

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

R. H. Boll, Editor

J. R. Clark, Publisher

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OUR NEW PLAN

Heretofore our reluctance to lose subscribers from our Word and Work list has caused us to continue from four to six months after expiration date. Then if the subscriber fails to renew, we are the loser. Many such losses through the year add up to considerable damage to us.

Our new plan is to use three different expiration slips. The "First Notice of Expiration" appears in the last issue of your year's subscription. If no renewal is received, then follows the "Second Notice" and after that the "Final Notice."

In subscribing for the Word and Work you open your home to many fine spiritual articles from the pen of Brother Boll and other good men. Besides, you share in the good work of sending the Gospel into many homes.

If our publication meant as much to you as your subscription does to us, you would not break off our monthly visits. You will scarcely miss the \$1.25, but for several to fail to respond will result in serious loss to us. When we think of the amount we put into the daily paper or secular magazine in the course of a year the subscription price to the Word and Work seems small. Besides, should we not keep good clean Christian literature coming into our homes in these dark days even if it requires sacrifice?

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THE WORD AND WORK

(Volume XLI, April, 1947)

IF I COULD UNDERSTAND

If I could only see the road you came,
With all the jagged rocks and crooked ways,
I might more kindly think of your missteps,
And only praise.

If I could know the heartaches you have felt,
The longing for the things that never came:
I would not misconstrue your erring then
Nor even blame.

—Carry Joy in *The Christian Magazine*

WORDS IN SEASON

R. H. B.

THE END OF THE REIGN OF SIN

"Let not sin therefore reign in your mortal body that ye should obey the lusts thereof." (Rom. 6:12.)

"Sin" in Romans 6, 7, and 8 is not some wrong action, but an evil power or principle which resides in man's vitiated fleshly nature. The fleshly man is "in bondage to sin" (Rom. 6:6). Sin exercises dominion over all who are "under law" (6:14) and reigns in man's mortal body, until he is delivered from this evil power. "For I know that in me, that is, in my flesh, dwelleth no good thing." It is "sin which dwelleth in me"; and "the law of sin" (which like "the law of gravitation" is not a code of precepts, but an operative force) working in and through the members of the body, "bringing me into captivity to the law of sin which is in my members." The man is "sold under sin" as a slave is sold to a master (Rom. 7:14-22). He is the bondservant of sin. (Rom. 6:17.)

A HOPELESS SLAVE

It is not in the power of this bondservant to free himself from the mastery of sin — not until the deliverance (which is explained in these three chapters) has taken place. It would be sad mockery to say to the unsaved "Let not sin reign in your mortal body." What could they do about it? Certainly it is within a man's power to live a decent, moral life — that should go without saying; and many do that who do not even pretend to be Christians. But once a man is awakened to the true standards of righteousness, and perceives the searching demands of God's law, there results a vain struggle, such as that described in Rom. 7, which ends in the cry of despair: "Wretched man that I am! who shall deliver me out of the body of this death?" For

when a carnal man is confronted by a spiritual law, there can be but one issue. (Rom. 7:14.) You might then as well ask a man to keep the wind from blowing, or to prevent the sun from rising, as to tell him not to let sin reign in his mortal body.

"THEREFORE"

But in our text, Romans 6:12, occurs one word on which hangs the whole story of deliverance. It is the word "therefore": "Let not sin *therefore* reign on your mortal body." This word "therefore" refers to something that was said before, in the first eleven verses of this sixth chapter of Romans. There something is set forth which, when received by faith, delivers the man from the bondage and servitude of sin; so that henceforth he need not (and must not) let sin reign in his mortal body. What precious truth is that?

"SHALL WE CONTINUE IN SIN?"

The apostle opens that sixth chapter of Romans with a question: "What shall we say then? Shall we continue in sin that grace may abound?" If we wonder how such a question could ever have been raised we need only to turn back to Romans 5:20, "Where sin abounded, grace did abound more exceedingly." According to that the more sin, the more grace! always grace enough to match all my sin, plus a margin over. Now grace is a good thing — so why not continue in sin that grace may abound? Paul's enemies would be quick to seize upon this, and to accuse Paul of teaching nefarious doctrine. "As we are slanderously reported, and as some affirm that we say, Let us do evil that good may come — whose condemnation is just." (Rom. 3:8). Paul repudiates the idea emphatically: "God forbid" (literally, "Let it not be"; or, as we would say, "Perish the thought"); and then gives the reason why the Christian need not, must not, will not, continue in sin: "We who died to sin, how shall we longer live therein?" So we have died to sin? When? Where? How? Some think that this was done by us, by repentance. Repentance does indeed change a man's purpose and desire, and sets his will Godward, and against sin. But that does not of itself deliver him from the indwelling power of evil, nor is he dead to sin just because he has repented. This dying to sin is quite a different thing. It is not something *we* do, but something we receive by virtue of becoming united with Christ. Let us follow on in the apostle's inspired teaching, and we shall see.

"BAPTIZED INTO HIS DEATH"

"Or are ye ignorant," says Christ's spokesman, that all we who were baptized into Jesus Christ were baptized into his death?" The simple fact is that when we were united to Christ in baptism, and thus became one with the risen Lord, His death was thenceforth reckoned to us and became our death. We have died in Him and through Him; and we also now live in His resurrection. In God's sight we not only have died with Him, but were also buried with Him and raised with Him. Christians are in this sense a resurrection people, no longer in the flesh and no longer of the world. "We were buried therefore with him through baptism into death: that like as Christ was raised from the

dead through the glory of the Father, so we also might walk in newness of life." (Rom. 6:4.) The one thing for those who have entered into this new state, and relationship to Christ, is to count upon the fact, and to live accordingly. "Even so reckon you also yourselves to be dead unto sin, but alive unto God in Christ Jesus." (Rom. 6:11.)

Not that we are to delude ourselves into believing something that is not true (as some modern cults would have us do), but that we are to count upon a fact — something that is true, so that we may avail ourselves of it. When, for example, the emancipation-proclamation went out from Washington, and all the slaves were thereby set free, it might have happened that out of ignorance or fear, or even out of love for their former masters (there actually were such cases), a slave would refuse to accept the glad word of his liberation, and would continue in his bondage. To enjoy the freedom granted him, he must believe the word of the proclamation, assert the liberty that is now his, and act upon it. Thus we who have been baptized into Jesus Christ were made partakers in His death and in His resurrection. It is now our business to count upon this fact, and to reckon ourselves as dead indeed unto sin, but alive unto God, in Christ Jesus. We must take our stand on this.

"LET NOT SIN THEREFORE REIGN"

That brings us back to our text: "Let not sin therefore reign in your mortal body that you should obey it in the lusts thereof: neither present your members unto sin as instruments of unrighteousness." Sin has now no more claim on us. Its power and jurisdiction over us is broken. We are removed from its realm by death — that is, by Christ's death, reckoned to all who are "in Christ." Therefore we are not to let sin reign any more in our mortal body. We could, of course, go on in servitude to sin, just as the freed slave might continue in service to his old master. But we must not, and need not. Instead of offering henceforth our members — our hands and feet, our eyes and tongues and minds — as instruments to sin, let us now present ourselves to God, as men who have died and have been raised ("as alive unto God") and our members as instruments of righteousness unto God, who alone can handle those "members" so presented and surrendered unto Him, and will use them for His service, working in us "both to will and to work for his good pleasure." (Phil. 2:13.)

NOT UNDER LAW

"For sin shall not have dominion over you," Paul goes on to say (Rom. 6:14). And then he gives a further reason, a rather surprising one, "For ye are not under law but under grace." This raises several new questions, and opens up a new line of inquiry. How is it that we are "not under law"? And how does the fact that we are "not under law but under grace" make us free from the dominion of sin? We must get the straight of this.

