

THE WORD AND WORK

Pages 119 & 120 (VOLUME XXXVIII, MAY, 1944)

missing from hard
copy.

COME, LORD JESUS

Sickened with slaughter and weary of war,
Torn by bereavement and pain,
Daily our eyes are searching the skies
For signs of His coming again.
Longing, we pray at dawning of day,
"Lord, Wilt Thou come before noon?"
Imploring Him yet in the fading sunset,
"O, Blessed Lord Jesus, come soon!"
Precious the word the ear of faith heard,
"Lo, I come quickly, My Bride.
This longing of thine is not greater than Mine
To have thee at last by My side!"

—Martha Snell Nicholson.

WORDS IN SEASON

R. H. B.

A PRICELESS GIFT

What a wonderful gift of God is a day!—a day with all its opportunities to live and do; to affect, to completely change, destiny; to reverse the judgment and sentence upon all the past; to make up lacks and pay debts and to tear down the false and to lay the foundation of the true, or go on building if the foundation be already laid. To the sinner, a space in which judgment is deferred and full mercy offered—a privilege and opportunity which in the hour of supreme need makes all the world look paltry in comparison. To the saint, a new lease to express in word and godly deed his love to the Father in heaven and his devotion to the Savior; a chance to help another; to bless, to heal, to comfort, to save; to fulfill his ministry and run his course; to lay up treasure in heaven; to draw nearer to God. Such is the priceless gift of a day. This is that which you have wasted and despised and misused against your own soul. O, ye who read this today, be glad you are alive and that God's long-suffering has given you this day—and use it, use it to the full!

THE GREATEST DAY OF YOUR LIFE

Of all the days that ever have been or ever will be, the one called "today," this one now, which looks most common and prosaic and seems to have no particular excellence or value, is the greatest. Your thoughts stray back to the past, and you can think of great days, important days, days you

would give the world to recall. Those were times! Then you had chances; doors stood open; fate hung in the balance; life awaited but your signal to frown or smile forever. There are no more such days now. O, if you could, with your present experience and wisdom, go back and make your decisions over! Thus memory throws its sad regret, and withal a romantic halo, over the past and gilds it with a glory it never possessed when it was called the present. Or perhaps the future will bring something great again—a crisis, an unexpected fortune, an opportunity for great deeds, a chance to retrieve yourself. And you dream of some royal hour, yet unborn in the womb of Time, that shall offer you the prizes of earth and heaven. Meanwhile there slips away from you the day of all days, *the* royal day that is yours; traveling incognito, in modest garb, but of all days most precious, the one God gives you now, and which holds in itself all the possibilities of time and eternity. Be not deceived—this, this alone is your day, your great, precious day. If you need to repent; if a wrong needs to be righted; if a new turn is to be taken; if a great deed is to be done; if God is to be glorified; if your work is to be accomplished—why shall not today witness it? Why let the weight and the gloom of the yesterdays paralyze you? Be of good cheer, arise, come, He calleth thee. Why delude your soul in dreaming of tomorrow? Tomorrow, when it comes, nay, if it ever comes to you, will be just a quiet, unpretentious, commonplace “today.” And by looking back and peering ahead you lose the most precious thing God gives you—today. “Today if ye shall hear his voice, harden not your hearts.” (Heb. 3:7.) “Behold, now is the acceptable time; behold, now is the day of salvation.” (2 Cor. 6:2.)

WHEN THE WORLD APPLAUDS

“What have I done,” said Phocion, “what blunder have I committed, that all this rabble is applauding me?” The great Greek knew so well the low, perverted tastes and false standards of his countrymen that to be applauded by them made him suspicious of his own acts. And, my brother preacher, public or private, when the world praises you, you may be all right, but the matter looks suspicious. Scrutinize your work carefully. Say, “What now have I done that was un-Christ-like and pleasing to the flesh? Have I been faithful? Have I been as courageous as I should? Have I, while being kind and gentle as I ought to have been, also been aggressive enough? Have I held up the standard of Christ, or have I compromised? Have I made the sinners feel comfortable in their sins? Do I hold with Christ in His unworldly ideals and sentiments, or do I think and speak as the world, so that the world may hear me?” (1 John 4:5.) These are the things to think on. A preacher who is popular with the world is certainly wrong with God. (James 4:4; 2 Tim. 3:12; Luke 6:26.) The world loves but its own. If they go wild over a sermon on the “Uni-

versal Fatherhood of God and the Universal Brotherhood of Man," it is natural. That sounds well to their ears, because it is one of Satan's sugary falsehoods, comforting and flattering to those whom Christ designates as lost, and "children of the devil." (John 8:44.) But if you are walking that unworldly path of Jesus that brought the world's hatred on him, how is it the world loves you? Now you need not look for trouble, but set out to be really earnest and faithful to the Lord, and trouble will come. (2 Tim. 3:12.)

* * *

A NEEDED PANG OF CONSCIENCE

There sat four leprous men at the entering in of the gate of Samaria. Round about lay the cordon of the Syrian army besieging the city, having shut off from it all supplies. Within reigned famine, terrible and maddening, so that tender mothers were turned into tigresses and devoured their own offspring. At the entrance of the gate sat the lepers. "Why sit we here until we die?" they said one to another. "If we say, We will enter into the city, then the famine is in the city, and we shall die there; and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive; we shall live; and if they kill us, we shall but die." So they arose and went to the host of the Syrians. The tents came into view. Here were horses tied; there, fires smoldering. But no voices of sentinel, no sight of soldiers. Timidly they crept nearer. They came to the first tent—no soul there; to the second—no man within or around. The third, the fourth—the camp was deserted. The Syrians must have left in haste, for here was everything left behind, food and garments and vessels and silver and gold, especially food. The four lepers fell to, and ate and ate. Then they began to carry away treasures and garments and to hide them; when all at once one of them (and here is the point of my story) felt a twinge of conscience. "What monstrous selfishness is this! Here we have gorged ourselves, here we are hiding away wealth, and all this while our whole city lies in the throes of famine! It is a day of good tidings, and we have held our peace! Such doings avenge themselves. If we do not repent at once, some evil will befall us." So they carried the good news to the city, and the population, after some precaution, turned out, swarmed into the hostile camp, and the famine was over, for there was food for all. (2 Kings 7.)

