

THE WORD AND WORK

(Volume XXXIX, February, 1945)

ONE DAY AT A TIME

One day at a time with its failures and fears,
With its hurts and mistakes, with its weakness and tears,
With its portion of pain and its burden of care—
One day at a time we must meet and must bear.

One day at a time to be patient and strong,
To be calm under trial and sweet under wrong;
Then its toiling shall pass and its sorrow shall cease;
It shall darken and die, and the night shall bring peace.

One day at a time — but the day is so long
And the heart is not brave and the soul is not strong.
O thou pitiful Christ, be Thou near all the way;
Give courage and patience and strength for the day.

Swift cometh His answer, so clear and so sweet:
“Yea, I will be with thee, thy troubles to meet;
I will not forget thee, nor fail thee, nor grieve;
I will not forsake thee; I never will leave.”

Not yesterday's load we are called on to bear,
Nor tomorrow's uncertain and shadowy care.
Why should we look forward or back with dismay?
Our needs, as our mercies, are but for the day.

One day at a time and the day is His day;
He hath numbered its hours, though they haste or delay.
His grace is sufficient; we walk not alone;
As the day, so the strength, that He giveth His own.

Annie Johnson Flint.

WORDS IN SEASON

R. H. B.

“THE REST”

The distinction God makes between His own redeemed ones (2 Tim. 2:19) and the “rest,” the sharpness of the line of demarcation (Matt. 12:30), and the contrast between those on this and yonder side of the Line represents an awful and terrible consideration. That line is the watershed between life and death, between light and darkness, salvation and wrath. On the one side it is “you”; on the other side are those “that

are without," "the rest," who are not included in the number of Christ's people.

And what about this "rest?" Paul says we (Christians) were once "by nature children of wrath, even as the rest." (Eph. 2:3.) They are children of wrath. In 1 Thessalonians 4:13 he states that they "have no hope." This in reference to the death of their loved ones. The Christians must not sorrow like the rest who have no hope. There is hope beyond for them and for theirs, though they die. But for "the rest" it is a real and eternal loss. They have not, cannot have, such a hope. For with God "hope" is a real thing, not a sweet dream of better things, or a poetic sentiment—of which the world is full; but a firm expectation based upon facts and trustworthy testimony.

Another thing we learn of the "rest" of humanity, which includes the many who travel the broad road, is that they go on careless in their way, eating and drinking, buying and selling, planting, building, marrying, giving in marriage; heedless of God's warning, blind, sleeping. At the very hour when God's long-restrained wrath breaks in upon the world, they are complacent and secure. "When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in no wise escape." (I Thess. 5:3.)

They are optimistic, these world children. They abominate the prophet of evil; they will have none of his foreboding raven croaks. They do not want to be perpetually warned. They did not want it in the days of Noah or Lot, and just as little in this age of progress, prosperity, and peace prospects. Yet, as one has somewhere said, "no fire was ever put out by silencing the alarm bell." And to us God says: "But ye . . . are not in darkness, that that day should overtake you as a thief; . . . so then let us not sleep, as do *the rest*." (Verses 4-6.) God grant that none of us be found among that "rest," the unsaved!

"HAVE FAITH IN GOD"

The source of an admonition has much to do with its reception and effect. When a preacher impresses a lesson of truth, it is sometimes weakened by the subconscious thought that there is professional interest behind it. When a thoroughly godly man urges a point, we are apt to waive it on the grounds that he is biased and extreme, or even resent it and impugn him with hyperholiness and pharisaism. This does not, of course, contradict the general law that truth comes with greatest force from those who practice it themselves. But we get accustomed to the reproof and doctrine of our teachers, and evade the force of it. When, however, the same advice and admonition comes from an unexpected quarter, even from men who, we supposed, sided with us in our unbe-

lief and carelessness, it comes like a shock and wakes us up and puts us to shame. Carl Hilty, an eminent Swiss jurist and professor of constitutional law in the University of Bern, writing from the standpoint of a man of the world, in his "Essays on Happiness," the fruit of his long observation, experience, and calm reflection, said things that should cause some of us to hang our heads in shame for our faithlessness and the timidity with which we hold the teaching of God's word. In his essay on "Sin and Sorrow," Mr. Hilty wrote as follows:

"If you should ask men which of these two great evils, sin and sorrow, they had rather see banished from their life, the majority, we fear, would choose to see sorrow banished. But wrongly; for not only is sin very often the basal cause of sorrow, but it is comparatively easy to bear heavy sorrow if no feeling of guilt is bound up with it. On the contrary, even in the midst of grief one often feels a closer nearness to God that beatifies the human heart in its inmost depths; one feels, too, the truth of the saying that the spirit of man can be joyous even in distress. And so, beyond all doubt, the greatest of evils is sin. . . .

"On the other hand, the relation of the two evils is not rarely an inverted one: the first impulse to sin comes sometimes from sorrow, the tormenting anxiety how to get through life, the conviction in troubled moments almost forcing itself upon us that one will not be able to carry through the hard struggle for existence if one is too painfully scrupulous; if one may not use a little dishonesty, deception, and force, just as everybody else does. . . . Without this conviction many men would be upright who now think they cannot be. This is really a superstition which today almost seems to be more prevalent than ever; and to destroy it should be one of the chief concerns of the Christianity of our time. Christianity was also much concerned therewith in the days of its beginning when it gave not only the counsel, but the command, "not to be anxious," giving at the same time a very positive direction as to how the command might be carried out; "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

"But this counsel, of course, presupposes trust in God; without this it is of no value. *An unconquerable anxiety is, therefore, in most cases, evidence of a secret atheism.* Among the most remarkable of the many remarkable things of this life is this, that so many of the very wisest people voluntarily submit to this punishment their whole life through when they could have things so much better. For God is faithful, a rock on which one may rely; this is the one thing we most surely know of him, the one thing we can most easily ourselves experience. But faithfulness is in its nature reciprocal.

"Why is there so great an aversion to making this experi-

ence? Why when men are tormented with sorrow, often to the point of despair, why do they not at least make trial of this instead of seeking death? The reason, perhaps, is mostly this: *they do not want to be dependent on God; they had much rather put dependence on pitiless men.* Indeed the assurances of the Bible may be appropriated in their literal, full meaning only by the man who has sought no alien help beside, nor any human help at all before he has first sought God's help. But how many are there today who do that? So long as the sun of fortune shines for them, they believe in their "lucky star" with a kind of ludicrous or sacrilegious fatalism, and therewith a secret fear often takes them unawares; for "happiness of this kind needs many supports, while the happiness of those at one with the will of God has need of but one." But when once they have misfortune and no human aid to ward it off, they go all to pieces and fall into the manifold "nervous affections" of our time, into sleeplessness and ceaseless unrest, and these bring them to numberless sanitariums, for the most part vainly; for "the sorrow of the world worketh death," and against that no nerve specialist nor hydropathy avails."

Yea, even so. Mr. Hilty may have been "a man of the world" and writing to men of the world; but his message was real and true. Where he stood I know not; but as Jesus said to the lawyer who had answered discreetly, I should like to have said to this man: "Thou art not very far from the kingdom of God." Would that all who are of it had this simple and true faith!

A SPIRITUAL INVENTORY TEST

Give yourself the following test (allowing 10 points for each question you answer "Yes").

1. Do you read a portion of the Bible each day?
2. Do you also read religious literature in addition to your secular newspapers, magazines, and books?
3. Do you attend Sunday School each Sunday?
4. Do you attend church each Sunday?
5. Do you participate in the church services and other church activities?
6. Do you say grace before your meals?
7. Do you pray regularly?
8. Do you have family prayer and Bible reading?
9. Do you give regularly a definite per cent of your income to the Lord's work?
10. Do you live the Christian life before God and your fellow men?
11. Do you talk to the unsaved about their need of Jesus Christ?
12. Do you endeavor to grow in grace and in knowledge of your Lord?

Jonah W. D. Skiles.

NEWS AND NOTES

Portage la Prairie, Manitoba: "We have greatly appreciated the Word and Work during 1944. You have published a wholesome journal of sound Bible and Christian teaching. You have had extra work and trials through the passing of our beloved brother D. C. Janes to be with the Lord, but I have been gratified with the way you have met the criticisms.

