

THE WORD AND WORK

(Volume XXXIX, March, 1945)

WORDS IN SEASON

R. H. B.

ON FORCING OPINIONS

Says an esteemed brother, in one of the papers:

“If a Christian has ideas that are only matters of opinion, and cannot ever be anything more—ideas in which there is no way to be certain of the teaching of the scriptures; if his opinions are offensive to good brethren, then for the sake of others, he ought to keep these opinions to himself. If he pushes them he is a dangerous man.”

I will go a step better than this good brother, and say, If a Christian has ideas that are only matters of opinion and can never be anything more, and which cannot be verified by the scriptures, he ought to keep them to himself, whether they are offensive to good brethren or not. Better still he should discard them. We do not advocate anyone’s right to push opinions. We do not claim any such right for ourselves. We stand or fall by the word of God, free from creedal restrictions such as brethren sometimes wish to impose upon one another. We hold to the position, obligation, and rights of free simple Christians in the matter of all scripture-teaching.

OPINIONS AND PROPHETIC TRUTH

The brother above referred to did not mention the teaching of the prophecies, and I cannot be absolutely sure that he had that in mind when he spoke of “ideas that are only matters of opinion, and cannot ever be anything more—ideas on which there is no way to be certain of the teaching of the scriptures.” But in all probability that was what he meant. Well, if in the attempt to set forth the prophetic teaching of God’s word any one of us have mingled such unsupported and unverified ideas with the truth, we do well to purge them out. But if my brother should be thinking that the prophetic teaching of God’s word itself is so indefinite that it cannot yield any certain meaning and ought therefore be entirely avoided if “offensive to good brethren,” he is mistaken. The truths revealed in the prophetic portions of the Bible are as good and definite, as far as they go, as any other, and we must not scrap any part of the Bible to please good brethren or bad.

FALSE STANDARDS AND SECTISM

One trouble has been that some brethren have arbitrarily labeled as “opinions” and “speculations” anything that did not harmonize with their own ideas and conceptions. They

would therefore like to set up their own ideas as standard and limit, and as guaranteed non-speculative: and compel other brethren to keep any differing ideas to themselves, on the ground, forsooth, that they are speculative, and mere unsupported opinions, which in the interest of the peace of the brotherhood should be squashed. That is certainly a convenient way of disposing of Bible questions. It is also a short road toward a human ecclesiastical creed. In fact, if I mistake not, the creeds of Christendom all came into existence in some such or similar way.

THE ROAD TO TRUE UNITY

May I not suggest that it would tend to a better understanding if all the brethren interested would address themselves to a new and open-minded study of the prophetic scriptures? Perhaps we have studied to prove something or to disprove something. Perhaps we have read the prophecies with our minds all previously made up as to how those things really are or ought to be. Now let us go to God's word "like unto little children" and learn of Him. It will be of great profit and will from many a blunder free us, and foolish notion, and greatly promote true unity.

Among those who stand simply as Christians brotherly discussion and controversy is always in order. But if ever among us the free discussion of any part of God's word is tabooed, whatever the pretext, and certain definitions are required in order to orthodox standing and fellowship, we shall already have adopted the principle of the human creed, and forfeited our right to be called simply "Christians." And to discriminate against any simple Christian who appeals only to the Word and who disclaims the right to teach opinions or "speculations," because he brings up unwelcome scripture themes is to commit ourselves to the principle of sectism.

THE MARKS OF UNBELIEF AND OF FAITH

It is the characteristic mark of the unbelieving heart, whether in or out of the church, that it is occupied only with secondary causes—men and things, natural laws, present situations and circumstances, means and money. On the other hand, it has been the distinguishing mark of men of faith in all times that they considered more than aught else the great primary cause, God. Circumstances amount to little in their estimate; men and means they did not greatly depend on. But God was everything. He was to them a God to whom all things are possible, who will do all his good pleasure regardless of the situation; who, though he hides himself behind secondary causes, nevertheless makes all things His servants. To the first-mentioned class He is a God afar off; to the other, he is always very nigh. To the former He is practically impotent—a God that can, or at least will, do nothing one way or another, of either good or evil; to the latter He is an omni-

otent God, abundantly able to fulfill His promises. The one class have to look out for themselves above all things; the other feel it necessary to please God first and above all other considerations. Both of these classes are set forth and illustrated in the Bible, and are here today. To which do you belong?

THOSE WHO REGARD NOT JEHOVAH

For an example of these unbelieving ones to whom God was little more than a name or a myth, we need only to turn here and there in the history of Israel. When once Jerusalem was in danger of siege, they were busy doing everything, except, to be sure, the one thing needful. They "gathered together the waters of the lower pool," they "broke down the houses to fortify the walls," they made them "a reservoir between the two walls for the water of the old pool." "But," adds the prophet, "ye look not unto him that hath done this [i. e., God], neither had ye respect unto him that purposed it long ago." (Isa. 22:9-11.) When Ahaz was afraid of Pekah and Rezin, kings of Israel and Syria, respectively, he absolutely spurned God's offer of help by the mouth of the prophet Isaiah (Isa. 7:3-13) and would have nothing to do with it. Instead, he afterwards turned to Assyria for assistance (2 Chron. 28:16) against some invaders. Assyria was considerably more tangible to him than Jehovah, and the help of a heathen king vastly more practical than the favor of God. In fact, he was just one of that numerous class of whom it is written that "God is not in all their thoughts"; and again, "God is away above out of their sight." "They regard not Jehovah, neither have they considered the operation of his hands." (Isa. 5:12; Ps. 28:5.) Having no faith in God, they seek their dependence elsewhere. It is this kind of people that hang their hope on men and means and come in for the curse uttered by Jeremiah: "Cursed is the man that trusteth in man, and maketh flesh his arm." (Jer. 17:5-11.)

THE MEN WHO COUNTED UPON GOD

There were those, on the other hand, whom God called his own and was not ashamed of, to whom God was a living power and reality, a very present help in trouble, a shepherd and a Keeper in deed and in truth; those who dealt with Him, counted on Him, and entered into league with Him, and held familiar intercourse with Him as with a real person, and who tasted and saw that God was good. There was Abraham, whose course of life was essentially founded on God; Joseph, who could not afford to offend God; Moses, who saw more in the invisible God than in all the visible pomp and wealth of the Egyptian court; David, who had a lifelong understanding with this God, as a man might know and deal with his neighbor; Daniel, who absolutely trusted in God and made him the chief factor in his career. And that does not exhaust the list by any means.

THE BELIEVERS AND UNBELIEVERS TODAY

In like manner there are those today (some even in the church) who take no account of God; do not calculate on Him, depend on Him expect anything of Him, or really in any practical sense believe that He amounts to anything at all, one way or another. He no doubt did do great things long ago and far away, and no doubt will again in the dim, far future—but not here and now! Beware—that would be fanaticism! And yet we have some again who walk with God today and grip His hand; who cry and are heard; who ask and receive; who depend and are helped; who hope against hope, and, not staggered by untoward appearances, simply bank upon it that God is willing and able to perform all He promises; and who are not disappointed even in this life.

