

THE WORD AND WORK

(VOLUME XLVI, NOVEMBER, 1952)

R. H. BOLL, EDITOR

J. R. CLARK, PUBLISHER

THE WORD AND WORK 2518 Portland Ave. Louisville 12, Kentucky
Entered at the Louisville, Kentucky, Post Office as second class matter.

Single subscription, \$1.50; two subscriptions, \$2.75;
clubs of four or more, \$1.25 each.

PRAISE TO GOD

Praise to God, immortal praise,
For the love that crowns our days!
Bounteous Source of every joy,
Let Thy praise our tongues employ!
For the blessings of the field,
For the stores the gardens yield,
For the joys which harvests bring,
Grateful praises now we sing.

These, to that dear Source we owe,
Whence our sweetest comforts flow;
These, through all my happy days,
Claim my cheerful songs of praise,
Lord, to Thee my soul should raise
Grateful, never-ending praise;
And e'en if every blessing's flown
Love Thee for Thyself alone.

—A. L. Barbauld



Words in Season

R. H. B.

THE GREAT MEANING OF THANKSGIVING

How very important the giving of thanks is, is seen in the emphasis placed on it in the scriptures. The first indication of the apostasy of the nations was just this, that "knowing God they glorified him not as God, *neither gave thanks.*" From that point on the descent was swift: "they became vain in their reasonings, and their senseless heart was darkened. Professing themselves to be wise they became fools"—and they sank into idolatry more and more degrading; for that they had lost sight of the Giver and deified the gifts. The next result was immorality and every sort of wrong-doing (Rom. 1:21-31).



THE EVIL CONSEQUENCE OF FAILURE

How it was that these evils followed in the wake of man's unthankfulness is not hard to see. For to give thanks is to acknowledge God—that He is, and that He is the Giver of all good; and thus also to acknowledge our own dependence on Him, for life and breath and all things. This is giving God His place. "Whoso offereth the sacrifice of thanksgiving glorifieth me" (Ps. 50:53). It follows also that not to give thanks is to ignore God and to treat Him with contempt. That was what the Gentile world had done; and therefore "God gave them up," to walk in their own ways. (Rom. 1:24-28; Acts 14:16.) It works that way still in our day.

GOD'S PEOPLE OWE HIM THANKS

Thanksgiving is by every right God's due. Among men ingratitude is quickly felt and resented. No matter how unselfishly a gift may be bestowed, if there is no response of thanks we are hurt. This is true in the home. Where the members of the family accept gifts and helpful service from another, just as a matter of course, without recognition or expression of appreciation, home has lost its greatest charm. "How sharper than a serpent's tooth is an unthankful child." But with reference to God it is an essential point. It is really the only return we can make to Him for all His gracious gifts. Throughout the Old Testament God's people are exhorted to "give thanks unto Jehovah, for he is good, for his lovingkindness endureth for ever." This is "praising God." Christians have even greater reason to give thanks to God than God's people of old; for they are altogether the creatures of His grace. Them He called out of darkness into His marvellous light. They are the recipients of His free mercies and of His forgiving love. Over them His providence "watches ceaseless night and day," and He makes all things work together for their good—and therefore "*in everything*" the child of God can and ought to give thanks (1 Thess. 5:18). If Joseph had

seen the end from the beginning he could have given thanks for the cruelty of his brothers, for the wicked slander of Potiphar's wife, for the years in the dungeon—all of which worked together for good and to the accomplishment of God's glorious purpose. Daniel also, at the very time when he knew that the decree had been made and he must be cast into the lions' den, "prayed and gave thanks before his God." (Dan. 6:10.) But over and over the apostles urge God's people now to give thanks and give thanks; for all that comes and goes—the daily blessings, the sunshine and the rain, the bright days and the dark—for God's constant care and guidance that watches over them, and for the hope that is set before them.

CHRISTIANS' GIVING THANKS FOR THE WORLD

A day of thanksgiving is officially appointed for the people of our country. That is well. But the great majority of the people do not use it so. Real thanksgiving on Thanksgiving Day is a relatively small thing. Indeed the people of the world are not in position to give thanks. Some do not even believe in God. Again of those who profess to some sort of faith in God, few lift up their hearts to thank Him. For the daily blessings—the food, the homes, the comforts of life, for the fruit of the fields, for the coal and the oil and the minerals of the earth—little, little thanks does God get from the children of men. It falls to Christians, therefore, since they occupy a priestly place, to intercede and give thanks on behalf of the non-Christian world. Hence we read: "I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings be made for all men; for kings and all that are in high places . . ." (1 Tim. 2:1, 2). As we can pray and intercede at God's throne on behalf of the unsaved, so can and should we also give thanks on their behalf.

THE BLESSING OF THANKSGIVING

The spirit of thanksgiving brings a reflex blessing on the giver of thanks. In the recognition of God's goodness he finds his happiness and peace of mind. Like David, looking back over the varied experiences of his life—the days of green pastures, the still waters, the restoration of his soul, the guidance in the path of righteousness, the consolation that came to him when he passed through the dark valley; the vindication God bestowed upon him when as an honored guest he sat at God's banquet "in the presence of mine enemies" and filled his cup to overflowing—when he looked back over it all, the deep assurance came into his soul that the God who had been so good to him in all past days, would see to the future days also, and even to all that may be beyond the veil: "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever." The thankful heart can be calm and from every murmur free—free from fretting and resentments and complainings. His God is over all. Why be afraid? Why be anxious? The prescription for perfect peace in Phil. 4:6, 7 includes thanksgiving as one of the essential ingredients: "In nothing be anxious, but in everything by prayer and supplication, *with thanksgiving*, let your requests be made known unto God; and the peace of God which passeth all understanding shall guard your hearts and your thoughts

in Christ Jesus." Truly, as one counts his many blessings, "every doubt will fly," and no fear of the unknown future will disturb his peaceful heart. An oft-seen motto, which echoes the words of the Lord Jesus, in Matt. 6:25-34, says:

"Build a little fence of trust
Just around today—
Fill the space with loving deeds,
And within it stay:
Look not through the sheltring bars
Upon tomorrow
And God will help thee bear what comes,
Of joy and sorrow."

GOD'S DESIRE FOR OUR THANKS

And God looks for your thanksgiving. As the heart of a father and of a mother is made glad when a child comes and says "Thank you, Daddy" or "Thank you, Mother"—so is the Father in heaven when His children give thanks unto Him. Love is indeed unselfish; and God is "Kind toward the unthankful and evil." (Luke 6:35.) Nevertheless love longs most deeply for a response from the beloved. A return of love for the love bestowed. In "the backslider's gospel" (Hos. 14) the prophet tells the penitent people, "Take with you words and return unto Jehovah and say unto him, Take away all iniquity and accept us graciously; so will we render as bullocks the offering of our lips." (Hos. 14:2 mg.) More than bullocks is that "offering of our lips" to Him—as says the psalmist, "I will praise the name of God with a song, and will magnify him with thanksgiving. And it will please Jehovah better than an ox, or a bullock that hath horns and hoofs." (Ps. 69:30, 31.) To which the writer of Hebrews adds: "Through him [Christ] then let us offer up a sacrifice of praise to God continually, that is, the fruit of the lips which make confession to his name" (Heb. 13:15).

The Bible

The Bible is everywhere to be found. It is found in the jungles of Africa, while crossing burning deserts, and amidst Arctic snows. No ship ever puts out to sea without this sacred treasure. It is found in the cave of the hermit, in the hut of the peasant, and in the palace of the king. It adorns the altar where bride and bridegroom meet eternal love. * * Its divine precepts furnish elements of morals and manliness in formative life to jubilant youth; cast a radiant charm about the strength of lusty manhood; and when life's pilgrimage is ended, offers to the dying patriarch, who clasps it to his bosom, a sublime solace as he crosses the great divide and passes into the twilight's purple gloom. This noble book has furnished not only the most enduring laws and the sublimest religious truths, but inspiration as well to the grandest intellectual triumphs. It is literally woven into the literature of the world, and few books of modern times are worth reading that do not reflect the sentiments of its sacred pages.—Chandler.

Poetry Page

NO TIME FOR GOD

"No time for God?
What fools we are to clutter up
Our lives with common things
And leave without heart's gate
The Lord of Life, and Life itself—
Our God.

"No time for God?
As soon to say, no time
To eat or sleep or love or die.
Take time for God
Or you shall dwarf your soul,
And when the angel death,
Comes knocking at your door,
A poor misshapen thing you'll be
To step into eternity.

"No time for God?
Some day you'll lay aside
This mortal self and make your
way
To worlds unknown,
And when you meet Him face to
face,
Will He — should He
Have time for you?"

