

THE WORD AND WORK

WORDS IN SEASON

R. H. B.

FALSE GREATNESS

In the church, in the work of the Lord, any increase, any expansion, any progress of activity and enterprise, additions of buildings or facilities, growth in numbers or sphere of influence, any advance, accumulation, extension that does not spring from increase in faith and love and consecration, is spurious and hurtful. "Greatness in external and material things," says G. C. Morgan, "is but a false greatness, and wherever the church has risen to anything like worldly power it has become a refuge for the things that are unclean and polluting and life-destructive." Many hateful birds make their nests in the branches of that abnormal tree, which is great in worldly prestige, power, and wealth, and earthly show. But the true church is destined throughout the age to share her Lord's rejection. The cross is her inheritance here below. The world knoweth her not, for it knew Him not. She will not come in for recognition till her Lord comes to be admired in His saints and to be marvelled at in all them that believed. "When Christ, who is our life shall be manifested, then shall ye also with Him be manifested in glory."

"THERE'S NO USE"

This is the formula of spiritual suicide. Many a man has sealed his fate and eternal destiny with this utterance. Sometimes in despair, sometimes in recklessness, sometimes both, men throw all hope and purpose overboard, saying, "There's no use." It is as if the crew of a sinking vessel, because the pumps no longer avail, and the waters encroaching seem sure to swallow them, would blow up the ship, disdaining to fall back on life-boats or to salvage planks. This is a dangerous attitude. And it is wholly wrong—most especially in God's people. Indeed sometimes it is but the pretext of an evil heart which really *prefers* to quit the struggle and to give itself over to sin, and then make its failure its excuse. In any case it is wrong. It casts reflection on God's goodness and power. It counts His promises worthless. And it is the one thing God most bitterly resents in us. "Jehovah hath forsaken the land—Jehovah seeth us not," said the idolatrous worshippers in Ezekiel's day. Their thought was, "It does not matter any more what we do: God has given us up. He no longer cares nor notices our actions. So we may as well do as we please." But God did notice and did care; and it was exactly this evil attitude of theirs that insured certain

judgment for them. Again, when in Isaiah's time the Lord called them to repentance, they made a feast and said "Let us eat and drink for tomorrow we die." "*This iniquity,*" said the Lord, "shall not be forgiven you till you die." (Isa. 22:12-14.) Or, as in Jeremiah (Jer. 18:12) they replied, "It is in vain." With other words, "There's no use of even trying." But by taking this turn they forsook their hope and opportunity.

This temptation comes even to the Lord's true servants sometimes. It is the thing most strenuously warned against in the epistle to the Hebrews (3:6, 12, 14; 10:39). How often the backslider's false excuse is, "I tried and failed and so I thought I might as well quit." "As well" you say? As well as what? As well give up and go into darkness as to endeavor still to seek God's will and way? How could that be "as well"? It is the counsel of unbelief and despair. But God knows and cares. He will take you up where you are if you turn to Him and look to His mercy and grace. He can and will see you through. "Having then a great highpriest who hath passed through the heavens, Jesus the Son of God, let us *hold fast* our confession. For we have not a highpriest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin. Let us therefore draw near with boldness unto the throne of grace that we may receive mercy and find grace to help us in time of need." (Heb. 4:14-16.)

A RABBI'S ARGUMENT

"We Jews could not by any possibility regard Jesus of Nazareth as our Messiah," said the late eminent Rabbi Enelow, in a sermon reported by Joseph Fort Newton. The reason Rabbi Enelow gives as follows:

"The ideas associated in the Jewish mind with the Messiah not only were left unrealized by Jesus, but have remained unfulfilled to this day. Among all its variations in the Jewish mind, one idea of the Messiah has remained supreme, namely, that the Messianic age would be an age of human perfection, of human happiness, of justice and peace, as described by the Prophets; and, alas, that age has not yet dawned. It is still the great hope of the Jew, the acme of all his ideals, and he still wonders when and how it will come."

So the Rabbi cannot believe in Jesus as the Christ, because Jesus of Nazareth has not done what the Old Testament scriptures foretold that the Messiah would do. No such great king as the One predicted in Psalm 72 and Isa. 11 has appeared. No anointed Son who rules the nations with a rod of iron (Ps. 2) has come as yet. No such happy time as that pictured in Isa. 2:1-4 and 11:6-12 has dawned upon the world. No such kingdom as that of Ps. 22:27, 28 or Dan. 7:27 has ever eventuated. Jesus who lived 2000 years ago did not fulfill these expectations.

To be sure a multitude of Christian voices would sound in protest of this view of Dr. Enelow's. "He misunderstands the scriptures," they would say. "He holds the carnal views of his nation, which was responsible for their original rejection of Jesus"; and "These things are not to be interpreted literally, but in a figurative, and often symbolical sense. His reign was to be a spiritual reign; His kingdom not of this world. Earthly Jerusalem, the literal land, the literal throne, the literal people of Israel were but figures, types foreshadowing spiritual truths and realities."

To this Rabbi Enelow, as any other intelligent Jew, would reply, "Very well—if these predictions are but figurative, then the prophecies on which you base your belief in Jesus as the Messiah, and by which you would convince us of His Messiahship, cannot be taken in the literal meaning which you put on them. We cannot admit that our Messiah was to be born of a literal virgin; that a human babe should bear the name "Wonderful, Counselor, Mighty God, Father of Eternity"; nor can we concede that the imagery of Psalm 22 and Isa. 53 can possibly portray the literal physical sufferings of the Messiah, much less could those passages or the one in Ps. 16 be taken as proof of His resurrection, or Ps. 110 of His exaltation to God's right hand in heaven. All these passages are susceptible of quite different interpretations, and we may add of a far less childish, crude, materialistic, and far more reasonable and spiritual interpretation than you believers in Jesus' Messiahship hold. If the prophecies of His glory and reign and kingdom on the earth are to be figuratively understood, I insist with equal good reason that the prophecies you claim in support of your views concerning Jesus must also be figuratively understood. You cannot interpret the scriptures on two different principles; or assign part of it arbitrarily to the figurative and symbolic, and part to the literal order, as it may suit your theory."

But those who know the Old Book know that the Scriptures testify to Jesus as the Messiah. All the prophecies of His first advent were fulfilled in Him and by Him, truly and faithfully. And He will fulfill the predictions of His power and glory in like manner; for this same Jesus that was taken up shall so come again in like manner as He was seen going into heaven.

Some time ago a sister sent a gift^a of \$2 to start a fund to reprint the choicest of Bro. Boll's paragraphs, "Words in Season," in tracts. Brother H. C. Hinton, of Florida, writes:

I notice in the Word and Work a sister starts a fund to reprint some at least of Brother Boll's 'Words in Season.' I am certainly glad of it. I suggested that some time ago. Hope to be able to contribute to that fund ere long."

A California friend wants some tracts and sends a gift to apply on the special fund to publish choice paragraphs from "Words in Season" in tract form. Who else is interested?

NEWS AND NOTES

Welland, Ont.: "We are deeply interested in the Lord's return at the Welland church, and would like to know if you are planning to publish Bro. Boll's address on New Year's Eve in tract form."—Mrs. Thos. Steers.

Santa Rosa, Calif.: "On Sunday following Christmas, Brother Ralph Wilburn of Berkeley preached for us here. I was with the Berkeley church. We plan to leave here soon after February 1 and visit churches. We want to tell them about the work we have been doing in Canton, China, as we go across the country by way of the southern states to Tennessee and then north to my home in Ontario, Canada, where we will likely arrive in May. Any congregation wishing a visit from us should let us know, addressing us in care of Geo. Benson, Harding College, Searcy, Ark. Your letter will be forwarded."—Roy Whitfield.

