

THE WORD AND WORK

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IT IS FINISHED

Between two thieves, one on either side,
The Lord of Life was crucified;
Men marvelled at a sight so rare,
And, silting down, they watched Him there.

But none that saw could understand
Why darkness covered all the land;
And none who heard that cry, "I thirst,"
Knew why the Sinless One was cursed.

Nor understood these words so true:
"Father, they know not what they do";
For God alone, and none beside,
Knew what was done when Jesus died.

But ever since that blood-stained day
The eyes of men have turned that way,
And owned that life itself were loss
Without the glory of that Cross.

F. W. Pitt, in *Prophetic World*.

WORDS IN SEASON

R. H. B.

"BRINGING IN THE KINGDOM"

To the "Modernist," Christianity is a "world-religion," and its chief value (as he regards it) is the amelioration of earthly conditions and of man's lot in this world. He thinks that the church is the agency to bring this about and the nucleus from which Christianity and Christian principles are to overspread the whole world of mankind. That is the modernistic view of "the kingdom," and that is what he means by "bringing in the kingdom."

"Modernists" are infidels of a vicious type—men who have "stolen the livery of heaven to serve the devil in." They are for the most part highly educated gentlemen, many preachers, teachers, college and seminary professors; who profess to be Christians, are fervently religious, holding up Christian ideals, Christian ethics, the spirit of Christian brotherliness toward all men, and whatever other great slogans—but back of all this they do not believe in the Bible nor the Christ nor even in the God of the Bible. They use scriptural language, but with a meaning wholly different from that in

which the Bible uses it—yet so piously as to deceive the very elect. When they say “God,” it is not the personal Being who created the heavens and the earth, but “a power that makes for righteousness,” or at least for betterment (“Some call it ‘Evolution,’ but others call it ‘God.’”) When they speak of “Christ” they mean the same impersonal something that has manifested itself from time to time in great historic personages—in Sakya Muni (Buddha Gautama), Confucius, and others; most outstandingly in Jesus of Nazareth. Do they believe that Jesus Christ is the Son of God? Certainly, certainly. So are we all sons of God. Was He divine? Of course He was—all men are. But do you believe in His deity? Why indeed they do—we all have some of God in us—He, no doubt, had more than most of us. The Jesus they speak of differed from us in degree only, not in kind and nature. One that is candid enough to come out and tell you everything will appraise you of the fact that his “Jesus” was not born of a virgin, did not die for the sins of men, did not rise from the dead, is not really coming again. The writers of the Bible were “inspired,” surely—like Shakespeare and Milton and the great poets. No—the Bible is not the word of God: it has a unique touch of the divine in it; but it must not be regarded as infallible or authoritative. The modern scientific view is that the Bible grew out of the religious experiences of an ancient people. It must be read “historically” (and mythically and allegorically, like other folk-lore) to be understood. It is itself the product of that all-pervasive, all-embracing, principle of Evolution. And since we are still evolving (now more than ever) of course the views and ideas of 2,000 years ago cannot be considered as standards for our enlightened day. Except, to be sure, there are some things that have not been improved upon—treasures of antiquity they are, such as the Sermon on the Mount, etc.—And such is the modernistic teaching given in many colleges and seminaries (secular and theological), and from popular and elite pulpits many, the country over. Some modernists have not gone quite so far as above described, but all have embraced the fundamental ideas that are certain of the same ultimate conclusion.*

Now it is especially this modernist tribe that have most to say about “bringing in the kingdom of God.” They would like to re-fashion the whole social, economic, governmental world-set-up to conform to their dream of a world-order based on “the universal fatherhood of God, and the universal brotherhood of man” (which latter is one of their favorite slogans). Having lost all faith (if they ever had any) in the “hereafter,”

*What was my surprise to find in a bookstore once devoted to standard orthodox literature, a series of cheap, attractive volumes by such authors as Walter Rauschenbusch, T. R. Glover, Harry Emerson Fosdick, and others of same ilk. Many book-venders who started with the laudable purpose of distributing fundamentally sound teaching, have in these days become purveyors of infidel literature.

they center their religious zeal and energy on the "here" and "now." Very literally they are the folk that "mind earthly things." (Phil. 3:19.) Like most idealistic dreamers they ignore some very practical facts that must in any case be reckoned with. One of these is the fleshly nature of man. They speak continually of "the triumph of Christian principles" in the world. Yes—there lies the rub. When has the world ever been controlled by "Christian principles"? Has it not been the fact that from time immemorial the strong have oppressed the weak, and selfishness has actuated the multitudes, and "man's inhumanity to man" has "made the countless millions mourn"? How are the "Christian principles" on which the world is to be run to be introduced and enforced? But they are optimistic:—"Just give the unenlightened a little advantage, just teach people the better way, and they will follow it." Did they ever? Yea, when you can teach the lion to eat straw like the ox, you will be able to teach fleshly man to live not after the flesh. They hope to cultivate thorns till they bear grapes, and to trim and nurture thistles till they produce figs.

"EXCEPT YE BE BORN AGAIN"

The matter finally resolves itself to Christ's deep meaningful word: "Except one be born anew he cannot see the kingdom of God . . . Except one be born of water and of the Spirit he cannot enter into the kingdom of God." (John 3:3, 5.) Only they are children of God who are born of God (John 1: 13); and only those who by the new birth are made partakers of the divine life and nature, can and will walk according to "Christian principles." Fallen human nature will never do this unless compelled and if compelled it would have to be by some intolerable despotism and totalitarianism, however benevolent, and would not be from the heart. Every plan, every scheme of reform, every Utopia, has gone to pieces on the rock of man's fleshly nature and disposition. Mere amelioration of his external circumstances will not make him better—often it makes him worse. That is why the Lord Jesus did not seek to bring about any social or governmental reforms; nor did He commission His apostles or any one else to attempt it. Today His one work in the world (however much the world may indirectly benefit) is to take *out of it* a people for His Name, a people whose citizenship is in heaven from whence also they wait for the Savior, the Lord Jesus Christ (Phil. 3:20, 21.)

* * *

REPAIRING HUMAN HEARTS

Back in the woods stood an old country inn which boasted of a piano. But the piano was old and distressingly out of tune, and the strings rattled loud and metallic like the beating of a tin pan, and some notes were dumb. Everybody had banged on the old piano, and the children had hammered on it with

their fists and with sticks. Now and then a guest sat down to it and touched it and turned away in disgust, or else laughed aloud and exposed the jarring sounds in a spirit of fun. But one day there came a master—one who knew and loved pianos and music; and he, too, touched the keys and drew back at the weird sounds. Being at leisure, however, and having the necessary instruments, he set about to restore it. He turned, he tightened, he loosened, he adjusted, he glued bits of felt on the hammers; and when he had finished, he once more ran his hand up and down over the keyboard, and was satisfied. Then he began to play with masterly hand, and as the melody filled the house young and old gathered around; and they who had before abused and ridiculed the old piano now looked at one another and said: "Who would have thought it?" So there are souls, sinful, embittered, unlovely, abused, hated, ridiculed, condemned, waiting only for the hand of the Master, the healing, helping touch of love, to redeem them; and from them, too, shall rise the song of the praise of the love of God, the sweetest music in earth or heaven, unto the ears of the Father. My brother, have you that touch of redeeming love? Do you help to save or to destroy?

* * *

MUTUAL MURDER

"But if ye bite and devour one another, take heed that ye be not consumed one of another," wrote Paul to the Galatians. He had reference to their sectarian strifes among themselves; and the biting, devouring, and consuming of one another he speaks of is, of course, to be taken figuratively, as representing the recriminations, bitter attacks, strife, and the final killing of each other's souls, which are involved in heated partisan contentions. We have probably heard and laughed about the fabled Kilkenny cats, which ate each other up, "leaving," as Carlyle puts it, "a net result of zero." But the fable becomes true in the spiritual sphere, when in the carnal heat of controversy each disputant consumes the other's spiritual life. There is altogether nothing that requires more grace, wisdom, love, Christ-likeness, than religious controversy. And there is probably nothing into which the veriest babes in Christ, and hot-headed, impatient, vainglorious, carnal-minded Christians more readily and quickly rush for than religious controversy. The result is in many cases likely to be the spiritual death of one or both parties engaged, and of some of the hearers who are swept away by the spirit of contention. Is religious debating right? It depends altogether on who does the debating. To be fair and honest; to be true and courteous; to wield the sword of the Spirit in the spirit of Christ; to maintain love and self-control, in debate—that is a task for only the most spiritual of God's people, the "full-grown," and even they need special grace to enable them to do it.

