C. Janes office.

BAPTISM, THE FIRST RESURRECTION

Stanford Chambers

It is difficult to believe that any one would in seriousness claim that baptism is the first resurrection, but when you see in the prints whole columns devoted to arguing the point, and then see the same reduced to a tract form and distributed, you must admit that though the position is absurd, some are indeed serious in taking such a position.

Our Lord's ordinance of baptism was designed to bring great blessing, but nowhere is it hinted that one's baptism makes him immune to the second death. Were baptism the first resurrection, then the death preceding baptism would be the first death. But it is written, "It is appointed unto man once to die, and after this cometh judgment." And the "second death" is clearly defined: "And if any one was not found written in the book of life, he was cast into the lake of fire." "This is the second death, even the lake of fire." (Rev. 20: 15 and 14.) The appointed death of Heb. 9:27 is the first death. It is "he that overcometh" that "shall not be hurt of the second death" (Rev. 2:11); one's having been baptized does not so insure him.

Hardly would the first resurrection precede the first death. The rather, it follows it; it does not precede the judgment that follows the first death. This should be obvious enough to any Bible reader. And the first resurrection is a sure escape from the second death: "Blessed and holy is he that hath part in the first resurrection; over these the second death hath no power." (Rev. 20:6.)

"They that are Christ's at his coming." (1 Cor. 15:23.) For a description of this resurrection, that is, of those who are raised at His coming, read from verses 42, same chapter, to end, and note that there is not a lost sinner in the whole picture. In connection read 1 Thess. 4:13 to end. Note again, not any in this picture but those in Christ. "The dead in Christ shall rise first." (v. 16.) Yes, they are first in relation to the living in Christ, who shall be immediately changed and caught up. But why just "the dead in Christ"? If all the dead come forth at one call, simultaneously, then the reading would be, "the dead shall rise first, then we that are alive," etc. But no, it is "the dead in Christ" and not the dead in general, that shall rise first, or before the living are changed. The passage does not take into consideration how long it will be before the dead out of Christ will be raised, nor does that affect the question. Clearly "the dead in Christ," "they that are Christ's at his coming," constitute the first resurrection, and all these are in the picture of Rev. 20:4-6.

-Duty makes us do things well, but love makes us do them beautifully.

THE CHALLENGE OF CHRISTIAN SERVICE

Dennis L. Allen

A cynic has said, "A Christian is a man whose great aim in life is a selfish desire to save his own soul, who, in order to do that goes regularly to church, and whose supreme hope is to get to heaven when he dies."

Is it true that the life of the average Christian is on such a low plane that the world can see nothing better than that in it? We must admit that too often such is the case. Are we being faithful to the Lord if the only testimony we give for Him is merely regular attendance at the services of the church? When we consider that as the standard of faithfulness, we have our conceptions warped. Important though it is, that is not where Jesus put the emphasis in His teaching and life.

Would Jesus have ever reached the hearts of the multitude if he had spent most of His time in the temple arguing with the doctors of law, or had stayed at his home in Nazareth and lived a life of purity and holiness separated from the sin and degradation of the world? We know that He would not. Did He not Himself say, "For the Son of man came to seek and to save that which was lost . . . not to be ministered unto, but to minister, and to give His life a ransom for many"? Luke 19:10; Matt. 20:28.

Thus, when the time came, He left Nazareth and identified Himself with humanity—the common people, publicans, and sinners, lodging at their homes, eating with them. Was He not thus degraded to so lower Himself? In the eyes of the hypocritical and self-righteous—yes, but for those to whom He ministered He became more exalted, because He had brought to them the light and glory of His holiness. Jesus not only convicted these outcasts of their sins, but also inspired them with the courage and strength to banish it from their lives. He set them "free from the law of sin and death."

When Jesus, passing through Jericho surrounded by a great throng, saw the rich publican Zaccheus in the sycamore tree, He called to the little man from the midst of the throng and made a dinner appointment with him—a man whom even the multitudes called a sinner. Did the Messiah not realize that He would hurt His influence by associating with such people? When He had been with Zaccheus apparently only a short time, the little man, convicted by the righteousness and purity of this Rabbi who had been willing to ignore the displeasure of His followers and eat with him, cried out, "Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore four-fold." He could not resist a love like that—willing to bear reproach just to be with a sinner and help him, and the Master had the joy of saying, "Today is salvation come to this house."

Jesus' power in reclaiming the lost lay in the fact that He knew the value of their souls and loved them as individuals in spite of the corruption of their lives. He whipped the sin but spared the sinner.