And you, my brother, you are living well, and enjoying the word of life, and basking in God's love and the light of Jesus Christ, and the forgiveness of sins, and the hope of eternal life, and in joy and peace of the Holy Spirit. I do not begrudge it you. But it is a day of good tidings, and you are holding your peace. You are saved, but the millions of the earth are in the death grasp of spiritual famine, under bondage of darkness and sin and despair. Yet you are well off.

What have you done for the starving ones? Have you handed on the bread of life? You have found something good—are you keeping it to yourself? It will not prosper. Selfishness of any kind, even spiritual selfishness, defeats itself. All the forces of the universe are in league against it. Your manna you are hoarding breeds worms and stinks. Your light under the bushel will go out. Your religion will end in dry formalism or in bitter controversies in which men will bite and devour and consume one another. The punishment will overtake you if you do not pass on your blessing. Perhaps you could go yourself and tell the good news. In fact, within your range and sphere you are the Lord's messenger under any and all circumstances to hold forth the word of life. And if you cannot carry it farther, you can encourage another to go, and support or help to support others in the preaching of the gospel at home and abroad. May your conscience trouble you when you are getting the wealth and sweetness of the word of God, and may you be constrained by the love of Christ to hand it on, to spread it abroad.

* * *

THE WILL TO BELIEVE

How much the will influences a man's belief, when the thing to be believed affects his life and conduct, is hard to estimate and rarely considered. It is not like establishing a proposition in mathematics or a truth in the cold realm of abstract science, where no passion or desire is involved. What lightning operations take place in the mind when the word of God strikes the ear; what quick and secret calculations of consequences; what weighing up of advantages and disadvantages against each other; what decisions; what encouraging of doubts and intellectual difficulties; what hasty formulating of excuses; or else, when righteousness is preferred, what surrender of the flesh and humbling of the heart and clearing of the way to obey God—all just according as the will inclines! A certain lady suffered severely from "heart trouble"—so at least she believed. Her friends and the doctors held it was indigestion. But she would have none of it. She was positively convinced that it was purely heart trouble. It was explained to her that indigestion had power to affect the hearts's action. She wouldn't believe anything of the sort. Now there was a secret to her skepticism: she was an enormous eater and dearly loved her meals. So she simply would not be convinced to believe anything that might involve a giving up of the joy of stuffing. That is as natural as human nature itself. And this principle operates even more decidedly in the spiritual realm, where the evidence is not so absolutely demonstrable, and where so great a revolution of life is involved. How the hearts are sifted by the word of God! How the wills of men are tried! How the accepting or the rejection of the light declares the real secret inward purpose! Blessed are they who are willing to do God's will.

NEWS AND NOTES

Searcy, Ark.: "The Word and Work is always fine and I never fail to get some spiritual food from its pages. Hope you can get the 2,000 new subscribers."

"The Lord willing, I want to get out among the churches in the interest of the African work. We hope to return to Rhodesia as soon as the way is opened before us. The work there is very great and more workers are urgently needed. We desire the earnest prayers of God's children on our behalf and for the work there."—S. D. Garrett.

Sellersburg, Ind.: "Church work moves along nicely here. We had three baptisms last Sunday morning. On Wednesday night three placed their membership with us. Brother and Sister Howard Marsh are wonderful workers."—Geo. A. Leach.

Winchester, Ky.: "One was baptized during the Camp Taylor meeting. Four others came for renewal and resecration. I am enjoying my work with these good brethren."

"The work at the Main Street Church here in Winchester is doing well with Brother R. R. Brooks as the new minister. They plan a short get-acquainted meeting with Brother Brooks doing the preaching, beginning May 7."—J. R. Clark.

New Orleans, La.: "The Lord is blessing the work here with increased numbers in Sunday school: from a low of more than forty to a high of fifty-eight for the past several weeks in spite of rain almost every Sunday. We are glad also to report increased numbers in both morning and evening services on Sundays as well as at prayer meeting. The Lord continues to sustain the radio work in a wonderful way. We are broadcasting God's word five times each week over a 5000 watt station—15 minutes each Monday, Tuesday, Thursday, and Friday, and 30 minutes each Sunday. God said, 'Preach the word,' and this by His grace we are doing, and we are fully assured it will not return unto Him void, but will accomplish that whereunto He hath sent it. We ask the prayers of God's people that the word will find

open doors and run and be glorified. Where the seed is sown with God's blessing there must surely come the harvest of souls. This is truly a work of faith: the radio bill is over \$300 per month, and God is abundantly supplying that need. Every step forward is an answer to prayer and God's people may praise Him. Their fellowship in prayer and otherwise is making this work of THE RADIO BIBLE SCHOOL possible."—Frank M. Mullins.

Word comes that Brother Boll's meeting with the Southside church, Abilene, Texas, was well attended and it seems that interest was high. Brother Harold Beck, the regular minister, reports that around 175 attended Sunday morning worship the Sunday preceding his letter. Brother Beck is to be commended for his excellent work with that congregation. God is using His humble servant in a wonderful way.

Johnson City, Tenn.: "We had 100 present for Sunday school last Sunday, and attendance for the two Sundays prior had been hovering near the 100 mark. We praise God and take courage, for these attendance records show a definite increase for the church here. A married man came forward last Sunday to confess sins, and to place membership with this congregation. He has a wife and three little girls, and we are hoping that all will be regular with us and are praying to that end.

"We are planning a tent meeting in Johnson City the latter part of June with Bro. J. E. Blansett of the Fair Park church, Dallas, doing the preaching. Lord willing, I'll be in Dallas with the Fair Park church the first Sunday in June to continue for two weeks."—Robert B. Boyd.

Borden, Ind.: "It was my happy privilege to be with the old home congregation at Albion, Nebr., in a two weeks revival effort. Mar. 12 to 26. Brother Joe McKinley, of the Borden congregation, served as the efficient song leader and fellow-worker. There were twelve baptisms and a renewal of interest in the work of the Lord at that place.

"The cooperation and Christian

fellowship given by the sister church, located at Roselma, added greatly to the interest and spirit of the meeting.—F. S. Spaulding.