Cynthiana, Ky.: "This is starting my 9th year at Salem church. With my teaching work, it keeps me in a constant rush, but it is worth doing, for these people are the best folks in the world to me. God bless the Word and Work."—N. Wilson Burks.

Lawrenceburg, Tenn.: "I began here first of last July and find this to be a wonderful church in many ways: a large membership, and one of the best houses I've seen among us. We have had some additions, and find much to do to encourage a large number of the careless. The brethren are lovely to us, and we appreciate them, and enjoy the work. Some improvement has been made in organization, and now we are making a special effort on our membership and in the Bible class work. Our attendance and contributions are gradually growing."—E. Gaston Collins.

Switz City, Ind.: "Recently assisted Shiloh in a meeting of two weeks. Gave Bible drill each evening to splendid class of young people to establish them in the truth of the Scripture records and to safeguard them from skepticism in their school work. 12 responses to the invitations and 8 baptisms. Visitors from several congregations encouraged the meeting. Brother Clark

brought several from Dugger. Other preaching brethren were Bros. Neal, McBride, Michael, Samson and Squires."—Horace Hinds.

Lexington, Ky.: "Had a good service with the Ebenezer church Jan. 4. Fine crowd and good interest. Some of the Lord's own choice saints are there. I love the fellowship of those good brethren."—H. N. Rutherford.

Midland, Ind.: "Closing out the year of 1937, I see many things for which I am thankful to the Lord. In preaching I have worked with 16 different congregations and at 4 mission points, resulting in a goodly number returning to the Lord's righteousness."—W. A. McBride.

Greenville, Ala.: "In several ways the prospects for 1938 seem brighter than in any previous year since I came here. The faithful ones have pledged themselves to do more work than they have ever done. We are building 3 new classrooms here. At the close of the old year a young man returned to the Lord. The Fort Deposit brethren have recently recovered their building. Last Sunday we had one restoration and one to place membership with us at that place."—Maurice Clymore.

New Albany, Ind.: "The mission work here seems to be slow. We are hoping it will grow more this year. Bro. Brown Rigsby will work with us this year. Each and every one seems to like him. We are all praying."—Florence Hottel.

Those of us who speak on Louisville radio stations WHAS and WAVE have nothing to do with the opening or closing "music." It is a transcription required and supplied by the stations, and all singing on the devotional hour is barred by the stations themselves. Those who speak simply step in to use an opportunity for teaching and we thank God for the privilege.

Unexpected demand for our Lesson Quarterly, first quarter, has exhausted our supply. Write, if you can spare us any.

Des Moines, Ia.: "The church at 2907 Dean Ave. recently purchased 'Great Songs of The Church' (No. 1), and the book seems to be well received.

"A protracted meeting lasting over three Lord's Days, in which Brother W. G. Roberts, of Mattoon, Ill. did the preaching, came to a close three weeks ago. Brother Dale McKay, instructor in a local high school, spoke recently on the subject, 'The Christians Duty in Time of War,' setting forth the principle that obedience to the civil powers enjoined in the New Testament does not require obedience to any law which conflicts with God's will.

"Two young men from the Dean Ave. church have gone to St. Louis to attend the protracted Bible study, conducted by W. Carl Ketcherside, who is assisted by Leonard Bilyeu, instructor in vocal music. Several Iowa preachers are attending the Bible Study conducted by A. M. Morris in Long Beach, Calif.

"As I think of brethren, whom I have known, who at this season have come together in different sections of the country for diligent study of the Bible, I have hope that such study may do much to bring them to speak the same thing."—Frank S. Graham.

Detroit, Mich.: "The Fairview congregation in this city gave over \$600 to support the Lord's work elsewhere during 1937.

"Of this amount \$120 went to the general missionary program in the state of Michigan, of which Brother C. B. Clifton is 'spearhead'; over \$100 went to the work in Canton, China; \$50 went to sufferers in the Ohio Valley flood; \$100 was given in assistance of the progressive work being carried on in Royal Oak, Michigan; \$40 went in relieving distress among members locally; and nearly \$70 was spent in the ministry of flowers to the sick, while about \$135 went to the support of orphans.

"Over \$1000 was spent in support of local gospel preaching, part of this amount going in support of a splendid evangelistic effort among us on the part of Bro. W. D. Bills of Waco, Texas. Twelve were added to the congregation, a fine work among young people carried on, and an excellent spirit infused in the Bible school work.

"Foy E. Wallace, Jr., begins a meeting lasting each night from March 6 through March 20. Neighboring congregations, particularly East End and Lochmoor, are par-

ticipating."—A. B. Keenan.

Song Itinerary

The Jorgenson "Song Revival Tour" of five weeks (June 13 to July 16) is almost fully dated up. Reaching south to the Mexican border and north to Oregon and Washington, the trail leads home through the middle west. All if the Lord wills. These trips are never for song book advertising, but for building and stimulating the song service of the churches.

Junction, Texas: "Now that I am in my fifth year with the local church here, I find the work more interesting and pleasant than ever. I know nearly everybody in the country and have conducted services in every community.

Some minister, or other brother, who would like to receive additional income and be of great service to the church, is invited to write me at once."—Walter W. Leamons.

Toronto: "My brother, Alex M. Stewart, has been busy in the Lord's work and has had twelve baptisms since he left Bathurst St. He has done a great work for the Lord in Western Canada and receives very encouraging letters from the West.

"The school at Omagh last summer was very helpful to the young people and they are anxious for him to carry it on again this summer. There were seven baptisms."—Mary Peck.

"Undoubtedly individuals and congregations who donate subscriptions to Word and Work are doing a good piece of missionary work, for it is written in a good spirit and will be helpful in increasing knowledge of God's word and building up strength to stand against the difficulties and trials of a sin-cursed world."—Don Carlos Janes.

Toronto: "On Jan. 3 Bro. James Harrow was called home. He was a faithful member at Bathurst St. for 25 years. He leaves two daughters and one son. He will be missed but our loss is his eternal gain.

"On Jan. 9 at Meaford Sister Walker passed on in joyous anticipation of enjoying the home her Lord went to prepare. Her faith was a great help to us all."—Alex M. Stewart.

We can still start in a few hundred new subscriptions with the January magazine.

**From San Francisco
(History and Report)**

“Despite the handicaps of a metropolitan environment, the church in San Francisco is going forward gradually and steadily. Much faith, patience, and energy are necessary, but this is required to promote the Lord’s work in every place, especially in the larger centers. It is good to report that the activities of the two churches here are increasing to the glory of God.

“Those here who have the welfare of the Lord’s church at heart are endeavoring to fight the good fight of the faith with their might. In preaching and teaching the word publicly, in personal work in homes, in advertising, in the distribution of tracts, and in other ways, they are looking for the advancement of the Cause of Christ.

“The church here had its beginning about 1895. At that time Bro. D. McRae (who is still quite an active member of the Jules Avenue church) and a few other Christians began meeting together after the New Testament order in a hall at Fifth and Mission Streets. From that time on the brethren met in various rented locations in the city until, in 1924, Brother W. H. Trice, who came from Tennessee, moved with his family to San Francisco and began lending his assistance to the church. Soon, the brethren became more organized, and early in 1927 under Brother Trice’s able leadership, a lot was purchased on the corner of Jules and DeMontford Avenues, in the Ingleside district of the city, and the present unpretentious but attractive meeting house was erected. For the next nine years the Ingleside church of Christ as it is known, made substantial progress with Brother Trice (who is a business man as well as a preacher) rendering part-time service and doing most of the preaching.