GIVE UP?

Give up because the cross is heavy;
Sink down in weakness 'neath
its load?

Give up and say you can't endure
it—
Too rough, too toilsome is the
road?

Ah, no, rejoice you have a cross,
A cross which none but you may
bear;

Why, you are rich, when by that
cross

You earn your right a crown to
wear.

Give up while there is still in heav-
en

A God who notes the sparrow's
fall?

Give up when He so longs to help
you,

But only wants to hear you call?
He clothes the lilies, feeds the
birds:

Would He to you, then, pay less
heed?

Look up to Him with prayerful
heart;

He will supply your every need.
—Selected

THE TWO PRAYERS

Last night my little boy confessed
to me
Some childish wrong;
And kneeling at my knee
He prayed with tears—
"Dear God, make me a man,
Like Daddy, — wise and strong;
I Know you can."

Then while he slept
I knelt beside his bed,
Confessed my sins,
And prayed with low-bowed head,
"O God, make me a child
Like my child here—
Pure, guileless,
Trusting Thee with faith sincere."
—Andrew Gillies

* * *

THE CROWNING DAY

Our Lord is now rejected,
And by the world disowned,
By the many still neglected,
And by the few enthroned;
But soon He'll come in glory!
The hour is drawing nigh,
For the crowning day is coming
By and by.

The heavens shall glow with splen-
dor;
But brighter far than they,
The saints shall shine in glory,
As Christ shall them array:
The beauty of the Savior
Shall dazzle every eye,
In the crowning day that's coming
By and by.

* * *

CROSSING OVER

"When the sands of life are ebbing,
And you near the Jordan's shore,
When you see the billows rising
And you hear the waters roar,
Just reach out your hand to Jesus
In His tender bosom hide,
Then 'twill only be a moment
Till you reach the other side;
Then indeed the fullest meaning
Of His promise you shall know—
When thou passest through the
waters
They shall never overflow."

THE NEW VERSION OF THE BIBLE



One result of the half-million dollar campaign put on by a professional advertising agency to "sell" the new Revised Standard Version to the American public is that every preacher and religious leader is being asked again and again, "What do you think of the new version of the Bible?"

One thing about it we like. The narrative portions read smoothly because the sentence construction and use of familiar words are more natural to the English reader.

And some things about it we don't like. It is inevitable that the theological bias of the translators will show through in any version.

For often the translator must put on the role of interpreter. He must choose between moot renderings or variant readings of the text. This was true of the King James Version, of the American Standard, and now of the Revised Standard Version. And, with a committee composed largely of men noted for their liberal and modernistic views it would be surprising indeed if their personal predilections did not carry the balance of power in many such decisions.

It is our conviction that this version tends to weaken, rather than to strengthen Christian faith. For example, the vital messianic prophecies are rendered in such a way that their force is almost completely destroyed. Take, for instance the prophecy of the virgin birth of the Messiah, Isaiah 7:14. The King James Version reads, "Therefore the Lord himself shall give you a sign; behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." The Revised Standard Version gives it, "Therefore the Lord himself will give you a sign. Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel." This rendering was chosen in spite of the fact that the Septuagint translators used a Greek word in translating this passage that can not mean anything but "virgin," and in spite of the fact that the Holy Spirit through Matthew quoted the passage and again used the Greek word meaning "virgin."

The promise to Abraham, "In thee and in thy seed shall all the families of the earth be blessed," is made to read, "By you and your descendants shall all the families of the earth bless themselves." In rendering "seed" as descendants" the revision committee leaves the apostle Paul in the embarrassing predicament of basing a vital doctrinal argument on nothing: "Now to Abraham and his seed were the promises made. He said not, And to seeds, as of many; but as of one, And to thy seed, which is Christ" (Gal. 3:16).

Other examples follow:

Psalm 2:12—in which "Kiss the Son" has been changed to "kiss his feet."

Zechariah 11:13—in which the betrayer's reward is cast to the "treasury" rather than to the "potter."

Psalm 16:10—"to see corruption" has become "to see the Pit."

See Acts 2:27 for the apostle Peter's argument as to the messianic import of this passage.

Even if one does not predicate a "modernist conspiracy" he is still driven to wonder at the phenomenon of papyri, ancient manuscripts, and modern scholarship combining to make fools of Peter and Paul, and to make the Holy Spirit himself guilty of gross inconsistency.

The translators might have avoided trouble for themselves and their readers if they had steered clear of the clumsy and senseless device of two sets of pronouns and verb endings—ordinary common "you" for humanity, and the antique form of "thou," "thee," etc. for deity. This practice, for which there is absolutely no warrant in the original text, puts the committee in the unenviable necessity of deciding at what point Jesus' disciples accepted Him as deity. One is shocked to note such messianic prophecies as Psalm 2:7 and Psalm 110:1, 4 using "you" rather than "thou" in addressing the "Son" and the "Lord." It is a little difficult to follow the logical processes that led the translators to make Peter say, "You are the Christ, the Son of the living God," in the very sentence in which he confesses Jesus' deity! The same is true of Acts 1:6. Not until Revelation 5:9, 10 is "Thou" used of Jesus.

Another point should not be overlooked. The King James and American Standard versions use italics to indicate words not in the original but supplied to give the sense in English. The Revised Standard Version does not give us this warning of departures from the text.

A tremendous effort is being made to force this revision upon the public as a new "authorized version," with the implication being that the National Council (successor to the old Federal Council) has the right to issue an "official" Protestant Bible. Such a concept is foreign to a free people. At present, in spite of all high-sounding claims, the Revised Standard Version is just another modern language translation. Its imprimatur will come, if it comes at all, not from any ecclesiastical headquarters, but from the millions of humble, believing Christians. Its acceptance will depend, not on some official pronouncement, but on whether the liberal bias of the individual members of the revision committee has spoiled it for the use of the faithful. For them it is not the Bible, if it must be taken with a grain of salt.—Burriss Butler, in *Christian Standard*.

In the days of the apostles the disciples were comforted and encouraged by the prospect of the personal return of the Lord Jesus Christ. An angel had said to them, as they watched the Lord depart from the earth, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." This was the hope of the Church; and thus it ought to have remained up to His actual return. His coming should have continued to be the hope of the Church; but this, alas! for centuries has not been the case.—George Müeller of Bristol.



Seed Thoughts

SUNSHINE IN A BOX

"What do you carry so carefully in that box, little man?"

"Sunshine," replied the bright-eyed boy.

"Let me see it."

He opened the box, and — yes, there was the sunshine in it, for the sun shone straight down into the box. And he quickly slapped the lid on and went his way with his "box of sunshine." I fear, little fellow, you will be disappointed when you open the box in the comfortable dusk of your mother's room. But let us grown-ups learn a lesson—you can not shut up light in a box; you can not selfishly keep it; you can get no private possession of any part of it. You can have no light apart from the Sun from which it springs; and that Sun is Christ.—R. H. B.

* * *

FIRST THANKSGIVING

The New England Pilgrims held a harvest feast in 1621, but contrary to the usual story, there is no record to show that this was an occasion set aside to give thanks. That did not come until nearly a year later—and therein lies an interesting story.

That year was one of great hardship for the Pilgrims. Their larders were empty, and a terrible drouth ruined their crops. A day was set aside for prayer. Their supplications were followed by a long, refreshing rain, and, at the same time, a ship loaded with friends and supplies arrived. It was then that the colonists held their public thanksgiving.

The Pilgrims were very devout folks, but it took trouble and hardships to bring them to the frame of mind which established Thanksgiving Day as an institution. And we modern Americans are a good deal like our Pilgrim ancestors—we usually are not very grateful for our blessings until some trouble or reverses make us realize how fortunate we usually are.—*Christian Courier*.

CHURCH HISTORY

What goes under this name is not the history of the true church. The true church history is yet to be written or to be revealed in that day. It is known only to God. It is the record of congregations that kept faith and hope and love through all trials; of obscure individuals who struggle for the love of Jesus against every manner of hindrance, of humble men and women whom the world never knew and of whom it was not worthy. It is a history of obedience and prayer and self-sacrifice and childlike trust, and withal the history of a minority. But "the Lord knoweth them that are his."—R. H. B.

* * *

Dr. Bronson Ray, a brain surgeon of considerable repute, was walking in the park one afternoon when a little boy on a scooter ran into a tree and sustained a pretty severe scalp wound. Dr. Ray dispatched one of the bystanders to call an ambulance and was administering first aid when a lad only a couple years older than the victim pushed his way through the crowd. "I'm a boy scout," he said to the doctor. "You go along sir, and I'll take over."—*The New Yorker*.

