

# THE WORD AND WORK

---

(VOLUME XLVII, JANUARY, 1953)

---

**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.

---

## *At The Place of The Sea*

Have you come to the Red Sea place in your life,  
Where in spite of all you can do,  
There is no way out, there is no way back,  
There is no other way—but through?  
Then wait on the Lord with a trust serene  
Till the night of your fear is gone;  
He will send the wind, He will heap the floods,  
When He says to your soul, "Go on."

And His hand will lead you through—clear through  
Ere the watery walls roll down,  
No foe can reach you, no wave can touch,  
No mightiest sea can drown;  
The tossing billows may rear their crests,  
Their foam at your feet may break,  
But over their bed you shall walk dry shod  
In the path that your Lord will make.

In the morning watch, 'neath the lifted cloud,  
You shall see but the Lord alone,  
When He leads you on from the place of the sea  
To the land that you have not known;  
And your fears shall pass as your foes have passed,  
You shall be no more afraid;  
You shall sing His praise in a better place,  
A place that His hand has made.

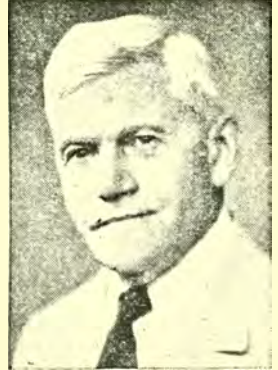
Annie Johnson Flint.

# Words in Season

R. H. B.

## NEW YEAR?

Someone has said that really every day is a new year's day. Quite so. Nevertheless the divisions of times and seasons, of years and months and weeks are not arbitrary. They are written in the very nature of things from the beginning of the creation. For God said, "Let there be lights in the firmament of heaven to divide the day from the night; and let them be for signs and for seasons, and for days and years" (Gen. 1:14). In this, too, lay the goodness of God. Human beings could not endure the monotony of an unbroken continuance of time. Somehow the turn of the season, the end of a year, the beginning of the new year, gives us a new start—often with new resolve and new hopes. We are generally glad to forget things that are behind and reach out to things that are before. And as King Hezekiah of old, said, "By these things men live, and wholly therein is the life of my spirit."



The old year is past; a new year has begun. With it come new prospects, new opportunities. There is a symbolic meaning in this. Many of us—saints as well as "sinners", deep down in our hearts would wish for a real new beginning, with all the past wiped out, and a fresh, clean page before us—if it were possible. Is it? Could it be? It can be—not only a new leaf and a clean page, but a new book we may have, from Him who is the Beginning, the Author of the new creation of God.

## THE DAY OF NEW BEGINNING

There is a symbolism of numbers that runs through scripture. Each digit of the first twelve, and their combination and multiples, has its spiritual significance. This is not fancy—even the sober Bible Dictionaries call attention to it. Thus, for example, *seven* always completes a cycle, the fullness and perfection of whatever it is that is spoken of. Correspondingly *eight* marks a new beginning. The eight persons of the Ark were the beginning of the new race of mankind. The child of Abraham's family was to be circumcised on the eighth day. Pentecost began a new cycle, for after seven sabbaths complete, on the 50th day, the firstfruits of the wheat harvest was to be offered. And in the antitype also (Acts 2) the day of Pentecost marked the beginning of a radically new order. Then there was the Year of Jubilee—the 50th, after seven times seven years—which proclaimed release from bondage, the cancellation of all old debts, when every man could go back to his lost patrimony and inheritance.

Many instances there are of this divine symbolism of numbers. It is certainly significant that the Lord Jesus Christ rose from the dead on the first day of the week—the eighth day that marked a new beginning; and that accordingly on that day the church met to break bread. (Acts 20:7). For if the seventh day was the rest-day of the old creation, the first day of the week marks the beginning for us of the new life—a day fittingly devoted to worship and praise. Also—this remarkable fact, that the numerical value of the Greek letters of the name of Jesus (*Iesous*) is just 888.

### OUR NEW BEGINNING

Through our Lord Jesus Christ we may have a new beginning. For “if any man is in Christ, he is a new creature: the old things have passed away; behold, they have become new! (2 Cor. 5:17). There is a new life from above: it begins with the complete forgiveness of sins: “Their sins and their iniquities will I remember no more forever.” There is a new birth, and thereby a new nature implanted (for to be born of God is to receive the life of God.) The one who comes to Christ is buried with Him into His death, and raised with Him into His new life (Col. 2:12; Rom. 6:4). He has a new approach to God (“by a new and living way,” Heb. 10:20) and he serves God henceforth, not in the oldness of the letter, but in the newness of the spirit.” (Rom. 7:6) and there is a new hope—such as had never been held out before (1 John 3:1-2).

Upon this new beginning we must stand, and upon it we must build. If the Christian has failed and sinned—to that new beginning he must return, and again the new beginning is granted to him. “Purge out the old leaven that ye may be a new lump, even as ye are unleavened.” And warning some who had backslidden, the apostle reminds them of their old life, saying, “such were some of you, but ye were washed, but ye were sanctified in the name of the Lord Jesus Christ, and in the Spirit of our God.” (1 Cor. 5:7; 6:11). That new beginning must dominate our whole Christian life.

### GRACE ABOUNDING

A ship had run out of water: and when a boat came in sight the famished sailors signalled to it for help. “What do you want?” answered the other ship. “Water! Water! We are dying of thirst.” “Just let your buckets down and help yourselves: there’s fresh water all around you. You’re in the mouth of the Amazon.” So are you—so are we—in the midst of God’s abundant grace. A new beginning has been granted to us in Christ; a new beginning we have had and may have now. In it and by it we must henceforth live. It is our Lord’s great and supreme gift, bought for us in bitter grief and tears upon the cross.

“Oh to go back across the years long vanished,  
To have the words unsaid, the deeds undone,  
The errors cancelled, the deep shadows banished,  
In the glad sense of a new world begun!

“To be a little child whose page of story  
Is yet undimmed, unblotted by a stain,  
And in the sunrise of primeval glory  
To know that life has had its start again!

“I *may* go back across the years long vanished,  
I may resume my childhood, Lord, in Thee,  
When in the shadow of Thy cross are banished  
All other shadows that encompass me.

“And o’er the road that now seems dark and dreary  
This soul, made buoyant by the strength of rest,  
Shall walk untired, shall run and not be weary,  
To bear the blessing that hath made it blest.”

—George Matheson.

---

### LIKE A MIGHTY ARMY

A minister asked a returned GI to speak in his pulpit one Sunday. He consented reluctantly to do so—but did so on condition—that the congregation sing: “Like a Mighty Army Moves the Church of God” just before he was to speak. Here is what he said:

“Like a mighty army moves the church of God.” That might have been all right once, but the trouble now is that about ten million men know exactly how an army moves. And it doesn’t move the way a lot of you folks do in the church—or do not. Suppose the army accepted the lame excuses that many of you think are good enough to serve as an alibi for not attending the church parade.

Imagine this if you can. Reveille at 7 a. m.—squads on parade ground. The sergeant barks out, “Count fours.” One. Two. Three.—.....Number four is missing. “Where’s Private Smith?”

“Oh,” says a chap by the vacant place, “Mr. Smith was too sleepy to get up this morning. He was out late last night and needed the sleep. He said tell you he would be with you in spirit.”

“That is fine,” says the sergeant. “Remember me to him.”

“Where’s Brown?” asks the sergeant.

“Oh,” puts in another chap, “He’s playing golf. He gets only one day a week for recreation, and you know how important that is.”

“Sure, sure,” says the sergeant cheerfully. “Hope he has a good game. Where’s Robinson?”

“Robinson,” explains a buddy, “is sorry not to greet you in person, but he is entertaining guests today, and of course couldn’t come. Besides, he was at drill last week.”

