

THE WORD AND WORK

(VOLUME XLVII, APRIL, 1953)

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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.

HEAVENLY LOVE

'Tis a pleasant thing to see
Brethren in the Lord agree;
Children of a God of love
Live as they shall live above;
Lord, our great example be,
Teach us all to love like Thee.

As the precious ointment, shed
Upon Aaron's hallowed head,
Downward through his garments stole,
Spreading odors o'er the whole;
So, from our High Priest above,
To His church flows heavenly love.

Gently as the dews distil
Down on Zion's holy hill,
Dropping gladness where they fall,
Brightening and refreshing all,
Such is Christian union, shed
On the members from the Head.

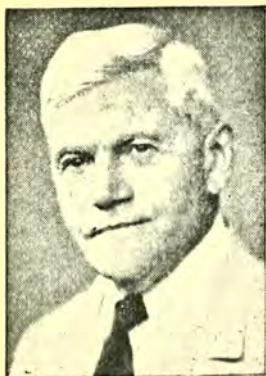
—Selected.



Words in Season

R. H. B.

TWO INDISPENSABLE THINGS—AND A THIRD



Two things are quite necessary in the Christian life—though as is usually the case with some of the most important truths—often overlooked and lost sight of. What are they?

1. Remembrance of what we once were.
2. Realization of what we now are.

On both these points there is a great deal said in both Testaments. How often did the Lord remind Israel of their lowly origin, of their one-time evil estate, and of their utter ill-desert all along. They must not forget this. After they were settled in their land, at the time of the harvest, they were to bring a basket of the firstfruits of their ground to the place chosen of God (Tabernacle or Temple) "and the priest shall take the basket out of thy hand, and set it down before the altar of Jehovah thy God. And thou shalt answer and say before Jehovah thy God, A Syrian ready to perish was my father; and he went down into Egypt and sojourned there, few in number; and he became there a nation, great, mighty, and populous. And the Egyptians dealt ill with us, and afflicted us, and laid upon us hard bondage; and we cried unto Jehovah the God of our fathers, and Jehovah heard our voice, and saw our affliction and our toil and our oppression; and Jehovah brought us forth out of Egypt with a mighty hand . . ." (Deut. 26:1-8). He bids them to "look unto the rock whence ye were hewn, and the hole of the pit whence ye were digged" (Isa. 51:1).

Also, they were reminded that "Not for thy righteousness, or for the uprightness of thy heart" did God bring them into their land—for thou art a stiffnecked people—from the day that thou wentest forth out of Egypt, until ye came unto this place, ye have been rebellious against Jehovah" (Deut. 9:4-7).

And as they were reminded over and over of their former evil state and how God graciously delivered them, so were they told again and again what was the new place and standing which they now had before God: "For thou art a holy people unto Jehovah thy God: Jehovah thy God hath chosen thee to be a people for his own possession above all the peoples that are upon the face of the earth." (Deut. 7:6).

Neither of these things must they forget—not what they once were, lest they think that by some excellence of their own they had

obtained what they had, or lest they forget what God had done for them; nor must they forget what they now were, lest they forfeit their high estate by unfaithfulness.

CHRISTIANS ALSO MUST REMEMBER

As with Israel, so with Christians. Again and again they were reminded of what they once were, what they now are, and how they passed from their lost and ruined estate into the high position given them in Christ. "Wherefore remember," says Paul the apostle to the beloved Ephesians, "that once ye, the Gentiles in the flesh . . . that ye were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope, and without God in the world." That is what they were. "But now (he continues) ye that once were afar off are made nigh in the blood of Christ . . . So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God" (Eph. 2:11-19). Stranger still is the contrast in the beginning of this chapter: "And you did he make alive when ye were dead through your trespasses and sins, wherein ye once walked according to the course of this world, according to the prince of the powers of the air, of the spirit that now worketh in the sons of disobedience; among whom we all once lived in the lusts of our flesh, doing the desires of the flesh and mind, and were by nature children of wrath, even as the rest" (Eph. 2:1-3). That is what we were—and we must not forget it, lest we come to feel ourselves superior, and take credit to ourselves for our salvation, and perhaps haughtily look down on others. There are no uglier traits than selfrighteousness and spiritual pride. Therefore remember that you are but a brand plucked from the burning, a sinner saved by grace.

OUT OF THE DEPTHS

"But God, being rich in mercy, for his great love wherewith he loved us, even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved), and raised us up with him, and made us to sit with him in the heavenly places"—a transition well-nigh inconceivable, a lifting from lowest depths to highest height. And this we must consistently keep in mind. The man who has forgotten the cleansing from his old sins (2 Peter 1:9) has not only forgotten what once he was, but can not possibly have any knowledge of the grace of God, nor any appreciation of the great love wherewith God loved him. It follows that he himself is devoid of love, for "we love because he first loved us" (1 John 4:19). Paul reminds Christians that it is not for them to speak evil of any man, nor to be contentious, but "to be gentle, showing all meekness toward all men." And why this? Because "we also once were foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another." That is what we were. And how did we get out of it? "But when the kindness of God our Saviour and his love toward man appeared, not by works of righteousness which we did ourselves, but according

to his mercy he saved us, through the washing of regeneration and the renewing of the Holy Spirit, which he poured out upon us richly through Jesus Christ our Saviour; that being justified by his grace, we might be made heirs, according to the hope of eternal life" (Titus 3:3-7). For the Lord Jesus Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works" (Titus 2:14).

FOR JEW AND GENTILE

It was not only the Gentile that was saved out of the depths but (as the apostle had already shown, Eph. 2:3) the Jew also who had come to Christ. Writing specially to Jewish Christians the apostle Peter tells them what they are and what they once were: "But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvellous light; who in time past were no people, but now are the people of God; who had not obtained mercy, but now have obtained mercy" (1 Peter 2:9-10).

A THIRD THING

These two things then are so vital to the Christian life: what once we were, and what now we are. They must always be kept in mind and never be forgotten. But a third must be added—not only what we were, and what by the grace of God we are now, but what we shall be. This also deeply influences the life of the Christian. "Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and such we are . . . Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that if he shall be manifested we shall be like him; for we shall see him as he is." To which the apostle adds, that "every one that hath this hope set on him, purifieth himself even as he is pure" (1 John 3:1-3). What we were, what we are, how we came to be such, and what we shall be—O Christian keep them in mind, and your life will be pure and strong in the Lord and in the power of His might.