Prompt renewals simplify our work and reduce expenses,

NEWS AND NOTES

Davis City, Ia.: "We enjoy reading your paper because it is not full of bitterness toward your brethren who do not happen to see things as you do. Too many of our brethren today seem to be preaching hatred for each other instead of love for Christ. My brother, Lowell, is starting out to preach. He aims to be busy this summer."—Homer A. Manchester.

Kansas City, Kansas: "I have received each copy of the Word and Work for this year, so far, as well as the Sunday school quarterlies for the first and second quarters. I do so enjoy the magazine and I think the quarterly gives such good explanations upon the lessons."—Mrs. Fred Kresin.

We have a call for a complete set of the Bound Volumes of Word and Work: who has a set to sell?

Brother Boll is to hold a meeting at Dugger, Ind., early in June.

Linton, Ind.: "I believe the Word and Work is the best paper of its kind published by our brethren. I greatly appreciate the good spirit in which the truth is presented."—Gary B. McKee.

Harlan, Ky.: "Since coming here we have been very kindly treated by Bro. and Sister Hargis Wilson of the Ross Point congregation. Not only did they treat us well, but they have gone to considerable trouble to do so.

"Brethren meet at Ross Point and Gray's Knob—both places near here. So far as I know these are the only congregations in the Harlan, Kentucky, locality. Gray's Knob began meeting last year, I am told, while the Ross Point brethren have been holding to the scriptural way for many years. Bro. Howard Marsh is favorably known there."—Ralph Embry.

Extra copies of the "Unity Song" ("How Blest and How Joyous") are available for paste-ins, or to use as sheets, at 1¢ each.

Los Angeles, Calif.: "Twenty-five new churches started in California last year—two discontinued—and eight during the first three months of 1943. We can take the world for Christ if we cared."—James L. Lovell.

The church at Balboa, Canal Zone, orders 50 copies "Great Song: of the Church," No. 2.

Jacksonville, Fla.: "We have begun a 'Preacher's Bible Class' here. About middle of April we hope to begin meetings in various homes in different sections of the city. The men of the class who really apply themselves to study and prayer should be able to do a fine work in such meetings. Pray for us."—John H. Adams.

Dugger, Ind.: "Since the weather has moderated we have had an increase in attendance. Interest in all our services is good. Two have been baptized since my last report. "Linton and neighboring churches of Christ regret Bro. Hoar's return to Iowa. He has done a good work in our midst. He is a splendid fellow-worker."—Maurice Clymore.

Melrose, Lexington, Ky.: "We are rejoicing in our new field of work at the mission in Lexington, Ky. God has already blessed our efforts with renewed interest and attendance. We feel that great things are possible there for Him in the near future. Among other promising things we have a most excellent group of children and young people, who, we believe, can be molded into a strong church for the future.

"Bro. Willis H. Allen of Ft. Lauderdale, Fla., is in the midst of a meeting with the Cramer and Hanover church as this goes to press. We look forward to good results from this effort. Much prayer and preparation otherwise are in evidence among the brethren for the meeting.

"We are beginning to make plans for an extended tent meeting at the Melrose church. We expect to canvass the whole neighborhood and do all within our power for a great revival of God's work in this new field. Remember us before the throne of grace when you pray."—Orell Overman.

Winchester, Ky.: "The Main St. Church recently enjoyed a series of four sermons from Howard Marsh. Waldo S. Hoar also preached for us one night of the same week, bringing an excellent message on 'So-

journalers and Pilgrims.' Bro. Hoar has moved to Camp Center, Iowa, for permanent work."—J. R. Clark.

APRIL CLUBBERS

Mrs. B. M. Wilson, Penn.	10
Jonah W. D. Skiles, Mo.	9
Howard T. Marsh, Ind.	9
H. N. Rutherford, Ky.	8
R. C. Trice, Ind.	4
Mrs. Rice Fryman, Ky.	4
Earl Smith, Texas	4
Claude E. French, Mich.	4
La Vern Houtz, Ark.	4
Horace Hinds, Ind.	4
Mrs. Odes Himebrook, Ind. ...	4
Mrs. Florence Howell, Ky.	4

Total in these clubs 68
 Total Singles received 54

Total since last report 122

The standing list of the Word and Work is now more than it has been for some time, for which we are grateful to God and to our many friends. Just a little extra united effort on the part of us all right now would carry our good paper far afield from anything it has enjoyed for years. And we feel that the Word and Work merits that extra effort on our part. Renewals, clubs, and gift subscriptions are in order.

Brother Boll is in a meeting at Rowan Street church here in Louisville as this is being written. Three have been baptized to date. Bro. R. A. Zahn is the faithful minister of that church.

Asa Baber, of Winchester, Ky., reports another confession at Cobb Hill in Powell County.

Western Song Tour

The compiler of the alphabetical hymnal, "Great Songs of the Church," begins the summer song tour on July 19 this year, God willing. The route leads roughly through the following railroad centers: New Orleans, Houston, Dallas, El Paso, Los Angeles, San Francisco, Denver, Kansas City, St. Louis, and home. The time allotted (one month) is already fairly well taken, including a week's preaching on the West Coast.

Louisville, Ky.: "The Parkland Church of Christ, Southern and Beech Sts., announces a 'Revival' to begin May 16th, the Lord will-

ing. Brother E. L. Jorgenson will be our evangelist. We look to the Lord for a great 'season of refreshing,' and know that all in the Louisville area will be happy for this opportunity to hear Bro. Jorgenson in a series of meetings."—J. L. Addams.

A Local Bulletin Plan

Some are manifesting interest in our back-cover bulletin plan. If the Word and Work is already going into several homes of your community it should not be difficult to add a few regular subscribers by solicitation. To this the church could add a list of homes in which they are especially interested. Those who have a community subscription list of from fifty to a hundred or more may use the back cover page of the Word and Work for local matter for the cost of typesetting. This means you may use up to six hundred words each month for your local announcements, etc.; that your local bulletin is mailed into the homes at no extra cost to you; that besides your local page you are furnishing twenty-eight additional pages of good spiritual reading matter. Write the Word and Work for further particulars.

Wichita Falls, Tex.: "I have recently visited the following Texas churches: Robert Lee, Menard, Cleo, and Old Bula. Found all things as well as could be expected in these times. I go next to Lubbock, and Austin. Fourth and Broadway, Wichita Falls, is doing fine. Brethren Tate and Hambrick feel very kindly toward you. Bro. Fancher (whose sub. is enclosed) thinks Brother Boll is the greatest preacher he ever heard."—J. D. Philipps (in letter to E. L. J.)

Radio

The hour of the Louisville Broadcast is now 4:30, each Sunday afternoon. Brethren from Bohon church, Harrodsburg, ask to hear the Male Quartet again; Brother and Sister C. J. Robertson, of Indiana, write: "The Golden Gospel Hour is beautiful and inspirational. God grant it may long continue." Copies of the addresses are often requested. The financial support continues about as needed for current expenses.

Sellersburg, Ind.: "We are glad

to report good interest at the Cedar Springs church. During the month of March there were three additions. Two were baptized and one placed membership. A good spirit prevails among the brethren and they seem to have a mind to work. In our Bible class on Sunday night preceding our preaching service we have an interesting time in the study of the book of Romans. The Lord is good to us all and we give Him thanks."—Edward E. Kranz, Minister.

The *Unity Quarterly*, edited by Murch and Witty, has come to our desk. It is brim full of thought-provoking material, calculated to lead disciples to a better understanding, and to a closer fellowship on Scriptural grounds. The *Word and Work* will probably reprint a portion of the article on "The Declaration and Address" next month.—E. L. J.

Terre Haute, Ind.: "We are on the way west. We had a big day at Linton yesterday: a full house at church, two confessions in the morning, basket dinner at the community house, baptisms at four, service at night with good crowd from several congregations."—Waldo Hoar.