Law when enforced restrains outward transgression. But it does not make the man on whom it is imposed any better. Law condemns the transgressor; the law kills (2 Cor. 3:6-10). As many as are under the law are under a curse. (Gal. 3:12.) Moreover, although law re-

strains men from crime and iniquity, and compels at least outward submission, it makes men sin-conscious. It stirs up antagonism, and by its very requirements and prohibitions suggests evil and incites men to sin. That is not the fault of God's law, however, for "the law is holy and righteous and good." "Is the law sin? God forbid . . . but sin finding occasion, wrought in me through the commandment all manner of lust; for *apart from the law sin is dead.*" And, "sin, finding occasion, through the commandment beguiled me, and through it slew me." (Rom. 7:7,8,11.) So "The power of sin is the law." (1 Cor. 15:56.) Now "the law hath dominion over a man for so long time as he liveth." (Rom. 7:1.)

How then could it be said that the Christian is not under law? The answer is, again, that *he died*, in Christ's death for him: he died with Christ, not only to sin, but he died also to the law. "Wherefore, my brethren, ye also were made dead to the law through the body of Christ; that ye should be joined to another, even to him who was raised from the dead, that we might bring forth fruit unto God." (Rom. 7:4.) For there is no such thing as living unto God until we have died to the law. (Gal. 2:19.) "For when we were in the flesh, the sinful passions which were through the law, wrought in our members to bring forth fruit unto death. But now we have been discharged from the law, having died to that wherein we were held; so that we serve in newness of the spirit, not in the oldness of the letter." (Rom. 7:5, 6.)

UNDER GRACE

We see now how deliverance from the law breaks sin's dominion over us. You who are Christ's, who have died in His death, are now no longer under law, but under grace. To be sure, the objector would immediately reply and say, "Then the Christian is lawless: he is under no restriction of control; he can do as he pleases, and sin all he likes." But such an objector would be overlooking two things: first, that the Christian, though not under law, is *under grace*. The grace of God controls him. (See Titus 2:11-14.) And, on the other hand, if he chooses to do so, he can, of course, return to the service of sin. But if he does, he does it by no necessity (for sin has no more dominion over him) and by doing so he would become the servant of sin. And that service terminates in death. (See Rom. 6:15-18.) "If ye walk after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live." (Rom. 8:13.)

Here opens up a new vista, the power of the Holy Spirit, enabling the Christian unto a new life in Christ. But we must reserve that till another time. Enough has been seen to assure us that the Christian, any and every one who has become a Christian, has died with Christ and is raised with Him (and in Him) and thus has a new life from God, victorious over sin through Jesus Christ.

"Dying with Jesus by death reckoned mine,
Living with Jesus a new life divine,
Looking to Jesus till glory doth shine —
Moment by moment, O Lord, I am thine."

NEWS AND NOTES

MISSIONARY RALLY

The joint missionary rally of the Louisville churches is scheduled from Monday, April 7 to Sunday, April 13, at the East Jefferson St. Church. Brother Alvin Hobby, missionary on leave from Africa, is to present illustrated lectures, relative to the African work. The hour is 7:45 each evening.

The following subjects are being announced consecutively for the week, including Saturday night: "Around Cape Province"; "Southern Rhodesia"; "Peoples of Mashonaland"; "David Livingstone"; "The Work and the Workers"; "Wandering About in Rhodesia"; and "A Trip in the Villages."

Dugger, Ind.: "Two have placed membership with us and one has been baptized since my last report.

"We are planning a Vacation Bible School of two weeks duration as soon as the public schools are closed for vacation. We hope to have Brother Bernard Wright, returned missionary from China, with us during this time.

"We welcome Brother Preston Winchel and family into this part of the state. They are locating at Sullivan, Indiana."—Maurice Clymore.

Report of Sullivan Meeting

On Tuesday night, March 11, a fellowship service was held by the East Jackson St. congregation, Sullivan, Indiana, to introduce their new preacher, Bro. Preston Winchel and family, to brethren of neighboring congregations. It was a fine service such as we often have in this part of the state. All who were present pronounced it one of the best. Bro. Waldo Hoar of the Linton congregation led the meeting and after a message of welcome to all who were present, he called upon the following brethren for short talks: Neal of Berea, Wiseman of Palmer's Prairie, McFaddon of Linton, Griffith of Worthington, Dr. Pope of East Jackson St., Sullivan, Ringer of Tell City, Taylor and Clymore of Dugger. The following song leaders were called upon to lead the congregation in song:

Martindale of E. Jackson St., Sullivan, Bailey of Linton, Taylor of Dugger, B. G. Clymore of Farnsworth.

Brother Hoar then introduced Bro. Winchel who spoke optimistically of the outlook for a great work in his new field of labor. He said that such a service as we were having was an inspiration to him and his family, and with such a fine spirit of fellowship manifest he could not feel discouraged. Two quartets gave special numbers.

"The meeting closed with everyone feeling that Brother Winchel and his family would be a great help to this part of the state. We congratulate East Jackson St., and wish for them and Bro. Winchel the greatest success possible as they labor together with the Lord."—M. Clymore.

Frankfort, Ky.: "The work at Antioch has started off well this year. Four have been added since January 1, one by membership and three by baptism. One of these is a lady 78 years of age. Last year was one of the best in the history of the church. It is the first year that the church has had a full time minister. Prospects for 1947 are bright.

"We are maintaining a fifteen minute radio program on the local Frankfort station, WFKY on 1490 kilocycles. We recently had the boys' quartet from Portland Christian School of Louisville, to conduct a program of songs over this station, which was helpful to all, and we hope to have them again."—Asa Baber.

Radio Transcriptions

All radio records put out by Great Songs Press (Numbers 1 to 5) have been sold out, except two discs of the best and most recent one, the "No. 5." These may be had at \$5 each, prepaid. Great Songs Press has now supplied transcriptions to 25 or 30 brotherhood radio programs—over 60 16-inch discs in all. There will be no new ones till late summer. All proceeds from the sale of radio records go into the cost of the next recording.

SPRING REVIVALS IN THE LOUISVILLE AREA

There are so many congregations in the Louisville area that it is difficult to avoid conflict in meeting dates. As a new venture for the Lord several Louisville congregations have decided to try simultaneous revivals this spring. The plan is to spot the city with revival meetings, beginning Wednesday, April 30, and continuing through Sunday, May 11.

Congregations which have already completed arrangements to participate in these simultaneous revivals, or that are in process of doing so, are as follows:

South Louisville congregation, 5th and M, is announcing a youth revival with N. B. Wright as evangelist. Brother Wright has just recently returned from China, where he spent the war years, experiencing several months in a Japanese internment camp. Brother Wright is deeply spiritual and has unusual power in the pulpit.

Camp Taylor Church, located on Ky. Ave., is expecting Brother E. C. Ringer in their section at this revival season. Brother Ringer served as full time minister at Camp Taylor for about six years and endeared himself to the hearts of the people. He was with the brethren there in a meeting about two years ago. His original home was in Dugger, Indiana, where J. R. Clark, present Camp Taylor minister, served as minister for several years.

Parkland Church at Southern and Beech, plans to enter into the spring meeting with their local minister, J. L. Addams, as evangelist. Brother Addams has done a splendid work at Parkland. These brethren can have a good meeting if they will rally around their minister, each feeling a responsibility of doing his or her share to make the meeting a success, by regular attendance, earnest prayers, consistent living, and persistent effort in soul-winning. This goes for other congregations also during this soul-winning period.

