

THE WORD AND WORK

(VOLUME XXXVIII, MARCH, 1944)

HE GIVETH MORE GRACE

He giveth more grace when the burdens grow greater,
He sendeth more strength when the labors increase
To added affliction He addeth His mercy,
To multiplied trials, His multiplied peace.

When we have exhausted our store of endurance,
When our strength has failed ere the day is half done;
When we reach the end of our hoarded resources,
Our Father's full giving is only begun.

His love has no limit, His grace has no measure,
His power no boundary known unto men;
For out of His infinite riches in Jesus,
He giveth and giveth and giveth again.

—Anna Johnson Flint.

WORDS IN SEASON

R. H. B.

THINGS THAT COUNT WITH GOD

Things that count high among men are often of small value with God. (Luke 16:15.) The things on which people dote and pride themselves and for which they are highly esteemed in the world—position, rank, wealth, earthly fame and success, power and genius, personal beauty, ability—how little they count with Him! They are but accidental things, neither good nor bad in themselves, the relative value of which depends entirely on the person back of them and the use to which they are put. But the world madly covets and strives after them. Now there are some things which *God* prizes and respects—and surely for them we should seek above all. What is it that counts with Him, and what does He appreciate in man?

1. First of all, God looks for truth. "Behold thou hast desired truth in the inward parts." (Ps. 51:6.) In dealing with God honestly and sincerity are prime pre-requisites. He will not brook hypocrisy nor countenance deceit. Like the returning Prodigal, we must lay aside all excuse and pretense and come just as we are. We must face facts honestly; we must take our place. Only so will He take us up. "Blessed is the man to whom the Lord will not impute iniquity, and *in whose spirit there is no guile.*" Such a one will not try to put on a false face; he does not attempt to cheat God or "put

something over." We sing the hymn

"Just as I am without one plea."

If God takes me up at all He will take me just as I am, and on no other basis. He regards only the sincere attitude and the soul's sincere intention.

2. Humility. This is really bound up with honesty and truth. The man who recognizes his unworthiness and low estate before God is the humble man. Now "God resisteth the proud"—all pride, every sort of pride—"but giveth grace to the humble." He passes by the self-exalting Pharisee, but looks upon the Publican who dares not so much as to lift up his eyes, but smites his breast, saying "God be thou merciful to me, the sinner"; and the latter goes down to his house justified. Humility is always intimately connected with true repentance, so much so that humility and repentance are spoken of interchangeably, as it were. "Seest thou how Ahab humbleth himself before me?" said the Lord to Elijah. God cannot overlook a thing like that. A broken and a contrite heart the Lord will not despise. (Ps. 51:17.) "Because he humbleth himself before me, I will not bring the evil in his days." (See also 2 Chron. 12:6, 7.) Repentance and pride cannot be together in the same heart: when the one comes in the other goes out. And not only in the beginning, but all through the Christian life God looks for humility. (Eph. 4:1, 2.) When Christians become puffed up in their knowledge, proud of their service or position, like Laodicea, which said, "I am rich and increased in riches and have need of nothing"—when they grow self-complacent and self-satisfied, and look with scorn and contempt upon common sinners and upon ignorant "sectarians" who do not know the truth, and consider themselves wiser and better than others—then they stumble and fall. For God hates pride; and he that would draw nigh to God must come with a humble heart. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite." (Isa. 57:15.)

4. God regards a man that respects His word, God's word. "To this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word." (Isa. 66:2.) When the young king Josiah heard the words of the Book he wept; and the Lord in answer to his inquiry sent him word that though He would execute all the judgments written in the book, yet "because thy heart was tender, and thou didst humble thyself before God when thou heardest his word . . . I also have heard thee, saith Jehovah." (2 Chron. 35:27.) "Today, if thou shalt hear his voice, harden not thy heart."

5. And finally it is faith and obedience that God looks upon. "Without faith it is impossible to please God; for he

that cometh to God must believe that He is, and that He is the rewarder of them that seek after him." (Heb. 11:6.) Him that cometh to Christ He will in no wise cast out (John 6:37) and if any man willeth to do His will, he shall know of the doctrine. (John 7:17.)

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THE CRITICAL ATTITUDE

The Sunday School Times once remarked that "the disposition to criticise is a sure symptom of our own deficiency. When our own lives are fullest of failure, we are most disposed to criticise others. In fact, it has been noted that we are apt to perceive most quickly and to hate most implacably in others the very faults of which we ourselves are guilty. Generally speaking, only those should criticise who are most imbued with the spirit of Christ; and they will not often want to." That disposition to criticise is a cankerous evil in the hearts of many of us, and it betokens nothing good. Have you not noticed how those who have begun to be careless in the worship and service of God excuse themselves by calling attention to the shortcomings of the church members? how well they seem to see and know all those shortcomings, and how bitterly and unmercifully they judge them? And have you not observed in your own self how, when you have a bad conscience toward God, when your own hope is darkened and your sense of God's love chilled—how little patience you then have with your brethren? It is good proof that those whose religion consists chiefly in bitter attacks upon error, and in denunciations of everybody and everything that measures not up to the standard they have conceived, have themselves never known mercy, nor the love of God, nor God Himself. The man in whom Christ lives will not be slipshod concerning the truth, nor will he compromise the standard. But he will also pity the weakness of his fellows, and, knowing Christ's patience toward him, will as gently and lovingly endeavor to raise them up, not deterred nor revolted by their evident sinfulness. The Pharisees were great critics and flaw pickers; but Jesus, the noblest and purest, criticised little and helped much.

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THE NATURE OF THE CHRISTIAN LIFE

The Christian life is much more unlike a life of worldly morality than is generally thought. Its principle is incomparably higher. The conduct, when the Christ life fully expresses itself, is unearthly, clear beyond the scope of the world's conception of goodness. Its virtues and good works are of a different quality and timber. Its morality is different in motive and object. The one life is of the earth; the other, of heaven. The one is of the flesh; the other, of the Spirit of God. The one is of human power; the other draws its productive force from the Vine and brings forth fruits of

righteousness "which are through Jesus Christ unto the glory and praise of God." The one consists in the improving of the carnal life to its highest excellence; the other is the manifestation of a life imparted and implanted from heaven. The one shows human nature in its glory; the other is the outshining of the divine nature. The one is the exhibition of self; the other, of "Christ in you." The one cultivates the flesh; the other mortifies the flesh and lives by the Spirit. The heavenly life is a stranger on the earth. It is like an exotic plant brought from a far, foreign coast, and it is not known nor appreciated. Many a man has shaken his head at such principles as, for example, those announced in Luke 6:27-38, or at such teaching as that conveyed in Eph. 3:14-21 or Rom. 8. These things are high—who can attain unto them? Indeed, it is not to be attained; but it can be obtained. Such a life is not the result of the working of human strength and effort, but it comes by union with Christ, by communion with God, in and through Him. It is the result of the invoking of the powers of the world to come. And every one may have the grace and power to live this life; every one who surrenders himself to the Lordship of Jesus, who abides in Him and claims the promises and the sustenance of grace by obedient faith.