“Thank you,” says the sergeant, smiling. “Tell him he is welcome any time he finds it convenient to drop in for drill.”

Honest, now, did any conversation like that ever happen in any army? Don’t make me laugh! If any GI tried to pull that stuff, he would get twenty days in the brig. Yet you hear stuff like that every week in the church, and said with a straight face, too.

Like a mighty army! Why if this church really moved like a mighty army, a lot of you folks would be courtmartialled within the hour.

—From A. G. Smith’s Paper.

# LESSONS ON THE BOOK OF ACTS

J. Edward Boyd

(Acts 24)

**FELIX BEFORE PAUL.** Some days after the trial "Felix came with Drusilla, his wife, who was a Jewess, and sent for Paul, and heard him concerning the faith in Christ Jesus." Already Felix had some knowledge of Christianity; now he would like to hear more from one who had the reputation of being a ringleader of this new sect! His motive was probably nothing better than curiosity; but he did want to hear, and to Paul that meant an opportunity. And he seems to have been fully aware of the character of his hearers. Concerning Felix the Roman historian Tacitus wrote: "Through all cruelty and licentiousness he exercised the authority of a king with the spirit of a slave." He did not hesitate to hire assassins to destroy anyone who stood in the way of his ambitions. His covetousness is revealed in the story of his dealings with Paul. His paramour, Drusilla, was one of the three daughters of King Agrippa I (the Herod who put James to death—Acts 12); all were infamous characters. Felix had induced her to forsake her husband, Azizus, king of Emesa, to become his consort; and at the time of our story they were living in this unlawful relationship. Such was the character of the audience that faced the apostle on that occasion.

Here was an acid test of a preacher's courage, of his faith in God, of his loyalty to truth. Would he so speak as to win the good will of the governor and Drusilla, and thus gain advantage for himself in his difficult situation? Or would he speak the truth that was needed, the things that would hurt, and trust the Lord to see him through? Would he preach a sermon that his hearers would enjoy, or one that would warn them of their peril? I think there was no hesitation on Paul's part. Before him were two sinners—deep in sin. But Jesus had died for sinners. They were part of the world that God loved so much. They could be saved, but only if they were brought to repentance. He must so preach as to induce them, if at all possible, to repent. We have the "outline" of his sermon: righteousness, self-control, the judgment to come. To this man, guilty of all manner of evil deeds, he spoke of righteousness. To this man and this woman, living in the lusts of the flesh, he reasoned about self-control. To these two who were far on the downward road to eternal ruin, he warned of the fearful judgment that was sure to come. So vividly did the apostle describe the facts that awaits unrepentant sinners that Felix cried out in terror: "Go away; at a more convenient season I'll call you."

For Felix this was the day of opportunity. The message of Paul was terrifying; but it was a message of mercy. The apostle had adhered to his policy of shrinking not from "declaring anything that was profitable." (Acts 20:20). He had been faithful to his responsibility as a minister of Christ Jesus. He had warned Felix of peril because there was a way of escape. But Felix did not take that way. He did not even inquire about it; there came no cry from his lips, "What must I do to be saved?" He was terrified, but unre-

pentant. He did not become angry, as some have done. Nor did he bluntly reject the word. He took the easier way of procrastination. And that leads to hardening of the heart. The more convenient season never came. It never does. There is no more convenient time than NOW. He did indeed converse with the apostle many times during the coming days; but it was always in the hope that money would be given him by Paul. Love of money continued to be the mastering passion of his life; for the hope of material gain he would keep an innocent man in prison indefinitely.

But Felix was doomed to disappointment. The apostle would not resort to unrighteous means to obtain release. He would not do evil that good might come. He could wait until by some honorable means he would be able to resume his journey to Rome. In the meantime Felix continued his evil course. The Jewish population became more and more embittered against him. A serious disturbance took place in the streets of Caesarea, which resulted in plunder and bloodshed. At last he was recalled to Rome to answer for his misrule and his evil deeds. He would have to face the charges which the Jews had against him. It was a dangerous situation; not only his position, but even his life was in peril. If possible, he must find some way to placate the Jews. It was for this reason that he left Paul in bonds, when he might have set him free. Thus Felix passes from the scene—a man once so near the kingdom, but now so far away.

## ***The Interpreter's Bible***

It has been a common method with "off-brand" religious sects, or of teachers of strange cults to disguise their literature either by anonymity or under some innocuous (often scriptural) title. Now comes a new commentary on the market, advertising itself as most wonderful help to teachers and preachers, a sort of last word in Bible interpretation. Its title is "*The Interpreter's Bible.*" If some kind of contaminated food or deleterious drug were offered to the public under a correspondingly good and innocent label, the law of our country would take the matter in hand. But there is no such law (and in a land of religious liberty naturally could not be) to protect unsuspecting religious readers against spiritually poisonous products.

However, for mere honesty's sake, may I suggest to the gentlemen who are promulgating that commentary to add an alternate explanatory title something like this:

*The Interpreter's Bible  
or, The Bible as Interpreted by Modernistic Infidels.*

That at least would give people some idea of what they were buying. It is too bad for honest students of God's Word to invest



their money in an expensive set of books, hoping to find some exegetical and spiritual help (such as the title would imply) only to find it worthless, or even worse, detrimental to faith.

To satisfy our readers as to the justice of the above estimate of the "Interpreter's Bible" we subjoin here a paragraph quoting excerpts from this work. The paragraph is taken from the Nov. 8th issue of the Sunday School Times, and is reprinted here by permission.

**The Interpreter's Bible** is in a way the twin of the Revised Standard Version, both coming from the same quarter at the same time. The publishers call it "the most complete and efficient working tool ever devised to help you understand God's word . . ." The seventh volume, which deals with Matthew and Mark, is just out. Dr. Buttrick writes the Matthew exposition; Dr. C. F. Grant of Union, the exegesis of Mark; Dr. Luccock, the exposition of Mark.

We are indebted to Dr. John R. Richardson in the **Southern Presbyterian Journal** for information regarding it. Dr. R. H. Strahan tells us that the happenings at Pentecost cannot be accepted as written by Luke. "Luke has imposed his own interpretation upon a traditional version." The same writer (p. 29) says, "The Fourth Gospel is here assumed not to be the work of the apostle John." He speaks of "the strangely fantastic scene of the raising from the dead" of Lazarus. Equally little factual is "the story of the spear-thrust at the Cross," which tells us that "the body of Jesus did not suffer the brutal crucifragium."

Dr. Vincent Taylor insists that the journey to Emmaus is "a product of conscious art," which I suppose implies that it is not historical. That Christ ate a piece of broiled fish is "legendary detail." Demon-possession is but insanity. The story of the coin in the fish's mouth is "embellishment." The eclipse of the sun at Calvary, "hardly possible at the time of the paschal full moon." The cry of dereliction on the cross is questioned. It may have been "a quotation from Psalm 22, ascribed to Jesus through the wide use of that psalm in the early church in connection with the crucifixion." These portents are to be considered insertions in the narrative "for their symbolic value, rather than as reports of actual happenings."

Dr. Richardson commends the recently republished "Commentary on the Holy Scripture," by James P. Lange, as preferable to this new "modernist" Interpreter's Bible on old rationalistic lines.

The Interpreter's Bible is reviewed by Dr. Piper in the **Princeton Seminary Bulletin**. He points out that the exegesis of Matthew and Mark rests upon the assumption that the miracles recorded in the Bible were not supernatural manifestations but rather natural events. Of the raising of Jairus' daughter, it says, "Medicine knows of cataleptic states which can be mistaken for death." The expositor asks whether "the power of detailed prediction accords with Jesus' sharing our humanity." This in connection with the statement in Matthew 16:21, where Jesus predicted His resurrection and sufferings. Miracles are described as "either historic facts, poetic elaborations, or symbols of faith." One can take one's choice!