Ormsby Avenue at 522 E. Ormsby, is to hear Winston Allen in their meeting at this time. Brother Allen has been serving as associate minister at Ormsby, while teaching

in Portland Training School and the Day School. He is a consecrated Christian and a gifted speaker. These brethren have a beautiful building, a great needy field, two good ministers, and a fine little army of workers. The whole situation adds up to a great opportunity.

Shawnee Church at 41st and Michigan, under their wide-awake minister, W. H. Allen, is making strides forward in growth and good works. It goes without saying that they will cooperate in this united effort to touch the hearts of Louisvillians with the Gospel. Again the time is from April 30 to May 11. Brother Allen is to bring the messages from night to night. All members of the church in that area should lend their support to this effort, whether or not they are on the Shawnee church record.

The Seventeenth and Portland mission will hold forth in a Gospel meeting with John Kernan and Bill Cook as preachers. The Portland Church at 25th and Portland may have a young people's revival during this time. Brother D. H. Friend of the Highland Church is corresponding with E. H. Hoover relative to a meeting with them. Brother Claude Reader has not completed arrangements as yet for a meeting at the Jefferson Street Church. Word comes that Highview where Edward Schreiner preaches is planning a meeting with some outside assistance. Thus things are shaping up for a great campaign for the Lord this spring.

To Start With Joint Rally

A joint soul-winning rally is scheduled for Tuesday night, Apr. 29, at 7:45, which is to take place at the South Louisville Church, located at Fifth and M. The purpose is for the ministers, evangelists, and members of all congregations, who plan to have a Spring Revival, to get together for a good start, in prayer, singing and short talks. This should be a great inspiration to those who have meetings scheduled to start the following night.

Louisville, Ky.: "Since our last report we have had five responses to the invitation for membership at the South Louisville Church of

Christ. Present plans call for the Youth Revival, April 30 — May 11, with Brother N. B. Wright as speaker, and a Daily Vacation Bible School the first of June. Starting Tuesday, April 1, the Tuesday morning ladies Bible class commences a study of Isaiah, meeting every other week."—N. Wilson Burks.

Linton, Indiana, Dedication

The church at Linton, Indiana, has just completed a new brick building for worship. On Sunday afternoon, March 30, they held a dedication service in this new building. The house was packed to capacity with several standing. The normal seating capacity is about 250 and it is estimated that around 350 were in attendance. A short speech of welcome was made by P. F. McFadden. J. R. Clark gave a short dedication sermon after which short talks were made, or a verse of song led, by about twenty preachers and song leaders. Some twenty or twenty-five churches were represented. The two hours seemed to pass quickly. It was a great meeting which did us all good, and which will never be forgotten by those who attended. Brother W. H. Hoar is minister of this fine congregation.

Fifteenth Song Tour

The compiler of the alphabetical hymnal completed his first West Coast tour of the current year on March 11. It was of seven weeks' duration, with many interesting meetings, enroute and on the Coast—meetings for preaching, teaching, or singing.

For the first time in these fifteen years, doors were opened of the Lord to lead several large home-study groups in Bible classes—usually including the much-abused 20th chapter of Revelation. In every case these studies were by request of leaders or elders of the churches; and in every case they were arranged by others, not by the teacher himself. In every case also, great interest was evident in the prophetic word—even as we read: "we have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place." (2 Peter 1:19.)

As a result of these studies, a challenge for debate (or rather a very courteous invitation to a dignified "discussion" of the issues) was received; and it was heartily accepted by the writer, provided the elders of two churches involved were unanimously in favor of such a discussion. He was willing to meet an honorable respondent, but he was not willing to become the occasion or the center of some disagreement among some local eldership over the question of a debate. As it has since turned out, the elders were not quite unanimously in favor at either church (for a certain reason); but it is hoped that obstacles may be removed, and that a friendly discussion may yet be arranged before a large audience on the West Coast.

The next western tour is to begin July 20, if the Lord so wills.

—E. L. J.

A WORTHY WORK

The Melrose Mission Church, Lexington, Ky., with Orell Overman as evangelist, find themselves in a big, fruitful field, with a very small, inadequate house of worship. Their little building is only temporary quarters, wholly without class rooms. If they are to hold their work and grow it seems that something must be done about a new building.

The little group have been accumulating a building fund for some time and have something over a thousand dollars. They are now making an emergency drive to obtain enough money to make an immediate start with their building. Bro. Overman states that if it were personal funds needed he would hesitate to mention the need, but as the purpose is to save and enlarge a work for the Master, he feels justified in mentioning it to brethren who may be interested in lending a helping hand. Send contributions to Orell Overman, 110 Thompson Rd., Lexington 40, Ky.

"I enjoy Words in Season and think they are very timely. Also especially enjoyed the article on singing in last month's issue."—W. J. Johnson.

Prompt renewals lessens our office work considerably.

THE REVOLT AGAINST GOD

R. H. B.

"Let us break their bonds asunder and cast away their cords from us." (Psalms 2:1-3.) This is the grand resolution that will be passed in the great general world-council of the last days, the "U. N." of the end-time. The motion will be made, seconded, and unanimously adopted by the high assembly. Who will constitute the assembly? Kings of the earth and rulers, representing their nations and the peoples of the world. And whose bonds are they going to break asunder and what cords do they mean to cast away? Against whom does this conclave make this resolution? Against Jehovah and His Anointed, against the Most High God and His Christ. They must in some way have been conscious that this God and His Son, Jesus Christ, had claim on them, and they must have been aware that He had laid some restraints on them. People do not rebel against bonds that do not exist and which they do not feel. Though confessedly infidels, they must have realized that there was a hand upon them, and a restraint of which they would rid themselves, and that there is a Power that claims the sovereign authority which they were seeking to arrogate to themselves, and which they must repudiate. Infidels or not, they were to that extent, at least, recognizing that Power.

This is a prophecy of the last days. But the spirit of rebellion of which it speaks has been working all along, throughout all the centuries. It was rife in the days before the flood from Cain to Noah. It broke out fiercely at the tower of Babel. It manifested itself in Israel's defiance of the Lord, and their persecution of the God-sent prophets. It came out still more definitely when Herod, Pontius Pilate, with the Gentiles and the peoples of Israel, connived together to compass the murder of the Son of God. (Acts 4:25-27.) These manifestations did not exhaust the prophecy by any means: they were only instances of its fulfilment. All along throughout the "Christian era" also this same spirit has burst forth from time to time, in one way and another; and is steadily, increasingly, pressing against its bars, that it may in its own time realize its final, complete, world-wide climax. "For the mystery of iniquity doth already work," Paul writes; "only there is one that restraineth now, until he be taken out of the way." (2 Thess. 2:7.) Then will come the final, full denouncement of the world-spirit, and its full expression in the leadership of the Man of Sin, the anti-christian world dictator. (2 Thess. 2; Rev. 13.)

In our days also the powers of evil are working concertedly and in a special manner to break Divinely imposed bonds asunder, and to loosen and cast off the cords. First and chiefly there is the Bible, the greatest of all these bonds and cords. Wherever it has gone, wherever it is read and respected, it exercises a powerful restraint upon the lawless passions of men. Even where it does not save it has an influence to curb the forces of evil. It stands in the way of

man's self-will and lust, and his self-centered plans and purposes. The Hitlers and other dictators of recent years all knew this very well as regarding themselves and their lawless rule; wherefore it was one of their chief efforts to oust and destroy the word of God. But even worse than these open enemies are the multitude of miners and sappers, who are at present busily at work — in schools, colleges, universities, and seminaries; in papers, magazines, novels; by radio, on lecture platforms, in so-called "Christian" pulpits, under pretense of religious education, scholarship, and enlightenment, sabotaging the truth and authority of the word of God.