"Besides the work with the church in this city, the Lord has led us into work at South Ridge Community and into the Sioux Indian Village southeast of this city. We praise Him for the opportunities!"—H. L. Richardson.

Tell City, Ind.: "We had good crowds here Sunday. One came forward for membership last Sunday. Interest and crowds continue to grow."—Elmer C. Ringer.

Brother Ringer reports that around \$3300 has been gathered locally and otherwise on their new house, which is in the first stage of its construction. One of the last gifts received was a check for \$100 from the Sellersburg, Ind., church. Other gifts are needed as the total cost will be something like three times what they have. Address Elmer Ringer, 1124 Tenth St., Tell City, Indiana.

Chattanooga, Tenn.: "Downtown church of Christ here will be McCallie Avenue Church from about February on. We have purchased a brick building which is being prepared for our future meeting place. Our new building is in a good location, close in to the city, and in a good community. Response to the building fund is excellent. We ask prayers of the saints."—E. H. Hoover.

Barberton, Ohio: "Please change my address from 688 Fairview Avenue, Barberton, Ohio, to Box 303, Barberton, Ohio. And will you please mention this change of address in the Word and Work?"—W. A. Burcher.

Pekin, Ind.: "I have a good neighbor, Elis Martin, who has been ill since the first week in August. He expressed his desire to be born again. Thus, several brethren from three congregations

placed a large tank in the kitchen of his home and Brother McLaughlin buried him with his Lord in baptism. It was a beautiful service and a very happy one. Elis has had a good faithful wife all these years and now she can see the fruit from her faithful life and service. At seventy years of age he can claim the promises of our heavenly Father. And we can rejoice because a great victory has been won over Satan—a victory which will last for all eternity."—Jesse O. Hottel.

Lexington, Ky.: "I think your purpose of getting the Word and Work into more hands this current year is fine. I know of nothing as wholesome and spiritual in teaching as the Word and Work. Brother Boll's writings grow richer with the years."—H. N. Rutherford.

New WGRC Radio Program

The Word and Work is glad to announce a devotional program which is being broadcast over WGRC each Sunday morning at 7:45. This program, as was the Golden Gospel Hour, is of a general nature and is intended as a service and a voice of all the churches of this community which are interested in forwarding free New Testament Christianity. The Highland church is sponsoring this program. R. H. Boll and E. L. Jorgenson are to be the regular speakers with other ministers supplying in their absence from the city. Voluntary offerings will be accepted from those who wish to have a part in this good work.

Abilene, Texas: "The work here looks very good at this time. There seem to be more interest and enthusiasm than at any time since I have been here. We are planning a radio program to begin soon."—H. E. Beck.

Orell Overman lacks only one copy of the Word and Work of having a complete file back to 1916. The copy that he would like to have is August, 1919. Or he would purchase a 1919 bound volume of any one has it and would be willing to part with it.

This office would also purchase

volumes for 1929 and 1931, one for each year.

Louisville News

Mrs. L. B. Holloway

Brother A. Claude Reader spent some time in the hospital after undergoing an operation the last of December. During his confinement Dr. J. M. Forcade occupied the Jefferson Street pulpit, Bro. Boll took care of funeral calls and Bro. J. L. Addams the marriages. Brother Reader is in fine shape again and back at his work.

Brother R. A. Zahn, minister of Rowan Street Mission, who has been confined for some weeks is improving, but is not able to be out as yet. Let us remember Brother Zahn in our prayers.

William Cook, one of our Portland boys, is reported in General Hospital somewhere in France, but not from wounds.

Capt. Carl Vogt Wilson, also of Portland church, who has just returned from overseas, related some thrilling experiences had while in the European countries, verifying the fact that "The eyes of Jehovah run to and fro throughout the whole earth to show himself strong in the behalf of them whose heart is perfect toward him." (2 Cron. 16:9.)

If at any time you fail to receive your copy of the Word and Work do not hesitate to write in about it.

If you received the Word and Work and did not subscribe for it, perhaps it is a gift subscription. You are entitled to it until the date on the cover runs out.

In sending in subscriptions for the Word and Work please always indicate whether new or renewal. By so doing you simplify the office work.

Johnson City, Tenn.: "For four Sundays in succession we have had additions to the membership of the Locust St. church of Christ. The last Sunday in December, a baptized believer from a denominational church took her stand with us. The first Sunday in January we had preaching by H. E. Beck of Abilene, Texas, and two responded to the invitation. One came to rededicate her life to her Lord, and the other to put on Christ in baptism. The second Sunday in Jan-

uary a young married woman, a member of a local Baptist church, came for baptism. The third Sunday in January an ordained Christian Church minister, and an elder in a local church, Bro. Lee Pinkston, took his stand with the Locust St. church. We are praising the Lord for this fruitfulness. And we are praying for some members who have lately grown negligent in church attendance. And there are unsaved people who frequently attend our services for which we are also praying."—Robert B. Boyd.

Western Song Tour

The compiler of the hymnal, "Great Songs of The Church," has already received numerous invitations for song rallies—one night or more—in connection with the March-April Itinerary of 1945 to the West Coast; and several of these invitations are from churches never visited before. The schedule leads out from Louisville on March 12, God willing; and it will cover a period of at least five weeks.

From the conductor of The Louisville Choral Club, concerning "Great Songs of The Church":

"I received your lovely hymnal this morning and I sincerely thank you for it. Just a casual examination convinces me that it is very unusual indeed. I shall be glad to examine it further, and if our committee decides to purchase a collection of its nature, you will hear from us. I had already heard of your excellent book from a pupil of mine."—Virgil P. Cassaday.

Jennings, La.: "We had a wonderful time in the Lord for our New Year's eve watch meeting. Brother Mullins gave us a timely message from God's prophetic word concerning present world events. Brother W. J. Johnson and Brother John Burgess of Alexandria gave us inspiring messages. Brother S. Hazelton of Oakdale, La., exhorted us to cleave to the "True Vine." Brother Harry Prather, Brother Maurice LaFleur and the writer also made short talks. We praise the Lord for the blessings received.

"On Wednesday night, our first prayer meeting night of the new year, four responded to the invitation and were baptized."—Ivy J. Istre.

A Home Mission Project

Johnson City, Tenn.: "I have it on my heart to create a cooperative fund among the whole counsel churches to do home mission work. The idea is to get as many churches as possible to contribute to a common fund, the purpose of which is to have on hands means to send out workers on the fields as they are available. There are scores of churches on destitute fields that could use a man, but dare not invite one as they are unable to support a worker. But in most instances these churches are so located as to present a real field of opportunity."—Robert B. Boyd.

Brother Boyd has three or four fields in mind which need and are asking for helpers in the work of the Lord. He also knows a few men that he thinks would be interested in such work. He suggests that several churches give as much

as \$10 per month into this fund. On his part, he is willing to contact fields and workers and set the plan to work, as the Lord blesses his efforts. The Locust Street church in Johnson City, where he labors, could handle the fund. Why postpone this good work? Let interested churches take the matter up and immediately contact Bro. Boyd. Address him, Robert B. Boyd, 1105 S. Roan Street, Johnson City, Tennessee.—Publisher.

Lessons in Philemon

Our feature article in this issue is "The Letter to Philemon." We did not have the heart to break it up and have decided to favor our readers with the entire exposition consisting of nine pages.

It occurs to us that the most timely article in this number is Brother Chambers' "Modernists are Apostates." Read these fine articles.

WHAT ONE CHURCH DID

(Red Cross Work)

The women of Highland Church, Louisville, have contributed the sewing of well over 4,000 pieces to the relief of suffering and destitute humanity during the present war. Eleven of the twenty-three women who have helped have each given more than 125 hours each. The list of articles made may be an inspiration to others:

12 snow suits, 20 boy's pants, 200 ditty bags, 40 house shoes, 12 child sleepers, 150 hospital boots, 42 pajama suits, 30 night gowns, 36 laundry bags, 42 men's shirts, 12 operating gowns, 12 hospital gowns, 12 complete baby outfits, 204 wool coats, 60 slippers, 48 flags, 255 pillows, 48 Russian dresses, 56 ladies' blouses, 500 army bags, 212 navy bags, 100 slippers, 202 bedside bags, 325 L. S. T. bags, 200 kit bags, 125 marble bags, 350 "housewives" (sewing cases), 100 bed-pan covers, 850 hospital slippers.