Dugger, Ind.: "We have had one restoration and one to place membership with us since my last report. Brother Elmer Ringer, a home boy now preaching at Tell City, Indiana, was with us one Sunday morning recently and preached a very helpful message. The Dugger church is proud of its boys now preaching.

"Let leaders of congregations reread Brother Chambers' article in the April W. W. on 'Simplicity toward Christ.' The desire to make a 'showing' before men will dull the desire to create a deeper spiritual tone before God."—Maurice Clymore.

Borden, Ind.: "I just returned Friday nigh from Albion, Nebraska, where we had a fine meeting. We met a lot of fine folks who treated us royally. Up to the time that I left eight were baptized into Christ."—Joe McKinley.

Gallatin, Tenn.: "The Word and Work is still excellent and certainly contains food for our souls in these troublous times. It is always free from strife and contention."—Mrs. Roy R. Cecil.

Lexington, Ky.: "We rejoice in the Lord to see the work growing at Melrose church. Fine interest has been manifest continuously since our coming here one year ago. We had 69 in Bible classes here on Easter Sunday and 67 the following Sunday, most of these being children whom we hope to train so that they can assume the responsibility of leadership later. We are in dire need of men for leaders, but God has blessed us with several very faithful working and praying women.

"Our Friday night Bible class is well attended, often equaling that of our Sunday attendance. We are also blessed with fine cooperation from the Cramer and Hanover brethren.

"Our gospel correspondence work among service men has prospects of accomplishing much good for the cause of Christ. We are writing to some fifty service men now, sending them personal letters, gospel tracts, bulletins, etc. We believe

this to be an effective way of preaching the gospel. Pray for us."—Orell Overman.

Jennings, La.: "We are enjoying the blessings of the Lord in His work here. There were 107 present in our classes last Sunday, which is a record attendance for us. Several visitors were present. At prayer meeting last night one came forward and was baptized into Christ.

"We are looking forward to 'Seasons of refreshing' in the Lord, with the coming in our midst of God's faithful servant, our beloved Brother Boll, whom we are expecting in the latter part of May. Your prayers are requested."—Ivy J. Istre.

Western Song Tour

"The Spring Itinerary took me away from home over three Sundays, during which Ernest Lyon preached in the morning meetings at the home church, and Friend, Kranz, and Schreiner at the evening meetings. J. L. Addams served as announcer in the Golden Gospel radio program.

"I preached three or four times and conducted eight sessions for singing—twelve services in all, most of them in California. Attendance and interest were high—as high as usual, it seemed to me—in spite of war work and the critical western gasoline shortage. I was well and happy every mile and every minute of the way, thank God! And I returned greatly refreshed by reason of having seen the faces of thousands of friends and brethren whose love is most precious to me."—E. L. J.

Twin Bridges, Mont.: "We closed a two weeks meeting at Twin Bridges on April 9. The attendance was not very large, but one soul was won to Christ for which we are very thankful. There is still good interest in our young people's meetings."—Dennis Allen.

Servicemen, Attention!

We now have several servicemen on our mailing list. It has been suggested that we invite these young men to write to the Word and Work and that we publish excerpts from their letters. This we are glad to do. We know many consecrated Christian boys in service whose letters would be read by

many friends if they appeared in our publication. Just a good word, greeting to friends, or a testimony for the Lord. How many will write in? Let the readers of Word and Work pray for all of our Christian sons who are under the colors.

About Renewals

Several whose subscriptions have expired since the first of the year have failed to renew. We have been adding several new names this year, but unless old subscribers renew, many new names will be required to make up for our losses rather than add to our reading audience. While we are putting forth effort to increase our list at one end we wish not to be unmindful of our old friends and let them slip away from us at the other. Please renew

promptly! You will get much good from our uplifting messages and we shall appreciate your patronage so very much.

We shall reserve our listing of clubbers until next issue. Notify us of mistakes. What about sending in a club of four names or more at 75¢ each for the year?

Louisville, Ky.: "Seventeenth Street Gospel Mission announces since December 14, 1943, 13 baptisms, 3,000 pieces of gospel literature distributed, and several restorations and additions to the fellowship. Tuesday night, April 25, marked the mission's first full house. The mission is conducted by the grace of God through faith. Will you not pray for this good work today?"—James Hardison.

SISTER ANNA McCONNELL

Sister Anna was at Sunday school and morning and evening worship as usual on Sunday, April 2—she was not a "one-service Christian," but was always present at every service of the church and, as well, gave support both personally and financially to any mission work or effort to "Go preach the gospel to every creature" even though she was totally blind. On Monday she taught school at her regular place and was feeling very well when she retired that night. But upon arising the next morning shortly before six o'clock complained of a headache and as she got out of bed crumpled to the floor. Her sister, Miss Virginia, ran to her and did all she could with the help of neighbors but within thirty minutes Sister Anna had departed to be with Christ. The news came to all of us at Seventh and Camp as a shock. It was like the sudden crumbling of the foundation to a building which had stood against the storm for years, for for many years she has been truly one of the foundation pillars of the work here, which the preachers before me (Brethren Chambers, Allen, Boyd, Wood, Ringer) will also testify, and any others who are acquainted with the work in New Orleans. No greater servant of Christ, man or woman, could be found, no more helpful and faithful co-laborer could any preacher ask for. Words cannot express the feeling of our loss, but we rejoice for her. No longer does she have sightless eyes, but now she sees, yea, she beholds the glory of the Lord and the beauty of heaven, and we rejoice in the blessed hope of reunion when Jesus comes for His own. Such a loss to the work at Seventh and Camp at this time seems irreparable, but God knows best. We ask for your prayers.

Frank M. Mullins.

RIVERS NOT EXAMPLES

Did you ever see a river that was as straight as an arrow? probably not. They generally wind back and forth from the time they gush out of a mountain spring or seep out of a lake, until they find repose in the bosom of the great deep. And why is it that the river is never straight? Let a master of epigram answer, and at the same time drive home a wholesome truth. "A river becomes crooked by following the line of least resistance! So does man!" *Sunday School Times.*

WHAT IS CENTRAL IN PREACHING

Stanford Chambers

Paul was determined to know nothing among them "save Jesus Christ, and him crucified." Philip went down to Samaria and "Proclaimed unto them the Christ." When he later was sent to convert the Ethiopian Eunuch, he "began, at the same scripture and preached unto him Jesus." Paul wrote, "we preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake." Again in declaring the gospel which he had previously preached unto them, he makes the death, burial and resurrection of Christ the very fundamentals thereof. The center of all inspired preaching was the Lord Jesus Himself.