Sellersburg, Ind.: "We are thankful for the Lord's continued bless-

ings upon the church here. A large number of our fine young men have been taken from us into the service: of our country, but our attendance continues to be good. We are praying earnestly for these young men and trust that the Lord may send each one back to us. Thus far in April we have had six additions. Two were added by baptism and four by membership. Our Monday Bible classes are as well attended as our Sunday School. We are indeed thankful for the interest manifested in the study of the Bible.

"I enjoyed the fellowship of Bro. J. R. Clark and the Main Street Church at Winchester, Kentucky, in a short meeting of four nights, April 13-16. May the Lord bless this little effort for much good and Bro. Clark in his faithful labors with that congregation.

"Let us pray one for another, and for a united front in these trying days."—Howard T. Marsh.

Stamford, Tex.: "I want to tell you what a great blessing I get out of reading the *Word and Work*. I think it is the best religious paper that is published. By the help of the Lord we have been able to have it sent to some homes. I pray that we shall be able to do more in 19-43."—Mrs. C. C. Higgs.

JESUS, THE LAMB OF GOD

The lamb has always been a symbol of innocence, meekness, and gentleness. But to the Jewish mind a "lamb" was connected with sacrifice. It was so understood as far back as Abraham. (See Gen. 22:7, 8.) The Passover Lamb was ever present in the mind of Israel (Exod. 12:2-7) and every year a lamb was slain for a memorial. To call Jesus "the Lamb of God" was to speak of Him as God's Sacrifice on our behalf. In the book of Revelation the Lamb is mentioned 27 times.

ALBERT H. WRIGHT

On the afternoon of the Lord's Day, April 4, the body of Albert H. Wright was laid to rest in the beautiful cemetery at Sullivan, Ind. He had, on the 26th of February, celebrated his eightieth birthday. A few days later he was seriously sick, but recovered rapidly, then another attack came and he departed to be with Christ early in the morning of April 2nd. Nine devoted sons and daughters mourn his passing, which seems untimely because of its suddenness, but are not mourning as those who have no hope. Sixty years of his life were spent in the church, where he was faithful, staunch and true. The building at Jackson St., where he was a member, was filled with those who loved him, where the writer, assisted by Bro. Clymore of Dugger, spoke briefly from 1 Cor. 4 and 5.

Waldo Hoar.

THE BACKGROUND OF THE GOSPEL

R. H. Boll

The great key-text of the epistle to the Romans is Romans 1:16, 17. It is a good message, this "gospel" of which Paul speaks here—a message of mercy and love—purely good news from God; and, as he tells us, "it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek." In this gospel also is revealed that precious thing without which no man could ever stand before God—"a righteousness of God from faith unto faith." But this very announcement carries a dark implication. "Good news" is generally in order when there is some sort of trouble; and the greater the trouble the better the good news. And when "salvation" is spoken of it implies perdition, or the great peril of it. Salvation means salvage, or rescue. When a drowning man is drawn out of the water, or a doomed man plucked as a brand from the burning, we say he was saved. Thus, likewise, this gospel of salvation has a dark background and only as seen against that dark background do the bright letters of God's good message become legible. The background is God's wrath against sin. Paul states it in one sentence, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold (or hinder) the truth in unrighteousness." (Rom. 1:18.)

We must carefully distinguish here. The wrath of God is not, like the wrath of man, an outbreak of ill-temper. Such terms as "anger," and "wrath," when used in reference to God, are apt to make a wrong impression on our minds. For as commonly used among men these words are in most cases associated with the idea of ill-will, malice, hatred, selfish-irritation, outbursts of uncontrolled passion. But we may be sure that none of that enters into the wrath of God. By the wrath of God is meant His holy indignation and antagonism against sin, which also carries with it His just and righteous sentence of condemnation upon the evil-doer. Sometimes our hearts are stirred, as it were, to white heat, over some enormous deed of wickedness that has been committed. Somewhat like that, but infinitely greater and purer, is God's wrath against sin, and against the transgressor who knows what is right and does what is wrong. Some have tried to explain away this stern and dreadful trait of God's character. But to do so is to make the gospel meaningless. Take away the wrath of God and deny sinful man's condemnation, and there is as little use and meaning left of the gospel as there would be for a bridge where there is no chasm to be spanned. Only the lost can be redeemed; only the ruined can be restored; only the perishing can be saved. If there is no damnation there is no salvation. If there is no law and wrath there can be no grace and no gospel. From Genesis to Revelation the

Bible testifies to God's just wrath and judgment against sin.

The apostle now takes up the story of human guilt in Romans 1:21 and onward to the end of the chapter. The picture he draws of the course of man's religious career is directly contrary to the notions with which we have become familiar through the teachings of "evolution." Here we hear nothing of that fancied struggle which is supposed to have started from crude beginnings upward to ever higher and nobler conceptions of God. Here is no suggestion of primitive cave-men beginning with fetish and nature worship and gradually climbing upward to nobler ideas and ideals of the Divine Being. Here we do not see man in quest of God and making progressive discovery of Him. The very opposite situation is presented to us in the word of God. We see man starting with a true knowledge of the true God; we see him declining and departing from it, and sinking to lower and lower levels, until he reaches bottom. Instead of advance there is retrogression; instead of evolution there is degeneration. For (the inspired apostle tells us)—"knowing God they glorified him not as God, neither gave thanks"—that was the rift in the lute, the primal failure in which began the long descent—"but" they "became vain in their reasonings (Summing up all their futile philosophies, which left God out), and their senseless heart was darkened. Professing themselves to be wise they became fools, and changed the glory of the incorruptible God for the likeness of an image"—and now, degenerating into ever coarser forms of idolatry—"the likeness of an image of corruptible man, and birds, and four-footed beasts, and creeping things." (Rom. 1:21-23.) It was at this point that God, in righteous retaliation, made a counter move: "God gave them up." Three times, marking three stages, this is repeated. It was at once the worst thing and the best thing that could be done: the worst thing, because no greater disaster can befall a human being, than to be given up to himself; the best, because only in that (as in the case of the Prodigal Son) lay whatever hope there might be for his restoration and return. The result of this "giving up" registered at once in man's moral life. We call our common glasses "tumblers" because originally they were made with rounded bottoms, and could not stand alone, but had to be set in frames. Well, we all are "tumblers" and cannot stand by ourselves. When God withdraws His sustaining grace from man, man goes down. And he falls into unimaginable depths of ruin. It begins to show at once in his moral conduct, and always most markedly in matters of sex.

GOD GAVE THEM UP

Let us now note the apostle's thrice repeated statement that "God gave them up," the reason he gives for God's action, and the consequences that followed.

(1) "Wherefore God gave them up in the lusts of their

hearts unto uncleanness, that their bodies should be dishonored among themselves." The cause and reason: "for that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator who is blessed for ever. Amen." (Verses 24, 25.)

(2) Again, in verses 27, 28: "For this cause"—the cause just stated—"God gave them up unto vile passions." And then he mentions unspeakable things, prevalent then and, alas, not at all unknown today. It is in this connection that he refers to "their women." "*Even their women,*" says the King James Version. Now of all God's creation and handiwork nothing is so high, nothing so sweet and so noble as a true, good, pure woman. Her price is indeed far above rubies. She is by God's intention the moral guardian of the race and her's is the function of a benign moral government—that through her goodness and purity of soul she should rebuke and subdue the wild passions of the ruder sex and shame man into decency. But if womanhood itself becomes degraded and debauched what hope is there for the nation and the race? Was it not at exactly this point that the great civilizations of the past broke down and perished?

Paul is here speaking of the Gentile world of his day, whose moral ruin and consequent misery, affecting all classes, was indescribable. A poet of the eighteenth century pictures it:

"On that old pagan world disgust
And secret loathing fell:
Deep weariness, and sated lust,
Made human life a hell.
In his cool halls, with haggard eyes,
The noble Roman lay—
He drove abroad in furious guise
Along the Appian Way,
He made a feast, drank fierce and fast,
And crowned his hair with flow'rs:
No quicker nor no easier passed
Th' impracticable hours."