A MODERN DEMONSTRATION

An illustration of these modern men of faith is given us in the widely known and perfectly attested case of George Muller, of Bristol, England, who, simply calculated upon God as being just the kind of God the Bible sets forth and wishing to demonstrate this fact to the world, began with almost no means to care for orphans; and, making no appeals to men for help or money, never even announcing his needs or in any way advertising his work, depended solely upon this God in prayer. What was the result? The unaccountable but indisputable fact that he brought up some ten thousand orphans, and at his death left buildings and property to that work worth between eight and nine hundred thousand dollars.

THE INFECTION OF MULLER'S FAITH

This sort of faith is contagious. A widely known preacher gives his own experience as follows:

Perhaps the most decisive turning point in my life since I have been in the ministry came through reading "The Life of Trust," by George Muller. I have been a different man ever since I read that book; it led to a radical change in my whole conception of the Christian ministry, and of what Christian living really was. It cost me a great deal of money reading that book. At least it did for the time; I do not know that I have lost anything permanently by it. But it led to my turning my back upon everything that I had hoped for in this world and to just step out and obey God and believe in God, and trust in God for everything; and since I have done it He has given me everything I have or am. I do not think I shall cease to thank God throughout all eternity for what the words of this sainted servant of God were to me, and for what they have been to me ever since.

I had other ambitions regarding the ministry in those days. I had an ambition to be the pastor of some large metropolitan church. I was at that time pastor of a very insignificant church with a handful of members; but I had an ambition to be a great minister of the gospel, known all over the world as an eloquent preacher. That book took all that ambition out of me. I am glad it did. It simply gave me ambition to do God's will—to please him. It was an awful struggle. I settled it in my study that from that hour I would obey everything I found recorded as being Christian duty in the word of God; that I would go wherever God told me to go, say whatever I thought God told me to say, and never ask anybody for a penny of money, but just look to God to supply as He might see fit. And from that day to this I have been in Beulah Land.

NEWS AND NOTES

Preparing Precious Reprints

The great and precious reprints, from the vast Janes collection, are scheduled to begin in this magazine with the April issue.

Brother E. L. Jorgenson, who is editing and preparing this material for publication, is now away on the Western singing tour. He desired another month for proper preparation of the opening installment; and this office also needed time to finish cutting the name plates for the club of 2000 extra names which must go on the list.

Watch for the first installment, with important introductory statement, in the coming issue. The general caption will probably be "Faith of Our Fathers"; or, "A Cloud of Witnesses."

Tell City, Ind.: "The work here is progressing nicely. It looks as if out attendance for this month will be the largest in the history of the church. A week ago last night we baptized the husband of one of our sisters. The church has asked Brother Orell Overman of Lexington, Ky., to hold our meeting this fall (in the new building)."—Elmer C. Ringer.

Brother Ringer reports that work is going forward on their new church building and that some offerings have been received. However, they still are under the \$4000 mark and this is less than half the contemplated cost. If any wish to remember this good work you may address Brother Ringer at 1124 Tenth Street, Tell City, Indiana.

Abilene, Texas: "The work here moves ahead slowly. We have lost several families on account of the war, but we have additions occasionally which keep us encouraged. The church here is functioning better under improved conditions."—H. E. Beck.

Keep Them Coming

Subscriptions, including both clubs and singles, continue to come in. We plan to publish at least one more honor roll of clubbers in the near future. We still have a large list of names on our year-end expired list, to whom we are sending the March issue, hoping that they will yet renew. The Pioneer Re-

prints and the new series on First and Second Thessalonians will be well worth the year's subscription price of one dollar, and these are only a portion of the good things you will receive. For four or more names you may claim the club rate of seventy-five cents, or you may have your name dated up for four years at that rate.

New Orleans, La.: "Our radio program is reaching from Abilene, Texas, on the west to Cheraw, South Carolina, northeast of us. There is not a great deal of change in the local congregational work here, but some gain is made. One was baptized recently."—Frank M. Mullins.

Cynthiana, Ky.: "The church at Salem is getting along very well. Attendance is good considering present conditions. We are on half time here and are visiting other places on the first and third Sundays. Last Sunday I was with the Upper Salt Lick church for a most enjoyable time. They have asked me back for a "singing meeting" the last week of April. Have been blessed much by the Word and Work."—Jack Blaes.

Western Song Tour

E. L. Jorgenson leaves Louisville on March 5, Lord willing, on his twelfth (and longest) annual song itinerary. The calendar calls for stops in about fifteen cities, with twenty-five or thirty scheduled engagements for singing or preaching.

The work will consume the most of March and April; and Brother Dennis Allen, of Searcy, Arkansas, has been secured to work with Highland church for the entire period. Brother Jorgenson's address will be, as usual, care of Great Songs Press, Baxter Station, Louisville 4; and personal messages will be promptly forwarded by air or wire.

Radio Recordings Ready

The Louisville radio chorus (E. L. J. directing) has lately transcribed on a 16-inch plate, the following well-known hymns from "Great Songs," No. 2 for radio use. The numbers are (in order from the center outward): 438, 529, 208, 91,

567, 447. These six songs are free of copyright restrictions, and may be used on any station without further license.

Five copies have already been made in New York, on metal, off the original master disc—not by “dubbing,” but by pressing; and these are virtually unbreakable and indestructible. Four of the five are sold, for use on stations in Kentucky, Tennessee, Louisiana, and Texas. Additional discs will be pressed, in lots of five at a time, as further orders for singles may accumulate. The price is set at “cost,” which is \$10 each. Order through this office.

Ft. Lauderdale, Fla.: “I am having a most delightful and helpful sojourn in this land of sunshine, fruit, and flowers. Meeting going along pleasantly with two baptisms to date. Leaving Monday for a week or so at Tampa.”—D. H. Friend.

Camp Taylor, Ky.: “A young lady was buried with her Lord in baptism recently through the ministry of the Camp Taylor church. An increase has been noted in Bible school and worship of late. The church plans to get out into the community with a series of cottage prayer meetings this spring.

“My son and I spent last weekend at Lexington and Winchester. We were with Brother Orell Overman at Melrose mission on Friday night. I officiated at the funeral service of a very dear sister at Winchester on that afternoon. The sister, Mrs. Mae Cooper, was a faithful child of God and member of the Main Street church. I spoke two times at the Main Street church on Sunday to unusually fine audiences. My son, Paul, had charge of the singing. Doctor J. M. Forcade filled the pulpit at Camp Taylor in my absence. Brother Forcade is doing much good among the churches around Louisville this winter while taking some special training.”—J. R. Clark.