THE PROOF

By Barbara Cornet Ryberg

Some tell us that prayer is all in the mind,
That the only result is the solace we find;
That God does not answer, nor hear when we call:
We commune with our own hearts in prayer; that is all!
But we who have knelt with our burden and care,
And have made all our problems a matter of prayer,
Have seen God reach down from His heaven above,
Move mountains, touch hearts, in His infinite love;
We know that God works in a wonderful way
On behalf of His children who trust Him and pray.

—From "Now".

JOHN'S PROLOGUE

E. L. J.



"In the beginning was the Word, and the Word was with God, and the Word was God."

In these words of simple, measured majesty, inspired and still inspiring, the beloved disciple opens the fourth gospel—*Evangelium Johannes*—which is not "another gospel"; only another record of the one and only gospel: that the Word became flesh and tabernacled among us; that Christ died for our sins according to the scriptures; and that He was buried; and that He hath been raised on the third day according

to the scriptures; and that He appeared to a great plurality of credible witnesses, showing Himself alive after His passion by many infallible proofs.

John's gospel opens without name of author, or other names to commend his essay; without even an introduction (for the prologue is much more than an introduction; it is a synopsis of all that the book unfolds). Into the bosom of history, out upon the stream of time, John casts his little book; and it has reached down even unto us. And when it reaches us, though we may not fully comprehend it, though we have no sounding lines with which to fathom it, we know that it is true. Instinctively, intuitively, in conscience and experience, we give our heart's consent.

It is not until we come to the end (except the epilogue) that we are told John's purpose: to record for his own generation and for posterity, a selection of the signs which Jesus did, in order that we might believe that Jesus is the Christ, the Son of God; and that believing we might have life in his name (20:30).

The three opening words, "In the beginning," are plainly lifted from the opening words of the Old Testament. There, in that Old Testament "beginning," God the Father is seen "creating"; here, personally, God the Word is also seen creating: "all things were made through him, and without him not a single thing was made"—so reads the Greek. And this agrees with Hebrews 1:2 and Col. 1:16, 17.

But the "beginning" of John 1:1 goes far back beyond the beginning of Gen. 1:1; for in that beginning of creation, the Word already "was". The Greek tense indicates a continuous existence, eternal with the Father. Back through the centuries of time, our minds may carry us—back through American history, European history, Oriental history; back to that point in time from which we now date all events: when, in the far away and the long ago, there,

"In the beauty of the lilies
Christ was born across the sea,
With a glory in His bosom
That transfigures you and me."

And then, in a manner, we can try to think on back through Old Testament times: back through the intercalary days between the Testaments, the times of the kingdom of Israel (her kings and priests, her major and minor prophets); then back to Moses, to Abraham, to Noah, to Adam, and back to the creation. But beyond that point, thought fails, the brain reels, and the mind staggers, as one tries to peer into the eternity that is past! But, says John, back through that eternity the Word "was"! The Word throughout eternity (verse 1); then, later, the Word throughout his days on earth (verse 14)—the new investiture that came through the incarnation; the strange change brought in at the Bethlehem caravansary! All this is wondrously set forth in Philippians 2:

"who, 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"

But next in John 1:1 is shown the *personality* of the Son: "the Word was *with* God", Here is distinction, separation, individuality, personality. And then the next clause states the *Deity* of the Son: "the Word was *God*". That is, the Word, too, was God; he was divine; not as other men may be said to be divine—sparks off the divine "anvil"; but he was *Deity*. Yet in this verse, he does not displace *the* God, our Heavenly Father; he is *with* the God. The word here translated "with" expresses the greatest nearness and intimacy; there is a face-to-face fellowship between the Father and the Son; yet they are distinct in personality. Now, perhaps, we can understand why, in the beginning, God said, "Let *us* make man". Presently in Genesis, we see the Holy Spirit also, third person of the God-head, "moving" on the face of the waters", as God's executive agent, bringing order out of chaos. No wonder then that the Hebrew reads, "In the beginning Gods created": the word for God is plural; and the Godhead is seen in intimate active operation and cooperation.

Thus, within the single opening sentence of John's prologue, we have what some writer has well summarized as the eternity of the word, the personality of the word, and the Deity of the word.

But why is He called "The Word"? It is because, as the eighteenth verse reveals, "No man hath seen God at any time, the only begotten Son, who is in the bosom of the Father, he hath *declared* him". In the words of David Burwell: "As language is the medium through which we understand one another, so Christ is the articulate speech of God. He is God's word to man. If we would understand God, we must look on Jesus Christ: on Christ living, dying, triumphing over death. In Him we behold all the divine attributes, and through Him we make the acquaintance of God."

I stood by the old well in Tuscumbia, Ala., where Miss Sullivan broke through the door into Helen Keller's darkened mind.

There, as Miss Sullivan held Helen's hand under the cool pump-stream, spelling out upon her hand the symbols that mean "water" in the language of the deaf and blind—there, for the first time Helen Keller realized that someone (someone from another world, as it were) was trying to tell her something. "That", says Miss Keller, "was the most wonderful moment of my life." All that followed grew out of that. It opened the door to her soul.

Friends, have you realized that God, in Christ *the Word*, is trying to tell you something? To make known, to declare, to reveal himself to you? That moment, when you come to realize this, will be the most wonderful moment in your life!

ONLY IN THE LORD

Stanford Chambers

"Boy" or "Girl" committing the important matter of companionship to the Lord does not thereby commit himself or herself to mere passivity. There is indeed the matter of choice. Our Lord's way is to bring things to pass through circumstances, by direction and order of events. Even in these matters "God moves in a mysterious way His wonders to perform." The very activities of those surrendered to Him are used of Him in effecting His purpose.

Such persons will of course inform themselves as to what is to be found in the written word. "Only in the Lord" is instruction given directly to the Christian widow (I Cor. 7:39), but it is not for her sake alone that it is written. God is as much concerned for the virgin, and for the Christian man. He is concerned for His oldest of all institutions, the home, the cradle of human life. This rule must be adhered to if the highest and noblest is to be attained. Hardly is this rule to be considered outmoded just because the times are modern. The surrendered do not evaluate God's will upon such a basis.