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KINGS AND THE KING

"Go down to the house of the king of Judah and speak there this word, and say, Hear the word of Jehovah, O king of Judah that sittest upon the throne of David." (Jer. 22:1, 2.)

To the throne of David, after the death of Josiah, who was the last and best of all the good kings of the kingdom of Judah, four more kings succeeded—four of a kind: the first Jehoahaz (also called *Shallum*), a son of Josiah, who reigned three months and was carried away captive to Egypt; then Jehoiakim, another son of Josiah, appointed to the throne in his brother's place, by Pharaoh Necho, king of Egypt, who changed his original name "Eliakim" to "Jehoiakim." This son reigned eleven years, and was succeeded by his son, Jehoiachin, also called "Jeconiah," and "Coniah," who reigned three months, and was taken away to Babylon by Nebuchadnezzar, who put another son of Josiah, an uncle of Jehoiachin, on the throne, and gave him the name of Zedekiah. His reign of eleven years extended to the destruction of Jerusalem, and the captivity of Judah. This is the list:

- (1) Jehoahaz (Shallum), 3 months.
- (2) Jehoiakim, 11 years.
- (3) Jehoiachin (Jeconiah, Coniah), 3 months.
- (4) Zedekiah, 11 years.

The prophecy of Jeremiah 22 concerns itself with the first three of these kings. After a general denunciation for their wickedness (Jer. 22:1-9) he takes up first Shallum, and declares concerning him that he would be carried away captive,

and should never see his native land again. (Vs. 11, 12.) Then he announces Jehoiakim's doom, which was that he should die unlamented and be "buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem." (Vs. 18, 19.) Lastly "Coniah," the son of Jehoiakim comes in for God's sentence. He, too, was to be carried away into a foreign land, never to see his home-country again. A special sentence was uttered concerning Coniah:

"O earth, earth, earth, hear the word of Jehovah. Thus saith Jehovah, Write ye this man childless, a man that shall not prosper in his days; for no more shall a man of his seed prosper, sitting upon the throne of David, and ruling in Judah." (Jer. 22:29, 30.)

In contrast with these evil shepherds, who brought calamity and disaster upon the people, the Lord announces the coming of a true king, a faithful shepherd:

"Behold the days come, saith Jehovah, that I will raise unto David a righteous Branch, and he shall reign as king, and shall deal wisely, and shall execute justice and righteousness in the land. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called: Jehovah our righteousness." (Jer. 23:5, 6.)

That this "righteous Branch" of David, God's true king, is the Lord Jesus Christ needs no argument. We learn here that (1) the Christ was to be offspring of David; (2) that He was not to come through the line of Jechoniah; (3) that He should reign ("execute justice and righteousness") in the land. The land spoken of in this context is the land of Israel, specifically Judah. Not that His rule is to be confined to Judah, but that it will be the center and seat of His dominion.

Now in Matthew the Lord's descent is traced from David through Jechoniah to Joseph, the foster-father of Jesus. If Joseph had been the actual father of Jesus, Jesus could never occupy the throne of David (Jer. 36:30) nor reign in the land of Israel, David's specific domain. The lineage of Christ in Matt. 1, however, is not His actual lineage, but His legal, royal descent, in virtue of which He had the legal right to David's throne. For as the adopted son of Joseph He had all the rights of a natural son; and thus He was "heir-apparent" of the throne of David. In Luke 3 another genealogy of Jesus Christ's descent from David is given which does not run through the royal line, though it touches it in Zerubbabel and Shealtiel. This is generally thought to give Christ's actual, natural pedigree; and the common view is that, though like the genealogy in Matthew it terminates upon Joseph, it is really the line of Mary. This cannot be conclusively proved, but it is very probable—especially since Luke's is the gospel that brings out particularly the *human* side of the life and person of our Lord. It is furthermore an absolute certainty that Mary was of direct Davidic descent. The promise and

prophecy and oath-bound covenant with David is explicit; the great king of David's house was to be *the actual descendant of David "according to the flesh."* For God had sworn with an oath to him that "of the fruit of his loins he would set one upon his throne" (Acts 2:30). This language admits of no other meaning than that the Christ must be of actual descent from David, literally, according to his flesh. ("Who was born of the seed of David according to the flesh," Rom. 1:3). It is in line with this specific declaration of God's word that His flesh was carefully guarded from corruption, the while His body lay in the tomb; that the promise of God might be literally and exactly fulfilled: "the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." (Luke 1:32, 33.) But it was from Mary (to whom those words were spoken) that He derived His human flesh and blood) and His only link with humanity in general, and with the family of David in particular.

It follows further that if His human body had been destroyed or done away with when He died He could never have reigned upon the throne of David, regardless of whether that reign be now or future. God spoke strictly and emphatically upon this point: none but a direct descendant of David according to natural, human descent, should ever occupy David's throne: "I have sworn unto David my servant: thy seed will I establish for ever, and build up thy throne to all generations." (Ps. 89:3, 4.)

The evil kings of Judah have long since perished; and all evil kings and rulers shall pass away. But God's King shall "rule in Jacob unto the ends of the earth" when the kingdom of this world shall have become the kingdom of the Lord and of His Christ. (Ps. 59:13; Rev. 11:15.)

THE MARTYRS

"Where should we have been today if all the martyrs had argued that it was more important to live than to do right? Every man has to choose between these two. Many men deem life more important than righteousness; and, like the nautilus, they drop out of sight when storms sweep the sea: they are fair-weather Christians, and are of too soft a stuff to make martyrs. Others reckon it is not necessary for them to live; but it is necessary for them to do right. They say—what Pompey said when his friends besought him not to risk his life upon a tempestuous sea—'It is necessary for me to go; it is not necessary for me to live.' This surely is the logic of faith.

"A man may be well content to suffer the loss of all things, and to die, if he may keep inviolate the priceless jewels which God has entrusted to his care."—F. B. Meyer, quoted in "*The Evangelist*."

NEWS AND NOTES

Alexandria, La.: "At present we are meeting in the home of Brother John Burgess for services on Lord's days and from house to house for midweek services. Feeling the need of a place that will accommodate public gatherings better than private homes we have started a fund for this purpose. Brethren in Louisiana have given liberally and cheerfully to this work. Their fellowship has given us much encouragement to press on toward greater things. The \$800.00 mark will soon be reached. It appears now that in the near future the Lord will grant us our desires in this matter. Pray for us. Let every one give as the Lord may stir up his heart. Every gift, however small, will be promptly acknowledged, appreciated, and used to the glory of God. Send to W. J. Johnson, 1331 Park Avenue, Alexandria 10, Louisiana. In addition to the work here Brother Burgess and I are preaching at other points and as soon as possible expect to start work at other places."—W. J. Johnson.