And in the wake of this, step by step, came disintegration and dissolution of family, home, state, and empire. Truly, "the wicked shall be turned into hell, and all the nations that forget God." One would be happy to think that we, who today enjoy so much greater light than did those ancient heathen nations, were free from the shame depicted in the first chapter of Romans, and especially that our own nation were living on a far higher and purer level. But are we quite sure of that? Is the trend of our national life and its morals upward? Are our ideals of womanhood today on as high a plane as, say, two or three generations ago? Within the last few decades certain influences have entered into the social life of our nation which have deeply affected all classes, es-

pecially its youth. There has been, as a result, a general decline of ideals and moral standards; and an increasing wave of juvenile delinquency and juvenile crime, as well as increasing moral looseness among adult classes. These things are in part due to the fact that for many years false and vicious aspects of life have been attractively held up before the eyes of young and old, and sedulously inculcated by charming heroes and heroines of the screen. Woman's physical charm and beauty, bestowed by the Creator for wise and beneficent purpose is exposed to the gaze of leering multitudes. The effect of this degradation of the highest and best is becoming evident. Official data and figures (as e. g. those collected by Dan Gilbert) are alarming. And when we note in addition the general contemptuous rejection of God's light and warning—we are not sure but that God is giving men up again, and that the wrath of God is operating in our nation also. May God forbid it, for we need Him badly at this particular time!

(3) Once more now in our chapter Paul says that "God gave them up" and states why He did so: "Even as they refused to have God in their knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting." There follows a list of sins, which are today, as they were then, the dirt of the street: "being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers, backbiters, haters of God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, unmerciful." (Rom. 1:29-31.) And those who commit these things know in their deepest hearts that "they who practice such things are worthy of death"; yet nevertheless not only do them, but approve of them in others, and justify those who commit them. Truly a fearful picture it is that the inspired apostle draws here of the state of the ancient Gentile world. Would that we could say that it does not describe our world today. To such life can be but one end and goal, no matter what men may choose to think or say about it. All this moral decline dates back to its root in the original rejection of truth and departure from God: "because that, knowing God, they glorified him not as God, neither were thankful." When man breaks away from God every evil thing becomes possible, and soon actual.

GOD'S REMEDY

But this is not the last word, the most important thing remains yet to be said. When the apostle thus pictures the sins of the ancient (and the modern) world, he is not preaching the gospel; he is showing man their awful need of the gospel. Although he arraigns our consciences at the judgment bar of God, his is not the business of a prosecuting attorney: he is Christ's ambassador of peace. If he diagnoses the awful disease of our hearts, it is that we may reach out after the divine

remedy. And that potent, all-sufficient remedy is the gospel, which is the power of God unto salvation to every one that believeth. To the judgment of man the remedy may seem inadequate. The word of the cross is to them that perish, foolishness; but to those who are saved it is the power of God. There they see God's atoning sacrifice; there the uplifted Christ who bore our sins in His own body on the tree; there they behold Him who knew no sin made to be sin for us, that we might be made the righteousness of God in Him. There, too, is exhibited the revelation of God's love—a righteous love that brooks no wrong and makes no compromise; yet gladly gives its all to save us from sin and sinning.

“Upon that cross of Jesus, at times my eyes can see
The very dying form of One who suffered there for me:
And from my smitten heart in tears, two wonders I confess:
The wonder of His glorious love, and my own worthlessness,

“I take, O cross, thy shadow as my abiding place:
I ask no other sunshine than the sunshine of His face—
Content to let the world go by, to know no gain or loss,
My awful self my only shame, my glory all the cross.”

This was the real message of the apostle, and this it is that is to be proclaimed far and wide to sinful men. “For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe. The power of God cannot fail. It will do its pure and perfect work in all hearts where it is received. It shall not return to Him void, but it shall accomplish His purpose and shall prosper in the thing whereto He sent it. Is there a valley of dry bones? Prophecy, prophecy over it, Son of man, that those bones may live. Is your life hopeless in its sin and defilement; your past all stained with guilt; your future dark with forebodings of judgment? He sendeth forth *His word* and healeth them, that is *the word of faith* which we preach: that if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God hath raised Him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For

“Love has a hem to its garment that touches the very dust;
It can reach the stains in the street and lanes,

And because it can, it must.

It cannot rest on the mountains, it is bound to come to the vale,
For it cannot find its fullness of mind

Till it falls on the lives that fail.”

And such is the love of God in Christ Jesus to usward, which is revealed in the gospel, and which shines out brightly against the background of man's sin and God's righteous wrath.

GOD'S WORD ON BAPTISM

J. Edward Boyd

A young man who evidently longs for the freedom of un-denominational Christianity writes (quoted only in part) :

"The conviction is growing on me more and more that I cannot stay in the — Church when it is so denominationally minded. Oh! If only I could accept the doctrine of baptism that the church of Christ holds fully. I long to be with you, but as yet cannot come to believe that doctrine entirely."

It would indeed be impossible for anyone to agree fully with all that is taught in the Churches of Christ concerning baptism. Quite well do I remember the controversy that was waged, sometimes unto bitterness, a quarter of a century and more ago about "re-baptism"—whether the immersion of one who came from a denomination was valid, especially if at the time of the act he did not understand that it was "for—in order to—the remission of sins." The flames of this controversy have greatly abated; but the difference still remains. In spite of this disagreement, however, brethren have worked together in harmony in the work of the Lord, which is as it should be when they differ on non-vital questions. Nor do some of us approve of the legalistic presentation of the subject sometimes heard; nor of such over-emphasis of it as to push the grace, the mercy, and the love of God, and the great foundation facts of the gospel, into the background where they are scarcely noticed. We believe that between these two extremes—that which seems to make everything, and that which makes nothing, of baptism—lies the true scriptural conception.

Let us not be so much concerned, then, about being able to accept "the doctrine that the Church of Christ holds" concerning this or other subjects; rather, let each one search out what the Word of the Lord teaches and abide in what he finds there, exercising forbearance toward those who seem not to see the truth so clearly. Already there is much agreement between this young man and ourselves: he would have the Lord's Supper observed on the first day of each week; he desires simple worship, without aid of musical instruments; he believes that baptism is important—that those who receive Christ as Savior should be immersed in obedience to Him. Only he shrinks from the idea that baptism is a pre-requisite of salvation—rather, perhaps, from certain implications which seem logically to follow the acceptance of this view. What, for instance, about those (and there have been many such) earnest souls who, in all other respects Christian in faith and life, lived and died unimmersed? That IS a problem; but it is not mine. It is the Lord's; and if, in His marvelous grace, He can find a way whereby their unbaptism is reckoned for baptism, I shall greatly rejoice. But finding and abiding in the truth IS my problem; and if I discover some truth unknown

to Luther, my acceptance of it cannot affect him, whereas it does deeply affect me.

To me the most potent objection to this view of baptism is that it contradicts the doctrine of salvation by grace through faith—that it conditions salvation upon a work, whereas we are told that it is “not of works, that no man should glory,” and that “We reckon therefore that a man is justified by faith apart from the works of the law (or, works of law).” (Gal. 2:9; Rom. 3:28.) It is Paul who thus speaks; and it is Paul also who says, “Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into His death?” And again: “For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ.” (Rom. 6:3; Gal. 3:27, 28.) Evidently Paul saw no contradiction here. Commenting on the former passage, Mr. Stifler, of Crozer Seminary, says: “The third verse, then, is in the way of explication that the Romans died to sin, the hour of that death being the time when they entered the waters of baptism. . . . Believers were baptized into Christ or they were not considered to be in Him.” (The Epistle to the Romans.) To the believer in Christ baptism is no more a work that nullifies grace and faith than was the walking around the walls of Jericho to Joshua, the dipping in the Jordan to Naaman, the washing his eyes in the pool of Siloam to the man born blind, etc.

Concluding this very brief discussion: Let us forget difficulties and objections and present the subject as it is in the New Testament. With Jesus let us say, “He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned.” And with Peter: “Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins.” And as Ananias to Saul: “Arise, and be baptized, and wash away thy sins, calling on his name.” Like the evangelist Philip let us so preach Jesus that believers will promptly call for baptism. And like Paul, let us so speak the word of the Lord that converts will be baptized “the same hour of the night.” In so doing we cannot go wrong; and if we so do, we shall not be far apart.”

Maxville, Florida.

ALMOST PERSUADED

The address of Paul before Agrippa is at once the model and the despair of the gospel preacher. Perfect in fact, simplicity, dignity and rhetoric, it also is the highest known instance of that perfect art in public discourse which conceals art. Some one in Rufus Choate's hearing called this address, “Paul's Defense Before Agrippa.” “Defense?” said the great advocate. “Why, sir, defense was not in Paul's thought. His one purpose was to make a Christian of Agrippa, and he nearly succeeded!”—C. I. Scofield.