As to the otherwise joined in wedlock before learning of any such instruction in the word? or before becoming Christians? In the same seventh chapter of I Corinthians is instruction to the Christian wife or husband whose companion is not a Christian. In no case is the Christian to be the one responsible for separation, but "if the unbelieving depart, let him depart." By God's grace and over-ruling many a one has been brought to the Savior through the conversation and noble living of the Christian companion. The instruction in I Peter 3:1 is no more outmoded than that of I Cor. 7. Of course the principle of such instruction applies to both husband and wife. Happy are they who obtain grace and follow as He leads.

Finally, is there not much laxness both in teaching and in practice on these important lines?



Seed Thoughts

J. R. C.

THE DIFFERENCE

A man said to me some time ago, "How do you account for the fact that Mohammed began his work six hundred years after Christ and yet he has now more disciples than Christ?"

I replied, "A man can be a disciple of Mohammed and not deny himself and not have any cross. He can live in the darkest, blackest and foulest sin; but if any man will be a disciple of Jesus Christ he must come out from the world; he must take up his cross daily and follow Jesus."

—D. L. Moody.

CASTING OUT SATAN BY SATAN

Occasionally a man will use in preaching, or, more frequently, in debate, an argument which indeed sounds plausible and can be made very evident and striking to the audience, but which is not true. Not all plausible points are true. Sometimes, it is to be feared, the preacher knows they are not true. He hopes they may be, but does not care so much whether they are or not, so long as it makes a good point against the other man. This is sophistry and God hates it. Does it ever serve the cause of truth? Even if so, no man may do evil that good may come. Besides, while a temporary effect may seem to be gained, one cannot cast out Satan by Satan.

—R. H. B.

MORE TO FOLLOW

Rowland Hill used to tell a good story of a rich man and a poor man in his congregation. The rich man desired to do an act of benevolence and so he sent a sum of money to a friend to be given to this poor man as he thought best. The friend just sent him five pounds, and said in the note:

"This is thine. Use it wisely. There is more to follow."

After a while he sent another

five pounds, and said, "More to follow."

Again and again he sent the money to the poor man, always with the cheering words, "more to follow."

So it is with the wonderful grace of God. There is always "more to follow."
—D. L. Moody.

MEANING OF "ABHOR"

If you were stooping down to pick a flower and touched a snake, how you would jump back—that illustrates the word "abhor."

* * *

Give me one hundred preachers who hate nothing but sin, and desire nothing but God, and I care not a straw whether they be clergymen or laymen; such alone will shake the gates of hell and set up the kingdom of heaven on earth. God does nothing but in answer to prayer.

—John Wesley.

PRAYER OPENS CABINET MEETINGS

President Eisenhower opens all Cabinet meetings with prayer. When the heads of the government departments have assembled in the Cabinet Room of the White House, the President rises and asks them to bow their heads in a moment of silent prayer. Only after the prayer does the business of state begin. White House aides said General Eisenhower himself suggested the practice at his first Cabinet meeting and it has now become regular procedure. —Christian Newsette.

HE WANTED THE BOOK

Stanley, the great African explorer, read the seventh chapter of Revelation in a service with an African king and others. Before departing Stanley gave the king some presents that were calculated to delight his savage heart: pretty blankets, beads, and such like. Then he made his departure from the village. Not long after he heard

the footsteps of the runners who overtook him. They were carrying some bundles, which he opened, and lo, they contained the presents that he had presented to the king. The messengers told Stanley that the king was returning the presents, and that he wanted instead the Book from which Stanley had read before leaving. Revelation 7 had impressed him deeply. He wanted more.

—R. H. B. in Revelation class

EARS ATTUNED TO ERROR

Some have ears for everything but the truth; their ears are attuned to error. "To a mule's ear a mule's voice sounds sweet" would apply here. This attitude is very dangerous, for in 2 Thess. 2 we are told that to those who receive not the love of the truth, but have pleasure in unrighteousness, God sendeth a working of error that they might believe a lie and be judged.

PRINCIPLES OF CHRISTIAN GIVING

J. Edward Boyd

The collection under discussion in 2 Cor. 9 and 1 Cor. 16, was for a specific purpose; but the principles are applicable to Christian service of all time. Every disciple who has given himself to the Lord^o will want to know His will in this matter.

Giving is a *personal* obligation. "Let *each one* of you lay by him in store." The poor can give something. The young should be taught to give from their allowances or small earnings.

It should be *regular*, not spasmodic: "Upon the first day of the week"—each week, as the Greek indicates.

It should be *proportionate*, according to one's income, "as he may prosper." (1 Cor. 16:2.) "For if the readiness is there, it is acceptable according as a man hath, not according as he hath not." (2 Cor. 8:12.) Those with small incomes can give a little; those with large earnings should give much. Proportionate giving does not mean that the latter should limit themselves to the same percentage of their income as the former.

Giving should be *liberal*. Everything we have belongs to the Lord; we should use it freely in His service. The apostle did not lay down the law of the tithe; but can we say we are liberal if we give less? And can the well-to-do say so if he does not give much more? Some church members spend more on their pleasures than they invest in the Lord's business. They have money to burn—in cigarettes and cigars! Are we as liberal with the Lord?

We should give *cheerfully*, not grudgingly, nor of necessity; it should be of our own free will. We can not think it pleasing to the Lord to give only under the pressure of a drive!

There should be *purpose* and *plan* in our giving. Think it over beforehand, decide what you should give, and then stick to that purpose. (2 Cor. 9:7.)

In conclusion: giving should not be looked upon as a burden, but as a privilege. God has taken us into partnership with Himself in His work. He supplies all the capital (2 Cor. 9:10-11), but assures us of rich reward—joy in service and treasures in heaven. Our labor will not be vain in the Lord. (1 Cor. 15:58.)

A LACK OF APPRECIATION

R. H. B.

Some church members know so little about what the Bible teaches and have made such little progress in the spiritual life that they seem destitute of appreciation of preaching on Christian living. A teacher would as well be lecturing a class of children in the first grade at school on higher mathematics or astronomy as for a preacher to preach to such church members on self-denial, generosity, cheerful giving, the beauties of holiness, etc. They see, for instance, no need of the daily study of the Bible or the efficacy and power in daily prayer. Of them Paul speaks as follows:

"Of whom [of Christ and his priesthood, his intercession and help] we have many things to say, and hard of interpretation, seeing ye are become dull of hearing [not studious of the word of God, but sluggish and dull]. For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food. For every one that partaketh of milk is without experience of the word of righteousness; for he is a babe. But solid food is for full-grown men, even those who by reason of use have their senses exercised to discern good and evil." (Heb. 5:11-14.)

