

# THE WORD AND WORK

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## THE DERELICT

There's a ship floats by with a swaying lurch;  
    No sails, no crew, no spar;  
And she drifts from the paths of her sister ships  
    To the place where the dead ships are.  
The song of her crew is hushed for aye;  
    Her name no one can say—  
She is ruled by the tide and whatever wind blows,  
    No one knows where the derelict goes.

There's a man slinks past with a slinking gait—  
    No joy, no hope, no star;  
And he drifts from the path of his brother man  
    To wherever the other wrecks are.  
The song of his youth is hushed for aye,  
    His name only he can say—  
He is ruled by the tide and whatever wind blows,  
    And none knows where the derelict goes.  
  —Selected

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The Editor and Publisher, the office personnel, the printers and all those associated with the Word and Work, wish all our friends and subscribers a Christlike, peaceful

Merry  
Christmas



# Words in Season

R. H. B.

## THE BABE OF BETHLEHEM

The story of Jesus does not begin with His birth, as do the biographies of men. In the beginning, before aught else existed was the Word, and the Word was with God, and the Word was God. Before the foundation of the world He was in the bosom of the Father, the object of the Father's all-giving love (for "the Father loveth the Son, and hath given all things into His hands"); and before the world was He shared the Father's own glory. It was through him that God planned the ages, and through Him all things were created—yea, all things visible and invisible, whether thrones or dominions or principalities or powers; and without Him was not anything made that hath been made. It was of Him that it is written—"Thou Lord in the beginning didst lay the foundations of the earth, and the heavens are the works of thy hands: they shall perish, but thou continuest; and they all shall wax old as doth a garment, and as a mantle shalt thou roll them up....and they shall be changed. But thou art the same, and thy years shall not fail." (Heb. 1:10-12) "And the Word became flesh, and dwelt among us, (and we beheld His glory, glory as of the only begotten from the Father), full of grace and truth."



His entry into the world of mankind was of His own choice and by the Father's will. With purpose and intent, He laid aside His Divine glory; and "existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men." (Phil. 2:6,7) "For ye know the grace of our Lord Jesus Christ," says Paul, "that though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich." (2 Cor. 8:9) There was then a time when He was rich—and how rich!—and then He became poor, and that deliberately, for our sakes: *how* poor the story itself will show; that through His poverty His redeemed ones might become rich—how inconceivably rich!

And His coming into the world was carefully planned from of old, both as to time and manner. In the garden of Eden it was announced that the seed of the woman should bruise the serpent's head; and "when the fullness of time came, God sent forth His Son, made of a woman....that He might redeem them that were under the law." (Gal. 4:4) To none other that ever lived could the term "the woman's seed" be so perfectly applied. He had no human father. But to a pure and humble maiden of Nazareth in Galilee was made

known God's counsel and purpose in a wondrous message, borne by an angel of God, that she should bear a son, whose name was to be called Jesus. "He shall be great, and shall be called the Son of the Most High; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. And Mary said unto the angel, How shall this be, seeing I know not a man? And the angel said unto her, The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee; wherefore also the holy thing that is begotten shall be called the Son of God." (Luke 1:31-35) Matthew tells us that this was in fulfilment of the prophecy of Isaiah, "Behold the virgin shall be with child, and shall bring forth a son, and they shall call his name *Immanuel*, which is, being interpreted, God with us." (Matt. 1:22, 23)

### THE MOST BEAUTIFUL STORY

When one day W. E. Gladstone, the "grand old man" of England, and the Archbishop of Canterbury were in the presence of Queen Victoria, the queen said to Gladstone—"In all your wide reading, what in your judgment is the most sublime passage in literature you have ever found?" "The first verse of the first chapter of Genesis, Your Majesty," Gladstone answered promptly: "In the beginning God created the heavens and the earth." "And what is the most beautiful story you have ever read?" queried the queen. "The most beautiful story I have ever seen or heard, Your Majesty, is the story of the Nativity, as given in the gospel of St. Luke," Gladstone answered. Those among us who know and believe will also bear testimony that nothing could exceed the wonder and beauty of the story of the Savior's birth.

But it is beauty in a strange setting. We see a poorly-clad man who is helping a poor woman—his betrothed wife—along the toilsome way. It is slow going, weary and painful, and the journey is long—some seventy miles from Nazareth in Galilee to Bethlehem. For the Roman census has summoned him to the city of his fathers, and his wife he could not leave behind. It was late when they arrived. There was no room for them in the inn. They found shelter in a stable. It was there, during the night that God gave to the woman, and through her, to all mankind, the most precious Gift He ever bestowed or could bestow—as said the prophet, "Unto us a Child is born, unto us a Son is given." Out in the fields shepherds were keeping their flocks by night; and an angel of the Lord stood by them, and the glory of the Lord shone round about them, "and they were sore afraid." And the angel said unto them, "Be not afraid; for behold I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David, a savior who is Christ the Lord. And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes and lying in a manger." And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, "Glory to God in the highest, and on earth peace, good will to men." The vision disappeared and the shepherds hastened to the nearby village, and there found Mary and Joseph in the stable, and the babe in the manger, as the angel had said.

## POOR AND LOWLY

Strange entry for God's King! How pitifully poor was this child! If He had been born in a royal palace and laid upon silken beds, the descent from His bright home above would still have been immeasurable. But not in any human habitation was He to be born, but in a cattle-shed; His first cradle was to be a trough in which the beasts were fed. No pretty little clothes awaited this little new-comer, such as loving hands prepare for the babes that are born in our homes, but in rough goods from the bolt—"swaddling-clothes" was He wrapped. And as if to pour contempt on all the pride of man, it was not to lords and princes, nor even to priests and scribes that announcement of the newborn King's arrival was sent, but to the lowly, simple-hearted men who pastured the sheep on Bethlehem's hillsides.

In a Bible class the question was raised why the Lord of glory chose so lowly a birth; and one suggested that perhaps it was that no person, however poor and lowly, could ever have room to think that the Lord Jesus would look down upon him. This first step was also the beginning of a life of poverty—first in the wretched village of Nazareth where He grew up; then in His ministry, when He had nowhere to lay His head; and on down to His death when they stripped Him of His garments and vesture, and nailed Him on a tree, and friendly hands laid Him in a borrowed tomb. Strange indeed were the ways of God and the counsel of His love.

## TO US A CHILD OF HOPE IS BORN

Yet in this Babe lay wrapped up all the world's hope. This was the Day-spring from on high, sent by the tender mercies of God, to shine upon them that sat in darkness in the shadow of death. This is the Child of which old Simeon said, as he tenderly held it in his arms, "Now lettest thou thy servant depart, Lord, according to thy word, in peace; for mine eyes have seen *thy salvation* which thou hast prepared before the face of all peoples." (Luke 2:29-32) For "in none other is there salvation: for neither is there any other name under heaven that is given among men, wherein we must be saved." (Acts 4:12) Therefore also must His name be called Jesus: "for it is He that shall save His people from their sins." (Matt. 1:21)