“During all of this time several well-known brethren (including F. L. Rowe, E. L. Jorgenson, and S. P. Pittman) spoke here as they were travelling through this section. Also, many of the missionaries have visited the church in passing to and from their fields of labor.

“In February, 1936, the church invited me to take over the work which Brother Trice had been carrying on since 1924. while he turned

his attention to appointments with some of the churches scattered through northern California. When I came here the church made preparations to have me devote the whole of my time and energy to congregational affairs. Thus I became, and still remain, the first preacher ever to devote his whole time to this work. During the past two years 11 persons have been baptized, and altogether the active church membership has grown from about 60 to more than 100. The number of visitors attending meetings has grown in proportion. At the present time there are about 70 members at the Jules Ave. church and 35 at Eighth Ave. The children’s classes and contributions and general interest in the work has increased correspondingly among the members as a normal result of these things.

“Perhaps, the greatest indication of recent progress in the local congregation is the establishment of a new congregation, meeting at 649 Eighth Ave. in the Richmond district of the city. The church in this city has been woefully neglected in past years and has passed through many vicissitudes which have left it poor, struggling weak, and well-nigh hopeless at times. Now, though these past misfortunes have left their marks, the church is beginning to raise its head, so to speak, as the formation of another congregation suggests.

“The location of the Jules Ave. church proved inconvenient to some members who lived across the city, and the realization of the new church was made possible by the moving to the city of a leader, Brother E. White, a graduate of Abilene Christian College. Brother White moved to San Francisco with his family in October, 1936. He came without any promise of support by the church and even without any definite promise of employment, to render service to Christ in this part of His vineyard. As the church here was unable to support him at that time, he sought and found work as a commercial artist. He still holds that position, but since May of last year he has been preaching for and helping to organize the church at Eighth Ave. Until the first of this year he had been rendering his valuable service to the brethren entirely without financial

support or material reward. This faith and unselfish service is an example to all who would serve Christ acceptably in this place or any other. Brother White is a preacher of experience and ability, and under his leadership the new church may expect to go forward consistently. Thus far, there have been two baptisms and a number have placed membership. A fine feeling exists between the two groups, and, as the only one here, so far, who is putting all his time to the work, I assist the new church in its mid-week meetings in addition to the regular duties with the older congregation.

"In the changes and developments of the past year neither church has suffered. In fact, everything has worked together to promote a new increased activity all around. I am persuaded that a better day is dawning for spiritual conditions in San Francisco. Pray for us earnestly and, if you can, send laborers to help us, for while the harvest is plenteous, and the opportunities are great, the opposition is mighty, and the laborers are indeed few!

"Before closing, I might mention that I plan to leave San Francisco early in March, having decided to terminate my work here at that time. This decision has been reached after careful consideration; and while the brethren would have me tarry longer, I am sure a change will be helpful and beneficial to all concerned. Within reasonable bounds, variety is stimulating and refreshing. In leaving I shall carry with me memories of happy ac-

quaintances with those who love the Lord and are trying to serve Him and extend His kingdom amid opposing forces."—Arthur Graham, 505 Faxon Ave., San Francisco.

Pineville, Ky.: "The congregation established here last fall by Bro. Robert Boyd is meeting in a school house five miles from Pineville. We are looking forward to having Brother Boyd hold another meeting here in the spring and further the good work which he started. He is a splendid preacher and we are still hearing compliments on his work."—Mrs. C. E. Suell.

"The work at Camp Taylor is such that I feel it imperative to remain on the field. The church attendance has been fine, and attendance at classes since the first Sunday has been over 100. In the young people's work I have introduced a study in the Life of Christ. It is new as yet, but seems to be taking hold. Attendance averages in the two groups is, senior 22, junior 17.

"We have had 3 reconsecrations and 1 to take membership from East Jefferson."—Paul Duncan.

Bound Volumes for 1937 will be made up this month. Let us know if you want one. Cloth, fully indexed, \$1.50 postpaid.

That Throne of David

A thorough discussion of this subject, by the editor, is in type for next month.

The useful tract by K. C. Moser, "Are We Preaching the Gospel" may be ordered from this office. Price 10c.

THE CHURCH CENSUS

There have been some unusual and unavoidable delays in completing the report on the church census, but it is the hope of all concerned that this work will soon be finished. The response from many quarters has been wonderful and we are deeply grateful, but if our efforts should cease now, many congregations would be left out of the report. To all who have not yet responded to our request, we are making this final appeal to you. It matters not how many others send in their schedules, the report will not be complete without yours. If any congregation has not received a schedule, please let me know and I will send one immediately, also a self-addressed envelope which requires no postage stamp to be used in returning the schedule to me. Address me: Leslie G. Thomas, P. O. Box 493, Corsicana, Texas.

ON THE ANNIVERSARY OF THE GREAT FLOOD

R. H. B.

Just a year ago, Sunday, January 24, 1937, at nine-thirty P. M. carrying two handbags and a roll of bedding, our little family left home. Steadily since Wednesday before, the flood waters of the Ohio had been rising. We had had rain and more rain for weeks past. Our normal fall for January is three or four inches; but during this January it was about 24 inches. And that not only around Louisville, but all the way up the Ohio valley. The soaked earth could absorb no more; and all the swollen creeks and tributaries rolled mighty volumes of surplus water into the booming river. Cincinnati was experiencing the highest flood-tide in her history, and now the augmented waters were sweeping down upon Louisville. Already on Thursday the Seventh Street Railroad Depot was flooded. On Friday the flood-level approached the former all-time high-water mark of 1884. Saturday it reached and exceeded it. Some streets were becoming impassable. The raging torrent of Beargrass Creek spilled into Broadway. The Ohio backed into the sewers. On Saturday the rain ceased and it turned cold. In that lay a hope: a coat of ice would restrain the rising flood. A sleety snow fell and formed a crust. But, alas, during the night a turn for warmer brought more rain, heavy, steady, straight downpour. All radio programs were off to make way for flood-announcements and rescue directions, all day Friday, Friday night, Saturday and Saturday night. Sunday morning dawned. We trudged to church in rain and through icy slush shoe-mouth deep. About a dozen were gathered in the unheated building (the furnace being flooded)—a solemn little meeting. We sang "God Will Take Care of You," with unusual appreciation of its meaning, and had prayer, took the Lord's Supper, and went home. Business-like but ominous the radio broadcast all day Sunday the mounting river-stage, calling for help and helpers. The very able and efficient Mayor Neville Miller was directing all rescue work, and all the while the emergency became more and more tremendous. Then came word from the mayor that all residents living west of 15th Street should leave their homes before exits were cut off. At 7:30 an unearthly greenish flash seemingly lasting a minute or more illuminated the clouds. It was (we learned long afterward) a short-circuit caused by a high-tension wire touching water. At the same time the power went off—and stayed off for five weeks! How good a flickering candle seemed then, and how cheerful the yellow light of the lowly oil-lamp! We had moved most of our furnishings that could be moved, upstairs, and were still debating whether to flee or to stay and see it through. Some of our friends and neighbors (among them Brother Chambers) did stay. Perhaps they would not do it again. The rushing of the waters in the

street (the current was swift in many places) was nerve-racking; but the danger of fire was the real menace. Brother Chambers looking from his upstairs window one night counted four or five fires about the horizon. A strong wind could have swept the city with a conflagration.—At 9:30 a high-wheeled closed truck came for us; and together with some friends and neighbors, we climbed in, and were driven, (occasionally through several feet of water) to Union Depot.