Johnson City, Tenn.: “We will begin our 6th year with the congregation here the first Sunday in March. This is a large, promising field, and we have been trying, by God’s grace, to make at least a small beginning toward developing it. We have bought a lot in the

near-by Carter-Sell addition, and are praying the Lord to show us the way to soon construct a church building in that community. I’m conducting a weekly Bible class in that neighborhood at present, and interest and attendance have been excellent. For such a small congregation as this, with such a heavy financial schedule as we now carry, it seems an impossible undertaking to plan to build out there. But with God all things are possible, and all things are possible to him that believeth. And we look unto God to point the way. The work here could well use the prayers of the saints elsewhere.”—Robert B. Boyd.

1944 Bound Volumes

Word came from the bindery that the 1944 Word and Work volumes will be ready about March 15. Those wishing a copy should get their names in as soon as possible as we bind a limited number, though we have a few extras this time. The price is \$1.50 the copy.

Dugger, Ind.: “We have had two baptisms recently. At Farnsworth there have been two baptisms recently. There should be many more people attending church services than there are. When boys write for fox holes and plead with their parents and friends to be faithful and prayerful and they fail to heed the plea, we begin to realize why our efforts are so futile. God has not yet hidden His face from us. We have been so richly blessed. May we not lose our saltiness at a time like this when everything depends upon the faithfulness of the faithful.”—Maurice Clymore.

All-day Meeting at Shawnee

Bro. Claude Neal was all smiles at the all-day get-together meeting at the Shawnee church at 41st and Michigan, Louisville, Sunday, Feb. 25th. Brother Neal preached at the morning service. After a hearty repast for the physical body, enjoyed by all, Dr. J. M. Forcade treated the company to a spiritual feast on the Holy Spirit, which we could really carry away with us for future living. As quite a large percent of the Shawnee membership consists of former Portlanders, now living in that community, the meeting looked quite Portlandish. May there be more of these

gatherings for the up-building of the church work.—Mrs. L. B. Holloway.

Sullivan, Ind.: "I am glad to report that we had 1 baptism last month at the East Jackson Street church of Christ. Our crowds have slumped a little the last two months, but are holding up pretty well. We started Bible classes this month too. It will help the work to grow more than anything else right now.

"We are still having fine crowds and interest at Farnsworth. We had a baptism there last month also. Bro. Clymore and I are very much encouraged with the work there."—Eugene Graham.

Chattanooga, Tenn.: "The Downtown Church of Christ, Chattanooga, Tennessee, has bought a two-story brick house for their new church home at 620 McCallie Ave., and will be known as McCallie Avenue Church of Christ. The place is nice and the location splendid. The opening service February 25 was good in every way. All seem very

much pleased over their new location and fine start in the new place.

"We ask for the prayers of those whose confidence we share. Our group has responded well in the purchase and repair of this building. One good friend, Murray Caudle of Pekin, Indiana, and his good wife gave us \$500 on the building. A widow here gave \$1000. The Lord is blessing our efforts to hold forth the whole counsel of God. We praise Him."—E. H. Hoover.

Sellersburg, Ind.: "The last Sunday in February was a good day for the Cedar Springs church. The Lord favored us in several ways. We had a fine day and the spirit of the meeting was in keeping with the day. A splendid audience was present and four responded to the invitation. A sailor and a soldier made the good confession and were baptized into Christ, and two placed membership. All in all the prospects for the year look good. By the grace of God we carry on."—Edward E. Kranz.

ALBERT THIBODEAUX

Last Monday, Feb. 5, I was called to Turkey Creek, La., to conduct the funeral service of one of God's great servants, Brother Albert Thibodeaux. The Lord said, "He that is greatest among you shall be servant of all," and measured on this basis Bro. Thibodeaux is great in God's sight. Though he was unable to read the Scriptures for himself, he was a man of very strong convictions and held his convictions in the spirit of love and was a man with keen spiritual discernment. He was held in the highest esteem by all right thinking people in his community—the principal of a high school there said, "We have lost one of our best citizens." The church in Turkey Creek has lost one of its most faithful workers. He is survived by his wife and a large family of children, all of whom are Christians. One son, Prosper Thibodeaux, is on the front somewhere in France. For this son and all members of the family may God's people pray, and that the Lord will raise up some one in the church to fill the vacancy and this will not be an easy task. He was not a stranger to heavenly things when he went home to be with the Lord.

Frank M. Mullins.

"It is not wildfire I'm afraid of in the church. It is no fire."

The last thing the devil wants you to do is to win a soul definitely to Christ. If you don't believe it, try it. The devil will let you go to prayer meeting, he will let you talk on religious subjects and do "many mighty deeds," if only you will stop short of persuading men to accept Christ as Lord and openly confess Him before men.

—Charles M. Alexander.

SON OF MAN — SON OF GOD

Stanford Chambers

“Who do men say that the Son of man is?” “Whom do men say that I the Son of man am?” Of course the Son of man is Mary’s son. Yet Peter was blessed for answering, “Thou art the Christ, the Son of the living God.” In order to that conviction faith was required. He was Son of man to sight; He was Son of God by the Father’s revelation. Who is the Son of man? He is the Son of God. “The Word” (He who was the word, He who was the expression or revealer of the Father as a word is an expression of an idea) that Word, “became flesh, and dwelt among us.” “He who was manifest in the flesh” is Paul’s way of saying the same thing John said,

“What think ye of the Christ? whose Son is he?” They answered that he was David’s son. “How then did David call him Lord?” But David did call Him Lord; so He was to be of the two-fold nature—human and divine. And divine before, as well as while, human. “Existing in the form of God ... on an equality with God ... emptied himself, taking the form of a servant being made in the likeness of men ... humbled himself, becoming obedient even unto death, yea, the death of the cross.” So His incarnation, condescension, humiliation! And all the while, He was Son of God. “Thou art the Christ, the Son of the living God.” He emptied Himself, not of His deity, but of His glory and majesty and heavenly association. “He that hath seen me hath seen the Father.”

But now that He has suffered death, how is it? “Put to death in the flesh, quickened in the Spirit,” is He yet man? In His death and in conquering death by resurrection, He laid aside His humiliation, but not His humanity. Wonderful and glorious as His resurrection body is, it is in kind the glorious body awaiting His saints at their adoption (Rom. 8:23) as they do not lose their humanity in their glorification; so neither did He. “This same Jesus.” “I am Jesus of Nazareth whom thou persecutest.” So as He was Immanuel on earth, He is of the same two-fold nature now. Yes, a Man at the throne! Humanity has a true representative there! “There is one God,” Paul writes Timothy, “and one Mediator between God and man, himself man, Christ Jesus.”