These interpretations, according to Dr. Piper, border in their theology "dangerously on Unitarianism."

---

"The effect of modern inventions has been to immeasurably increase the difficulty of deliberation and contemplation on large and important issues. I doubt whether there could have been a Constitution of the United States of America if the deliberations of the Constitutional Conventions had been currently reported by radio, telegraph and newspapers over the whole extent of the thirteen colonies."

—Newton D. Baker



## Seed Thoughts

### OUR LORD

He who is the Bread of Life began His ministry hungering.

He who is the Water of Life ended His ministry thirsting.

He was weary, and yet He is our rest.

He paid tribute, and yet He is the King.

He was called a devil, and cast out devils.

He prayed, and yet He hears prayers.

He wept, and yet He dries our tears.

He is sold for thirty pieces of silver, and redeems the world.

He is led as a lamb to the slaughter, and is the Good Shepherd.

He dies, and gives His life, and by dying destroys death.

### WHEN TO TEACH A CHILD

"I will not teach my child anything about religion yet," remarked a man walking with S. T. Coleridge. "I will let him grow up; and when he is old enough to judge, he can see and choose for himself." They stopped at Coleridge's garden plot. "I thought I wanted to set out strawberry slips here this spring," said Coleridge, standing there, thoughtfully; "but you have given me a new idea. I will wait till August, and then I will see whether this garden really prefers strawberry plants or whether it would rather have weeds in it." My brother the weeds will grow in your child's heart unbidden. "Foolishness is bound up in the heart of a child," says Solomon. It is never too soon to root them out, and to plant good seeds instead, and to cultivate the good growth. When weeds get the start, it is often too late to do anything. Clean and sow early. And the good seed is the word of God.

—R. H. B.

### "I AM DORE"

Dore, the famous painter, once lost his passport while traveling in a foreign country. When the official demanded it, he said: "I am sorry to say that I have lost my passport, I can only tell you I am Dore, the artist."

"Ah!" responded the officer, sneeringly: "We'll see very quickly whether you are Dore," and handing him pencil and paper, he said, "Prove it if you are Dore."

Taking the pencil, the artist, with a few strokes, sketched a group of peasants, who happened to be standing by, with such inimitable skill that the official said, "Yes, no doubt of it; you must be Dore."

Can the scrutinizing world say of us, "You must be a Christian"? Do our colors prove it?

### SOMEONE HAD TO PAY

Someone had to buy at great price everything that you enjoy. "We taste the spices of Arabia and never feel the pain of heat that brought them forth." The Bible was given to us at the price of sweat, tears, blood—someone had to pay (not to mention the crucifixion of our Saviour!) There was a time that a man had a Bible in his possession at the risk of his life. A man would read the Bible in a locked room with the shutters closed and another keep watch. But now Bibles are everywhere and few read them! It's too easy.

Our religious liberty was purchased at the same high price. There were times when men, in order to worship God arose before daybreak and met in caves to escape persecution. Now that it is easy to go to church most people just do not go! Take care not to let the things go that someone suffered that you might have.

—J. R. C.

(Notes from Daniel Class)



## FINDING FAULT WITH THE MIRROR

Said a school girl, "That Bible slaps me in the face every time I read it." Who has not had that experience with the honest, old Book? For that reason many dislike it and cease to read it. Such will come to be the attitude of all who refuse to give up sin. Either the Book will turn you from sin or sin will turn you from the Book. Which shall it be. Do you find fault with the mirror for revealing to you the streaks on your face? Do you discard the mirror? And now read about another very unwise attitude toward the mirror. You will find it in James 1:23.

—S. C.

## CONVERSION OF THE SERGEANT

While holding meetings in Egypt among some soldiers, J. Stuart Holden asked a big sergeant in a Highland regiment, how he was brought to Christ. His answer was:

"There is a private in our company who was converted in Malta before the regiment came on to Egypt. We gave that fellow an awful time. One night he came in from sentry duty, very tired and wet, and before going to bed he got down to pray. I struck him on the side of the head with my boots, and he just went on with his prayers. **Next morning I found my boots beautifully polished by the side of my bed. That was his reply to me.** It just broke my heart, and I was saved that day."

—Church of Christ Advocate.

## ONE AT A TIME

Julia Ward Howe, author of "The Battle Hymn of the Republic," once wrote to an eminent senator of the United States in behalf of a man who was suffering great injustice. He replied: "I am so much taken up with plans for the benefit of the race that I have no time for individuals." She pasted this into her album with this comment: "When last heard from, our Maker had not reached this altitude."

That person who has no interest in individuals, and who never tries to rescue even one lost soul, has a spirit different from that of the

Master whose personal words and work made up the bulk of His life record.

"He who waits until he can save many souls will never save one."

## GOOD BUSINESS

So often people ask, "Which are the magazines without alcoholic beverage advertisements?"

Here are some:

Saturday Evening Post  
Country Gentleman  
Ladies' Home Journal  
Good Housekeeping  
Pathfinder  
The Parents Magazine  
The Woman  
Scholastic  
Etude Magazine  
Capper Publications  
The Christian Herald  
The National Geographic  
Science and Mechanics  
Photoplay  
Popular Mechanics  
Radio Mirror  
Scientific American  
Reader's Digest  
Progressive Farmer  
The Farmer  
Better Homes and Gardens

These all do good business.

## WHAT IS REPENTANCE?

A gentleman once asked a Sunday school what was meant by the word repentance. A little boy raised his hand.

"Well, what is it, my lad?"

"Being sorry for your sins," was the answer.

A little girl on the back seat raised her hand.

"Well, my little girl, what do you think?" asked the gentleman.

"I think," said the child, it's being sorry enough to quit."

## FAITH AND WORKS

It is recorded of D. L. Moody, that, upon one of his journeys across the Atlantic, there was a fire in the hold of the ship. The crew and some volunteers stood in line to pass buckets of water.

A friend said to Moody, "Mr. Moody, let us go to the other end of the ship, and engage in prayer."

The common-sense evangelist replied, "Not so, sir; we stand right here and pass buckets and pray hard all the time."—Selected.

# ROMANS

R. H. B.

(Israel's Rejection. Rom. 9.)

Here begins a new section of the epistle to the Romans. All along a great and serious question has been lying in the background and demanding an answer; a question that had been just barely touched upon once before (chapt. 3:1f.) but now is to be fully faced. It is the question concerning Israel, God's ancient covenant-people—"whose is the adoption, and the glory, and the covenants, and the giving of the law, and the promises; whose are the fathers, and of whom is Christ, as concerning the flesh, who is over all, God blessed forever. Amen."

We can hear the Jewish objector say to Paul, "If your gospel represents the outcome of all God's work and planning through the centuries, if *it* is the fruit and climax of God's dealings with Israel, how is it that Israel is excluded from it? If the promises and the covenants were Israel's how is it that as a people they have now no share in this gospel, and that the Gentiles are getting the benefit of it?" To the Jew then (and now) this fact appeared to be a *prima facie* refutation of the gospel and its claim. For the natural basic assumption would be that Israel first and foremost and pre-eminently would be the beneficiary of the glories and blessings resulting from their Messiah's work; and the Gentiles only secondarily would be blessed through Israel's blessing and exaltation. So the Old Testament promises and prophecies. But according to Paul the great nation of Israel is on the whole left out, and the Gentiles, by vast majority, are enjoying the privilege and glory which by right should be Israel's. There *must* be something wrong about all that. So reasoned the Jew. And this point had to be cleared up. To this task the apostle therefore now addresses himself. Three chapters (9, 10, 11) deal with this important question.