So modern man rushes in and seeks to push Christ aside.

THE BIBLE AND PEANUTS

The late Dr. George Washington Carver, when invited to testify before a Senate Committee about his laboratory work with the peanut, was asked, "How did you learn all these things?"

"From an old Book."

"What book?" the chairman asked.

"The Bible."

"But does the Bible tell about peanuts?"

"No, Mr. Senator, but it tells about the God who made the peanut. I asked Him to show me what to do with the peanut and He did."—*Sel.*

NOT A PRIVATE INSTITUTION

The church of Christ is no private institution; it is public, opened for "whosoever will." It is not owned by any man or set of men, nor has any concern a monopoly on it. It belongs to God, who paid a price for it. It is not built in any one's back lot, but on Mount Zion, easily accessible to all. It seems that those who would be members of it, and simply Christians, should most zealously guard against a sectarian spirit, and always occupy true union ground, so that all could meet them on it and, without offending against scripture or scripture-enlightened conscience, work and worship with them.—R. H. B.

TIPPING THE LORD

While we were bowling over the roads, Henry said to his friend in a casual way: "How would you like to be a porter?"

Timothy, busy with driving, shook his head.

"Why not?" persisted his friend.

"Mostly tips. When I deal with a man I want him to pay me my due, eye to eye; not slip anything into my hand behind my back."

"I wonder if the Lord feels that way about it," quietly remarked Henry.

"Just what do you mean?" asked Timothy.

"Only this. When we give to

the Lord without any fixed rule, just when and as we please, I wonder whether He does not feel a bit like a heavenly porter. And perhaps we come to feel like the passengers and fall into the habit of giving Him whatever spare bit of change we may have handy. I wonder if it would not be better for the Lord and for us if we just looked Him in the eye, as it were, and Gave Him according to some fixed rule."

THE BADGE OF DISCIPLESHIP

The Pharisee was known by his broad phylactery, the priests and the scribes were marked by their peculiar robes. The Roman was distinguished by his toga, or the eagle on his helmet. The Moham-medan is known by his headgear, the Brahman by his flowing robes. But Jesus instituted a new order and gave a new badge of recognition. It was not a medal or star or ribbon or garb, but the manifestation of love! "See how these Christians love each other," exclaimed the old heathen when he witnessed the tender mutual affection of Christians in the midst of their sufferings and persecutions! Distinguishing mark which Jesus gave by which they should be recognized. Alas, in some parts there has been much room for the taunt, "See how these Christians hate one another!"—H. N. Rutherford Bulletin.

ABOUT THE 119TH PSALM

"The poet is a young man who finds himself in a situation which is clearly described. He is derided, oppressed, persecuted, and that by those who despise the Divine Word (for apostasy compasses him round about) and more particularly by a hostile government (vs. 23, 46, 161). He is lying in bonds (61) expecting death (109), and recognizes in his affliction God's salutary humbling, and in the midst of it God's Word is his wisdom, and earnestly prays for it. The whole psalm is a prayer for steadfastness in the midst of an ungodly degenerate race, and in the midst of great trouble."

JOHN RUSKIN (in his later years)

"It is strange that of all the pieces of the Bible which my mother taught me, that which cost me most to learn, and which was to my childish mind most repulsive—the 119th Psalm—has now become of all the most precious to me in its overflowing and glorious passion of the law of God."

NOT A PRIVATE INSTITUTION

The church of Christ is no private institution; it is public, opened for "whosoever will." It is not owned by any man or set of men, nor has any concern a monopoly on it. It belongs to God, who paid a price for it. It is not built in any one's back lot, but on Mount Zion, easily accessible to all. It seems that those who would be members of it, and simply Christians, should most zealously guard against a sectarian spirit, and always occupy true union ground, so that all could meet them on it and, without offending against scripture or scripture-enlightened conscience, work and worship with them.—R. H. B.

TIPPING THE LORD

While we were bowling over the roads, Henry said to his friend in a casual way: "How would you like to be a porter?"

Timothy, busy with driving, shook his head.

"Why not?" persisted his friend.

"Mostly tips. When I deal with a man I want him to pay me my due, eye to eye; not slip anything into my hand behind my back."

"I wonder if the Lord feels that way about it," quietly remarked Henry.

"Just what do you mean?" asked Timothy.

"Only this. When we give to

the Lord without any fixed rule, just when and as we please, I wonder whether He does not feel a bit like a heavenly porter. And perhaps we come to feel like the passengers and fall into the habit of giving Him whatever spare bit of change we may have handy. I wonder if it would not be better for the Lord and for us if we just looked Him in the eye, as it were, and Gave Him according to some fixed rule."

THE BADGE OF DISCIPLESHIP

The Pharisee was known by his broad phylactery, the priests and the scribes were marked by their peculiar robes. The Roman was distinguished by his toga, or the eagle on his helmet. The Moham-medan is known by his headgear, the Brahman by his flowing robes. But Jesus instituted a new order and gave a new badge of recognition. It was not a medal or star or ribbon or garb, but the manifestation of love! "See how these Christians love each other," exclaimed the old heathen when he witnessed the tender mutual affection of Christians in the midst of their sufferings and persecutions! Distinguishing mark which Jesus gave, by which they should be recognized. Alas, in some parts there has been much room for the taunt, "See how these Christians hate one another!"—H. N. Rutherford Bulletin.

ABOUT THE 119TH PSALM

"The poet is a young man who finds himself in a situation which is clearly described. He is derided, oppressed, persecuted, and that by those who despise the Divine Word (for apostasy compasses him round about) and more particularly by a hostile government (vs. 23, 46, 161). He is lying in bonds (61) expecting death (109), and recognizes in his affliction God's salutary humbling, and in the midst of it God's Word is his wisdom, and earnestly prays for it. The whole psalm is a prayer for steadfastness in the midst of an ungodly degenerate race, and in the midst of great trouble."

JOHN RUSKIN (in his later years)

"It is strange that of all the pieces of the Bible which my mother taught me, that which cost me most to learn, and which was to my childish mind most repulsive—the 119th Psalm—has now become of all the most precious to me in its overflowing and glorious passion of the law of God."

ROMANS

Lesson 11 — Chapter 8:1-13.

R. H. B.

The eighth chapter of Romans stands in the closest connection with the two preceding chapters, and can be understood only in this connection. The wonderful statement of verse 1 ("no condemnation") is based on the deliverance of 7:25 ("Wretched man that I am! who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord.") which in turn refers to 6:14 ("For sin shall not have dominion over you: for ye are not under law, but under grace").

He is speaking here only of those who are "in Christ Jesus." These share in His death, burial, resurrection (6: 3, 4, 11). These have eternal life in Him (6:23). These are made dead to the law, and joined to Him who was raised from the dead (7:4). By virtue of *His* death *for them*, those who are in Christ are dead to sin, their old man being crucified with Him (6:3, 6) and are therefore no longer in bondage (6:6)—delivered "out of the body of this death" (7:24). All these are statements made concerning them that are "in Christ Jesus." For them, therefore, there is no condemnation. (The qualifying expression "who walk not after the flesh but after the spirit" belongs to verse 4 only.)

Romans 8:2 further sets forth the reason why for the man who is in Christ Jesus there is no condemnation. It is because the law of the spirit of life in Christ Jesus has made him free from the law of sin and death.

Much confusion has been caused by misapprehension of the terms "law of the spirit of life in Christ Jesus"; and "the law of sin and of death. Some have thought that the latter meant the old Law (which is spoken of in vs. 3, 4)—and that we are made free from the same, and are now living under the new law, viz. the teaching of the New Testament. That misses the whole meaning. In the first place "the law of sin and death" is not God's law. How could that be called the law of sin"? It had nothing to do with sin, but to reveal it, and to condemn it. Thus it brought death to a man, because the law was spiritual and man was "carnal, sold under sin." and the sin in the flesh thus worked death to him through the law. But the Law was unto life (7:10) and was "holy, righteous, and good" (7:12). God's good Law is not to be called a "law of sin and of death." The law of God is that in which Paul delighted after the inward man; but "*the law of sin*" was that which worked in his members, and brought him into captivity and death (7:22, 23). That was not a "law" in the sense of a code of precepts and commandments, but an operating force, an inward power that pulled him down, just as we speak of the "law of gravitation." Likewise, "the law of the Spirit of life in Christ Jesus," is here not a code of teaching to regulate our conduct, but the inward power of the Holy Spirit, operating as the power of the new life which we have in Christ Jesus which is

due to the Spirit. Its upward pull is more powerful than the downward pull of "the law of sin which is in my members," and thus it sets us free from the latter—comparable to the engine-power of an airplane, or the life-power in a bird, which overcomes the downward pull of gravitation, so as to enable them to rise against it.