This passage declares that some do not know what "the word of righteousness" teaches, and are, therefore, inexperienced in its practice; that they do not know the difference between good and evil, because they have not exercised their senses in order to discern this difference; and that God does not expect his children to remain babes always, but that they should go on to full growth and become teachers of others. No one can become a child of God without becoming a babe. "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven" (Matt. 18:3). "Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God. . . . Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God" (John 3:3-5).

But the child of God must not remain a babe always. "Putting away, therefore, all wickedness and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation" (1 Peter 2:1, 2). Through the study of God's word, which contains "all things that pertain unto life and godliness," and the subjugation of animal appetites and passions, God's children "become partakers of the divine nature, having escaped from the corruption that is in the world by lust" (2 Pet. 1:4). By prayerful self-examination we should know how far we have escaped from this corruption and to what extent we have become partakers of the divine nature. God's children with a normal spiritual appetite, hunger and thirst after righteousness. "How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth" (Ps. 119:103).

"DOWN TO HIS KNITTING"

Illustrative of this lack of appreciation on the part of a few of preaching on godliness and true holiness, the following incident is

given. A new preacher to a certain congregation began a meeting for it; and, in his usual way, while telling sinners what to do to be saved, he preached on right living—against lying, defrauding, extortion, covetousness, drunkenness, fornication, etc., and on the importance of forgiving one another, loving one another, loving our enemies, and “denying ungodliness and worldly lusts” and living “soberly, righteously and godly in this present world,” while we

earnestly look for and desire the coming of the Lord Jesus; and a certain brother of intelligence and influence said to a brother, about the middle of the meeting: “Say, when do you suppose that preacher will get down to his knitting?” The brother replied: “You have the matter exactly reversed. You will have to get up on the plane where the preacher is; he will not get down to you at all, he has gone on and left you.” With a few, one does not preach unless he argues always against the religious theories of others, and he is not considered strong and bold unless he challenges and dares others to a discussion. To preach firmly and fully the word, to preach “Christ and him crucified,” to preach the gospel, to preach the whole counsel of God, is every preacher’s duty, and all Christians should encourage him in doing it.

AN EXPERIENCE

I do not think it out of order to relate a trying experience I had soon after I began to preach, in speaking on the subject that is commonly called “Giving.” I had no better sense about preaching then than I have now. I thought then, and still think, that all God’s word should be preached, and that all God’s commands concerning any given thing must be preached and obeyed. In studying the Bible, therefore, I found much said on the subject named above, and one morning during a meeting announced that as my subject. I did so with as much innocence and with as pure a motive as I ever announced and preached on the love of God, because I thought all God’s children desired to know His will on all subjects.

But I was mistaken. I had uttered only a few sentences when I discovered a great indifference and uneasiness on the part of the church. The brethren hung their heads and began to turn and rattle the leaves of their hymn books as though they wanted to sing the “invitation song” just then. I found I could not look at them and preach; so I turned to the sisters, feeling sure they would encourage me. But I was disappointed. Their heads were down, too, and they were twisting the corners of their handkerchiefs and picking at their fans. All seemed ashamed of the young preacher and looked as though they wished he had not chosen that subject, for some of the religious neighbors were present, and these neighbors might think he was preaching a “begging sermon.”

I was forced to stop. When I paused, all looked up, of course, to see what was the trouble. I waited until I saw I had the attention of all, and said: “Brethren, it is not time to sing yet; so let us close up and put down the books and all listen to me. I have made no mistake; I have chosen this subject on purpose; it is a Bible subject;

God intends for us to consider it and to practice what it teaches in regard to it. I am not preaching thus that it may be so done unto me; I am not seeking yours, but you; I am not speaking in respect of want, but seeking fruit that may abound to your account . . ." By that time I had undivided attention, and proceeded with good effect.

When the children of God are made to realize that their growth in grace and that God's good pleasure depend upon their being liberal, "rich toward God" (Luke 12:21), and "rich in good works" (1 Tim. 6:17-19), they are willing to give this matter more earnest heed; and this and every other duty should be placed on the higher plane of service to God. "Honor Jehovah with thy substance, and with the firstfruits of all thine increase; so shall thy barns be filled with plenty, and thy vats shall overflow with new wine" (Prov. 3:9, 10). How can we lay up for ourselves treasures in heaven and be rich toward God unless we use our money and means as God directs? He who does not desire to learn and do his duty in this particular does not desire to obey God.

AN EARNEST APPEAL

(Lessons on Acts — Acts 26:24-32 — Continued)

J. Edward Boyd

At this point there was an interruption. Evidently Festus had been listening attentively, but without understanding the full import of Paul's speech. He heard him speak of a heavenly vision, a light of great intensity, a voice giving instructions out of the desert air, a rising from the dead, and of ancient prophecies recently fulfilled—all spoken with great fervor and earnestness. How would the skeptical Roman explain all this? With a loud voice he uttered his conclusion: "Paul, you are mad—you are mentally unbalanced, much learning is turning you to madness." Instantly the apostle turned to him with calm dignity and self-possession, and plainly and courteously replied: "I am not mad, most excellent Festus; but speak forth words of truth and soberness." And then he turned again to Agrippa as to one who was well informed concerning the facts, and to whom he could therefore speak freely. "King Agrippa," he asked, "do you believe the prophets?" And, without waiting for an answer, he added: "I know that you believe." It was an earnest appeal to the king; the apostle would have him consider the facts concerning Jesus in the light of the prophecies.