There was a sight! The large waiting room, dimly illuminated with a few oil-lamps and gasoline lanterns, crowded with a motley mass of humanity, white and black, many sitting on the floor, bags and bundles of all description piled about. Now and then came a train, and some of the refugees were herded into it. We wanted to go to Buechel, where Brother Jorgenson was to meet us. At 1:30 A. M. (finally) there was a train for Buechel—the last, or next to last, that was to go out. Buechel is six miles from Louisville's city limit; but the train, backing and switching and detouring to avoid water, did not get there till 3:30. There each coach (there were 15 or more) was unloaded slowly and orderly, as the passengers could be taken away and provided for. It was 5:30 A. M. when at last we found ourselves in Brother Jorgenson's home, in the Highland district of Louisville—having been all night on the round about journey. From there, after a stay of two days, we moved on to Harrodsburg.

The flood reached its crest (57.1 feet) on January 27. Our flood stage is 28 feet. This was a flood piled upon a flood and one foot more. It exceeded the great record-flood of 1884 by about eleven feet.

When we left, we knew not whether we would see our house again. When twelve days later we returned, on one of the first trains that came into Louisville, we saw many, battered and shattered, some lying on their sides, some turned upside down, or grotesquely piled one on top of another. But our home, though only two blocks from the river, stood high and dry. Only in the basement there had been about 2½ feet of water. Whole streets and wide areas miles away from the river had up to eight and ten feet of water. Nor had the waters reached the floor of the Portland meeting-house, though it got to within two or three inches of it. But it damaged badly the building of the Shawnee church; and the Utica, Ind. church-house (just on the other side of the river) now splendidly restored, seemed ruined beyond hope. Also many homes of brethren were invaded by the waters, and many of Louisville's population lost and suffered greatly.

The lesson of such times and events sink deep into the heart. We learned several things. For one thing, what sojourners we are—how slight our tenure on things here below! Today we are fixed and settled; but at tomorrow's summons we may have to leave all and for ever. Again we found how well we could do without a lot of things which we thought

we absolutely had to have; and how happy we could be without them. A surprising revelation, too, was the fellowship of common lot with other human beings. People were no longer strangers. There was no strain—everyone talked to everyone else freely and naturally, for we were all in the same boat (literally so in some cases). Neighbors got acquainted with one another, and we found out how friendly others were to us and we could be to them. All of which was good. Of course the flood was occasion of much evil; but the experience generally was of kindly deeds and neighborly helpfulness. Space will not allow the recounting of all the kindness, brotherly love, hospitality, and help that came to me and mine, from brethren in Louisville, at Harrodsburg, at Bohon, at Lexington, during the refugee days. And to tell of gifts received personally and for others, and of the supplies sent in from many points for relief and distribution (at which task a number of us worked strenuously and constantly for some weeks afterward) would require a chapter all to itself. We are not forgetful of the debt of love and gratitude we owe to brethren and friends; nor unthankful to God for all His goodness to us in those stressful days.

. . .

But the greatest lesson and most solemn is the reminder such a catastrophe brings of the impending judgment of God and our need of a refuge. How silently and swiftly the flood came upon us, and how it took us all unaware and unprepared, for all that it rose so slowly and was heralded and warned against for days previous; so well-announced, yet so surprising. So shall that Day overtake men, for as a snare shall it come upon all them that dwell on the earth. And when God's judgment comes in like a flood, have we any whither to flee to? When the great waters overflow shall they, or shall they not, reach unto you? "Blessed is he whose transgression is forgiven, whose sin is covered. . . Surely when the great waters overflow they shall not reach unto him." The reason follows: "Thou art my hiding place; thou wilt preserve me from trouble; thou wilt compass me with songs of deliverance." (Ps. 32:1, 2, 6, 7.) For in Christ "we have our redemption through his blood, the forgiveness of our sins, according to the riches of his grace. "The great waters *will* overflow, and many will be found unsaved, and the floods will overflow their hiding-place and the hail shall sweep away the refuge of lies.

. . .

The experience of the flood made no lasting impression upon the careless multitude. Some thought more seriously for a time; others seemed visibly hardened. People are not converted by calamities. Nothing can reach the heart of man (where all the trouble lies) but "the sword of the Spirit," the word of God, the gospel, which is God's power unto salvation to every one that believeth. But he that being often reprov'd hardeneth his neck shall suddenly be destroyed, and that without remedy.

BRIEF NOTES ON JAMES

A. C. HARRINGTON

Chapter 1, verses 1-11.

James has been called the epistle of reality. With terrible emphasis the mask is torn from superficial patience, superficial ideas of trial, superficial faith and superficial thoughts about life.

Verse 2. It has been often pointed out that there is a difference between falling into temptation and entering into it. The Lord said, "Take heed that ye enter not into temptation." Entering into temptation is more than being tempted. Man enters into temptation when, in the midst of trial, his evil will is awakened. It is safe to say that this is almost always fatal. Peter entered into temptation when he warmed himself by the fire on the night of the betrayal. The Master had told him to watch and pray lest he should enter into temptation. But he slept. Hence his miserable failure. What a warning to all!

In this verse temptations are considered in their outward aspect such as trial and calamity. It is understood how easily trial may become temptation where there is not watching and dependence. Therefore, we are not to let circumstances rob us of our proper joy in Christ. He is above all circumstance. Events need never hinder joy in Him. But this will require constant watching to prevent the circumstances from getting between our hearts and Christ, as another has elsewhere said. Christ must come between us and circumstances; and this is the result of faith. Only so can there be victory.

The Christian needs to be tried on every side. He must be surrounded on every hand by divers trials. This is to reveal the manifold wisdom of God. See Eph. 3:10, where somewhat the same word is used. It is marvelous how God deals with each individual, through circumstances in which he is placed, so as to correspond with and minister to his spiritual state and its needs.

Trial should never meet the Christian off his guard. Where the mind is taken up with Christ it may be met with rejoicing.

This attitude is not irrational. (v. 3.) Such joy is not mere foolish optimism. It is based on the knowledge that trial is necessary for character. Trial is God's own ministry to us. He seeks to make us like Christ. We need His help lest we seek to escape taking up the cross daily, and so not be bearing about in the body the dying of the Lord Jesus. (Cf. 2 Cor. 4: 10, 11.)

If a man would serve God patience is a prime requisite. Patience, as used here, is that attitude of submissive will which remains constant under all experiences. It is the expression of a broken will in the presence of God. Inasmuch as this virtue is a fruit of the Spirit (Gal. 5), two things are needed to produce it. They are: faith and trial. Through these the

fruit of patience, or constancy, is wrought in the soul of the Christian.

However, there is a danger of being merely satisfied with the acquisition of this virtue and carelessly allowing it to degenerate into a submission to evil and easy acceptance of things not according to God. Therefore we have in

Verse 4, *But let patience have reality.* Let it express itself by acting with and for God. To act with and for God we need just this patience. It is beautifully exemplified in the life of the Lord Jesus. He always waits for God, whether it be at the wedding at Cana, or when He hears that Lazarus is sick. He abides God's time and guidance. Waiting on God is perhaps the hardest thing we are called upon to do, but it is exceedingly blessed in the end because then God comes in. That makes all the difference in the world to a servant of Christ, who must be with God in everything or be an utter failure. Only in this way of patience can the Christian become fully developed, entirely in possession of his privileges, and be in the place where theoretical knowledge does not exceed his actual experience.