Can our lack of spiritual power and our hesitancy to take the Gospel down to the sinners who need it most be traced to this failing—we are not definitely committed in our own lives to a hatred and abandonment of sin? Do we fear that we are not positive enough for good to enter into the filth and pull the degraded out of it without becoming defiled ourselves?

It is well that we should search our hearts frankly before starting out in the work that the Master did. Above all, we must realize the source of our strength to overcome. It lies not within ourselves but in Christ, for we are united with Him. Jesus was so strong in the Spirit and so free from evil that He could go into the midst of it without fear. Being one with God, He could not be degraded Himself. In like manner, our victory lies in continual union with Him.

What a challenge this sinful, suffering world presents to us—to empty ourselves as He did, to bear His shame and reproach, to serve with the spirit He manifested. How the world needs such service!

BEN'S BUDGET

Ben J. Elston

One who liked to *argue* said: "Without controversy, great is the mystery of godliness"! Another, who says there is *only one* God, and His name is *Jesus*," and "that is plainly and simply taught in the Bible," was asked to harmonize *that* idea with certain passages of scripture. He replied: "Great is the mystery of godliness!" Mysterious simplicity! Any statement in a book that is all true, must be as true as any other statement in it. One may not grasp the meaning, but reverence requires that it be accepted with the respect due to a deliverance from God. The idea of *Father* makes easy, when necessary, the belief in a Son. Is the idea of *God* associated also with the Son mysterious? I so think. But there is not lacking some elements of mystery in the fact—a fact beyond dispute—that my own "only begotten son" is as certainly *Elston* as I am. In realms of flesh and spirit, man and God, perhaps in all realms, I am driven by wisdom and in much humility to believe and sometimes confidently trust what I do not comprehend. God provides not against a dishonest mind. One must make room in the heart for *all* that God has spoken. Iniquity aside, ear turned to hear the law—the prayer of such as thus "*study* to be approved" will shed special divine light on the path in which Heaven wills that we should walk.

BIBLE QUERIES ANSWERED

J. Edward Boyd

A Tennessee reader writes: "In Titus 1:6 Paul, listing the qualifications of elders, says 'having children that believe' (American Standard version). The King James version says 'having faithful children.' This difference in translation promotes a question. Those who read the King James version sometimes argue that by 'faithful children' Paul simply means children who are faithful and obedient to their parents. In such a case they might not be of the age of accountability, and the father yet be qualified for the eldership. But the American Standard version indicates that the children are to be believers, which seems to indicate that they are to be Christians. Which translation is correct, and what is the true meaning?"

The fact that those scholars who gave so much time and thought to making this more recent translation used the clause "that believe" instead of retaining the word "faithful" is of itself greatly significant. For it was their chief purpose to make only such changes as were required to bring out the thought more accurately or to make the meaning clearer to the modern reader. In this passage they found the Greek word "*pistos*," which is certainly sometimes used in the sense of "trustworthy, reliable," as in Matt. 25:21, and just as certainly in the sense of "believer, Christian," as in Acts 10:45 and 1 Tim. 6:2. They were confronted with the fact also that in this passage the King James translators *had* used the word "faithful"; but they decided to use "children that believe" instead, no doubt because they were sure that expression gives the meaning more clearly and accurately than the other. And we cannot refuse to accept their verdict unless we have some exceedingly good and sound reason.

Nor do the Revisers stand alone on this point. All the other translations (except the King James and the Douay) and commentators I have had opportunity to examine agree with them. Rotherham, whose translation "is more literal than the Authorized Version or the Revised," gives the same rendering here as that of the American Standard. Conybeare (in "The Life and Epistles of St. Paul," by Conybeare and Howson) and Fenton (in "The Holy Bible in Modern English") translate it "having believing children"; and Moffatt renders it "with children who believe." Faussett, in the well-known Jamieson, Faussett, and Brown commentary, comments thus: "having faithful children—*i.e.*, *believing* children." He then quotes Bengel: "He who could not bring his children to faith, how shall he bring others?" Also Alford's explanation: "established in the faith." The Abingdon Bible commentary thus explains it: "training their families in the Christian faith"; and the "New Commentary on Holy Scrip-

ture," by the MacMillan Company, says, "If there are children, they must be Christian." In his "Greek-English Lexicon of the New Testament," Thayer lists this passage as an instance of the use of the word "*pistos*" with the meaning of "one who has become convinced that Jesus is the Messiah and the author of salvation (a believer)." With all this evidence in favor of the Revised translation of this passage, and knowing of none opposed (for not even is the King James *opposed*, since it does not make clear *to whom* the children are to be faithful, whether only to their parents or to the Lord), we feel justified in the belief that a scriptural elder must have children who are Christians.