The man on the street is affected by these voices. Though he may not know anything about it, he gets the impression that the old Book is more or less outmoded and discredited, and no longer to be relied on as authoritative and true. "How can anyone know that we really have the Bible?" said one in childish ignorance, "It has been translated so much that nobody could possibly know what it was at first!" Such thoughts and doubts come in very conveniently sometimes and to some people. Men like to be free to follow their lawless desires. Like the Prodigal when he left his father's house, they want to be independent and live their own lives. "Where there is no vision the people cast off restraint," says the book of Proverbs (29:18.) Where the word of God is disregarded there is no vision and men cast off restraint. We perceive therefore the deeper purpose of all those efforts to discredit the word of God; and the fruit of it is already manifest on every hand in the "revolt of modern youth," the degradation of womanhood, the common and increasing violation of the sacred bond of wedlock, the ignoring of God's standards of righteousness and morality.

The world is even now ripe for such a convention as that which is described in the Second Psalm. The natural corollary of a repudiated Bible is the denial of the rights of God and of the supreme Lordship and authority of Christ. Why not? Is it not an enlightened and progressive age? We will not be fettered by ancient superstitions and Jewish myths. The one chief concern of life is present material well-being, pleasure and enjoyment. (According to the old and approved adage, which alone modern criticism has not seen fit to attack or alter — "Let us eat and drink for tomorrow we die.") Away then with the Bible, its antiquated ideas and arbitrary restraints — we be a free people.

When such a spirit prevails among the peoples and nations of the earth, the public governmental phase of the revolt against God and His Christ will inevitably follow.

But, "He that sitteth in the heavens will laugh: the Lord will have them in derision. Then will he speak unto them in his wrath, and vex them in his sore displeasure: yet I have set my king upon my holy hill of Zion."

"Jesus' message in times of distress is, 'Don't count the difficulties, count the resources.'"

RECEIVE YE ONE ANOTHER

Alvin Hobby

Some of the brethren of the anti-premillennial group have asked me to state my position on the millennial question. I am unable to see why I should do this or why it should make any difference to them. But in case it should be of any help to anyone to know the stand I take I will state some of my views and beliefs under the above heading, which seem to express the strongest conviction concerned in my present position, if indeed I could be said to have any position.

On the African mission field, where I worked mainly among the natives of Northern Rhodesia from 1938 to 1945, the millennial question was never an issue, and will likely not be for a long time yet. We were not troubled with the question there; and I never heard a missionary on the African field teach or preach the doctrine one way or the other. Some might be surprised when I say that I did not know what premillennialism and post-millennialism were until about three years ago; but it is a fact. Since returning to the United States I have been somewhat bewildered by the situation that exists, and grieved that such a situation should exist, a situation so foreign to the spirit of Christ when he said to love one another and of Paul when he said: "Receive ye one another."

After a few months of trying to study both sides, or all sides, of the question, I am sure I still do not know all the teaching on either side, and am confused on certain points, not able to come to any definite conviction as to what the scriptures really teach on these points. However, I have made some progress, and, in my own mind, am fairly well settled on certain points. Some brethren I have talked with say I could never be a premillennialist and hold the ideas I say I hold now. But they may not know all the ideas I hold; and they may not know just what the premillennialists teach on certain points. I am convinced that the situation that exists today is partly due to misunderstanding.

As to some of the points I am settled on, at present, in my own mind, I believe that the church was established on the first Pentecost after the death of Christ and that today the church is the kingdom. I believe that Jesus is King, reigning over those that choose to be His followers. I believe that Jesus is our high priest, that Christians are priests, and "as living stones, are built up a spiritual house, to be a holy priesthood." (1 Peter 2:5.) I believe that the Jews that may enter the kingdom will have to comply with the same conditions set forth in the New Testament, with which Gentiles have to comply today in becoming Christians, in entering the church. I do not believe that Jesus in Person will sit on a literal throne in Jerusalem or any other place on earth, during any future period of time.

Then, I do not believe the millennium is now. I do not believe that Satan is bound now, not in the sense described in Revelation 20. I do not believe that the "kingdom of the world" has yet "become the kingdom of our Lord, and of his Christ." (Rev. 11:

15.) I do believe there will be an "age to come" as mentioned in Ephesians 1:21 (see footnote) and other scriptures, and that it will be on "the inhabited earth," as shown by Hebrews 2:5 (in footnote of American Revision).

But what I believe or do not believe on the question is one thing, and the attitude I may take toward brethren who believe or do not believe is another thing. What difference does it make which way I believe? And why should anyone be asked to take a definite stand on the question? Do our ideas and opinions on such things constitute an essential of salvation? Can one not become a simple Christian without knowing enough about the question to take a definite stand? Is belief on the question in any form set forth in the New Testament as a condition to be met in becoming a Christian? And if we can be simple, New Testament Christians without believing any certain way on the millennial question, what right does one individual, or group of individuals, have to persecute, ostracize, or disfellowship other individuals, or groups, because their views and beliefs do not agree? If we cannot receive those who differ with us on matters like this, where are we going to stop? I doubt if any two brethren agree perfectly on everything; and I doubt that perfect agreement on all points is required before we can be one.

I feel that anyone who has convictions as to what the Bible teaches should be free to teach what he believes without fear of persecution by his own brethren. We should have enough of the spirit of Christ to be able to study together, fairly and sincerely, any question that might come up, and in a spirit of love help one another along to a better understanding of the scriptures. Any other course, I feel, will only drive both sides to extremes, cause hard feelings, and give rise to prejudices that will be very hard to overcome. I do not feel that any individual or group should make their belief on the millennial question the most important thing, or that any opposing group should make it their chief point to fight against these beliefs.

Paul said: "Receive ye one another, even as Christ also received you." (Rom. 15:7.) If Christ has received us, he has done so in spite of our weaknesses, our ignorance, and our mistaken ideas. And who does not have some? If Christ can receive us poor, weak human beings as we are, surely we can receive one another. I can see nothing in the millennial teaching to keep one New Testament Christian from receiving all other New Testament Christians. It was possible in Paul's day for such to receive one another, and it is possible now. Of course this does not mean that we cannot discuss questions, in an effort to learn, or teach, more truth. But I feel it does mean we are to do so in a spirit of love, and be able to without fear of persecution by our own brethren. Personally, I can "receive" all my brethren regardless of their beliefs or teachings on the millennium. That means that I can fellowship all of them without manifesting any partisan spirit or making any distinctions, acting the same toward one as I do toward another. Otherwise I feel I would not be obeying Paul's instruction to receive one another, even as Christ received us.

ALONE!