MY BELOVED DEAD

Within the last five years, God has called to himself the three oldest children of my father's family, two dear brothers and a beloved sister. The three younger members of the family — two sisters and I — remain.

To the number over on the other side there has now been added another, one who was like a brother, my sister's husband, T. J. Andrew, of Van Nuys, California.

Jack, as we called him, had been all, and hospitalized a year or more; and one of the nurses said, "we heard more gospel from his bedside than we ever heard from pulpits." Jack was like that: marvelously saved from a worldly life, now over thirty years ago; and full of gratitude to Him who, in overflowing grace, broke through and rescued him, he was not ashamed to tell others what great things the Lord had done for him.

I have not hitherto offered obituaries concerning my beloved dead—not even when I served as publisher of *The Word and Work*; for I have thought that brethren who are but locally known should have, at death, but local notice; while brethren who are generally known deserve some space in general journals. Nevertheless, I offer these few lines in memory of these dear four who have gone from me for a little while.—E. L. J.

ALLEN JEFFERSON HOGAN

Allen Jefferson Hogan, born May 31, 1864, in Winchester, Kentucky, came to Missouri about 1887 and married Jane Money on July 4, in Sedalia, Mo. This city became the residence of the family until 1929. To this union there were born nine children, two of whom went to the bosom of the heavenly Father in infancy. The oldest son, Wm. Lee Hogan, passed to his reward June 29, 1934.

Our father engaged in the contracting and building business in Sedalia from 1888 until 1929, at which time the family home was moved to Kansas City, Mo. Mother went to her reward on December 13, of that year. Father often expressed a desire to live to be 80, and he was so spared. On Lord's day morning, December 17, he arose, and ate a hearty breakfast. After breakfast he lay down to rest a few minutes, as he thought, pulled the covers up onto himself and answered the sudden summons of his Maker to enter His eternal rest—"Like one who wraps the drapery of his couch about him, and lies down to pleasant dreams."

Our father was reared in a Christian home, a home of the sweet Christian influences of gospel singing and scripture reading. He never forsook the principles of the Gospel as he believed them, and he was ever found contending earnestly for the faith once delivered. He built the first building for the church in Sedalia, Mo., became its minister, later an elder, and remained true to those duties until his passing. Brethren R. C. Bell, B. F. Rhodes, the Gardners, E. L. Jorgenson, H. L. Olmstead, T. W. Kidwell, Joe Warlick, John T. Hinds, G. H. P. Showalter, and many others ministered to the church, baptized us as children, and taught us the way of the Lord. Father loved his brethren and together with mother our home was open day and night to the unfortunate, the needy, the brethren on their journeys. Truly a Christian home of hospitality and love was ours.

Services were in charge of the brethren of the 26th and Spruce St. church in Kansas City, conducted by Brethren Glenn H. Ellis and Wm. J. Hensley. A double quartet sang "God will take care of you," "Good-night—Good morning," "He'll wipe all tears away," and "Rock of Ages." Interment was in the family plot in Crown Hill Cemetery in Sedalia, Mo., on December 20, 1944. Prayer was offered by J. J. Hogan, a son.

The sympathies of friends of years of acquaintance, their floral offerings, and their kind words brightened the dark hours. Christian hope lighted the way, as our little family group without earthly father or mother now hovered together in prayer and song, imploring the heavenly Father to shepherd us the rest of the way.

J. J. Hogan.

LETTERS FROM OVERSEAS

I am writing this letter by candle light. I went to church two times yesterday. The services were fairly good, but nothing like I am used to. I met a young Brother Willard Morrow. He surely is a splendid young man. He was in the ministry for ten years and was drafted right out of the pulpit. He certainly has given me a lift since I met him. We go every night upon a hill overlooking the ocean and there we study our Bibles, sing hymns and pray. We also had communion Sunday. Brother Morrow has his own communion set, thus he is prepared. We found about four more fellows who are members of the church, so you see we have our own services.

Private John D. Murphy of the Camp Taylor church.

As one of the soldiers of the army I have been receiving the Word and Work. I enjoy it very much. I am working in a hospital and find plenty to do. First of all, I am a soldier of the King and always will be.

God desires faithfulness in little things of life. We who are in the service sometime find it hard to be faithful in little things. We are so concerned about the exterior, the things people see, that we allow these trifles, as we call them, to slip upon us unnoticed. Jesus said, "He that is faithful in that which is least is faithful also in much."

Sgt. Eugene W. Pound of the Fisherville church.

MODERNISTS ARE APOSTATES

Stanford Chambers

Christians in general are slow to realize the menace of "Modernism" and the extent of this modern falling away. There are writers and teachers who think Paul's forecast of the apostasy was fulfilled during the "Dark Ages." but bad as indeed was the apostasy of that time, it was not of the atheistic type of this twentieth century apostasy. The Papacy does not deny the deity of Christ nor the inspiration of the Bible, but our latter-day falling away from the faith denies both and much besides. But people in general do not register this appalling fact somehow, and so fall easy victims, being taken captive before they are aware.

In his page in World Wide Christian Conservative Dan Gilbert relates some experiences he has had among our modern apostates which should prove quite enlightening. Note a few extracts:

"One minister commented: 'The machinery of Protestantism is securely in the grip of the liberal element. That is what really counts. So long as the great seminaries, the publishing houses, the denominational organizations are controlled by liberalism, there is no chance for the orthodox to make a comeback.'"

This is in reference to The Federal Council of Churches, which through "denominational machinery," is gradually gaining control and increasing its power. This "council" is modernistic.

Quoting further from the same source:

"In Washington, D. C., I addressed a group of ministers on the subject, *The Faith of the Fathers.*" When I had concluded, a well-known Methodist minister spoke up. He said, *"We liberal clergymen are no longer interested in the fundamentalist-modernist controversy.* We do not believe we should even waste our time engaging in it. So far as we are concerned, it makes no difference whether Christ was born of a virgin or not. We don't even bother to formulate an opinion on the subject."

In Arlington, Virginia, I spoke to another group of ministers. One of them commented at the conclusion, "He have *closed our minds* to such trivial considerations as the question of the resurrection of Christ. If you fundamentalists wish to believe in that nonsense, or argue about it, we have no objection. But we have more important things to preach about than the presence or absence of an empty tomb some twenty centuries ago."

What are the more "*important things*" which these liberal ministers are concerning themselves with? One of the Virginia ministers gave the answer, "We are interested in *human life and human destiny* on earth. We don't know or care whether

there is a life beyond the grave. We presume there is a God, but we know that He will ever be a mystery to us. We do not know or care whether God possesses personality or not. He may be just an impersonal force."

I commented in these words, "Well, just what does religion mean to you then?"

He answered, "Religion means very little—if anything. In the modern world, religion has no vital place. The function of the modern minister is to guide the thinking of the people—along social and economic lines."

I asked "what place have *morals* in your preaching."

He countered, "Morals, like religion, are *out of date*. The world today requires a new social order. The young generation won't need either morals or religion, if we create a social order in which poverty and ignorance have no place."

I commented, "But you are the pastor of a church. A church is a place of worship. Surely the worship of Almighty God has some place in your church program?"

He replied, "Very little. We are moving in the direction of the elimination of prayer from our church service entirely. We still include it, occasionally, to please those who are accustomed to it. Prayer is a sort of habit with many folks. It takes time to educate them to a realization that it is a *hang-over from the superstitious past*."

The conversation turned to a consideration of the training of youth. One of the ministers declared, "We do not teach the Bible to our young people. Our youth program is centered around recreation. We teach the young folks to play together, and think together—along social and economic lines."

The leading Methodist minister of Washington said flatly, "In our denomination what you call the *Faith of the Fathers* is approaching *total extinction*. Of course, a few of the older ministers still cling to the Bible. But among the younger men, the real leaders of our denomination today, I do not know a single one who believes in miracles, in answers to prayer, in what you call the New Birth, in the return of Christ, or any of the things that you classify as fundamentals."

