

THE WORD AND WORK

(Volume XXXVII, April, 1943)

WORDS IN SEASON

R. H. B.

BAD STATISTICS

A seminary professor, quoted by Dr. Donald G. Barnhouse, stirred up a veritable hornets-nest when he published the following results of his researches among churches:

"5% of reported church members do not exist; 10% cannot be found, 20% never read the Bible; 30% never attend church services; 40% never give to any cause; 50% never go to Sunday school; 60% never go to church Sunday night; 70% never give to missions; 75% never engage in any church activity; 80% never go to prayer meeting; 90% never have family worship; and 95% never win a soul to Christ."

The "Prophecy Monthly" adds that—

"Dr. Barnhouse suggests that if the published statistics of the denominations are taken and the annual additions divided into the total membership it will be readily seen that not 2 per cent of the members ever lead a soul to Christ in any year."

There is no use of resenting such a report. If it is not correct it should not be much trouble to show it. But if it is true it's time to repent and cry to God. The final question is,

"If every member were just like me

What kind of a church would our church be?"

CONTINUING STEDFASTLY IN PRAYER

Merchants tell us how a rainy spell brings an immediate increase in the sale of umbrellas; and every cold snap registers in demand for warm underwear and overcoats. People forget their need of those things when skies are fair and the weather is warm. Few think ahead or provide. That is just one of the minor foibles of mankind. But we see the same tendency in more serious things also. According to the doggerel rhyme,

"God and the doctor we all adore

When the trouble is on, but not before.

When the trouble is past, both are requited:

God is forgotten and the doctor is slighted."

In the earlier days of the war when the Axis powers were gaining the victories there were many calls for prayer, days of prayer, days of fasting and prayer. But when the tide turned more in favor of the Allied forces the demand for prayer fell off. Of course there is still call for prayer. So long as sons, husbands, fathers, friends, relatives are in camps or on the battlefronts, loved ones at home will appeal to God for them. Many of the boys also, even of those who in former days had no serious thoughts of God, are sending in requests for prayer.

That is good; for when the clouds have passed some of these will remember. But God's people are exhorted always to *continue steadfastly* in prayer, regardless of changing circumstances. Though they may pray more fervently in times of special trouble or danger, yet they are to pray always. Prayer is not merely an emergency measure, but it is the Christian's constant life. And they pray best in an emergency who have prayed always. If we but knew—the emergency is always on; often most so when it least seems. Our only safety is in close fellowship with God. "Pray without ceasing." "Continuing steadfastly in prayer." "With all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints." (1 Thess. 5:17; Rom. 12:12; Eph. 6:18.)

THE POINT OF CONTACT

The tabernacle and the temple were the places of meeting—not where the people met with one another, but the places where God met with the people. Every Bible student understands that the tabernacle and temple were typical of the church, which is the true temple of God, built of living stones, a habitation of God in the Spirit. This new and true temple of God is not built for its own sake any more than the old temple was, but for exactly the same purpose—namely, that it should be the sanctuary of God and the place where God meets with the people to bless them. In the type the people God met with (Ex. 20:24) were God's people; but in the antitype God's people do themselves constitute the temple (1 Pet. 2:5), and the people with whom God meets in this temple are simply the men of the world. The church is the meeting place, the point of contact between God and sinners. It has been observed how the thugs and drunkards of the slums make light of the missions, Salvation Army headquarters, rescue stations, etc.; but when they reach the last point and feel themselves wholly "down and out," without friend or hope or chance, they come tripping in to sit and hear. One expressed the reason that in his extremity, when nobody on earth cared for him and he had nowhere to go, he went to the mission because he knew that there he would find sympathy and love. The thought is surpassingly wonderful, for it realizes what, not just slum missions, but *the church*, was intended of God to be. When Jesus walked on earth, he was the true, the living temple in which God dwelt, and he, accordingly, was the meeting place between God and sinners, where God met with them to bless them. Around him they thronged, into his eyes they gazed with heart hunger written on their faces, on his lips they hung to catch his gracious words, and in him they found that loving concern which they so sorely missed. His name was "Immanuel" which is, being interpreted, "God with us." Now the church is the extension of Christ upon the earth. It is his body, animated by his Spirit. Like himself, it is God's sanc-

tuary, and through it God would meet with sin-sick, helpless men, that he might bless them. How think ye, brethren? Would the sinners in your vicinity who have reached the station of Despair feel drawn to your church? If they should drop in, would they find compassion and tender love—or might it be that they would get a frigid stare, suspicious glances, cynical grins, a cold shoulder? Would it embarrass you ladies and gentlemen? Would it throw your preacher off, and shock your own nerves, and disconcert your usher, and would you consider it a kind of disgrace in the eyes of your friends, if some ill-savored wretch should drop in on your “services” in the hope of finding a little love and comfort and hope? Possibly he might go away more humiliated and hopeless? But what is a temple good for when it fails of this its purpose of being the meeting place of God with the lost?

MEETING THE REAL NEED OF MEN

Recently I read a refreshing little essay on “Mental Efficiency.” There is a world of stuff that one may read on how to cultivate a strong mind, or how to develop one’s character, or how to be successful, etc., telling us how to conduct ourselves, how to proceed to make life worth while, and the like. Usually the books are very good in their way, and helpful to one who has the will and ability to carry out their advice. But there lies the rub. If nothing were needed further than to tell people what to do and what is best, the world would be transformed in a little while. But experience has shown that that is not the hundredth part of the battle. If laying plans, if devising methods, if making resolutions, were what we need, we could right now take membership in the “Don’t Worry Club.” No, we have made many plans in our day, we have formed heaps of resolutions, we have laid down rules for ourselves, we have comforted ourselves in what we were “going to do”—and how far did we get? What if a surpassing character here and there was able to run his life on schedule by sheer self-mastery? That does not help me or you, nor a million others like us. Our trouble lies deeper, and is not to be reached by such superficial schemes as popular ethics propose. The little book above referred to is refreshing in this point, that it really makes an effort to get down to the level where most common folks actually are, and from which they must rise if they would rise at all, and makes suggestions that touch the real problem people have to face. But while it is laudable for its clear discernment of actual conditions and sympathetic directions, even thus it is not sufficient, and it is not feasible because it demands more than men usually have. The only book that I know of that takes full account of man’s tremendous weakness and ruin, that absolutely descends to his level to lift him up, and is not simply a good theory, but offers actual help, is the Gospel of Christ. It may be objected by some that it demands more than we have or

can produce, but it is certain that those who say that do not know what the gospel teaches. It was intended for the lost—for the utterly lost. Mark it: not for fine characters (though it applies to them also, of course); not for men of powerful wills, strong self-control, clean blood, proper education—no, no, but *the lost*, with all the depths that word may imply. There is not, there cannot be, a human being on the earth to whom this gospel might not be God's power unto salvation, apart from any if's and but's further than that, having heard it, he humbly accept it and rely upon it. It takes up the man who is dead in trespasses and sins, without hope and without God in the world, a child of wrath. It does not propose to him a system of self-culture. It does not assume any ability of self-recuperation in the wretched subject. It does not request him to lift himself up by his own boot straps. It meets the problem by leading him to a Deliverer, one who proclaims liberty to the captive and opens the prison to them that are bound—a Savior, Jesus. It does not leave him dependent on his own strength; but it provides him with the Holy Spirit, through whom he is "strengthened with power in the inward man," and enabled to overcome the deeds of the body. It does not aim at the reformation of the old nature, the flesh, but at the mortification of it, and begets in him a new nature, a divine nature, a new man who is created after God's image, in righteousness and holiness of truth. For the Lord does not expect for a moment that thorns should bring forth grapes or thistles should bear figs. Furthermore, the gospel does not even so leave man to his own resources; but Jesus is to him the Vine in which he is the branch, and supplies him constantly with every means and power to bear fruit acceptable to God. This is a *salvation*, you perceive, not a book of rules; and it meets the ruin of the uttermost. But because man's systems do not (and indeed can not) take account of the undone condition of the lost, therefore the philosophies, the ethics, the legal religions, were never able to help any but those who were by nature strong enough, and those only to an earthly excellence: but the gospel takes the lowest, and all sorts, and lifts them into a divine life through Jesus Christ our Lord.

THE VICTORY OF FAITH

"All growth in the spiritual life is connected with the clearer insight into what Jesus is to us.

"The more I realize that Christ must be all to me and in me, that all in Christ is indeed for me, the more I learn to live the real life of faith, which, dying to self, lives wholly in Christ.

"The Christian life is no longer the vain struggle to live right, but resting in Christ and finding strength in Him as our life, to fight the fight and gain the victory."—Andrew Murray.