N. Wilson Burks

There were experiences in our Savior's career which could be shared with His beloved disciples. They could break bread together, they could pray and plan and work together. But finally the cross loomed in sight. Then He began to tell them that He must leave them. He told them of His suffering and humiliation. One loyal follower said, "This shall never happen to thee!" But it did happen; it had to happen to Him. For this very cause He was sent into the world. All the labors, tears, prayers and glorious teachings could not make matters better if Christ had not followed the plans of God to the bloody cross, wearily, steadfastly, lovingly; upward He marched toward the judgment of this world. But, O the heartbreak of God; He went *alone!*

Watch the rude, heathen Roman soldiers as they prepare His body for death. They strip Him, they beat Him, they mock Him with kingly honors. They push the thorny crown upon His brow! They spit in His beloved face! They call Him king, much as a mob would call the victim about to be lynched president. All this humiliation He took upon Himself that our sinfulness and grave-defeat might be removed. Deservingly we should be wearing the purple robe, we should be mocked and buffeted and spit upon. But we could not be there; so He bore our shame in trial and in judgment without a murmur. He bore it *alone!*

It is the day of the crucifixion. There are three men to die. Two are ordinary thieves who were condemned by legal processes. The other was sinless, but He must die, too. He must die alone. Oh, yes, the mob was there; the Jewish leaders were there; the women were there, and so was John; but He was still alone. For in that hour He was without His Father for the first time. The absence of His Father made the dying the loneliest burden of all! No compassion could God offer; the earth was dark without His presence. The sun refused to shine, for the One who made the sun lay dying! An awful stillness brooded on the face of Jerusalem that day—a silence that was like creation time when the Spirit of God brooded over the deep. God could not be present and permit His Son to die. Therefore He hung alone! This tears at our hearts. The First Adam had betrayed God, had disbelieved; the second Adam, though sinless, must die that day.

Dare I neglect Him? Dare I reject Him? Dare I crucify Him again? God grant me the vision of the cross, that I may thus see Him dying *alone* that I may gain eternity!

"It is not so much what we know about God, but how we knew Him that really is important."

"Open wide the windows of our spirits, and fill us full of light, open wide the doors of our hearts, that we may receive and entertain thee with all our powers of adoration and love."—Rosetti.

LOVE IS OUR NEED

From the thirteenth chapter of I Corinthians we learn the superlative importance of love. "Without faith it is impossible to be well pleasing to God" (Heb. 11:6) and "By hope we were saved" (Rom. 8:24), yet of the three, faith, hope and love, the greatest is love (I Cor. 13:13).

In Paul's day there is little doubt that those possessing miraculous gifts were looked upon with a kind of special interest. Those also who were philanthropic in nature and gave liberally to relieve the needs of others as Barnabas at Jerusalem were also the object of great attention. Yet the possession of this sort of character or the various spiritual gifts of that day were nothing if love did not fill the heart of the man or the woman.

Surely then today we must not exalt to a place of prominence in our heart anyone who is not working through love. It matters not how great a knowledge of the Bible some may have, how close a personal friend of ours they may be, how great their oratorical ability may be, or their qualification for fame among us, we cannot count anyone as great if their heart is not filled with love. Love is the need and the necessary qualification for distinction in Christian service.

We have generally overlooked this in our thinking of recent years but the word of God must stand. We cannot blindly accept the leadership of any who is not motivated by love. There will naturally be leaders in every congregation and in the church generally but we must require that their faith work through love if they are to have our respect.

This is one of the things that exalts the New Covenant above the old. The Old Covenant was a ministration of the letter without regard for the spirit. The only question was "What saith the law" and the stones began to fall on the offender. Under the New Covenant there must be an exercising of the spirit of Christ who said "Forgive them" rather than "Stone them" as he died upon the cross.

There is a "letter" to the New Covenant but that letter is read by the eyes of one in whom love reigns and is administered through the hand of love rather than the hand of despotism. We are to learn the "letter" of the New Covenant and are to teach it but at the same time we are to have in us the kindness of love and we must remember that "love is kind."

A careful study of the thirteenth chapter of I Corinthians will reveal many things to us about the sort of character and disposition we are to have. Having this we need never give up one word of the New Testament and we can correct every error that arises in the church. However, we will do it in the proper spirit and for the proper purpose.

Sometimes our correction seems to be for the sake of cutting off rather than binding back. If an error is made, and who of us does not make them, we are to restore the one in error "considering ourselves lest we are also tempted" (Gal. 6:2). Love will enable us to do this as we work, not for the destruction but for the salvation of the erring

one. Consider their soul as the object sought and in love for that soul so correct as to win the soul rather than lose it. Thus we will be working in faith through love.

When such a spirit characterizes every Christian in their dealings with one another we will be able to correct every error and every evil and yet not have the bitter denunciation and recrimination so common to us today. We will manifest the spirit of Christ and the love for God and man that should be on our hearts and will fulfill the law of Christ by bearing for one another.—Eugene S. Smith in *Gospel Broadcast*.

THE "GOAT" IN THE BROTHERHOOD

N. B. Wright

When people differ on matters of faith and principles and an unchristian attitude results, there is a reason. I know of three religious bodies divided on the subject of prophecy. We shall dismiss two of them.

I am persuaded the real cause of the difference in the one body is not prophecy. The bed-rock cause lies much deeper.

The difference really is in the comprehension of the personality and office of the Holy Spirit. Personal conversation and the printed articles of those opposed to prophetic truths depict this state of affairs. "The Holy Spirit gave the Word of God; therefore, there is no Holy Spirit for us today but the Word of God." I believe this statement to be a fair representation of the idea of many of these brethren.

Those who accept in all humility and gratefulness the Bible teaching on the above-mentioned subject, hold to the full text of Acts 2:38, and that the gift of the Holy Spirit in the text is the Holy Spirit Himself. "And so is the Holy Spirit whom God hath given to them that obey Him." Furthermore, the Holy Spirit is a personality. "He, whom, Him, Him, Him, He", John 14: 16,17. Possession of the Holy Spirit is one mark of the Christian: "But if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). The Holy Spirit is the "Spirit of Christ" of the text. (Even as to the matter of the "Disposition of Christ" — how could an alien sinner, an enemy of God, receive the disposition of Christ without His Spirit?)

Now the natural man receiveth not the things of the Spirit of God (1 Cor. 2:14). And, as seen in Romans 8:9, if one has not the spirit of the Lord, he is this "natural" man. So he does not receive the things of the Spirit of God. Prophecy, then, to him is a closed book. He does not believe nor accept on faith the Word of God. He would blame the Jews for not accepting Christ when He came, for the Scriptures spoke of His coming. Yet the same man refuses God's teaching on prophecy because it has not been fulfilled.

But prophecy is not the only matter wherein the difference is seen. The subject of the grace of God is one wherein a great gap lies. Next to the subject of prophecy and the Holy Spirit, that of Grace versus Law perhaps most clearly illustrates the difference.

"For by grace have you been saved through faith; and that not of yourselves, it is the gift of God" (Eph. 2:8). "Law and Work" is the emphasis of many. Grace and Faith is the way of truth. And since the natural man receiveth not the things of the Spirit of God, I believe that a man who does not believe in the personality and office of the Holy Spirit is not a safe teacher on any subject. No, not that the Holy Spirit aids people to "read between the lines" or understand something "beyond the Word", but such a man will have difficulty in understanding the mind of God as revealed in the plain English of the text. His preaching is an intellectual appeal to spiritual matters.

Prophecy, then, is not the cause of the present division among brethren. It is the scape-goat.

AN APPEAL FOR ALL TO RESPOND TO THE CENSUS

Don H. Morris

(President, Abilene Christian College)

In these days when recognition that is given in so many important ways depends upon the number of that particular group in the United States, it is very important that congregations of the Lord's church respond to the efforts being made by our government to take an accurate census of various religious bodies.

Leaders of congregations should respond with the proper information. The number of chaplains allotted the church during the last war depended upon the number of members of the church and, if we should have another war, would probably depend upon the same thing. We can even encourage ourselves by having for ourselves accurate information as to the growth of the church within the United States.

There are many reasons for our cooperating 100 per cent in this census. The following suggestions as to the giving of the information will help:

1. Be sure that the name of your congregation, together with the name of some responsible person who will fill in the forms, has been sent to the Broadway Church of Christ, Lubbock, Texas.
2. When the forms are received be sure that they are filled in promptly and returned to Washington.
3. Send in the name of any small, out-of-the-way congregation that you think may be overlooked.