As Mr. Gilbert says, "One would like to think these cases extreme" and exceptional. Alas, it is not so. Some of our readers may recall a series of articles in the *Cosmopolitan* magazine a quarter of a century ago entitled "Blasting at the Rock of Ages," by Harold Bolce. It was then considered that his was an over-statement of the matter when he declared that every state university and every other higher institution of secular learning in our nation were denying the inspiration of the Bible. Today, however, he could write that men sitting in Bible Chairs are also denying the inspiration of the Bible, and that there is not a leading denomination in the land that is not affected thereby, even to the extent of disruption in

many of them. Seminaries are being taken over, and the "sacred desk" has become a propaganda station—hundreds of them have.

It would be the height of folly not to consider these appalling facts in the light of the Second chapter of 2 Thessalonians. Will this apostasy be stayed? What is being done to counteract it? It goes on while Christians sleep. One is reminded of Jesus' word, "When the Son of man cometh will he find faith on the earth?" The tide set in will not be stopped. There may come counteraction to retard it (and there may not), "But the Spirit saith expressly, that in later times some shall fall away from the faith," and in the light of developments who can deny the truth of that statement? Having the word of prophecy made more sure unto us, let us give heed thereto as unto a lamp shining in a dark place.

BIBLE QUERIES ANSWERED

J. Edward Boyd

From a brother in Tennessee we have three queries, which are considered in an order slightly different from that in which they appear in this letter.

1. "*Can you be saved outside the Church of Christ?*"

Only in Christ is there salvation. "For neither is there any other name under heaven, that is given among men, wherein we must be saved." (Acts 4:12.) Those who are "sons of God through faith in Christ Jesus" have been baptized into Him. (Gal. 3:26, 27.) So the children of God—the saved—are "all one in Christ Jesus" (v. 28); and being in Him, they are in His body—members of the "one body in Christ." (Rom. 12:4, 5; 1 Cor. 12:12, 27; Eph. 1:22, 23.) And this body is expressly declared to be the church, of which He is the head. (Col. 1:18, 24.) This church (as the Greek word signifies) is made up of the "called-out ones"—the saved; and of course it takes in every one of them, even all those who respond to the invitation to come out of the world into Christ. And this is the church of which he said to Peter; "Upon this rock I will build My church." (Matt. 16:18.) It is His—His church, His body, and if you are saved you are a part of it.

This should be sufficient answer; yet, in view of the confusion of thought that is so prevalent, more should perhaps be said. There may indeed be some who are sincere believers in the Lord Jesus, who have become "obedient from the heart to the form of teaching whereunto they were delivered," and who therefore have been baptized into Christ and so are members of His body, but who are not identified with any group which is known simply as a "Church of Christ." Perhaps they have not seen the possibility, or realized the importance, of being simple, undenominational Christians, just

that and nothing more. We believe that all the Lord's people should stand together upon this New Testament ground; and when one such comes indicating his desire to do so, we gladly receive him upon his own testimony ("for who knows the things of a man, save the spirit of the man which is in him?") that he is a child of God with the desire to be a Christian only. Such being the case, he does not now become a member of the church of Christ—he has already done so, perhaps long ago; but he is merely walking in additional light that has shown upon his pathway.

Again, in these days of many sects and many names, it is quite possible that the name "Church of Christ" is sometimes used in a sectarian sense. Such is indeed the case with the fully scriptural name "Church of God." So, if someone should ask, "Does a person have to be a member of the Church of God to be saved?" the answer would be "yes" or "no," according to whether the querist means the entire body of Christ as spoken of in the New Testament or the present-day sect which is known by that name. Thus it is in the case before us: if our querist means some group of Christians who have drawn lines of fellowship for which there is no scriptural justification and by which they exclude other children of God, the answer is a positive "No!" You do not have to belong to that sort of Church of Christ to be saved.

Nor does it matter that they are in the right concerning the issues involved. For instance: in the church at Rome there were "meat-eaters" and "non-meat-eaters." They disagreed about whether it was right to eat certain meats. (Rom. 14.) The "eaters" were in the right, as Paul expressly declares (v. 14). The others were in error on this point. But it was not the sort of disagreement that justifies separation. Now suppose the "eaters" had drawn the line against their "non-eating" brethren and refused to fellowship them on the ground that they were in error. They would thereby have made of themselves a sect, although they might have loudly proclaimed themselves to be "THE Church of Christ" in Rome. They would have been going directly contrary to Paul's instruction in verse 1: "But him that is weak in faith RECEIVE YE" (Of course the "non-eaters" could have formed themselves into a sect in like manner; in either case it would have been very wrong.) You do not have to belong to that sort of Church of Christ to be saved. We fear that there is much of that sort of thing going on in our day—brethren drawing lines and excluding others when they should be in full fellowship in spite of the differences involved.

Yes, one must be in the church of Christ to be saved—one of that great body of souls which He purchased with His own blood; but not of any sect just because it boasts of that name.

(Other questions reserved for March)

THE WAY IS CLEAR

J. H. McCaleb

They that are poor in spirit;
They that mourn;
They that are meek;
They that hunger and thirst after
righteousness;
They that are merciful;
They that are pure in heart;
They that are peacemakers;
They that are persecuted for righteous-
ness' sake:

All of these are blessed in the sight of God. And being in this blessed class means abundant entrance into the kingdom of heaven. Christ did not begin by setting up formal rules and conditions. He struck deep into the heart of man and revealed the very righteousness of God as a perfect goal of attainment.

We need to search ourselves according to these fundamental principles. We look only a little way and then find how far we fall below the mark. We try and strive for perfection and continue to come short. It is not because we do not want to be righteous. It is only that the flesh is weak. God wants us to know just where we stand. But He does not leave us there. He shows the way up.

The promise is made and the wide-open offer is extended for every man to find a refuge in Jesus Christ. In Him we may be cleansed of our sins and receive a clean blood stream that is strengthened by God Himself. Relying on that promise we cast ourselves at His feet and find mercy.

The way of being added to Christ's body and finding eternal life is clear. It is God's good will and judgment that all men shall be saved through Christ. Convicted of sin we repent and then confess our faith in Christ and are immersed to arise from the waters a new man. The flesh is still there but there is a new spirit of life that can keep us clean if we will let it. Back of it all must be a firm faith in the power of God and in His promises.

I do not pretend to know all of the fullness of God, but those things that I can know leave only conviction that His power is eternal and infinite.

There is no perfect man except the Son of God in the flesh. We also can be sons of God through Christ. The way is clear.

Chicago.

"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."—Gal. 3: 26, 27.

THOUGHTS WORTH WHILE

D. H. F.

We owe Brother Friend an apology for inserting an incompleted paragraph at the bottom of his first page in last issue. In order that our readers may get the whole story we shall publish the entire paragraph this time. It is given first position. Brother Friend's "Thoughts Worth While" is the sun-room of the Word and Work.

"GOTTADO"

Some thirty-five years ago, the gardener and caretaker of an estate on Cape Cod was an old Portugese named "Charlie." His vegetable garden, shrubs, and flowers were "a thing of beauty and joy" while they lasted. They were manifestly the plain result of faithful, conscientious labor. Charlie did not speak much English. When he had a hard, discouraging job of any kind to do, his words always were "got to do," pronounced as one word.

Perhaps, after reading this, today, tomorrow, or some other time, when you have some task—any task—to perform that you do not want to do, but know you should do, you will say with Charlie, "Gottado," and put your shoulder to it until you finish it.—*Watchman Examiner*.

A TIMELY WARNING

In a recent booklet, *Darkness Over Dawn*, the author, a young university woman, paints an unforgettable picture of how people of good intent may play the devil's game while *doing nothing*.

There were days in Germany, with Hitler coming into power, when Germans of every class would have no truck with Nazism, and believed if they just waited they would see these false doctrines pass into oblivion.

She tells of their amazed realization that the doctrines they had hoped to *kill by ignoring* had suddenly grown to such mammoth proportions they poisoned the lives and minds of a whole nation . . . As one has wisely said, "Passive resistance is a resistance that doesn't resist."

What will happen to us depends on what we do, how we think, what we believe.—*Liberty*.

WITNESS-BEARING

Dr. G. Campbell Morgan tells of two men, nominal Christians, who worked side by side for five years without finding out, either of them, that the other had ever made a profession of religion. One of them, in telling it to Dr. Morgan, said, "Wasn't it funny?"