Too much preaching today is off balance. Men go forth to propagate a doctrine, or to establish a church, or to defend a creed. In doing so they may say a great deal about the Lord, but the emphasis is elsewhere, and thinking people begin presently to sense that they are listening to propaganda. Those who do not so realize, but are "carried away" with what they hear, are built largely upon prejudice, the legitimate fruit of propaganda. With such, Christ is not "all in all," neither His truth paramount. The Word is trimmed to fit the doctrine and the party platform.

Inspired teachers gave instruction on many things, to be sure, but all things presented by them were properly related to Christ, the center. No doctrine was made the center, no ordinance was exalted above Him, no theory of grace or salvation; inspired men have given us precious truths on these matters, all of them important, but they can serve their highest purpose only when Christ is central and the rest of the teaching so related to Him.

The church of our Lord is important. She is most precious to Him who bought her, but inspiration assigns her the one place, that is, by His side. She is not to be exalted above her Lord, but is, herself, to give Him, in all things, the pre-eminence, to exalt Him as her Lord. Even those who endeavor to have reproduced the church as it is given us in His word are to avoid that zeal for His house such as would eat Him up. The body is not to supersede the Head. "To her my cares and toils be given," yes, if for His sake. "To him be the glory in the church" is too often interpreted, "To the church be the glory." That is to be off balance. The church is not the center, though she is to be very close to the center, right by "His bleeding side." His ordinances are to be sacredly regarded as sanctified by His blood. Kingdom things are to be cherished, the kingdom into which we have been translated, but we cannot enjoy the kingdom as divinely purposed apart from the King. Resurrection truth is most precious if we know Him as "the resurrection and the life."

We may hold the second coming teaching and be very orthodox regarding the same, but unless we "love His appearing," it is only a theory. Let the purpose evermore be to "preach Christ Jesus as Lord," that men may come to know Him, whom to know is life eternal. To know Him is to love Him, and with that will come earnest desire to see His church established, indeed, and His every ordinance occupying its appointed place, His every truth regarded as precious—desire that translates itself into earnest endeavor, and all for Jesus' sake.

THE KINGDOM OF HEAVEN

H. N. Rutherford

What is the kingdom of heaven, or the kingdom of God, which Jesus came to establish? Some have thought there was a difference between the two expressions, "Kingdom of God" and "Kingdom of Heaven." But unquestionably they are synonymous in the thought of Christ. As clear evidence of this fact, take the following expression from Him: "It is hard for a rich man to enter into the *kingdom of heaven*. . . . It is easier for a camel to go through the needle's eye, than for a rich man to enter into the *kingdom of God*." (Matt. 19:23, 24.)

To understand the meaning of the kingdom of heaven or God it is necessary to keep in mind that two great conceptions of the kingdom are taught in the New Testament. In the one it is represented as the church of the Lord, manifested and shown to be such by the fruits borne, the state or condition of the heart and the manner of life lived. In the other it is a future government of the world at "the appearing of our Lord Jesus Christ: which in its (His) own times He shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords." Some interpreters take the first and reject the *second*, and some take the second and reject the *first*. It will save us much misunderstanding if we will keep in mind both these meanings of the kingdom, and apply them accordingly.

Consider some of the passages in which the kingdom is thought of as the church and its attendant manifestation and condition of heart. Christ says, "The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit." (Rom. 14:17.) And again he says: "The kingdom of God is not in word, but in power." (1 Cor. 4:20.) The apostle John says: "I, John, your brother and partaker with you in the tribulation and kingdom and patience which are in Jesus." (Rev. 1:9.) These and other passages clearly suggest that one of the meanings of the "kingdom of God" is that the kingdom is now with us in the form of the church; and that the true essence of the kingdom is that which the church should and can, by God's working, produce from its

new heart and life. All those who have this righteousness, peace and joy because of the indwelling presence of the Holy Spirit in their hearts are in the kingdom now. They are a spiritual kingdom. They are "the kingdom not of this world," "The kingdom of the Son of His love." They constitute the true church of Christ in this age. For that reason the Lord makes the kingdom of heaven and the church synonymous.

He said to the apostle Peter, concerning his Messianic confession, Upon this rock (that He is the Christ the Son of the Living God) He would build His CHURCH, and then immediately says to Peter, "I will give unto thee the keys of the kingdom of heaven." (Matt. 16:19.) In His use of the word "church" He does not make reference to any particular organization or denomination, but to all who accept Him in humble faith and seek to do His will. Such are the church; they belong in this age to the kingdom of God. There is therefore no inconsistency in singing:

"I love Thy kingdom Lord
The house of Thine abode,
The church our blest Redeemer saved,
With His own precious blood."

And again we can sing with understanding:

"The kingdoms of earth pass away one by one,
But the kingdom of heaven remains;
It is built on the rock and the Lord is its King,
And forever and ever He reigns.

"The kingdom of God is now open to all,
E'en the vilest may now enter in;

There's a welcome for all who will turn to the Lord,
Full salvation and pardon for sin."

It shall stand, for-ever and ever it shall stand. "The gates of Hades shall not prevail against it." (Matt. 16:18.) It is true that we are in the kingdom now. The church is the kingdom in its present form.

If so, how can we talk about the appearing of the kingdom, or the kingdom coming at Christ's return? There is no government of God in this age, except as it is represented in the followers of Christ who are seeking to do His will; these are the true church. All born-again ones have entered the kingdom, have been translated into the kingdom of the Son of His love. (Col. 1:13.) The limits of this article preclude any discussion of passages in which the kingdom is thought of as a future manifestation in the future government when Christ shall have "dominion also from sea to sea, And from the River unto the ends of the earth." (Psa. 72:8.) We reserve this aspect of the kingdom for a future issue.

That ye be not slothful, but followers of them who through faith and patience inherit the promises.—Heb. 6:12.