He begins with a protestation of his sorrow and love for Israel—a love so Christ-like and superhuman as to well-nigh pass understanding (vs. 1-3); and he also freely concedes, yea gladly affirms, for them their great God-given claims, privileges and high position (vs. 4, 5). But if they conclude from this that God's faithfulness toward them has failed and that His word has come to naught—from this conclusion the apostle utterly dissents, and immediately points out the fallacy of it.

The Jews' fundamentally false assumption, (which already John the Baptist had warned against, Matt. 3:9) was that *their mere fleshly descent and relation to Abraham, Isaac, and Jacob, entitled them to the promises, and to the privileges of the Kingdom of God.* This is not true—never was true, as Paul at once proceeds to show. For through all Israel's past history, God *always* made a distinction among the fleshly descendants, rejecting some, accepting some. He does so again, now. The distinction he marks out now is (1) that they are not all Israel which are of Israel; and (2) all that are Abra-

ham's fleshly seed, are not therefore necessarily "children." The fleshly descent was indeed basic; nevertheless among those who had it, God still exercised His right of choice, selecting some as He saw good, whether for reasons stated or not stated; and rejecting the rest. That is to say God never bound Himself to give His covenant blessing to all who were descended from Abraham, Isaac and Jacob *merely because* they were of that lineage and fleshly descent. *This is the one great point which Paul, Christ's inspired apostle, sets forth in Romans 9.*

His proofs are clear and simple. (1) All of Abraham's seed were not regarded as heirs, but only Isaac, the child of promise. Ishmael, the son of Hagar, and the sons of Abraham by Keturah, did not come in for consideration. God acted within His rights in making this distinction, as the Jews willingly conceded. (vs. 7-9.) (2) Even between Isaac's children, though born of the same mother, and in the line of the promise, God made distinction according to His own sovereign right and choice, setting Esau aside and designating Jacob as the one upon whom He would bestow the covenant-blessings. This was again a fact well-known to the Jews, and God's right to do this was never called in question by them. But this establishes the principle that to God belongs the prerogative of "making choice among His chosen ones." And no man questioned this right, or charged God with unrighteousness because of His exercise of it. (vs. 10-14.) (3) The principle goes further. Even among the descendants of Abraham, Isaac and Jacob, the people whom He brought forth out of Egypt, God made distinction. For Jehovah said to Moses "I will have mercy on whom I have mercy; and I will have compassion on whom I have compassion." (Quoted from Exodus 33:19.) This was spoken after the people of Israel had flagrantly broken their covenant which God had made with them on Mount Sinai, by worshipping the Golden Calf. By the terms of the covenant they were cut off from being His people, and only Moses' intercession prevented the destruction of the whole nation (Ps. 106:23). But so far as any covenant obligation was concerned, God certainly was under no more obligation to them by the covenant of Mount Sinai. Henceforth it was a matter of pure mercy. And, since "the quality of mercy is not strained," God must be left free to bestow it when, and as, and where, it may please Him to bestow it. He will have mercy on whom He will have mercy. He was indeed good enough to tell them who that would be—*then* upon those who loved Him and obeyed Him (Deut. 5:10; Ps. 103:11), *now* upon those who come to Jesus for salvation (1 Pet. 2:10). So if God could then righteously set aside the whole nation, and save from among them only such as He would, it certainly is no breach of right or faithfulness if now He again sets aside the nation and accepts only those who believe in the gospel. Moreover He claims the right to harden the disobedient (comp. 2 Thess. 2:10)—as He once hardened Pharaoh; as now He hardens unbelieving Israel\* (Rom. 11:7-10, 25). It is not for man to prescribe to God what God shall or shall not do.

---

\*The reference is to Exodus 9:15, 16. The assumption that Pharaoh

Salvation is of God, and He reserves to Himself the right to say to whom it shall be granted. Men cannot compel or demand it. Though it be *to him* that by God's grace and God's word wills and runs, it is not *of him* that wills or runs.

Paul anticipates the objector's reply here: "Why doth he still find fault? for who hath resisted his will?"—as though Paul had been teaching fatalism. The objection could be easily answered, but Paul does not deign to answer it. No man has a right thus impudently to talk back to God. See what Paul says to the objector. (v. 20); compare Dan. 4:35.) In what respect does the illustration of the Potter, in v. 21, differ from that of the Potter in Jer. 18:11?—The Potter certainly has sovereign power over the clay, to deal with it as He wills. But it is not said that He deals with the clay arbitrarily, that is to say, without just cause or adequate reason. Note also that though vessels of mercy are said to have been " *afore prepared* unto glory, "He does not use those terms in connection with "vessels of wrath, fitted for destruction." In view of the fact that God wills that all men should be saved (1 Tim. 2:4) it would be impossible for Him to predestinate any man to perdition. The *reason why* the Jews were rejected and became vessels of wrath is definitely stated in Rom. 9:30-33 and 10:21.

The apostle has now vindicated God's right to choose and to reject from among the nation of Israel whomsoever He pleases to choose or to reject, be they many or few. It must not, however, be inferred that He does that *arbitrarily*, even though He does not always set forth the reason for His actions (as in this case He did). For there is no unrighteousness with God. Were He disposed to do any of us a wrong or injustice, we would not have a shadow of a come-back. But blessed be His name, He never does anyone a wrong. God is light, and in Him is no darkness at all; God is love, and it is not in Him to do evil. Just and right are all His ways. Israel must not dispute His right to reject any part of the nation, or call in question His faithfulness because He did so.

Having now shown this, the apostle goes on to vindicate God's action in the choosing of Gentiles. He touches upon this theme first in verse 24—"even us whom he also called not from the Jews only but also from the Gentiles." From here on Paul shows that God had foretold in the prophecies of old that Gentiles would come in for the great privileges of the new covenant, and of Israel only a small remnant. (1) From Hosea he adduces scripture proof that God would call them His people who had not been His people. In the connection in which this prophecy stands (Hos. 1:10, 23) Hosea is speaking of Israel; but if (as Hosea shows) Israel had been rejected so as to be no longer God's people ("Lo-ammi," Hos. 1:9) they stood

---

was brought into existence in order to be hardened, is unwarranted. That he was a haughty, self-willed man who would not bow to Jehovah's command, God knew, and told Moses so beforehand. However Pharaoh was said to have hardened himself repeatedly before it is stated that God hardened him. Israel likewise had long been hardening themselves, and them, like He did Pharaoh, God had endured with much longsuffering those vessels of wrath fitted for destruction before He poured out His wrath upon them. (Rom. 9:22. Comp. 1 Thess. 2:15, 16.)

in that respect exactly where the Gentiles stand, and vice versa, the Gentiles stand where Israel stands. Therefore, Hos. 1:10, 23, is as applicable to the Gentiles as it is to rejected Israel, and the apostle used the scripture in Hosea accordingly. (Comp. 1 Pet. 2:10.)

In vs. 27-29 he points again to the prophetic scriptures (Isa. 10:22 and 1:9) to show that only a small remnant of Israel would be saved; yea, as Sodom and Gomorrah, (which were destroyed because not even ten righteous persons were found in them) so would the entire nation of Israel also have been swept away, had it not been for that "seed," the faithful remnant which was found in Israel.

The conclusion then is this (vs. 30-33) that—strange though it may seem—the Gentiles who had never sought after righteousness, so to say, stumbled upon it (see 10:20); but Israel, who so earnestly followed after a law of righteousness (comp. Acts 26:7) failed to attain to it. What was the reason of this terrible failure? It was because they sought it by works, instead of accepting it by faith. They hoped by law-keeping, to make themselves worthy—to *earn*, so to speak, their right to the great promise, so that as a matter of debt (comp. Rom. 4:4, 5) they could demand it of God. But not so could it be obtained. It could, as the Scripture declared (v. 33) be had only by faith (see 4:16) and thus by grace. Not as proud workers who claim their reward on grounds of merit and desert, but as humble suppliants who receive it as a free gift by faith, could they obtain the long-promised blessing and salvation.