"Funny!" said Dr. Morgan, "Why, no. Go find the man and let us get down on our knees before God, *for you never have been born again*."—*Earnest Worker*.

FUNDAMENTALS DO NOT FALL

The Bible is the only authority we have today for believing in Christ. As David J. Burrell was speaking of this to a Union Seminary man, the latter said, "Do you mean to say that Christ and the Bible stand or fall together?" "No!" exclaimed Dr. Burrell, "*who said anything about falling? They stand together.*" Fundamentals do not fall.—*Earnest Worker.*

SCRIPTURE-GIVEN CONFIDENCE

The atheistic doctor said to the man who was arguing with him, "How do you know you have a soul? Can you hear it, can you see it, can you smell it, can you taste it?" "No," said the man. "Can you feel it?" "Yes," said the man. "Then with four senses to one you still believe you have a soul?" "Yes. Say, Doctor, is there such a thing as a pain?" "Sure." "Did you ever hear, see, taste or smell a pain?" "No." "Ever feel a pain?" "Certainly." "With four senses to one do you still believe there is such a thing as pain?" "You win," laughed the doctor, "you got me!"—*Sunday School Times.*

STARTLING FIGURES

Crime figures last year were truly alarming. Something has happened to our moral fiber when the nation's youth under voting age accounted for fifteen per cent of all murders, thirty-five per cent of all robberies, fifty-eight per cent of all thefts, and fifty per cent of all burglaries. Arresting of girls under twenty-one for offenses against common decency increased seventy-six percent.—J. Edgar Hoover.

AVOID HINDRANCES

Referring to our large transport planes which have the important service of bringing men, war materials, and medicines to our armed forces in the Far East, one of New York's daily papers stated that in some instances "even sixty to a hundred pounds of paint have been removed from the ships to give them up to five miles an hour additional speed."

That brief statement became a challenge to me to investigate my own inward qualifications and outward equipment. The great question I myself must answer is, Is my "infit" and "outfit" recommendable and becoming a missionary, a servant of the Lord? Is the gospel of redemption hindered or delayed because of that which I have failed to appropriate of God's resources for my own spiritual life? Is there any unnecessary weight of baggage, of ways and means of transportation that should not be mine and without which I might have a greater and more efficient part in speeding the gospel? Am I hindering the gospel in my home, in the office, in the church, or on the mission field because of personal habits and appearances?—*The Missionary Broadcaster.*

PORTLAND AVENUE CHURCH

Mrs. L. B. Holloway



The Portland Church, 2500 Portland Ave., Louisville, Ky.

Back in 1876 or '77 the Floyd and Chestnut Street Church opened a mission Sunday School in a hall over a stable at 26th and Portland Avenue, with Brother P. Gault Miller superintending. At present the only living charter member of that Sunday School, Beatrice Holsclaw, then ten years old, is Sister Mershon, widow of J. H. Mershon. The next year the present property at 25th and Portland Avenue was deeded by one Mrs. Weir to be used as a church forever. Near the center of this lot was a brick stable. This was remodeled and used as a meeting place until the present building was erected in 1905 with a seating capacity of about 400.

During the early years of the church Brother J. M. Luck, so pleasantly remembered by some of us, labored. Also the noted evangelist "Weeping Joe" Harding held a revival here in the late 80's. There are no known record books of those early days of the congregation to give additional light of other names of those who contributed to the success of the work.

In 1896 Brother George A. Klingman took up the work as minister. He served until 1903. Brother R. H. Boll succeeded

Brother Klingman, and with the exception of ten months, spent in Lawrenceburg, Tenn. (1911-1912), has been with the church to the present time.

ACTIVITIES OF THE CHURCH

In 1906, an orphanage was opened at 27th and Montgomery Sts., with Mrs. Sarah Kate Morgan as Matron. The orphans were later removed to the home at Bowling Green, and the orphanage became a dormitory for the young men who came to Louisville to take Bible work under Brother Boll's teaching. Brother Boll began these classes in 1912 and has been conducting this work ever since, starting about the first of November and continuing till the end of March. Many young men from these classes have gone out as preachers of the gospel, both in the home land and in foreign lands. The church also opened up missions in this city and elsewhere, the results of which eternity alone will tell. A frame cottage at the extreme rear of the church lot was used as a home for aged sisters for some years. This building was finally remodeled and added to and became the main school-building of the long looked for

PORTLAND CHRISTIAN HIGH SCHOOL

This school was opened in the fall of 1924 with Brother Stanford Chambers as Principal. The second week of school found a shortage of teachers and Miss Lura Jones was called and has been with the school continually to the present time, though now as Mrs. Philip Bornwasser. In 1925 Brother and Sister Claude Neal came to Louisville, and Sister Neal was added to the faculty and continued to teach until June, 1944, when she had to drop out to care for her aged father.

At the beginning the school had only the first eight grades. Then the second year the first year of high school was added and so on each year until the full four years of high school work were given. The work is fully accredited.

In 1927 Brother Claude Neal was added to the faculty and remains till the present time. For three years (1937 to 1940) he was head of the school while Brother Chambers was forced to go south for health reasons. At the present time the faculty consists of Stanford Chambers, President, Claude Neal, Principal, Brother LaVern Houtz, Mrs. Lura Jones Bornwasser, Mrs. Paul Addams and Mrs. James Hill (daughters of Brother Chambers), both accredited teachers. The school is maintained by free-will offerings, no tuition being charged. The school is open to any who wish to attend till its seating capacity is full. This school work has been a valuable asset to the work of the church. The regular secular studies as outlined for the city schools are taught and in addition every pupil has a Bible lesson each day. This year eight from Louisiana, two from Harlan, Ky., and one from Texas are here for the benefits of the school work and the Bible classes. The

school has a capacity enrollment of about 135. Because of present war conditions only one graduate of the school is now doing foreign mission work, Mrs. Joyce Copeland Shewmaker, wife of J. C. Shewmaker, in South Africa.

Of the marriages solemnized at the church, the writer can now recall the following: Miss May Daugherty (sister of Emmett and Leonard Daugherty) and Mr. Arthur Baldwin, Brother Klingman officiating; Miss Louise Darmer and John Klingman, in 1910; Miss Hannah Klingman and Clarence G. Vincent; Miss Lois McCaleb and John T. Glenn, in 1915; Miss Susie Foreman and Herbert Watson, in 1916; and Miss Louise Covey and Billy Wells, in 1944.

The Portland church is poor in this world's goods, but rich in good works, and liberal in its giving; has supported (and is supporting) several missionaries; besides special contributions to missions at home and abroad. Also in the earlier years the Word and Work received much financial aid from this church. For about 30 years the present preacher (Brother Boll) has in July or August conducted a tent-meeting for the Portland Church, of from three to five weeks in duration, usually on the church-grounds, but also at various locations in the neighborhood. These meetings have through all the years drawn large attendance, and have in most years brought large results. The aim of this congregation is to abound more and more in love, in prayer, in good works, while looking for that blessed hope — the appearing of our Lord Jesus Christ.

BEN'S BUDGET

Ben J. Elston

“And they gave heed to him, because that of long time he had amazed them with his sorceries.” So, says Luke, the Samaritans did regarding Simon (Acts 8:11). It is true yet that individuals and communities are slow to abandon that which, first of all, should never have been embraced. No real, abiding *good* was to be secured by giving time and thought to the wares Simon was giving in exchange for their money. Real miracles, reaching their understandings and hearts, by Philip's costless displays of divine power, which underlay his message of pardon and eternal life, jarred them loose from the spell in which Satan sought to keep them. Philip's story of forgiveness and salvation, though accompanied by arresting divine power, was also doubtless borne to them in manifest humility. This in contrast with Simon's deception and conscious fraud. Preachers of the word today will do well to display an unforced humility and piety, not failing to use “all boldness” in pressing the claims of the rightful “Lord of all.” Conscientious accuracy, in love, in diligence and meekness, carries blessed weight. Recently a group of preachers met and didn't fuss!