TRUTH-SEEKERS

Tona Covey

A truth-seeker is a strange as well as rare individual. If one is really a truth-seeker along any line, it matters not what conclusion he may *desire* to attain, yet he persistently seeks the facts—all the facts available—and from these facts he forms his conclusion. This conclusion may be different from what he really preferred it to be, still he doggedly sticks to the conclusion because he believes the facts have established it as being the truth. Such a truth-seeker would not appreciate it if some friend, knowing the conclusion the truth-seeker would really prefer the facts to justify, would on the sly hide some of the facts or pervert some of the evidence to make the preferred conclusion seem to be proven. The truth-seeker does not want to be deceived into believing things are like he *prefers* them, but he wants to find out just how things really *are*.

Again, if one saw a man investigating some subject and would detect him ignoring, or hiding, or discrediting some of the facts, the inevitable conclusion would be that the so-called truth-seeker is not a truth-seeker at all, but is trying to put something over on some one. The truth-seeker not only preserves all the unmistakable evidence that applies to the subject in hand but he also keeps at hand all material that may possibly have some bearing on the subject. He wants the facts, all the facts and nothing but the facts. Some scientists have been like that in scientific matters, and they are the ones that really make progress in science.

Of all truth-seekers the religious man should be the most zealous, because he has so much at stake—his soul, his eternal destiny. He might prefer, for instance, that the wicked will have another opportunity after death to obey God and be saved (as Charles T. Russell taught) but how a man could find it in his heart to deliberately pervert the scriptures to *make* them support that belief, is hard to understand. Common sense (which is none too common) would suggest that he get the facts as God has given them and then one can stand on solid ground concerning the matter. God is not going to judge men by what they prefer, even if they can twist the scriptures to seemingly justify their preference. The judgment will be according to the *facts*. Such tactics are used all the time by great numbers of religionists.

One writer in fighting the doctrine of "Baptismal Regeneration" goes to the extreme of ruling out baptism altogether. In speaking of John 3:5 he says, "If by 'water' he [Jesus] means baptism, it means then that not a single soul can be saved unless baptized. . . . It would exclude all infants dying in infancy, who had not been baptized, from any part in God's kingdom." And the editor of the book adds a foot-note to

the statement, "It would also exclude all Quakers and most belonging to the Salvation Army, besides all others who mistakenly do not practice the rite of baptism." It is evident the writer is not seeking to find what the Book says, but is trying to make the scriptures fit a practice that has broadened to include many that seem to be excluded from salvation. So he says further of John 3:5 "The words 'of water and of the Spirit' might be read 'of water, even of the Spirit' and be a perfectly correct translation." So he rules out water baptism as having no value at all. The truth-seeker would have searched out the facts concerning the teaching on water baptism and thus condemned the errors of "Baptismal Regeneration" and established the correct teaching of scriptural baptism, knowing that the infants that died without being baptized, the Quakers and Salvation Armyists would all stand just where they have always stood.

Such tactics are never used by a truth-seeker, but they are common practice with those trying to justify a shady practice or establish a questionable doctrine. But if the Scriptures stand in the way of our pet doctrine and hobby something must be done to make the Scriptures fit our teaching. Some men try to get rid of scriptures by saying a teaching belonged to the days of the apostles (as of James 5:13-15), and others that Paul was an old bachelor and therefore prejudiced against the women, which led him to say the women ought to keep silent in the churches. Still others say this or that is highly figurative and cannot be taken to mean what it says, etc. One of these methods is just as legitimate as the other, and all have the same result—they nullify the word of God. We will find it much more profitable to scrap our teachings and practices that cannot stand before God's word, and let the word of God stand in its simple and original order and meaning just as it came from the pens of the inspired writers. Truth-seekers want all the Book says—no more, no less. "Buy the truth and sell it not."

TENDENCIES TO EVIL

It is not only the defilement contracted in our pilgrim walk which needs to be dealt with; the problem is far deeper than that. It has to do with our own evil thoughts and desires which are ever ready to soil our inner life, and to mar our lives. Wrapped up in this is the problem of the two natures in regenerate man. The fact that when the Spirit of God implants a new nature within a man, the old is not expelled, but rather there comes at once to be antagonism between the two.

The flesh is ever tending to drag us down and prevent the exercise of purity in our lives. The Spirit is ever cleansing wherever He comes into possession. "Walk in the Spirit, and ye shall not fulfil the lust of the flesh."—Selected.

BEN'S BUDGET

Ben J. Elston

Possession of exact truth on all features of any subject may be desirable, but certainly is not to be had for the mere wishing. To have that possession on all subjects is humanly impossible. But much that is needful, plainly dangerous—even wicked *not* to have, is in reach of the truly honest, awakened, energetic soul.

I have in mind some who would publicly teach, preach—or even *understand* the scriptures. Recognizing that they have lacked opportunities enjoyed by others, they seem careless of the fact that blessed and even great opportunities are actually and constantly in their reach. Very many quite common words in the Bible and in common use, have no meaning to these unaroused souls. If they could be made to realize it, it is impossible for them to impart an information which they do not themselves possess. A need of a dictionary, as an indispensable aid in pronunciation, and even more to study the definitions of words, seems not to impress them. God speaks to the peoples of the earth in the words they use in speaking to one another. These *words* need constant, careful study. To show ourselves approved to God, we are commanded to *study*. Read 2 Tim. 2:15. A knowledge of original languages is, to the critically minded, of great value; a failure to make the most of the language in which one seeks to be a mouthpiece for God, borders on the irreverent and criminal. In an effort to accommodate one's self to prevailing ignorance, care needs to be had that one does not depart from truth. Great, godly, useful men have risen, without college training, who were nevertheless keen in their accuracy as to the very words God used, and their most evident meanings.

THE FUTURE OF THE CHURCH

The future of the church is vested in the young people of today. It is needless to point out to you that they will be the leaders of the church of tomorrow, and it is the profound duty of each adult in the church to lend encouragement to the youth of today. Whenever before in the history of the nation was there a greater need for devout and consecrated young men and women to be the leaders of the church? Will you let the church die when you die? In the urging of faithfulness of Christians, regularity in attendance, and the gathering about the Table of the Lord, this is always the prompting factor. Many youngsters receive little or no encouragement from their elders. The elder members of the church, the parents of the younger, are directly responsible for the instruction of the youth, yet if most folk were asked to give the amount of Bible reading that they have done, the results would be shameful!—J. M. Hampton.