This thought the apostle elucidates still further in the tenth chapter, which we shall take up more particularly in the next lesson. Note his petition for Israel in v. 1; the recognition of their zeal and earnestness in v. 2; the cause of their failure in vs. 3 and 4. Then the description of the law-way of attaining righteousness (v. 5) as contrasted with the *faith-way* (vs. 6-10). From verse 11-17 he explains that this saving faith ("believing") comes through the hearing of the gospel message. Finally, in vs. 18-21, he shows how abundant was Israel's opportunity, and how, despite all warning and long-continued pleading, Israel rejected it.

#### ANSWER THESE QUESTIONS

What marvelous Christlike love did Paul feel for Israel? Name the eight outstanding points of excellency which belong to Israel. How does Paul show that their present national rejection is not any breach of God's promises? Did God always select some and reject others? Was He arbitrary and unjust in so doing. Does the mere fleshly descent from Abraham, Isaac and Jacob entitle them to the promise?

On what do these three chapters (Rom. 9, 10, 11) treat? What is discussed in the first part of Rom. 9 (vs. 1-30)? What does he show now in the concluding part of the chapter? Had God foreseen and foretold the rejection of Israel? How does Hos. 1:10, 23 apply to the Gentiles? What did the scriptures tell of the "remnant"? If there had been no "remnant" in Israel what would have become of that nation? Why did Israel fail to attain to that righteousness?

## A GOOD TELEVISION SET

J. R. Clark

Television is getting to be as common as radio, and we take radio for granted. Also TV is much on a par with radio, each using very much the same type of program and advertisement. However, one enters both the ear-gate and eye-gate, while the other enters the ear-gate only. Of course, strictly speaking, these two modern inventions have the same character. If one is predominantly bad, so is the other.

But it is true that TV has a greater influence either for good or bad than her older sister. The reason is evident. It is a well-known fact that 85% of the things we learn comes through the eye-gate. The Chinese proverb puts it, "One picture is worth 10,000 words." Thus words on the radio that may make little or no impression, are intensified manifold by an accompanying picture.

A news story in the *Courier-Journal* stated that a child who views TV programs *continually* may witness 90 murders in the course of a week. This certainly would tend to increase crime. Things that we have warned against from our pulpits have all been brought into our homes. A large per cent of the advertising on TV is done by breweries and tobacco companies. We and our families see the beer foaming and the whiskey sparkling in the cup. "It goeth down smoothly," they may say, but forget to add that at the last it biteth like a serpent!

The cigarette is glorified. The tobacco companies have succeeded in making smoking as common for women as for men. They have broken down all public sentiment against it, and practically all Christian sentiment. We used to talk about the evils of the movies with their triangle love affairs, their murders and crime otherwise, and now we are bewildered to see in our homes the very movies we condemned. The same goes for scantily clad dancing girls.

One may listen to the radio and go about his work at the same time, but the TV commands full attention. Those who have no time to read the Bible and do Christian work find themselves spending hours watching TV. With a little self-control he might use a half hour of TV time each day for Bible reading, reading 4, 5, or 6 chapters.

Many TV programs are rather cheap entertainment, to say the best, and thus a waste of precious time. Paul says, "Redeem the time because the days are evil."

While I have no television and rarely see the programs, I confess that I am fascinated with them and enjoy clean, entertaining programs, as well as the news, games, and the singing and religious programs. I can well see how TV might hinder one's work for the Lord.

What to do? Set about making your TV a good television—convert it! Screen out objectionable things, such as scantily clad dancing girls, beer and whisky advertisements, tobacco talk, murder and crime. Let not your TV hinder you from reading the Bible, from prayer, from attending night services. Don't saturate your mind with light entertainment day after day so that it is impossible to set your interest on things above. Demand from your TV wholesome entertainment, news, educational information, talent, and religion. The good television must learn to bring in the good and screen out the bad.

# NEW BUILDING BEGUN AT BRANDON

Stanford Chambers

Meetings began at this mission point a little more than two years ago, finding shelter in the Women's Club House. Though the rate of rent has been very moderate there have been great disadvantages, for one the hall is regularly engaged by others, therefore not accessible often when we have needed it for meetings. Almost from the beginning funds have been laid aside as a building fund, this at the suggestion, I think, of Bro. Homer Hinton, the leader from the beginning. Something like two dozen members compose the band, none of wealth. A sister has donated an ideal lot of dimensions to meet present needs and future expansion, this in as fine a location as to be found in this growing little town.



It was decided that since the lot comes as a surprise free gift the building so greatly needed might as a faith enterprise be begun, believing that He who has begun a good work here so wondrously blessing it hitherto will finish the same. Already some congregations and a number of individuals have sent gifts, and that without solicitation. By His good grace (keeping our own house in Louisville with good tenants) the writer has been able to minister here chargeable to the little group only for shelter and light. But it is a well-known fact that the funds (amounting to around \$2000) can scarcely more than make a start on the structure, a block building 30x40 feet.

I have told the little band of my confidence that good Christians elsewhere will want to have a share in this enterprise once it is learned of. It is due to be told that a real "boycott" is on because of the alleged unsoundness of doctrine taught, even to the extent of "dethroning Christ Jesus the Lord"! Let no one "switch" from any worthy cause to this one, but if after taking it to the Lord in prayer your heart is so moved send your free-will offering to Church of Christ, Brandon, Florida. The same will be duly acknowledged to the donors and to the Lord.

---

## GOOD TIDINGS BROADCAST

"The Good Tidings broadcasts, now being heard over eleven radio stations continue to be blessed of God greatly. States covered or partly covered, now include Florida, Georgia, Alabama, Mississippi, Louisiana, Texas, Oklahoma, S. Carolina, N. Carolina, Arkansas and Tennessee. In addition to weekly 30-minute programs on eleven stations, there are daily hymn programs in Jacksonville, Fla., and Mobile, Ala. (with messages on the daily broadcasts by Dr. Cecil E. Brooks). We just recently heard authentic official reports from polls taken in those cities. In Jacksonville, the Good Tidings Broadcast was rated third most popular broadcast out of eight radio stations. In Mobile, the daily broadcast rated first place as the most popular religious broadcast in that area. We are happy that God is so greatly blessing this radio ministry, and we are thankful that He has opened the way for us to join hands with Bro. Dan Richardson in assisting with this work in sermon and in song. We want the prayers of Word and Work readers regarding this ministry." —R. B. Boyd.

# Poetry Page

## A NEW YEAR

"He came to my desk with quivering lip,  
The lesson was done.  
'Have you a new leaf for me, dear teacher?  
I have spoiled this one.'  
I took his leaf all soiled and blotted  
And gave him a new one all unspotted,  
Then into his tired heart I smiled,  
'Do better now, my child.'  
"I went to the throne with trembling heart,  
The year was done.  
'Have you a new leaf for me, dear Master?  
I have spoiled this one.'  
He took my year, all soiled and blotted  
And gave me a new one, all unspotted,  
Then, into my tired heart He smiled,  
'Do better now, My child.'"

## GIVE A TRACT

A tract may save a soul from hell,  
Given by hand so kind;  
It bears a message of good will  
To all that it may find.  
The rich and poor, the high and low  
In every walk of life:  
It tells the needy where to go  
For peace instead of strife.  
It points to Jesus as your friend  
To save you from all sin;  
He'll take you to your journey's end,  
Eternal life you'll win.  
Then give a tract as you pass by  
To some poor soul in need,  
That he might read before he die  
And from his sin be freed.  
Some day you'll meet him over there  
Where saints immortal rest;  
Redeemed because you had a care:  
Your soul will then be blest.

—E. S. Judd.