The sense of verse 3 is made clearer if we enclose in parenthesis the words "which the law could not do in that it was weak through the flesh;" which is simply an explanation thrown in. The main statement then reads, "For . . . God, sending His own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh." On "His own Son," compare v. 32, and John 5:18. He was not "sinful flesh (comp. 7:18), but came *in the likeness of sinful flesh*. He was truly man; but not man as vitiated by Adamic sin: He was normal man. Sinful man is abnormal. In all points however which constitute manhood He was made like us (Heb. 2:17). And He was sent "for sin"—that is an offering for sin. (1 John 2:2). His perfect sinlessness made that possible, for the sin offering must ever be without blemish." (Cp. Heb. 9:14.) The death which He suffered was for the expiation of sin (1 John 4:10). Our sins were laid upon Him, and he bore them in his own body on the tree (Isa. 53:6; 1 Peter 2:34). Thus in Him, in His flesh, was the sentence of condemnation upon sin, executed. This is the sense of the expression "condemned sin in the flesh." The sin in our flesh received its appropriate sentence in His sinless flesh, when He took our place. The law could not thus slay sin; but He could and did.

Finally, in v. 4—the object and purpose of this: "that the ordinance [or requirement] of the law might be fulfilled in us, who walk not after the flesh but after the Spirit"—that is that the practical righteousness and goodness which the law requires (see Matt. 22:37-40) might be manifest in our lives. This is true in the case of everyone who walks after the Spirit; and of every Christian to the extent that his life is controlled by the Spirit. (Rom. 13:8-10; Gal. 5:22, 23).

It may be a question whether here, and in v. 5, the Holy Spirit is meant or our own new spiritual nature (cp. 7:6); but in verses 9, 11 and 13-16 there can be no doubt. Either way—"the flesh" represents that old nature which is incurably, unalterably wrong; and the spirit (or, Spirit) that which in us is always and only right and good, whether it be the new nature, or the indwelling Spirit Himself. The quality of the life and the destiny depends on whichever controls. The child of God is no longer under obligation to obey the mandates of the flesh (if nevertheless he still prefers to do so he must die)—but he now can avail himself of a Power by which he can put to death the deeds of the body (comp. Col. 3:5f.) and to do this is for him the way of life (vs. 6, 12, 13). The man who is "in the flesh"—the fleshly man—cannot please God. Nothing that is done by fleshly impulse and motive, and in the energy of the flesh is acceptable to God, however good such work and worship may seem in the eyes of men. Who are they that are "in the flesh"? In one sense all living human beings live in the flesh (Gal. 2:20). But the man "in the flesh" here spoken of is "the natural man," man as he

is by birth. The "spiritual man" is contrasted with the "natural" man in 1 Cor. 2:14, 15. Those who are "in the flesh" are those who are governed by fleshly reason, motives, desires, ideals. He is the man who has never been "born again," the unregenerate man. He can do nothing that is pleasing to God.

Yet an exception must be made here. If such a fleshly man acts by faith in God's word, however feeble such faith may be—it is a step in the right direction. It often happens that an unregenerate person shows kindness to one of Christ's servants, *because* he is one of Christ's; or to the church because they are Christ's people. Anything done by such motive the Lord regards (Matt. 10:40-42). But the general truth stands: "They that are in the flesh cannot please God." "But ye are not in the flesh, but in the Spirit," the apostle goes on to say, if so be that the Spirit of God dwelleth in you." Here then runs the real dividing line between the people of God and unsaved humanity: "If any man hath not the Spirit of Christ, he is none of his" (Rom. 8:8, 9).

Note that "the Spirit of Christ" here does not mean a "Christlike disposition," though it is often used so; but the Holy Spirit Himself. And in verse 10 the term "Christ in you" is synonymous with "the Spirit of God" and "the Spirit of Christ" in v. 9; as is also "the Spirit of him that raised up Christ from the dead," in v. 11.

Now if Christ dwells in you by the Holy Spirit, though the body is still under the power of death (awaiting its redemption, Rom. 8:23) the spirit has life through the righteousness of Christ which is imparted to you. But the same Spirit of God, by which God raised Christ from the dead will also impart life to our mortal bodies, through His Spirit that dwelleth in us.

Men in the flesh naturally walk by the flesh (Eph. 2:3). The Christian has been delivered from the flesh—its power and dominion. But it happens sometimes (too often) that he acts by the impulse of the flesh (verses 4, 12). Now if we live after the flesh—there is but one terminus to that—death. Time was when we could not have done anything else; but now we are no longer under any such obligation. We are no longer "debtors to the flesh to live after the flesh; but by the Spirit that dwelleth in us we are now able to "put to death the deeds of the body." And this is the way of life for the Christian. (Read again verses 5-8; and also Gal. 5:16-24). These are they who are "led by the Spirit of God," and are thus seen to be "sons of God." But this we must take up in our next lesson—a very important one.

ANSWER THESE QUESTIONS

How many "laws" spoken of in Rom. 8:2, 3? What is "the law of sin and death"? What "the law of the Spirit of life in Christ Jesus"? How does the law of the Spirit of life set us free from the law of sin and death? Why was the Law "weak"? What did God do in view of the weakness of the Law? What is the aim and object of all that? (v. 4). What is the result if the flesh controls us? How are the deeds of the body to be controlled? (v 13). (Note how the expressions "the Spirit of God dwelleth in you"; having "the Spirit

COLORFUL BIBLE STORY BOOKS FOR CHILDREN

BIBLE PICTURE ABC BOOK



Beautiful new
cover design

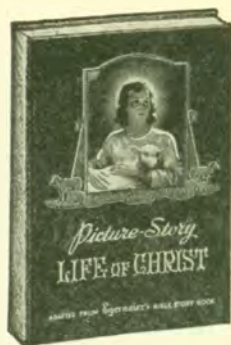
Twenty-six stories and four pages of verse. Full-page multicolored pictures with each story, thirty of them. At the bottom of each story page are memory words for each letter of the alphabet.

Durably bound in blue cloth. For ages 6 to 10. 64 pages. \$1.75

PICTURE-STORY LIFE OF CHRIST

When you add good pictures to good stories, an extraordinary good book is the result. "Picture-Story Life of Christ" is just that! Sixty-one stories in the life of Christ, combined with seventy-nine delightful full-page pictures, thirty-five in colors.

Price \$2.50



BIBLE STORY BOOK

The complete Bible in story form, chronologically arranged. Contains 234 favorite Bible stories, 150 pictorial illustrations (126 full-page, 36 in four beautiful colors), 4 pictorial Holy Land maps. Durable binding. 608 pages

Style B (64 pp. extra helps)	\$2.95
Style C (Deluxe edition)	\$3.95
	\$6.95

The STORY HOUR Series

TWELVE ATTRACTIVE VOLUMES

. RICHLY ILLUSTRATED IN COLORS



BEDTIME STORIES

Here is one of the most popular titles in the Story Hour Series. 11 interesting and entertaining tales, each with an implied moral. Contains 43 actual photographs. For ages 8 to 11.

Other Titles in
The Series

Bible Picture Book

Bible ABC Book

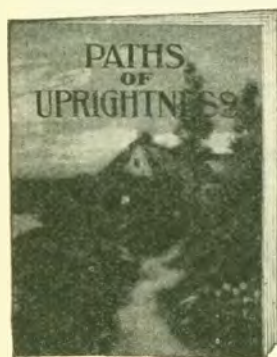
Bible Primer

Favorite Bible Stories



A HIVE OF BUSY BEES

A grandmother tells a story each night—"Bee Obedient," "Bee Grateful," "Bee Polite"—to Joyce who has been stung by a bee in the orchard. A two-color illustration on each page. For ages 10 to 14.



PATHS OF UPRIGHTNESS

Contains 75 character-building stories helpful to children and Sunday School teachers. Illustrated with black and white halftones, decorations in pen and ink and 2 masterpieces in full color. Ages 10 to 14.

Other Titles in
The Series

Fireside Tales

Sunny Hour Stories

Happy Hour Tales

Bible Character
Jewels



STORIES OF JESUS

27 stories written to make the life of Jesus clear and interesting to children. Contains 41 illustrations, 15 in full color, the work of masters. The little ones will be delighted with this book. For ages 6 to 10.

Price, 40c each, 3 for \$1.15, 12 for \$4.35

SCRIPTURE TEXT CHRISTMAS CARDS

This year the Word and Work is stocking the beautiful Doehla Christmas cards with Scripture text. They come twenty-one to the box at \$1.00. We think that there are no cards more beautiful for the price. Why not purchase your cards from the Word & Work?