And when He comes again, it will be “this same Jesus.” “Jesus Christ, the same yesterday, today, and forever.” In foretelling His coming again, over and over again. He speaks of “the coming of the Son of man.” “And when the Son of man cometh, will he find faith on the earth?” “But when the Son of man shall come in his glory ... then shall he sit on the throne of his glory,” etc. So it will be the Son of man when He takes the throne of His glory on His return, even as now He is the Son of man on His mediatorial throne at His

Father's right hand. As it was a matter of comfort and strong encouragement when He identified Himself with humanity to share the experiences common to mankind, in all points "made like unto his brethren," so is it comforting and strengthening to know that He is still identified with His own, whom He represents at His Father's throne; that it is such a one who is known in heaven "to appear before the face of God for us," (Heb. 9:24) and that when He, the "King of kings and Lord of lords" comes from heaven (Rev. 19:11-18), comes thus in His glory, (Matt. 25:31) and shall then "sit on the throne of his glory," He is yet identified with humanity. He is still "Son of man," not Son of man dethroned, but Son of man on His throne! Great is the mystery of godliness," "The mystery of Christ"—our Christ! Hallelujah!

THE UNIFYING, COMMON CAUSE

(On Lord's day morning, Feb. 25, Brother Jorgenson used the following preamble to his radio address. It contains a point and a principle of general interest.)

Within the circle of my voice just now, as it goes out from this station—at least, within what we may call the Louisville area—there are 30 or 40 simple, earnest worshipping groups that wear that bold, but honorable name of the New Testament, "Church of Christ."

Because these groups are independent, without any central authority (except the Lord Jesus in heaven, and His Word and Spirit on earth)—because of this independence, there is likely to be a good deal of variation, in emphasis, tone, and spirit; and sometimes even in the message.

But there is one thing, one principle, which they all have in common: all of them, according to their own light and teaching, have set out to try to duplicate in the modern world the faith, the hope, and the love, of original Christianity: its life, its fruits, its spirit, and its attitude.

Accordingly, you will find, I think, in these churches—at least in most of them—that the Lord Jesus Christ is central. His presence is joyfully recognized, through the Holy Spirit, in the assembly; His blood and finished cross-work is received as the only ground of hope and salvation; His boundless mercy—the free, unmerited grace of God—is magnified among them; and the Lord Jesus Himself as the living, personal Savior, is glorified as active in every real conversion. His return from heaven—the blessed hope of the Second Coming of Christ—is continually held before the eyes of believers as the pole-star of the church—the great, moving, stirring, stimulating, sustaining hope of the New Testament. These great fundamentals you will usually find in these churches, at least in those that I know best.

PEACEMAKERS

J. H. McCaleb

To be at peace with the world is a wonderful feeling. Usually that condition is based first upon being at peace with God. And out of that comes a strong desire to bring peace to others. It is natural then to bring the gospel of peace to others. Truly, the only true peace lies in the gospel.

But closely entwined with that fundamental belief and premise is the peace that we show in our own lives. We cannot have peace and fail to spread it. It must be shown in the family circle, in civic life and in all phases of human activity.

To bring peace one must have an earnest desire to promote the things that bring agreement. Perhaps a most important step is to search out common ground. When we really try, it is amazing how many things we have in common. Among those who have children there is a natural community of interest. With others it may be the task of earning a living and then again it may be a common love of music.

Why not search for these agreements in all of our contacts? Too many times we center on the differences and as a result grow farther and farther apart.

The companionship in the armed forces is an excellent example. Men are brought together from all walks of life. Some have been rich and some poor. Some have families and some do not. Ages differ somewhat and education is varied. But through it all there comes an agreement and bond of unity that lasts through life itself. One old soldier is pretty tolerant to another. Living together, eating together and suffering together iron out the smaller differences.

The next time we are tempted to sow some seed of strife by concentrating on a difference, why not table the disagreement for a time and then begin to list the many, many points there are in common. And then the differences do not loom so large.

Assuredly, there are some principles that cannot be compromised. But there is plenty of room for agreement without necessity of violating conscience. This is true also in religion. I wonder if we would not make greater progress in spreading the truth if we could be big enough first to acknowledge the good that we find in others and the sin that we all have in common. A true interest in others combined with a fair and friendly spirit goes a long way in breaking down resistance.

"Blessed are the peacemakers; for they shall be called sons of God."

Official word from Washington states that the Broaddus family has been liberated from Santo Tomas Camp, Manila. Complete, interesting letters from Sister Broaddus and the boys will appear in the March issue of *Missionary Messenger*.

VISION OF THE SON OF MAN

(Submitted by Ben J. Elston to take the place of "Ben's Budget."
Quoted from Seiss on Revelation.)

Such, then, is the full-drawn picture of our glorious Lord, as He walks among His churches, and proceeds to pass his solemn judgment upon them. There have not been wanting some to pronounce it grotesque and intolerable. But I cannot so regard it. If a sublimer conception of divine and glorified humanity, so true to the Savior's offices and work, ever entered into the imagination of man, I have never seen it, and never heard of it. And when I recall the magnificent portraiture, the human form, walking majestically amid human furniture, clothed with the garment of royalty, girded with gold, crowned with flowing locks that reflected the light and purity of heaven, having a glance of electric power, feet glowing with the liquid splendor of melted brass, a voice of majesty at which the earth and the heavens shake, the right hand lit with starry jewels, a mouth whose words carry their own execution in them, and a countenance as glorious as the noon-day sun;—when I survey such majestic lineaments, and such mighty powers, and hear the possessor of them say: "I am the First and the Last, and the Living One; and I was dead, and behold, I am living forever and ever: and I have the keys of death and of hades";—I say, when I bring all this before me, and try to realize it in my imagination, I am almost overwhelmed with the sublimity of the picture, and with the goodness, and grace, and power, and might with which the eternal Father hath invested the person of Jesus Christ.

In the gospels even, I see Him mostly a man of sorrows, persecuted unto death, and laid in the grave, though raised again in vindication of his righteous goodness. But here I see him lifted up to the right hand of power, and clothed with all majesty, that creation's knees might bow at his feet, and creation's tongues confess His greatness and proclaim His praise. Here I see Godhead in manhood, unhumbled and unalloyed by the union; and humanity transformed and exalted to the sphere of the worshipful and Divine; and all, to give greatness to the lowly, and strength to the feeble, and honor to the despised; and to bring the lofty neck to obedience, tear away the masks of falsehood, and enforce the rule of heaven on the earth; I do not wonder at the effect the vision produced upon the exiled apostle as it burst upon him in his lonely solitude.

"And when I saw him, I fell at his feet as one dead." Had it not been that he was in the Spirit, and sustained by the Spirit, it were hardly too much to suppose that it would have extinguished his life altogether. There is an awe and terror of a spiritual appearance which is indescribable. Job's friend says that when he saw a spirit, the hair of his flesh stood up. Daniel, who feared not the wrath of a king, nor the

lion's den, when he saw the vision, was left without strength in him. So also Ezekiel and Isaiah and others of whom we read. God has inwrought into our nature a common reverence for a spiritual world. And there is something fearfully prophetic in these irrepressible instincts. They not only argue the existence of a spiritual world, and that we have deep, mysterious and awful connection with it, but also that the veil which covers it is very thin, and destined some day to be withdrawn; and that its withdrawal connects with realities which sinful humanity well may dread.

BIBLE QUERIES ANSWERED

J. Edward Boyd

WAS ACTS 2 INTENDED FOR ISRAEL ONLY?