PERSONAL WORK

It cannot be emphasized too strongly that although not all Christians are called to the tasks of public speaking, they are all committed to the solemn responsibility of personal work for Christ. Some friends are apt to be discouraged because they do not possess outstanding gifts which fit them for public service, and they are apt to over-look that in quieter ways they may render service which, in the last analysis, may prove to have equal value. We are all saved to serve, and the best service we can render to our day and generation is to strive, by every means within our power, to win others for our Lord Jesus Christ.

It may be pointed out at once that personal work is the most natural method of approach to another human being. It may involve discretion, wisdom, and even reserve, but it is a natural method of approach, and it should not be difficult for those who are fully yielded to the Savior to enter upon such work. It is natural to enter into conversation with others. Conversation is one of the ways whereby social life is perpetuated. At all times, and in every place, it is possible to establish contacts with men and women which pave the way to the word in season.

We know, for example, that during our Lord's ministry on earth, He delighted to give Himself fully and freely to solitary individuals. The third and the fourth chapters of St. John's Gospel are eloquent testimonies to this truth. On the one hand, He devoted considerable time to a man by night, and, on the other hand, He entrusted some of His most profound statements to a woman by day. The record of Nicodemus and the woman of Samaria supply us with a final argument for the necessity and possibility of personal work.

In the case of the first, we have our Savior's profound statement regarding His redeeming mission. It was to Nicodemus that He uttered the statement enshrined in John 3:16. Those words were not addressed to a great multitude, but to a solitary individual. Similarly, to the woman of Samaria, our Lord spoke about the meaning of worship and of the nature and character of God. We are tempted sometimes to reserve our choicest utterances for the large assemblies, but the Lord Jesus devoted His words of grace and truth to solitary individuals in the course of His personal work.

Our Lord's example must continually serve as a rebuke to our present methods, and as a challenge to our future programs. Do we really think it worth while to spend hours with some seeking Nicodemus? Do we think it worth while to unfold the truth of God to some woman of Samaria? Until we have faced such questions and answered them in the light of our Lord's example, we have not measured up to the glorious possibilities of personal work.

Let us be enthusiastic for what Thomas Hogben called the "One by One" method. It was our Lord's way, and it must be our way, too. It is natural; it is easy; it is possible. It only needs the wholehearted consecration of all our ransomed powers to the Master's service for us to become personal workers who know how to speak the reconciling word, and who never forget for one moment that, wherever we may be, we are always ambassadors for Christ.—*Joyful Tidings*.

GHOST RACKET

Not so long ago it was revealed that in Chicago there are some 2,500 necromancers, fortunetellers, clairvoyants, seers, prophets, crystal-gazers, mind-readers, and spirit mediums. Some 150,000 people consult them annually to find out about the future. Girls want to know about life and love; women wish to know about their missing husband or child; housewives inquire about hubby's job, or his new secretary, or whether he really spends his evenings at the club; bereaved people seek contact with their beloved dead; Pa wants to get a better job, Ma desires a cure for lumbago, Kate is anxious to know whether her aunt will remember her in her last will, etc.

For this service people of the Chicago area pay an average of \$20,000 a day, or nearly \$7,500,000 a year. A single reading costs from 50 cents to \$25. A medium easily earns \$40 a day.

Why do people fall victims to such fraud? Because they believe not in God. If they did, they would respect God's Word, law, and testimony, and seek therein whatever is necessary for us to know. They would remember Isaiah 8:19, 20: "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter [then say]: Should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

Because they seek not God, search not in His law and testimony, there is no light in them, they have no knowledge of the truth and no faith, and, therefore, waste their money on the ghost racket. God says, "They have Moses and the prophets; let them hear them" (Luke 16:29).—*The Lutheran Witness*.

THE VALUE OF PRAYER

Prayer is a sure source of strength to the soul. It supplies us with a steady power that comes through no other sources. Prayer prepares the heart for devout study of the Word of God and leads to obedience. Prayer prompts to service and makes the work of life a benediction.—*Truth Advance*.

THOUGHTS WORTH WHILE

D. H. F.

TWO THEORIES OF LIFE

There are two possible theories of life. We may say of each day as it comes, "This is my own; I may do with it what I will, so only that I do not use it to the detriment of my fellowman." That is one theory of life. It is the usual theory. The everyday lives of millions are lived by it. Life may be blamelessly lived by it if our idea of blameless living is only not to do harm.

But there is another theory. It says, "Life is a trust. Not one of these wonderful things that we call minutes belongs to me in the sense of exclusive use. I am one of millions. I am my brother's keeper and my brother is my keeper. All about me are human hearts less blessed, less favored than mine. I am a Christian, therefore I may draw from divine abundance and pour it into these maimed, incomplete, shadowed lives about me." That is Christ's theory.—C. I. Scofield.

THE SECRET OF MIRACLES

An old Christian was arguing with a skeptic about miracles, while the latter, who was whittling away, said that the reign of law prevented miracles, and "I can demonstrate it. I hold in my hand the best proof in the world that law reigns. If I let go this knife no power can suspend the law of gravitation. It will fall down." The old Christian said, "Now watch me with my jackknife," and he flicked it up and it stuck in the ceiling. Said he, "I let go of it and it did not fall down." Said the skeptic, "Oh, but you did something to it." "Yes," said the Christian, "that is what God does."—*Christian Herald*.

"THAT HE MAY HAVE THE PRE-EMINENCE"

Years ago a number of prominent literary men were assembled in a clubroom in London. The conversation veered to a discussion of some of the illustrious figures in the past, and one of the company suddenly asked, "Gentlemen, what would we do if Milton were to enter this room?"

"Ah," replied one of the circle, "we would give him such an ovation as might compensate for the tardy recognition accorded him by the men of his own day."

"And if Shakespeare entered?" asked another.

"We would arise and crown him master of song," was the answer.

"And if Jesus Christ were to enter?" asked another.

"I think," said Charles Lamb amid an intense silence, "We would fall on our faces."—*Earnest Worker*.