Agrippa neither affirmed nor denied his belief in the prophets. The meaning of his answer has been a subject of much controversy. Was he indeed almost persuaded to become a Christian? Such has been the general impression from the King James version: "Almost—but lost!" But even if we accept that as the correct rendering, we cannot be sure that he did not speak ironically. And many scholars

have seriously questioned whether the Greek phrase "*en holigo*" ever means "*almost*." Conybeare (in "The Life and Letters of St. Paul," by Conybeare and Howson) says that it cannot mean that and adds: "It might mean 'in a few words' (Eph. 3:3), or 'in a small measure,' or 'in a small time.'" He prefers the last here; and with him agree the translators of the Revised Standard version: "In a short time you think to make me a Christian!" The Douay (Catholic) rendering is quite literal: "In a little thou persuadest me to become a Christian." And the Catholic revision has it: "In a short while thou wouldst persuade me to become a Christian." Weymouth (fourth edition) translates it: "In brief, you are easily persuading yourself that you can make me a Christian!" But Rotherham and Fenton retain "almost": "Almost art thou persuading me to become a Christian!" and "You almost persuade me to be made a Christian."

All this indicates the difficulty involved in the translation and interpretation of Agrippa's statement. Conybeare expresses the opinion of many when he says, "The words were doubtless spoken ironically and in contempt; but Paul took them as though they had been spoken in earnest..." So he did indeed: "I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds." But this last appeal appears to have gone entirely unheeded. The king, the governor, Bernice, and others withdrew and held a conference; but they talked about Paul the prisoner, and not about his message concerning Jesus and salvation from sin. They agreed that "this man" was doing nothing for which he deserved death or imprisonment. And Agrippa remarked to Festus, "This man might have been set at liberty, if he had not appealed to Caesar." Thus came to an end this great chapter in the life of the apostle Paul. He had preached one of his greatest sermons—one of the greatest of all time; but what good did it do? Shall we say that it was wasted effort? By no means. Perhaps even in that audience was some soul in whose heart the seed fell, to germinate and grow in the years to come. And the sermon has been preserved for the inspiration of many during the centuries since—and that makes it well worth while.



ABOUT CONVERSION

There is a marked difference between a converted man and an unconverted one. The unconverted may do kind and worthy deeds. He may even profess to Christian faith, attend church, teach Sunday School, lead song-service, wait on the Table, yea, even preach—yet for all that, in his heart he is not Christ's. In one of his "Fireside Chats" Franklin D. Roosevelt pointed out the distinction between "loyalty" and "obedience": "If one is loyal he will obey; but one can render obedience and yet not be loyal. The difference lies in the heart. Thus one may dutifully perform the requirements of Christianity, and yet be far from God in his heart of hearts. A converted man, on the other hand, may sometimes stumble, even unto serious failure; but when he sees his wrong he will like Simon Peter confess brokenheartedly and say sincerely, "Yea Lord, thou knowest that I love thee."



Questions & Answers

R. H. B.

If "God tempteth no man" (Jas. 1:13) why were the disciples taught to pray, "Lead us not into temptation"?

God never tempts anyone in the sense of enticing to sin. But He may lead a man into a place of temptation in order to test him. It was thus that He allowed Joseph to be tested (Gen. 39:7f). The Holy Spirit led Jesus into the wilderness to be tempted of the devil. (Matt. 4:1). Temptation is to be avoided wherever possible, and by prayer we may be spared many a test.

If Christians enter into heaven immediately after death (as some teach), why is there a judgment? Where are the dead between death and the resurrection?

At the Christian's death his spirit is to be with Christ. (See Phil. 1:21, 23). But his full final salvation and entrance upon his inheritance does not take place till Christ comes to receive His own to Himself. In the meanwhile he is at rest, looking forward to that day. (1 Thess. 4:14-16; 1 Pet. 1:3-7; also Rev. 6:9-11; 14:13). As for the unsaved dead, they are in Hades (the "unseen" place, not "hell", Gehenna). The Lord Jesus has the keys of death and Hades (Rev. 1:17, 18). Before His death and resurrection all souls went to Hades, the righteous separated there from the unsaved by an impassable gulf: the ones on the one side in torment, the others, on the other, in peace and comfort. (Luke 16:19ff.) None that are Christ's now go into Hades at all. At "the great white throne judgment" all that pertain to death and Hades are cast into the lake of fire. (Rev. 20.)

Then what is the need of a judgment? If for no other reason it is necessary so that all things may be brought to light and God's justice and righteousness be vindicated. Nor is the judgment of the lost of the nature of a new trial as some claim. Their case is settled, and their is but "the revelation of the righteous judgment of God". (Rom. 2:5.)

What is "the time of Jacob's trouble"? (Jer. 30:7)?

The last great tribulation which will befall Israel before her final deliverance and restoration. Read Jer. 30:1-11.

Is the judgment seat of Christ the same as the judgment of the Great White Throne?

No. Read Rev. 20:4-6 and 11-15. Those who are judged at the Great White Throne are expressly distinguished from those who are in "the first resurrection". When the Lord descends to take His own unto Himself. (John 14:3; 1 Thess. 4:16-17.) He calls **them** to account before His judgment-seat as to their works and faithfulness in administrating His "pound" and His "talents," and assigns them their rewards accordingly. But when He calls the world to judgment His saints sit with Him on His throne and participate in the judging. (Rev. 3:21; 1 Cor. 6:2.)

“PERVERTED GROWTH”

THE PARABLE OF THE MUSTARD SEED

Dale Jorgenson



In Matthew, chapter 13, Jesus spoke to the multitudes concerning His Kingdom in a series of parables which are descriptive of the Kingdom of Heaven during the present church dispensation. These parables tell us not only of our *King's* activity in this Age, but they describe also the *dangers* facing the Kingdom and the work of the King's enemy. They are of particular value to us, because they remind us of the sovereignty of Jesus the Christ, both now and in the coming phases of the Kingdom—and they warn us against that Adversary about whom the

Bible speaks plainly and unmistakably—Satan himself!

Among these precious parables is one which consists of only two verses—one which is usually lightly passed over in the study of Matthew—but which is an unpleasantly accurate picture of the Kingdom—Christ's church—in its present circumstances. Let us read it:

“Another parable set he before them, saying, The Kingdom of Heaven is like unto a grain of mustard seed, which a man took and sowed in his field: which indeed is less than all the seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.”