From a service man in South Carolina comes the following letter: "There is a group of people teaching that the commission to the Gentiles began in Acts 10, and that Ac's 2 was to the 'Men of Israel' only. See for reference E. Stevens, Rt. 1, Riverside, California, on 'The Four Baptisms.' Did not the sermon on Pentecost apply to *all* even though the Jews were slow to teach the Gentiles?"

We do not have Mr. Stevens' discussion on "The Four Baptisms"; but enclosed with the letter was a leaflet by C. R. Stam on "Saul the Sinner." From this we quote: "Peter at Pentecost did not proclaim Christ's death and resurrection as the great remedy for sin. It is only when Paul arrives on the scene that we learn the believers may be 'justified *freely by His grace, through the redemption that is in Christ Jesus*' (this is followed by the rest of Rom. 3:24-26, A. V.) . . . There is also a vast difference between Peter's offer of *repentance and baptism* 'for the remission of sins' and Paul's offer of *Christ's righteousness* 'for the remission of sins.'"

To make this last point Mr. Stam relies upon a faulty rendering of Rom. 3:25 in the King James version: "to declare His righteousness for the remission of sins *that are past.*" The American Standard is clearer: "to show His righteousness because of the passing over of the sins done *aforetime.*" Paul is not here suggesting another method, different from that set forth by Peter on Pentecost, whereby the sinner might obtain remission of sins: he is rather showing that the cross is a vindication of God's justice in view of the fact that He had seemingly passed over the sins committed in former times without then and there executing full judgment for them. His apparent indifference is now understood: it was not that He was unconcerned or merely indulgent, but satisfaction was to be found in the death of His Son. In the language of Mr. Stifler ("The Epistle to the Romans"), "These are not the sins committed by the believer before he came to Christ, but the sins done under the old economy, before Christ came,"

A further examination of all the evidence will, we believe, result in the reduction of the "vast difference between Peter's Pentecostal message and Paul's subsequent message" to the vanishing point. In this Roman Letter Paul wrote: "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death?" And to Gentile Christians of Galatia he wrote: "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." As a result of his preaching at Philippi, Lydia and her household were baptized; and when the jailer heard his message he "took them the same hour of the night . . . and was baptized, he and all his, immediately." And in Gentile Corinth many heard, "believed, and were baptized." (Rom. 6:3; Gal. 3:26, 27; Acts 16:15, 33; 18:8.) With Paul, then, baptism was a matter of such importance, even to Gentile converts, that it was attended to without delay—an act of obedience inseparably joined to faith in Christ and divine sonship, and affording entrance into Christ and into His death. It appears clear that he placed no less emphasis upon it, and gave it a place of no less importance, than did Peter on Pentecost.

The Great Commission was worldwide in scope. (Matt. 28:19, 20; Mark 16:15, 16.) "Make disciples of all the nations, baptizing them." "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved . . ." Naturally Peter on Pentecost addressed his audience as "Ye men of Israel"; for before him was a great Jewish throng gathered for the feast; but that his message was of much wider scope is indicated by his statement, "For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto Him." It does appear that he and the other apostles were slow to grasp the full significance of these declarations; but when Peter did finally take the gospel to Gentiles in Caesarea, it was the same message with not even the command to be baptized omitted! (Acts 10:48.)

Now it need not be, and is not, denied that they came to have a fuller understanding of these things in later years. It is very doubtful that any have a full comprehension of the deeper significance of the death and resurrection of Christ, or of baptism even, when they first obey the gospel. We learn much concerning these truths from letters written by Paul to mature Christians, even brethren who were "filled with all knowledge, able to admonish one another." (Rom. 15:14.) But that does not mean that the blessing is not on that account received. We may be assured that he who truly believes on the Lord Jesus Christ and obeys from his heart the gospel will be "justified freely by His grace through the redemption that is in Christ Jesus," and that he will have bestowed upon him the "righteousness of God."

THOUGHTS WORTH WHILE

D. H. F.

LUMPS WORTH HAVING

A man, long noted for intemperate habits, was induced by the Rev. John Abbott to sign the pledge "in his own way," which he did, in these words, "I pledge myself to drink no more intoxicating drinks for one year." Near the end of the year he again appeared at a temperance meeting, without having once touched a drop. "Are you not going to sign again?" asked Mr. Abbott. "Yes," replied he, "if I can do it in my own way." Accordingly he wrote, "I sign this pledge for nine hundred and ninety-nine years; and if I live to that time I intend to take out a life license." A few days after he called upon the tavern keeper, who welcomed him back to his old haunt. "Oh, landlord," said he, as if in pain, "I have such a lump on my side." "That's because you have stopped drinking," said the landlord. "Will drink take the lump away?" "Yes, and if you don't drink, you'll soon have a lump on the other side." Then he drew the lump—a bag of dollars—from his side pocket, and walked off, leaving the landlord to his reflections.—*Biblical Museum.*

TRUTH IN THE HEAD AND IN THE HEART

Some years ago, at a drawing-room function, one of England's leading actors was asked to recite for the pleasure of fellow guests. He consented, and asked if there was anything special that his audience would like to hear. After a moment's pause, an aged minister arose and said: "Could you, sir, recite to us the twenty-third Psalm?"

A strange look passed over the great actor's face. He paused for a moment, and then said: "I can, and I will upon one condition, and that is that after I have recited it, you, my friend, will do the same."

Impressively the great actor began the Psalm. His voice and his intonation were perfect. He held his audience spell-bound; and as he finished, a great burst of applause broke from the guests. Then, as it died away, the aged minister arose and began to recite. His voice was not remarkable; his intonation was not faultless. When he had finished, no sound of applause broke the silence, but there was not a dry eye in the room, and many heads and hearts were bowed in reverential awe.

The great actor rose to his feet again. His voice shook with uncontrollable emotion as he laid his hand upon the shoulder of the aged minister and said to the audience; "I have reached your eyes and ears, my friends. This man has reached your hearts. The difference is just this: I know the twenty-third Psalm, but he knows the Shepherd."—*Civic Bulletin.*

THE VALUE OF YOUTH

Suppose that Paul had been converted at seventy instead of twenty-five. There would have been no Paul in history. There was a Matthew Henry because he was converted at eleven and not at seventy; a Dr. Isaac Watts because he was converted at nine and not at sixty; a Jonathan Edwards because he was converted at eight and not at eighty; a Richard Baxter because he was converted at six and not at sixty.

How much more a soul is worth that has a lifetime of opportunity before it than the soul which has nothing. Lambs are of more worth than sheep in the realm of souls as well as in the market place.—J. O. Wilson.

THE SUPREMACY OF OBEDIENCE

Years ago, a famous children's specialist said to me: "When it comes to a serious illness, the child who has been taught to obey stands four times the chance for recovery than the spoiled child does." Those words made a lasting impression upon me. Although I had been taught that one of the Ten Commandments was for children to obey their parents, never had it entered my mind that a question of obedience might mean the saving or losing of a child's life.—*Herald and Presbyterian*.