Read Brother Boll's article on "How Much Does One Need to Know to Be Saved?" in this issue. It should be used of the Lord in saving many souls, either directly, through their reading it, or indirectly, through encouraging us in missionary effort.

James Hardison, who ministers at the 17th and Portland mission in Louisville, reports that two have been baptized into Christ and two have placed membership recently. He also is announcing a revival to begin March 6. Jack Blaes, of Cynthiana, Kentucky is to be the evangelist.

Let us not be lazy readers. Why not sit down and read this excellent number of the Word and Work from cover to cover? We take time for things of lesser importance, let us take time to cultivate our spiritual nature through reading the Bible and other good literature.

Dugger, Ind.: "Brother Bruce Chowning is here visiting his parents before entering military service. He spoke at the morning serv-

ice yesterday to an appreciative audience. His message "Lest We Forget" was very timely. Audiences and interest here have shown improvement during the past month."—Maurice Clymore.

Winchester, Ky.: "I am to take up full time work with the Camp Taylor church soon. Have been visiting them two Sundays per month recently. We plan to make our move to Louisville in the spring. Camp Taylor church seems to be a spiritual and wide-awake congregation. I have held meetings for them in the past.

"The attendance at Main Street here in Winchester is good. The brethren have been enjoying visiting preachers the Sundays I have been away. We hope to announce a new worker for this field soon. We have a good congregation here, including many faithful brethren. They kindly extended us an invitation to remain another year, but we feel that the Lord is leading us to a new field closer to the Word and Work, of which I've been a helper for the past three years."—Julius R. Clark.

Linton, Ind.: "Our audiences have been very good since beginning the new year. We have had one baptism and one restored. Members from thirteen other churches gathered with Linton last Lord's day in the first of a cooperative monthly song meeting. We go to Pleasant Grove in March. The house was full here. Songs from "Great Songs" were sung in a fine spirit of fellowship."—Waldo S. Hoar.

The "Janes Memorial Number" of the Missionary Messenger has come to our desk and we are delighted with it. It has expressions of love from many close friends, including his office helpers, missionaries, preachers, and editors of other journals. A life-like picture of Brother Janes busy at work in his office is on the cover. An outside view of his home also appears in this number. The present plan is to continue the Messenger.

Soldiers Receive Word and Work

Since the first of the year many soldiers have been added to our

Word and Work list. We are happy for them to have this spiritual help in these trying days. Let us keep faith with them by keeping their names continually before the throne of grace! We would like for all soldiers who receive the Word and Work to write to us and we shall publish some of the best letters.

Clubbers for February

Here is the list of clubbers for February. Those who sent in singles or as many as three are not listed, but appreciated nevertheless. When we consider that singles are still rolling in we can indeed put February down as a banner month in our subscription drive. We added close to 300 new names this month, but we are still far short of those 2000 new names for 1944. In sending in subscriptions please indicate new or renewal. We wish to thank all whose names appear on this honor roll and all who have helped in any way.

H. N. Rutherford, Ky.	50
Ivy J. Istre, La.	35
J. R. Clark, Ky.	29
W. S. Hoar, Ind.	26
Grady Williams, Ala.	24
Wilson Burks, Ky.	24
Jack Blaes, Ky.	20
R. W. Schooling, Sr., Ky.	19
Mrs. M. E. Holloway, Ky.	14
R. B. Boyd, Tenn.	10
H. L. Olmstead, Tenn.	10
F. G. Yarbough, Tex.	9
Grady Green, S. C.	8
F. A. Hays, Ky.	8
S. G. Darland, Ky.	7
Newton Smith, Ind.	7
Frank Pratt, Ind.	7
Maurice Clymore, Ind.	6
James Hardison, Sr., Ind.	6
B. A. Johnson, Ky.	6
Lt. Evelyn Coultas, Ga.	6
L. C. Carter, Tex.	5
Elmer Rhodes, Ind.	5
D. R. Bridges, Ga.	5
A. L. Stults, Me.	5
J. L. Addams, Ky.	5
Mrs. Charles Campbell, Ky.	4
Mrs. Grover Elrod, Ind.	4
Mrs. Doris Allin, Mo.	4
C. C. Higgs, Texas	4
James Hardison, Jr., Ky.	4
L. L. Owens, Ia.	4
Mrs. P. H. Palmer, Ind.	4
Mrs. Earl Davis, Okla.	4
James Sallach, Neb.	4
Mrs. C. M. Antle, Ill.	4

W. L. Robinson, Tenn.	4
F. S. Spaulding, Ind.	4
Lee James, Ala.	4
Horace Hinds, Ind.	4
H. D. Briley, Ky.	4
A. K. Ramsey, La.	4
John Gill, Ky.	4
D. H. Friend, Ky.	4
Mrs. Mary Coulter, Ky.	4
Mrs. Anna McBride, Ind.	4
S. B. Jones, Ky.	4

Total in these clubs 440

Johnson City, Tenn.: "A large neon sign has been ordered for the church here, and is scheduled to be installed this week. We believe it will be helpful to the work as it will not only serve to keep the name of the church before the public, but will also furnish some needed light in front of the building. We recently completed a double-sized Sunday School room, and a study for the minister is being equipped in the church building. We are hoping to soon get another little congregation planted nearby. Pray that such will be possible."—Robert B. Boyd.

Greenville, S. C.: "I am hoping the 2,000 new subscriptions will be reached and exceeded. I like the sound scriptural views of the Word and Work, and I think it is by far the best paper I know of in the brotherhood."—Bradw M. Green.

New Orleans, La.: "There are some encouraging things pertaining to the work here—one was restored and one came for membership the last two Sundays. An increased number in the morning services especially, and prospects for enlarging Sunday School are seen. Radio broadcast continues with an ever enlarging audience, according to reports coming in. Spoke to Young People's Fellowship Club at the Y. M. C. A. last Saturday night, a really inspiring service—about 75 young people were there, approximately half being service men, and others from various churches in the city. The service was led by a young Christian sailor. The service Sunday night at the M. M. C. Base was attended by about 100 cadets, and if it helped them as much as it did me we can praise God double Praise His name! Praying that you get the 2,000 new subs for W. W." Frank Mullins.