Verse 5. Acting with and for God is true service, in fact, the only true service. This is not an easy thing, for it not only requires constant patience or waiting on God, but moral wisdom also is needed. We need wisdom to act in God's time and in harmony with His ways. The fear of the Lord is the beginning of wisdom. This puts God and man in their respective places. It is the practical realization of what God is. Furthermore, where there is a just sense of what God is and what we are, there is a need felt. Without this felt need all is accordingly superficial and hollow. But a sense of need brings man to an attitude of dependence, expressed in prayer. However, he must have confidence in the generous goodness of God. In this way man is put on the road to real wisdom.

Verse 6. The heart must be thoroughly turned to God. Asking must be in faith, unmoved by influences about. Any suspicion or judging of the Lord's ways with man is entirely out of place in this exercise. One whose heart is not taken up with the Lord must not suppose he can have an answer to the prayer for wisdom. To have prayer answered one must be right in the bent of his own heart. The double-minded man, one whose heart is busy with two objects, is unstable—anarchic in all he does. He is of no use to God.

Verse 9. Let the Christian of humble station joy in the honor given him by the Gospel; and let the more wealthy brother be thankful that the faith affords him a means and motive for being humble in heart, teaching him in the presence of God what must at length be taught to all (in another way), namely, the vanity of riches. Only that which is of Christ shall remain when the searching fires of judgment have done the work of God.

Bridgeport, Conn.

GOD'S LOVE

J. H. McCALEB

"He that loveth not knoweth not God; for God is love."—1 John 4:8.

There have been many appraisals of love. That word has been used in so many ways that some of us have become confused. So confusing has been the treatment that hatred and love have at times come to mean the same thing. This strange mixture must be the result of a strange ignorance of truth. The word of God is the only absolute truth. "Thy word is truth." That word states that God is love. Not that love limits God, but that God fills full the definition of love because love is an attribute of God.

To know true love, then, we must know God's love. The love of God is infinite even as He is infinite. We will know His love only as we live in Him. We can never probe its entire depth, but we can approach a knowledge far greater than that which most of us have allowed ourselves to gain.

Giving in—when no fundamental principle is involved—has been a Christian grace throughout the years. There would be no peace in any circle unless this grace were practiced by a relatively few blessed souls who in part, at least, have counted others better than themselves. Reflect for a moment concerning your immediate business circle. Have not the majority sought their own good with utter disregard for others? Have not a very, very few kept the peace of that group by giving in unselfishly wherever possible? Apply the same analysis to your group of intimate friends. Is it not again the few who have kept the peace of that circle? Becoming still more intimate, make the same test in your family. Hasn't there always been some one who has borne the chief burden? And finally, consider the congregation where you worship. Haven't there always been the selfish pushers, and those who have been willing to absorb the pushes—for the sake of God and His eternal kingdom?

The unselfish spirit just described is a reflection of love. "But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us." God never considered His own rights. He wanted peace and was willing to sacrifice His dearest possession to make that peace possible. "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ."

There have been a good many doctrinal sermons that present God's commands in a manner that tends to tempt one to break them. Grace is described as a set of laws that cannot be transgressed—even as the law of Moses. An imaginary line is drawn and God is pictured as almost daring man to step over it. Can we imagine God, the father, in such a role as that? "Like as a father pitieth his children, so Jehovah pitieth them that fear him." "If ye then being evil, know how to give good gifts unto your children, how much more shall your

father who is in heaven give good things to them that ask him?"

Most parents are "too good" to their children. If they were not, they would hardly be worthy of the name. What real mother or father has not covered the transgressions of his son or daughter with the mantle of his own charity? Even though those sons and daughters have been wrong, and often defiant, the dear parents have sought the way out with tears and with unceasing toil. Is God less charitable than our human parents? Has He not with earnestness sought for us the way out of our eternal troubles? God is not willing that any should perish. In spite of our sins and our defiance, He has loved us still. He has provided a way of escape and has given us time in which to find it. "Today if ye shall hear his voice, harden not your hearts." Can we still believe that God has drawn a line, and is daring us to step over it?

God's love is behind every good thing in our experience. Unless He had sacrificed His Son for our sins we would have no hope in this world or in the world hereafter. "For God so loved the world, that he gave his only begotten son, that whosoever believeth on him should not perish, but have eternal life." God's love—How vast! How deep! How great! Do we reflect that love at all, or do we appear only as a tawdry imitation, without reality and without the power to draw?

Chicago.

BEN'S BUDGET

BEN J. ELSTON

This writing finds me on the same ground where the publisher of W. W. has been—old "Trenton," Kingman County, Kansas. He is remembered, and the good singing, from his latest book, tells of helpful work he did. May God enable me to do some good in Jesus' name, and to leave no sowing to be reaped in tears by the righteous sad. Let us all, for the new year and forever, walk in clearer light and give "no offense to Jews, Greeks or the church of God." How many times does one *have his own way*, only for it to be proved later to be not *God's way*. Self-exaltation, even in this life, is apt soon to leave its weary weight of blight; but God will surely see to it that the humbling comes, here or hereafter. Let us crowd the year with fervent prayer. That is so much neglected. Private prayer, family prayer, public prayer, all have their place. How true that we "have not because we ask not." Not only do we dishonor God; but we are transformed into *beggars* of that sad type that fills the world with spiritual leanness, refusers of soul-health. But that is not all of it. Bar God away from the soul and soon his displeasure manifests itself in grief widespread. Individuals, communities, nations must finally feel God's chastening—then punishing hand. Let us live, pray, speak.

De Ridder, La., Jan. 1, 1938.

"THOU DIDST KEEP . . . I ALSO WILL KEEP"

STANFORD CHAMBERS

To Philadelphia. "Because thou didst keep the word of my patience, I also will keep thee from the hour of trial, that hour which is to come upon the whole world to try them that dwell upon the earth." (Rev. 3:10.) A remarkable statement! It attracts one's attention. It resolves itself very easily into a promise to be fulfilled upon a condition which by Philadelphia was being fulfilled.

The Promise. "The hour of trial" was ahead, but Philadelphia was to be kept from it. Not saved through it, but kept from it. The three Hebrew children were saved through the fiery furnace and came out of it; they were not kept from it. Daniel and the lions' den, likewise, but this is better still. Philadelphia will not have to pass through "that hour which is to come upon the whole world to try them that dwell upon the earth." It is a sweet promise, and to Philadelphia Christians most precious.

The Condition. "Because thou didst keep the word of my patience." The entire word of Christ is the story of His patience and "longsuffering toward us, not wishing that any should perish, but that all should come to repentance." Moreover, "the word of" His "patience" had produced patience in these saints. They possessed that steadfastness in which they were keeping His word.

Keeping the word is more than holding it in the profession of faith, more than holding it in the memory. Displaying the Bible on the center table does not meet the condition of the promise. The word is to be proclaimed, but neither hearing only, nor professing only, nor preaching only, nor, indeed all these combined can meet the requirement. When Jesus said, "If ye love me keep my commandments," the meaning of "keep" is clear. The keeping in this passage is the same. Philadelphia was *obeying* His will as expressed in His word.