Though this parable is often used in an attempt to show the marvelous growth of the church since its Pentecostal inception, such an interpretation can hardly be what our Lord intended to be the lesson of this parable. First, this interpretation is completely out of harmony with the other teachings of Jesus concerning the church phase of His Kingdom; for in the same chapter we are taught of the tares which should be sown, of the seed which fell upon various types of unreceptive ground, and other circumstances which would tend to make the proper growth of the Kingdom slow and perhaps in most cases quite unspectacular. Again, Jesus was careful and perfectly consistent in all of His parables about the use of words. Leaven, for instance, always denotes an evil and not a good influence; birds typify evil; the Sower is the Son of man according to His own explanation of one of the parables; and so on. The birds lodging in the branches of the tree can hardly suggest anything but an evil influence which makes itself felt in the Kingdom according to this parable. Finally, this explanation is completely out of harmony with the course of history since its utterance, for who can say, in the face of wars and rumors of wars, of nation arming in fear of nation, in the face of murder and thievery and bribery, that the influence of Jesus has gradually permeated the world and that gradually the social amelioration of man will be complete before Christ comes?

With these difficulties aside, let us examine the elements of the parable in their own context to discover the tremendous impact this parable must make on our modern Christian teaching. First of all the mustard plant itself—what is it a tree or an herb? The one in the parable is compared in size to a tree in which the birds might well come and build their nests; and the believer must accept the comparison at face value. However, the mustard in its natural setting is an herb—not a tree; and according to Grolier's Encyclopedia normally grows to a height of from one to three feet. In a much-quoted passage, Dr. Thompson writes of seeing it grow on the plains of Akkar as tall as the horse and rider; but in the rest of the passage he shows that this growth is not natural but highly phenomenal. Other writers attest the growth of the plant beyond all normal expectation and natural size, but almost all agree that such growth is not normal and is usually stimulated by unusual conditions of soil, water, or cultivation.

Churches normally, in civilized countries, enjoy a sort of immunity from too much adverse criticism of their ways and doings by all except those who have an axe to grind, and the machinery that preachers and religious teachers use is usually above question to most of us. One of our country's leaders recently learned this rather forcefully by the reaction he received from a suggestion that preachers be put under a scrutiny for Communist tendencies just as college professors or anyone else might be. But our Lord observed no such false standards of piety in regard to the church. Hear Him again when He tells us that His Kingdom is like a mustard plant which has far outstepped, outgrown, and unfitted itself for the purpose of salvation and service for which He intended it. First He says that "The Kingdom of Heaven is like unto a grain of mustard seed, which a man took and sowed in his field; which indeed is less than *all* the seeds." We all remember His beautiful example of humble, loving service to His disciples when He washed their feet and thereupon admonished His followers to practice the same type of humility. Who can forget His statement, "Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven." And finally that classic passage concerning rank in His kingdom when He said, "Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

A seed less than all the seeds? Yes, the mustard seed, perhaps the very smallest of seeds known in that country, is the very thing we need to *behold* in seeking God's purpose for those of His Kingdom who seek to do His will. Yet that mustard seed has shot up, until, as the Lord says, "It is greater than the herbs" (remember that it is intended to be a lowly herb; it has got to be too important, too powerful, too worldly, to retain that humble classification)—"It is

greater than the herbs, and becometh a tree." Is it not true that the church of Christ which was born in humility, preached with meekness (though with boldness), held together by love, and active in the blessed hope of the Lord's Coming—is it not true that this church has become too powerful, too worldly, too important, to be a mere mustard herb and has chosen rather to be a mighty tree—much more powerful and beautiful in the sight of the world, perhaps, but completely astray from the Will of its King?

The church—the Kingdom of Heaven as now represented on the earth—was built in the Power of the Gospel: the Death, Burial, and Resurrection of Jesus. Now the greater part of it indulges in and depends upon the power of human politics and authority. The church grew in the Power of the Holy Spirit. Now men deny the very existence of the Holy Spirit, or at least contend that He is in permanent hibernation, or something else as preposterous to a Bible believer, and try to expand the church in the power of basic human morality and goodness, which Paul tells us in the Book of Romans does not even exist, since "all have sinned, and come short of the glory of God."

The church which has grown through the power of Divine principle and Christlike living, through the power of the Spirit, now grows through the power of human excuse and self-justification.

What does the parable of the Mustard Seed teach us? It teaches us that Christ's church was intended to be planted and to grow, a humble, believing, faithful, body of men and women who were called out of the world to render service to God and to teach the Good News to others by the Power of their Lord Himself. It teaches us just exactly what we can find in the annals of history: that instead, the church has adapted itself to the world, that it has become a proud institution, powerful, not in a Godly sense, but in a worldly, influential and legalistic capacity. The parable teaches us of the *perverted growth* of a system which started out to be the Kingdom of Heaven but which to a great extent is a Kingdom of this world—a kingdom which still occasionally quotes Scripture but only to satisfy its legalistic demands; that prays, but for the psychological reaction it produces upon itself.

Since the mustard plant has become a self-sufficient tree, it is not surprising that the birds gather among its branches. The birds in an earlier parable (and remember again that the Lord is consistent in His use of symbols) represent those who come and snatch away those Sons of the Kingdom who were sown by the wayside—who were not firmly planted and were perhaps vacillating Christians. And if any organization has contributed to the "snatching away" of feeble Christians, it seems to me that it has been this perverted church—this overgrown mustard plant—whose ministers are too quick to assure the wavering believer that much of the Bible is a myth; that we are not to accept too seriously the virgin birth of the Saviour; that the Biblical standard of morality is not to be hoped for in the Christian life; and that in general God's Word is not a dependable guide for people in God's Kingdom. What could quicker discourage

a trembling Christian than the declaration that men cannot be saved by the grace of God in Christ Jesus through an obedient faith, as God's Word teaches; but that they must believe exactly the same thing as their teachers upon every issue, and if they fail to line up perfectly they must be damned? Yes, the birds of the air—those who would discourage Christians and “snatch them away” from the Word of Truth, have found a congenial resting place among the branches of the overgrown mustard plant which has become a tree.