KNOW YOUR BIBLE
By Amos R. Wells. Fifteen hundred questions on great events and characters, and twenty-one topical quizzes on all parts of the Bible.

GO TILL YOU GUESS
It follows the plan of the game, "Throwing Light," to fix Bible facts in the mind. Four hundred sections—one thousand Bible references.

BIBLE SAYINGS
Fifteen hundred questions on "who said?" "Where found?" or "incomplete" sayings—the soul of the Bible.

Price, each \$1.25.

A BIBLE FOR YOUTH

Bold Face Type

Designed especially for young people

Small Bible in Large Type, self-pronouncing; 15 full page illustrations, 8 in color; presentation page, maps, reading course, 64 pages of scholars' helps. Size 4 1/4 x 6 1/4 inches.

Specimen of Type

all the signs wherewith he had charged him. 29 And Mō'sēs and Aār'ōn went and gathered together all the elders of the children | 10 And the taskmasters people went out, and their and they spake to the peop ing, Thus saith Phā'raōh.

94 Genuine leather, overlapping covers, red under Gold edges \$5.50



THE WORD AND WORK

2518 PORTLAND AVE., LOUISVILLE 12, KY.

BOOKS FOR BIBLE STUDENTS



COMMENTARY ON THE WHOLE BIBLE

Jamieson, Fausset and Brown

A Verse by Verse Explanatory Work

Long regarded as an invaluable aid to a better knowledge of the meaning and import of Holy Scripture. For Ministers, Teachers, Bible Students and Christian Workers.

Durable Binding, A Pleasure to Consult, 1350 pages

Price, \$7.95

COMPLETE CONCORDANCE TO THE AMERICAN STANDARD VERSION BIBLE

By M. C. Hazard

Contains about 300,000 references arranged under 16,000 headings and subheadings. Gives the pronunciation and meaning of all proper names and places, with biographical and geographical information

Cloth, \$9.00



LEXICAL, REFERENCE, COMMENTARY

THAYER'S GREEK LEXICON OF THE NEW TESTAMENT	\$10.00
POCKET BIBLE HANDBOOK, H. H. Halley	2.00
STRONG'S EXHAUSTIVE CONCORDANCE	11.75
CRUDEN'S CONCORDANCE	3.00
SYNTHETIC BIBLE STUDIES, J. M. Gray	2.50
CHRISTIAN WORKER'S COMMENTARY, J. M. Gray	3.00
EVIDENCES OF CHRISTIANITY, J. W. McGarvey	3.00
SMITH'S BIBLE DICTIONARY	3.25
CLARKE'S COMMENTARY ON THE BIBLE (6 Vol.)	22.50
HANDFULS ON PURPOSE, Smith. — Outlines, Seed thoughts, Illustrations.	
For ministers. The set, 13 volumes, \$30.00; each	2.50

of Christ"; "Christ in you"; and "the Spirit of him that raised up Christ Jesus from the dead dwelleth in you"; and "his Spirit that dwelleth in you," are used interchangeably. These all evidently refer to one and the same thing.) What is said of those "who are in the flesh" in v. 8? Who are "not in the flesh"? Where does the line run between Christ's people and the unsaved man? What is said of the Christian's body and spirit in v. 11. How, and when, will life be given to our mortal bodies? Is the Christian under obligation to follow the impulses of the flesh? If he does—what is the end of that? How does he overcome?

DWELLING IN GOD

"God is Love; and he that dwelleth in Love, dwelleth in God, and God in him." 1 John 4:16.

How simple the words, yet how sublime; how incomprehensible to any but those who are willing to be taught by the Spirit who wrote them; for the things of God knoweth no man, but the Spirit of God. Moses was in the grasp of this great possibility when he, by the Spirit, wrote, "Lord, Thou hast been our dwelling-place," Psalm 90:1. In the love of God is perfect rest, and peace, and victory, for He is righteousness itself, and that means peace, quietness and assurance forever, Isaiah 32:17. He who spared not His own Son, freely gives us in Him all things, and does for us all things; and is saying to us, "What could have been done more, that I have not done?" It is for us to open the heart's door, that He may dwell in us; and enter the open door to His heart, that we may dwell in Him, and thus know the reality of these beautiful words, written by Miss F. Brooks. [Comp. "In heavenly love abiding."]

And now "my Home is God," and sheltered there,

God meets the trials of my earthly life,

God compasses me round from storm and strife,

God takes the burden of my daily care.

O wondrous Place! O home Divinely fair!

And I, God's little one, safe hidden there.

Lord, as I dwell in Thee and Thou in me,

So make me dead to everything but Thee,

That as I rest within my Home most fair

My soul may evermore and only see

MY GOD in everything and everywhere:

MY HOME IS GOD.

CHILD TRAINING

Chastening is God's child training. It is the root word for child, with the verb termination added to it. It means to deal with as a child, to child train. Nine times in Hebrews 12 occur the words son, child and Father. God is speaking to His own. We are His own dear children. He has brought us into His dear family. And now having saved us, He is going to train us.

Up there is the homeland and the glory: down here is the suffering. He is even overruling the suffering to child train us for the glory.

And thus what sweetness and preciousness flow forth from this much misunderstood fragment of His Word, as we invest it with this literal significance.—James H. McConkey.

NOBODY WANTS HIS JOB

Richard Ramsey



Several months ago I saw a very effective ad put out by a whiskey firm. This ad pictured an old man working in a brewery. He was a grandfather and he spoke of his sweet little grandchildren and how they would go hungry if he lost his job. "Suppose someone was after your job?" the ad read. In other words, the people who are opposing the whiskey interests are mean people who are trying to put an old man out of a job and make his grandchildren go hungry.

Let me tell you who is really crying out for this man to lose his job. The cry against whiskey is coming from the insane asylum where there are men who have lost their minds due to drink; the cry against whiskey is coming from the child who has been maimed for life because a drunken driver ran over him; the cry against whiskey is coming from the miserable wife who in hunger and rags suffers the abuse of a lazy drunken husband; the cry comes from the children of homes broken by drink, from men in the penitentiary doing time for crimes committed while drunk, for debauched girls who found whiskey the road to ruin; the cry comes from jails, hospitals, asylums, from lives wrecked and ruined; the cry comes from souls in torment who found whiskey to be the road to hell.

People like these, my whiskey making friend, are after your job. The men whom you have ruined, the wives whose virtue you have destroyed, the grandchildren whom you have maimed, the souls whom you have damned. Shall we allow you to go on in your greed for money, selling the souls of men for silver? Will you not repent? Why can you not see the sorrow that your job produces in the world? Will you not turn to God and be saved? If you will give your heart to God, my friend, you will give up your job. Nobody will have to take it away from you, but you will voluntarily and hastily withdraw your services from Hell, Incorporated, of which firm Satan is president.

THE FAITHFUL FEW

J. R. Clark

In Matthew 7:13, 14, we read, "Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it." From these verses we learn that *many* will be lost and *few* saved; that is to say, few in comparison to the many who enter the broad-way unto destruction. This raises a question: Why is it that Christianity does not sweep the world, and why are so many lost and so few saved? The burden of our message will be to answer this question.

The first chapter of the Book of Romans sets forth a picture of universal ruin. Both Jews and Gentiles were indicted as sinners. There was none righteous, no not one — not even *one!* Through the law every boasting mouth was stopped and the Jews herded in with the Gentiles as fellow-condemned-sinners. Then God appeared on the scene with His Redemption plan. If we had been there weeping over the terrible ruined condition of man and God had explained to us that He was about to send His Son to gather up the indictments and charges against man, who would pay and cancel them out by dying on the cross, we would have been jubilant. "Will that free them from guilt?" we would have asked. "Yes," comes the answer, "Everyone who will simply believe on my Son and commit his case to Him through accepting the gospel shall share fully in this redemption and have hope of eternal life. Otherwise there will be meeted out to him judgment and death." This plan is superb! Man will have all to gain and nothing to lose! It will mean the difference between life and death; it will ward off heavy judgment; it would be folly and plain suicide for him to reject this salvation. It will surely sweep the earth." So we might think.

But what did actually happen? "The Lord Jesus came, bringing salvation, working it out through His substitutionary death on the cross, and then the Apostles, and subsequently the church, were sent forth to preach the good tidings of redemption and release to all men. However, the scriptures testify that our Lord came to His own and they that were His own received Him not. The Jews followed Him for loaves and fishes, but when He began to speak to them about the true Bread from Heaven they lost interest. In fact, they just didn't seem to grasp spiritual things. Even some of His disciples went away, saying, "This is a hard saying; who can receive it?" The Lord turned to the Twelve and said, "Would ye also go away?" Quick-spoken Peter answered, "Lord, to whom shall we go? thou hast the words of eternal life." Sweet words these in the ears of the Master!