## SELF

"Master, where shall I work today?"  
And my love flowed warm and free;  
And He pointed out a tiny spot,  
And He said, "Tend that for me."  
But I answered quickly, "Oh no, not there;  
Not any one could see  
No matter how well my task is done—  
Not that little place for me!"  
And His voice when He spoke, it was not stern,  
But he answered me tenderly;  
"Disciple, search that heart of thine;  
Are you working for them, or for me?  
Nazareth was such a little place,  
And so was Galilee."

## GIVING IS LIFE

"For giving is living" the angel said;  
"Go feed the hungry sweet charity's bread."  
"And must I keep giving again and again?"  
My selfish and querulous answer ran.  
"Oh no!" said the angel, piercing me through.  
"Just give 'til the Master stops giving to you."

## MY CLOCK

"My clock ticks away the tune,  
While I with God commune:  
Oh may Thy guiding light  
Lead me through day and night.  
"Winding gives clocks a new start,  
Prayers keep us and sin far apart;  
Night and day they tick away, . . .  
The same as we with God should pray."



# Your Questions and Answers

J. R. C.



Please comment on I Thess. 4:14. How can those who sleep in Jesus, be brought with Him, if they are not raised until His second coming? The context of this verse makes it plain that the writer refers to sleeping bodies and not to disembodied spirits. These Christ will bring with Him when He comes. This thought of "bring with Him" is used elsewhere of resurrection. See Heb. 13:20 and Romans 10:7. He, when He comes, will bring the sleeping saints up from the dead. But in I Thess 3:13 we read of "the coming of our Lord Jesus with all His

saints," which event is pictured in more detail in Revelation 19. It seems to me that in light of the rather close context (I Thess. 3:13) that 4:14 refers to the coming of the Lord with His saints, vouchsafed by a statement of His coming for His saints set forth in verses 15:18, immediately following, for how could He come with them if He did not first come for them?

Does the "hour" in John 5:28, 29 mean "at the same time"? That hour of John 5:28, 29 is the same word as in verse 25 above, which reads, "The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." The hour here began in the first century and has continued already for almost 2000 years, for the Lord is speaking of those dead in sins and of salvation. Neither would the hour of verses 28-29 be limited to sixty minutes. Someone has truly said that the context of any passage of scripture is the whole Bible: "the sum of thy word is truth." Other scriptures speak of the resurrection both of the just and unjust (Acts 24:15), the first resurrection and the resurrection of the wicked dead 1000 years later. If the hour of verse 25 has lasted for 2000 years, may not the hour of verse 28 last for 1000 years, if other verses so demand? Thus in John 5:28 "hour" does not mean "at the same time" but during the same hour.

If the laws of God (nature) are unchanging, why pray? God can bring His will to pass within the scope of natural law. Also God is greater than nature and Lord of nature, and operates the universe as seemeth to Him good. Jesus raised the dead, healed the sick, stilled the storm. Who says that God does not have His hand on the throttle? Christianity is a religion of power, headed up by a God that can do things.

Are accidents or tragedies God's will? If so, why punish the offender? Every man is a free moral or immoral agent, yet God overrules as He chooses. In Romans 8:28 we learn that "to them that love God all things work together for good, even to them that are called according to His purpose." Speaking of Himself, Jesus says, "Are there not twelve hours in the day? If a man walketh in the day, he stumbleth not..." (John 11). Let us walk in the day with our hand in His, and then we'll know that all that happens to us in some way is His will.

**If a Christian's sins are forgiven and remembered no more forever, for what will he give an account in the day of judgment?** Most certainly we will not give account for forgiven sins. The Christian's judgment is at the cross—He who died as our substitute also received our judgment for sins. The believer “cometh not into judgment (condemnation”) (John 5:24; 1 Thess. 5:9). This is the sin picture.

**How important are the letters to the churches? Could we be saved without them?** The letters were addressed to saved people and thus they were saved without them. We are saved by the Gospel and not by instructions to Christians. But much saving gospel is found in the epistles and many sinners would not be converted without them. Also without these “tables of the Lord” many Christians would die for the lack of spiritual nourishment. How could we do without the epistles?

**If Nicodemus had desired to accept the “new birth” of John 3:5, would John's baptism have done the same for him that Christian baptism now accomplishes for us?** John's baptism was valid and sufficient until the great commission went into effect. The apostles were baptized by John's baptism (who doubts that) and there is no indication that they were baptized on Pentecost or after. Yet they received the Holy Spirit and the blessings of the indwelling Christ. If Nicodemus had accepted the new birth of John 3:5 and had been one of the disciples of the Lord, he would not have been obliged to have done more than the twelve to have entered into the blessings of the new covenant. However, at the time, John's baptism would not have done the same for Nicodemus as Christian baptism does for us, for he then would not have received the Holy Spirit, nor been baptized into the Name of the Lord (Acts 19). But he would have “justified God” (Lu. 7:29), and would have been baptized with “the baptism of repentance unto the remission of sins” (Mark 1:4). Those mentioned in Acts 19 were baptized by Apollos after the Great Commission was in effect, and after John's baptism invalidated; thus it was necessary for them to be baptized by Christian baptism.

**Please explain “As in Adam all die” (1 Cor. 15:22) and “We shall not all sleep” (1 Cor. 15:51).** In Hebrews 9 we read that it is “appointed unto man once to die” yet Enoch and Elijah were exceptions. Even so the saints who are living when the Lord comes will be exceptions, for they shall not all sleep, but be changed.

**Why did Jesus say, “Touch me not” (John 20:17) and “Handle me and see” (Luke 24:39)? Read Matt. 28:9.** It seems that the meaning is as in the margin, “take not hold on me” or do not detain me. **J. F. and B. Commentary** says of this verse, “on which much difference of opinion has obtained, and not much that is satisfactory said.” Please read the above explanation in the the light of this comment.

**What is baptism for the dead?** This reference to baptism for the dead is part of Paul's argument to prove the resurrection of the dead (1 Cor. 15). The baptism of which he spoke was linked with the dead and for consistency demanded the resurrection of the dead. Paul's point is made whether he was referring to a heretical sect who practiced unscriptural proxy baptism, or to Christian baptism, each of which demanded the resurrection of the dead for its consistency. In either case Paul's argument holds firm. The whole tenor of the Bible is against proxy baptism (of course), there being not one iota of scripture to support such a practice, not even in 1 Cor. 15.

Is an elder required to have more than one child? A qualification of an elder in Titus 1:6 reads "having children that believe." If, at church, all who had children were asked to stand, the man who had one child would stand—he comes under the head of those who have children. The point of this qualification is for the man to gain experience in child rearing, an experience necessary in ruling the household of God.

How was Christ, the son of David? In Matt. 1 and Luke 3 it seems that Joseph (Mary's husband) was a descendant of David. It is true that Joseph was a descendant of David. In Matt. 1:20 the angel said, "Joseph, thou son of David....." You will note that Matthew makes "Jacob" the father of Joseph and that Luke makes "Heli" his father. The explanation is that, while Matthew 1 is Joseph's true genealogy, Luke 3 is Mary's genealogy, in which Joseph's name is placed instead of Mary's, in conformity with Jewish custom (to use the name of the husband rather than the wife).

### GLORYING IN THE LORD

Helen Keller, the blind, deaf-mute, said in her address at the St. Louis World's Fair that she was there "not for anything I have done, but for what has been done for me." She was the living monument of the kindness and patience and skill of her teachers. So is the great and Christ-like Christian remarkable, not for aught he does or did, but for what God did for him. He glories in the Lord (1 Cor. 1:30, 31). If he draws the attention of men, he replies: "By the grace of God I am what I am. Go to Him and He will be gracious to thee likewise." If he bears good fruit, he knows it is due to the Vine. The grace of God through faith has made all boast impossible. Well may the marble statue glory in the master hand that fashioned it; and men know that to admire the statue is but to admire the artist who conceived and made it. But we are God's workmanship, created again in Christ Jesus. —R. H. B.