THE DELIVERANCE OF THE CROSS

R. H. B.

From what does the Cross of Christ deliver us? First of all from our sins. Because "Jehovah hath laid upon him *the iniquity of us all* (Isa. 53:6); because He "bore *our sins* in his own body upon the tree" (1 Pet. 2:24); because Christ there "died for *our sins* according to the scriptures" (1 Cor. 15:3)—the Christian now can say and sing:

"My sin—O the bliss of the glorious thought;
My sin—not in part, but the whole,
Is nailed to His cross and I bear it no more
Bless the Lord, bless the Lord, O my soul!"

And what a deliverance that is! The guilt, the sting, the condemnation, the burden of our sins that was bearing us down into perdition for ever—He lifted it off from our souls and our conscience for ever by His death on the Cross!

The Cross delivers us *from the Law*. "The sting of death is sin, and the power of sin is the law." (1 Cor. 15:56.) "For apart from the law sin is dead." (Rom. 7:8.) Now the law has dominion over a man for so long time as he liveth (Rom. 7:1.) But we were "made dead to the law through the body of Christ," and thus we were "discharged from the law, having died to that wherein we were held," so that now "we serve in the newness of the spirit, not in the oldness of the letter." (Rom. 7:4, 6.) As Paul declared concerning himself, "I through the law, died unto the law that I might live unto God. I have been crucified with Christ, and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave himself up for me." (Gal. 2:19, 20.) From which it is evident that no man can live unto God until he has died to the law. (By "law" is meant the outward code and standard of moral requirement.) The death which He died on the cross is also the death of all who are "in Christ," who are identified with Him in His death, burial, and resurrection; and having died with Him we are free from the law for evermore. "Ye are not under law but under grace." (Rom. 6:14.)

The cross delivers us also *from the power of sin*. "Knowing this that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin." (Rom. 6:6.) As we appropriate His death for us on the cross (and count it our death in and with Him) by faith—when we realize that we have (in Him) died to sin and were raised together with Him unto a new life—thus are we delivered from sin's power over us. The practical side of this doctrine (which is *our* side of it) is given in Rom. 6:11—"Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus." In that cross the world is crucified unto us and we to the world. (Gal. 6:14.) We must accept this as a fact and reckon upon it.

The cross of Jesus also delivers us *from ritual and ceremonial observances*, and from ascetic practices, self-torturings, etc., designed to make us purer, stronger, better men. Christendom has been, and still is, greatly afflicted with that sort of thing—some of it brought over from Judaism, some of it borrowed from the heathen (the “mystery-cults”)—the keeping of days and festivals and holy seasons; restrictions in the matter of meats, and many other religious and superstitious observances—which, in so far as any of them ever had any value, were only meant for fleshly man and fleshly religion. When we died with Christ we died to all such religion and religious ceremonies, and to all fleshly regulations and carnal ordinance. “If ye died with Christ from the rudiments of the world, why as though living in the world, do ye subject yourselves to ordinances, [such as] Handle not, nor taste, nor touch (all which things are to perish with the using) after the precepts and doctrines of men? Which things have indeed a show of wisdom in will-worship, and humility, and severity to the body; but are not of any value against the indulgence of the flesh.” (Col. 2:20-23.)

The cross, in fact, takes us clean out of *this present evil world*. He “gave himself for our sins, that he might deliver us out of this present evil world according to the will of our God and Father.” (Gal. 1:4.) Men enter this world by the way of birth; and the only way out is death. In the natural course it is the man’s own death which removes him out of this present age, and takes his name off the roster of this world. But those who are in Christ, for whom the death of Christ counts, died with Him in His death, and have thus effectively passed out of this world and are translated into the kingdom of life, the kingdom of God’s dear Son. On the earth they are thenceforth strangers and pilgrims, whose home and citizenship is in heaven.

Shall the cross then mean to us all it stands for? Shall we by faith accept it in all its implications and for all its results? To do so is to accept the true faith, and the true life of the Christian. Paul preached the cross to sinners as the power of God unto salvation (1 Cor. 1:18); and then turned round and preached it to Christians for daily life and walk and victory. All the gospel centers in the cross; and (with the resurrection, which necessarily belongs to it) the cross of Christ constitutes the heart of the Christian life.

EULOGY

“Of what use is the rope if it be not flung,
Till the swimmer’s grasp to the rocks have clung;
Of what use is eulogy’s blandest breath,
When whispered in ears that are closed in death?
No, no; if you have but one word of cheer,
Give it to me while I am alive to hear.”

ON UNITY GROUND

Stanford Chambers

That it is imperative that the people of God occupy the ground of that oneness for which the Lord Jesus so fervently prayed, and for which the Spirit so fervently exhorted should be recognized by every one. And who but those who take the matter seriously escape the responsibility for divisions and their direful consequences? And where there is no such concern, who can deny that the Spirit of Christ is lacking?

Does any one occupy this holy ground of oneness? If any "speak as the oracles of God," "in doctrine showing uncorruptness," "holding fast the Head, even Christ," exercising "unfeigned love of the brethren," and who in deepness of the Spirit continue "stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers," whose lives do not contradict their profession, but are lived in consecration to their Lord, such people are most certainly on unity ground, and *should not be moved*. And it is the privilege of those occupying such ground prayerfully to woo others to the same ground. The prayer of the Savior impels as much.

Any congregation of God's people can take this ground, and indeed must. The thing is practical. To act otherwise is to argue the prayer of the Savior impractical; the exhortation of the Spirit likewise. With too many that very thing seems a forgone conclusion, and they are saying it will never be. In a certain defeatism, therefore, they have adjusted to the "inevitable." Even if this position should be correct, would it excuse any from disregarding the inspired instruction on the matter? Should not a congregation take this ground whether or not another on the face of the earth should do so? And as an individual, should there not be honest endeavor to discover any brother in Christ, and to extend fellowship to him (unless he be a subject of discipline) whether he be in full agreement in all matters or not? His institution may not be that which you could fellowship, but as for the individual, does he know the Lord? Does he love and seek to obey Him? Then act upon that. You are in a position where he can if he will co-operate with you. Let him come along with you if he will, and as far as he will. You have that grace in which fellowship can grow and flourish. For those deep in the Spirit it is just as simple as that. Let those who approximate this holy position stand there in all meekness and lowliness of mind. Then the responsibility of division will be some one else's responsibility. It should never be yours or mine.

"I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all meekness, with longsuffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace."—Eph. 4:1-3.

MODERNISM AND PREMILLENNIALISM

J. R. Clark

Modernism and premillennialism do not belong in the same category. To place them together as if they are closely related will do harm, for many are acquainted with the evils of modernism and uninformed on premillennialism.