Does Jesus' teaching here mean that the church—the Kingdom of Heaven as it is now present upon the earth—is to be avoided; that we should try to be Christians without church; and that Jesus Himself has failed in His purpose for this age? By no means! The Lord is not telling us to stay out of His Kingdom—but to stay out of the perverted religious machinery which has used faith other than faith in Him; power other than the Power of God; and a hope other than the Blessed Hope in Christ Jesus. He specifically tells us in the second chapter of Acts that He adds us to His church when we are saved, and as we study the rest of this chapter we can see His purposes and power working through His church, even now. If we share in the precious work which is the primary function of the church, being the “pillar and ground of the truth” (1 Tim. 3:15), then we may know we are a part of His purposes, and we may confidently look forward to the time when His Kingdom shall be made manifest upon earth and shall know no bounds. If we attempt to accomplish this without His presence; if we concern ourselves with the selfish accumulation of power to build large organizations and alliances, we may certainly know we are contributing to the perverted growth of the mustard plant. But if we rely on His power, if we do His will and have faith in His Word, we may wait confidently for the revelation of that Blessed Hope and the appearing of our Lord Jesus, our trust, our Saviour, and our King.

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ROMANS

R. H. B.

Romans 12

Three great "therefores" in Romans are the mountain-peaks of its doctrine. The teaching on justification which begins in the first chapter heads up in the fifth: "Being therefore justified by faith we have peace with God through our Lord Jesus Christ." (Rom. 5:1.) The teaching on sanctification (i.e. practical holiness in the Christian life) begins with chapter 6:1 and reaches its triumphant "therefore" at 8:1, "There is therefore now no condemnation to them that are in Christ Jesus." And now at the close of all the doctrinal portion of the epistle, comes the grand concluding "therefore" of the whole: "I beseech you therefore brethren by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service."

Great and wonderful are these mercies of God which have been set forth in this epistle. It is upon the ground of these mercies that we are now called upon to present our bodies as a living sacrifice unto God's service. Who has not known or tasted the mercies of God cannot do this. Before we can do anything for the Lord He must do all for us. Furthermore, before the apostle calls upon us to devote ourselves to the Lord, and tells us what and how to do in practical Christian living, he lays a foundation deep and wide in spiritual teaching. First he shows to us what God has done, is doing, will do. He tells of sin and ruin, and of forgiveness and justification; of faith, of grace, of the sacrificial blood of Christ shed for us, of love and joy and peace and power in the Holy Spirit, of mystical union with Christ in His death, and resurrection; of sonship and heirship, and the glory that is to be revealed, and the love from which naught can sever; of God's goodness and severity in His dealings with Jews and Gentiles, of His infinite wisdom and inscrutable ways. Then—not till then—he begins the "practical" portion of the epistle (Similarly in Ephesians and Colossians). No doubt there always have been professing Christians whose religion was chiefly "doctrinal"; but there are as many, perhaps more, who are so set upon the practical that they ignore and despise the deep teaching on which all life and practice is based. If there be some (to illustrate) who take pride in an orchard and in theoretic knowledge of trees and their culture, and forget that in the end *the fruit* is the great objective, and that all else is worthless if no fruit be forthcoming—there are also others on the other hand who say, never mind the orchard and the tree and cultivation, and all the theories about pruning, budding, grafting, spraying, etc.—just give us the apples and the peaches. These begin with the twelfth chapter of Romans and insist on obedience to it, while paying scant attention to the first eleven chapters. But none can live

according to the twelfth of Romans who has not first known and believed and tasted the mercies of God taught in the earlier chapters.

* * *

The first two verses of Romans 12 may be regarded as summary of all that follows. Here Paul *beseeches* the brethren (as though the Lord were entreating by him, 2 Cor. 5:20) *first*, that we present our bodies to God as a living sacrifice: this, he says, constitutes our reasonable (or "spiritual") service; *secondly*, that we be not conformed (made like unto) the world, but transformed (into the Christ-likeness) by the renewing of our minds;* and that so we may test and find out for ourselves how good and acceptable and perfect the will of God is. Here we would wish to stop and expound and enlarge upon these precious, meaningful words. But let us go on.

Under this general head Paul now enjoins a number of special things. First of all he inculcates a humility of a peculiar sort: namely that humbleness of mind which teaches a man to fill his own place, according to the ability which God has bestowed upon him. Let no one think he can do everything, or attempt to occupy places he is not fitted for. For every member of the body has its peculiar place and function. Let each one soberly find out what he can best do, and address himself specially to that—an exhortation which has always been needed in the church, and which, if heeded, will go far in building it up, in peace and harmony. (Rom. 12:3-8.)

Then comes a series of separate precepts—twenty-four, according to my count, which call for much thought and humble resolve, but need little explanation. (Verses 9-21.)

The last of these, an exhortation against taking vengeance, and against retaliation to enemies, occupies more space than any other of the precepts. (Verse 21, though I have counted it separately, really belongs to that.) From this the flow of exhortation passes over to the question of civil government—its function, and the Christian's relation to the same. Romans 12 is one of those chapters every Christian should "know by heart."

*It is notable that as to the presenting of our bodies the verb in the Greek is in the Aorist, indicating instant, sharp action; but as to transforming, it is in the Present tense, signifying constant and progressive action.

Romans 13

The teaching of Romans 13 also rests upon the great exhortation of 12:1, 2. "I beseech you therefore, brethren, by the mercies of God to present your bodies a living sacrifice . . ." In chapter 13 he speaks first of all of the Christian's duty to the civil government. This is summed up in one word—"Obedience"—an obedience which is rendered "for the Lord's sake," as Peter tells us (1 Pet. 2:13, 14). The only exception to this rule would be in case the government should demand something contrary to the Lord's command. If Nebuchadnezzar orders the young Hebrews to fall down and worship his image, they cannot but refuse. If Caesar commands the Christians to burn incense to the Roman gods, they must be willing to

die (as thousands of them were) rather than comply. If the government should order the Christian to lie, steal, kill, or do any other thing contrary to the teaching of Christ, he must refuse it—yet not in a spirit of rebellion, but, even then, “with meekness and fear,” accepting whatever punishment may be laid on him in humble subjection, for the Lord’s sake. “We must obey God rather than man.” (Acts 5:29.) But as to everything required by the civil authority that is not wrong in itself, whether payment of taxes or goods, or any act of service not wrong in itself (regardless of the final use to which the government may put our money or service; for when a man acts under authority he is responsible only for his own, immediate act, not for the end to which that authority may use it—an important distinction!) he must render unquestioning obedience. What in righteousness he can do, that he *must* do. And that altogether regardless of the character of the government that is in power, whether it be good or bad, clean or corrupt, benign or tyrannical. The government of the Roman empire, when Paul wrote this, was one of the worst. But the teaching of Romans 13:1 and 7 stood then and stands now, and will stand, so long as governmental power is given into the hands of men. The fact that all civil authority is of God, (“for there is no power but of God, the powers that be are ordained of God”) speaks only of the source of the power, not the character of the men who exercise it. Therefore it behooves the Christian to be law-abiding, respectful, and reverent toward those in office, regardless of the character of the persons who are in office.