HOPELESS PHILOSOPHY

"The firm foundation of unyielding despair" is recommended as the basis of life by a well-known present-day philosopher. Famous though he is as one of the leaders of modern philosophic thought, he has been unable in all his thinking to find a less hopeless outlook. What an illustration of the inadequacy of the human wisdom that knows not God! And what a hopeless philosophy to offer an earnest seeker after a way of life. In comparison, how stirring and joyous the challenge offered us by Christ: "He that abideth in me, and I in him, the same bringeth forth much fruit. . . . If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. . . . These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."—*Christian Observer*.

RESISTING THE SAVIOR

Evangelist W. E. Biederwolf said at one of his meetings: "It seems as if some men are determined that they will not be saved. A little three-year-old lad held up a train on the Erie R. R., over in New Jersey. He had wandered away from his home, and was walking along the tracks dragging a tin horse. The train approached him from the opposite direction. The engineer blew his whistle, but the child kept right on. The engineer whistled and whistled, and at last the train was brought to a standstill. The trainmen got down, but the child was rebellious and belligerent, and tried to whip the engineer. And that's the way with you. Against every purpose and plan of God to save you, you make a stand and fight."—*Christian Herald*.

A MINISTER'S DREAM

It is said that a minister dreamed he was hitched to a covered wagon and was laboriously, but slowly, pulling it along, until he reached a place in the road where the mud seemed to get deeper, and it was with much difficulty that he moved the wagon a few inches at a time. He thought it rather peculiar, as the last time he looked back he thought he saw the entire congregation pushing. But the longer and harder he pulled, the more difficult it became to move the wagon. Finally, almost exhausted, he went to the rear to examine the source of the trouble.

All the church members had quit pushing. Not only had they quit pushing, but they were sitting in the wagon and criticizing the pastor for not pulling the church along faster.

Well, was it a dream?—*Cumberland Presbyterian*.

We declare confidently: We know whom we have believed! *Believe your beliefs, and doubt your doubts. Never doubt your beliefs, and never believe your doubts.*

WHAT CHRIST TAUGHT ABOUT SIN

R. H. B.

The "Red-Letter Testaments" in which Christ's words are printed in red might leave, on the reader's mind, the mistaken impression that Christ's own personal words are more authoritative than the rest of the New Testament. That is not the case. The words of the apostles, as the words of Jesus Christ, are alike, the word of God. In fact the apostles' words *are* Christ's words, for the Spirit which Christ bestowed on the apostles was given that they might remember all things the Lord Jesus had spoken unto them, and that they might declare all His word and will to the world.

But in some respects Christ's own words have a unique value, if for no other reason than that *He* spoke them. In this lesson I propose to set forth some things that Christ taught about SIN. I have three reasons for taking up only what He Himself said in His own words on this subject.

The first is that *He loves us*. There are some matters that touch us closely—and that is specially true concerning sin—not sin in general and in the abstract, but our own personal sin. That touches a sore spot deep within us. Not every man can talk to us about every theme and subject. The heart knoweth its own bitterness and no stranger may intermeddle with its inmost secrets. Only one who has the right to speak is acceptable, and he only if we are assured of the purity of his motive and his sincere and kind attitude toward us. It was one of the reproaches His enemies cast upon Him that He was "a friend of publicans and sinners." In all His ministry His loving compassion and concern for the sinful and erring stands out plain; and in His death He sealed His love for us. He "loved me and gave himself for me," said Paul. He, therefore, is the good physician who can use the probe and the scalpel and the knife; for if He wounds He wounds but to heal.

(2) The Lord Jesus Christ knows more about sin than anyone else. He has had more experience with it than any man. Not that ever any taint of it attached to Him. He was tempted in all points even as we are, yet without sin. But He was tested and tried as no human being on earth ever was. In all his attacks upon men Satan is strictly limited. He is not permitted to press unduly at points where a man is weak. God will not suffer us to be tempted above that we are able to bear. But in the case of His Son there could not have been any such limitation. God's man, the Redeemer of the race must be tested in full. There was no pressure, no enticement, no threat, no allurements, no trick or snare that Satan knew (and he knows them all) that was not brought to bear on the Lord Jesus. But out of all the trial and testing He came forth without a shadow or breath of sin upon Him. We may have

thought that a man learns more about sin by yielding to it; but the fact is that only He who resisted it to the end has tasted its full force and power.

(3) After He was tried and had come forth out of the gruelling test as white and pure as untrodden snow, He, by the will of God, and in love to man, took all our sin upon Himself. "Jehovah laid upon him the iniquity of us all." "He bore our sins in His own body upon the tree."

"He took my sins and my sorrows
He made them His very own,
He bore the burden on Calvary
And suffered and died alone."

To such a one we can listen when He talks to us about this great theme which so deeply concerns us all. What then did the Lord Jesus say to us about sin? I select four out of the many utterances in which He dealt with this subject.

The first of these is found in Matt. 15:19, 20: "For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings: these are the things which defile the man; but to eat with unwashed hands defileth not the man." (Compare with this the parallel passage given in Mark 7:21-23: "For from within, out of the heart of men, evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness: all these evil things proceed from within, and defile the man.") Two things stand out here, namely, (1) that sin comes out of the heart. It is not an accidental and external thing. It is not merely on the surface. Sin is not a skin-disease—it is a heart-disease. This being the case it must be evident to us that no merely outward and superficial treatment can avail to heal us of it. The remedy must go as deep as the disease, else there can be no cure. Outward performances and ordinances can not reach it; nor can any ritual or ceremony. Education and culture does not reach it. No matter how assiduously the thistle and the thornbush may be cultivated, they remain of the same nature, will never yield figs or grapes.

Neither is "Character-Building" sufficient: however good it may be in its place, there must be something first to build on. The false prophets are as many today as were those of whom Jeremiah complained in his day, who "heal the hurt of my people slightly" with soothing salves and anodynes; saying, "Peace, peace, where there is no peace." Nothing will do but the cleansing, the renewal, the re-creation of the heart, only that can really change the man; for the evil heart is the seat of the trouble. Sin comes out of the heart. What a place that heart must be! (2) The second truth stated by the Lord Jesus Christ is that sin defiles the man. Sin is moral and spiritual pollution. It makes the man unclean, unfit to stand in the presence of God and of His holy angels. There is a

stain, a filthy blot upon the sinner's soul, which nothing this world knows of can remove. "Woe is me," cried Isaiah when he saw the vision of the Holy One of Israel, "for I am undone; for I am a man of unclean lips, and dwell in the midst of a people of unclean lips; and my eyes have seen Jehovah of Hosts, the King."