"That Hour" 1. It is "the hour of trial," with emphasis on "the." 2. It is the hour of "trial," with emphasis on "trial," for it is "to try them that dwell upon the earth." 3. It is to be world wide; "upon the whole world." 4. It is yet future; "to come upon the whole world." Trials there were in plenty, and temptations, too, but John is writing of "that hour which is to come upon the whole world." Nothing has since occurred in history filling out this picture. Some thought the World War was going to meet the requirement, but bad as it was it fell short. "That hour" is *yet future*. 5. The Philadelphian type of saints will escape. "I will also keep thee from the hour of trial." "Because thou didst keep the word." Those who keep His word are of the Philadelphian type of saints. The church that is true to His word is a church of the Philadelphian type, and can lay claim to this same promise. Praise God! this is a promise not to be relegated to the realm of ancient history, nor indeed to be regarded as impractical in these days, but to

be cherished as among His most "precious and exceeding great promises; that through these ye may become partakers of his divine nature." Indifferent toward such a promise is disallowed, and where it exists it is to be repented of. Those who are disposed to keep His word are entitled to the stimulus and stay of such a promise. 6. The earth-dwellers shall in no wise escape. It is "to try them that dwell upon the earth." This will include many a church member, who has lost or never possessed the pilgrim character. Those who "keep the word of" His "patience" are not earth-dwellers, but sojourners. 7. The method of escape is found in such a passage as 1 Thess. 4:16, 17. It is often called the rapture, and properly so, from the expression "caught up," which rapture means. To pray as Jesus admonished, "that ye may prevail to escape all these things that shall come to pass" (Luke 21:36) is to pray for a part in the rapture and so "to stand before the Son of man."

Other Designations. Jesus used the term "that day," also the term "tribulation." In Revelation 7:14 it is "the great tribulation." Daniel calls it "a time of trouble" such as is unequalled and never repeated. In Jeremiah 30:7 it is "the time of Jacob's trouble, but he shall be saved out of it." Note that Israel is not kept from it as is the true church, but "he shall be saved out of it." Here is a parallel to the escape of the three Hebrews from the fiery furnace. Those who are "saved out of it" are distinct from those who are kept from it. John has a vision of a number who "come out of the great tribulation," but the Philadelphians are *kept for it!* Here is incentive to be our best.

Chronology. For the date-setting of coming events, I can find no warrant in Holy Writ. The *order* of some outstanding things foretold is revealed. To get this order saves confusion. From Jesus' prophecy on the mount (Matt. 24 and 25, Mark 13, and Luke 21) avoiding all forced interpretations, we learn that "the tribulation of those days" leads up to the darkening of sun and moon, the falling of the stars of heaven, the powers of the heavens being shaken, and the glorious appearing of the Son of man. Note the expression "immediately after" in Matt. 24:29. Note also Mark 13:24-27. Attention is called to the fact that leading on even up to the tribulation there are foretold "wars and rumors of wars," and "nation shall rise against nation, and kingdom against kingdom." Again, attention is called to the fact that those days of unprecedented tribulation "shall be shortened." Obviously they are terminated by the Son of man in connection with His appearing. The times foretold in this connection constitute "the days of the Son of man." See Luke 17:26. The "rapture" precedes "the tribulation of those days," "the days of the Son of man." *And the rapture awaits nothing that is foretold.* The rapture, as already seen in Rev. 3:10 in connection with 1 Thess. 4:17, is the method of escape from the tribulation. Jesus said, "When these things begin to come to pass, look up, and lift up your

heads; because your redemption draweth nigh." (Luke 21: 28. Get the full benefit He intended from v. 36.)

The Order. Rapture, the great tribulation, the glorious appearing of the Son of man. The shortened days of the unprecedented tribulation intervene between the *rapture*, when the true church, the body of Christ, the bride-elect of the Lamb, and His *coming* "with ten thousands of his holy ones" (Jude 14)—"the coming of our Lord Jesus Christ with all his saints." (1 Thess 3:13). His coming "with all his saints" could not take place until the rapture had taken place. It is not till the rapture has taken place that he can "come to be glorified in his saints." (2 Thess. 1:10.) "The days of the Son of man, then, set in when His saints are "caught up in the clouds, to meet the Lord in the air" to "ever be with the Lord," and continue until they are cut short by the Son of man in connection with His coming in glory, "the armies of heaven (His saints in fine linen, white and pure, as well as His angels. See Rev. 19:8 and following) accompanying Him. It is well worth while to avoid the unnecessary confusion existing over these important foretold events. "Let him that readeth understand." (Matt. 24:15.) "Let him that readeth understand." (Mark 13:14.) "Take ye heed: behold I have told you beforehand." (Mark 13:23.)

New Orleans.

THE SECOND COMING OF CHRIST AND PROPHECY

FLAVIL HALL

On Lord's day, January 23, it was my privilege to speak in the morning for the Alton Park congregation in Chattanooga, Tenn. The lesson consisted of comment on 2 Pet. 1: 16:21. The more time was given to verse 16 concerning the apostle's making "known" "the power and coming of our Lord Jesus Christ." The following points were made:

1. The coming "made known" means our Lord's second coming.

2. "Cunningly devised fables" were not followed in making this known, but he and James and John "were eyewitnesses of his majesty" on the mount of transfiguration when they heard the voice of God from the excellent glory declaring Jesus (who of the three—Himself, Moses and Elijah—alone was left) to be his Son, and therefore the law-giver who must be heard (v. 17; Mark 9:1-9; Acts 3:22).

3. By means of the "glory," "majesty," and the heavenly voice there "the word of prophecy" was "more confirmed" (rendering in Wesley's Notes), to which we may well "take heed," with the view of the brighter day of his coming (v. 19).

4. The "loosing," or "releasing" of the facts in Bible prophecy was not of the prophets themselves, but the Holy Spirit through them did the speaking or releasing of the facts to the people (verses 20, 21).

5. The Greek *epiluo* (here rendered "interpretation") does not have to do, in this scripture, with efforts to expound the meaning of prophecy. It means *to loose, set loose, release* (Lexicons, N. T., and classical), and here means releasing the facts of prophecy in uttering them by divine inspiration, as verse 21 shows. A greater perversion of truth was never accomplished than the contention of the Roman Catholics that verse 20 teaches the Scripture cannot be understood without a divinely inspired interpreter, and brethren are desperate when they trail in the same path concerning unfulfilled prophecy. Their contention would make it impossible for a pious, uninspired Jew under Moses to have understood without such an interpreter that Christ was to be born of a virgin in Bethlehem. It is not meant that all Scriptures, prophetic or non-prophetic, can be understood, but the light shines brightly in much of both.

6. Reverting to verse 16, there will be power and glory in the coming of Christ *for His own* (1 Thess. 4) and *with His saints* to "execute judgment upon" the rebellious (Jude, vs. 14, 15), but the speaker also laid emphasis upon the power over the heart and life that the hope of His coming has. "Every one that hath this hope set on him purifieth himself, even as He is pure" (1 Jon 3:3). "This hope" is His appearing (v. 2). Those who have this hope set upon them and who abide in Him will meet Him in no cowardly cringing, shameful condition, but with joyful confidence, when He appears (1 John 2:28).

On the evening of the same day I spoke for the Rossville church in the same city. The text was Eph. 5:19: "Redeeming the time, because the days are evil." The "grievous times" in the "last days" were featured as being more pronounced at present than at any time since Paul wrote about them (2 Tim. 3:1-6). And to make this the more effective the following comment thereon was read from Brother H. H. Adamson, which was penned ten years ago when the times were less portentous than now: "I may be far wrong, but the signs of the times indicate that the end is near. But James says, 'Be patient therefore brethren, unto the coming of the Lord.' 'The coming of the Lord! 'Blessed hope!' . . . Jesus is coming and 'tis sweet to know that it must be so. 'Lord, increase our faith.'"