NEWS AND NOTES

Houston, Tex.: "I am also enclosing ten dollars as a contribution to Word and Work to help carry the gospel to men and women. If there ever was a time when the plain simple gospel in its purity and simplicity was needed it is today. Satan is using this war to destroy the religion of our Lord Jesus Christ, and to build up that confederation idea of the 'brotherhood of man, and the fatherhood of God.' He is not concerned about what church you belong to, whether Protestant, Catholic or Jewish, or even Universalism or other cults, just so he gets you into something called a church, where you will feel that you belong to a church, and that one church is as good as another, and where you will be harder to reach with the gospel of Christ.

"We need to pray and work now, possibly harder than ever before, to get the truth before the world. We need to pray for each other that our Father may give us strength and courage to live and work as well as we know. I believe we could accomplish a great deal more than we do, if we would do as well as we know to do.

"May God bless all faithful workers. Pray for me; I need your prayers. 'The effectual fervent prayer of a righteous man availeth much.'"—W. H. Crain.

Louisville, Ky.: "The Parkland Church of Christ, Southern and Beech Streets, Louisville, Ky., has engaged Brother J. L. Addams as their full time minister. Brother Addams has been laboring with the church for a number of years, doing secular work for a livelihood. During this time the church has grown in every way, for which we praise God. By the grace of God we expect to do greater things for God in the days to come.

"I know that I speak for the church as a whole when I state that Brother Addams is loved and esteemed for his life and works. May the Lord prosper, love, and keep him and the church until His coming. Pray for us and visit us."—L. L. Wells.

Arlington, Texas: "I am enclosing one dollar to help the Word and Work stay 'out of the red.' Regret

exceedingly that I am not able to do more. No longer do I have earning capacity, and my income consists of gifts and donations. May the Lord put it into the hearts of those who are financially able to help, for, indeed, it would be a calamity to lose Word and Work, the best religious paper or magazine published!"—Mrs. A. L. Walker.

Mrs. Walker is in the Masonic Home for Aged. Her letter was so well written and so beautiful in sentiment that we decided to pass it on for others to read. We have received many larger gifts to promote the Word and Work cause in preaching the Gospel, but perhaps none larger in God's sight.—Publisher.

Anchorage, Ky.: "Your publication, Word and Work, cannot be too highly commended. It should fall into the hands of all Christians for their edification and instruction. The writer urges all who come under his influence as a minister to subscribe to this great spiritual help."—M. J. Hampton.

Dugger, Ind.: "We have had one baptism since my last report. This one was a man about seventy-five years of age. He told me he had thought of being a Christian for over forty years. I am sure he doesn't understand why he put it off so long. I am also sure that his advice to all others who are not Christians would be, 'Do not put it off another minute.' If an unsaved person reads this, let me advise you to turn to the Lord today. 'Now is the acceptable time.'"—Maurice Clymore.

Evansville, Ind.: "The Word and Work is a fine magazine and I don't want ever to be without it."—Mrs. Louise D. Palmer.

Winchester, Ky.: "I was with the brethren at Cobb Hill the first Saturday night and Sunday in March. Owing to sickness and bad weather only a few were able to get to church. Two young people confessed Christ and we cut the ice and baptized them. The brethren have the foundation laid for their new church building and part of the material bought. They hope to have it ready to meet in by early spring. The men are doing the work and

that will save them a great deal. Some brethren in Toledo, Ohio, have made it possible for me to visit them once a month for a while. To God be all the praise.

"The work at Cat Creek continues with good interest. The road there has been almost impassible this winter. At Upper Salt Lick interest and attendance are increasing. We started a work for the young people last Sunday with thirty-five present. Prospect for this summer is encouraging."—Asa Baber.

The combination offer of Word and Work and Truth Advance for \$1.50 the year, applies to new subscriptions only to Truth Advance, but renewals, as well as new names, will be received by the Word and Work on this plan. Here is an opportunity to get Brother Chambers' good paper for fifty cents above your renewal price on the Word and Work.

Winchester, Ky.: "Howard T. Marsh of Sellersburg, Indiana, is to preach at the Main St. Church each evening at 7:30 o'clock from Tuesday, April 13 to Friday night of the same week, only four nights. Will the hundred homes in Winchester who receive this issue of the Word and Work please take notice and come. Also we would be pleased to have visitors from congregations near."—J. R. Clark.

Sixty (60) used copies of "Great Songs" No. 1, shape notes, are on hand for sale (postpaid in U. S. A.) at 15¢ per copy. Order from Great Songs Press, Baxter Station, Louisville, Ky.

E. L. Jorgenson begins a two-Sunday meeting at Ft. Riley, Kan. (Junction City) on Wednesday night, March 31.

"From Baywood, La.: "I certainly enjoyed my visit, and fellowship with you (E. L. J.), over at Amite, and hope you enjoyed mine. I hope to make enough money this year to go to the Bible School at Louisville in the fall. I thought I would get some points taken off my grades when I returned to school, but the principal said my week's absence had been for a worthy purpose, and there was nothing against me."—Fulton Curtis.

Sellersburg, Ind.: "A fine interest is being shown here in many ways; but the highest interest is

manifested in our growing young people's class. Our regular Monday Bible classes equal our Sunday school in attendance. The Lord's work here for the first quarter has shown a marked increase over the first quarter of 1942. Three have been added by membership since last report."—H. T. Marsh.

Lexington, Ky.: "The work here in Lexington, Cramer and Hanover Ave. and Melrose Church of Christ, Thompson and Hinton Roads is progressing satisfactorially in these stressful days. We had 4 responses to the invitation of the Gospel on March 14 at Cramer and Hanover church. We have had 3 baptisms during the last month and one restored and one by membership. We are looking forward to the coming of Bro. Orell Overman to the Melrose Mission on April first. We feel that his coming will be a great augment to our Christian forces here in Lexington and we believe that his field of labors in the Melrose section of Lexington is bright with prospects for doing good. He will strengthen the hand of that struggling church in God and we will be greatly strengthened by the coming of this good spiritual worker to our city. May he come in the fulness of the blessings of Christ."—H. N. Rutherford.

Davis City, Ia.: "I enjoyed a good meeting with the church in Webster City, Mar. 9 to 21, teaching concerning the establishment, organization, edification, worship, and work of the church. The group there is doing well. They decided to purchase the property where they are meeting of Bro. Winter for the amount of his investment in it, \$800. They are setting aside a purchase fund and want to make a good down payment when the deal is completed. They will appreciate help from brethren in other places. Send to Jas. H. Daniels, Webster City, Ia. They are worthy. Bro. Winter continues to labor with them."—Wm. J. Campbell.

MARCH CLUBBERS

The following clubs and singles were received from Feb. 15 to Mar. 15. We are indeed grateful to our God for such a response. Especially, we note the fine club sent in by Bro. David Miller and his helpers from Gatchel, Ind. However, we have several expired names on our

files that we would fain keep—shall we be forced to drop your name or shall we receive your renewal soon? The Word and Work will prove an excellent asset to your spiritual strength if you only receive it and heed its message. Shall we hear from you soon if your subscription is expired?

David Miller, Ind.	45
J. R. Clark, Ky.	30
Mrs. J. L. Allen, Ky.	11
E. L. Jorgenson, Ky.	9
Miss Cuba Ball, Maryland	8
Mrs. T. B. Simpkins, Tenn.	7
E. C. Ringer, Ind.	6
Maurice Clymore, Ind.	6
A. L. Stults, Maine	5
Ben Rake, Ky.	5
P. H. Palmer, Ind.	4
Mary Yarbrough, Tex.	4
H. N. Rutherford, Ky.	4
D. H. Friend, Ky.	4
Miss Florence Hottell, Ind.	4
Mrs. Grace Elrod, Ind.	4
La Vern Houtz, Ark.	4
John Gill, Ky.	4
A. B. Hambrick, Tex.	4
Frank Mullins, La.	4
Quintas Raisor, Ky.	4

Total in these clubs	176
Total singles received	52
<hr/>	
Total Received this month ..	228
Total for January	500
Total for February	439

Grand Total for 1943 1167

High View, Ky.: "March 21, 1943 marked the closing date of my ministry of almost three years with the High View brethren. During this time we have endeavored to do what time and ability would permit for His glory. We have experienced both sunshine, and clouds of doubt; but through it all the blessed hope has proven to be a sure anchor to our work there. During this time I have baptized nineteen souls into the Lord's body and five have been received for membership with this group. We thank our Father for this manifestation of His approval to our work. Aside from this, our attendance, giving, work for the Lord, and general strength of the church have increased in fine measure. Reviewing these things, shall we not gird our loins afresh and press on more firmly toward that great crowning day? In the

near future, we expect to join the brethren at Melrose church, Lexington, Ky., in the work of the Lord there. We ask your prayers for us as we take up this new field of labor."—Orell Overman.