SATAN THE DECEIVER OF THE NATIONS

If the Millennium of Revelation is going on now, as some are wont to say, then Satan is bound now and is therefore not now deceiving the nations. But if the nations are being deceived by Satan now, then he is not bound now, and the Millennium is not now. With difficulty can we consider those serious who claim that Satan is now bound. Such a position is untenable. Moreover the fact that sin is so exceedingly sinful in this generation can be attributed in a measure to the teaching that Satan is bound, or that other doctrine that there is no personal devil. People are therefore off guard, and it cannot be said of the many that they "are not ignorant of his devices," as Paul wrote the Corinthians.

1. "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." (1 Pet. 5:8.) Satan bound goes to the pit of the abyss, and it is sealed over him that he should deceive the nations no more until his prison term is over. He will not then walk about devouring as he was doing in Peter's day and in ours.

2. "Satan fashioneth himself into an angel of light." (2 Cor. 11:14.) That was one of his devices good not to be ignorant of. Devices are to deceive. When Satan goes to the pit he will no longer be posing as an angel of light.

3. At a future time it is Paul shows "the man of sin," "the lawless one" will be exercising himself in self-exaltation "above all that is called God or that is worshipped." (2 Thess. 2:8.) Satan will not then as yet have been bound, for the coming of the lawless one upon the stage of world affairs will be "according to the working of Satan with all power and signs and lying wonders, and with all deceit," etc. "The mystery of iniquity" had already begun to work in Paul's day, and it has never since ceased to work. And it is by the signs wrought that the beast-man of sin "deceiveth them that dwell on the earth." (Rev. 13:14.)

The gospel neither chains nor changes Satan. It is not even preached to him. Though preached by Paul and Peter and others inspired, it had not bound Satan in their day, as seen above, nor has it done so since, however much we may wish it had. No "chain of evidence" does the job. What does the devil, the "liar from the beginning," care for evidence? Rather will be required the kind of chain with which his fallen angels are now "kept in everlasting bonds under darkness unto the judgment of the great day." (See Jude 6; also 2 Peter 2:4.) When the devil is bound such reality will inhere and be manifest that one's conclusion as to the matter will not have to depend on imagination.

Let it be noted that the deceivableness which Paul says will be "according to the working of Satan" reaches its climax as "the man of sin" comes into the zenith of his power, and

that such is the status of things at the very moment when the Lord Jesus is manifested. It is the man of sin "whom the Lord Jesus shall slay with the breath of His mouth, and bring to nought by the manifestation of his coming." (See 2 Thess. again.) The mystery of iniquity already working when Paul wrote continues to work and never ceases until as leaven it has leavened the whole lump. "When the Son of man cometh shall he find faith on the earth?" Evil seducers and imposters wax worse and worse, deceiving and being deceived. Iniquity abounds until the cup of iniquity is full. Then,—*the Lord Jesus!* Not then during the absence of our king will Satan be bound or the Millennium of Revelation be brought in. Not until He "in its own times shall show who is the only Potentate, the King of kings and Lord of lords." (1 Tim. 6: 15.) For the fuller forecast of this great event see Rev. 19:11 to 20:3. There you find John's vision of the event Jude says Enoch foretold: "Behold, the Lord came with ten thousands of his holy ones, to execute judgment upon all." (See Jude 14, 15.) Returning to the reference in Revelation, the Lord Jesus with His glorified ones is manifested, the beast is slain with the breath of His mouth, even as Paul says, the beast and the false prophet go to the lake of fire, and Satan to his long imprisonment, which is measured by the thousand years. The thousand years of Satan's imprisonment is the Millennium of Revelation (as our word century means a hundred years, so our word millennium means a thousand years—the one word has the same right to be used as the other), the period of that reign of Christ and His glorified saints forecast by John on Patmos. Christ had His kingdom and was reigning when John wrote and so is He now in that same way, but John had given to him a vision of this future millennial reign, and thus do we look forward in the blessed hope of it.

So Satan had not been bound as yet when Paul, Peter, and John wrote. Later on, when the Roman Emperor Constantine confessed Christ, and then by decree put an end to persecutions of Christians, many thought it meant the ushering in of the Millennium. Already the prophecies, so long awaiting fulfillment, were being subjected to a spiritualizing method of interpretation, and this method received great impetus and encouragement at the conversion of "the whole Roman Empire," and as it became "the Holy Roman Empire." We now know that such a thing, merely nominal, even spurious, as it was, really meant the ushering in of the "Dark Ages," and the malinterpretation became manifest in the light of Scriptures. We shall not interpret Satan's millennium as that foreseen and foretold by the beloved disciple and apostle John. We continue to dwell in hope. Let us do so by serving and waiting.—Stanford Chambers in *Truth Advance*.

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

WHY I BELIEVE THE BIBLE

A High-school Boy's Reason for Faith in the Bible

(Some months ago the young people of First Christian Church, Long Beach, Calif., studied in their mid-week meetings E. W. Thornton's book, "Thirteen Helpful Studies Concerning the Book of Books." A prize of five dollars in gold was offered for the best paper, written by a member of the group, on the theme; "Why I Believe the Bible Is the Inspired Word of God." The paper written by Howard Patrick, and published herewith, was selected for the prize. The young author was a Senior in high school and one of the leading high-school debaters in Southern California.

In this age of the skeptic and the infidel, in this age of doubt and reason, it is necessary for the Christian to know definitely why he believes the Bible to be the true, inspired word of God.

This is an age when men want a reason for the hope that is within them. The most reasonable thing in all the world is religion. The Christian life is the normal life, another life is abnormal. For those who search and observe there are numerous evidences that the Bible is the true word of God.

I believe the Bible because of its strength over attack. No literature, no book has ever been attacked as the Bible has been. From the first of its existence until the dawn of this present century the Bible has been fought by skeptics, atheists and infidels, many of whom possessed keen intellect and silvery tongue, and yet this precious book has weathered all storms, and its pages are still brighter than gold.

Did you ever stop to think what task a man would have who would undertake to destroy the Bible? God has been so careful to guard it that He has woven it into every fiber and fabric of human history. The man who seeks to destroy the Bible must buy up sixty million copies of the book, printed in six hundred languages and dialects, and circulated through the world. But is that all? He will have to go into the libraries of the world, upon the shelves of which are books in which the Bible has been cited, referred to and reprinted. What next? He must carry his destruction into the art galleries of the world with their millions of dollars' worth of valuable paintings. He must destroy such masterpieces as Da Vinci's "The Last Supper." Then will he have accomplished his purpose? No. Next he must destroy the greatest of all music. He must silence the songs that have been written by such masters as Bach, Handel and others. Would that complete his task? No! He must destroy marble and granite of rare beauty and worth. He must deface slabs on which are inscribed bits of Scripture.

Then, after he has destroyed sixty million copies of the Bible, after he has laid waste art galleries and libraries, and after he has silenced great music, has he destroyed the Bible? Indeed not, for God has provided many ways in which to reveal His teachings. The destroyer must go into the hearts of millions of saints who have found happiness, and contentment,

in that great book.

Why hasn't the Bible been destroyed? Because you can't destroy God, and it is God's word, and you can no more destroy God's word than destroy the God that spoke that word.

I believe the Bible to be God's inspired Word because it is the key that unlocks all human mystery. Four of the biggest questions that any one can ask his soul are these: Who am I? Where am I? Where did I come from? and Where am I going? Science cannot answer them. Scientists fail to tell the origin of human life. The Bible is the only book that gives the world an intelligent origin. What does it say? "In the beginning God"—and that is enough. "In the beginning God created the heavens and the earth," and that is the most intelligent origin the world has ever heard about. This wonderful book is the key to all human mystery. If we would but follow the directions laid down in the Bible, we would find order, beauty, music and love.

I believe the Bible is divinely inspired because wise men of all ages who have studied it say that it is. Gladstone, possessor of the greatest brain Europe ever produced, once said: "I have spent *seventy years* of my life studying that book to satisfy my heart; it is the word of God. I bank my life on the statement that I believe this book to be the solid rock of Holy Scripture." This is the testimony of a man who had studied it—a man who investigated and practiced the Bible. Andrew Jackson once said: "The Bible is the rock on which our republic rests." Grant once said: "Hold fast to the Bible as the sheet-anchor of your liberties."