## THE CRADLE AND THE CROSS

The gospel of our salvation begins not at Bethlehem, but at Calvary; not at the cradle, but at the cross. Yet that cradle had to be that the cross might be. In the common course of things, we all are born to die. But this Child was born that He might die—not of necessity like all the rest; but with intent and purpose He partook of our flesh and blood, "that through death He might bring to naught him that hath the power of death, that is the devil, and that he might deliver all them who through fear of death were all their lifetime subject to bondage." (Heb. 2:14, 15) Thus came this wondrous Child into the world—wonderful in His entrance, wonderful in His life and work; wonderful in His death and His victorious resurrection; wonderful in His ministry in the heavenly sanctuary. But His final work is not as yet manifest. Was it "Peace on earth, good will to men" the angelic host shouted in their praise of God on that fateful night when Christ was born in Bethlehem? Alas, near two thou-



sand years have passed since then—two thousand years filled with strife and bloodshed and heartbreak. Even today the world is as it were in a death-struggle, and fearful again of war—a war that will certainly be the cruelest and most terrible war of all time. Has the angels' announcement proved false? Scoffers have sneered and scoffed. But let us for the moment look back. "He was in the world, and the world was made by him, and the world knew Him not. He came unto His own, and they that were His own received Him not." (John 1:11) The things which God had foretold by His prophets, that His Christ should suffer, must be fulfilled. But there were individuals then, and since, many, who received Him. And, "to as many as received him, to them gave he the right to become children of God, even to them that believe on his name; who were born, not of blood nor of the will of the flesh, nor of the will of man, but of God." (John 1: 12, 13) Not to the world at large, nor any nation as such, but individual believers—"elect from every nation, yet one o'er all the earth,"—these who responded to the Savior's call—these He, the good Shepherd gathers into one fold. These are His own. They are not of the world. They share His rejection and His sufferings, and with Him are biding the coming Day.

#### THE COMING DAY

And the day is coming when all that is foretold and promised shall come to pass—as indeed it must, for the mouth of the Lord hath spoken it. In that day shall the righteous flourish and abundance of peace till the moon be no more. The nations shall beat their swords into plowshares. Instead of the thorn shall come up the fir-tree, instead of the briar shall come up the myrtle tree; the wilderness and the dry land shall be glad, and the desert shall rejoice and blossom as the rose; and the knowledge of Jehovah shall cover the earth as waters cover the sea. That day is coming. When the seventh trumpet is sounded voices from heaven announce "the kingdom of the world is become the Kingdom of our Lord and of His Christ; and He shall reign for ever and ever." (Rev. 11:15) For Jesus is coming again. He who once was the Babe of Bethlehem, who walked in poverty and humiliation on the earth; who died for our sins on the cross of Calvary; who rose from the dead and ascended to the Father; He to whom now belongs all power and authority in heaven and on earth, He will come again. And He will make good all the Messianic promises of the prophets of old. For this event all creation waits. And His own, who in this day have fled to Him for refuge, who have confessed His name and received Him as their Savior and Lord—they too watch and wait till the day dawn and the morning star shall arise in their hearts.

"For lo; the days are hast'ning on  
By Prophets seen of old,  
When with the ever circling years  
Shall come the time foretold—  
When the whole heaven and earth shall own  
The Prince of Peace their King,  
And the whole world send back the song  
Which now the angels sing."

# Poetry Page



## MY BIBLE

This is my never failing bank;  
My more than golden store.  
No earthly bank is half so rich—  
How can I then be poor?

Sometimes my banker smiling says,  
Why don't you oftener come,  
And when you draw a little note,  
Why not a larger sum?

Nay, twenty thousand ten times  
told,  
Is but a trifling sum,  
To what my God prepared for me  
Secured in God, His son.

It's when my stock is spent and  
gone;  
And I'm not worth a groat,  
I'm glad to hasten to my bank  
And beg a little note.

Why live so niggardly and poor?  
Thy bank contains a plenty.  
Why come and take a one-pound  
note  
When you may have a twenty?

Then since my banker is so rich;  
I have no need to borrow  
But live upon my notes today  
And draw again tomorrow.

I've been a thousand times before;  
I never was rejected,  
Those notes I bring Him o'er and  
o'er  
They are by God accepted.

(Found written on the cover of an  
old Bible.)

## SOMETIMES

Across the fields of yesterday  
He sometimes comes to me,  
A little lad just back from play—  
The lad I used to be.

And yet he smiles so wistfully  
Once he has crept within,  
I wonder if he hopes to see  
The man I might have been.

## WHEN I FAIL

Sometimes I have so much to do  
I think it must be done  
I'll work so very, very hard  
From morn till set of sun,  
But here is something I have  
found:

This really doesn't pay.  
I've always found I've weaker  
grown  
If I have failed to pray.

So I am trying hard to learn  
That nothing's really great  
If it must take my praying time,  
So praying has to wait.  
It's praying makes me fit to work;  
It is my staff and stay.  
And work will never be my best,  
If I have failed to pray.

—Sylvia Ward.

## OUR FATHERS SANG

"Behold, the mountain of the Lord,  
In late days shall rise  
On mountain tops, above the hills,  
And draw the wondering eyes.  
No strife shall vex Messiah's reign.  
Or mar the peaceful years;  
To ploughshares men shall beat  
their swords,  
To pruninghooks their spears."

## GOD'S CARE

Said the robin to the sparrow:  
"I should really like to know  
Why these anxious human beings  
Rush about and hurry so."

Said the sparrow to the robin:  
"Friend, I think that it must be  
That they have no heavenly Father  
Such as cares for you and me."

—Elizabeth Cheney.

## LESSONS ON THE BOOK OF ACTS

J. Edward Boyd

PAUL A PRISONER AT CAESAREA

(Acts 24:1-24)

**PAUL BEFORE FELIX.** The disappointment of Paul's persecutors, when they learned that he had been spirited away during the night, can well be imagined. (I have often wondered how long those forty men continued without food!) But they did not give up. Soon the aged high priest and some of the elders were on their way to Caesarea to prefer charges against him. They had made careful plans to insure success. For those in the provinces who were unfamiliar with the Latin language and the legal forms and usages employed in the imperial courts the services of professional advocates, of lawyers, were available. They had employed one of these, a man with the Roman name of Tertullus, to plead their case in the court of Felix. Thus they hoped to have it presented in the most effective and convincing manner.

Tertullus began by addressing Felix with words of flattery. Under other circumstances the Jews would not have endorsed such a sentiment. While the administration of Felix was not entirely devoid of benefits to the country, on the whole it had been characterized by evil deeds. The historical record does not portray him as a good ruler. And he could scarcely be unaware of the real attitude of the Jews toward him. Tertullus then introduced the charges against Paul with the statement that they had found him to be "a pestilent fellow"—a pest, a plague, a base character. This was followed by three specific accusations. First, that he was "a mover of insurrections (an agitator, a disturber of the peace) among all the Jews throughout the world." This was a serious charge in the minds of Roman authorities. But it was not true, except in the sense that the forceful presentation of unwelcome truth is often made the occasion of disturbance, as had been the case at Corinth, Ephesus, and elsewhere. (Acts 18:6, 12-17; 19:23-41.) This was not the last time that a teacher of truth has been charged with the disturbance which arose because of violent opposition to it! Second, that he was "a ringleader of the sect of the Nazarenes." In the eyes of the Jews this was a grave offense. But what a tribute to the zeal of Paul and the Christians was this accusation! Third, that he had attempted to profane the temple. It was the policy of Rome to protect her subject people in the exercise of their own religions; anything that would tend to create violent disturbance would be frowned upon. The Jews affirmed the truth of all these charges, probably with greater vigor than was good for their cause!