Maxville, Florida.

THE CHAPLAIN AS A SYMBOL

Chaplain Wm. Wayne Allen, Camp Polk, La.

In my short experience of five months as an army chaplain, I have become convinced that chaplains are symbols of the best in life, and I am very grateful that I am allowed to fill a place of such responsibility.

The chaplain goes with his men. He is one of them. He lives with them in the field, eats and sleeps as they do, gets to know them and they come to know him. His duties are wholly religious. His work is much the same as that of a civilian minister, only the physical surroundings are different. He has a full-time assistant who knows church music and who sings; who knows how to do office work and serves as the chaplain's clerk. Preaching and conducting chapel services are a small part of the chaplain's work. He is counsellor to the men and they may have many problems, worries and cares which they bring to him. He helps men out of trouble. He visits the sick in the hospital. He distributes good literature, particularly Bibles and Testaments.

Just as when he was a minister in civilian life, the chaplain has times of discouragement. He sees men with no apparent regard for God and the church. Often chapel attendance is small. Worldliness abounds. Occasionally there is "politics" and "rank" to buck. Sometimes a chaplain feels he isn't getting anywhere and wonders "What's the use?"

In spite of all this, there is great reward in knowing one is standing for the best in life. It is a consoling thought to go forth armed with such a message as we have. We know we have what men most need—the Word of God. It is a high privilege to be "a Voice crying in the wilderness" pointing to the Lamb of God who takes away the sin of the world.

Out of the babel of tongues now in the world, all history proves that the only salvation for the individual or the nation, is the knowledge of and obedience to the revealed word of God.—Marshall, Vice President United States.

THOUGHTS WORTH WHILE

D. H. F.

GOD'S "THRONE RIGHTS"

Two mature Christians were talking over a meeting they had been attending. One said: "I am afraid that in their simple zeal our friends are prone to make a mere errand boy of God. In their engrossment with the glorious realization that God answers prayer, they are likely to forget that all true prayer is attuned to the note, 'Thy will be done.' They overlook what the Scots used to call 'the throne rights of God.'" It is not possible for a human soul to have too great intimacy with the Father in heaven; but it is possible to have too great familiarity. God is not a man. "Holy and reverend is his name." On his knees the child of God should ever remember that God is on His throne.—*Christian Herald*.

HE MEANT WHAT HE SAID

When I left Australia years ago, I said to my mother, "Mother, if God spares me, I will come back to see you." For years she waited. Had anyone said to her, "Mrs. Talbot, what are you waiting for?" she would have said, "My boy in America is coming back." And suppose this person said to her, "Coming back? What do you mean? Surely you don't expect a personal, visible, actual coming!" "Yes," she would have replied, "that's the way he is coming." Possibly her friend might have said, "Do you ever get letters from him? Do you ever receive gifts? Well, that is what he meant—he is coming in these things." My mother would have answered, "Why, that isn't what he meant, for he said he would come back!" Some years afterward, I did cross the ocean, walked down that gangplank from the steamer, and said, "Mother, here I am!"—L. T. Talbot.

WHEN IS A MAN RICH ENOUGH

When I was a lad an old gentleman took the trouble to teach me some little knowledge of the world. With this view I remember he asked me one day, "When is a man rich enough?"

I replied, "When he has ten thousand dollars."

He said, "No."

"Twenty thousand?"

"No."

"A hundred thousand?"

"No."

"Five hundred thousand?" which I thought would settle the business, but he continued to say "no."

I gave it up and confessed I could not tell, but begged he would inform me.

He gravely said, "When he has a little more than he has, and that is never."—*Youth's Companion*.