Read review of "Lessons on Daniel" by James A. Burns of the Christian Standard, reprinted in this issue of the Word and Work.

Johnson City, Tenn.: "We began our fourth year with the church here Sunday, March 7, with encouraging services. We have had two baptized believers to take their stand with us as simple Christians in recent weeks that I have never reported. God is good to us in the work here in spite of so many losses due to the war effort.

"Brother J. E. Blansett of Dallas, Texas, is scheduled to begin a series of meetings here April 18."—Robert B. Boyd.

Agents Wanted

There are many Christian homes that would subscribe to the Word and Work if some one would mention it to them. Furthermore, there is no reason for us limiting the field of this good paper, which is "fit to hand to a neighbor" to "church or Christ" homes. Others, too, would enjoy it and get a blessing from it.

Also, in these days of increasing prices, the Word and Work is more than ever before a bargain at the regular rate of one dollar per year. Thus, we are urging any who may be interested to solicit subscriptions at one dollar per year and retain twenty-five cents as agent's fee. On this plan twenty names would mean five dollars to you. Samples upon request.

Send in your renewal today.

Are you following the lessons on Ephesians, which are appearing currently in the Word and work?

Did you miss church Sunday? Every Christian should attend worship every Lord's day.

"Asleep in Jesus"

"Asleep in Jesus" by J. L. Adams is a book of 75 pages filled with comfort and consolation for sorrowing ones, and with much helpful, scriptural information for us all. Order from this office at 25¢ per copy.

We have a few copies of Boles-

Boll debate on Unfulfilled Prophecy on hands. One dollar per copy.

Those who have purchased "The Life of Christ Visualized" Book One, will want the new edition which is just out. The new edition is "The Life of Christ Visualized"

Book Three, covering in pictures the period from His triumphal entry to the ascension. Book three, instead of book two, is put out now because it is seasonable for this time of year. The price: 35¢ each or \$3.50 per dozen.

A YOUNG SOLDIER WRITES

Camp Butner, N. C.:

God has been very near to me during these two weeks that I have been in the army, and His word has been very precious to me. I find in talking to the men, and hearing them talk one with another, that their morals are very low, and their mouths are full of cursing. I greatly feel the need of staying in close contact with the Lord, for it is very easy to drift with the current, and I am counting heavily on your prayers and the prayers of the church. And what is true in my case is true for all the Christian boys in the service. I pray for boldness to speak with the boys about the Lord, and to let my light shine for Him.

I am in the very best of health, and am **happy in the Lord**. From the first day that I entered the army up to now I have experienced God's presence with me in a new and greater way. I, as Paul, want to be able to say, "I have learned, in whatsoever state I am, therein to be content." It is only God's presence that can give me peace and contentment within. "Thou wilt keep him in perfect peace whose mind is stayed on thee because he trusteth in thee." There is nothing to be found in my environment that will produce happiness, and speak peace and comfort within.

War is grim business—in fact, as Sherman put it, "It is hell," and this solemn thought is being impressed upon all who are in the service. By trusting God only I can stand in the midst of trials and temptations under any circumstance that may be mine to endure. I am having a wonderful opportunity to witness for the Lord and to let my light shine for him. Through the goodness of God my lot so far has not been hard to bear. Twice have I had to answer questions about my belief concerning carnal warfare. I was able to give a reason for the hope that is within me.

I am clerk for the company I am in, and am secretary to the commanding officer of this company. As clerk I have 128 men to see after. Through this channel the men have come to know me personally, and I have come to know something about each of these 128 men. Many come to me with their problems, and I try to help them, talking to them about the Lord, and praying for them. I thoroughly believe that God is back of these things, and to Him belong all the credit and the praise.

(Extracts from William Rinne's letter to Bro. Boll.)

STEPHEN D. ECKSTEIN JR. WRITES

Our company is in eleven weeks of training, so I may be here only a few more weeks. I do not know where I am going or when, but I have the faith that the Lord will lead and guide me in accordance with His will. I surely was sad when I heard that my brother, Paul, had to leave for the army last Monday, but again that is something in God's hands, which are far better than ours.

Last week-end I got a pass to town and went to church again. We had a fine message on the greatness of power to be received from reading of the scriptures and prayer. The minister said our weakness lay in insufficient prayer and reading of the word. As Paul said in Colossians, "Let the word of Christ dwell in you richly." We surely need it for the trials now and ahead. Thank God for His Word!

I just returned from the chapel where we had a fine message from Matt. 27:34-42, with verse 36 as the key verse. The Chaplain said that every time we tolerate and fail to rise against un-Christian acts or other such things, we are watching Christ as He is being crucified anew. How true! It is our duty to tell others of the wrong they are doing and of the great salvation offered by our Savior in cleansing them from sins.

THE MODEL CHURCH

Stanford Chambers

Can you find the model church in the New Testament? Likely you have heard that Jerusalem is the model. The Spirit-guided apostles were there, and one would think a church so blest would be the model. But Jerusalem had its Ananias and Sapphira. It also had members capable of murmuring; and if they were justified, then in the Jerusalem church was occasion for murmuring. Grant that those problems were solved. Then did not Jerusalem become the model church? Hardly, "Thou seest, brother, how many thousands there are among the Jews of them that believe; and they are all zealous for the law." A church thus made up is not a model church. Which is not to deny that there were many commendable things there and things approved of God, therefore exemplary.

Look elsewhere and do you have any better success? Not at Corinth; not among the churches of Galatia; not at Philippi; nor Colosse; nor Thessalonica; as to many others whose names we know, there is not sufficient data given concerning them upon which we could judge any one of them to be the model. What about Ephesus? Paul's three and a half years' labors there should have produced the model church; but why then should they later have needed such instruction as we find in Eph. 4:25, for instance? or verse 28? or 31? And later, before John finished his ministry, Ephesus had left her first love. Philadelphia came in for no disapproval, but again insufficient data is given, so she does not serve as the model church. Are we therefore without a model?

How do we know that a certain church in the New Testament is not a model? Is it not because we have a model and can measure this or that church? There is a model, and it is the model for Jerusalem. We have a model and therefore know what Jerusalem should have been. Likewise Corinth, Ephesus or any other. Where do we get our picture? From the instructions given the churches. The teaching sets forth the blue prints. The things in the churches which are approved and commended enter into our picture. Moreover we are enabled to see the body of Christ as a whole, and what His church universal is shown to be, in His purpose and ordaining, that is the model for each assembly of His. That was the model for Jerusalem, or for Ephesus, or for Smyrna. As the body of Christ is one and not divided, so the unity of the Spirit is to be kept by and in His every assembly, wherein is to be made manifest to the world that "there is one body and one Spirit, even as ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all." "Let there be no divisions among you."

"So then, brethren, stand fast, and hold the traditions

which ye were taught, whether by word or by epistle of ours," "and they continued stedfastly in the apostle's teaching and fellowship, in the breaking of bread and the prayers . . . And the multitude of them that believed were of one heart and soul." These commendable things found at Jerusalem or elsewhere in greater or less degree, should have been found in every church, and should be today. There is the model for every church, and the Head of the church is deeply concerned about the development of all the attributes of His one body in every congregation. He has concern for all of His congregations, their order, their zeal, their inner life, their testimony, their activities and their growth. Let not the individual Christian be indifferent where He is concerned.

THE WORLD IN CHRIST'S DAY

D. C. Janes

The great Teacher said: "The field is the world." A simple declaration, the force of which should not be overlooked. The world to which Christ came was old, populous and cursed with sin. The domain of civilized man was a strip about fifteen hundred miles wide, extending from China, Japan and India, westward to the Atlantic Ocean, embracing about four and a half million square miles. The area of the Roman Empire was about two million square miles, which were occupied by about one hundred million people, living in between four and five thousand cities, besides other places. These sons of Adam were very much of "a mixed multitude," with differences of color and culture, race and religion, mental and moral traits, environment and occupation. In the absence of a system of public schools, the masses everywhere were illiterate, though it should be understood that that age was graced by mighty men in more lines than one, as the laws, arts, etc., attest. All peoples were religious, though religion was for the most part not personal but national, and formal rather than from the heart. "The slightest mistake in a word or gesture rendered the entire proceedings ineffective" (Newman), and the same rite was repeated as high as fifty times because of slight defects. The deification and worship of the emperor degraded the people. The army was cruel; slavery and beggary were common, and literature was often of a low order. McGlothlin says: "There was boundless sexual immorality of most revolting character, divorce, low regard for children; abortion frequent, exposure and murder of children allowed; theft, graft, oppression, gambling and drunkenness were common." The gladiatorial shows, races and theaters were idolatrous and debasing. Corruption "festered in all ranks" of the Romans; there were licentious creeds and a multitude of effete superstitions. The presence of Pharisees, Sadducees, Essenes, Samaritans, Epicureans and Stoics indicate the existence of religious sects and philosophical parties.