In his defense the apostle manifested true courtesy (as indeed all Christians should even under such circumstances), but indulged in no flattery. He gave straightforward statement of the facts. He denied having caused any trouble during the short time he was in Jerusalem. He challenged his accusers' ability to prove their charges. He admitted to serving God after the way which they called a sect, but insisted that he did so "believing all things which are according to the law, and which are written in the prophets," having the same hope of resurrection which they themselves professed. He had not



renounced the religion of his fathers; he had always maintained a "conscience void of offense toward God and men." His devotion to his own nation had been demonstrated by the alms and offerings that he had recently brought with him. He had indeed been found in the temple, but without crowd or tumult; and he pointed out the significant fact that his original accusers—certain Jews from Asia—were not present to testify against him. And finally, he called upon those present to testify to any wrong they had found in him when they had examined him in the council, except that he had cried out. "Touching the resurrection of the dead I am called in question before you this day." (The support gained from the Pharisees on that occasion was apparently quite short-lived. There is now no such voice raised on his behalf.)

With his "more exact knowledge concerning the Way," Felix could scarcely fail to discern the insincerity of these Jewish elders. They had utterly failed to prove their charges of wrongdoing against Paul. There was no answer to his last challenge. They listened to the governor as he announced deferment of judgment until Lysias the tribune came to Caesarea. Then they returned to Jerusalem, defeated. Felix had neither condemned Paul nor (as they probably hoped) turned him over to them to be judged according to their own law. The question naturally arises, why did he not release Paul, since no crime had been proved against him? Felix was a time-server, always looking out for his own personal interests. He was notorious for his love of bribes. But whatever his motive, we have no doubt that it worked out for good. Paul was in the Lord's hands; and if it had been His will for him to be released at once, he would not have been kept a prisoner another day. At Caesarea he was safe from plots of the Jews. After years of strenuous activity he now had a two-year period of rest under comparatively comfortable circumstances. For, although kept in custody, most likely with one hand chained to the hand of a soldier, he had some liberty; and his friends, which would include the evangelist Philip and other disciples in Caesarea with whom he had been recently associated, were permitted to minister to him. And, in view of the great love which Christians had for one another in those days, we cannot doubt that they were very attentive to his needs.

Nor are we to assume that the apostle was idle during these two years. There would be many conversations with the brethren of the local church, and probably with others who came from other places—opportunities for speaking words of instruction, exhortation, encouragement, and admonition. It is probably true that he wrote letters also, as he was to do later while a prisoner at Rome. If the traditional view that he wrote the Epistle to the Hebrews is correct, or if Luke, or some one else, wrote it under his direction and supervision, this may have been the time of its composition. And what better opportunity was there for Luke, who was associated with the apostle during this period of his life, to make his personal investigation of the facts concerning the life of Jesus and to set them down in the beautiful book which we know as his gospel? (See Luke 1:14.) Indeed, we have little information about what went on during the Caesarean imprisonment; but we can see some of the possibilities.





TONA COVEY

## In Memoriam

The church at Portland has suffered a heavy loss in the home-going of Brother Tona Covey. For years past he was an elder of this congregation; and during his long abode among us he was ever an example of Christian faith and faithfulness, of love, of self-sacrificing labor (for hardly more than a living he toiled for years, typesetting and printing for the *Word and Work*)—for purity of life, for diligence, for honor and for devotion to the Lord whom he loved with all his heart and being.

He was a humble and unpretentious man—such a one as the world would hardly notice; but those who knew him would now bow before the glory of his Christ-like character. The church will long revere his memory.

He fell asleep in Jesus after a very brief illness. As much as we have loved him so shall we miss him—yet not sorrowing as those who have no hope, for we look forward to meeting him again on the blessed day of re-union when the Lord Jesus shall gather His own.

For his epitaph we could find none better than these words from the old, old hymn:

“Servant of God, well done!  
Rest from thy blest employ:  
The battle’s fought, the vict’ry’s won—  
Enter the rest of joy.”

—R. H. B.

OUR HEARTS OF SYMPATHY to the Covey family, of which Sister Houtz, the wife of the Melrose Church Minister is a member. The announcement of the home-going of this great and good man of God, called for mixed emotions. We are happy for our dear Brother Covey himself who is now able to look into the face of the One whom he has served so faithfully on earth. We are sad because of the termination of ministries which have been blessed to so many hearts over the years. Our hearts ache for the near and dear who are left behind to fulfill their courses without the companionship and comfort of the dear one who has gone on before. I first knew Brother Tona Covey at Potter Bible College, Bowling Green, Ky., in my college years there in 1907-11. H. N. Rutherford

“Our joy this month is deeply tinged with sorrow in the loss of our dear Brother Tona Covey, who fell asleep in Jesus on Nov. 13. He was ill only four days, and had worked right up till then. On Lord’s day he preached at Jefferson St. church, and assisted there in the ordination of an elder. It was his last public service. For many years he printed the *Word and Work* and *Messenger* in the Janes shop; and for the last year or two he has set type in the modern Heid plant, even the last issues. He, more than any other individual, by the sacrifice of personal profit for his labors, made these period-

icals possible. He was the meekest and the best of men. What a rich crown of righteousness the Lord has laid up for him against that day!"  
—E. L. Jorgenson.

In the beginning of October, 1951, Brother Tona Covey came to work with us, as linotype operator, and in general charge of bindery and mailing of the publications: *Word and Work*, *The Word and Work Lesson Quarterly*, *Missionary Messenger*, *Children's Home News*, and various other less frequent tracts and periodicals. Since these tasks had been his for many years in his own shop, our newly formed publication department operated swiftly and efficiently.

The fourteen months that Brother Covey was with us, have proved all too short. We loved and admired him from long time back, but in the closeness of the shop, came to delight in his humor, profit by his mechanical ingenuity, and admire his happy and energetic way of working.

With Brother Covey's passing, we lost a good printer and linotype man, but first of all, lost a brother and a friend. We know that his place in our shop, as important and as central as it was, was yet secondary to his place in each of our hearts. May God help us to "imitate him, even as he imitated Christ." —The Heid family.

## "KNOWING AND DOING"

Richard Ramsey

One of the great puzzles of human conduct is the fact that there is always such a wide gap between what we know and what we do. We have our heads filled with the truths of God's word — but how many of these truths do we put into practice? All of us know that God's word says to turn the other cheek, but how many of us do it? We know that God said swear not at all, but how many of us live up to it? We know that God's word tells us to study to be quiet, but how many of us practice that? We know that the Bible says that women should be workers at home, but how many modern women care anything about housekeeping? We know that God wants us to be charitable and to lend or give money, but how many of us care to help a beggar or even a friend in need? Oh, the great gap that exists between what we know of God's will, and that which we actually practice!

We know, too, that the Bible speaks of God's power working in us. But how many of us are actually conscious of the moving of God's power within us? We teach that there is power in prayer, but how many of us can demonstrate that power in our own personal experience? And we talk about the power of God's gospel to save souls, but how many souls have we seen saved in the last year? Where is the power we talk so much about? We profess to know so much about it, but we make so little use of it.

We need to begin now to apply every bit of Christianity that we have knowledge of. Beginning with the small things, letting no commandment go unheeded, passing up no opportunity to do good for Christ's sake, we can grow into a richer and richer experience with God, a deeper and deeper plunging into the fathomless depths of God's power.

# ROMANS

Lesson 12 — Chapter 8:14-39.