ELIZABETH CHAMBERLAIN GREER

Elizabeth Chamberlain Greer, beloved wife of Brother J. Scott Greer, departed this life Tuesday, February 4 after months of illness in Detroit. Sister Greer was united to Brother Greer in marriage in 1910. From this union were born three children who with their father mourn her departure: Mrs. Christine Moss, Horse Cave, Kentucky, Louise Greer, Detroit, and Junius Greer, Nashville. The kind and considerate spirit of this dear sister has been a spiritual help wherever Brother Greer has ministered through the years. The last surviving member of an old and noted household in Barren County, Kentucky, this noble Christian has laid down her burdens for that bright and promising reward Christ offers His own. Funeral services were conducted at Horse Cave, Brother Stanford Chambers in charge. Her remains were laid to rest in the Horse Cave Cemetery. All of those who have known and loved the faithful Greer household offer our sympathy and prayers in this hour of bereavement.

N. WILSON BURKS

THOUGHTS WORTH WHILE

D. H. F.

THEIR SOURCE OF POWER

The early church fasted and prayed, hence their power. Many of the churches in our day feast and play, hence their powerlessness. — *From a sermon.*

GOD'S PLUS SIGN

A crowd of university students were coming home from an evening of so-called pleasure. Their drunken leader noticed on the steeple of a church a cross, illuminated by the moonlight. Suddenly he shouted, "Ye mathematicians, look at God's plus sign!" One of those students could not sleep that night. Toward morning he stepped into the leader's room, and said that the vision of the cross as God's plus sign — the symbol of His abundant love for mankind — had made him decide to uphold that Cross. Seven others of those university men followed in his steps.—*Watchman-Examiner.*

THAT DOLLAR BILL

After all, is it really and truly "your business" what you do with your money? It is true that you, like most all other people, assume that it is your business and none of anybody else's business.

The government does not agree with you. Your taxes, you know! And the government is correct. You owe something to that government which provides a nation in which you can have the privileges of life as an American. You can nail that fact down as settled.

Do one's obligations cease when he has paid taxes to his government? Hardly. One very definitely owes something to the community in which he lives, and that financially in all things that are for its progress. Standing out away ahead of all others in that community is the church — if the church is doing what it is meant to do in human life.

This is a peculiar way of saying "stewardship." But we have said it. And it does not allude to that one old dollar bill you pulled out of your roll. It pertains to your attitude and all the other dollar bills which will pass through your hand during the year — and during your lifetime.—*The Cumberland Presbyterian.*

THE TYPE OF WORK MAKES A DIFFERENCE

A pastor was urging the manager of a branch department store of a nation-wide chain to come to church on Sunday. "No," said the manager, "I have a job to do, and I have to take Sunday to get it done." When the pastor protested, the manager angrily remarked: "You work on Sunday, don't you? That is your hardest day!" The pastor did not think of the answer till later, but here it is: If that manager, or anyone else, would do the same type of work the pastor was doing on Sunday, God would not object.—*The Teacher.*

HOW RICH ARE YOU

"You are richer today than you were yesterday —

IF you have laughed often, given something, forgiven even more, made a new friend today, or made stepping stones of stumbling blocks;

IF you have thought more in terms of 'thyself' than 'myself,' or if you have managed to be cheerful even if you were weary.

"You are richer tonight than you were this morning —

IF you have taken some time to trace the handiwork of God in the commonplace things of life, or if you have learned to count out the things that do not count, or if you have been a little blinder to the faults of friend and foe.

"You are richer if a little child has smiled at you, and a stray dog has licked your hand, or if you have looked for the best in others and given others the best in you."

NEED TO BE WASHED FIRST

"Too many church members have been starched and ironed, but never have been washed." — *Christian Digest*.

NO SUNDAY DINNER?

There is an uncomfortable bit of truth in the weary comment of an overworked pastor who sighed when he said, "The membership of the average church is the greatest missionary field on earth."

The police records of every city in America will show that the problem of juvenile delinquency is by no means restricted to the slum areas. Children from some of the best homes in every city are falling into the hands of the police and juvenile authorities, for no other reason than that parents are not accepting their responsibilities for their own children.

We venture a positive assertion, in the confidence that hundreds of thousands of American parents need desperately to awaken to its truthfulness: No Sunday dinner, no Saturday night bridge club, no lodge meeting, no Sunday picnic, no out-of-town pleasure trip, no amusement is as important in the life of a parent as the responsibility for providing religious and moral training for his child.

In our opinion there is a serious need for some extremely straight preaching, as well as for some courageous pastoral work at this very point. Thousands of church mothers need to be told in plain terms that no Sunday dinner is as important as their presence in the church school, *with their children*. It may even be necessary for someone so far to trespass upon the privacy of some homes that they shall say to some parents, "*You have no right to a child you are unwilling to train.*" — *Christian Advocate*.

An idler is a watch that lacks both hands,
As useless when it goes, as when it stands.

—William Cowper.

STUDIES IN ISAIAH

VENGEANCE AND RESTORATION

Isaiah 24 - 35

STUDY 24. *World-Judgment.* Isa. 24. From whose hand do the judgments fall? How wide in extent? In R. V. margin "land" is given as alternative of "earth"; both are correct, for the land of Israel is first in view; but we see "world" in v. 4. This is world-wide. Do the strong expressions of vs. 1, 3, 4 leave any room for survivors? See vs. 6, 13. (Compare Isa. 13:11 and 66:16, 18, 19.) Will any class of men be exempted? Verse 2. But which class will feel the fullest force of this judgment? Verse 4. Recall 2:12-17. But the remnant that is left enter upon a glorious era, vs. 14-16a. (Cp. 14:7.) From 16b-22 he returns to the avenging judgments. The "earth" in vs. 19, 20 is evidently the established order of human society; though the literal accomplishment in terrific earthquakes is not to be denied and excluded. Cp. Luke 21:11; Rev. 6:12; 16:18. Verse 21 is of especial moment: two governing classes come in for punishment, one super-terrestrial, the other terrestrial; the one the "kings of the earth upon the earth" (Rev. 19:19); the other the "prince of the power of the air," with his "spiritual hosts of wickedness in the heavenly places" who are the super-mundane rulers of the world (Cp. Dan. 10) in "this present evil age" (Gal. 1:4), even the "worldrulers of this darkness," who are *not* flesh and blood, and with whom the Christian is now in spiritual conflict. (See Eph. 2:2; 6:12.) Compare with this the binding and imprisonment of Satan (Rev. 20:1-6) — the "prince of the world," and "god of this world"; and note the ensuing glorious reign of Jehovah (v. 23).

STUDY 25. *The Song of the Remnant.* Isaiah 25. They praise His Name now, for the fulfilment of the "counsels of old" (the promises of long ago). He has now fulfilled them "in faithfulness and truth." The great city (see on chapters 13, 14, and compare Rev. 16:19) is destroyed; Jehovah Himself has become the Refuge of the helpless in that awful Day. See Joel 3:16 in its setting. With vs. 6, 7 compare Isa. 2:1-4. According to vs. 8, 9 this follows the Lord's coming and the "first resurrection." (Rev. 20:1-6.) Again we find the fulfillment of the age-old promise of Israel's ascendancy over her enemies. (Gen. 22:17; comp. Isa. 11:14.) Will the enemies be there?