THINKING GODWARD

D. H. Friend, WINN, March 7, 1943

"But the end of all things is at hand: be ye of sound mind, and be sober unto prayer: above all things being fervent in your love among yourselves; for love covereth a multitude of sins: using hospitality one to another without murmuring: according as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God; if any man speaketh, speaking as if it were oracles of God; if any man ministereth, ministering as of the strength which God supplieth: that in all things God may be glorified through Jesus Christ, whose is the glory and the dominion for ever and ever." (1 Peter 4:7-11.)

The reading of this scripture, my friends, should make us realize that all our talents, blessings, gifts and attainments are bestowed upon us by our beneficent Creator, for surely it is in Him that we live and move and have our being..

When speaking, says the inspired writer, let us speak as if we were oracles of God, when ministering, ministering as of the strength which God supplieth; that in all things God may be glorified through Jesus Christ, whose is the glory and the dominion for ever and ever.

The Apostle Paul in the Roman letter gives us another similar climax of praise and adoration. "O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and unto him, are all things. To him be the glory for ever. Amen." (Rom. 11:33-36.)

Surely the thoughtful reading of these scriptures makes us more keenly conscious of the infinite wisdom, majesty, glory and power of God, and that we, the creatures of His image and glory and the constant recipients of His grace are here primarily, in this world, that we may glorify Him in our life. Failing thus to do, regardless of our fame and success measured by worldly standards, we pass on into the boundless future without God and without hope—failures for eternity.

Is it not sadly true that in our day and generation it is only here and there, now and then, among all the restless, reckless, forgetful, unthankful, warring sons of men you find one who is truly God-conscious, one who in sincere acknowledgment of the Sovereignty of His Son is striving to glorify His name. Wherever we turn, people seem to be radio-conscious, automobile-conscious, air plane-conscious, movie-conscious, war-conscious, but so few God-conscious. So few men and women, boys and girls, hold in their hearts a genuine reverential fear of God, that which is the beginning of wisdom,

and the gate-way to life eternal.

Surely these are trying days through which we're passing—a time which is truly testing the souls of men. Days laden with events which startle and alarm us; days of the whirlwind and the screaming siren. In the words of the prophet: "A day of trouble and distress, wasteness and desolation, darkness and gloominess." In the words of the Master: "Upon the earth distress of nations—men expiring for fear and for expectation of the things which are coming on the inhabited earth"—yes, days which have brought us a global war—nations and kingdoms in a deluge of blood—days of grim forebodings—days when man's scientific discoveries have turned him into a savagery that would astonish cannibals, a progress measured only in a greater power to kill and destroy.

Why, may we ask, are we facing such a world tragedy?—death, darkness and devastation. Is it not because we have turned a deaf ear to Him through whom God has spoken at the end of these days—failing to recognize Him who said: "I am the way the truth and the life"? Is it not because we left God out of our philosophy, and while relying on our evolutionary progress to satisfy life and destiny, the evil tendencies of men have been fully released? But better far, that we allow an inspired writer to tell us—history repeating itself— it is "Because: that knowing God we glorified him not as God, neither gave thanks, . . . professing ourselves to be wise we became fools, and changed the glory of the incorruptible God for the likeness and image of corruptible man."

While seeking things superficial and transitory, trying to satiate our thirst for pleasure and material things—we forgot the eternal verities—we forgot God, giving Him but little or no place or space on our programs, whereas He should have and rightly deserves the priority thereon—we forgot the first words of the disclosure of His will and way with humanity—"In the beginning God"—so materialistic in our trends, we've been living in utter disregard of our immortality, but we'll find upon reaching the end of life's pathway that we are face to face with God.

Let us not therefore be among those who say in their heart "There is no God." Let Solomon, who knew the ways and rewards of the world, speak in wisdom to us: "This is the end of the matter: all hath been heard, Fear God and keep his commandments for this is the whole duty of man."

To us God has sent His Son, revealing His wondrous love, and the deep provisions of His saving grace—He does not wish that any should perish. Let us accept Him now before it is too late. The one glorious, gleaming, golden hope of humanity is that we come in faith, in contrition of spirit, with surrendered wills, placing our hand in His that He may lead us out of this prevailing, sinful, chaotic state into real freedom, lasting peace and security. Let us appropriate His grace, come

under His cleansing blood, then live, love and labor with our faces toward the East, for He is coming again, coming for His own, coming as the rightful Sovereign of the earth. Man by *his* wealth and wisdom, armies, tanks and guns, battleships and destructive air squadrons can never bring in the Golden Era. Righteousness and peace will come upon the coming of the Prince of Peace. Let us rely therefore upon Him, not upon our own resources; He is our friend and Redeemer, our *only* hope. If therefore the Son of man shall make you free ye shall be free indeed. So, "Today if ye hear His voice, harden not your hearts." Listen to the pleading of the second Psalm:

"Serve Jehovah with fear, and rejoice with trembling.
Kiss the son, lest he be angry, and ye perish in the way,
For his wrath will soon be kindled.

Blessed are all they that take refuge in him."

(Psalm 2:11, 12.)

Yea in the words of one of our greatest hymns:

"We would see Jesus for the shadows lengthen
Across the little landscape of our life;
We would see Jesus, our weak faith to strengthen
For the last weariness, the final strife.

"We would see Jesus, the great Rock foundation,
On which our feet were set with sov'reign grace;
Nor life, nor death with all their agitation,
Can thence remove us, if we see His face."

THE FAITH THAT PLEASES

W. J. Johnson

The words of the thief on the cross show that he perceived by faith the reality of things spoken by the prophets and by our Lord Jesus Christ, which the twelve were slow to grasp (slow of heart to believe). Luke 24:25. The manifestation of our Lord in glory was so real to him (the thief) that he looked beyond death even to the end of the present age when the Son of man will return for His saints and pour out His wrath upon the wicked. What seemed impossible to the twelve disciples was clear to him, for he believed, as his words clearly indicate: "Jesus, remember me when thou comest in thy kingdom." He met the Lord's approval because of his believing even the things which are yet future. So the Lord said unto him, "Verily I say unto thee, Today shalt thou be with me in paradise." In this we have a thought that will profit us relative to unfulfilled prophecies. The disciples were slow of heart to believe, but the thief believed. What to them appeared impossible, to the thief was clear, for faith makes simple the things which are not possible to the unbelieving. Luke 23:39-43.

BIBLE QUERIES ANSWERED

J. Edward Boyd

1. What is meant by "that which is perfect" in 1 Cor. 13:10?

Answer: At the time this was written God was revealing truth in portions: "For we know in part, and we prophecy in part." Among the special spiritual gifts were those of knowledge and of prophecy. To no one prophet was imparted all truth; rather, only as the need of the moment required. (See chapter 14:29-32.) But this was only a temporary arrangement which would be discarded "when that which is perfect (or complete) is come." It is a general principle here stated: the fragmentary method is no longer used when that which is complete is available. Naturally we think of the principle as applicable to the New Testament, in which we have the revelation of God which is complete in so far as the needs of the church are concerned. (By this it is not meant that the Old Testament is not needed; for Paul expressly declares that "all scripture . . . is profitable" and that "Whatsoever things were written aforetime were written for our learning.") Even so we have no specially endowed prophets in the church today and expect none. However, Paul seems to be thinking of the greater enlightenment that will come when we enter into the presence of the Lord—when we shall see "face to face." (13:11-13.)

2. We are told in Jeremiah that no more shall a man of Coniah's seed prosper, sitting upon the throne of David, and ruling in Judah. (Jer. 22:28-30.) This reference is used to prove that Christ cannot, therefore, sit upon the same throne as David did. Is the argument valid?

We question the validity of any argument, however plausible, which contradicts a plain statement of scripture. Centuries after this prediction was written the angel Gabriel said to Mary, ". . . and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." (Luke 1:32, 33.) Likewise, the Apostle Peter, speaking of David, said: "Being therefore a prophet, and knowing that God had sworn with an oath to him, that *of the fruit of his loins he would set one upon his throne*; he foreseeing this spake of the resurrection of the Christ . . ." (Acts 2:30, 31.) It is difficult to see how it could be made plainer that the Christ was destined to sit upon the throne of his father David.