Modernism is a decidedly bad word, suggesting infidelity and unbelief. The modernist denies such things as the Bible accounts of the creation, the flood, and of Jonah and the whale. He further discredits the virgin birth of Christ, His miracles, the atonement, His resurrection, ascension and return. In short, modernism lifts from the word of God all that is miraculous and supernatural. It invades the pulpits, the schools, and the field of literature with its corrupt, infidel doctrines, often in the guise of religion, robbing men and women of faith in God and hope of Heaven. Modernism is thus antagonistic to the spirit and teaching of the scriptures.

To associate another teaching with this soul-destroying doctrine of modernism would indeed constitute a grave charge, and before so doing one should most certainly be sure of his ground. Does the doctrine of premillennialism deserve this terrible disgrace?

The earliest impressions that many receive of what is called premillennialism is from unfavorable and biased sources, which amount to more of a harangue than a fair and honest treatment, so that even before they know what premillennialism is they feel sure it is bad and are dead set against it. They have never given it a fair and open consideration and even the thought of so doing is terrifying, for with such is associated the thought of excommunication. In some quarters one must not only *not* be premillennial, but he must go a step further and rise up in opposition against it to be accounted loyal and true.

While one should not be an -ist in a sectarian sense, such as a Baptist or a Premillennialist, yet he may hold to baptism and premillennialism as being scriptural doctrines. Premillennialism has reference to the coming of Christ and simply means that He will come before the thousand years reign of the Lord and His saints as set forth in Rev. 20. If we are allowed to take God at what He says, the 19th chapter of Revelation pictures the second coming of Christ with His holy ones, and the next chapter, in continuing the picture, shows that the devil is bound for a thousand years and that Christ and His saints reign for that period of time. At least, that is what God says in His word.

Thus the doctrines of modernism and premillennialism have nothing in common. One is opposed to the Bible while the other is set forth therein. Nevertheless, let not brethren

who receive the premillennial teaching, *as set forth in the Bible*, call in question the sincerity and goodness of those who do not see it, and let not those who do not see it discount the sincerity and Christian standing of those who do. Such a spirit among all concerned will assure present unity and tend toward all coming to a knowledge of the truth in the matter concerned, while the spirit that now prevails is reaping fruit in division. In fact, true non-sectarian unity, and personal loyalty to God, rather than robbing us of freedom in Christ, demands that we exercise such.

Let it be remembered that such revered men as James A. Harding, Daniel Sommers, J. W. Brents, and others accepted the teaching of the thousand years reign of Christ as portrayed in Revelation 20. Let us all walk softly before the Lord, but let us boldly accept our Christian heritage of freedom in Christ to investigate and stand for the whole word of God, none forbidding.

DELIVERANCE FROM EVIL HABITS

Frank Judy

There are those who are in bondage to sinful habits by which they are degraded and put to shame, yet they seem to have little or no desire to depart from their evil ways. People who belong to this class need the kind of preaching which will convict them of their sins and lead them to repentance. There is another class, however, who have habits which they detest but they are in such bondage that they find no way of escape. It is this class which can be benefited by the Scriptures bearing on this matter and by the testimonies of those who have been delivered from similar habits in a supernatural way.

In Ps. 40:2, 3, we read about one whom the Lord brought up out of a horrible pit, and his feet were set on a rock and a new song was put in his mouth, even praises unto his God. In Ps. 51:7-11 we have the following: "Purge me with hyssop and I shall be clean: wash me and I shall be whiter than snow. . . . create in me a clean heart, O God; and renew a right spirit within me." If departing from iniquity is wholly a matter of good resolutions on man's part, there would not seem to be much use for David to ask God to create in him a clean heart.

In Isa. 50:2 we read: "Is my hand shortened at all, that it cannot redeem? or have I no power to deliver?" In Eze. 36:26 the following promise is found: "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." Read also Isa. 40:29, 59:1; Jer. 24:7. If God delivered people from their sins and gave them

new hearts under the law of Moses, will he not do as much for us who live under a new and better covenant?

It will be well, I think, to consider what we have in regard to this matter in the New Testament. In Matt. 1:21 it will be found that Mary was to bring forth a son and call His name Jesus because He was to save His people from their sins. In Lu. 4:18 we read: "The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor: He hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." When Jesus spoke of preaching deliverance to the captives, He evidently had in mind those who were in captivity to sin rather than those who were in Roman prisons. For further New Testament references read John 1:29, 8:36; Rom. 6:14; Phil. 4:13.

Regardless of what the Scriptures say concerning the matter, many are quite skeptical about God's delivering anyone from habits in this twentieth century, but I know from my own experience that one can be delivered from habits in a way which is real and definite.

I could tell about case after case of deliverance from liquor and tobacco and other habits. In many cases the habit leaves suddenly. I heard one man speaking of a certain habit say: "I did not quit them, they quit me." I heard another one say, "The drinking and profanity fell off like a dirty shirt." I was riding with him within smelling distance of a winery and he said: "The smell of that stuff makes me sick."

Many learned theologians are very prejudiced against anything in the way of the miraculous power of God for our time. They do not realize that there is something more than mere will power and good resolutions for the man who is bound by habits which are ever dragging him down. Some may admit that God will help men to overcome their sins, yet the importance of the matter has not gripped them to the extent that they will lay any emphasis on the matter—they don't preach it.

In Rom. 10:14, Paul says: "How shall they call on him in whom they have not heard? and how shall they hear without a preacher?" I suppose millions have gone down to death in bondage to their sins because there was no one to tell them that the Lord was able and willing to deliver them.

It is easier, I think, for one to be saved from base sins like profanity and drinking than from the more respectable sins such as pride and covetousness. A drunkard can see he is going wrong when he gets drunk and loses his friends and his money, but he cannot so easily realize that he is on dangerous ground when he has a covetous heart or a proud spirit. Many men have been delivered from drink and cigarets but felt no need of being made free from sins of a more refined nature which are just as serious and harmful.

MEMBERS WHO WEAKEN THE CHURCH

The strength of the church lies in her supernatural elements, her sure foundations, her divine cornerstone, her resident spirits. The weakness of the church lies in her human elements. The church is weak in proportion as her membership is weak, uninformed, insincere or derelict in the performance of duty.

THE NONATTENDING MEMBERS: They are found in every congregation, and they form a very considerable group. Whatever explanation or apology may be offered for this situation, the fact remains that the influence of the church suffers heavily at the hands of its non-attending members. Little headway can be made with a membership that takes church attendance lightly.

UNINFORMED MEMBERS: It is perfectly plain that when a life has been "born again," its growth can be sustained and matured only through the knowledge of our Lord and Savior Jesus Christ. An uninformed Christian will become a weak and sickly Christian, an uninformed church a weak and sickly church. "As newborn babes long for the spiritual milk which is without guile that ye may grow thereby unto salvation." Milk is for babes, solid food for fullgrown men. "Brethren, be not children in mind; yet in malice be ye babes, but in mind be men." (1 Cor. 14:20.)