LESSONS ON EPHESIANS

R. H. B.

Having come to the end of Paul's epistle to the Ephesians, we are now in better position to look over it and form our estimate of it as a whole. If you have followed these studies thus far, is it necessary to tell you that this is a most wonderful epistle? No, you have perceived as much. Here we have stood on a mountain-peak of God's revelation—in some respects the highest of them all. "That which the apostle has nowhere else proclaimed, he reveals in this scripture," said Chrysostomos, a preacher of the early centuries. If in writing to the Corinthians Paul was restrained by the spiritual babyhood of those Christians, and could give them only milk, not meat—here he seems to have felt no such hindrance. This river of God, flowing forth from the sanctuary, is full of water, not only to wade in, nor waters to the loins, but waters to swim in, and whose depths have never been fathomed. He speaks in flowing terms. God has blessed us with *every* spiritual blessing in Christ Jesus (1:3). We have our redemption through His blood, the forgiveness of our sins, according to the *riches of His grace*. (1:7.) He speaks of *the riches of the glory* of His inheritance in the saints, and *the exceeding greatness* of His power to us-ward who believe (1:18, 19). Our God was not only merciful toward us, but *rich* in mercy; acted not only in love, but in His *great* love wherewith He loved us; and He has purposed to show the *exceeding riches* of His grace in kindness toward us in Christ Jesus (2:4, 7). His message is of the *unsearchable riches* of Christ; and he prays that according to *the riches of His glory* the Father might make them strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ that *passeth knowledge*, that they might be filled *unto all the fulness of God*; and adds that God is able to do *exceeding abundantly above all that we ask or think*. (3:9, 16-20.) Language breaks down under the weight of the over-abounding and surprising wealth of grace and glory which God has provided through Christ for those who love Him.

And after taking us into mountain-heights of glory, we are led down to the valley—but with the blest vision for ever in our hearts and minds—down into the common affairs and relationships of life; but no longer "common," for all things are glorified and hallowed to the Christian by His faith. Wives and husbands; children and fathers; servants and masters—all, in whatever relationship of life, now are to stand and walk and conduct themselves upon a new basis. Everything has taken on new significance. For "if any man be in Christ there is a new creation."

GREAT THEMES

We can study the epistle to the Ephesians now best by taking up the chief themes of its teaching. First of all note what is said of the people to whom it is written. Go through "Ephesians" three times: the first time to gather out any statements as to what those people once were; the second time to find anything that is said about their new state and position in Christ; and the third time to see how they passed from the former condition into the latter. This can be done at one sitting; but if your time is limited take three sittings for it. It will richly repay all the time and study you put on it.

Then trace the following themes, going through the entire epistle for each: what does the epistle teach

1. About God?
2. About Christ?
3. About the Holy Spirit?
4. About man—unsaved man; saved man?
5. About Satan?
6. About the church?
7. About Paul?
8. About grace?
9. On prayer (Paul's prayers, and teachings concerning prayer)?
10. The Christian's Walk and Warfare?

Taking the first of these for an example:

Something is said of God in 1:1, 2. (Do not pass these first two references lightly, as unimportant, but stop and think about them.)

In the "Long Sentence," 1:3-14, God is named once in v. 3 and ten times by pronoun; once in italics in v. 14. Note how all our salvation is *God's* work. (See how often God is mentioned in Peter's sermon on Pentecost, Acts 2:22-36.) In the rest of the chapter it is not always clear whether the pronouns refer to God or to Christ; but as best we can count it there are statements concerning God (some very important) in 1:17, 18, 19, 20, 22. See what is said concerning God in these verses. In chapter 2—verses 4 to 10 tell of God's wondrous dealings with us in grace. Then in v. 12 we read of people who once were "without God" (think what that means!); in v. 16 of our being reconciled to God; v. 18 speaks of access to God; in v. 19 of members of the household of God. Here is "theology" worth while! In chapter 3:1-13 the apostle speaks of his peculiar work and mission in regard to the Gentiles. In v. 2, "the grace of God" is the ability and inspiration given to Paul, as also in verses 7, 8. (Comp. Rom. 12:3.) In verse 9 he mentions the secret ("mystery") which for ages had been hid in God, and God's purpose in the revealing of it now, in v. 10.—The whole prayer from 3:14 to 21 is addressed to God. See what is said of God in vs. 14, 15; what Paul asks of

him in v. 16, and the assurance expressed in v. 20.—*Chapter 4* tells us that there is “one God and Father of all, who is over all and through all and in all” (v. 6). In v. 13 God’s Son is spoken of. In v. 24 there is reference; and in v. 30, the relation of the Holy Spirit to Him.—*Chapter 5:1* tells of our relation to God, and v. 2 Christ’s sacrifice of Himself is said to have been offered unto God. Verse 5 mentions the kingdom of Christ and God”; and v. 6, “the wrath of God.” These are weighty matters! In v. 20 thanks is to be given to God in the name of our Lord Jesus Christ. — In *chapter 6:6* we read of “the will of God,” in a special connection. The Christian’s armor is the “armor of God” (6:11, 13) and “the sword of the Spirit” is “the word of God” (v. 17). And as in the salutation, so in the benediction, the apostle pronounces peace upon them “from God the Father, and the Lord Jesus Christ.” — There could be no better Bible study than to note each of these references to God, and what they say in their connection, and to think and meditate and pray over them. And if all the other themes listed above (and perhaps some the student himself will think of) are taken up in the same way—how precious a treasury of Divine truth will the letter to the Ephesians become to us!