The question remains, was Jesus of the seed of Coniah? If so, we are faced with a difficulty indeed. But there is no evidence that he was. The genealogy of Matthew, which traces the line of descent from Abraham through David and Jehoniah (Coniah) to Joseph furnishes no evidence; for Jesus was not the son of Joseph according to the flesh. Matthew him-

self makes that clear. Yet, according to Paul, he “was born of the seed of David according to the flesh.” (Rom. 1:3.) What then? The answer should be quite obvious: *Mary must also have been a direct descendant of David*, but not through Coniah. Luke (chapter 3) traces the line of descent back to David, not through Coniah and Solomon, but through Nathan, another son of David. We believe that the most reasonable explanation of this divergence from Matthew’s genealogy is that Luke in reality gives the lineage through Mary, for some reason preferring to use the name of Joseph, the son-in-law, rather than that of Mary, the daughter, of Heli. But whether that is so or not, we may be sure that Jesus is *not* (according to the flesh) of the seed of Coniah, that he *is* of the seed of David, and that to Him was given the oath-bound promise of sitting upon the throne of David.

THE THREE BESTS

Maurice Clymore

“Thy word have I laid up in my heart that I might not sin against Thee.”—Ps. 119:11.

1. The best thing—“Thy word.” The Psalmist knew the value of God’s word. “More to be desired — than gold, yea, than much fine gold.” “The entrance of Thy word giveth light.” In the first psalm, he tells us that those who meditate upon God’s word shall be like a tree planted by the streams of water, that bringeth forth its fruit in its season, whose leaf also doth not wither and whatsoever he doeth shall prosper. “Back to the Bible” should be our plea today.

2. The best place — “In my heart.” Solomon instructs us to “Keep them in the midst of thy heart.” And again he admonishes to “Keep thy heart with all diligence for out of it are the issues of life.” There are too many filthy things entering into our hearts today. I have been informed that about eighty per cent of reading matter is unfit for reading. One glimpse at a news stand gives one an idea of what the people are reading today. Can we expect anything uplifting to come from those who thus fill their hearts? Do you wonder why so many have no interest in spiritual things?

3. The best purpose — “That I might not sin against Thee.” All sin is against God. Unbelief is one of the greatest sins and leads to many others. Paul tells us that belief cometh of hearing the Word of God. It was by faith in God that Joseph, when tempted, could say, “How can I do this great wickedness and sin against God?” He had been taught of God. Since everyone must give an account of himself to God, let us fill our hearts with His word.

Your prompt renewal when your subscription expires is best for us all. So remit promptly if possible.

THE TERM "CHURCH" AS USED IN THE NEW TESTAMENT

"In view of the denominational environment confronting and confusing the people of the present age, it is of the first importance that the term "church" be studied strictly in the light of its New Testament usage. The denominational usage of the term is almost wholly misleading. Some of the principal erroneous usages to which our brother calls attention have grown out of denominationalism. But it is impracticable in the present study to enter into exhaustive treatment of the question, though such treatment is not necessary in order to a correct idea of the term as it is generally used in the New Testament. To simplify the investigation, I shall first invite attention to its different uses in the New Testament, and then to a consideration of our brother's question.

Let it be noted, first of all, that the term *ecclesia*—the New Testament Greek word for our word "church"—literally means "called out," or "a called-out assembly." Its common signification among the Greeks of the time of Herodotus, Thucydides and Xenophon, the fourth and fifth centuries B. C., was "an assembly of the citizens," and it meant this regardless of the purpose for which the assembly was called. It was sometimes applied to a mob, and at one time so used in the New Testament. (Acts 19:41.) Its first occurrence in the New Testament is Matt. 16:18: "Upon this rock I will build my church." This meant the people whom Christ would call to be his followers, and there was a peculiar fitness in designating them as an *ecclesia*, a called-out people, for he distinctly says of them: "If the world hateth you, ye know that it hath hated me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you." (John 15:18, 19.) Again, referring to his disciples, he says, "They are not of the world, even as I am not of the world." (John 17:14.) Hence, in all religious usages of the term in the New Testament, this idea, that it means the called-out people of God, appears and is common to them all. Let us now consider:

1. ITS DIFFERENT USAGES IN THE NEW TESTAMENT

(1) *The General Sense.* By "the general sense" is meant its usage to denote God's people anywhere and everywhere without regard to any particular locality. It is thus used in Matt. 16:18: "Upon this rock I will build my church." Of course he did not mean his people at any particular place, but at all places wherever they might exist, and, therefore, in this place, it means his church or people in all the world. In all occurrences and all usages of the term in the New Testament it included all the people of God in the territory to which it was applied. It is used in the general sense in 1 Cor. 12:28; Eph. 1:22; Phil. 3:6; Col. 1:1-18, 24; and other passages.

(2) *The Local Sense.* By this is meant the church or people of God at a particular place. For example, "the church of God which is at Corinth" (1 Cor. 1:2; 2 Cor. 1:1); "at Colossæ" (Col. 1:2); "the church of the Thessalonians" (1 Thess. 1:1). Here it included all the people of God in any one of these places to which it was applied.

(3) *The Provincial Sense.* It is used one time in this sense as found in Acts 9:31: "So the church throughout all Judæa and Galilee and Samaria had peace, being edified." This usage justifies applying it to any similar district, as, for example, the church in Kentucky or the church in Tennessee.

(4) *The House Church Sense.* This means where the Christians or people of God composing a household were called the church in the said house. For example: "Salute Prisca and Aquila my fellow-workers in Christ Jesus, . . . and salute the church that is in their house." (Rom. 16:3-5.) "Salute the brethren that are in Laodicea, and Nymphas, and the church that is in their house." (Col. 4:15.) And Paul says to Philemon: "To the church in thy house." (Phile. 2.)

Hence, we see, as illustrated in all four senses in which the word is used in the New Testament, that it always, without exception, included all the people of God in the territory to which it was applied, and, therefore, when it is used today to include only a part of God's people in a given territory, the sense is purely denominational.

2. BROTHER JACKSON'S QUESTION

(1) Our brother says: "As a Christian, I am a citizen of the kingdom of Christ and of God; but as a member of a church of Christ, I belong to nothing that is larger than the local congregation with which I am associated in worship and work." And he asks: "Is not this a safer teaching than that which leads persons to erroneously believe themselves to be members of something as a general institution, thinking this general institution to be the 'Church of Christ' as restored by Alexander Campbell?" While the idea is correct that, outside of denominationalism, one does not "belong to" any "general institution" in the sense in which one belongs to the local congregation with which "one is associated in worship and work," nevertheless it is true that, since the church, as we have seen, exists in the general sense, meaning the people of God throughout a province or throughout the world, it must inevitably follow that every individual Christian, in addition to belonging to a local congregation, is also an integral part of the church in this general sense. But those who designate as "the church of Christ" the people identified with what is called "the Campbell Restoration Movement" are using the term "Church of Christ" in a purely denominational sense. When they thus use it, they do not include in it all the people of God in the territory to which they apply it, which, as we have seen, is clearly a violation of New Testament usage; or, as our

brother puts it, "the name 'church of Christ' " is "thus unscripturally used," and "this one general 'church of Christ' " is "as much an ecclesiastical denomination as if it had called itself by some other name," such as Baptist, Methodist, or Presbyterian.

(2) Those "preachers and teachers among us who hold the idea that Alexander Campbell restored to the world the 'church of Christ' as a general institution, and that we as a people are that institution," are also as completely denominational in their conception of the church and their phraseology as are those who designate themselves as Baptists, Methodists, or Presbyterians. The term "church" in New Testament usage is never restricted to a part of the people of God to the exclusion of others in any territory to which it is applied.