THE LETTER TO PHILEMON

R. H. B.

As in a dewdrop the whole sun and sky can be mirrored, so a comparatively trifling private affair can become the mirror in which the whole glory and beauty of Christianity is reflected. That is demonstrated in the short letter of Paul to Philemon.

Philemon is not an epistle of *public* scope or importance. It is written by a man to a man about a man. The writer was an inspired apostle, Paul; the man addressed was his friend and brother in Christ, Philemon; and the one concerning whom the epistle treats is Onesimus, a runaway slave of Philemon's. But as unimportant as its whole matter may appear in the view of the wide world's interests, the circumstances set forth in this letter were of deepest concern to the three persons involved. The truths also and principles that shine out through this little inspired writing are of highest importance to us who read it today.

The facts underlying Paul's letter to Philemon are these: Onesimus, a slave, has run away from his master, Philemon, a Christian, and a man of some wealth. Moreover it is implied that the fugitive slave had also been a thief. The slave Onesimus arrives in Rome, and there, either by chance, or by seeking, finds Paul, who at the time was a prisoner. Through contact with Paul he is converted. Now, first of all, old wrongs must be righted. The severe and unflinching rectitude of the gospel must be vindicated. Onesimus must return to his master.

No one who knows anything about slavery in the days of Rome will underestimate the gravity of the situation. To be a *fugitivus* was an enormous offense, punishable in the most terrible way. A slave had at the best *no rights*: no redress for injuries, no protection against the cruelest injustice, no chance even, however innocent, to answer and vindicate himself against any charge of accusation. Instances enough have come down to us to show how common a thing it was for a slave to have to suffer cruel mistreatment, even unto death by crucifixion, for the merest semblance of a cause, or for no cause at all, save the will of the master or the whim of his mistress. But to be a *fugitive* was a terrible crime, sure of swift and awful retribution. When long-standing custom, backed by law, demands a certain course, it is exceedingly difficult for the individual to forsake the rut, or even to disengage his mind from the power of the current judgment. What would Philemon do in the matter? Public opinion would demand the extremest punishment of the runaway slave. If he should have him beaten unto blood and unconsciousness, it would be all too lenient. There was a hope that the punishment would be mitigated, but what Philemon might do was

sore problem. In the face of all risks, however, *Onesimus must go back to his master*. Such is the high and stern righteousness of the gospel.

It was a great test for the converted slave, a test of the sincerity of his repentance, a test of his courage and of his trust. It was an equally great test to Philemon. Would the gospel prove its power in his case? Would faith and love prevail over long-sanctioned custom and legalized unmercifulness? Between the two, to make each one's test less severe, to draw Philemon to the ways of Christ and to comfort and strengthen Onesimus, intervenes Paul's fervent love in the Lord for them both. And this love expressed itself in the tender and powerful intercession to Philemon for the poor slave redeemed by Jesus' blood. That is the soul and purpose of the epistle to Philemon.

There is tact in this letter: great carefulness and wisdom, a sanctified diplomacy which is not the same as policy and worldly shrewdness; but which springs of the tender regard and consideration and sympathy of a genuine love. As he never at any other time had used flattery, or acted with a double motive (2 Cor. 1:12; 1 Thess. 1:3-5), so all the courtesy and rhetorical skill displayed in this letter were but the sincere and unstudied expression of a heart made tender and sensitive and wise in that true love, which is the fruit of the Spirit. We note first the warmth of the whole-hearted

SALUTATION.

"I Paul, a prisoner of Christ Jesus, and Timothy our brother, to Philemon our beloved and fellow-worker, and to Apphia our sister, and to Archippus our fellow-soldier, and to the church in thy house: Grace to you and peace from God our Father and the Lord Jesus Christ."—Verses 1-3.

It is *Paul* that here speaks. What weight and force the beloved name carries to Philemon's heart! But more is to be added—he is now Paul, *the prisoner of Christ Jesus*; that is to say, for Christ's sake he is now in prison; and as he was the Lord's when he was free, so now bound he is the Lord's prisoner. Will thy heart feel the unspoken appeal of this word, O Philemon? *Timothy the brother* joins in the greeting. Now the address: to *Philemon*.—and two things he calls him: "*the beloved and fellow-worker*." Beloved by whom? By the apostle? Surely. But more: by the Lord himself. Not by man, not by the greatest and best of men only, but like Daniel (Dan. 10:11), like the saints at Rome (Rom. 1:8), this brother is the object of Christ's love. May he abide in it! (John 15:9.) And fellow-worker! When we consider the world-wide, age-lasting importance of Paul's great work, what claim had the simple and limited work of a private brother to be mentioned alongside of Paul's? Philemon a fellow-worker of Paul? From God's viewpoint, yes; for He gave to every member in the Body his place and his

gift, and made each honorable according to his faithfulness. But there is a sweet condescension in this recognition of Philemon as an apostle's fellow-worker. This also is of love.

Apphia, Philemon's wife doubtless, comes in for special mention. She is "*the sister*," "*our sister*," and *Archippus* a son, or a preacher, abiding with them (Col. 4:17), is "*our fellow-soldier*." Appreciation, though not definitely expressed, stands out in the very form of the salutation. It develops also that *the church met in Philemon's house*. It was a common thing in those days for the church to meet in a private home (Rom. 16:5; 1 Cor. 16:19; Col. 4:15), and it would be a good and desirable arrangement now in many more cases than is generally thought expedient.

Now, the apostolic greeting and blessing, "*Grace to you and peace*"—grace before peace, for there can be no peace except through God's free grace. What better thing could be embodied in the blessing than these two? And not favor (grace) from a human source, nor the sort of "peace" that men find in forgetfulness, or in some fool's paradise of New Thought, or the misnamed heresy of "Christian Science," which ignores the real evil and mentally drugs them into a false dream of peace which must sooner or later find a rude awakening—nay, but this peace is "*from God our Father and the Lord Jesus Christ*." It is from Him who met the evil and the curse by his love, the God who alone can give true peace; and from Him who made peace and bought peace at the price of his blood; even the true peace, "the peace of God which passeth understanding." May that grace and peace be ours also!

EXPRESSED WITH THANKSGIVING AND PRAYER

Verses 4 to 7

"I thank my God always, making mention of thee in my prayers, hearing of thy love, and of the faith which thou hast toward the Lord Jesus, and toward all the saints; that the fellowship of thy faith may become effectual, in the knowledge of every good thing which is in you, unto Christ. For I had much joy and comfort in thy love, because the hearts of the saints have been refreshed through thee, brother.

To Paul every true and faithful Christian appeared as a gift of God, good and precious. And truly such they are. Whatever there is of true faith, of love unfeigned, of real goodness, it did not spring out of the fleshly nature of the brethren. Such things come only of the grace of God. If God had left these brethren as natural men, to pursue their own course, and to work out the way of their own nature, they would have been only "children of wrath," even as the rest (Eph. 2:3). If now they are different from "the rest," it is because they are God's workmanship, created over again in Christ Jesus (Eph. 2:10). For their very willingness to do right, and their very efforts to overcome (which is their side of it)—for whatever they have done and accomplished, the

praise and the honor belong to God; for it is He that worked in them both to will and to work for His good pleasure (Phil. 2:13); and they are the trees of God's planting, the work of His hands, that He may be glorified (Isa. 60:2). By the grace of God they are what they are. Well may Paul give God thanks for them—not only on their behalf, but *for them* (1 Thess. 1:2), for they are the living blessings, walking treasures, God's good gift to his own church and to all the world.

"*I thank my God always,*" Paul writes therefore, "*making mention of thee in my prayers.*" For Paul had heard of Philemon's love and faith—likely heard it from this very Onesimus himself—a *love* and *faith* which went out in its fruit both *toward the Lord Jesus Christ and toward all the saints*. His prayer now is for Philemon's future walk—that he might continue, grow, go onward from glory to glory, and from strength to strength. Unlike ourselves, Paul prayed as fervently for the strong Christians as for the weak. Both were urgently in need of God's mercy and help; the one that he may be brought back to the right ways of the Lord; the other that he may not faint nor grow weary, but go on abounding more and more." For it has been well said that "We may never go back, but there is a point from which we will never go onward." And that, too, means failure, the more insidious because it often leaves the heart unaware and self-complacent. When therefore Paul heard how the gospel had taken good hold in a church or in a Christian, and was bearing good fruit, straightway he turned to intercession on their behalf, that they might not let up, but press on to better things still (Eph. 1:15-19; 3:14-19).