On the last of the themes given above, The Christian’s Walk and Warfare—have you noted that the word “walk” occurs five times in chapters 4 and 5? And with 4:17 we should connect 2:2. And each time some wrong is to be put away, he enjoins a corresponding virtue to take the place of it. They are to put off the old man, and put on the new—thus:

Instead of Falsehood — truth (4:25).

” ” Anger — Forgiveness (4:26).

” ” Theft — Benevolence (4:28).

” ” Corrupt speech — words that edify (4:29, 30).

” ” Bitterness, etc. — Kindness and Love 4:31 to 5:2).

” ” Impurity — Chastity (5:3-12).

” ” Foolishness — Wisdom (5:15-17).

” ” Rioting and excess — Spiritual joy (5:18-20).

And do not forget the “therefores” and “wherefores”!

Finally, for a great additional and supplementary study, take up the epistle to the Colossians which was, like Ephesians, written in prison at Rome, and sent at the same time by the hand of the same messenger, to a people who lived in the same general region, and note the many resemblances between the two. Yet, Colossians had also a specific purpose, distinct from that of Ephesians, and each of these epistles brings out truths that in the other are not touched on.

Thus we close our happy and blessed study of one of the most wonderful portions of God’s word. And may this study bear fruit in our hearts and lives, in faith and hope and love, and in devoted service to Him who loved us and gave Himself for us.

IN MEMORIAM



DEBT TO D. C. JANES GOES UNPAID Stanford Chambers

Financially I think I kept my books with Brother Janes balanced and up to date. But that debt of love I owed him I fear not so. At least I could have been more expressive of a love and an appreciation which I really did feel. He told me he loved me much oftener than I told him I loved him. In speaking to others and writing them he in honor preferred me more often than I in honor preferred him. I perhaps felt that I would have plenty of time to catch up, but I didn't. He is gone! I must now look to the Lord Jesus to tell this faithful servant of His that I really did love him, and to make up to him my unpaid debt. Perhaps, however, my Lord will leave that for me to do when I see my brother again—in the morning.

Louisville, Kentucky, January 20, 1944.

TELEGRAM: *Don Carlos Janes passed on today. Burial here Saturday afternoon.—E. L. Jorgenson.*

The above telegram has just reached our office and we hasten to pass the same on to the readers of the Firm Foundation. We regret to learn of the passing of Brother Janes. Our deepest sympathy goes to all the bereaved. May the blessings of comfort and tender mercies fall upon them to the end that they may be strengthened in this trying hour.—G. H. P. S., in *Firm Foundation*.

DON CARLOS JANES

R. H. B.

If "those that labor among you" are to be esteemed "exceeding highly for their work's sake," surely our Brother Don Carlos Janes was worthy of the highest esteem and love in the Lord. Unremittingly, indefatigably, for many years, he literally gave himself to the work of the Lord, in that most important of all its features—the work of missions. No man ever did more—perhaps no one ever did so much—to push the enterprise of foreign missions. He sought after men and women who were willing to carry the glad tidings; he appealed for funds and collected funds and financed their going forth and their return; he corresponded with missionaries abroad and helpers and givers at home, he counselled and helped and encouraged, exhorted and pleaded with the workers abroad and stirred the hearts of brethren in the home land, that he might make and keep them mission-conscious, and that with such zeal and earnestness that some of his critics and opposers (of whom he had not a few—how could it be otherwise if one really and earnestly presses the work of the Lord?)—called him the "One Missionary Society." That is what he was, in so far as his labor is concerned: it is his badge of honor. But he did it for neither gain nor glory, and indeed he got neither. But early and late he labored and toiled at his task. His life-motto—for many years inscribed at the bottom of his letters—was "1 Cor. 15:58." And few men ever exemplified a scripture text more faithfully than Don Carlos Janes did 1 Cor. 15:58. He was stricken while at his work. A few days only of illness, during which he suffered with an intense pain in his head, which he bore patiently and quietly as long as consciousness lasted; then fell asleep in Jesus and entered into his rest. That was in the early hours of Thursday, January 20; and on Saturday following the funeral services—at which Brother Friend read and spoke, and Brother O. D. Bixler prayed; Bro. Jorgenson and the writer made a few remarks; and after this many preaching brethren voiced brief tributes also. Brother Janes had some time before his death written out instructions for his funeral, and his directions were so good and so beautiful that we want to share them with all the readers of Word and Work.