(3) Finally, as to "the word for 'kingdom' and the word for 'church,'" *basileia* being the former and *ecclesia* being the latter, there is no "standard Greek lexicon" which defines these two words in their radical import "as meaning the same thing." As mere words, they do not mean the same thing. In Herodotus *basileia* means "a kingdom, dominion," "a king's reign," and the same idea, in the general sense, is transferred to the New Testament; whereas *ecclesia*, as we have seen, meant during the same period "an assembly of the citizens," "a called-out assembly." But, in their practical application, the two terms, nevertheless, are used in the New Testament to designate the same people, God's people, or Christians. Even here, however, though the same people are thus designated, they are contemplated under different aspects by the use of the two terms. God's people are in the kingdom, and, in a sense, they are the kingdom. Paul says: "Who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love." (Col. 1:13.) And John says of himself and other Christians: "He made us to be a kingdom." (Rev. 1:6.) And the same people are called "the church." Paul identifies "the church of God which is at Corinth" with "them that are sanctified in Christ Jesus, called to be saints." (1 Cor. 1:2.) Thus from the one point of view and conveying a special idea, God's people are called a "church"; and from another point of view and conveying a different idea, they are called a "kingdom." Possibly those who "speak of Christ's church or kingdom" mean nothing more than this. If by their usage they mean that "church" and "kingdom" convey the same idea, they are mistaken. Moreover, it is true that "the work of Alexander Campbell did not restore the kingdom." And it is equally true that it did not restore "the church." It called the attention of a divided Christendom to the word of God and to the one church revealed therein and urged these divided people to return to the primitive order. It is true also that he led "some congregations to the ancient order of teaching and worship." I, too, would

join our brother in saying that "these" and all other such "congregations, if there be any such, are the *churches* of Christ modeled after the New Testament ideal." Assuredly it is *not* correct to designate as "*the church of Christ*" those Christians constituting what is called "the Campbell Restoration." They are only a part of the general institution, the whole of it consists of all Christians or children of God wherever any exist in all the world.—By M. C. Kurfees—Reprinted in a recent number of *Gospel Advocate*.

THOUGHTS WORTH WHILE

D. H. F.

GOD'S HAND SUPPLIED

George Muller, the founder of the famous Bristol orphanage, was relating to a friend some of the difficulties with which he had to contend in providing the orphans with food, day by day, and when he had finished, his friend said to him, "You seem to live from hand to mouth!" "Yes," replied Muller, "*it is my mouth, but God's hand.*"—*New Century Leader*.

EVERYTHING BUT THE LIFEBOAT

On the coast of Wales is a small village. It is a most dangerous part of the coast. Many lives have been sacrificed there. The villagers conceived the idea of a lifeboat. First of all the lifeboat house was built, but by the time that was completed the funds ran out, and the lifeboat was never secured. There the house stands—well built, painted, finished, but there is no lifeboat. How true that is of many a young fellow! He has glorious visions, splendid ideas, and good intentions, but never a bit of lifeboat work is he doing in the angry sea of time.—*United Methodist*.

THE DEADLY LANTERN

One night a man in a trap was run down at a level crossing. Consequently the old signalman in charge had to appear in court. After a severe cross-examination he was still unshaken. He said he had waved his lantern frantically, but to no avail. The following day the superintendent of the line called him into his office. "You did wonderfully well yesterday, Tom," he said. "I was afraid at first that you might waver." "No, sir," replied Tom, "but I was afraid that old lawyer was going to ask me whether my lantern was lit!" How tragic it is that so many Christians are "waving the lantern" in the same way—and lives are lost.—*Sunday Companion*.

BEWARE!

Let's not—"Pass the Lord, and praise the ammunition"—*Broadway Bulletin*.

CINEMATIC ALUM

The cinema has fed this generation upon sensationalism until today only the highly exciting is of the slightest interest. It reminds one of the deadening affects of alum. If the mouth is drenched with a solution of this drug, it penetrates the palate and coats the taste glands, so that delicious food becomes a mockery and refreshing drink insipid. The "movies" feed the hearts of the people on sensational alum, and so they have no taste for the heavenly manna.—Lester F. Sumrall.

A BOY'S PRAYER

A little heathen boy who had just learned the alphabet, was one Sunday morning seen out on the hillside, with his hands clasped together and his eyes closed. He was repeating the letters of the alphabet over and over. The missionary drew near, and asked him what it meant. He replied, "I was praying." "But why," replied the questioner, "did you repeat the alphabet?" "Well," he said, "I felt that I must pray, and as I knew no prayer, I just said the letters of the alphabet, knowing that the great God would put them into words for me."—*Canadian Epworth Era*.

THE LAND OF THE LIVING

When the Puritan Owen lay on his deathbed his secretary wrote in his name, to a friend, "I am still in the land of the living." "Stop, alter that," said Owen. "*I am yet in the land of the dying, but I hope soon to be in the land of the living.*"—J. L. Hurlbut.

WILLING CO-OPERATION

Henry Ward Beecher was told of a horse that he was hiring, "He will work any place you put him and will do all that any horse can do." Beecher regarded the horse with great admiration and said wistfully, "I wish he were a member of my church."—*S. S. World*.

THE HUMAN MACHINE

Engineers are prone to talk of the efficiency of modern machines. But no machine has ever been constructed that is so efficient as man himself. Where can we find a pump as perfect as the human heart? If the boss treats it right, it stays on the job for more than 600,000 hours, making 4,320 strokes and pumping 15 gallons an hour. We have no telegraphic mechanism equal to our nervous system; no radio so efficient as the voice and the ear; no camera as perfect as the human eye; no ventilating plant as wonderful as the nose, lungs, and skin, and no electrical switchboard can compare with the spinal cord. Isn't such a marvelous mechanism worthy of the highest respect and the best care?—Floyd Parsons. Psalm 139:13, 14.

LESSONS ON EPHESIANS

R. H. B.

We come now to one of the most wonderful passages of the New Testament: Eph. 2:1-10. "And you did he make alive, when ye were dead through your trespasses and sins . . ." he begins. Now if you will look back at 1:19, 20 you will see that this statement of 2:1 is just a continuation of what was said there about "*the exceeding greatness of his power to us-ward.*" That power was manifested (1) in the resurrection of Christ from the dead, and His exaltation to the highest place in heaven; (2) in *our* being made alive out of spiritual death and exalted to sit with Christ in "the heavenly places." If you are using Revised Version you will notice that in 2:1 there are four words printed in italics. That means that those four words ("did he make alive") do not stand in the original Greek text, but were supplied by the translators for the sake of clarity. Now drop those four words out, and read 1:19, 20 and 2:1 together and see what sense it makes—thus:

"... the exceeding greatness of his power to usward who believe, according to that working of the strength of his might which he wrought in Christ, when he raised him from the dead . . . and you when ye were dead through your trespasses and sins."

It was the same great power then that raised Christ up from the dead, that also made us alive when we were dead in our trespasses and sins. It requires that same tremendous exertion of the Divine might to make alive a sinner, dead in trespasses and sins, as it took to raise Christ from the dead. In fact, in doing the latter, God did also the former. In making Christ alive from the dead He also made alive all that should thereafter be His; for the resurrection power that works in Him goes out to them through Him. This is the working of that "exceeding greatness of his power to us-ward who believe." It does not stop with making us "alive together with Christ" (2:5) but by it are we also raised . . . up with him, and made . . . to sit with him in the heavenly places." And the final object of the working of this great power will further be realized in the ages to come, in which He expects to show us "the exceeding riches of his grace in kindness toward us in Christ Jesus." (2:6, 7.) Behind the futile wash of the surf-waves along the beach is the great silent tide that lifts the level of the water to the flood-mark. And back of the Christian's life and poor effort is the infinite power of God, which backs him up and sees him through to the final goal—the resurrection power manifest in Jesus Christ our Lord. If it were not so we might well despair. But since it is so, only unbelief could despair. So let us lift up the hands that hang down, and confirm the feeble knees: if God is for us who is against us?

* * *

But we must now go back to the beginning of our chapter.

"You did he make alive when ye were dead through your trespasses and sins"—not Adam's sins, mark that well, but *yours*, "wherein ye once walked" (comp. "wherein ye once walked when ye lived in these things," Col. 3:7). Such is the sinner's walk. It is further described as being "according to the course of this world"—literally, "according to the age of this world"—the "spirit of the times" as we call it—the common vogue and course of mankind in "this present evil age" (Gal. 1:4 mg). And back of that is a dark power which orders and inspires the world's walk: "the prince of the power of the air," "the spirit that now worketh in the sons of disobedience." This is an amazing and appalling revelation. It is equal to that which John gives us when he says, "We know that we are of God, and the whole world lieth in the evil one." (1 John 5:19.) The "prince of the powers of the air" is certainly no one else than Satan—the commander-in-chief of the forces of darkness—"the spiritual hosts of wickedness in the heavenly places," as they are called in Eph. 6:12. And this is the spirit that inspires the world's way and work, and that "energizes"—"worketh in" the sons of disobedience." Without realizing it they are the devil's tools and puppets: he pulls the strings, and they move accordingly. And he is "the deceiver of the whole world." There is much more involved in a man's being saved out of the world and brought to Christ than man knows!