STUDY 26. *The Song of Judah.* Isaiah 26. Their city needs no better protection than "the salvation of Jehovah." 31:5. Comp. v. 8 with 25:9. Verse 11 (first clause) is a good statement of the case as it stands today. After long years of vain toiling and suffering Israel obtains at last *by grace* that for which they had vainly striven; vs. 12, 18; cp. Rom. 9:32; Isa. 64:4. "Other lords!" Ah, Israel had felt their heavy yoke (Deut. 28:47, 48); and now at length they are glad to bow to the easy yoke of their Shepherd-Lord who loved them. (v. 13.) Comp. v. 14 with Exod. 14:30; with v. 15 comp. Isa. 9:3. In Israel's extreme distress they cried to God

and their deliverance came. (Verse 16.) Cp. Dan. 12:1, 2. Emphasize the first word of v. 19 in contrast with v. 14. Verses 20, 21 return again to the Day of Vengeance. His people are put in safety first. Comp. Rev. 7:3, 4; 12:14.

STUDY 27. *The Day's Work.* Isaiah 27. Who is the "swift," and who the "crooked" serpent, and what "the monster that is in the sea"? Without attempt to say definitely, this connects with 24:21. Cp. Rev. 19:20. After this execution of wrath, Jehovah is seen rejoicing over His vineyard (Israel) keeping and protecting it. With v. 6 cp. 37:31; Rom. 11:15; with vs. 7, 8; Jer. 30:11. God did not smite *them* (Israel) as He smote their enemies. With v. 9, comp. Isa. 40:1, 2; Prov. 20:30; Heb. 12:10. Their severe chastisement and restoration re-iterated in vs. 10-13.

STUDY 28. *The Judgment on Ephraim, and the Scoffers of Judah.* Isaiah 28. First part directed against the ten-tribe kingdom, the kingdom of Israel (7:2, 9). Their judgment also shall result in the exaltation of Jehovah. (Verse 5.) Their miserable moral and spiritual condition is set forth in vs. 7-13. Verses 9, 10 are the scoffer's speech; vs. 11-13 Jehovah's reply. Note Paul's *application* of v. 11 in 1 Cor. 14:21 where he argues that strange tongues appear in connection with the judgments upon *unbelieving* Israel; and are therefore a sign for *unbelievers*. Verses 14-22 is God's message of warning and mercy. Israel, to defy Jehovah's judgment of v. 2, has entered into a compact and covenant with the threatening power; thus hoping to escape the overflowing scourge, v. 15. This while having first reference to the near judgment of the Assyrian invasion (8:8) has a greater application to the great world-judgments of the end-time (vs. 21, 22). What a picture, too, of the refuge sinners take under false professions, false religions, infidelity, doctrines of men, claims of morality, universalism, sacerdotalism, etc.; all which are destined to meet with the end described in vs. 17, 18. God offers a better refuge, the one true Foundation-stone (1 Cor. 3:11; 1 Pet. 2:6). On verse 21 see 1 Chron. 14:11-16. Note that wrath and judgment are the *strange* work of God. Verses 23-29 teach by simile. God adapts His methods of dealing to times and circumstances: He does not plow forever, nor harrow always; and as the husbandman deals with every sort of seed and crop according to its nature and kind, so does God in His dealings with men.

APOSTOLIC PREACHING

Apostolic preaching depended on "the word of the cross" and "demonstration of the Spirit and of power" to make converts, excluding entirely the wisdom of men. Men's eyes had never seen, their ears had never heard, their hearts had never received, such wisdom as this story of grace. Through the Spirit's ministration the apostles spoke these things, "not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual words."

BEN'S BUDGET

Ben J. Elston

Suppose, in a town of 500, a merchant orders 500 pairs of shoes, specially adapted to meet all the *needs* of every one. The "reasonable" price is *necessary cost*, and can be met by all, and the great benefit can be secured only through this great "kindness" of the good merchant. The needy townsmen had been acting, to their own loss, very ill toward their real friend, the merchant; but, in sympathy for these needy townspeople, he purposes to *overlook* the mistake they made and, on only proper behavior *now*, treat and help them as if they had never wronged him. Would it not be inexcusable, even punishable folly, not to openly express and clearly manifest their former errors, and go promptly and *accept* the proffered supply? They could only merit more and worse suffering if they in perverse stubbornness refused the merciful offer. They would literally prohibit their true friend from help they need, and which he kindly desires to furnish. He could, in honor, help only those who are now sorry — from very shame — for former ill conduct.

Deliberate, sustained, protracted, ill manners cannot be lightly disregarded. It is godly and truly Christian to suffer long, and be kind, in the hope of clearing the mind and attracting the heart of the erring; but there is a limit beyond which even the Father's love cannot go. Hell is too high a price to pay for that *perverseness*, upon which God himself cannot look with approval. Heaven, a clear conscience, a clean heart, are more than all the renunciation of our own poor perverted wills and hearts can ever cost. Renunciation of the "world" is the price *we* are to pay for our souls.

MY LORD MAY COME TODAY

Pearl Covey Allen

In a world beset with strife and hate,
When strong men's hearts grow weak and faint,
This thought becomes my strength and stay,
Perhaps my Lord will come today.

When tossing on a bed of pain,
Again I hear the glad refrain,
As in a cloud He went away,
My Lord may come again today.

If persecution, envy, strife
Cast shadows o'er my Christian life
'Twill be as naught, I still can say,
"My own dear Lord may come today."

Whate'er my lot, where'er I be
I'll still rejoice, I'll still be free
From doubts and fears that crush and slay,
Because my Lord may come today.

"FAITH OF OUR FATHERS"

E. L. J.

VOICE OF THE CHURCH

Before me lies a book, now nearly a hundred years old, entitled, "The Voice of The Church". It is by D. T. Taylor, with Introduction by H. L. Hastings. It contains unanswerable evidence that, with few exceptions (almost none until Whitby's day), the bright particular stars of Christian history have been strictly "premillennial"; that is, they looked for the golden age of prophecy, but not before the Second Coming. Whether Ante-Nicene or Post-Nicene fathers; whether "Reformation" or "Restoration" teachers; the shining lights of Christian leadership have looked beyond the Lord's return for those millennial glories that are to follow. From this remarkable book, now rare and almost unobtainable, we shall quote certain portions in the months that are to come.

For the present issue, we offer the book's gripping "Introduction," written by H. L. Hastings, whose name was once — during his lifetime and long thereafter — almost a household word among religious people. — E. L. J.

HASTINGS' INTRODUCTION

This work will fill a void in literature that many have been conscious of. It has often been *stated* that the present popular doctrine of the conversion of the world was of recent origin, but here it is *proved*, and proved beyond the possibility of successful contradiction. This is the Voice of the Church; not the voice of the Author or Editor, not the voice of a few obscure and despised Millenarians — not the voice of unwise and over-excited fanatics, but "*the Voice of the Church*," — the church for many centuries. It is not the voice of an age or a generation only, but it is the voice of those who caught the words of inspiration from apostolic lips, and of those who have followed in their footsteps, running with patience the race that was set before them, and saying, one by one, as their course was finished, "I have kept the faith."