R. H. B.

"For as many as are led by the Spirit of God these are sons of God." (Rom. 8:14.) Being "led by the Spirit" is not a matter of following mysterious impulses; or perhaps, like the "Oxford Group", letting your mind go blank and putting down on paper whatever thought may involuntarily come—a practice not only foolish, but *distinctly dangerous*. The Holy Spirit deals with us as with intelligent beings, and does not violate, but rather strengthens our understanding and power of moral choice. To be led of the Spirit means (as shown in 8:4, 5, 13; also in Gal. 5:16-23) to obey the righteous will and prompting of the Spirit, and thereby counteracting (putting to death) the inclinations of the flesh. This sort of control (as contrasted with outward law) marks our standing as being that of God's sons; and they who so live and walk are thereby shown to be sons of God. For it is not a spirit of servile fear and bondage (such as existed under the law) that we have received, but a Spirit of adoption, which enables us, from the heart, to cry, "Abba Father." (Rom. 8:15.)

The witness of the Spirit spoken of in v. 16 is not as that mentioned in Heb. 10:15—namely the testimony of the Scriptures, in which the Spirit speaks to us (which is always true and fundamental); but as the context indicates, a joint consensus of the indwelling Spirit of God with our own human spirit. Compare the somewhat similar thought of a man's conscience witnessing with him. (Rom. 2:15; 9:1.) This is seen in the joint cry, "(Abba, Father" of v. 15 (comp. Gal. 4:6); as also in the new affections—the love (cp. I John 3:14), the joy (I Thess. 1:6), the peace; and all the "fruit" of the Spirit (Gal. 5:22) which is a matter of both inward consciousness and outward proof and manifestation.

Now if we are "children" we are also heirs—heirs of God, joint-heirs with Jesus Christ (who inherits all things, Heb. 1:2) "if so be that we suffer with him that we may be also glorified together with him." God's faithful children must suffer for Christ; but as they share in His sufferings they shall also share with Him in His glory.

Here follows a short digression, dealing with this subject of suffering and glory (vs. 18-25). At v. 26 Paul resumes the teaching concerning the Spirit's work in the heart of the Christian.

## THE HOPE OF ALL CREATION

The suffering of this present time (he says) is not worthy to be compared with the glory that shall be revealed to us-ward. The man who declares this suffered himself perhaps more than any other servant of Christ ever did. (See I Cor. 4; II Cor. 6 and 11.) But the most a child of God may suffer here is too insignificant to be compared with the glory that is in store for him in the day when the sons of God (who are now *veiled*, as it were, I John 3:1,2) shall be "*revealed*." For that event the whole creation waits in earnest expectation. He

explains that the whole creation is temporarily, by the will of God, in a state of bondage and degradation, "subject to vanity," but that was done in hope of a glorious deliverance. For when man fell, all nature fell with him; and when the sons of God are revealed in glory (Col. 3:4) then all creation shall share in the liberty of the glory of the children of God. The whole creation groans and travails in pain until yet; and even we (who, already, have received the Spirit as the firstfruit of the final bliss)—even we ourselves groan within ourselves, waiting for our adoption, namely, *the redemption of our body*—which takes place at Christ's second coming. (1 Cor. 15:52.) By "adoption" here is meant entrance into the full and final privileges of our sonship. For (the apostle goes on to say) our salvation (our full final salvation) is still a matter of hope; but that which is hoped for is not yet seen nor realized ("it does not yet appear what we shall be." 1 John 3:2). "But if we hope for that which we see not, then do we with patience wait for it." And we cannot be patient unless we have a sure hope to sustain us. (Cp. Job 6:11.)

The concluding section (vs. 26-39) resumes with the working of the indwelling Spirit (where he had left off above, at vs. 16, 17.) As the Spirit bears witness with our spirit, so also ("in like manner") he helps our infirmity. The special infirmity referred to is our inability to pray as we ought. So the Spirit Himself makes intercession for us with groanings which cannot be uttered. Yet God hears and knows them and answers the Spirit's intercession, as, in our hearts, He pleads for us according to the will of God.

Here comes in the oft-quoted and oft-misapplied statement of Rom. 8:28—"And we know that to them that love God all things work together for good, even to them that are called according to his purpose." It is to them *that love God*, to them that are *called according to His purpose* that all things work together for good. Things adverse and painful as well as things pleasant and favorable combine for their good and blessing. What the *purpose* is, according to which they have been called, is shown in verses 29 and 30—that they might at last bear the image and likeness of the Son of God. To this end they are called, justified, and finally glorified. (See vs. 17, 18.)

There follow five triumphant questions:

1. "If God be for us, who is against us?"
2. "He that spared not his own Son, but delivered him up for us all—how shall he not also with him freely give us all things?"
3. "Who shall lay anything to the charge of God's elect?"
4. "It is God that justifieth, who is he that condemneth?"
5. "Who shall separate us from the love of Christ?"

Since therefore *God is for us* (v. 31) as shown in God's mighty *purpose* which works for our salvation, vs. 28-30; and in the fact that He spared not His own Son but delivered Him up for us all (the Gift that includes and guarantees every other), and in the fact that it is *He* that justifies us (therefore no one can condemn) and that Christ Himself, at God's right hand, makes intercession for us,—it follows that no power of earth or hell, nothing in this world nor aught in the world to come, nor any circumstances or changes, nor any created



thing whatsoever, shall be able to separate us from the love of God which is in Christ Jesus our Lord—a statement given, not to lull us to sleep in vain confidence and fleshly security, but for our blessed assurance, so that with good courage we may go on and face the conflict, and with purpose of heart “keep ourselves in the love of God.” (Jude 21.)

At the end of this important section we should look back over chapters 6, 7, and 8. With what question does chapter 6 begin? What, therefore, do you conclude that this chapter treats on? Right—it deals with the question of Christian living: whether a child of God should continue in sin—why not—how to avoid it. Note three reasons: the first in 6:2; the second is 6:14; the third is 6:16-18. —Consider 6:15-23 and all chaps. 7 and 8 as explanatory of the statement in 6:14. This sets forth the *Christian's* relationship to the Law. Just as in Rom. 3 he shows that the Law cannot justify the sinner, so in chapt. 7 he shows that the Law cannot sanctify the Christian (using the term “sanctify” in its *practical* significance, namely, the living of a holy life.) The Law cannot produce such a life, nor enable a man to live it. In fact a man cannot live it until he is dead to the law (Gal. 2:19), and thus no longer under law but under grace. (Rom. 6:14.) The futile effort to live well-pleasingly to God according to requirement and in one's own strength is portrayed in Rom. 7. Deliverance is sighted in 7:25, and is set forth in Rom. 8 as being due to the Spirit of life in Christ Jesus whose power sets us free from the power of indwelling sin. (See 7:20-23.) Up to Rom. 8 the Holy Spirit's work (with reference to the Christian) is mentioned but once (5:5). But in this chapter the Spirit's presence and power is seen as the secret of the true and holy life in Christ and the earnest of our final salvation and inheritance.

The next section, chapters 9-11, has to do with the great question of God's dealings with Israel; (a) that their present rejection is not a breach of God's faithful promise (ch. 9); (b) that the blame of this rejection lies with themselves (ch. 10); and (c) that God is not yet through with them (ch. 11). On this will we begin in our next.

### ANSWER THESE QUESTIONS

What is it to be led by the Spirit of God? What is meant by “the Spirit himself beareth witness with our spirit”? If we are children—then what more goes with that? How does the present suffering even at its worst compare with the future glory? For what does all creation wait? Why? (v. 22.) When does our “adoption” take place? What part does hope play in salvation? What more does the Spirit do for us? (v. 26.) What three “groans” are spoken of in verses 22-26? What are the five triumphant questions in verses 31-35? Have you memorized v. 32? What follows from the fact that God is for us? And from the fact that He justifies us? What is said concerning the love of God which is in Christ Jesus our Lord? On what do these three chapters (Rom. 6, 7, 8) treat? (Read again the review given above).