We loved Brother Janes, and we did not know how much we loved him till he had left us. "Strange we never prize the music till the sweet-voiced bird has flown." Many of us failed to express our love and appreciation of this humble servant of the Lord to him as we should have during his life-time; but our love follows him now and the memory of his faithful labors will not be lost. One of his slogans which he constantly sought to realize in his life, would, I think, be his best epitaph: *Here lies "Greater Things for God—Janes."*

"HE BEING DEAD YET SPEAKETH"

"Greater Things for God"

DON CARLOS JANES

1046 Dudley Avenue

Louisville, Kentucky

January 26, 1942

To Ethel M. Sevedge, my faithful secretary, and
to Elmer Leon and Irene Doty Jorgenson, my chosen administrators:

The following kin folk should be notified of my demise, if the Lord shall so tarry as to give occasion for burial:

(Names of relatives are here given.)

Call John W. Manning and Sons, funeral directors. Let the casket cost as little as possible for simple decency.

It is utterly against my wishes that there be the usual large array of flowers. Let the rule be, "No flowers," to which I am willing for an exception in the case of the Highland church of Christ, which may, if it so desires, place a single, simple design upon the casket.

If a funeral service is held, I desire that it be in a church or other place with sufficient seating accommodations to make everybody comfortable. I do not want people walking about my body on tiptoe nor speaking in subdued tones. Assuredly I want no subdued singing, but good songs of triumph, triumphantly sung. I have loved "I will sing of my Redeemer" and have usually tried to sing when that hymn was announced. I have loved it particularly for its sentiment.

It will be agreeable and harmonious with my wishes for my good, long-time friends, Brother E. L. Jorgenson and Brother D. H. Friend, to arrange the funeral service, and they will be meeting my wishes as much in setting forth my faults as in anything else they may wish to say.

It is advised that Johman-Van Hoven, monument dealers, place a marker on my grave in Rest Haven Cemetery of similar form and design as that they supplied for my beloved wife, lettered: Don Carlos Janes 1877-19—; and in the lower margin the words "At home," corresponding with the words "With Christ" on her marker. The combined reading, "At home — with Christ" expresses my full faith and hope as to our presence. "Thanks be to God for his unspeakable gift." 2 Cor. 9:15.

My thanks, as well as I can express them, go to those who may carry out these requests.

For those who have unkindly criticized my work, particularly as it relates to missionary endeavor and matters of prophetic teaching, I have no unkind feelings, and have not in the past carried evil thoughts toward them. May they know that only very rarely have criticisms wounded my heart and it always fully recovered from the thrust. I would that

all who have dealt evilly with the Bible doctrine and steadfast faith of the apostolic church for three hundred years, would take notice of the existence of the belief in the imminent, personal, premillennial coming to the earth of Jesus Christ to reign in royal splendor where once He suffered a shameful and painful death at the hands of His enemies, not only in the days of the apostles and down to the alleged conversion of Constantine, but on down to and in the Reformation, and onward to and in the Nineteenth Century Restoration Movement of Barton W. Stone and Alexander Campbell along with Walter Scott, who, next after his father (Thos. Campbell) aided Alexander Campbell—along with Dr. Barclay and others, down to Dr. Brents and the beloved and energetic James A. Harding, and on down to the present hour; that as good, worthy, able, and honorable men as ever graced the primitive church in ancient times, or the Restoration Movement in modern times, were believers in the pre-millennial coming of our Lord Jesus Christ. May those who have sinned in their treatment of this ancient and scriptural doctrine of the “blessed hope” repent fully while opportunity is given.

If any final word from me on the day of my burial could have weight with any soul anywhere, it is that all men everywhere may hear the gospel and scripturally prepare to meet their Maker in peace. Let the saints live in saintly fashion remembering the warning given to Moses: “See . . . that thou make all things according to the pattern.”

These lines have been written in the full realization that instead of “going the way of all the earth,” the *usual* way of mankind, that it may be the *special* way of the

RAPTURE

No grave with its hunger, no worm, no corruption;
No weary night watches, no languishing pain!
No death-dew, no struggle, no gasping, no dying,
No shroud and no hearse and no funeral train!

No grave with its hunger, no worm, no corruption;
With death and her sorrows no part and no share!
“Caught up” in an instant, from wrath and destruction;
In rapture “caught up” to the Lord in the air!

(From Grace Canfield Halliday.)

“Amen: Come Lord Jesus.” Rev. 22:20.