Was the Lord Jesus to be criticized for His seeming lack of success? (In reality, His mission to earth was 100% successful, for, indeed, He came to provide a way of salvation, thru dying on the cross.) Did He fail at any time in preaching, prayer, or work? Perish the thought! He ever taught just the right things and it was truly said of Him that He did all things well. The reason for the lack of re-

sponse may be gleaned from His own words: "Ye will not come to me, that ye may have life." (John 5:40.) "All the day long did I spread out my hands unto a disobedient and gainsaying people." (Rom. 10:21.) "If any man would come after me, let him deny himself, and take up his cross daily, and follow me." (Luke 9:23.) In Heb. 13:13 we are exhorted to go forth unto him without the camp, bearing his reproach. Man's stubborn will, disobedience, gainsaying, the weight of the cross, the reproach of Christ—by such things were men screened out until only a few remained.

In our work today as His disciples we clash head-on with the world, the flesh, and the devil. "If the world hateth you, ye know that it hath hated me," He said. The mind of the flesh is enmity with God; for it is not subject to the law of God, neither indeed can it be. And as for the devil, he goeth about as a roaring lion, seeking whom he may devour. The very fact that a group is walking in the will of God and refuses to compromise may keep them few in number. Men turned a deaf ear to the preaching of righteous Noah. Weeping Jeremiah scarcely had a convert. Men nailed the Son of God to a cruel cross, rather than hear His message. The early disciples fought to win the prize and sailed through bloody seas of trials and persecution. Great numbers do not prove that a church is right.

There are two great forces in the world: the power of the devil and the power of God. These two powers counteract one another and have bearing one way or another upon the success or seeming non-success of a church: attendance, conversions, growth and spiritual health. Thus while we should have an understanding heart when it is hard to reach people and when weak disciples are engulfed in worldliness and sin, yet we should also be conscious of the power at our disposal as soldiers of the cross. We should not have a spirit of defeatism or be satisfied when things are at a standstill. It is true that there are few that are saved and that God's people are poor and despised, and not much set by in the world, yet we can be much more numerous than we are and still be numbered among the faithful few that enter into life. The church at Jerusalem came to be about 5000 men, besides the women and children, and they were numbered with the faithful few.

The point is that the Gospel yet has its old-time power; the sword of the Spirit still has a keen edge and the Christian armor is as effective today as it was 1900 years ago. Men can yet be driven in a corner and made to feel that it is now or never; backsliders can be brought to their knees and all-out consecration is still possible; prayer has not lost any of its power. Is it the gospel that is failing, or is it that we are not giving it a chance? While numbers is no proof that a religious group is right, yet our lack of numbers in itself does not commend us to God. Small numbers may indicate lack of faith and a lack of zeal for the Lord. Let us all awake to the task that is before us and go forth in the strength of the Lord and leave the results to Him. We know that at best the overall results of our harvest will be few in comparison to the great multitude that is traveling the broad way to destruction. Thus it behooves us as God's children to render unto Him faithful, sacrificial service.

Your Questions and Answers

"Will not a man be saved if he does his duty?" Yes, if he has never failed to do it, and never does fail. But where is that man? And since all fall short, then under such circumstances a man's *first duty is to find a Savior*. Find Him and be permitted to start out anew. From there on *first duty* will always be to abide in that Savior. No man can be saved apart from HIM.

Why do you always speak of the Holy Spirit as a Person? "And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption" (Eph. 4:30). That should be enough though many other passages establish the same truth.

We are hearing some people called "Fundamentalists" and others "Modernists"; what is the difference? Modernists deny the full inspiration of the Scriptures, deny the deity of Christ, deny the atonement, the bodily resurrection. Fundamentalists believe what Peter confessed in Matt. 16:16, and believing that they believe all that Jesus claims for Himself and for the Scriptures. Full-fledged modernists are atheists; and sad to say many are to be found today in the pulpits. They are responsible for the present apostasy.

Can one know that he is saved? It is a thing he should know; it will be very much to his advantage to know it. "These things have I written unto you," says John (1 John 5:13), "that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God." It would seem from this scripture that one might be saved and not yet have the assurance of it. Every Christian needs that "blessed assurance." Every Christian should be able to say, "I know him whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1:12). If you cannot say it, just why not? John says, (1 John 3:14) "We know that we have passed out of death into life, because we love the brethren." Do you love the brethren—brethren in Christ? That is, do you love them (lovely or not) because they are Christ's?

"Why do you spend time trying to teach the Book of Revelation?" Because it is, like the other Scriptures, given by inspiration. John was in the Spirit when he wrote it. "Preach the word." That doesn't mean first principles only. Would you take away the Book of Revelation? A curse is pronounced upon him that would subtract anything therefrom; how much more should we subtract the entire book! Let us beware. God's messenger is to "declare the whole counsel of God."

Is there any hint in the Bible that Mary the mother of Jesus did not die? None whatsoever. Nor that she was ever raised from the dead to ascend to heaven. She was a woman, evidently in widowhood, in need of care at the time Jesus was crucified, and upon Jesus' request John took her into his own home. See John 19:27. In Acts 1:14, the last mention of her, she is among those who "con-

tinued steadfastly in prayer," but in nowise as one whom the others prayed to.

Haven't the Christian Scientists demonstrated to us that mind has power over the body? That fact was demonstrated by others before Mrs. Mary Baker Eddy's time. Physicians recognize it and act upon it, some more than others. They have not made the mistake of building a religion upon it, nor do they fall into the error of denying the reality of bodily pain, and have not deluded others thereby. Moreover one can recognize the power (never is it absolute) of mind over body without swallowing the whole morsel so-called Christian Science offers and come to deny the death of Christ as atoning for men's sins. The cult is neither Christian nor scientific. Scientists do not deny reality, Christians do not "deny the Lord who bought them." This is one of Satan's masterpieces for propagating the strong delusions of the last days' apostasy foretold by Paul. See 2 Thessalonians two.

You are charged with teaching the second chance theory. What is your defense? Demand the proof. Likely the accuser has a twist on the term "second chance." By second chance (until recently) they always meant a chance to repent and be saved *after death*. If they turn it from that meaning and extend its application to this life, who of us has not had a second chance and many more? Jesus plainly taught that "if ye die in your sins," "where I am ye cannot come." That is and always has been our teaching. Brand that charge what it is — a lie.

RULES OF A SUCCESSFUL MARRIAGE

Judge Joseph Sabath, an outstanding figure in the court of Domestic Relations, has had a long and varied experience with the affairs of broken homes and wrecked marriages.

He has presided for twenty years over what he calls, the nightmare world of the divorce courts. He says, "Ninety thousand people, who have come to the parting of the ways through bitter recriminations have stood before me to testify of broken homes, sordid betrayals, and the unbelievable rancor which cause separations."

Out of my fifty years of married life and my twenty years as a divorce jurist, I have framed a decalogue for those who are married or are contemplating it, which I think would prevent at least ninety percent of the marital smashups.

Here to me, are the rules of a successful marriage.

1. Bear and forbear.
2. Work together and play together, and grow up together.
3. Avoid little quarrels, and the big ones will take care of themselves.
4. Compromise (give and take). It is the antitoxin for divorce.
5. Practice sympathy, good humor and mutual understanding.
6. Don't grouch before breakfast, or after it.
7. Respect your in-laws, but don't criticize them or take criticism from them.
8. Establish your own home, even in a one-room flat.
9. Fight for each other, but not with each other.
10. Build your home on religious faith, with love and forgiveness as the watchwords. Read Col. 3:18, 19.

NEWS AND NOTES

From Abbeville, La., comes a report that a Catholic lady, with whom they have been working for some time, has surrendered to the Lord and submitted to baptism. Stanford Broussard is minister there. His wife states that they feel that the work seems to be taking a fresh start and asks for the prayers of God's people.

Louisville, Ky.: The Shawnee congregation is in the midst of a good revival meeting. Bro. John S. May of Lima, Ohio, is the evangelist. Bro. Willis Allen, the regular minister, reports five baptisms and several for rededication as the meeting continues into the second week.

Brandon, Fla.: "Had a special-call meeting last night in which I was to answer some questions as to the soundness of 'position and practices' of the Brandon congregation. Present were preachers from Tampa. I set before them things fundamental, the things we hold in common, then referred to the present situation in which are the many petty sects and parties among 'us,' and pressed Romans 14 as the inspired instruction for maintaining fellowship notwithstanding differences."—Stanford Chambers.