Matt. 24:27-31; Luke 21:25-28; Dan. 12:4 (about the increase of secular knowledge; many running "to and fro" in "the time of the end"; the "great tribulation"; the "distress of nations, with perplexity"; the failing of hearts, "for fear" of the things which are coming on the earth," just before His "coming in a cloud with power and great glory") were emphasized in the light of their obvious meaning, with Luke 21:34-36, used as a conclusion—the warning against surfeiting, drunkenness and cares of this life, to the end that that day take us not unawares; the admonition to "watch and pray al-

ways" and thus "be counted worthy to escape all these things that shall come to pass" (the world-wide "hour of trial," Rev. 3:10) "and to stand before the Son of man."

It was by the goodness of the local ministers of those congregations that I was permitted to present those lessons, to which rapt attention was given, and by which faithful ones said they were helped.

STUDIES IN THE ORIGINAL TEXT

JONAH W. D. SKILES

"The First Day of the Week"

(See first installment in January magazine.)

I think, as the late Professor A. T. Robertson was inclined to think⁴, that the expression *mia ton sabbaton* is a Hebrew idiom borrowed by the Greek. We cannot, however, be absolutely sure, for there exists a papyrus document of the Second or Third Century in which the expression *tei miai kai eikadi* "on the twenty first (day), (literally "on the one and twenty")" occurs. Cardinals as ordinals are also found in Byzantine Greek and Modern Greek⁴. My reason for believing the expression is borrowed from the Hebrew is the fact that the first evidence of the use in Greek of the cardinal numeral for the ordinal is in the Septuagint, where the Hebrew idiom is imitated exactly⁵. The examples are Num. 1:1 *en miai tou menos tou deuteron*, literally "on the one (day) of the month the second," where the Hebrew reads *be'ekhadh lakhodhesh hashsheni*, literally "on the one (day) of the month the second," and Hab. 2:1 *toi meni toi ebdomoi miai tou menos*, literally "in the month the seventh on the one twenty (day) of the month," where the Hebrew reads *bashshevi'i be'esperim we'ekhadh lakhodish*, literally "in the seventh (month) in the twenty and one (day) of the month." In the New Testament I find also this example of the cardinal where order is shown: Tit. 3:10, "A factious man after a first and second admonition (*Meta mian kai deuteran nouthesian*, literally 'after one and a second admonition') refuse."

Furthermore an examination of the New Testament passages containing the expression *mia (ton) sabbaton* shows clearly that the translation is "the first day of the week." In Matt. 28:1, "Now late on the sabbath day (*opse de sabbaton*), as it began to dawn toward the first day of the week (*eis mian sabbaton*)," one could not by any stretch of the imagination (or of a sectarian conscience) translate "Now late on the sabbath day as it began to dawn toward one of the sabbaths," unless he should take the view that this latter day was one of a series of continuous days called sabbaths; and even then the day of the Resurrection would be the first day of the

4. A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*: New York, Doran (1919), 671f.

5. *Ibid.* 671.

week because the context here clearly shows that it is the day after "*the sabbath.*" In Mark 16:1f. we read "And when the sabbath day was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices that they might come and anoint him. And very early on the first day of the week (*lian proi tei miai ton sabbaton*) they come to the tomb when the sun was risen." If the meaning here is "on one of the sabbaths," either they waited a whole week before going to the tomb to anoint Jesus (a matter which is clearly not so) or the advocate of such a translation must fall back on such an explanation as is refuted above under the discussion of Matt. 28:1. Even a casual reading in English of Luke 23:54—24:1 and John 19:31—20:1 will show that "one of the sabbaths" could not possibly be substituted for "the first day of the week," for the day referred to is clearly the day *after* the sabbath and could not possibly be *the* sabbath. Moreover, Mark 16:9 contains the expression *protei sabbatou*, "on the first (day) of the week," where *sabbatou* can mean nothing else but "week," and where absolutely no other translation could be given for the phrase. Now Mark 16:9-11 is parallel to Matt. 28:1-8; Luke 24:1-10; and John 20:1-8, and therefore *protei sabbatou* refers to the same day as *mia (ton) sabbaton* in Matthew, Luke, and John, and so interprets this expression for us by showing that it means "the first day of the week."

Eusebius, who lived at Caesarea in the Fourth Century, in his *Quaestiones Evangelicae II, 2*, has the following comment to make: "It was the custom to call the whole week (*holen ten hebdoma*) *sabbaton*, and to name all the days in this way. Therefore there is in the writers of the Gospels the expression 'on the first day of the week (*tei miai ton sabbaton*),' and also in common custom 'the second day of the week (*deutera sabbaton*),' and 'the third day of the week (*trite sabbaton*),' and 'the fourth day of the week (*tetate sabbaton*).'"

Constantine's edict made no change in the day of worship. What he did was to give the approval of the Roman government to the Christian religion. Before Constantine the state religion had been worship of the time-honored gods (Jupiter, Mars, Venus, etc.) and worship of the emperor as a god. The edict of Constantine made Christianity the state religion. I do not know of any innovations in the worship that Constantine introduced.

I can give no reason as to why *sabbaton* is found in the plural in this expression other than to say that through some linguistic quirk, sometimes explainable, sometimes not, plurals are often used where we should expect a singular. Robertson notes that the names of feasts are often plural⁶.

6. Ibid. 408f. His examples are *ta egkainia* "the feast of the dedication" (Jn. 10:22), *ta genesis* "a birthday" (Mk. 6:21), *ta adzuma* "the feast of unleavened bread" (Mk. 14:1), *gamoi* "a marriage feast" (Mt. 22:2). English has plurals for singulars in such words as "heavens," "scissors," "molasses," "trousers," etc.

ELEVENTH LESSON ON ROMANS

R. H. B.

Why a Christian Should Not Continue in Sin.

(Romans 6:14-23.)

In the sixth chapter of Romans three reasons are set forth why a Christian should no longer live in sin. The first was (as brought out in the preceding lesson) that we are dead to sin by the death of Jesus Christ, which being *for us*, is counted as ours. The second is this: "*Sin shall not have dominion over you, for ye are not under law but under grace.*" (Rom. 6:14.) Time was when we were bondservants of sin; but now the dominion of sin over us is ended. If a Christian still continues in sin now, he does so needlessly. Sin can not now hold dominion over him except by his leave (vs. 12, 13).

But how is that dominion of sin broken? The answer is that now "ye are not under law but under grace." For a deep and somewhat mysterious reason the law became the power by which sin got the upper hand of us. (1 Cor. 15:56.) "For apart from the law sin is dead." (Rom. 7:8) How "sin"—that evil principle that resides in our fleshly nature—takes advantage of us by means of the law and thus gains dominion over us is set forth in Rom. 7 (vs. 5, 7-22). This is true not of Mosaic law alone, but (as the omission of the article in Rom. 6:14, 15 and 7:7, 8, shows) of law in general, all statutory law, codes of precepts, written or unwritten, designed to control men's actions. While law restrains some forms of outward evil, it nevertheless serves to bring a man into bondage to sin. This will be explained more fully in Rom. 7.

The one point before us at this time is that sin's dominion is broken because we are no longer under law.

If it be asked how it happens that we are no longer under law, the answer lies again in the death of Christ for us. For, being *for us*, His death became *ours* when we were baptized into Christ (Rom. 6:3). Now the law hath dominion over a man for so long time as he liveth. But "we have been discharged from the law, having died to that wherein we were held," and "ye were made dead to the law by the body of Christ." (Rom. 7:1, 4, 6.)