## Seed Thoughts

### HUMILITY

Some years ago I saw what is called a sensitive plant. I happened to breathe on it, and suddenly it drooped its head; I touched it, and it withered away. Humility is as sensitive as that; it cannot safely be brought out on exhibition. A man who is flattering himself that he is humble and is walking close to the Master, is self-deceived. It consists not in thinking meanly of ourselves, but in not thinking of ourselves at all. Moses wist not that his face shown. If humility speaks of itself, it is gone.

D. L. M.

### DANGER OF LOW VITALITY

"It is dangerous for you to be in such a run-down condition," remarked an old physician to a patient. "But have you found no disease?" "No," replied the physician; "but a low vital condition such as yours lays you open to every disease in the world: typhoid fever, consumption, or what not." It is just as dangerous spiritually. The enfeebled Christian is easy game for any kind of error: Christian Science, Mormonism, Roman Catholicism, or any other departures from the word of God, as well as for a multitude of temptations which a man of strong spiritual life could vanquish. Our only safety lies in cleaving to the Lord with purpose of heart. "For ye are dead and your life is hid with Christ in God."

R. H. B.

### NOTHING TO HOLD ON TO

It is related of an atheist who was dying that he appeared very uncomfortable, very unhappy and frightened. Another atheist who stood at his bedside said to him: "Don't be afraid. Hold on, man, hold on to the last."

The dying man said: "That is what I want to do, but tell me what to hold on to." —D. L. Moody.

### MT. FUJI AND CHRIST'S COMING

We were viewing a beautiful picture of Mt. Fuji of Japan, when a brother remarked, "Mt. Fuji is like the coming of Christ. It is so massive that one can see it from everywhere around and when onto it the whole countryside is visible." In like manner the second coming of Christ looms up everywhere in the Bible, and itself looks out over the whole landscape of Christian doctrine and Christian living. The early Christians "turned to God from idols, to serve a living and true God, and to wait for His Son from heaven." 1 Thes. 1:9-10.

—J. R. C.

### THE COURSE OF A DOLLAR

An Illinois business man took a dollar bill, pinned a piece of paper to it, asking everybody who spent the money to write down for what it was used and send it back into circulation. It came back with the following story: I was spent—

- Five times for wages;
- Ten times for tobacco;
- Three times for candy;
- Twice for haberdashery;
- Four times for food;
- Once for automobile needs;
- Once for laundry;
- Twice for shaves and haircuts;
- Once for toothpaste.

God never had a chance with that dollar. Millions of other dollars never touch the offering in a plate at church. Who comes first in life—God or self?

### THE FAITH BASIS

Doing the Lord's work on a faith basis is bad (?) in that we cannot say "We have so much money so we will do so much work this year; but we must rather say, "Here is so much work we ought to do for the Lord this year, so Lord, give us this much money." —Tona Covey.

## A POTENTIAL CRIMINAL

If you let a child go, he'll go wrong—his bias is in the wrong direction. Let him express himself and he will express plenty! Someone has said that every child is a potential criminal. Thus the value of home training is great. "Train up a child in the way he should go, and even when he is old he will not depart from it." Prov. 22:6. Daniel was brought up in a godly home and stood true to the Lord.

—Daniel Class—R. H. B.

## TWISTING THINGS

It is strange how Christians sometimes conceive the idea that every one in the church ought to do something for them rather than considering how they might themselves be helpful to others. Their attitude somewhat reminds us of the following:

The Sunday school teacher had just told her class the story of the Good Samaritan. And now to make sure they had the lesson well in mind, she asked her class what the story was intended to teach. One little fellow, with an eagerly upstretched hand, gained her attention, and this was his answer: "It means that when I am in trouble someone should come and help me!"

That is about as much of the lesson as some Christians have learned.

—Selected.

## IDIOT REBUKED

A minister was annoyed by people talking and giggling during the service. He paused, looked at the disturbers, and said: "Some years ago, as I was preaching, a young man who sat before me was constantly laughing, talking, and making uncouth grimaces. I paused and administered a severe rebuke. After the close of the services a gentleman said to me: 'Sir, you made a great mistake. That young man is an idiot.' Since then I have been afraid to reprove those who misbehave in chapel, lest I should repeat that mistake, and reprove another idiot."

During the rest of the service there was good order.

—Watchman-Exam.

## CONVERSATION

A scholar was once invited to a gathering of noted people. "How did you like the company?" someone asked him afterwards. With a smile the wise man answered: "If they had been books, I would not have read them." It is amazing how much nonsense and pure folly comes to light in our conversation. If the loose talk of an evening were recorded verbatim and submitted to us, we would not own it. We think lightly of it, but God attaches considerable importance to what we idly say! Our talk, especially our unpremeditated, spontaneous talk, is an index to the heart: "for out of the abundance of the heart the mouth speaketh." "Let your speech be always with grace, seasoned with salt"—not with sugar, nor yet with vinegar and gall. Not flattery, not bitterness, not cynicism; but gracious, helpful, uplifting speech should come forth from our lips. The mouth of the righteous is a wellspring of life.

—R. H. B.

## AMUSEMENTS

"I think a Christian can go anywhere," said a young woman who was defending her continued attendance at some very doubtful places of amusement.

"Certainly she can," rejoined her friend, "but I am reminded of a little incident that happened last summer when I went with a party of friends to explore a coal mine. One of the young women appeared dressed in a dainty white gown. When her friends remonstrated with her, she appealed to the old miner who was to act as guide of the party.

"Can't I wear a white dress down in this mine?" she asked.

"Yes'm," returned the old man. "There's nothin' to keep you from wearin' a white frock down there, but there'll be considerable to keep you from wearin' one back."

There is nothing to prevent the Christian wearing his white garments when he seeks the fellowship of that which is unclean, but there is a good deal to prevent him wearing white garments afterward.



# What About Christmas?

R. H. B.



There has been much questioning and discussion among earnest Christians about the usual celebration of Christmas in the world and in Christendom and the propriety of Christians participating in it. Some of the questions often asked we will try to answer:

**1. Was Christ born on December 25th?**

*Ans.:* There is no proof of that whatever, and all the probabilities are against this surmise. The winters of the Near East are less severe than ours, yet too cold for flocks and shepherds to be out at night in the pastures at the end of December. Knowing the propensity of fleshly man to observe days and months and seasons (Gal. 4:10), God has hid most of the dates, as also the places, when and where the chief events took place.

**2. Is the feast of Christmas of pagan origin?**

There is evidence that long before the Christian era a festival ("Yule-Tide"), was celebrated about the date of winter solstice, in Northern Europe, by the Druids in the British Isles, and similarly among other pagan tribes and nations. The "Christmas Tree" dates back to such celebrations of long ago. No one today would likely celebrate Christmas with such purpose and intention.

**3. Should Christians Observe Christmas?**

Not as a "holy day". There are no holy days in the gospel dispensation—or, rather, to the Christian all days are holy. On the first day (i. e. every first day) of the week they met together to break bread (Acts 20:7) in commemoration of Christ's death until He come. Further than that God ordained no days or times. (Col. 2:16, 17).