I believe further that the Bible is divinely inspired because it is beyond human invention. There is not a man in all the world today who could write another book as great as the Bible. Take the Ten Commandments, that have never been improved on in all the world of law. Before a thing can be invented it must have been thought of and studied. Can any man put the logic, beauty, mystery, truth, and the way to salvation that are found in the Bible, in a book? It cannot be done by the human mind. Those who wrote the Bible proclaimed that the word of the Lord came to them by inspiration. This book is God-given.

Again, I believe the Bible to be the inspired word of God because it is the finest of all literature. Where did Wordsworth get his songs of joy? From the Bible. Where did Tennyson get the triumph of immortal love? From the Bible. Browning gave us the courage of faith, the keynote to all of his writings. Where did he get it? From the Bible. Longfellow sang the sweet music of the psalm life. Where did he get it? From the Bible. What does Ruskin say? "All that I have thought of art, everything that I have written, whatever greatness there has been in any thought of mine, whatever I have done in my life, has simply been due to the fact that, when I

was a child, my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart." Froude, the eminent English historian, says: "The Bible thoroughly known is a literature of itself—the rarest and the richest in all departments of thought of imaginations which exist." Therefore, I believe the Bible to be the fountain head of all literature.

"In conclusion, I believe the Bible to be divinely inspired because it satisfies the human heart as nothing else can do. As Carlyle has said: "It is the one book wherein for thousands of years, the spirit of man has found light and nourishment, and a response to whatever was deepest in his heart." And after all, the question we all must face is this: Does the Bible satisfy me? Is it a pillow on which I may lay my head in time of trouble, need and sadness? Is it a comforter as I cross into the land of eternity? The Bible is our hope. What have we to live for, if it is not to live again with Him? He not only put us here, but He gave us a guide-book, a stepping stone, that we may not falter or stumble. Tell the infidel, skeptic, atheist: "Do not go to that one who loves the greatest of all books, and steal that pillow from beneath his head, until you have something to take its place."

In the face of such facts and arguments, I believe the Bible to be the inspired Word of the *only God*, who made us the promise: "Whosoever believeth on me shall not perish but have everlasting life."

"Repent ye, and believe the gospel." (Mark 1:15.)

BEN'S BUDGET

Ben J. Elston

Some of the Word and Work family will have special interest in a note of the baptism, on March 28, by her father, Dr. J. M. Forcade, of Harriet Ruth, their oldest. At night, Bro. Ingalls baptized a soldier, James Johnson. May they both be preserved by the heavenly Father.

Seems to be true here, DeRidder, La., with its scores of thousands of soldiers nearby, that the spiritual life of some is much aroused, while in others the sad opposite appears. Surely it is not a time now to let hope be endangered by carelessness. Carelessness must be closely related to contempt for sacred things.

Let problems arise as they may, even the most perplexing, the Christian who is sound in faith and conscience can never truly fear that God will fail to conduct him triumphantly through them all. His loving "eternal purpose" can never be thwarted by all the contriving of demons and evil men. But one can never hope if he ceases to obey his instructions. God will not, on His part, for any reason fail. With what loving patience we should wait.

THOUGHTS WORTH WHILE

D. H. F.

SELF RESPECT

Before James A. Garfield became President of the United States he served for a number of years in Congress as representative of an Ohio district. One day as he reviewed his political career, he said to some friends: "I have for many years represented a district in Congress whose approbation I greatly desired; but, though it may seem a little egotistical to say it, I desired still more the approbation of one person, and his name is Garfield. He is the only man I am compelled to sleep with and eat with and live with and die with: and if I do not have his approbation I should have bad companionship."—William R. King.

"HURRY, WORRY, BURY"

A colored man, alighting from a merry-go-round, was met by his wife with this accusation: "Now look at you; you spent your money, you got off right where you got on, and you ain't been nowhere!" It is a good description of modern living, a senseless whirl, which has been spelled in three words—hurry, worry, bury. Millions live for pleasure and never have it because they make it a business, whereas it is a by-product. The most miserable poor mortals on earth are those who scurry around in automobiles looking for a good time and never find it, who argue that "variety is the spice of life" and don't have sense enough to know that we can't live on spice. These thrill chasers speak of the gospel as an opiate, something for children and old people. Imagine such ice-cream-soda characters with ukulele souls trying to keep step with Paul and Savonrola and Wesley and Moody! Such poor, deluded pleasure-hunters know nothing of the real thrills of following Christ.—Vance Havner.

"THOU GOD SEEST ME"

One day the astronomer, Mitchell, was engaged in making some observations on the sun, and as it descended toward the horizon, just as it was setting, there came into the rays of the great telescope the top of a hill seven miles away. On the top of that hill was a large number of apple trees, and in one of them were two boys stealing apples. One was getting the apples, and the other was watching to make certain that nobody saw them, feeling certain that they were undiscovered. But there sat Professor Mitchell, seven miles away, with the great eye of his telescope directed fully upon them, seeing every movement they made as plainly as if he had been under the tree with them.

So, often it is with men. Because they do not see the eye

which watches with sleepless vigilance, they think they are not seen. But the eye of God is upon them, and not an action can be concealed.

If man can penetrate, with the searching eye which science constituted for his use, the wide realm of the material heavens, shall not He who sitteth upon their circuit be able to know all that transpires upon the earth, which He has made the resting place of His feet?—Publisher Unknown.

RESIGNATION

A visitor was once walking along a high part of the shore of the Dead Sea when he lost his balance and fell into the water. He could not swim and, in desperation lest he should sink and be drowned, he began to fling his arms about. At last he was exhausted and felt he could do no more. Then he found something happen: the water bore him up. The water of the Dead Sea is so heavy with salt and other minerals that when he lay still in it he found he floated on the surface. He could not drown so long as he resigned himself to the power of the deep. So too with us. *There is a power beneath us and around us waiting to bear us up.* We should cease from all our flounderings and fruitless efforts and *let the power of God undergird us.*—R. H. W. Shepherd.

A STUDY IN HOMILETICS

One of our Tennessee preachers was conversing with an old-time negro preacher on the subject of sermon-making. The plan of the sermon was under discussion. The white preacher was moved to ask, "Do you colored preachers have a regular plan in preaching a sermon?"

"Yes, us niggers has a plan same as you white folks. Yes, sah," was the reply.

"Well, what is it?" the white preacher asked.

"You see, Reverend, it's dis way. When we niggers preaches, we tells 'em, in de fust place, what we is gwine to tell 'em. Den, in de second place, we tells 'em. Den, in de last place, we tells 'em what we done tole 'em."

We commend this to our preachers and suggest that it would be a good exercise for us all to see if we can improve on the old negro's plan.—*Christian Advocate.*

"PULL THE BELL WITH ALL YOUR MIGHT"

"Good prayers," says an old divine, "never come weeping home. I am sure I shall receive either what I ask, or what I should ask." "Prayer pulls the rope below and the great bell rings above in the ears of God. Some scarcely stir the bell, for they pray so languidly; others give but an occasional pluck at the rope; but he who wins with heaven is the man who grasps the rope boldly and pulls continuously, with all his might,"—C. H. Spurgeon.

LESSONS ON EPHESIANS

R. H. B.

THE JEW-GENTILE TEACHING

We have thus far come through three well-marked sections of the epistle to the Ephesians (not reckoning the Address and Salutation in 1:1, 2). They are:

I. "The Long Sentence" (1:3-14) with its rich content.

II. Paul's Prayer for their Enlightenment. (1:15-23.)

III. Salvation by Grace. (2:1-10.) *

A new section begins now at 2:11 which runs to the end of the second chapter. We will call it *the Jew-Gentile Section*.

Gentile Christians composed the greater part of the church at Ephesus and neighboring churches to whom this epistle is addressed. The relation of the Gentile and Jewish believers to each other and to God in the church was the problem in Paul's day. The two elements were, humanly speaking, incompatible; yet in the church they must be brought into closest contact and fellowship. "Other sheep I have which are not of this fold," said the Lord Jesus long before; "them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd." (John 10:16.) But when were there ever two such heterogeneous elements welded together to make a harmonious whole? Can it be done? The distinction between Jew and Gentile was very sharp and deep. "The East is the East, and the West is the West, and never the two shall meet," said the poet. But they must meet and do meet *in the church*, and not only meet, but be bound together in the most powerful bond ever known—the bond of a common life and eternal love in Christ Jesus.