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 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 were criticizing the pastor for not pulling the church along faster. — Well, was it a dream ...?—*Cumberland Presbyterian*.

WORSE THAN RATTLESNAKES

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. (Matt. 4:1.) At an experience meeting in a mountainous region, one man expressed discouragement because after three years of discipleship he still had severe struggles with Satan. A veteran in the service replied: "It took me twenty years to get the hill back of my barn reasonably freed from rattlesnakes; and after fifty years I still meet one there occasionally. Brother, the devil is harder to deal with than rattlesnakes."—*Adult Class Teacher*,

THE FIRST EPISTLE TO THE THESSALONIANS

R. H. B.

How Paul came to Thessalonica, what he did there, how long he remained, and what were the circumstances of his departure, is briefly told us in Acts 17:1-7. This was the second place of Paul's labor in Europe. The first was at Philippi, a city of Macedonia. (Acts 16:11-40.) Having been "shamefully treated" there, he moved on to Thessalonica, still in the district of Macedonia, and there "waxed bold in our God to speak unto you the gospel of God in much conflict." Paul was a stormy-petrel. At every place whither he went with his gospel he raised trouble. He came to quiet and peaceful communities, stayed a little while, and left them in riot and uproar, often departing by flight and by night. Now what better proof could we have that Paul was a troublemaker? As they said of him and his companions in Thessalonica, "These that have turned the world upside down are come hither also," so it was. Steer clear of Paul and of men of Paul's spirit, all who prefer repose to truth, who value their accustomed slumber and so-called "peace" above light and salvation! Yet Paul came not with strife and bluster. He did not assail and condemn. Paul's message, though straightforward was ever humble and kind, and gentle ("we were gentle in the midst of you," 1 Thess. 2:7). He did not come in the capacity of a prosecuting attorney: he was Christ's ambassador of peace. He preached the gospel of the grace of God, the word of reconciliation. Why then all the fuss? Ah—there was another, an unseen one who knew quite well what this would mean to his kingdom, and who stirred up all his servants and henchmen (of whom the disobedient Jews always seem to have been the most willing) to resist the work of Paul by every means. We remember Christ's warning: "Think not that I came to send peace on the earth: I came not to send peace, but a sword." (See Matt. 10:34-36.) In Thessalonica, as in other places, the devil raised all possible opposition and persecution, and so after a very short stay, Paul had to leave his new converts in the midst of much turmoil and tribulation.

* * *

The account in Acts 17 indicates that Paul's sojourn in Thessalonica was about three or four weeks. As usual he went first to the synagogue of the Jews (his gospel was ever "to the Jew first, and also to the Greek") and "for three sabbath days reasoned with them from the scriptures, opening and alleging that it behooved the Christ to suffer, and to rise again from the dead; and that this Jesus, whom, said he, I proclaim unto you, is the Christ." (Acts 17:2, 3.) The Jews at Thessalonica were of a low and vicious disposition (in contrast with the nobler Jews at the next town, Berea, Acts 17:11); and the chief success of Paul's work at Thessalonica seems to

have been among Gentiles. (1 Thess. 1:9.) Do the "three sabbath days" measure his work among the Jews only, and did he perhaps afterward spend an unmeasured time preaching to Gentiles? We have no intimation of that in the record. Four weeks at the unmost appears to have been the length of time Paul spent in Thessalonica. But this epistle shows how great was the wealth of truth which Paul imparted to the Thessalonians during this brief time! He taught them about the one true and living God; of Jesus, that He is Lord, Christ, the Son of God; that He died for us, rose from the dead, ascended to heaven, and is coming again, and that Christians are to wait for His returning; that the Day of the Lord would come upon the world like a thief; and that before it the Man of Sin would be revealed (this he taught them at his first visit, 2 Thess. 2:5). Concerning the Holy Spirit also, as given to Christians (1 Thess. 4:8); and the manner of the Christian life (4:1f.)—faith, hope, love, prayer, thanksgiving; and that with it all they must reckon upon afflictions (3:4). And certainly with this he also taught them all that was needed to instruct them as to work and worship. Yet for all that, there was much more needed; and Paul prayed "night and day exceedingly" that he might be permitted to see them again and to perfect what was yet lacking of their faith. (3:10.)

This first epistle to the Thessalonians is the earliest of Paul's letters; in fact the earliest of all the New Testament writings. Up to this (excepting only the circular letter sent out from Jerusalem, Acts 15:22-29) no word of inspired New Testament teaching had been written. This epistle grew out of Paul's great concern for his Thessalonian converts. He had left them in the throes of persecution. Will they now hold out? They were so young in the faith, and babes in Christ, and the trial was so hard—will they stand the test? In his intense love for them he could not endure the uncertainty and anxiety. So he chose to remain in Athens alone, and let Timothy go to Thessalonica and see how things were going there. Timothy went and saw; then rejoined Paul in Corinth, and brought him a report that over-filled his heart with gladness and gratitude to God. So from Corinth he wrote this epistle to his beloved Thessalonians. (See 1 Thess. 3:5-9; Acts 18:5.)

* * *

The address and salutation is short and simple:

"Paul, and Sylvanus, and Timothy, unto the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace."

He does not inscribe himself as an apostle of Jesus Christ. They knew quite well that he was Christ's ambassador (see 2:6). In all the other epistles, except "Philippians" and "Philemon," and the anonymous epistle to the Hebrews, he announces himself as an apostle of Jesus Christ; sometimes,

as in "Galatians" with great emphasis, and always with some explanatory word attached to the claim. But in writing to the Thessalonians there was no special need of asserting his apostleship. Though Paul alone was the writer, he associates Silvanus (that is, Silas) and Timothy with Himself in the salutation. Very remarkable is his word concerning "the church of the Thessalonians—that it is *"in God the Father and the Lord Jesus Christ."* (Also in 2 Thess. 1:1.) That reminds us of the deep saying in Col. 3:3—"for ye died, and your life is hid with Christ *in God.*" So high a place does the apostle assign to a humble church, composed of humble people. Is it not still true? And would not the recognition of the fact elevate all the church's thoughts and ways?

In these lessons it is not the purpose to bring out the meaning of every word and phrase, as in a commentary; but only to note high points and the general scope of the teaching. Yet it is really difficult to pass by the many wonderful, helpful, needful, beautiful things which lie all along the path. Here, do you notice (in v. 2) that Paul thanks God *for them*, i. e., for the Thessalonian brethren. That does not mean that he thanks God on their behalf. He does that; but this means more: he thanks God *for them*. They are God's good gift—God's new creatures in Christ Jesus, the work of His hands, as it were, a present from God to Paul and to all other Christians and to their community, and to all the world; a blessing in the midst of the earth. Do you say now like Festus, "Paul, thou art beside thyself"? But Paul was not mad—he speaks words of truth and soberness. Instead of pulling down these high truths, and flattening them out to a commonplace level, we do well to accept them in all their force and meaning, and realize their significance for our own lives and conduct.