THE NON-SUPPORTING MEMBERS: A strong church is strong or feeble, not primarily in proportion to its enrolled membership; but in proportion to its supporting membership. The strength of a church is in the number of active members, those who invest time, thought, energy and money in its maintenance. The weakness of a church is in the number of its inactive members. When is a member not a member? Answer: When he is a non-supporting member.

"Like a mighty army moves the church of God," but unlike a "Mighty army" the church is made up entirely of volunteers who are permitted to do pretty much as they please. There are no conscripts, slackers are never disciplined, sleepers are never court-martialed, traitors are never shot, disobedience is seldom a serious offense. All the promises of God are hers; but only in proportion as her membership exemplifies sincerity, consistency, fidelity and loyalty.

"How amiable are thy tabernacles, O Jehovah of hosts!
My soul longeth, yea, even fainteth for the courts of Jehovah;
My heart and my flesh cry out unto the living God."

—Ps. 84:1, 2,

"I was glad when they said unto me, Let us go unto the house of Jehovah."—Ps. 122:1.

—*The Silent Worker.*

THOUGHTS WORTH WHILE

D. H. F.

LINCOLN'S PLEA

A visitor to the White House during the days of the Civil War said: "I had been spending three weeks in the White House with Mr. Lincoln, as his guest. One night—it was just after the battle of Bull Run—I was restless and could not sleep. It was coming near to the dawn of day, when I heard low tones proceeding from a private room where the president slept. The door was partly open. Instinctively I walked in, and there I saw a sight which I shall never forget. It was the President kneeling before an open Bible. The light was turned low in the room. His back was toward me. I shall never forget his tones so piteous and so sorrowful. 'O thou God, that heard Solomon in the night when he prayed and cried for wisdom, hear me! I cannot lead this people, I cannot guide the affairs of this nation, without Thy help. I am poor and weak and sinful. O God, thou didst hear Solomon when he cried for wisdom—hear me and save this nation.' God heard, and He answered him there. Will He not answer today?"—*Christian Beacon*.

GOD'S "THRONE RIGHTS"

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

HOW MANY WOULD BE "HIT"?

A Chicago judge fined a man one hundred dollars and costs and sentenced him to jail for ninety days for impersonating a doctor—and practicing medicine without a license. I wonder how many professing Christians—ministers and laymen—would be "hit" by a law fining those who pretend to be Christians and are not.—*Earnest Worker*.

FOUNDATIONS

A short man wanted to drive a nail in a wall to carry a big picture. He stood on a chair, but it was not high enough. His wife put on a small box, and, balancing himself precariously,

he began to give the nail hesitating taps with the hammer. His wife said, "Why don't you give a brave blow or two, and settle it?" He replied, "How can a man give a brave blow or two when he is standing on a foundation like this?" That settles the question of certainty or uncertainty. It depends upon the foundation on which the preacher or teacher is standing. The Hebrew prophets never sounded a note of uncertainty because God Almighty was their foundation and they knew that God stood behind their "Thus saith the Lord."—*Toronto Globe.*

HOW TO READ THE BIBLE

A young woman asked to explain devotional reading of the Bible, answered: "Yesterday morning I received a letter from one to whom I have given my heart and devoted my life. I freely confess to you that I have read that letter five times, not because I did not understand it at the first reading, nor because I expected to commend myself to the author by frequent reading of his epistle. *I read it because I am devoted to the one who wrote it.* To read the Bible with that motive is to read it 'devotionally,' and to one who reads it in that spirit it is indeed a love letter."—*Senior Teacher.*

THE TRUE SOURCE

The late Dr. George Washington Carver, when invited to testify before a Senate committee about his work in the laboratory with the peanut, was asked, "How did you learn all these things?" He replied, "From an old Book." The chairman asked, "What book?" He replied, "The Bible." When asked, "Does the Bible tell about peanuts?" he replied, "No, Mr. Senator, but it tells about the God who made the peanut. *I asked him to show me what to do with the peanut, and He did.*"—*Christ Life.*

THE POWER OF LITTLE THINGS

You notice there are five things mentioned (in 1 Cor. 1: 26-29) which God uses—foolish things, weak things, base things, despised things, and things which are not. What for? "That no flesh should glory in His presence." When we are weak then we are strong. People often think they have not strength enough; the fact is we have too much strength. It is when we feel that we have no strength of our own, that we are willing God should use us, and work through us. If we are leaning on God's strength we have more than all the strength of the world. This world is not going to be reached by mere human intellectual power. When we realize that we have no strength then all the fulness of God will flow in upon us. Then we shall have power with God and man.—D. L. Moody.

HOW MUCH DOES ONE NEED TO KNOW TO BE SAVED?

R. H. B.

The question how much one needs to know in order to be saved has at one time and another troubled many hearts. I have known of sinners who desired to become Christians but felt that they didn't know enough, and they must study a lot before they could intelligently come to Christ. There are also Christians who have grown in grace and knowledge, but fear that they had never come in aright because they knew so little when they came. Possibly some confessed the Lord in tender childhood days as in early youth, and looking back upon their ignorance at that time of what it really meant they are inclined to discount it all and to doubt the validity of their first step. It is well therefore that we should look carefully into the matter. That there must be *some* preceding knowledge before we can come to the Lord aright is certain. The "Great Commission" demands first of all that men should be *taught* ("Go ye therefore and teach all nations, baptizing them . . ."); and that the gospel should be preached to men ("Go ye into all the world and preach the gospel to every creature"); and that "he that believeth and is baptized shall be saved." How much preliminary teaching then does the sinner need before he can properly be baptized? How much of the gospel does he need to know and believe before he can come in? Clearly not all there is to know. There are lengths and breadths, and heights and depths to that gospel which may occupy our minds a lifetime, yea, and for all eternity. Every now and then the growing Christian learns some new truth, or gets a new and better view of God's salvation than he has ever had before. With every great step forward (and upward) he may feel that his eyes had never before been opened, and he may even wonder and doubt whether he had ever really been a Christian and a child of God, or whether he shouldn't go back and start all over again. The great question, therefore, how much one needs to know before he can be saved, is a very important and pertinent one, for both saint and sinner.

Instead of laying down what in human judgment we might consider needful, let us instead take such examples of salvation as are found in the word of God; and from the book of Acts, where the original preaching of the gospel to sinners by inspired messengers of Christ, is most specifically set forth; and from those instances we shall be able to see how much men knew and needed to know in order to be saved.