---

"More than 13,000,000 U. S. homes have television sets. With the opening of the coaxial cable 94.7% of them could if they wished tune in on the President's speech opening the Japanese Peace Treaty Conference in San Francisco.

"A very large percentage of these 13,000,000 people is composed of members of our churches. What a great weight of responsibility is upon these people to use this new wonder to the glory of God. Already, church attendance has seen the effect of its influence, especially on "Prayer Meeting" night. Many Christians fail to take a little "time to be holy," in Bible reading and study and prayer, because of favorite programs. . . . Also, inasmuch as the beer and liquor industry is the richest and chief advertiser over this medium, parents should use every opportunity (by teaching and otherwise) to counter-balance these false claims, lest the young ones are influenced by their repetition. . . . A list of the best, instructive and "clean" programs should be selected. . . . Thus, we can use television like atomic energy; it may be a source of blessing to us, or it may be an object of harm for us and our families."

J. L. A.—*Christian Courier*.

## THE CREATION OF MAN

Bernard Koorman

Many Indians believe that man has evolved from date-palms. Another body of men believes that man has developed from protoplasm; first, he was a fish (and when he had grown and was able to help himself he was thrown up out of the water and so lived upon the land!); he then became an animal and gradually was transformed into a man—they call it the Theory of Evolution. But here again we do not find animals in a state of transformation—half-animal, half-man, for instance.

We definitely know that for 4,000 years the ibis, the wading bird of the Nile, has not changed. Bees are the same as they were in the time of Moses and Aristotle; the spiders are the same as they were in the days of the Pharaohs; and birds build their nests now as they have always built them, and man has been man since the day of his creation.

Evolution has been defined as continuous progressive change. We have up till now to witness a gradual evolution upwards with the whole of mankind becoming better and better but rather a history of cycles with human nature remaining more or less the same.

The doctrine of Evolution is not a science, it is only a theory. Evolutionists try to justify their belief by reliance on geology, but geological arrangement of the fossils into a long series supposed to be actually historical is in reality only an artificial arrangement. Dr. Etheridge, famous fossilologist of the British Museum, said: "Nine-tenths of the talk of evolutionists is sheer nonsense, not founded upon observation and wholly unsupported by facts. This museum is full of proofs of the utter falsity of their views." Sir Charles Bell, Prof. of the University College of London, said: "Everything declares the species to have their origin in a distant creation, not in a gradual variation from some original type."

By implication this unproved theory effectively destroys the Christian faith, for, whereas the Bible teaches the fall, the redemption, and the restoration; the evolution theory implies that all these are incompatible with evolution. There is no fall in the theory, but an everlasting progressive ever upward development both physically and spiritually. Having thus explained the fall away, the redemption is declared to be unnecessary. As to the restoration, well, there is nothing to restore: man developed from protoplasm, reached the animal stage, and from the animal stage he developed into a man, and from manhood he is now developing into a super-physical state of perfection.

The Bible does not teach that man has evolved but that he was created. On the other hand, the doctrine of evolution is taught by every spiritualistic cult and is of Luciferian origin, for it is not (as many people seem to think) a modern doctrine—it was taught ages ago by the cults. The doctrine appeared also in the early stages of Greek philosophy, and traces of it may be found in Oriental thought. We find in the philosophy of the Middle Ages many of the ideas which the present-day exponents of the theory declare to be so very modern.

## WHAT WE HAVE IN COMMON

W. L. Wilson

Having been a student of religious controversy for some fifteen years, it occurs to me that in our discussing our differences we often lose sight of the things we hold in common. This is true in regard to our differences among ourselves and it is especially true in regard to our controversy with other religious groups.

In the Hines-Norris Debate, a summation of the principal beliefs held in common by both contenders was presented to the public first. Then the differences were discussed. This is the only example of this departure from the custom of concentrating wholly upon differences, that has come to my attention in a published or much publicized debate.

Sometimes in informal discussion a few points held in common may be mentioned, but usually they are only mentioned while the differences in the views of the disputants are not just mentioned—they are magnified and enlarged and pursued in all their implications.

This type of discussion where common beliefs are minimized has contributed much to the growth of party spirit and strained relations among believers. It has resulted in extreme positions being taken on each side of controverted points. It has virtually insured a long bitter period of contention on each controverted point.

I believe in the need to share what we believe on controverted issues in the right spirit. But we can also gain much by holding and emphasizing also the points in common, to hold them dear and to hold them firmly. Some of these points of common ground were arrived at with great difficulty.

Alexander Campbell pointed out in his generation that the importance of the things held in common was greater than the importance of the controverted points among Protestants generally. For example most of us start on the premise that Jesus is the Christ the Son of God (Acts 8:29; Romans 10:9). This is the most important point in Christian doctrine. All those who hold and contend for this truth, whether they state it in the same words we do or not, are holding the principal fact of Christian doctrine and the prime point of faith in God through Christ.

The truth that we agree on is just as true and just as precious also as is the truth on which we are not agreed. We ought therefore to cherish it equally, and to rejoice in it together wherever possible for thereby we may be helping fulfill our Savior's prayer that we all "may be one," and therefore hasten the day when doubt is vanquished by faith and the will of God is done on earth as it is in heaven. (John 17; Matt. 6:10).

## AUTOGRAPH OF THE HOLY SPIRIT

The best way to vindicate the Bible is to preach it. Each book contains within itself, sometimes in cypher, the autograph of the Holy Spirit. Every page has the water-mark of Heaven. And a patient consideration of the contents of Scripture will leave a stronger impression of God's authority and authorship than any number of external evidences.

—F. B. Meyer.

# NEWS AND NOTES

**Chattanooga, Tenn.:** "I think the Word and Work is improved. The new features are good. I am more impressed with the questions and answers. The old features have long been good. To me the Word and Work is by far the best religious magazine among us. Brother Boll seems to write with as much ease and power as ever. Jorgenson, Boyd and others do a most excellent job in setting forth the truth. May the Lord continue to bless all of you in this work of faith.

"Our small church sent \$50.00 to Kentucky Bible College and \$25.00 to Children's Home last week. Pray for our efforts here."  
—E. H. Hoover.

**Gallatin, Tenn.:** "I spoke on Wednesday night, Nov. 26, at Antioch church, near Frankfort, Ky. On Thursday night I spoke at Ebenezer church, near Harrodsburg, Ky., where they have completed the first unit of their new building—the basement. A large crowd was present; two responded to the invitation. Members from Bohon, Mackville, Lexington, Oregon, Louisville, and Harrodsburg were present. Bro. Dale Jorgenson, their minister, presided. Different song leaders and a quartet from K. B. C. added much to the service, as did a fine brief message from Bro. H. N. Rutherford, of Lexington.

"A homecoming here at Gallatin November 30 brought a large crowd in spite of very bad weather. Brother Crowder spoke in the morning and I spoke in the afternoon. A large number ate dinner together and \$3057.00 was contributed to our building fund. Five have been added by membership since last report.

—H. L. Olmstead.

**Dallas, Texas:** Bro. John May of Lima, Ohio, has just closed a meeting with the Mt. Auburn church. Intense interest was manifest from the first to the last of the short meeting. Brother May is a powerful preacher of God's Word. One responded at the beginning of the meeting and on Saturday night several came when the invitation song was being sung, expressing need for a closer walk with the Lord and a fuller measure of the Spirit.

At the close of the Sunday morning sermon, 18 responded. One doctor came to ask for the prayers of the church, and a man confessed his faith in Christ and was baptized at the night service. There were five responses to the invitation on Sunday night, three to express their faith in Christ and to be baptized the same hour of the night.