But, surely, that applies only to the worst of men—to profligates and criminals? Or possibly only to the degraded Gentiles—not to the morally superior Jew. No! All of us, all of us belonged under that head: "among whom *we also all* once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath even as the rest." The Jews no less than the Greeks. Paul himself also—though "as touching the righteousness which is in the law found blameless." It is "by nature"—what we call the human nature," what in Rom. 7 is called "the flesh," with its indwelling "sin"—by the fallen human nature which governs us, that we became "children of wrath." How plain it is then that "except one be born anew he cannot see the kingdom of God." For that which is born of the flesh is flesh.

Now comes a potent little word—one that only God can speak in such a connection: it is the little three-lettered word "but," which has the power of reversing everything that has been said—especially when it is followed by the next word, "God." "But" means that though all that was said of the sinner's ruin is absolutely true, yet nevertheless, the last word has not been spoken. God alone has the power and prerogative to speak it. And what word can be spoken after the hopeless, heart-breaking description of vs. 2, 3? Here it is: "*But God*, being rich in mercy, for his great love wherewith he loved us, even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been

saved).” God! It is He that steps in at this juncture—now only in mercy, but as rich in mercy; not only with love, but in His *great* love wherewith He loved us—a love that stood back at nothing, but gave its all (John 3:16). This mercy and love underlies our salvation. Another word is presently added: “grace”; “by grace have ye been saved.” Now “grace” is God’s free loving favor, always utterly unmerited, and bestowed upon the undeserving. What God does of “grace” He does freely, of His own will and goodness, and for no consideration. Grace takes no account of desert, nor of works, good or bad. It is plain that if He “made us alive together with Christ” when we were “dead through our trespasses,” it must have been an act of simple, pure grace; for what could one dead in sin have done to merit God’s favor? It may be asked how God, being just, could do such things. But in the atoning death of His beloved Son on our behalf, He provided the basis on which He could righteously deal in grace with hell-deserving sinners. (Comp. Rom. 3:24, 26.)

Having made us alive together with Him, and forgiven us all our trespasses (Col. 2:13) there is no limit to His loving-kindness. Already, in His sight, we are seated with Christ “in the heavenly places,” because of our union with Him; and His loving purpose reaches far ahead into ages to come, in which He will show more and more “the exceeding riches of his grace in kindness toward us in Christ Jesus.” (V. 7.)

“For by grace have ye been saved, through faith; and that [that salvation] not of yourselves, it is the gift of God; not of works that no man should glory.” This is the outstanding article in the Magna Charta of our salvation. Our salvation then is by grace, and is obtained by faith. (And “for this cause it is of faith that it may be according to grace” Rom. 4:16.) It is not of ourselves. No man, dead in trespasses, can give himself life. God must do that. It is the gift of God. Neither did we procure it by any “good works.” “Not in the least degree is our regenerate state the issue of our unregenerate works.” (See Tit. 3:5-7.) If any man had obtained salvation through his works or by personal worth he would have something to boast of through all eternity. But Christ’s redeemed ones will have only the one song—“Saved by Grace.”

A last word is added which of itself would for ever exclude the thought of salvation by works: “For we are *his* workmanship, created in Christ Jesus for good works . . .” So far from our having obtained our salvation by good works, He had to do a work on us before we could do anything that had any worth in His sight. We are first of all a piece of His workmanship. Before the iron dug from the earth could perform the service of a machine, say a locomotive, much labor and work and skill had to be bestowed upon it. The ore must be smelted, the metal refined and tempered, the parts cast and fashioned and carefully, skilfully fitted together; and at last

the machine is ready to do its intended work. So is the Christian the product of God's greater and more marvellous workmanship. We must *be* something before we can do something. Not merely a slight re-adjustment and re-arrangement of our parts and powers were needed—not mere education, culture, training of the old personality, but such a radical change and renewal as only God could perform, as only the word "create" could describe: "we are his workmanship created in Christ Jesus." For "if any man is in Christ Jesus, he is a new creature." (2 Cor. 5:17.)

We are created then in Christ "*unto good works*"—not any and every sort that might be called "good works" by man, but a particular kind of good works, namely those which God before ordained that we should walk in them." There is much work done by professing Christians, which God never asked them to undertake—work which, if it needs to be done, can be done just as well and better by the people of the world; the while the specific work which God's people alone can do is often neglected by them. They create organizations, societies, committees—machines of various sorts, to handle civic, municipal, political, social problems and enterprises; and instead of letting the dead bury the dead, such Christians would spend their time in endless, bootless activity, by which, strangely, they think to be "bringing in the kingdom of God." But the Lord Jesus Himself, who sharply refused to be a "judge and divider" over men (Luke 12:13, 14) but made it His one aim to do the work which God had given Him to do (John 4:34 and 17:4)—so the Christian also has a specific work to do. His work is not merely benevolent and philanthropic—it is "religious": done with reference to Christ, and in obedience to Him, in faith and love (Gal. 5:6), and always with a view to the glory of God and the salvation of souls. Of what sort these works are may be seen in Jas. 1:27; Gal. 6:10; Matt. 5:16; 1 Cor. 13:3; 1 Cor. 15:58; Tit. 2:14 and many other passages. They are the fruit of the new life in Christ Jesus (John 15:5) and are designed to exalt Him before men. (1 Pet. 4:11.) There is much fine work being done in the world and by the world, most of which is due to the indirect influence of the gospel. It is a by-product as it were of Christianity. But the Christian's work in Christ is a thing separate and distinct which is to be performed by those whom God fashioned and created thereunto in Christ.

NOTES AND PERSONAL THOUGHTS

Two Classes. No other New Testament book brings out the difference and distinction between the church and the world, and between the Christian and the non-Christian so sharply as does this epistle to the Ephesians. The one class have been saved by grace; the other are children of wrath. The one class are in Christ, endowed with all the manifold blessings and privileges, and the hope and the inheritance that belong to God's children; the other class are "separate from Christ" (2:12) dead in trespasses, without God and without hope in the world.

Once—but now. Mark the word "once," and the "but," or "but

now" that follows it; and consider what a contrast it makes—in 2:2 and 4f.; in 2:11f. and 13; in 5:8. Compare Col. 3:7, 8.

Salvation by grace. If it is by grace, it is bound to be by grace alone. The moment something else which is not grace, is added, grace is cancelled. If the salvation is in the least degree procured by man's work and desert, it is no longer of grace. If any compensation or contribution is made on man's part, grace is wholly set aside. Make up your mind which you want—salvation by grace or salvation by works: you cannot have both. Consider Rom. 4:4, 5 and 11:6.

Grace excludes boasting. Since all that is of grace is a free unmerited gift, there is nothing to boast of—except the lovingkindness of the Giver. What a man achieves by his own ability and power he can glory in. But the beggar cannot boast of the charity bestowed upon him, nor can the drowning man feel puffed up for being rescued.

Grace does not exclude but includes man's response. These Ephesians "heard," "believed," were baptized. (Eph. 1:13; 4:5. See Acts 19:1-5.) None of this, however, was in any sense meritorious. It is only the divinely ordained method of taking the great gift.

The Prince of the Powers of the Air—"the spirit that now worketh in the sons of disobedience." "Man may fancy himself to be something; he may lift up his head in pomp and vainglory, as though he were his own master. Vain man! How little he knows of his own condition and character! He is but the tool of Satan, taken up and used by him. . . . The most splendid intellect, the most commanding genius, the most indomitable energy, if not under the direct control of the Spirit of God, are but so many instruments in Satan's hand to carry forward his dark designs. No man is his own master; he is either governed by Christ or governed by Satan."—C. H. M. And it is only by this grace of God that a soul can be transferred "out of the power of darkness into the kingdom of the Son of his love." (Col. 1:13.)

BEN'S BUDGET

Ben J. Elston

The question as to the Lord's will for the Christian in case of war is not one to be actually decided in a time of world peace; but in the stress of world war. To those who experience covers several wars, with seasons of peace alternating, it is distressing to note the attitude and expressions of some who, in times when likelihood of war seems remote, are loud in proclaiming with tongue and pen their horror of war and their determined stand for peace; but let war come and they yield to the pressure, sometimes to the point of being overbearing to such as feel obliged to hold aloof from real participation, even when that becomes the popular thing. "It is easy to go forward when the rest are going too; you can do with zealous ardor what you see others do; but to leave the crowd behind you, and to dare to stand alone"—ah! that is different. Paul in "a chain," witnessing constantly Rome's famed soldiers, drew from their well-adapted armor some of the Christian's most needed lessons. Of these there is never a hint of anything to be used in physical strife or even anger. "Brethren and friends," let me lift my influence against the Christian (I do not say the Jew, or the Gentile) becoming a carnal warrior. And we all ought to be Christians. If all were truly such, war problems would be solved. True Christians never cause a resort to carnal weapons. Is it not so?