THE THREE THOUSAND ON PENTECOST

The first example is that of Pentecost. After the risen Lord had given the Great Commission to His apostles He

charged them not to depart from Jerusalem, nor to attempt to preach His gospel until the Holy Spirit had been given them. This preaching had to be true and perfect, without error or mistake so that it might for ever serve as the standard of the truth of the gospel; and only the Spirit who brought all things to their remembrance and guided them into all the truth could enable the apostles to set forth the doctrine of Christ perfectly and inerrantly. On the day of Pentecost this promise was fulfilled; the Spirit came upon the apostles; they spake "as the Spirit gave them utterance," and the first preacher under the new order—the man who had the keys and whose privilege it was to open the door—was Peter. His sermon, as given in Acts 2, was brief. First, by a quotation from the Old Testament, he explained the strange things that had taken place on that day. After this introduction he took up his theme, which runs through fifteen verses (22 to 36). But though short, his speech pierced the hearts of his hearers, and in deep distress of soul they asked Peter and the rest of the apostles what they should do. Then Peter gave them the following clean-cut answer: "Repent and be baptized every one of you in the name of Jesus for the remission of sins, and ye shall receive the gift of the Holy Ghost." "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." (Acts 2:37-41.)

In this case then three thousand came in. They had heard only this one sermon. What did they now know that they had not known before they heard this sermon? How much had they learned and what was it that they now believed? The heart of Peter's sermon was all concerning Jesus Christ: (1) Jesus as a man approved of God in the midst of them; (2) Jesus crucified and slain; (3) Jesus raised from the dead, as foretold in the scriptures and as witnessed to by the apostles; (4) Jesus exalted to God's right hand, as foreshown in Ps. 110; and (5) the final statement and appeal: "Therefore let all the house of Israel know assuredly that God has made that same Jesus, whom ye crucified, both Lord and Christ." Clearly what they learned and needed to know and believe was that this Jesus who had been among them and whom they had cast out and crucified, was raised from the dead, exalted to the right hand of God in heaven, and was made both Lord and Christ. It was enough to crush their hearts when, believing the truth concerning Jesus Christ they saw their awful wickedness and guilt in thus rejecting and crucifying the Lord's Christ. And now they needed to know only this thing more—namely how to find forgiveness and salvation. Peter's words were perfectly plain: they must repent and in the name of this Jesus, the Christ, be baptized; and the remission of sins and the gift of the Holy Spirit would be freely granted them. That was

enough. Upon this they came in. They certainly learned much afterward, for they "continued stedfastly in the apostles' teaching," no doubt all the rest of their lives.

If people could be saved then upon the knowledge and acceptance of these few fundamental truths, learned by hearing one brief sermon (a sermon which is recorded and preserved for us, so that we too can hear and believe it)—would *we* have to know more today?

THE ETHIOPIAN EUNUCH

It may be objected, however, that these hearers had a great background of knowledge from the Old Testament scriptures (for they were Jews) and besides some, perhaps, most of them had seen and heard Jesus personally. What of those who have no such background? So let us take up another example. This is the case of the Eunuch to whom Philip, the evangelist, preached (Acts 8:26-39). This man was an Ethiopian—originally a Gentile, but now a Jewish proselyte, for he had been to Jerusalem to worship. He was a Bible reader, and had been pondering and wondering about the great Messianic prophecy in Isa. 53—"He was led as a sheep to the slaughter, and as a lamb before his shearers is dumb, so he openeth not his mouth." "I pray thee, of whom speaketh the prophet this? of himself or of some other?" he said to Philip. And Philip, taking this scripture for his text, "preached unto him Jesus." The sermon is not recorded; but it certainly must have included all the facts and testimony concerning Jesus which Peter gave on Pentecost—the fundamental truth of the gospel, namely "that Christ died for our sins according to the scriptures; that he was buried; and that he hath been raised on the third day according to the scriptures" (1 Cor. 15:1-4). It also included baptism for when they came to a certain water the Eunuch said, "See, here is water, what doth hinder me to be baptized?" So they went down into the water, both Philip and the Eunuch; and he baptized him. And when they came up out of the water, the Eunuch went on his way rejoicing. For a very little while—perhaps not more than an hour all told—these two lives had been brought into contact, and through this brief interval this man was saved. The evangelist's work is done when Christ is preached and the convert is baptized.

CORNELIUS

It may be thought, however, that even this Eunuch, being a Bible reader and a Jewish proselyte, had more background of knowledge than the average man has today. So we will take up another case. This man is a plain Gentile—the first Gentile ever to come into Christ's fold—Cornelius by name. We cannot enter upon the wonderful story how God carefully cleared the way for this tremendous new step. We have space only to notice Peter's sermon (for it was Peter again,

who must open the door for the Gentile, as at first he had done for Jews). It is a very short sermon—only ten verses, and two of those are introductory. The remaining eight are wholly taken up with Christ—His life, His death, His resurrection, His exaltation, and the concluding word, “To him bear all the prophets witness that through his name every one that believeth on him shall receive remission of sins.” (Acts 10:36-43.) It was enough: God Himself by miraculous intervention testified to the acceptableness of these believers by a special outpouring of the Holy Spirit; and again, as in the other instances, Cornelius and his household and his Gentile friends who had heard Peter’s words, were promptly baptized.

THE PHILIPPIAN JAILOR

But even this may not wholly have answered the question of one who doubts whether he knew enough to become a Christian. For these Gentiles had long been in touch with Israel, and also had known the story of Christ’s work (See Acts 10:37f). So let us look for one more instance—this time the case of a man who had absolutely nothing to begin with; and let us see how much he had to learn and know in order to be saved. This was the jailor of Philippi. Most of us are familiar with the story of Paul’s experience in that Gentile city—how he and Silas, his companion, were publicly whipped, and why; and how by the strangely infuriated magistrates they were turned over to the jailor, who was specially cautioned to keep them safely; who therefore cast them into the inner prison and made their feet fast in the stocks; and how at midnight these two were heard praying and singing hymns; “and the prisoners were listening to them”; of the earthquake that shook the prison and threw the doors open and broke the prisoners’ chains; how then the jailor, aroused from his sleep, and seeing the prison-doors open, despairing of his life (for under Roman law a jailor who lost a prisoner must die) drew his sword and was about to kill himself. At this point begins the account of his salvation. Paul cried with a loud voice, “Do thyself no harm: for we are all here.” The jailor called for lights and sprang in, and trembling for fear, fell down before Paul and Silas, brought them out, and said, “Sirs, what must I do to be saved?” Quickly came the apostle’s answer: “Believe on the Lord Jesus Christ, and thou shalt be saved, thou and thy house.” (Acts 16:30, 31.) But here we must note that it was altogether impossible for the jailor to “believe on the Lord Jesus Christ” at the time when he was told to do so. For how can they believe on Him of whom they have not heard? So the very next verse goes on to tell that Paul and Silas “spake the word of the Lord to him and to all that were in his house.” Now he *heard*; now he could *believe*. And “he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, imme-

diately. And he brought them up into his house and set food before them, and rejoiced greatly with all his house, having believed in God." How much then did this heathen jailor need to learn in order to be saved? No more than he could learn between midnight and dawn; no more than enough to believe in the Lord Jesus Christ, to put his trust in that Savior, the Son of God, whom God sent into the world that through His death for us and His resurrection we might be saved; and enough to express his acceptance of this truth in the "obedience of faith by baptism, that same hour of the night. He could not have known much; but his faith in this first simple truth—as ours when first we believe—was like the grain of mustard seed which, though small indeed, is destined to grow into a great tree.