Mark again—Paul remembers their "work of faith, and labor of love, and patience of hope in our Lord Jesus Christ before our God and Father." Faith, hope, love, these three; and all three were manifest in Thessalonica: faith working by love; hope holding on in patient continuance; love giving itself in self-sacrificing toil and labor. This was some of the fruit which the gospel had already borne in Thessalonica; all of which proved these Thessalonian brethren to be truly "God's elect, holy and beloved."

* * *

Election—which has something to do with Predestination and Foreordination—is one of those high points in God's revelation around which many fierce storms of controversy have raged. The extreme of predestinarian doctrine taught that God, before the foundation of the world, chose a certain number of men and angels for salvation; and foreordained another number to damnation (all, allegedly, *to His glory*)—and that that number is so certain and definite, that it can neither be increased nor diminished; and that this foreordination was

without regard to any consideration of faith or good works, as leading thereto. Well, if such be the case, what could man do or say to avert predestined fate? One extreme begets another. The other side reduced it all to a mere matter of man's choice, ability, and volition. On the one side men wove their inferences and conclusions around the statements of God's word and evolved a system of helpless fatalism; while on the other side they denied and explained away all scripture references that spoke of election, fore-ordination, and predestination, making them mean absolutely nothing. But in all their disputations the harmony between "the Divine Sovereignty" and Man's Free Agency" they were unable to find.

It is good to be a simple Christian, to be unhampered by party-ism, creed, or human philosophy, and free to take *all* the word of God teaches just as it stands.

* * *

The Thessalonians were God's elect. Paul knew their election (v. 4). He based this knowledge upon certain evidence. How did he know it? (1) Because the gospel came to them. And that is something. Not all are so favored. (2) The gospel came to them very impressively and with strong appeal—"not in word only, but also in power, and in the Holy Spirit, and in much assurance." (3) It came to them through the instrumentality of great and good men (1:5; 2:10). How much the effectiveness of the message depends on the character of the preacher! What great good fortune it was that the word of salvation came to the Thessalonians at the hands of such true servants and under such favorable circumstances! Was all that accidental? Or did *God* have a hand in this? But there were more proofs of their election: (4) they *received* the word (v. 6); and they received it not as the word of men, but (as in truth it is), the word of God (2:13). (5) They became imitators of the men who brought the gospel to them; and in turn they became examples to others. The word of the Lord sounded forth from them throughout all Macedonia and Achaia. All these were marks and evidences of their election.

But this Bible doctrine of election does not release either the preacher or converts or the unsaved sinner from responsibility. Else why Paul's anxiety over these elect in Thessalonica? Listen: "When we could no longer forbear we thought it good to be left behind in Athens alone, and sent Timothy . . . to establish you and to comfort you concerning your faith For this cause, I also, when I could no longer forbear, sent that I might know your faith, lest by any means the tempter had tempted you, and our labor should be in vain." (1 Thess. 2:1-5.) There was nothing fatalistic in Paul's doctrine of election. Hence all the exhortations, pleadings, and warnings (yea, "*with tears*," Acts 20:31) by which he

sought to save these "elect" folk from failure, and to bring them safely through. (Comp. 2 Tim. 2:10.)

* * *

Every chapter in this first epistle to the Thessalonians ends with a reference to the Lord's return from heaven. In the first chapter it is verses 9, 10.

"For they themselves [the people round about who had heard of Paul's work in Thessalonica, and of the conversion of these Thessalonians] reported concerning us what manner of entering in we had unto you; and how ye turned unto God from idols, to serve a living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus, who delivereth us from the wrath to come."

We note here first of all that Paul had preached the Second Coming of Christ. It was included with his gospel; and he preached it not to mature saints, or to Christians alone, but in his message to the world. For these Thessalonian idolaters forsook their idols and turned to God for a twofold purpose: (1) to serve the true and living God; (2) to wait for His Son from heaven. They must have heard Paul proclaim that Jesus Christ died for their sins; that God raised Him from the dead; that He ascended to heaven; that He is there now, that He is coming back again, that his people are to wait for Him, and that He would deliver them from the wrath that is to come upon the world. All that is evident on the face of this. But what sort of preaching is this? Certainly of a different tone and content from the sort we are generally used to. What preachers present the doctrine of Christ's return from heaven with such emphasis to hearers of the world—so that they would turn to God to serve Him and to wait for His Son from heaven? May we even be sure that many of those who have turned to God to serve Him, Christians, are waiting for His Son from heaven? Is it not time to revise and readjust our doctrine to the apostolic pattern?

Concerning that "wrath to come," and our deliverance from it by the Lord's return from heaven, we shall hear more later on.

NOTES AND PERSONAL THOUGHTS

The Marvellous Power of the Gospel. What the gospel can do was more clearly seen at Thessalonica than among us. The contest there (as also today in heathen lands) was marked and wonderful, and set all the country talking about it. Among us there is a generally higher level of life and conduct (which itself is due to the indirect influence of the gospel); and also there is a low level of average Christianity. But in Thessalonica the power of the gospel was manifest in the radical change that came over the lives of those converts.

The Old Life in Thessalonica. The old life is summed up in the word "idols." What sort of life they had under the dominance of idols, we can learn from contemporary ancient writings that have come down to us. As said the poet,

"On that old pagan world disgust
And secret loathing fell:
Deep weariness and sated lust
Made human life a hell."

Or if the ancient picture looks dim to us now, let us look into the **real**

conditions that prevail in the heathen lands today.

The New Life in Thessalonica. This new life came from Christ, through the gospel. It had three features:

(1) **A new service.** Once they were servants of Satan; servants of sin—"serving divers lusts and pleasures"; now they were servants of the true and living God.

(2) **A new attitude: waiting.** The present world was no longer their home, nor did they look for any earthly betterment. They looked for the coming of their Christ.

(3) **A new hope:** deliverance from the wrath to come, and fellowship and union, for ever, with the Lord Jesus Christ who loved them and gave Himself for them.

The change from the old life to the new is summed up in one word: they "turned." Paul had done for them what Christ had sent them to do: "To open their eyes that they might turn from darkness unto light, and from the power of Satan unto God; that they might receive remission of sins, and the inheritance of them that are sanctified by faith in me." (Acts 26:18.)

ALCOHOL A NARCOTIC POISON

R. H. Martin

Beer contains 4 to 5% alcohol; wine from 10 to 20% alcohol; distilled spirits 40 to 50% alcohol. It is the alcohol in these beverages that gives them the "kick." To get the "kick", people drink these beverages.

But what is alcohol? The verdict of science is that alcohol is a poison, a narcotic drug. We quote from the Journal of the American Medical Association:

"Alcohol is a poison, inherently, absolutely, essentially, in a drop or in a gill, in a pint or in a gallon, in all quantities, in every quantity, it is a poison. Plainly the quantity cannot alter the chemical content."