ON FOREIGN FIELDS

D. C. J.

Do you regularly pray for N. B. Wright, the L. B. Davis family (4), Lillie Cypert, Sarah Andrews, Elizabeth Bernard, the Cassell family (4), and Alice Broaddus and seven fatherless children in the Far East? These with Sister Bernard's Chinese children are in Japanese controlled areas and thus isolated from mail service, and thus from receiving either moral or material support since the outbreak of war on the U. S. ** David Desha, son of George Desha; formerly of the India work, is preaching at Newberg, Oregon.

"Hobby and Shewmakers are off to visit Browns and Shorts. They need the rest. But a visit is not a rest for me. I want to relax and how can that be done when a program is laid out and you know that folks are going to a good deal of trouble to entertain you?"—*John Dow Merritt*, Africa. ** Margaret Pennell, aged widow of our deceased missionary to Honolulu, J. H. Pennell, is now far advanced in years and in poor health. Prayers and gifts (through this office) are in order. ** "We are enclosing check for twenty dollars which we would like for you to send to Margaret Ann Short as soon as possible." So write the missionary-minded ladies of Salem (Cynthiana), Ky., church. "I regret to say that I have not been able to do much this month as the weather part of the time was very bad. I got wet and chilled one night ** and developed a cold which has been threatening to run into bronchitis."—*Ernest Estevez*, Cuba. ** Five members of one Tennessee family have given \$2,000 for the improvement of the W. L. Brown mission place in Africa. ** There is a new baby in the home of Bro. and sister W. N. Short. ** Myrtle Rowe, Africa, is having five hundred song books printed. ** Bro. O. D. Bixler, formerly of the Japan work, reports things going well in the new church at Brookfield (Chicago) and also at their mission in Maywood where from 30 to 60 gather.

LAST LETTER FROM N. B. WRIGHT

Parksville, Ky., Feb. 12, 1943.

Dear Missionary Friends:

This week we received a registered letter from Brother Wright written November 28, 1941! Why so long we cannot explain, except that the letter got caught between North China and U. S. A. on December 7th.

N. Wilson Burks.

Dear Friends:

Christmas and New Year's Greetings from the ancient land of Sino. Hope you have had a pleasant time and did not lose Christ in the wrappings. We are in the midst of a problem here. Years ago we bought coal, two carts at a time and two horses to a cart. The price was about

two hundred chin for a local dollar. Last Saturday I bought some small poor stuff at seven chin for a dollar, and a man carried it in on his back in one load! I have a fire in the brick stove in the kitchen. It isn't so bad to get up, when the thermometer has been way below 30 degrees, and shave in the room where a window has been open at night. It stands to reason that the coldest part of the winter will see other arrangements. We were promised coal and on the strength of that promise (fuel at a much better price) I invested in a stove and pipe (do not have chimney, so pipe leads smoke out of house and beyond porch roof); the pipe was over twice expensive as the little used stove. Here it stands as an ornament!

Last Tuesday a young preacher from Kuchengtien and I rode after an early breakfast, to Cheng Yuansze, a village two miles from his home, for the third meeting in the new place. That morning the men had an occasion to run away, so there were very, very few present at the service. The distance of 28 miles was to Yang Chao, enough for one day's ride. This village is two miles to the north of the other side. A Christian woman lives there. Word came from her to the effect that she has a house suitable for use as a chapel. Hence, following the service we went to this village and made arrangements for a weekly meeting. The young preacher, serving for the first year for half of his support, is living in Cheng Yuansze and will take the meetings at these two new places as well as at his home village. It stands to reason I cannot make the 12 to 13 mile trip to one village one day and then the 14 to 15 mile trip the next day. Our going to Tung Wang on Thursdays makes it inconvenient, from the point of view of strength, to travel by bike such a distance on Friday. This will probably be the program: to one service one week and to the other the following week—unless now and then I can make the five mile distance to Kaoyi and stay over night. I realize it is awkward to have work so far away; but, since the Lord opens the door, the only thing to do is to enter in. According to this arrangement, there are each week two meeting places in Ningsin county, two in Pai Hsiang County and this last in Chao Chow county.

We are trusting they will be able to get everything ironed out smoothly at Washington. Pray for us. Many thanks for your help through Bro. Burks.

In that Blessed Hope,

N. B. Wright.

FROM NEW YORK TO DEADWOOD, SO. DAKOTA

Ethel Mattley

Enroute home we were asked to give an address in New York City. At that time I did not know a soul in any of that great metropolitan area. At last, one of the Christian Missionary Alliance men told me to use the address of their headquarters in New York City, which I did. Having mentioned that fact in my air mail letter from Rio de Janeiro, Brazil, Brother Janes wrote there, and also to Brother A. W. Hastings of Jersey City, just across the Hudson River from New York City, who has charge of our work. The wharf was large and the barricades far away so that when we were allowed to go off the ship to put our baggage through customs we could not see the large number of those waiting for friends. Around eight o'clock on the morning of August 25, 1942, we passed the Statue of Liberty and docked, but not until the middle of the afternoon of the twenty-seventh did I receive a card which would set me free. I hastened out to find that just inside the barricade the Red Cross had opened an office and their people were there with our mail and telegrams, and would do anything possible to assist those who needed it. I heard my name called and on looking I saw familiar forms crowded as close to the barricade as they could get. Some were missionaries from South China and other acquaintances. On rushing over to speak to them I was introduced to others who had come to get their loved ones off the ship. It was not until then that I learned of my sister-in-law's death and, along

with that telegram, was a note from Brother Hastings, giving his telephone number and saying he had been there to the wharf and would come and get me as soon as he knew I was free. It did not take long to call him and in twenty minutes I was on my way to freedom. What a great thing it is to belong to the family of God! No one could have been better to me than were the Hastings—Mr. and Mrs. A. W. and their son, Marvin, and his wife Susie. They took me to see the sights of the great metropolis and in the end put me on the train going west. They asked me to stay and work with them and see what we could do among the Chinese, which I would have been glad to do had it been possible.

We visited the Manhattan congregation where Brother Homer E. Reeves is minister. I learned as the days went by that loyal Christians are few and far between in that vast number of people and generally of the transitory kind—here today and gone tomorrow. That makes it very hard to build an indigenous congregation. However, the preachers are doing everything possible to win more for the Lord out of the numbers who live there. Brother Hastings has a fifteen minute broadcast over one of the local radio stations and in that way has done much good.

My desire was to go on down the east coast visiting Washington, D. C., and then west, but a letter from my brother informed me that he was not well, so I started towards the Black Hills in South Dakota. I had bought my ticket from New York City, but it was more convenient to get the train at Newark, N. J. Unfortunately we left there in the evening so I did not get to see much of the country until after we left Cincinnati the next morning. Around noon I reached Louisville, Kentucky, and was met by Brother Janes, who took me to the Jorgensons' for dinner. There I spent six days with some of the best people in the world. We talked and visited; and they helped me replace many of the things I had lost. In fact, many of the rest of you have also had a part in that, as well as they. Many thanks to all.

There were still many other places that I wanted to visit, but for lack of time it could not be done. I took the train to Chicago and then came west by the Northwestern Railroad across Wisconsin, Minnesota, and South Dakota, reaching Deadwood on September 17, 1942. The Hills with their evergreen trees never were more beautiful. We first tried out more rest and diet for my brother, but with no success. Then I went to the local doctors. They diagnosed the case, but would not attempt a remedy. Then he went to the Mayo's clinic in Rochester, Minn., and they immediately gave insulin and prescribed a diet. He has gained in weight and strength and, so they say, may live out his average life-span. When the Lord sets me free from this job I shall be glad to go forth again giving my time to His service. Please, continue to remember me in your prayers.

“GREAT SONGS” AUDIT FOR 1942

We are grateful to God for the best year by far in the history of the hymnal, in number of books delivered. Due, however, to rising costs of production, and to the “Amortization” plan, the Audit (recently completed) shows a shortage of \$150.28 for the year. Since 1942 (on suggestion from the Income Office), the heavy indebtedness has been “Amortized,” so that every book sold now bears its part toward final clearance of the debt—by 1950, we hope, if the blessing of the Lord continues with the book.

The compiler draws no personal income, salary, or wages from the hymnal; nor is he required (with adequate, paid office help, and shipments made direct from the factory, pre-paid) to devote any great amount of time to the business.—

E. L. J.