But we, so far removed from the situation as it existed in Paul's time can hardly appreciate the gulf that separated between the two. It was not only a difference—it was an antagonism. It was not merely national and racial prejudice—it was religious—a prejudice ancient, sacred, and intense, implanted in the heart of the Jew, and that originally by God's own hand, in order that Israel might be kept separate and apart from the nations of the world. It was not merely that unfounded national pride which has always caused the different nations in all time past to make absurd claims of superiority over one another. This went much deeper. It was rooted in God's dealings with Israel. Israel was God's peculiar people. "Thou art a holy people unto Jehovah thy God: Jehovah hath chosen thee to be a people for his own possession above all peoples that are upon the face of the earth." (Deut. 7:6.) "Lo, it is a people that dwelleth alone, and shall not be reckoned among the nations," said Balaam in his prophecy. (Numb. 23:9.) They were strictly charged to stay aloof from the nations—to enter into no partnerships or covenants with them. "I am Jehovah that sanctifieth you"—i. e., that sets

apart. "I am Jehovah your God who hath separated you from the peoples. . . And ye shall be holy unto me: for I Jehovah am holy, and have set you apart from the peoples, that ye should be mine." (Lev. 20:8, 24, 26.) It was not only that God chose the nation of Israel from among the nations—no, He had created it from its beginning, and brought it into existence. *He* called Abraham out of Ur of the Chaldees; *He* gave him a child of promise; He selected Jacob, and of Jacob's son formed a nation in the cradle of Egypt; and *He* brought them out of the house of bondage, and entered into covenant with them, gave them His law and revealed Himself to them. "He showeth His word unto Jacob, his statutes and his ordinances to the children of Israel. He hath not dealt so with any nation . . ." (Ps. 147:19, 20.) See also Paul's summary of Israel's distinctive privileges in Rom. 9:4, 5. In order to carry out His great purpose regarding Israel it was necessary that they should be thus segregated from the nations, the "Gentiles." God fenced them about with various barriers. One of those barriers was the Law. Thus, while God "suffered all the nations to walk in their own ways," He kept Israel at home, with Himself, as it were; taught them, blessed them, that through them He might ultimately deal with all the nations of the earth.

What wonder then, in view of all this, that a chasm deep and wide was formed between Jew and Gentile. No doubt the Jew in his carnal pride assumed an unwarranted superiority. Even in Old Testament times God taught them many lessons to correct this tendency. However, there were those great barriers, and they seemed insurmountable. See how very carefully God proceeded when first He moved to break down those sacred ancient walls! (Acts 10 and 11.)

The calling of the Gentiles was of God's pure and uncovenanted mercy. (Rom. 15:8, 9.) Israel stood in a covenant of promise. They had a God and they had a hope which was centered in the promised Messiah. But the Gentiles were "separate from Christ, strangers from the covenants of the promise, having no hope, and without God in the world." Such was the state of those Gentile brethren, "*once*." Paul bade them to *remember* that! "*But now*," the apostle continues, "ye that once were far off are made nigh in the blood of Christ." Since His blood was shed for all, all alike might now come and avail themselves of it. Though it was "to the Jew first," it was "also to the Greek." The Jew was "nigh," the Gentile "far off"; but now both alike could and must find their acceptance with God through the blood of Christ.

HOW THE TWO WERE MADE ONE

The next question is whether there could be any harmony between these two opposing elements after they had been brought together in Christ. Yes: He is our peace; He joins them together into one. That partition-wall which once pre-

vented the free intercourse and fellowship between Jew and Gentile (which God Himself had set up for that very purpose)—“the law of commandments contained in ordinances”—this “middle wall or partition” is now broken down in Christ. But only *in Christ* has it been broken down. Nowhere are we told that the Law has been abolished in the absolute. This barrier then, being done away in Christ, He makes of the two (Jews and Gentiles) “one new man, so making peace.” This “new man,” however, is neither Jew nor Gentile. The Gentiles are not incorporated in Israel, any more than Israel is made Gentile in Christ. But both together now constitute a new body, different and distinct from both. Once there were just two sorts of men (according to *God’s* classification of humanity)—Jews and Gentiles. Now there are three kinds: *Jews, Gentiles, and the Church of God.* (1 Cor. 10:32.) Jew and Gentile, being now reconciled to God “in one body” through the cross (by which the enmity has been slain, v. 15; Col. 1:14) are thus also reconciled to each other; and both alike partake in Him.

“For through him we both have our access in one Spirit unto the Father.” The “one body” in which they are “reconciled” is that which is mentioned in 1:22, 23, of which Christ is the Head (“head over all things to the church, which is his body”); and the Spirit is that “Holy Spirit of promise” with whom they are sealed unto the day of redemption. (1:13, 14; 4:30.) “There is one body and one Spirit” he tells them in chapter 4:4. “For as the body is one and hath many members, and all the members of the body being many are one body; so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit.” (1 Cor. 12:12, 13.) In and by the Spirit they all alike have access through Christ to God the Father.

THE CONCLUSION

“So then,” says the apostle to the Gentile brethren, “Ye are no more strangers and sojourners,” people without a home or country, possessing no rights (like once the sojourners who lived in Israel’s land)—but “fellow-citizens with the saints,” having full equality with all others who are in Christ Jesus. Also they (alone with all others who are in Christ) are “*of the household of God*”—of God’s family, “beloved children.” (5:1.) Once more he abruptly changes the figure, and tells them that they are a “building,” in which they (as living stones, 1 Peter 2:5) are “built upon the foundation of the apostles and prophets”—not on the apostles and prophets as persons, but on their teaching. (Comp. 1 Cor. 3:10, 11.) “Christ Jesus himself” is “the chief cornerstone” in whom (like the keystone of an arch which holds the whole arch together) the whole building coheres. And in Him each several building (the scattered congregations here and there)

are "fitly framed together," and thus the whole edifice "groweth into a holy temple in the Lord—in whom ye also are builded together for a habitation of God in the Spirit." It is the same fact as that set forth in 1 Cor. 3:16—"Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?" Wonderful temple this—a living house, built upon the living Foundation and Cornerstone, indwelt by the Spirit of God! And *we* are essential constituent parts and portions of it.

NOTES AND PERSONAL THOUGHTS

If the devout student finds the teaching here difficult it is probably due to two facts—one on the apostle's side of it, for he packs so much into a little space: one great and wonderful thought follows after another, in close succession. This is not an obstacle or a discouragement. It is rather a challenge to us to master these boundless treasures which are here laid before us. The other reason for the difficulty lies on our side. We are slow of comprehension. Our minds, though quick enough in earthly matters, are apt to be unpractical in things spiritual. Perhaps like the Corinthians we are "yet carnal" and "babes in Christ"; or like the Hebrew brethren, "dull of hearing." (1 Cor. 3:1, 2; Heb. 5:11.) At any rate we all come within the scope of that good prayer of Paul's in Eph. 1:16-20. Let us take up these precious truths, little by little, think and meditate on them till they stand out clear to our understanding. It pays!

Jewish brethren in Christ with their racial background—the long centuries of God's teaching and discipline—the worship and teaching of their fathers—the priceless possession from of old of the oracles of God (Rom. 3:1, 2)—now take their place and standing alongside of the brother who came from the Gentile race. The Jewish Christian stands no higher, has no superior prerogative. All had to come in in the same way, and all stand on the same level in Christ. "For there is no distinction between Jew and Greek: for the same Lord is Lord of all, and rich unto all that call upon him." (Rom. 10:12.) All his great national promises and advantages are lost to the Jew, but a better promise and a higher hope is his in common with the Gentile brother in Christ Jesus. (Phil. 3:4-9.) **This is the great mystery** of which we shall learn in our next lesson,

"**Wherefore remember.**" Paul would have the Gentile brother look to the hole of the pit from which he was digged. What to the Jew might seem almost like a demotion (but it was far from that!) was to the Gentile a promotion to undreamed of height of blessing and privilege. And all of pure grace. Really God did not owe the Jew anything, no more than He did the Gentile. They were all alike sinners and lost. Yet the Jews could plead covenant-promises. They were beloved for the father's sake. They had (as Paul shows in Eph. 2:12) a certain connection with Christ, a claim in "the commonwealth of Israel, and a relation to God. But the Gentile had nothing at all to bank upon. God in free mercy lifted him up out of the depths and set him on high, giving him equal rank and blessing with the Jew in Christ. "For I say that Christ hath been made a minister of the circumcision for the truth of God, that he might confirm the promises given unto the fathers; and that the Gentiles might glorify God for his mercy...." (Rom. 15:8, 9.)