**4. Should Christians Ignore Christmas?**

As a "holy day"—yes. But not necessarily as a "holiday"—that is, a time for human social festivities, mutual congratulations, giving of gifts, and the like. We are free in such matters. If the people generally have such custom, we need not frown upon such practice nor stand aloof from it—be it Christmas or New Year's, or whatever; barring, of course, all occasions of "drunkenness, revelling, and such like."

**5. Ought not Christians be different from the world?**

By all means—in Christ-likeness, in love and righteousness, in their faith, and principle of their lives. But while we are not to be conformed to the world, we can and should manifest a friendly and understanding attitude, "Showing all meekness toward all men." Insofar as without violating any Christian principle we can, we may participate with them. If, for instance, a man of the world should invite you to a feast, and you are disposed to go (says the apostle)—then go, and eat whatever is set before you, asking no question for conscience' sake. If, however, he should tell you that the food is part of an idol sacrifice, then eat not, for the other man's sake. Apply



the principle to Christmas. If they say, "Come, let us celebrate this as a heathen feast, or as an ecclesiastical holy day," tell them "No—on that principle I cannot participate in it." But if it is merely a joyful annual festive time—why, surely, "yes". We can have that understood. In all things we may do as Paul: "To the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law: to them that are without the law, as without law, not being without law to God, but under law to Christ...I am become all things to all men, that I may by all means save some." (I Cor. 9:20-22; 10:25-28). So Christ also participated in a marriage feast, and Himself also sat down to eat with publicans and sinners.

**6. Should we avoid preaching on or teaching the theme of Christ's birth at Christmas?**

Just why should we—then, or at any other time? Nay, let us rather, seeing that men generally are reminded of the birth of Christ at that season, take advantage of the prevailing interest and set forth the true teaching concerning the birth of the Savior and its significance to us. It is a good opportunity. The same goes for the unauthorized feast of "Easter", at which time it is good to tell men of the resurrection of Christ, and the true way of commemorating that all-important event. "Consider what I say," wrote Paul to Timothy, "for the Lord will give thee understanding in all things." (2 Tim.2:7.)

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## No Matter

No matter what you think of Christmas keeping,  
How much the paganism you deplore,  
Or hate commercialism's greedy reaping,  
There is one factor to be thankful for:  
There is a Name that cannot be defeated  
And year by year that Name is blazed abroad,  
And as each year the story is repeated  
Some wisemen seek and find the Son of God.  
—Lois Nichols Bare

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In our blessed Lord Jesus, when here in humiliation, God the Father dwelt perfectly (John 14:10), speaking His words and doing His works; and suffering naught to touch Him that was not in the plan. We are here to glorify Him, as He glorified the Father, and through all events and people see God as He did. This is one phase of taking His yoke and learning of Him.—D. M. Stearns.

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"Capital and labor have no trouble when they meet in the Lord. When Boaz saluted his laborers by saying, 'The Lord be with you,' they answered 'The Lord bless thee.' they gave us then and there the only solution of the labor problem. The white man and the black have no trouble when they both love the Lord. They have most trouble when starry-eyed idealists try to solve their problems."

—Vance Havner

# Your Questions and Answers

J. R. C.

**Is baptism only a symbol and picture of a salvation already enjoyed?** In Romans 6:3-4 baptism is shown to picture the great Gospel facts; the death, burial and resurrection of Christ. In the case of man's salvation the real thing (salvation) takes place as the saving gospel is symbolized and pictured and not prior thereto. So it is stated in the Romans passage mentioned. The one buried in baptism comes in contact with Christ's death, experiences death to sin, and is raised to a new life. All other passages on baptism harmonize with this truth.

**Is a person's destiny sealed at the time of death?** As long as a person lives he may accept the Gospel and be saved, but after he dies his destiny is sealed. In speaking of the righteous dead who experienced the blessedness of the first resurrection, John, the revelator, adds that the rest of the dead (the wicked) live not until the thousand years are finished. They await the terrors of the great white throne judgment with no chance to repent. As a tree falls so shall it lie.

**How do those who advocate fellowship in spite of certain differences explain Amos 3:3: "Shall two walk together, except they have agreed?"** A father and little son walk along together going to the same place, and yet the father knows much more than the son. So in God's family there are babes in Christ and full-grown men, who are walking along together, though the babe knows very little of what the mature Christian knows. Fundamentally there must be agreement: on the person of Christ, on the divinity of the Word, on who we are and where we are going. But God did not teach that equal knowledge and agreement on all details is essential to fellowship. How would we branch out in the word of God, learn and grow if all had to agree on all details to have fellowship?

**Does one sin after he is filled with the Holy Spirit?** Some teach what is called a second work of grace, at which time one is filled with the Spirit to the extent that the sinful nature is burned out and the person incapacitated to sin. But the teaching of the Scripture is that a Christian, until the redemption of his body has always to contend with the flesh. "The flesh lusteth against the Spirit, and the Spirit against the flesh." Gal. 5:17. But if a Christian is filled with the Spirit and walks by the Spirit, he will not fulfil the lust of the flesh. To this end we are admonished to walk by the Spirit, and only Christians can so do.

**In Hebrews 8:4 we read: "Now if he (Christ) were on earth, he would not be a priest at all." Does this prove that Christ, being priest and king, can never set foot on earth?** In this passage Christ's priesthood is distinguished from the Aaronic order. Being of the tribe of Judah, Christ could not have exercised His priestly function in the earthly holy of holies. His ministry was in the heavens. The point is that if He were on earth He could not be a priest, as He could not serve in the Aaronic order, that His priesthood was different. It has no bearing on whether or not Christ will set foot on earth, or reign on earth.

# NEWS AND NOTES

**Chattanooga, Tenn.:** "Our meeting at McCallie Avenue Church, this city, closed Sunday evening, November 2. Brother Frank Mullins, Sr., did the preaching. We had a splendid meeting: good attendance, good interest, and good preaching. The church was helped much by the meeting and a favorable impression was made on visitors and the unsaved."

—E. H. Hoover.

**Ottumwa, Iowa:** "A gospel meeting at Finley Ave. and Adella St., with Brother Fred Kirbo as speaker, closed on November 9. The last sermon on the subject of the Holy Spirit was among the best. Two elderly women were baptized at the morning service a few weeks ago. There have been nine baptisms during the current year, six of whom were young people.

"On October 5 brethren from several congregations gathered for an afternoon meeting at Sunnyslope near Promise City, Iowa. This was the last day of a gospel meeting with Brother Waldo S. Hoar as speaker. Two baptisms were reported. Brethren Bob Morrow and Neal Phillips, of Leon, assisted much by house to house visitation."

—Frank S. Graham

**Abilene Texas:** "The work at South Side continues to have the Lord's blessings. A wonderful Christian spirit exists, and we praise the Lord for the faithfulness of many. We have lost a few families recently, who have moved out of town, but nearly every service brings visitors. Our radio effort is obtaining favorable response. One adult has been baptized recently."—Carl Kitzmiller

## Work in Louisiana

After a rest of two months Bro. Ivy Istre is back in Jennings and has resumed his work with the church. We feel that the Lord has blessed him in answer to prayer. Paul Clark, who served as minister of the Word in Bro. Istre's absence, has returned to Johnson city, Tennessee, to resume work with the Mountain View Church.

Under the sponsorship of Big Creek congregation, a new congre-

gation is being established east of Tangipahoa. It is composed almost entirely of new converts. Brothers Vernal Easley, Gayle Palmer, Cleo Russell, and Floyd Ricks were the preachers and song leaders in a recent meeting.