Dr. E. V. Wood of Dallas, is able and open to fill appointments and to conduct meetings. He is a great soldier of Jesus Christ, true, faithful, zealous, loving, earnest, and a preacher of no mean ability, especially successful in winning souls to the Lord. Write him at 5325 Vickery Blvd., Dallas, Texas.—R. H. B.

The meeting at Jefferson St. church, here in Louisville, just recently closed in which Orell Overman was evangelist. Six precious souls were baptized during the time. Also several came for reconsecration. Crowds were excellent and the preaching earnest and forceful. Brother Jimmie Hardison is doing a good work at this place.

New Work at LaGrange

A few families at LaGrange, Ky., are attempting to start a work in their town. They have secured option on a little church building on the highway just one block from

the court house. Last Sunday (Oct. 19) they had their first worship service with 26 present. Forty or fifty were present the Thursday night before, but several of these were visitors from Louisville and Pendleton. A down payment of around \$1500 will enable them to purchase the building, the total cost being only \$5500. Gayle Shrader, LaGrange, Ky., is treasurer of the building fund.

Paul Knecht and Jimmie Hardison conducted a meeting at the Seventeenth Street church, Louisville, the latter part of October.

Frank M. Mullins is to be with the Highland congregation in a series of meetings from November 10 to 20.

D. AUSTIN SOMMER

This journal, by oversight, failed to mention the passing of Brother D. A. Sommer. We did not know him personally, but he sold thousands of our songbooks, and we found him highly honorable in business. His spiritual growth, as shown in his journal, **Spiritual Call**, formerly **Macedonian Call**, was plain for all to see. And it was plain that the second coming of our Lord became dearer to him and dearer. D. Austin passed away on July 8, at age of 74.

Only Allen and Bessie remain of Daniel Sommer's large and gifted family. They still publish the old **American Christian Review**; and—yes, they too handle our hymnal, and they too are of the highest business integrity.—E. L. J.

Buras, La.: "Brother Richard Ramsey visited the small congregation at Port Sulphur, La., Friday, September 26, and was with the Boothville-Venice congregation on Sunday, Sept. 28. All enjoyed his presence and his messages, as well the picture slides he showed at Port Sulphur and in the home of Brother Moore in Boothville.

"The latter part of September I held a meeting at the Pine Grove Church of Christ, east of Independence, La., in the place of Brother Ivy Istre, who was unable to hold the meeting because of illness. May the Lord bless him and make him well again. The meeting, which lasted eight days, was well attend-

ed. One was restored to the Lord. Odis Ford is minister of Pine Grove."—Francis Holdeman.

Louisville, Ky.: "We had a glorious two weeks in the Rowan St. meeting. Capacity crowds filled the house every night and a real spirit of revival was evident. Fourteen souls responded to the Gospel invitation. Bro. Harry Prather is doing a good work for the Lord at this place. Bro. Barclay Riley is working with the young people and together with the good brethren and Bro. Zahn, the work seems to be going forward. Bro. Mason Broussard ably conducted the song service during the meeting."—J. L. Addams.

Maxville, Fla.: "I think that all our 'Florida delegation' agree that the Louisville Bible Conference was indeed a 'mountain top' experience. On our way home we had a pleasant visit with the Hapeville church, near Atlanta, Sunday, September 7. At the close of the service one came forward for rededication. These brethren deserve much credit for carrying on under difficult circumstances.

"The Southside brethren, Jacksonville, worshiped in their new building on Sunday, September 21. This has been an accomplishment of faith—a faith that works; most of the labor was done by the brethren themselves."—J. Edward Boyd.

THE GOSPEL BY RADIO

Dan Richardson of Jacksonville, Florida, is managing several radio programs in the south, seven or eight. The programs are put on tape; Robert Boyd of Dallas, Tex., records the sermons. Tape-recorded songs and local announcements are added to fill out the program. J. Edward Boyd says of this effort, "It involves a number of stations, covering a large portion of the South—far-reaching stations near Atlanta, Memphis, Birmingham, Valdosta, Waycross. It is a huge undertaking, but when an opportunity like this presents itself, what can you do but go ahead?"

We feel that these brethren are doing a great work. It surely is a tremendous undertaking for one man, who must earn a living for his family besides. He should be released from family cares to spend

full time in this radio mission work. This office will be glad to receive and forward any contributions to help out in this worthy and important work.

Dallas, Tex.: "I am still thrilling at memories of the conference. My only regret is that I did not have my family along. God willing, we shall all be there at the next conference. Such a blessed feast must not be missed again."—Horace E. Wood.

SHOP AT WORD AND WORK

Please notice our special section of advertising in this issue. The Christmas season is upon us, so we are suggesting that good books be given as gifts to our Christian friends. Too, we are able to supply novelties, greeting cards and other items. Let us mail you a catalog. Your patronage of our merchandise department will help the work of the Lord more than you can imagine. Make your selections and give us a trial. Your order will be delivered by mail to your door.

HELP US DOUBLE

Will you help us double our subscription list? The Word and Work should be in every home of every member of the churches. Why not send it to someone? It will do a work for you and for the Lord. The usefulness of this good paper and these important teachings can be multiplied if all those who are concerned will pray and work. Let us have your list.

How do you like the "new look" in the Word and Work this month? Efforts are being made to improve the appearance of the paper so as to please the larger number of subscribers. The material will continue to be the same high quality as it has been throughout these many years. The same writers will be used. . . . Will you drop us a letter or card and let us know just how you like the change. Future improvements in the paper will depend upon your reception of the issue for this month.

Louisville, Ky.: "In a very inspiring service Sunday, October 19, the church at Parkland ordained two Elders and eight Deacons. It was a day of heart-searching and there was much visible results. . . . The brethren at Parkland ask the

prayers of all Christians. We have recently been forced to sell our church house, and now we must relocate with insufficient means to do so. We have no fear or doubt as to the goodness of God and we are looking to Him for direction and help."—J. L. Addams.

Amite, La., (October 6): The churches of Christ in this whole section are pushing forward with extra effort and enlarged activity. Amite reports additions, its first church wedding in September, and has special work scheduled among the negroes for Oct. Big Creek church is feeling out new territory with the hope of establishing a new mission point. The Pine Grove church has just closed a meeting with Brother Francis Holdeman of Buras preaching. This building had been enlarged considerably. Shiloh congregation will be in revival meetings beginning Oct. 12 with Richard Ramsey preaching. Oak Grove recently appointed one elder and one deacon to their official family.

"Brother Richard Ramsey's coming into our field has greatly strengthened the churches, and already arrangements have been made to attempt the revival of the church in the Yates community which has been inactive because of lack of man power. The first service is set for the fourth Sunday of October. His presence has definitely led to the establishing of a congregation at Ponchatoula; their first Sunday service was held Sept. 28. He has outlined a very ambitious program over a large field. Local churches are assisting in his support, but this work is so large it will require more than we are able to give at the present time. We ask your prayers in behalf of this new effort in our field.

"Our annual Thanksgiving day meeting is to be held at DeRidder this year. Usually a dozen or more congregations are represented in these all-day meetings."—A. K. Ramsey.

Mobile, Alabama: "I feel that the Louisville brethren are to be highly commended for their work in making this last Bible conference the best yet. The Christian spirit and hospitality was heavenly.

"God has blessed us richly since we returned home. A Sunday

and Wednesday night Bible class have been started. I have been teaching these classes and preaching on Sunday mornings. Interest has been growing steadily and God has given us favor with the people concerned.

"Lord willing, about the first of November the whole counsel of God will be broadcast seven days a week here in Mobile over WKHB, 840 kc."—Dr. Cecil Brooks.

Union Thanksgiving Service

Again this year the churches in and around Louisville plan a union Thanksgiving service to be held at the Jefferson Street Church, 812 E. Jefferson, at 10:30 A. M. These great overflowing services are planned each year to last for an hour or slightly over. The offering again this year is to go to the Kentucky Bible College and Portland Christian School. In former years it has gone to retire the building debt. Last year the debt was paid and we were treated to a mortgage-burning ceremony. Since the building has been painted and other expenses incurred which has created another small debt. All above this amount will be divided between the two schools. We hope for another great crowd this year. Let us pause in our busy life to give thanks to God!

New Orleans, La.: "A meeting in Nelsonville, Ky., over three Sundays in August, was blessed of the Lord. The minister, Robert Heid, and family, were present at each service regardless of the long drive from Louisville. John Mengelberg of Louisville ably and with good spirit led the congregation in hymns of praise and exhortation."—N. B. Wright.