So he prays for Philemon "*that the fellowship of thy faith*"—the partnership with the Lord Jesus Christ, and in the Lord's work, into which we have entered by faith (1 John 1:3-7—"may become effectual in the knowledge of every good thing which is in you, unto Christ." For there are great things implanted in us (comp. Jas. 1:21), gifts which wait to be stirred up (comp. 1 Tim. 4:14, 15; 2 Tim. 1:6), hidden blessings and possibilities which await discovery and development—in fact all the virtues and powers which are comprised in the expression, "Christ in you the hope of glory" (Col. 1:27), which came in and became ours when He came in to make His abode with us. It is not what we have that does us good, but what we *know* we have. Let every Christian seek for light and understanding from God, that he may come into fuller knowledge and possession of "the unsearchable riches of Christ" (Eph. 1:17-19). Then will the fellowship of our faith become *effectual unto Christ*. For he shall be able to bear His fruit in and through us.

And, indeed, Philemon was well on the way. Already he had been drinking of the water Jesus gives (John 4:13, 14); and already it had become in him a well of water springing

up unto eternal life; and others had been refreshed from this springing well within him. *"For I had much joy and comfort in thy love, because the hearts of the saints have been refreshed through thee, brother."* What a refreshing it is when our souls are much discouraged because of the way, to meet with a heart strong and joyful in its faith and love; how it revives us to drink of the sweet streams that flow out of that heart; how our eyes are lightened; how the dark doubts fly, how hope comes and with it renewed courage and confidence! How welcome these well-springs of healing in our time of need, even as when

" * * Travelers in a desert land,
Beneath a burning sky,
Long for the cooling spring at hand,
For they must drink or die."

THE INTERCESSION FOR THE SLAVE

Verses 8 to 20

"Wherefore, though I have all boldness in Christ to enjoin thee that which is befitting, yet for loves' sake I rather beseech, being such a one as Paul the aged, and now a prisoner also of Christ Jesus: I beseech thee for my child, whom I have begotten in my bonds, Onesimus, who once was unprofitable to thee, but now is profitable to thee and to me; whom I have sent back to thee in his own person, that is, my very heart: whom I would fain have kept with me, that in thy behalf he might minister unto me in my bonds of the gospel: but without thy mind I would do nothing; that thy goodness should not be as of necessity, but of free will. For perhaps he was therefore parted from thee for a season, that thou shouldest have him forever; no longer as a servant, but more than a servant, a brother beloved, specially to me, but how much rather to thee, both in the flesh and in the Lord. If then thou countest me a partner, receive him as myself. But if he hath wronged thee at all, or oweth thee aught, put that to mine account; I Paul write it with mine own hand. I will repay it: that I say not unto thee that thou owest to me even thine own self beside. Yea, brother, let me have joy of thee in the Lord: refresh my heart in Christ."

At last Paul comes to his point. He has carefully prepared the way for it. A man will lend an ear to those who think well of him and love him. Paul's love and appreciation for Philemon were the best assurance that Philemon would listen to Paul's request. And then, it is not amiss for a brother to be reminded of his past goodness and good work in Christ. We all have a strong inclination for consistency, whether in evil or good. If we have begun to do wrong, it is easy enough to look back and make our present conduct of a piece with our former. A similar pull lies in our past good deeds, to draw us yet onward unto more of the same sort of thing. Philemon's past faithfulness and love will stand him in good stead now in this present test (for a great test it is). The precedents he set for himself in former days, and the habit and character of Christlikeness he had thus far wrought out, will help him to do the Christlike thing now. For what I do today helps or hinders me in tomorrow's trial, according to whether it is good or bad.

The apostle could have commanded. As the ambassador of the Lord he had the right and the authority to do so. It is good that Philemon should remember this, and that, after all, Paul's words are not so much Paul's as the Lord's. If the act required had been one that involved less of the tender emotions than this present act of mercy which Paul was about to demand of Philemon, and which, if it is to be worth anything, must not be strained—Paul might have commanded. In fact if the appeal of love failed, he might have commanded. But it is not an outward performance done perfunctorily, if not sullenly, that was wanted; but a deed of tender love. Love must ask here, and Love must draw forth love; so that Philemon might not act "grudgingly or of necessity," but that he might do it freely, under the constraint of the love of Christ. For when a man acts in love he is free. The law of love frees us from all other commandments. "*Wherefore, though I have all boldness in Christ to enjoin thee that which is befitting, yet for love's sake I rather beseech.*" This throws a light on some other of Paul's beseechings (1 Cor. 1:10; 2 Cor. 5:20; Rom. 12:1). It was the beloved Paul beseeching—"*Paul the aged,*" grown old in the service of Christ; nay, now even in prison in the Lord's bonds. Paul counts on Philemon's love; Philemon will not say to him nay. But behind Paul it is Christ beseeching, yea, God himself—"as though God were entreating by us" (2 Cor. 5:20). Did Philemon understand that? Thus does our love for Christ work through our love for his servant. It is not independent of Christ's servants, for it is through them that He becomes known and is loved. For that cause Paul strove to magnify Him in his body, whether by life or by death. Who loves the Lord Jesus Christ because he has known and loved you, my brother? Yet the time may also come when we must love Him independently, when all men shall fail us, and we must look to Him alone. That will be a still greater test.

Finally comes the name of the unfaithful, unworthy slave—a name which at the beginning of the letter might have roused up an indignation, which, however just, might easily have shut the door to reason and entreaty. But Paul was thoughtful of Philemon. "*I beseech thee for my child Onesimus.*" "*Paul's child?*" muses Philemon as he reads—"Of whom can he be speaking? Surely not the fugitive slave." But yes—even he, "*Whom I have sent back to thee in his own person, that is, my very heart.*" Now all wrath must stop, and all thought of vengeance and retribution becomes impossible. To touch Onesimus is to strike the heart of Paul—it will never do. If Paul loves him so, then I must treat him as Paul himself. For so does the knowledge of the love of God work in us. First of all I begin to realize how very dear I am to Him. (1 John 4:10.) Next it grows upon me that my brother is as dear to Him as I am. I must love him for God's

sake. Philemon was well caught. The meshes of the love net Paul had thrown over them were closing in and binding him on every side. Yet the skillful fisher of men continued to draw. "*Who once was unprofitable to thee,*" truly he had been a worthless wretch—"but now"—O believe in the transforming power of Christ through the gospel! "*but now is profitable to thee and to me.*"

"Whom I would fain have kept with me, that in thy behalf he might minister unto me in the bonds of the gospel." As Philemon reads his wonder grows and with it confidence and affection toward the new and different Onesimus springs up. "Not on my account only," Paul would say, "do I ask you to receive Onesimus with love and regard: he himself is a different man: worthless once, worthy now; once of no account, now so able and helpful that I should like to have kept him to help me in my gospel-work!" The only reason why Paul sends him is that he would not presume upon Philemon's goodness by forcing a good work upon him. For if it were not wholly of Philemon's will and own choice to give Onesimus to Paul for a helper, it would count nothing for Philemon. God accepts no such forced benevolence. Love respected the rights of Philemon in the matter, and looked on his interests, and guarded his privilege of personal choice. It is too common for Christians to force and push one another into good works. But Paul says, "*Without thy mind I would do nothing, that thy goodness should not be as of necessity but of free will.*"

But back to Onesimus. Paul discerns God's special providence in this case. The inspired apostle expresses here the knowledge and conviction that God does such things. Although in no wise implicated in the wrong of which Onesimus was guilty, God had so overruled and used the circumstance to give him back to his master, a redeemed man, that Philemon might have him in a higher possession for ever. "*For perhaps he was therefore parted from thee for a season, that thou shouldest have him forever: no longer as a servant, but more than a servant, a brother beloved, specially to me, but how much rather to thee, both in the flesh and in the Lord.*"

It would seem at this point that Paul had said enough and had pleaded in full for Onesimus. But not yet. The apostle sweeps the ground thoroughly, and leaves not a splinter that might hinder the path of the desired reconciliation. "If Onesimus has stolen anything"—nay, it is too hard a word—"if he hath wronged thee at all," or if his escape has put you to financial loss, and thus "*he oweth thee aught, put that to mine account: I Paul write it with mine own hand, I will repay: that I say not unto thee that thou owest to me thine own self besides.*" So Paul would himself make good

any financial deficit if Philemon were disposed to make a difficulty of that — which of course he would not; in fact he could not since Paul stood security, not that thereby the deficit was covered, but because it would be out of question to let Paul pay it, seeing Philemon owed Paul his very life. So the bad account of Onesimus must needs be cancelled if not for Onesimus' sake, at least for the love of Paul who assumes all Onesimus' liabilities.