(Signed) Don Carlos Janes.

1 Cor. 15:58.

“For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens.”—2 Cor. 5:1.

DON CARLOS JANES

"He that doeth the will of God abideth forever."

"He that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die. Believest thou this?"

Shaded lines, crepe on the door, the passing funeral cortege, the tolling bell, the open grave, the costly obelisk and the lowly markers in the silent city of the dead—these all say to us, "Make ready"! For whether our Lord comes, or whether He calls, "we know not the day nor the hour."

Early in the morning of Thursday, January 20, Brother Janes fell asleep in Jesus. He had suffered with colds and headaches for a month or more, but he continued active until we took him to the hospital for the last week. When he desired to come home, we brought him to my house, where he passed away in my own bed, conscious almost to the last. Highland Church was packed with devoted friends for the memorial service, including twenty-five or thirty ministers, twenty of whom took part.

On every hand is the question, "Who will do his work?" No one will do *his* work! A hundred years of earnest labor, packed into less than three-score years and seven! No man can do another's work; for after all, God heads up His work around great Christian personalities. Whenever they pass on, they "rest from their labors; for their works follow with them." But a man can so systematize his work; he can build on such sure foundations, that his work will be projected after him. His very life becomes an institution, as it were, and he "being dead, yet speaketh." This will be true of Brother Janes.

Before me lies a copy of the Last Will and Testament. It is a long and marvellous document, breathing from beginning to end the spirit of Christ. I will try to satisfy your wonderment concerning it:

By its terms there is laid upon my wife (Irene) and me, the sacred task of administrating Brother Janes' affairs. We could wish that this had fallen into other and abler hands; but where we feel like saying, as Paul must have said of his thorn, "We cannot take on this new and heavy load; our lives are already over-full," we hope to hear Him saying, "My grace is sufficient for thee." We can only say, "Pray for us"; and you will help us more than you know if you will write me a brief letter at once, stating whether or not, in your judgment, Brother Janes was of sound and competent mind when he made the Will — April 1942! !! And send us back a few

of his own recent letters, please.* For, precisely as some have opposed Brother Janes' great life-work (I do not say without cause, in every case; for though *he* was always good, and always meant well, his judgment was not always perfect) — so it is unthinkable that, through unbelievers, the enemy of souls should fail to frustrate, if it were possible, the beautiful plans laid out in the Will.

1. The Missionary Office will continue. This simple, individual, voluntary service (to the churches who may choose to use it, and to the missionaries) will be carried on in the same office by the same helpers. For years, Brother Janes' secretary, Sister Ethel Sevedge, has done the clerical work with great faithfulness, loyalty, and painstaking accuracy. She will receive and receipt gifts, and forward them, as heretofore without the deduction of a cent for service or postage. Her support has always been small, too small; and it is confidently hoped that those few friends who have, of their own choice, supported her in the task, will continue their loving interest. Sister Sevedge is so well established in the work, and with the banks, that for years she has written the missionary checks and drafts simply on her own signature, without any other. She is one of the most unselfish and loyal Christian women that I have ever known.

It will be understood, without saying, that all accumulated Trust Funds, such as the Mission Homes Building Fund, will be carefully distributed, according to an equitable plan worked out by Brother Janes himself, and devised in his Will.

2. The Janes Printing Company, under that or some other name, will be continued, Lord willing. The Will leaves the stock personally owned by Brother Janes to Brother Tona Covey who for fourteen years has faithfully carried on in the printing plant, and without whom the work would have been utterly impossible. It requires, however, that Brother Covey shall place in the Free Tract and Literature Fund a sum of \$2 per share, for the Janes stock: It may be that other stockholders would be willing to surrender their shares also, at this figure, to Brother Covey or some other individual, in order that the management may be simplified. We shall be glad to know their mind about this at once. After all, the administrator (already a busy minister) cannot, in addition, carry on everything that Brother Janes was doing! How multiple were his interests, and how indefatigable his labors!

3. The Janes Estate — his own personal possessions — will be used entirely in Christian work (with the exception of a few small gifts to near relatives). By frugal, simple living, by natural business sagacity, and by dint of hard work,

*As you love the Lord's work, do not neglect these requests; and make your statements very brief and to the point.

Brother Janes accumulated a small treasure of his own; yet not for himself, but that the work so dear to his heart might continue after him. These assets are all earmarked in the Will: For missions, for tent evangelism, and especially for the work of Christian publication. For years he had labored, travelled, and searched the great libraries of America, for the finest things of history in the line of Christian literature. For example, a complete and well-nigh perfect set of the "Millennial Harbinger" is upon his shelves. From these, and many other sources, there has been culled a mass of Christian testimony — especially on the line of the Lord's Return. This material is now to be re-examined and smalled down to printable portions — through The Word and Work and other Christian journals, as well as through tracts, pamphlets, and possibly a book.