SEND US YOUR QUESTIONS

You will notice that we have a question and answer page this month. These questions and answers have been taken from back issues of Truth Advance by Bro. Stanford Chambers. However, we want the questions that are currently disturbing you. Place your question on a post card and mail it to us. We will not use your name in answering the question. The success of this new, important department will depend upon your cooperation.

"FAITH OF OUR FATHERS"

E. L. J.

(We are pleased to give wider circulation to this excellent article from Stanford Chambers—in two installments. The editor of this department had promised to write something along similar lines, but this will more than take the place of it.)

A COMPOSITE OF ERRORS

We now consider that dispensational error gaining in popularity of late with some even who profess to speak only as the Scriptures speak. viz., that this, our dispensation, is the thousand-year period of Revelation, the "Golden Age" of prophets and bards, looked and longed for by people of God through the centuries until now. This error which is in fact a *composite error* originated in the reign of the Emperor Constantine when, by his decree, persecutions ceased and Christianity became popular and finally was made the state religion. With the passing over of controls to the church dignitaries and ecclesiasticisms came a new and different interpretation of such prophecies as foretell that new order in which peace and righteousness shall universally prevail. The Church of Rome still contends for this view; and strange to say there are many Protestants not far removed from the same dispensational error, the "Dark Ages" to the contrary notwithstanding.

This interpretation became the new orthodoxy, and those protesting the same came to be listed as heretics. Yet prior to Constantine's day such interpretation is not to be found. Christianity was older than the United States of America is now before the theory began to be propagated, placing as it does an age between the promise of the Lord's return and its fulfillment. For 300 years the Lord's coming was the Church's "blessed hope." This is undisputed.

Most readers will know that the thousand-years passage involved in the interpretation in question is found in the 20th chapter of Revelation. There in a few verses are found the thousand years, six times mentioned; in connection, the arrest and imprisonment of Satan, the first resurrection, the retention of the rest of the dead, the relieving of the nations of Satan's deceivings until his thousand years' sentence is served, the enthronement and reign of those having part in said resurrection the while Satan is in the pit of the abyss. The reader will please check up on those several items.

1. No, *Satan is not bound*. Not yet, but he is himself the instigator of such propaganda, and his cause profits as Christians are thereby thrown off guard and are made captives according to his will. Peter's admonition to sober watchfulness is by this and other deceptiveness made of none effect as regards many.

"But isn't Satan now undeniably under limitations and restrictions?" Yes, thank God. But such has been the case ever since the serpent was sentenced to go on his belly and to eat the dust of the ground. (See Job 1:12; 2:6). The binding of John's foreview is not just restrictions. Read again and see. And such bindings as occurred when demons (as "the strong man's goods") were cast out are not the binding of Revelation. John had witnessed that kind

of thing and had had a part in it; he had heard Jesus say, "By whom do your sons cast them out?" Clear proof that that kind of binding had been done even before Matt. 12. But John in the Apocalypse is being shown, not well-known past historical events but "things which shall come to pass hereafter" (Rev. 4:1). Note that.

2. *Satan is not yet in his prison* (The abyss dreaded by the demons when faced by the Lord Jesus Luke 8:31). Instead Satan is "the prince of the powers of the air, the spirit that now worketh in the sons of disobedience" (Eph. 2:2). This dispensation had been going on forty years when Paul by inspiration penned those words. When Satan goes to the abyss he will have been dethroned as "prince of the powers of the air." He is not in prison, but John sees him prior to Rev. 20 as about to cast others into prison (Rev. 2:10).

3. *Satan's deceiving of the nations has never ceased.* Never were more nations more deceived than now. Witness Communism and its globe-wide menace. Witness the sweep of Modernism over all Christendom. Note "the world rulers of this darkness" in Eph. 6:12. And the coming forth of the "man of sin" which (2 Thess. 2:9) will be "according to the working of Satan, with all power and signs and lying wonders." Note that the man of sin is in the very height of his exaltation at the moment of Jesus' appearing. See v. 8.

4. *The saints are not now enthroned, are not now reigning.* Now is the time to bear the cross, not the time to wear the crown. "Hold fast that which thou hast that no one take thy crown." It is laid up for you as was Paul's laid up for him (2 Tim. 4:8) and is to be received "in that day," not by men and women while in the flesh, neither as disembodied spirits. "If we endure, we shall also reign with him" (2 Tim. 2:2). Peter foresees crowns bestowed "when the chief Shepherd shall appear" (1 Peter 5:4). Those whom John sees on thrones are not uncrowned kings.

Paul said to certain men, "Would that ye did reign, that we also might reign with you" (1 Cor. 4:8). The reigning time will not be until "that day" (2 Tim. 4:8) when the crowns that are laid up for all them that have loved "his appearing" will be given to all.

5. *The saints are not now judging as John foresees.* He sees judgment given to them only whom he sees on thrones. To those same Corinthians Paul writes, "Judge nothing before the time, until the Lord come" (1 Cor. 4:5). Beware, however, of holding in contempt our Lord's decree that His saints shall judge the world, and angels even. Under divine instruction and discipline saints here may qualify for such functioning when the time does come.

6. *The first resurrection is not past, nor is it now going on.* "They that are Christ's at his coming" (1 Cor. 15:20, 23). True, "many bodies of the saints that had fallen asleep arose" at the time Christ the firstfruits "arose" (See Matt. 27:52). That was a token of what is vouchsafed to the company who are to compose His great harvest proper in that day, those who will be "counted worthy to attain unto that age (margin) and the resurrection from the dead" (Luke 20:35), not the resurrection of the unjust, for that takes place without regard to worthiness. See also Phil. 3:11 and Paul's yearning to attain to that resurrection, literally the out-resurrection from among the dead. Over such, of course, the second death can have no

power. Death is swallowed up in victory in this resurrection, but not of the unjust, for the *second* death awaits them. The unjust are not in the resurrection picture of 1 Thess. 4:17, for those having part in it shall be for ever with the Lord. It is the resurrection of the just.

7. *The resurrection John foresees is not figurative.* "Bodies are not mentioned," they say. True. But are disembodied souls or spirits resurrected? The term resurrection always involves the body. At Pentecost about 3000 souls were added. Bodies are not mentioned. However, most of us believe their bodies were involved in their baptism. Bodies are implied and do not *need* specific mention when the term baptism is used; no more so when the term resurrection is used. Resurrection pertains to that which has died; the spirit does not die.

8. *This is not the glorious age seen by prophets and bards of old.* An age of grace it is indeed, thank God, but not the age when they "beat their swords into plowshares and their spears into pruning hooks" to learn war no more. See Isa. 2 and Micah 4. Paul by inspiration calls it "*this present evil world,*" margin, "*age.*" See Gal. 1:4. This is not to depreciate the blessedness of our high calling, a calling out of the world to be a people for his name. But "the god of this world hath blinded the minds of the unbelieving" that they should not respond to the call, and as a result "the whole world lieth in the evil one." See 1 John 5:18; 2 Cor. 4:4. Satan is "the deceiver of the whole world." (Rev. 12:9) even until now. The knowledge of the Lord does not "cover the earth as the waters cover the sea," nor do righteousness and justice prevail. We are not in the Micah 4 era, but very much in the Joel 3 era. "Truth is mighty and will prevail" yet; it will not be left for ever on the scaffold, rest assured.

9. *Jesus is not now reigning as foreseen in John's vision.* His present reigning in the hearts of His faithful who appreciate His having "all authority in heaven and on earth" is a fact in which to rejoice. He is "head over all things to the church," and His "little flock" composes His kingdom *here now*. But His family rejoices to know that He has been anointed and crowned to be "King of kings and Lord of lords," that "the kingdom of the world is" to "become the kingdom of our Lord and of His Christ" (Rev. 11:15), that He is to be "King over all the earth," to rule "from the River to the ends of the earth," that "all nations shall serve Him," that "they shall not hurt nor destroy in all my holy mountain." Isa. 65:23. See Ps. 72 et al. They rejoice to be able to see by faith death abolished.

Nevertheless, "now we see not yet all things subjected to him" (Heb. 2:8), a self-evident fact, but we see *Him* already crowned, qualified, and able effectively to act in God's time and subject all things unto Himself according to the decree of the Second Psalm. "Not only in this age but in that which is to come" (Eph. 1:21 and margin) is He to be "far above all rule and authority and power and dominion." "Though it tarry, wait for it." John sees Him going forth "conquering and to conquer" (Rev. 6:12), and the finish of that is foreseen in Rev. 19:11; 20:3. After that He reigns without a rival, having indeed shown "who is the blessed and only Potentate, the King of kings, and Lord of lords" (1 Tim. 6:15). Saints rejoice to know that the future of His kingdom will be glorious. May we by His grace have an abundant entrance therein. See, 2 Peter 1:11.