Thus does Paul take the part of the poor runaway slave, and even identifies himself with him. It cannot be summed up in better words than these of Martin Luther:

“This epistle showeth a right noble, lovely example of Christian love. Here we see how St. Paul layeth himself out for the poor Onesimus, and with all his means pleaded his cause with his master; and so setteth himself as if he were Onesimus, and had himself done wrong to Philemon. Yet all this doeth he not with power or force, as if he had right thereto; but he stripped himself of his right, and thus enforceth Philemon to forego his right also. *Even as Christ did for us with God the Father, so doth Paul for Onesimus with Philemon*: for Christ also stripped Himself of His right, and by love and humility enforced* the Father to lay aside His wrath and power, and to take us to His grace for the sake of Christ, who lovingly pleadeth our cause, and with all His heart layeth Himself out for us. *For we are all His Onesimi, to my thinking.*”

Which, with a bit of reasonable allowance for the figure, is very true indeed.

CONCLUSION AND SALUTATION

Verses 21 to 25

“Having confidence in thine obedience I write unto thee, knowing that thou wilt do even beyond what I say; but withal prepare me also a lodging: for I hope through your prayers I shall be granted unto you.

“Epaphras, my fellow-prisoner in Christ Jesus, saluteth thee; and so do Mark, Aristarchus, Demus, Luke, my fellow-workers.

“The grace of our Lord Jesus Christ be with your spirit. Amen.”

There is a reassurance in these last words. “I did not plead because I doubted you, Philemon, or thought it needful to persuade you with argument. I know your readiness to follow God's will in every matter, and while I am writing, I am assured that you will not only do all I ask, but more,” says Paul in effect. As the delicate seismograph senses the

*Luther's word “enforce” might leave the impression that Christ by His work persuaded (or even compelled) God to spare the sinner. Christ's work was indeed necessary to our salvation; but God Himself was the Author of it all. It was He that gave His only Beloved — He sent Him and delivered Him up for us all. It was by the Father's will that Christ gave Himself for our sins. God did not need to be persuaded, but by the Father's arrangement the sinless Son of God came and bore our sins that God might be just and the justifier of him that believeth on Jesus. (Rom. 3:25, 26.)

slightest tremor of the earth's crust from afar, so Paul's sensitive heart feels that Philemon might be grieved. "Did Paul think it necessary to write to *me* on this fashion? Did he think he needs to plead so insistently in order to persuade an unwilling heart to do that which is good and noble in God's eyes?" "Nay brother," replies Paul, "I *knew* you were willing and full of love. The mention of the right course, the suggestion of my wish and God's will, are enough. You will do, and more than do, all that I ask."

A final personal message: "*Prepare me also a lodging.*" I am coming. How does Paul know? Possibly the prospects were that he would be released from the Roman prison in the near future. But Paul ever recognizes the hand of God in his life; and the fact that *God's movements are affected by the prayers of His children*. There was in Paul none of that dead rationalism which repudiates whatever it cannot understand — which, so far as it can, explains the supernatural out of the universe, or the Bible, or the Christian faith; and in respect to the latter dares to say that prayer has no effect save by reflex action upon the person that prays. Paul said, and strictly meant, "*I hope that through your prayers I shall be granted unto you again.*" My unbelieving friend may ask here, "How could the prayers of a few Christians in Asia affect the course of Roman justice and open the gates of the imperial prison to a prisoner?" But the answer to that question is not difficult to the believer. God's word has it so. If the prayers of the Lord's disciples could affect the movements of an army so that a certain siege would not occur at a season unfavorable to flight (Matt. 24:20) — or numbers of similar examples — we may confidently believe that God hears prayers and can act in response to them. The "how" is his; ours it is to believe and to pray.

Epaphras, also in prison in the Lord (for wherever a Christian is and whatever he does is "in Christ"), and others who were near Paul, *Mark* (probably the same Mark whom Paul had once refused to take with him, Acts 15:36-40) *Aristarchus*, *Demas* (who later forsook Paul, preferring the present world, 2 Tim. 4:10) *Luke*, "the beloved physician," and writer of Acts and of the gospel that bears his name — send salutation to Philemon.

And as he set out with the benediction of grace and peace, so now he closes with a like doxology:

"*The grace of our Lord Jesus Christ be with your spirit. Amen.*"

BOUND VOLUMES FOR 1944

Our 1944 Word and Work volumes have been in the hands of the binder for several weeks. We expect delivery any time now. Some who are not interested in accumulating a set of these bound volumes may appreciate having at least one for a keepsake. We are making up an increased number for 1944. Why not order one before it is too late? We also have a few 1943 and 1942 volumes left. The price is \$1.50 the copy.

BOOK REVIEWS

"The Glory of the Cross"

Author, Samuel M. Zwemer. Zondervan Publishing House, Grand Rapids, Michigan. Paper, 128 pages, price \$1.00.

When the reviewer read this book during the past year, it struck him as probably no religious book has since years ago he read R. A. Torrey's *The Bible and Its Christ*. Some religious books are highly devotional, some are sincerely faithful to the Word of God, some are scholarly, and some are none of these, but this book has all three of these characteristics.

Dr. Zwemer, who is professor of Christian Missions and the History of Religion at Princeton Theological Seminary, has given us a series of scholarly, yet highly devotional, discussions (not sermons) that bring before us a vivid picture of the cross with all of its sufferings and all of its implications for the salvation of lost humanity.

The chapter headings show the trend of thought: 1. "First of all . . . Christ died," 2. "We have not followed cunningly devised fables," 3. "They blindfolded Him," 4. "They bound Him" . . . "They spat on Him," 5. "They parted His garments among them," 6. "My God, my God, why . . .?" 7. "Behold the Lamb of God!" 8. "They . . . crucified the Lord of glory," 9. "He showed them His hands," and 10. "The power of His resurrection."

The book is filled with pertinent Scripture quotation and deeply spiritual interpretation. To add to the clear presentation there are also many other quotations, references to practical situations, and illustrative incidents.

Not only every preacher, but also every Christian should read this book. When he has done so he will say with Zwemer, "One comes to realize that literally all the wealth and glory of the gospel centers here. The cross is the pivot as well as the center of New Testament thought." (Page 6.)

"On the cross of Calvary is manifested the greatest thing in the world, LOVE; the darkest mystery of the universe, SIN; and the highest expression of God's character, HOLINESS." (Page 102.) "The supreme event in the life of Jesus Himself, was His death on the cross for sin." (Page 20.)

Jonah W. D. Skiles.

"Adventures with the Bible in Brazil"

Loizeaux Brothers, New York, N. Y., 261 pages, cloth, \$1.50.

Just a casual reading of the new book: "Adventures with the Bible in Brazil," would be sufficient to show one that the characters of this book truly loved and believed in the effectiveness and need of their work and thereby sought to be of consecrated service to our Master. A value, unsurpassed by nothing else, is placed on the pure Word of God as a means of leading souls out from the power of Satan and darkness to Christ and truth. Very many interesting and exciting incidents are related as to how the Bible has, and always will, win the battle against ignorance and worldly religions. Both for those now contemplating such work, and for those whose hearts God may stir along such lines, this book would prove of invaluable aid.

One point of practice though I cannot understand. In many of the experiences of dealing with candidates for salvation, much patience and persistence is used in getting those candidates to submit to the completion of their faith in Christian baptism, and then in the next incident a complete ignoring of such a command of God seems evident. With this one exception, however, this book will prove of great value to the taking of Christ to the uninformed millions of earth. "Pray ye therefore the Lord of the harvest, that he may send forth laborers into the harvest."

Orell Overman.