"Brother Robert Boyd is the regular preacher at Mt. Auburn and is doing a great work for the Lord. The church is enjoying peace, and brotherly love prevails."—Eugene V. Wood.

## FELLOWSHIP RESTORED

A few weeks ago we were happy to learn that fellowship was restored between Fair Park and East Grand Churches of Dallas, Texas. Brother Frank Mullins, minister of Fair Park, was in a meeting at the Highland Church, Louisville, at the time the good news came, and brethren here rejoiced with him. Brother J. E. Blansett is minister of East Grand church.

**Louisville, Ky.:** "The Ormsby church closed out the last Sunday of the old year by baptizing one of our young girls. A few Sundays before, a Christian lady came to unite with the church. On Christmas Eve night, Paul Clark brought a message to a good crowd. Winston Allen is to speak on New Year's Eve. All in all, Ormsby church has had a good year with increases in attendance, in offerings, and good works, and some responses along to the invitation. But we hope to win more to Christ in the coming year."—J. R. Clark.

**Louisville, Ky.:** "The year 1952 has been a happy and fruitful year for the South Louisville church. Since our September report we have had two baptisms, five responses in transfer of membership and five renewals, bringing our year's total responses up to 48. Although I was not engaged in outside revival services during the year, I feel that we did as well or better by the local work. We were blessed with two fine revivals conducted by Brother J. L. Addams and Brother E. H. Hoover. The Sunday School enjoyed a good average increase of

17 per Sunday, with an average increase of 18 in the morning services attendance. We have an excellent staff of leaders, teachers, and workers here—may their tribe increase! Your prayers for the continued growth and usefulness of the church at Fifth and M Streets will be appreciated.”—N. Wilson Burks.

### A GOOD INVESTMENT

“Would you invest \$5.00 in eternity for the sake of the Lord? Yes, it is just that simple. For \$5.00 you can send hundreds of pages of the best religious literature to four of your friends or relatives. The Word and Work now contains about 300 pages per year and there is good prospect for enlargement. Why not send us a club of four names to receive this good paper during 1953? It will be \$5.00 well spent. If you do not have a list to supply, perhaps you would like to pay for a subscription for one of the names from our lists. We have names of many who cannot subscribe (college students, elderly people), but would appreciate and welcome the Word and Work. Let us all help to make the Word and Work a more valuable aid to the cause of Christ.”—J. L. Addams.

**Greenville, S. C.:** “We have just concluded a brief meeting here with brother Paul Clark as evangelist. Interest was good, and the church was blessed. Visible results were two young men and a young woman added to the church by baptism; another young man came forward for rededication. Brother Paul’s sermons were timely and interesting.

“As we look back on seven months service with this church here at the corner of Washington Ave. and Sumter St., there is much to be thankful for, and much to be desired. There have been nine new members added in the past seven months, seven by baptism, and two for rededication. The church property has been considerably improved. Water has been put in, two rest rooms added, a baptistry installed, a concrete sidewalk and steps built.

“This church contributes regularly to the support of Brother and Sister Victor Broaddus, and is co-operating with churches of like

mind in this area, the Johnson City church, the Mountain View church, also the Knoxville, Tenn. church, where Brother Ross labors, and the little church at Vonore, Tenn. I recently visited these two churches and preached for them. A lady came forward in response to the invitation at Knoxville, expressing a desire to draw nearer to the Lord.” —Brady M. Green

**Louisville, Ky.:** “I was with the church at Highview for a short Youth Revival during November. Excellent attendance continued throughout the meeting. There was rejoicing in visible results, but more apparent was the spirit of revival. The young people took complete charge and manifested a real enthusiasm for the Lord. Bro. and Sister Edward Schreiner are loved by these people and it is evident that they are leading the church in a progressive work for God’s glory.”—J. L. Addams.

**Ponchatoula, La.:** Another new congregation has been formed in Louisiana. The Church of Christ now meets regularly at 380 South Seventh Street, Ponchatoula, La.

For over two years Brother Richard Ramsey drove from New Orleans every other week to conduct midweek services at Ponchatoula. Brother A. K. Ramsey also was usually present, and from time to time various other preachers spoke at the services. Recently Brother Richard Ramsey moved to Ponchatoula to take up full-time evangelistic work in eastern Louisiana, and he now conducts regular Sunday and midweek services in Ponchatoula.

Although there are only eleven members of the Church of Christ in Ponchatoula, and none of them wealthy, they have purchased suitable property for the church work.

The church now has two houses on ground that is 150 ft. by 200 ft. In one house the church is already meeting in the large front room, Brother Ramsey and his family live in the back rooms. In time to come these back rooms may become Sunday School rooms and the preacher can move into the second house. For the time being, however, it is proposed to rent out the second house in order to help meet

the payments on the loans.

Brother Ramsey feels that God has worked a miracle in their behalf in providing them with such a ready made plant at such a reasonable price, and enabling them to "buy it without money". He feels confident that the Lord will continue to bless them and that souls will be saved in this effort at Poncha-toula.

—Richard Ramsey.

**Correction:** In December issue the name Claude F. Witty appeared at the close of Highland Church news note, instead of the Highland minister, E. E. Lyon. Brother Witty's name was to head the following note about his death.

**Dallas, Texas:** "Brother John S. May was with the Mount Auburn Church of Christ December 7-14. The Lord greatly blessed in this series of revival services with excellent messages from Brother May, good interest and attendance, and 25 or 26 responses to the invitation. Four of these were for baptisms, one was for membership, and the others were restorations and rededications. On the Wednesday night preceding the meeting one came forward to rededicate her life to Christ. Since the meeting one has come forward to confess lukewarmness. Last Sunday (Dec. 21) we had 107 in Sunday School. Our record attendance, which was established this year, is 108. We praise God for His blessings upon us in His work."

R. B. Boyd.

### A FRUITFUL YEAR

Brother Philip Bornwasser, minister of Camp Taylor, Ky., church, baptized a young man the last Sunday of the year. The church at Camp Taylor has had a fruitful year with baptisms and new members otherwise added along. Brother Bornwasser is a humble servant of God and a good minister of the Word.

### BRANDON, FLORIDA WORK

Elsewhere in this issue of Word and Work you will find a story of the little church at Brandon, Florida, where Brother Stanford Chambers is minister. You can see that he is doing a sacrificing work and

has opposition from some who should be extending a hand. Here is our opportunity to cooperate in a good work. It may be true that we are having one project after another, but the Lord is blessing us with a steady income; we helped others with what we received yesterday, let us help new projects with what we receive today. Shall we shower that new building project with gifts?

**Louisville, Ky.:** "The Parkland Church announces a 'Home Coming' to be held the last Sunday we will be in our old building. This will be February 22, 1953, with services at 10:50 a.m., 3:00 p.m. and 7:45 p.m.

### ORDER "GREAT SONGS" FROM W. W.

Just recently Brother Jorgenson transferred his mailing office for Great Songs to Chicago. Heretofore we have been turning our orders to his office here in Louisville, but now he has given us equal status with other dealers so that churches and individuals may order direct from Word and Work. We now offer his new shape note edition, bound in beautiful blue cloth, at \$1.10 postpaid in any quantity. The round note edition comes with responsive scripture readings at \$1.35 a single copy and \$1.20 in lots of one hundred. The round note Great Songs is handled by Standard Publishing Co., but may be ordered through this office.

### WORD AND WORK QUARTERLY

The Word and Work quarterly is now in use in young people's and adults' Bible classes. We have extra copies and can furnish a supply for classes who would like to use them. Price 15c each.

### SAY IT WITH NAMES

We have Brother J. L. Addams to thank for the arrangement of the Word and Work for the last few months. Favorable comments continue to come in. We are glad for your comments and also for your nice clubs. Perhaps we should say, "Say it with a club of names," four or more, at \$1.25 each, or \$1.50 in singles. Let's double for 1953.