Ponchatoula now has a congregation meeting on Sundays and midweek in a large front room in the preacher's residence, 380 Seventh St. They are seeking to buy property for a permanent church home.

Over in the Yates community in Washington parish, the remnant of what was once the Snow Creek church has been revived, and is being looked after by Richard Ramsey.

A meeting was scheduled at DeRidder, La., for November 23-30 with Richard Ramsey preaching. Bro. Ben Elston announced a six-hour Thanksgiving service from 10 a.m. to 4 p.m. for Thanksgiving day in connection with the meeting.

Those in reach should hear N. B. Wright on radio station WWEZ, Sundays, 8:15 a.m., and A. K. Ramsey on WIHL, Wednesdays, 9:45 a. m.

**Gallatin, Tenn.:** "I was with the brethren at Bohon, Ky., the latter part of September and the first of October. One placed membership from the Christian church and one for rededication. I was with Brother H. T. Marsh and the good church at Sellersburg, Ind., the first part of October. There were some responses for rededication and baptism. This congregation had already had some 38 additions during 1952.

"Then came a meeting with Bro. Kenneth Istre and the church at Locust Street in Johnson City, Tenn., the latter part of October and first part of November, with one rededication and two baptisms. Brother Mac LeDoux was our efficient leader of song during the meeting. We had many preaching brethren and other visitors at all these meetings, enjoying fine seasons of spiritual fellowship at each place.

"At Johnson City we had a fine class in Romans each evening be-



fore preaching. Brother Carl Kitzmiller of Dallas, Texas, and Brother Ivy Istre of Jennings, La., were present for most of the classes.”

—H. L. Olmstead

Waldo S. Hoar recently held a meeting at Palmer's Prairie, near Sullivan, Indiana. Good reports come from the meeting, two being added to the Lord by primary obedience.

**Louisville, Ky.:** “Eastview church, near Okolona, Ky., closed an eight-day meeting Nov. 16. Brother Paul Knecht, a teacher in Portland Christian School and minister of the Sylvania church, did the preaching. The members of the church were very faithful in support of the meeting and also there was a good response in attendance by the people of the community. Brother Paul preached on the level of where people live. Neither Bro. Paul nor his messages will soon be forgotten by the church and many in the neighborhood. He should be kept busy in meetings during the school vacation. I wonder if the churches do not have some responsibility in seeing to it that brethren with preaching ability are kept at work? Many churches are content with one meeting a year, and some with none, because they can't find the ‘big’ preacher they must have. How about more meetings with a try out for some of the ‘little’ preachers?”—Claude Neal

**Johnson City, Tenn.:** “We had a good revival at Locust Street, October 26 through November 7, with Brother H. L. Olmstead bringing the messages and Brother Mac LeDoux directing the singing. There were three responses; two for baptism and one for rededication. Brother Olmstead brought splendid gospel messages, and we feel that we were fortunate to be able to draw from his rich knowledge of the scriptures.

“Also, we enjoyed the fellowship of visiting brethren during the meeting, among whom were Brother Carl Kitzmiller and family and Brother and Sister Ivy Istre.”—L. A. Singleton

**New Orleans, La.:** “The annual fall meeting of the 7th and Camp Sts. church was a great blessing to all. Bro. Boll was used of the Lord

to the enriching of the lives of the believers here. It was good to see such large audiences as were present on occasions. Interest continues good.

“To see the Sunday School—the bright faces of so many (for us) children and young people, the first Sunday after Bro. Richard Ramsey moved away was a revelation and a thrill. I tried sincerely to prevail upon him to remain at least another year; but the La. mission field called him. He did, under the Good Shepherd, a grand work in this city and in other points. One hundred per cent of me feels the need of the prayers of God's people.”—N. B. Wright

**Dallas, Texas:** “I was in a meeting at Parksville, Ky. Sept. 30th through Oct. 12th. One transferred membership. Since returning to Dallas, I have preached in a meeting at the East Grand church of Christ, where J. E. Blansett preaches. There were four responses to the invitation, two for baptism. A young married man was baptized here recently on Wednesday night, and a young couple came forward to place membership with us at Mt. Auburn Sunday Nov. 9. Previously this young couple had been divided in their religious connections, and seemed indeed happy to find a congregation where they could be conscientiously united. They learned of the Mt. Auburn church by means of our local broadcast.

“We are thankful for the Lord's blessing upon us in His work, and feel especially grateful for His hand of favor upon the broadcasting efforts. We continue to work in cooperation with Dan Richardson, and now are sending forth the whole counsel of God in sermon and in song over eleven radio stations. Two stations, in addition to the weekly Good Tidings broadcast, carry daily programs, and Dr. Cecil E. Brooks is taking care of the daily broadcasts. The prayers of brethren elsewhere for these efforts are deeply appreciated, and greatly desired.”

“John May is to be with us at Mt. Auburn for eight days, the Lord willing, December 7 to 14.”

—Robert B. Boyd.



Louisville, Ky.: "A 10-day meeting at the Highland Church earlier this month was richly blessed of the Lord. Frank M. Mullins, Sr., was the evangelist and Bible teacher, whose messages brought us closer to the Lord. One public rededication by one of our fine young girls and one who came for baptism completed the public responses, but much good not measured on man's books resulted. Bro. Mullins' messages glorified Christ and set Him forth as our All in All. General theme for the messages was "Why the New Testament was written to Christians" or "Christ interpreted by the Epistles to the Church". We praise the Lord for His goodness to us." —Claud F. Witty

Brother Claud F. Witty, of Detroit, good and faithful friend of many years, has passed on to be with the Lord. He—and Sister Witty, too—**cared**: They cared truly for the church more than for themselves; they cared much, they labored long, and at great sacrifice for its progress, its peace and unity. Their reward is laid up for them over "in the other side of Jordan." May God sustain and bless "Sister Minnie" to the end of the way. —E. L. J.

### THE GIFT SUPREME

What could be a better gift for Christmas than a Bible or Testament? We feature the American Standard Version (the best), and have practically all available numbers in stock. See adv. pages in this issue or write for information.

### BOUND VOLUME FOR 1952

The new bound volume should be out about February 1. Get your order in early. Price \$2.00. Some volumes for recent years are in stock.



## COMMENDATIONS

A few minor changes were made in our November issue of Word and Work, including larger type for index, a photograph or two and some eye-catching sketches at the head of articles, some rearrangement of articles and departments, with a query and answer column added. Several have commented favorably on the changes, some orally and some through correspondence. This was simply a little experiment and we are glad for the reaction of our readers. Others might wish to express themselves. A card would be sufficient.

"I wish to let you know I think the November Word and Work is the very best I have ever received. I like the poetry page. Brother Boll's 'The Great Meaning of Thanksgiving' is worth the price of the paper for the year."

—Mrs. Earl Reisser, Sr.

"Congratulations on the new make-up of the magazine! It is one of those improvements that make an already extra good something even better. The Question and Answer department should be productive of much good."

—Carl Kitzmiller.

"I just read the latest copy of the Word and Work. I must say that the striking difference in the November issue from the October issue is a credit to someone....Altogether it seems to me a step toward what the magazine really should be to hold the interest of those who do not know the writers."

—Mac LeDoux

"The November Word and Work is a big improvement in appearance. I like it very much."

—H. N. Rutherford.

Why not give the **Word & Work** as a Christmas present? It will be a year-round helpful gift. A five dollar bill will send it monthly during 1953 to four of your friends. Let us have your list right away. We will send an appropriate card to each one on your list, stating that the Word and Work is being sent as a gift from you.