From all this we may see that no long course of study was required of those who wanted to be saved, nor a deep knowledge of the scriptures. Sufficient was it if they knew and believed that Jesus was the Christ the Son of God, the Lord and Savior; that He died for our sins and rose from the dead, and is in heaven, seated on God's right hand, as Lord of all; and that such faith is to be avowed in confession of Him and by baptism in His name.

One word however remains to be added: in each of these instances the ones who were saved came sincerely, and of conviction. They "obeyed *from the heart*" the form of doctrine delivered to them. The Pentecostians realized to some degree their awful guilt and condemnation, and appealed for mercy and salvation. The Eunuch was an earnest man who from his soul sought and asked for light, and appreciated it greatly when he received it. Cornelius, upright and God-fearing though he was, must hear words whereby he and all his house must be saved; which words he received with deep seriousness and joy. The Jailor felt himself in the presence of God and he accepted Paul's word not as the word of man, but, as truly it was, as the word of God, which also worketh in them that believe. (1 Thess. 2:13.) But when so received, the simplest elementary knowledge of the gospel of Christ is sufficient to bring the sinner into full salvation. And we rejoice that God has arranged it so.

GROWTH IN CHRIST

Am I building up the Body of Christ or am I looking only for my own personal development? The essential thing is my personal relationship to Jesus Christ—"That I may know Him." To fulfil God's design means entire abandonment to Him. Whenever I want things for myself, the relationship is distorted. It will be a big humiliation to realize that I have not been concerned about realizing Jesus Christ, but only about what He has done for me.

"My goal is God Himself, not joy nor peace,
Not even blessing, but Himself, my God."

Am I measuring my life by this standard or by anything less?

—Oswald Smith.

BIBLE QUERIES ANSWERED

J. Edward Boyd

A sister in poor health, mother of three children, with a husband who is not sufficiently ambitious or industrious to "provide medical care and the most necessary things," is much disturbed concerning the matter discussed in this department in November Word and Work and asks whether it is "a sin to refrain from bearing children" under these circumstances, especially in view of "what God did to the man in Genesis 38."

At a time when there is so much laxity concerning such things this sister is to be commended for her earnest desire to please the Lord in the matter; and she, of course, understands that, whatever opinions others may have about it, or whatever light they may be able to shed upon it, the final decision must be hers. My own personal judgment (from the information given) is that she is already doing a good part in the rearing of these three children under such very difficult circumstances and that she is justified in refraining from adding to a burden which even now seems too heavy to bear. This is the answer which my heart prompts; and I believe that it is not contrary to the teaching of Scripture. At one time Paul advised the Corinthian Christians against marriage, because of a certain distress which was upon them; it was his desire to spare them additional "tribulation in the flesh." (1 Cor. 7:25-28.) Now this case is not precisely the same as our sister's; yet there is so much similarity in the essential features that I believe the same principle can be rightfully applied.

In the case of Onan (Gen. 38:7-10) there appears no mitigating circumstances. Prompted solely by his selfish unwillingness to "perform the duty of a husband's brother," he wilfully disobeyed the express command of his father. Later it was made a requirement of the law that if a man die, having no son, his brother should marry his widow, the first-born son of this union being the heir of the brother who was dead. (Deut. 25:5, 6.) But it seems to have been a requirement of the Lord at this previous time also; and Onan refused to abide by it. So his was an inexcusable act of rebellion against his father and against God. And since there are in it essential features which are not present in our sister's problem, we must look elsewhere for our guiding principles in her case, as has been done in the preceding paragraph.

In conclusion let me suggest that the readers of Word and Work pray for this good Christian lady, that she may be led aright, that she may be given strength for her burdens, and that she may have the peace which passes all understanding, Maxville, Florida.

"Buy the truth, and sell it not;
Yea, wisdom, and instruction, and understanding."
—Prov. 23:23,

TRIBUTES TO BROTHER JANES

Whether Boles or Boll, Goodpasture or Showalter, Janes or Morehead, "all are your's." So may it be. I do not agree with Bro. Janes' teaching on Pre-millennialism. Furthermore, I would and do teach views contrary to the major commitments of the doctrine. Yet I would not be at all surprised to know that, be the doctrine right or wrong in particulars wherein I believe it at variance with major Scriptural teachings, that nevertheless there goes along with it a faith, a hope and a charity that is also mine. Many good brethren have believed that doctrine—will believe it too—and will not pass, until this period through which we are now going is ended. If I believed the doctrine, as a free Christian, I would want the right to teach it as Bro. Janes wanted. Yet in prophetic matters I would not demand others must accept my conclusions. Bro. Janes did not do this. His was the preaching of the truth in love that did not make for division. Never once did I criticise him as a one-man missionary society. Would to God every man in the church were just that.

My last personal message from Bro. Janes (Nov. 23, '43) emphasizes *unity* and pleads for work among all of our brethren. "The radical press may take notice, if it chooses, that we are not under its jurisdiction." Right. Sounds like the freedom, Scripture-loving, unity-loving days of Campbell, Stone and Scott. A great future awaits the church along these lines. And the resultant church will be the simple institution in name, worship and work that we have now, free from sectarianism to the right of us, to the left of us, and with us. How we need each other. How this whole brotherhood—every man, woman and child who, with pure heart, accepts Jesus Christ and does desire in all things to please the Lord—how we need each other. To faith, to that hope, to that charity our Bro. Janes was committed. I not only owned him here, I expect to meet him over there, despite his faults, my faults and the faults of thousands of others for whom Christ died. "Above all things have fervent charity among yourselves: for charity shall cover the multitude of sins." Amen.

Ernest Beam, Long Beach, Calif.

The death of our dear Brother Janes is a sad reflection for me. From my first acquaintance with him I have valued him for his faithfulness to the Lord Jesus Christ, for his zeal in spreading the gospel, and for his clean, prayerful and godly life. I have known no man that compared to him as a foreign mission promoter. I have been blessed by his personal rebukes and admonition, and appreciated his sincere frankness when I occasionally called his attention to points on which we disagreed. I shall always remember the blessings received from family worship when I spent a week in his home. He had fought a good fight, he had kept the faith, he had finished his course.

J. F. Smith.