The Law is done away in Christ, and for those who are in Christ. It is a general misconception (and the enemy is never slow to take advantage of our blunders) that the Law as such has been abrogated and discarded. True no one could be saved through the Law now (really, no one has ever been) and we live in a "new dispensation" in which God speaks to us through His Son, and the gospel is preached. But it is only by death (our death in Christ, who died for us and rose again) that we are delivered from the dominion of the Law. (See Rom. 6:3, 4, 6, 8; 7:1, 4, 6; Gal. 2:19, 20) so that now, in Christ, we are "not under law but under grace." (Rom. 6:14.)

STUDIES IN THE ORIGINAL TEXT

Jonah W. D. Skiles

Question: In Matthew 26:27 does Jesus' command regarding the wine of the Last Supper, "Drink ye all of it," mean that all of them should drink of the wine or that they should drink all the wine.—Missouri.

Ans.: The Greek shows conclusively that the meaning is that *all of them* should drink the wine: *pinete* (second person plural, present imperative, 'drink ye') *ex autou* (ablative singular, 'out of it') *pantes* (nominative plural, masculine and feminine, 'all'). The fact that *pantes* is nominative plural requires that it must agree with the only other nominative plural in the sentence, the implied subject of the plural imperative *pinete*. (This implied subject is translated in the English by "ye.") A Southerner would have translated this with an unmistakable "You all take a drink out of it."

John 6:62-71

62. "What would you think if you saw me ascending into heaven? Would this be even more difficult to believe?" (This is a free paraphrastic rendering of the verse.)

63, 64. Jesus' meaning here apparently is: "You are having difficulties in believing because you are thinking in materialistic terms. I am talking about spiritual eating and drinking. The spirit is everything, the flesh is nothing. My words just now spoken are to be taken in the spiritual sense, and so taken they will give you life."

65. "Except it be given (*ei dedomenon*, perfect middle)," better "except it has been given."

67. "Would ye also (*me kai humeis thelete*) go away?" better "Do you, too, want to go away?"

69. "Know (*egnokamen*, perfect)," i. e., "have known"—it had already been established for them.

71. "For he it was that should betray him (*houtos gar emellen paradidonai auton*)," better "for this man was going to betray him."

John 7:1-36

4. "If thou doest (*poieis*) these things, manifest thyself to the world." *Poieis* is either a futuristic present, "(if) you are going to keep on doing" or an emphatic present "(if) you (really) do do." In either case his brethren (v. 5) "were not (at that time) believing (*episteuon*, imperfect) on him."

7. Jesus seems to mean "The time is not yet ready for me to be revealed, but you in your ignorance are always ready to tell me what to do."

8. "I go not up (*ouk anabaino*)." Many ancient authorities read *oupo anabaino* "I go not up yet." This passage has caused some difficulty because we read in v. 10 that he did go up. A change of *ouk* "not" to *oupo* "not yet" may have been a later attempt to keep Jesus from falsifying, as it may have seemed to some. (It is difficult to say which reading is

the original. I incline toward *ouk*.) When, however, we realize that the present tense *ouk anabaino* can be a durative, i. e., that it can be translated "I am not on my way up," then the meaning of *ouk* "not" is clear; for Jesus was not *then* on His way up to the feast *with them*—He was delaying in Galilee, with exactly what purpose we cannot be sure, but it may have been in order that He might come up secretly (v. 10).

11. "Sought (*edzetoun*, imperfect) . . . and . . . said (*elegon*, imperfect)" i. e., "kept seeking . . . and . . . kept saying."

12 Notice the division in the crowds: "Some on the one hand kept saying, 'He is a good man'; but others on the other hand kept saying, 'No, on the contrary he deceives the mob.'"

22 "Not that it is of (*ex* 'out of') Moses, but of (*ex*, 'out of') the fathers." Circumcision was legally established in the Mosaic Law, but it did not date as a practice from (*ex*) Moses, but went back much farther and began with (*ex*) the fathers, i. e., with Abraham (cf. Gen. 17:9-14; 21:4; Acts 7:8).

24 "Do not judge (*me krinete*, present imperative, 'do not keep on judging') according to appearance (*opsin* 'seeing, sight'), but judge (*krinate*, aorist imperative, showing punctiliar action 'judge right now' or ingressive action 'begin to judge') righteous (*dikaian* 'just') judgment."

26. "Can it be that the rulers indeed know . . .?" The question is introduced by *me pote* which would expect a negative answer. The verb "know" is *egnosan*, an aorist, probably an ingressive aorist "have come to know, have found out." Then I should translate, "The rulers have not really found out that this is the Christ, have they?"

27. They answer their own question: "On the contrary (*alla*) we know from where this man is, and the Christ, whenever he shall come (*hotan erchetai*, present subjunctive), no one will know (*ginoskei*, futuritive present) from whence he is."

28 "I am not come (*ouk elelutha*, perfect, 'I have not come')."

30. "Was . . . come (*eleluthei*, pluperfect, 'had come')."

31 The question is introduced by *me* and expects a negative answer: "He will not do more signs than what this man has done, will he?"

33 "Am I (*eimi*, futuritive present, "shall I be") . . . and I go (*hupago*, futuritive present, 'I will go')."

34 More futuritive presents "Where I shall be, you will not be able to come."

35 "Will he go . . .?" another question introduced by *me* and expecting a negative answer: "He won't go, will he . . .?"

"The Dispersion (*disasporan*) among the Greeks (*ton Hellenon*, objective genitive)." The Dispersion is a technical term for the Jews living outside of Palestine, i. e., they had been dispersed or scattered away from home.

36 "Word (*logos*, i. e., 'statement')."

ON FOREIGN FIELDS

D. C. J.

From one half to two thirds of the human race are in total ignorance of the living God. No one has ever taught them.

Besides these there are great multitudes on scores of foreign fields who have only the imperfect teaching which Catholics and other denominations give.

Consequently many hundred millions of men and women for whom Jesus died as truly as He died for you and me are to this day without a saving knowledge of the Lord Christ. One thousand million or more, it is estimated, have no knowledge whatever of Jehovah.

They live in filth, ignorance, superstition, and spiritual darkness, worshipping idols or existing without even idolatrous religion. Great hosts of them can neither read nor write. The death rate is high, especially among the infants. Some make slaves of their own people. The lot of women and children is particularly bad. Heathenism does not provide well for its subjects.

That so many millions of people are in such a miserable plight today is very much a matter of our fault. For we have the Bible and we believe we know what it teaches in answer to the question "What must I do to be saved?" We claim to be members of "the church of Christ." How often we have decried denominationalism and gloried in being members not of any "branch" church, but of the body of Christ itself. We have claimed to be "a Bible people," and we have advertised widely and persistently that we have no human creed, but "Where the Bible speaks, we speak; where the Bible is silent, we are silent."

"We've had a rain and yesterday morning, April 14, everything was white with snow. That is all gone now, but it is still cold."—*Ethel Mattley*, Deadwood, So. Dakota. ** Are you familiar with Luke 10:2? Suppose you look it up and look it straight in the face. ** Neither war, nor famine, nor pestilence is set down in Scripture as a warrant for ignoring the Great Commission.

"The pile of letters before me (Jan. 12) is going down. Last week I sent off quite a bunch and this week still more. . . . We have been getting a great interest stirred up for a Bible school for the European children. . . . A number of christians want their children in such a school. . . . I believe children will be coming from far and near. ** Jimmie Lovell's *West Coast Christian*, famous for the large amount of church news it carries, lists about forty-five prospective missionaries for Europe, Africa and other foreign countries. The brethren can more easily send and support them than they can make the needed sacrifices, but the missionaries will likely keep ahead of the church in zeal.