The second of those teachings of our Lord on sin is found in Matt. 5:29, 30: "And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell. And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell." He is speaking of the relation of the sexes, more especially of the sacredness of the marriage bond, and is solemnly warning against the violation of the same—the sin of adultery—so heinous in the sight of God, and which is so fearfully prevalent in our day, and from day to day increasing. But the verses quoted apply to all other kinds of sin as well. The warning they contain is that we must rid ourselves of the sources of temptation, the occasions of sin, the things that cause us to do wrong, whatever they be. Though these be as dear to us as a right hand or an eye; though the giving up of some stumblingblocks are as painful as the cutting off of the hand, or the plucking out of the eye. Whatever the suffering and the loss—it is profitable to endure it; for nothing we can suffer on earth can be compared with what it must mean to be cast into hell. In this, He declares the retribution that must certainly follow sin. Terribly earnest words are these. Men are prone to get lax and lose their fear of God's judgment; but the word of the Lord Jesus Christ stands true for ever, regardless of what men may say or think.

The third of these utterances of the Lord concerning sin is found in John 8:34: "Verily, verily I say unto you, everyone that committeth sin is the bondservant of sin." This is a fact which many have found out by bitter experience. Sin throws its net—at first so light and airy, as threads of silk gossamer, but presently the meshes tighten, and though the sinner may still boast of his fancied ability to break loose and free himself, he becomes increasingly aware that he is a captive, unable to deliver himself from the rueful bondage into which he has fallen. This has happened millions of times the world over, and is happening all the time. "Just this once," says the victim of sin's deceitful art—"just this one I will do this or that." But he finds out that one doesn't sin just once: it is once, and then once more, and again, then often; and the soul grows weary and hopeless of its bootless struggle. What once was so sweet becomes common, and then loathsome; but nevertheless the slave of sin must follow on in his devoted

course. And this is true not only of coarse and open vices to which men fall prey, but of the more secret and the refined forms of sin, all that is comprised under "the lust of the flesh, the lust of the eyes, and the pride of life." He that committeth sin is the bond-servant of sin, said the Lord Jesus.

One more thing which the Lord Jesus Christ taught about sin—a wonderful, marvellous, glorious thing! The Lord Jesus taught that sin can be forgiven. Included in that statement is much else. It means that the heart can be renewed and purified; that the soul's defilement can be washed away; that the sentence of death and condemnation can be lifted, and that the fetters of sin's bondage can be broken. Sin can be remitted—but, great is the price! In the upper room, on that solemn last evening, He sat with His disciples; and He took bread and blessed and brake it, and gave to His disciples, saying, "Take eat: this is my body which was given for you." And He took a cup and gave thanks, and gave to them, saying, "Drink ye all of it; for this is my blood of the covenant which is poured out for many unto remission of sins." Blood—His blood: that was the price paid for the remission of sins—even as later Paul declared, "In whom we have our redemption through his blood, the forgiveness of our sins, according to the riches of His grace." (Eph. 1:7.) Three crosses stood on Calvary. The sun was swiftly declining toward the West; and by the Jews' request, that the bodies might not hang there on the Sabbath, Roman soldiers were sent to break the legs of the crucified men. They broke the legs of the one on the one side; also of the other who hung on the other side; and they would have broken the legs of the Man in the midst—but, no, that could not be done; for the Scripture said, "A bone of Him shall not be broken." So when they approached the central cross they marked the fact that He who was nailed to it was already dead. But to make sure, one of the soldiers drove his spear into the side of the crucified One, and when he drew it out there came forth blood and water. "And he that hath seen," says John, who gives the account, "hath borne witness and his witness is true and he knoweth that he saith true, that ye also may believe." (John 19:34, 35.) Thus was the sacrifice completed, and the blood was shed for the remission of our sins. Only so, only by this and in no other way, could sin be atoned for: for "apart from shedding of blood there is no remission." (Heb. 9:22.)

"What can wash away my sin?

Nothing but the blood of Jesus.

What can make me pure within?

Nothing but the blood of Jesus."

In fact only Jesus saves—He by the power of His death and risen life.

When we are told in Acts 10:43 that "everyone that believeth on him shall receive remission of sins"; and in Acts

2:38, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins," it does not mean that by this the forgiveness can be procured: but they mark out the God-appointed way for us for the receiving of the wonderful gift. And the gift of forgiveness, dearly bought for us by our Savior, the Lord Jesus Christ, is free to us as the love of God. And whosoever will may come and avail himself of it. This is the salvation Christ brought to sinful men and women, one and all. May none of us come short of it!

"Today, if thou shalt hear His voice, harden not your heart."

GETTING READY TO MOVE

The owner of the tenement which I have occupied for many years has given notice that he will furnish but little or nothing more for repairs. I am advised to be ready to move (we are only promised three score years and ten).

At first this was not a very welcome notice. The surroundings here are, in many respects, very pleasant, and were it not for the evidence of decay, I should consider the old house good enough. But even a light wind causes it to tremble and to totter, and all the braces are not sufficient to make it secure. So I am getting ready to move.

It is strange how quickly one's interest is transferred to the prospective home. I have been consulting maps of the new country and reading descriptions of its inhabitants. One who visited it has returned, and from him I learn that it is beautiful beyond description—language breaks down in attempting to tell of what he heard while there. He says that, in order to make an investment there, he has suffered the loss of all things that he owned here, and even rejoices in, what others would call, making a sacrifice. See 2 Cor. 2:4-10.

Another, whose love to me has been proven by the greatest possible test, is now there. He has sent me several clusters of the most delicious fruits. After tasting them, all food here seems insipid.

Two or three times I have been down by the border of the river that forms the boundary, and have wished myself among the company of those who were singing praises to the King on the other side.

Many of my friends have moved there. Before leaving they spoke of my coming later. I have seen the smile upon their faces as they passed out of sight.

Often I am asked to make some new investments here, but my answer is, "I am getting ready to move."—Selected.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise.—Psalm 51:17.