But if we are not under law, by what is our life and conduct controlled now? The answer is "By grace." "Ye are not under law but under grace." "That as sin reigned in death, even so might grace reign in righteousness." (5:21.) And what is grace? And how does grace reign? Grace is God's free favor and goodness to the unworthy. His lovingkindness controls us now. It is as if He said: "You now belong to me; and I belong to you. My interests are your interests; your interests are my interests. I have loved you with an everlasting love. Now go, see and find how you may serve and walk to please Me and to advance my glory." Moreover the grace of God comes "instructing us that denying ungodliness

and worldly lusts we should live soberly and righteously and godly in this present world, looking for the blessed hope and the appearing of our great God and Savior Jesus Christ." (Tit. 2:11-13.)

This may seem to be an all too slender bond, and too weak to hold us in the path of righteousness. What would hinder a man of such wide liberty from going back into the ways of sin? This is the question that is now taken up and answered; and in the answer is contained the third reason why the Christian should no longer continue in sin.

"What then? shall we sin because we are not under law but under grace? God forbid. Know ye not that to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey, whether of sin unto death, or of obedience unto righteousness?"

For, though, in obeying from the heart the pattern of the teaching (i. e. of Christ's death, burial, resurrection: see v. 4) we were freed from the servitude of sin and made servants of righteousness—yet, as verse 12 already showed, we were not deprived of the right of choice, nor compelled to live in the new position in which we were placed. We can, if we choose, go back to our old master, and thus again become servants of sin. This the apostle implores us not to do. For were we not delivered from that by the death of Christ, in the obedience of the gospel? He uses a simple human illustration (v. 19). He reminds them of the former days when they were servants of sin, and righteousness had no claim on them—how aimless, fruitless, shameful was that service. "But now being made free from sin, and become servants to God; ye have your fruit unto sanctification, and the end eternal life."

The final verse sums up the prospect of the servitude of sin, and the service of righteousness respectively: "For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord." Sin pays wages. We get what is coming to us, and it is all due and well-deserved—an evil, endless harvest. But eternal life is not a wage. If we lived a thousand years filled up every day with good works, it could not cancel one sin from our old record, nor could we earn thereby God's salvation. Eternal life is *the free gift of God*—a gift by grace, 5:15—in Christ Jesus our Lord.

Concerning Baptism

Before we leave this weighty chapter a word must be said concerning the much fought-over subject of baptism, which is mentioned in verses 3 and 4. Some deny that here baptism in water is referred to. But whenever "baptism" is mentioned, simply, and without further explanation, it never means anything else. To put an unusual significance on a word, arbitrarily, just because it suits our preconceptions to do so, violates every principle of fair exegesis. Moreover the baptism of the Spirit can only be *received*, not *obeyed*; but

this is obviously an act of obedience. (See vs. 17, 18.) It is also clear that this step brought them "into Christ" (v. 3). As in Matt. 28:19 it is said to bring men "into the name of the Father and of the Son and of the Holy Spirit"; and in Acts 8:16 and 19:5 "into the name of the Lord Jesus," so here it is said to introduce us into Christ. Baptism is not, as some have thought, an ordinance placed *within* the church; there is nothing *in* the church that is to be done just once. All that is in the church is to be kept up continually and steadfastly. (Acts 2:42). But baptism is once for all; which necessarily marks it as initiatory. No magic power, no merit, no efficacy lies in the act in itself; but as "the obedience of faith" (comp. Rom. 1:5; 16:26; Heb. 11:30) it cannot be set aside without rejecting the counsel of God against ourselves. (Luke 7:29, 30). It is also perfectly plain (so that even those who practice otherwise admit it, a very few partisan extremists only excepted) that the baptism commanded by our Lord is immersion, for it portrays a burial and a resurrection. (Rom. 6:4; Col. 2:12.)

BOOK REVIEW

Eugene Lyons, **Assignment in Utopia**: New York, Harcourt, Brace and company (1937), \$3.50. Mr Lyons was decidedly a Communist sympathizer when he went to Russia in 1928 as a United Press correspondent. What he actually saw, and heard, however, showed him that the Soviet government is a dictatorship of the most ruthless kind. He found that instead of an economic situation where, as we have been told by Russian propaganda, the conditions of the masses have been bettered, there have been famine, caused by the policies of the government and resulting in millions of deaths, mass production in a wasteful manner at the expense of human degradation in an effort for bigger statistics, and loss of human rights, with confiscating of property by devious tricks as a means of revenue for the state and with tremendous loss of life through "demonstration trials," in extortion measures, and in suppression measures. The peasants, other classes of workers, everyone, in fact, is regimented, and unwillingly. The mass demonstrations, about which we read and of which we see the pictures, are staged, and the enthusiasm is staged with the slogans on the banners dictated by the ruling group. These were the conditions under both the first Five Year Plan and the second Five Year Plan. This is a good book for all to read as an antidote for the glowing pictures of scientific and economic progress that we have received lately from Russia. In our desire for social justice we are sometimes prone to feel that Communism has a cure for our economic ills (and Communists here are using just such arguments in these economically unsettled times). This book shows us Communism in all its sordid reality—in its true light—through the eyes of an eyewitness and makes us thankful to our Maker that we live in a land of civil, economic, and religious freedom. (This book is condensed in the January number of the **Reader's Digest**.)

J. W. D. S.

The older hymnal, "Great Songs of The Church," was generally recognized as a distinctive contribution to the brotherhood, and went from coast to coast, North and South, to representative congregations everywhere. It has held its place, and is in use today in probably more than a thousand churches of Christ of the simple order, representing perhaps a quarter million members. It passed all its previous sales records in its fifteenth year, and is still "going good." The price is 50 cents each.

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

Missionary work inheres in the gospel like heat in fire and cold in ice. It is just naturally there. * * Ardath Brown, operated upon for appendicitis in Nashville, December 28, is back at Harding College doing nicely and fighting to make up her lost school work. * * Have you ever read the Personal Life of David Livingstone? Good reading in that book!

Churches desiring a visit from Bro. Roy Whitfield and wife as they move from California by the southern route to Detroit where they hope to arrive in May, please address at once George S. Benson, Pres., Harding College, Searcy, Ark. * * We have made great progress on scriptural observance of the Lord's Supper since the writer was a boy. In those days some churches only had the communion on "preaching day" and not at "social meeting" or the Sunday school. There should be a similar improvement in the matter of doing missionary work. There has been some growth for when I was baptized, we had perhaps not more than half a dozen foreign missionaries—now there are nearly half a hundred, but what a record! * * Bro. Jimenez indicates that Cuba and the isle of Pines are about the size of Pennsylvania and he feels that he is not able to satisfy all the needs in such an extensive field and would like to have at least one new co-laborer. His work is growing and is an encouragement for brethren to send more teachers down there. * * We are glad little Virginia Rodman is getting over the effects of her infantile paralysis. Two more baptized in that field. * * The war in China is putting living expenses higher in the Orient. Sister Bixler says every time she buys rice there is a new price.

Brother McCaleb was due to sail by the Kolensai line from Los Angeles on Jan. 25. May he have a good voyage and prosperous work in the land of the Rising Sun. * * W. L. Brown is taking some medical work in Wichita, Kansas. Central church, Nashville, sponsors his work in Africa and Wichita brethren are kind to him in his residence among them. The missionary idea is gaining ground. * * Would you like to help a missionary who is battling against short support and is not disposed to complain or even ask for aid? A friend makes us wise to the situation. A few new donors even of a dollar each per month would be helpful. * * "If I didn't believe we have a soul, I'd be at home visiting with all of you," writes a missionary as good as gold. Pray for all our workers abroad and for the missionary children in school on this side. * * Sister Cypert, who has been a missionary to Japan for 20 years, has a self-supporting kindergarten, a self-supporting Sunday school of 90, a congregation one fourth self-supporting. She needs financial assistance.