The writer feels that no apology is due to the church at this time for breaking in upon her easy slumbers with this volume. The *voice* may be strange, but it is the voice of the *church*. The voice may be stern and rugged, but it is the voice of the *church*. The voice may seem like the voice of those that mock, but it is the voice of the *church*. Men may be displeased with this strange voice, men that quote the fathers, and call themselves the followers of Luther or Calvin, may wave the hand and say, "begone," but still the church claims a hearing. She must be heard, and in this volume the church of martyrs and saints, the light of the world for seventeen hundred years utters its solemn protest against the modern doctrine of the world's conversion, the modern cry of peace and safety. We need not argue or expatiate upon this fact. The pages of this book contain the voice of the church

of the first born, whose names are written in heaven: Were they all mistaken for seventeen hundred years? Was it reserved for Daniel Whitby to correct the faith of those who listened to apostolic teachings, and who followed in their teachers' footsteps? Has that which was an unknown doctrine or a condemned heresy in the true church for seventeen hundred years, come at last to be the true faith of the gospel? And shall we, the successors of those who have steeled themselves against earth's flatteries and earth's frowns for eighteen hundred years, with the solemn watch-word, "the coming of the Lord draweth nigh," now fold our arms in lazy lock and say in our hearts or with our lips, the Lord delayeth his coming? How are we certain that the judgment is hundreds of years distant from us, when for ages past the church has considered it near to *them*? Have we a new revelation? Has God sent forth men to declare that all things do and will "continue as they were" for ages yet to come? Has he not rather proclaimed that the hour of his judgment is at hand? Has he not said, behold I come as a thief, and that too, in connection with events that are now passing before our eyes? And has he not said, blessed is he that watcheth? Shall we then cease to watch? If the early disciples were bidden to watch because they knew neither the day nor the hour of the coming of the Son of man, have we learned that that day and hour are so far distant that we may be excused from the watchers' anxiety?

And what are the present prospects of a church that has set out in all confidence to convert the world? How may those now putting on the harness boast of greater expected success than is warranted by the experience of those who have put it off after having fought the good fight? The prophets could not convert the world; are *we* mightier than they? The Apostles could not convert the world; are *we* stronger than they? The Church for eighteen hundred years could not convert the world, can *we* do it? They have preached the gospel of Christ, so can we. They have gone to earth's remotest bounds, so can we. They have saved "some," so can we. They have finished their course with joy, and the ministry they have received to testify of the gospel of the grace of God; we can do the same. Can we reasonably hope to do more? "It would take to all eternity to bring the Millennium at the rate that modern revivals progress," said the venerable Dr. Lyman Beecher, before a ministerial convention, held close by old Plymouth Rock. And what hope is there that they will progress more rapidly? Is it in the word of God? Glad would we be to find it there. Sadly we read that "evil men and seducers shall wax worse and worse, deceiving and being deceived."

Has God a mightier Saviour — a more powerful spirit? Has he another Gospel which will save the world? Where is it? Is there any way to the kingdom other than that which leads through much tribulation? Is there another way to the crown besides the way of crosses? Can we reign with him unless we first suffer in his cause?

No doubt the world might be converted if they desired to know the Lord. And so, had all who heard received with gladness the word of God, the world might have been converted within twenty years of

the day of pentecost. If each Christian had brought one single soul to God with each successive year, the calm splendors of the Millennial era might have shone upon the declining years of the Apostles of Jesus Christ. But instead of this, ages of darkness came on. The world did not repent, but the church apostatized. If the gospel were to convert the world, we should have seen tokens of it ere this. But where are such omens to be found? Shall we look at Judson, who labored ten long years before one sinner yielded to the claims of the gospel? Shall we look to the dense darkness of the heathen world? Shall we look at the formalism of the professed church? Shall we look at the wide extension of infidelity? Shall we look at the abounding of iniquity and the waxing cold of love? Shall we look at a world where eighteen hundred years of toil and tears has not brought one-twentieth part of mankind even to a profession of true Christianity; and where not more than one-fifth claim for themselves the dubious title of Christian nations? Shall we look over a world in which we can not find one nation of Christians, nor one tribe of Christians, nor one city of Christians, nor one town of Christians, nor one village of Christians, nor one hamlet of Christians, save here and there where a questionable faith has led a few, with hypocrites even then in their midst, to withdraw themselves from the world and cherish the untried virtues of secluded life? Surely, after eighteen hundred years of experiment with that system which was to convert the world, men might point to some country, to some province, to some nation, and say, behold the commencement of a converted world.

But will not the gospel then prove a failure? That depends upon what is to be expected of it. If the gospel was to effect the eternal salvation of all mankind, then failing to accomplish that work is a failure of the gospel. If the gospel was to convert the world, then if it is not done it will prove a failure. But if the gospel was preached "*to take out of the Gentiles a people for His name,*" then it is not a failure. If it was given that God might in infinite mercy and love "*save some,*" then it is not a failure. If it was given that every repentant sinner might have eternal life, and that every good soldier might receive a crown of glory, then it is not a failure. If it was given that an innumerable company might be redeemed *out of every nation and kindred and tongue under heaven,* then it is not a failure. If it was given that the vales and hills of paradise restored might teem with a holy throng who shall be "*equal to the angels, and be the children of God, being the children of the resurrection,*" then it is not a failure. If it was given that the elect might be brought into one great family of holy ones, then it is not a failure. And was not this its object, rather than the exaltation of a worldly church to the splendors of earthly prosperity, while beneath the theatre of her easy triumph there slumbers the ashes of prophets and the dust of the apostles? Are they to hold jubilee a thousand years, while the martyrs' unceasing cry, "*how long, oh Lord,*" goes up to God? Are they to have their songs of triumph, while the whole creation groaneth for deliverance, and while that longed-for day of the redemption of our body is postponed? Nay, verily,

the hope of the one body is one hope. The hope of the church stops not at death, it sweeps beyond earth's scenes of tempest and of storm, and reposes in the calm beamings of that sun of righteousness which shall glow above the bosom of paradise regained.

Thus teaches the word of the Lord. Thus responds the universal church. There are, I know, with regard to the details, differences of opinion. But this only strengthens the argument. It shows that the churches were not led by blind reverence for the traditions of their fathers. But on the leading features they all agree. Wide apart as the poles in their theological opinions, they all agree in one point, that the coming of Jesus and the scenes of judgment must precede the rest of the church of God. They all agree that the church shall never reign till she reign complete in the presence of her Lord. They all agree that earth is not her rest until renewed by the power of God. And they agree that the world will not be converted, but that the Judge of quick and dead must come upon a race not ready for the harvest of glory, but ripe for the sickle of wrath. And is not this the voice of the prophets and apostles? If we read that God will comfort all that mourn in Zion, is it not at "the day of vengeance of our God?" If Christ is to have the heathen for his inheritance, will he not "break them with a rod of iron and dash them in pieces as a potter's vessel?" If the kingdoms of this world become the kingdoms of our Lord and his Christ, is it not when "nations are angry and God's wrath is come." If the new covenant be made with men, is it not beyond preaching and teaching, when they shall not any more *teach* his neighbor or his brother, know ye the Lord, for all shall know him from the *least* even unto the greatest? If Jerusalem is to be comforted by the blessing of God, will he not make her an *eternal* excellency? If God create new heavens and a new earth, shall not God's saints "be glad and rejoice *forever* in that which he creates?" If the "righteous shine forth as the sun in the kingdom of their father," will not the tares be first gathered in bundles and cast into "the furnace of fire?" So of the whole Scripture. The old earth must be dissolved ere the new one can appear — Satan must be dethroned ere Christ can reign, and death must be swallowed up in victory ere the saints can sing the victor's song.

Towards those scenes we hasten. The coming of the Lord draweth nigh. The rest is before us, and the toil is very brief. But alas for the world. Woe to an earth that will not repent. The Deluge and the Dead Sea tell us what God has done. The Scriptures tell us what he will do. The Sword shall not always sleep in the scabbard — even now it is about to be unsheathed. Watchman, set the trumpet to thy lips! Sound in the ears of the world the dread alarm — "*But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take away any person from among them, he is taken away in his iniquity; but his blood WILL I WILL REQUIRE IT AT THE WATCHMAN'S HANDS!*"

"Watch ye, stand fast in the faith, quit ye like men, be strong."

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