Association says:

"Alcohol belongs to the same group of narcotics as ether, chloroform and chloral.

As to the danger connected with the use of these alcoholic beverages, and the injury resulting to the user and to society, we quote only the *Supreme Court* of the United States:

"The statistics of every state show a greater amount of crime and misery attributable to the use of ardent spirits obtained at these retail liquor stores than to any other source."

"There is a vast difference between religion and Christianity. Religion is man seeking after God and Christianity is God seeking after man."

"There is only one way to get the highest place and that is to take the lowest place. *The leading member in your congregation is the one who is willing to take the least and lowest est place for Christ's sake.*

COOPERATIVE MISSION FUND

Robert B. Boyd

The cooperative home mission fund, mentioned briefly under "News and Notes" in the February *Word and Work*, has been definitely created. Significantly enough, it has been created by congregations and individuals that are located right on the great mission fields. These know experimentally how great the need is for such a fund. They know what their own fields "are white already unto harvest"—and oh! how their hearts yearn for the Lord's people to buy up the opportunity!

The fund was created in February by the churches at Jennings, and Estherwood, Louisiana; and the Locust St. church in Johnson City, Tenn. The first and last churches named are giving \$10.00 per month, and the Estherwood church \$4.00 per month. If other congregations can conscientiously ask to be excused from cooperating in such work, these could have done so yet more! All three congregations are located on vast mission fields. But the Locust St. church is supporting the fund on the basis of 2 Cor. 9:8; and your writer would not be surprised to know that the other two congregations are giving on the same basis! A number of other congregations have definitely promised to cooperate, likely to start in March. And these also are small, isolated congregations that know experimentally how great is the need!

Cooperation has not been limited to congregations. A number of individuals have already responded, and others have promised to begin soon. And every individual that has given, or promised to give, is either with a very weak congregation (numerically), or is located on lonely isolated fields. It is to be hoped that these facts will stir others to cooperate.

THE PURPOSE OF

the cooperative home mission fund is to send forth laborers, as God raises them up, and as He supplies the means, into the harvest field. The question may arise: "Where will we get the laborers? Are you not aware that there is an acute shortage of laborers?" Yes, your writer is definitely aware of this sad situation. The fund is being created on the basis of FAITH. God has told us to "pray therefore the Lord of harvest, that he send forth laborers into his harvest." The question is: Can the Lord be depended upon to answer that prayer? Your writer thinks that God is entirely dependable, and the creation of this fund is an indication of *faith*—an indication that we believe that God WILL, in answer to prayer, raise up laborers. And could it be that there is some real connection between our acute shortage of workers and our failure to walk by faith toward the creation of a fund with which to send them forth?! (Incidentally, in case it is asking too much to walk *entirely* by faith, there are some laborers already in view!)

THE PLAN

is to enlist full cooperation on the part of all congregations that take the simple undenominational stand, and that make effort to declare the whole counsel of God. In regard thereto, there are three points:

1. The *suggested* monthly amount for cooperative congregations is \$10.00 or more. Twenty-five congregations, giving that amount, would mean at least \$250.00 per month.

2. This fund, however, is PRIMARILY a cooperative fund, with emphasis on *cooperation* rather than the actual amount of the contribution. It is to be clearly understood that the \$10.00 per month or more is simply a *suggestion*. But regardless of the amount given, the emphasis is on *regularity* and *cooperation*. For instance, there may be, scattered throughout the land, 50 to 100 congregations that can give but \$1.00 per month. Then, by all means, that amount ought to be given—and if not given, the fund will be minus \$50.00 to \$100.00 per month. Which shows the great value of cooperation!

3. Cooperation is not limited to congregations. This journal is read by hundreds of individuals throughout the land. Many are worshipping with congregations that are not at all interested in such a program as this. But YOU are interested. That being the case, you will welcome this opportunity to contribute something each month, be it ever so small, to such a program as this.

THE PROSPECTIVE FIELDS

of labor are numerous, since "the field is the world." But there are, at present, three or four fields of labor that seem especially opportune. Your writer is already in contact with three fields in Louisiana and has been corresponding with some prospective laborers regarding these locations. Brethren, let us lift up our eyes, "and look on the field, that they are white already unto harvest," and let us diligently "pray the Lord of harvest, that he send forth laborers into his harvest." And at the same time, let us all seek to know God's plan and purpose for our own selves, individually, in this great work of preaching the Gospel. Contributions to this fund can be made payable to the writer, or to the Locust St. Church of Christ, and mailed to Robert B. Boyd, 1105 S. Roan St., Johnson City, Tennessee.

"God's word has twelve wonderful emblems. Six of these we use on the *inside*. They are (1) Milk. (2) Bread. (3) Meat, (4) Honey. (5) Water. (6) Seed. Six others we use on the *outside*. These include (1) Mirror. (2) Fire. (3) Hammer, (4) Stone. (5) Sword. (6) Gold. All are necessary for existence. We demand them in our every day life, yet some of us continue to exist without the most necessary and essential of all--God's wonderful Word."

YEARLY REPORT FOR MELROSE WORK

Lexington, Kentucky

ORELL OVERMAN

We are very thankful to Him Who must ever give the increase for the progress made in the work here. Even with the uncertainty of living and the unprecedented stress of our day, this has been one of the most prosperous years of our history.

We have the joy of reporting eleven responses to the invitation, all of which were for primary obedience. Six of these came during our meeting with the remaining five coming at other times. These eleven consist of ten young people and one married lady, all of which show signs of good growth.

Our offerings have also reached limits we thought impossible. Our records show a total of more than \$1,350.00 for the year. Considering that this has come mostly from women and girls who either give from their modest wages, or whose husbands are not in any wise interested—with very few men contributing—surely this is a sign of love for the Lord. Of this sum approximately \$900.00 was given to the support of the gospel, some very little—which we trust to be able to increase—to missions, and the rest placed in our Building Fund. We have now a total of more than \$550.00 toward our new building. May our Lord prosper this effort according to His will and grace.

The annual meeting this year with Brother Howard Marsh was one of high interest, good teaching, and scriptural results. We ventured out into new fields by conducting a Daily Vacation Bible School at the same time and God surely did give us a rich feast with the 200 students enrolled. The spiritual fruits of this meeting and school have been felt throughout the year.

We have endeavored to give the people nothing but pure Bible teaching and that in very concentrated and spiritual form. The results of this method have proven many times over the wisdom employed—not only in renewed interest in the Bible; but in the spiritual guidance many have received for daily life.

Other things of interest are the Young People's Chorus which has brought cheer and blessing to the hospitals visited, the Ladies Prayer Group to which much credit of spiritual growth belongs, and the Friday night Bible class which has done more than anything else to awaken interest in Bible study.

In closing we want to express our deep gratitude to the churches at Sellersburg, Ind., Winchester, Ky., and Cramer and Hanover here in Lexington for the encouragement and financial assistance faithfully given throughout the year. May God guide and bless to His eternal glory our plans and work for the coming days.