How true it is again, that other men have labored, and we have entered into their labors! And who is sufficient for these things!

Next month's Missionary Messenger will be called, "The Janes Memorial Number." We shall be glad to have written expressions from friends and brethren in the earliest possible mails. Again we say, "Pray for us."

—E. L. Jorgenson.

THE INCOMPARABLE CHRIST

(This reprint article given in by Bro. Janes Recently.)

He came from the bosom of the Father to the bosom of a woman. He put on humanity that we might put on divinity. He became Son of man that we might become sons of God. He came from heaven, where the rivers never freeze, winds never blow, frosts never chill the air, flowers never fade. They never phone the doctor for *there* no one is ever sick. No undertakers and no graveyards are here for no one ever dies — no one is ever buried.

He was born contrary to the laws of nature, lived in poverty, was reared in obscurity; only once crossed the boundary of the land in childhood. He had no wealth nor influence, and had neither training nor education. His relatives were inconspicuous and uninfliential.

In infancy He startled a king; in boyhood He puzzled the doctors; in manhood ruled the course of nature. He walked upon the billows and hushed the sea to sleep. He healed the multitudes without medicine and made no charge for His services. He never wrote a book, yet not all the libraries of the country could hold the books that could be written about Him. He never wrote a song, yet He has furnished the theme of more songs than all song writers combined. He never founded a college, yet all the schools together cannot boast

of as many students as He has. He never practiced medicine, and yet He healed more broken hearts than the doctors broken bodies.

He never marshalled an army, drafted a soldier, nor fired a gun, yet no leader ever had more volunteers, who has under His orders, made rebels stack arms or surrender without a shot being fired.

He is the Star of Astronomy, the Rock of Geology, the Harmonizer of all discords and the Healer of all diseases. Great men have come and gone, yet He lives on. Herod could not kill Him, Satan could not seduce Him, death could not destroy Him, the grave could not hold Him.

He laid aside His purple robe for a peasant's gown. He was rich, yet for our sakes He became poor. How poor? Ask Mary! Ask the Wise Men! He slept in another's manger. He cruised the lake in another's boat. He rode on another man's ass. He was buried in another man's tomb. All failed but He never. The ever perfect One—He is the chief among ten thousand. He is altogether lovely.

THE RANSOM PRICE

There is included in the message and meaning of the Cross the thought of **Redemption**, and this image is taken from the slave-market, and employed by the Lord Himself. The meaning is unquestionably that of **substitution**. "To give His life, a ransom for many," that is, to say, in the place of, instead of. This imagery would be perfectly familiar to the Jews of Christ's day, for the law regulated ransoms with great detail. So when our Lord began to speak to His hearers of being a ransom they would well understand that His **death** was the price **paid** for their liberty.

So in this imagery sin is regarded as slavery, and sinners as slaves, and the ransom price is the death of Christ.—A. St. John Thorpe.

JOHN DAVIES

The Lord called Brother John Davies home to be with Him December 22 of last year. In his quiet, humble way, he exemplified the teachings of our Lord every day. Sickness was about the only thing that hindered his presence from the services of the church. He was a Christian of convictions and he did not hesitate to state them. His work for the Lord was done in a private way for he was not a public man. The Dugger church has sustained a great loss. His loved ones will not sorrow as those who have no hope. May they find comfort in the promises of the Lord.

Maurice Clymore.

L. M. JACKSON

Brother L. M. Jackson was born on an Indiana farm, November 24, 1873, and departed this life, January 1, 1944, at Bexley, Columbus, Ohio. He was educated at high school, Krutinger Theological School, Indiana State University, and David Lipscomb College. He began preaching at the age of seventeen, and worked chiefly in Indiana, Tennessee, and Kentucky. His brilliant success led hundreds to be baptized, and his teaching impressed holy living on his converts. His mild disposition and pleasing social powers strongly appealed to the hearts of people and he was loved and respected by those who fully knew him.

Brother Jackson's prompt and faithful action when I lay at the point of death saved my life and he was a faithful friend to me till death. His visiting the people, advertising the meetings, and encouraging of my efforts greatly aided my work. A large number attended his funeral which was conducted on Jan. 4. Burial in Greenlawn Cemetery, Columbus, O.

Madison Wright.