# “FAITH OF OUR FATHERS”

E. L. J.

(We conclude here the Chambers article, “A Composite of Errors”)

10. *The coming of Christ is not figurative, nor incomplete.* Note that in Acts 1:11 it is to be the same Jesus just seen going into heaven, and that He is to come again “in like manner.” Can any one word a plainer statement of such an event? Again, (1 Thess. 4:17) it is “the Lord Himself” who is to descend from heaven, when the dead in Christ are to rise and the living in Christ, together with the resurrected ones, are to be caught up to meet Him and thence to be for ever with Him.

Among those who have fallen into the “composite error” we hereby refute are some who challenge that Christ will ever set foot on earth again! They suppose He is for ever done with His footstool. In Isa. 60:13 He says “I will make the place of my feet glorious.” Perhaps, in spite of the fact that as yet “the whole world lieth in the evil one” that purpose has not been repented of, but *will* be accomplished.

Let no one conclude that the catching up of the saints and their going to meet Him will in any wise preclude “the coming of our Lord Jesus with all His saints” according to 1 Thess. 3:13. Their going to meet Him precedes but does not prevent it. Enoch and Jude prophesy, “Behold the Lord came with ten thousands of his holy ones to execute judgment upon all.” . . . He can not come “with all his saints” until they are caught up to Him. But now just what would depend upon His setting His foot upon the earth, meaning the ground supposedly? He is not subject to the laws of gravitation, nor will His resurrected, glorified saints be subject to them.

11. *Nowhere do the Scriptures place the second coming of Christ after the thousand years.* Inspiration does not allow any one to insert such a period between the promise of His coming and its fulfilment. The counsel ever is, “Watch ye at every season,” that whether He shall come in the first watch of the night, or the second, or at the cock crowing or in the fourth watch He shall find us in the attitude of watching. Encouragement cannot be found for any one’s saying, “My Lord delayeth his coming.” And though, within the authority of the Father, much time has indeed elapsed, warrant is not thereby given for the scoffers’ challenge, “Where is the promise of his coming?” “For yet a very little while and he that cometh shall come and shall not tarry” (Heb. 10:37).

John is called up to heaven in Rev. 4:1 to be shown “things that shall come to pass hereafter,” that is, things to come to pass after the things of the preceding chapters. John sees the Lord Jesus taking the seven-sealed book in chapter five, and in the next He begins opening the seals. Upon the opening of the first seal he sees Him going forth “conquering and to conquer.” From this He never

beats a retreat until He does indeed *conquer*. The climax is reached in chapter 19 at His coming there described and the imprisonment of Satan in the next. Then follows the thousand-years reign which is contemporary with Satan's incarceration.

The Lord's *over-ruling*, exercised as it is at the present time, does not constitute the reign forseen by John. He has *always* over-ruled. That fact was revealed to Nebuchadnezzar with emphasis. He over-ruled *then* as well as *now*. But John sees (Rev. 11:15) "the kingdom of the world . . . become the kingdom of our Lord and of his Christ." That is an assured future event. The fact of His future reign however in nowise detracts from His present reigning in the hearts of His faithful, for "he that hath this hope set on him purifieth himself."

12. *The contention that the thousand years is but a symbolic figure is unwarranted, unproved.* The "year-for-a-day" theory makes the thousand years stand for 365,000 years. If the rest of the dead live not till 365,000 years are finished, any "looking for that blessed hope" (Titus 2:13) would be psychologically impossible. Who then *could* protest the challenge, "Where is the promise of his coming?"

"The rest of the dead lived not until the thousand years should be finished." There are those who make out that the first resurrection is *regeneration*. Then the rest of the dead are not regenerated until the present dispensation is past! John saw those of the first resurrection, many of whom had died as martyrs, "And they lived," lived not to be hurt of the second death as they had been of the first. In whatever sense these "lived" the rest of the dead "lived not." Making the terms and the number out as figurative only complicates matters. Why not allow it as the Bible puts it? There is a group of religious people who declare that Jesus came in 1878, and His "secret presence" here is one of their basic tenets. How much more actual evidence really is there that this "present evil age" is the age of Christ's foretold triumph and reign? Each theory is of human invention, brought forth from a desire to avoid what *seemed* to its instigators to involve certain complications or inconsistencies in taking the Scriptures as they read.

13. *The making of these erroneous tenets of faith a test of fellowship can never be maintained as righteous or scriptural or in any way justified.* It is sinful, being divisive, disruptive of "the unity of the Spirit in the bond of peace." There have been brethren all along, and there and now, possessed of the grace and spirit of Christ to fellowship brethren even if considered in error, not consenting to the withholding of fellowship, from one, for example, who thinks a day in prophecy means a year in literal time, or who thinks Satan is bound by the gospel chain, or who make baptism the First Resurrection; but when he makes of the same an article of faith required of others as an evidence of soundness, and when he requires, as a condition of fellowship, that they *subscribe* to his dogma — "sign on the dotted line" or else — there division ensues — unless *all* yield to such dictatorial demands and subscribe. It should be plain to all as to *who drives the wedge*.



Many instances could be cited of Diotrephic ways of effecting individuals, leaders, teachers, preachers and even congregations of Christ to the extent of their excommunication. And how does this rate as to edification?

For an example, here is a congregation of long years' standing, holding to New Testament simplicity, maintaining standards of upright Christian living, making use of the ministries of many men without discriminations among those who preach Christ. It comes to pass now that that congregation is advertised as a *restored* and "true" church. What has happened? The same standards of living, the same order in worship, the same steps of primary obedience, the same terms of membership, the same plea for the Bible as the guide. What now is the difference? The discrimination as to preachers. Only those subscribing to the dogmas of the unwritten creed (but well-memorized), including with emphasis those we have herein exposed, are tolerated! Bringing the congregation under this different type of control and regime constitutes the "restoration," and it is now a "true New Testament church!"

*Our Earnest Entreaty.* Let the Lord have His way. The Revelation is His word. Be not afraid to let it *make its own impression*. Can you trust it that far? Let human pronouncements as to what is orthodox be "out." Allow that the purpose of Revelation is to reveal rather than to conceal. (And John was told not to seal it up). And since the first six verses of chapter 20 have been made the focal passage we urge its connected reading. Read what precedes and what follows.

With the great harlot out of the picture the fourth "Hallelujah" of chapter 19 acclaims the presence in heaven of the glorified bride, adorned and ready for Him who gave Himself for her to present her to Himself as seen in Eph. 5:27—the marriage of the Lamb. Then what a retinue follows Him (the linen-arrayed are there) descending from the opened heaven in great glory as King of kings and Lord of lords! With the breath of His mouth He slays the wicked, sets a feast for the fowls of the air, hurls to their doom the beast and the false prophet, through a mighty angel arrests and incarcerates Satan, and with His resurrected, glorified, and enthroned saints He takes over—a dispensation of whose everlasting reign is contemporary with Satan's thousand years' imprisonment. This is the same simple, natural treatment of the focal passage which *all accord the rest of the chapter*. We protest any method of treatment here different from that applied to the portion following.

*Finally*, we are not unaware that this simple, natural way of taking the passage for what it says will be given some *epithet* prejudicial to its reception. Past observation impels us to expect that. A very handy term ending with "*ism*" is made to do duty to this end, and the zealots of the "new hypothesis" (term applied to it by a chief advocate) will hardly fail to appeal to prejudice. Take heed how you read.—From *Truth Advance*.