Another important fact that stands out in these verses is that the government exists for the repression and punishment of evil within its realm; and to that end was *the sword* committed into its hand—not as a mere symbol or ornament, but for the execution of “vengeance,” that is, of judgment and justice. The government therefore has not only the right, but the duty, to use the sword, and thus capital punishment of certain crimes falls within its prerogatives and responsibilities. The Christian should not, however, obey the government merely for wrath’s sake, fearing its power to punish, but for conscience sake. Verse 7 is summary.

Now follow two short paragraphs. The first of these brings out the sufficiency of love as the rule of conduct toward our fellowmen. This, the debt of love, should be the only sort of debt a Christian should owe. (If Christians had heeded that, how many cares, heartaches, sleepless nights, how much disgrace for themselves and reproach on the church of the Lord would have been avoided?) Can you see in what sense love is fulfilling of the law? Remember the Lord Jesus’ word in Matt. 22:37-40. The precepts of the Law demanded of loveless men the sort of conduct love would pursue. But where love is enthroned this way of conduct is “written on the heart.”

The final paragraph of Rom. 13 urges this love and loving conduct in view of the approaching of our Lord’s return; the time of which no one knew, for which therefore we must be watching in earnest expectation always. Years had gone by since the Lord

Jesus had ascended and left the promise of His return (Acts 1:11). No one knew when He would come, whether "at even" (the first watch of the night, from 6 to 9), or "at midnight" (the second watch, from 9 to 12), or "at cockcrowing" (the third watch, from 12 to 3 A. M.), or "in the morning" (the fourth watch, from 3 to 6). See Mark 13:35-37. The coming is not mentioned in the word, but is obviously meant here. The "salvation" that is now "nearer than when we first believed" is none other than that which the Lord will bring to those who wait for Him, at His coming (Heb. 9:28.) *The night* which began when sin entered into the world, was already "far spent"—which could not mean anything else than that the greater part of it had passed, even when Paul wrote. Nearly 2000 years more have come and gone since then. Surely, the Day, near then, is much nearer now. What therefore shall we do? Let us cast off the works of darkness and put on the armor of light—not indulging in revellings and drunkenness, in chambering and wantonness (licentiousness), nor in strife and jealousy. These are the works of darkness; but the fruit of the light is in all righteousness and goodness and truth. (Eph. 5:9.) For similar teaching see 1 Thess. 5:1-10. "But put ye on the Lord Jesus Christ." Though they had put Him on in baptism (Gal. 3:27) now their life work as Christians is to put Him on in character and daily life. Nor are they ever to look back or show consideration to the flesh, or to make arrangements to fulfil the lusts thereof. This is the only consistent attitude for those who look for Christ's return.

Study Romans 14 and 15:1-13 for the next lesson.

ANSWER THESE QUESTIONS

What are the three great "therefores" in Romans? What does the first one (5:1) sum up? What the second? (8:1). What is summed up in 12:1? What is the first great fundamental thing for which Paul (rather Christ, through Paul) beseeches us? What the second? How can Christians become fashioned according to the world? How transformed? (Comp. 2 Cor. 3:18.) Among the special things that follow, what does he urge upon them first? How many particular precepts follow after that? Which of these takes up the greatest space?

In Rom. 13—what government was in world-wide power when Paul wrote "Romans"? Was it a *good* government? Regardless of that, what does the apostle enjoin on Christians as their duty toward the civil government? When only should he refuse such obedience? From whom do civil governments hold their power? For what did God ordain them? What only kind of debt should Christians owe? What does Paul say about love? On what ground does he specially urge the necessity of love? Why is it high time to wake out of sleep? What does he mean when he speaks of the Night and the Day? What is the right attitude toward the promise of Christ's return?

NEWS AND NOTES



Gospel Meetings

Kentucky
Texas
Georgia

Paul Clark of Johnson City, Tennessee, is to be with the Main Street Church in Winchester, Kentucky in a Gospel meeting, beginning Sunday, April 19 and continuing for about ten days. On May 3 he is to begin a meeting at the Ormsby Church of Christ, 622 E. Ormsby, closing May 13.

The Hanover and Cramer congregation in Lexington, Ky., has invited John May of Lima, Ohio, to be with them in their spring revival. This meeting will begin on April 27 according to plans. Brother Rutherford says to the Hanover and Cramer Church, "Don't forget your agreement with the Lord to pray for an open door for the word, for the preacher who preaches the word, and that the word may run and be glorified in the hearts of the hearers."

The Antioch church near Frankfort, Kentucky, is looking forward to a meeting to start April 27. Bro. Orell Overman is to be the evangelist in this soul-saving effort. Asa Baber is minister of the Antioch congregation.

May 10-17 is the date for the revival at the Mt. Auburn church, Dallas, Texas, with preaching by J. L. Addams. The Mt. Auburn church recently had 121 in their Bible school, which was a record attendance for them. R. B. Boyd is minister of this wide awake congregation. They are looking forward to a good meeting. Bro. J. L. Addams just completed a youth revival with the Sellersburg, Indiana brethren.

The Hapeville, Georgia, brethren have asked R. B. Boyd to preach in a series of meetings from April 5-10. On the closing night the Kentucky Bible College chorus is

scheduled to be present and sing. Bill Cook is local minister. Hapeville is looking forward to this season of good things in the Lord.

Denton, Texas. "Brother Frank Mullins is due to begin our first meeting in our new, permanent building, 1308 West Oak Street, Denton, Texas, on April 12. Robert Boyd is conducting Thursday night Bible study with us. We are studying the Book of Daniel."

—Jesse Z. Wood.

Wichita Falls, Texas: "Brother R. H. Boll will be with us in a meeting beginning April 19th through May 3rd. We solicit your prayers that we may have a great meeting with many souls turning to the Lord." —J. C. Tate.

Eight Nights—Eight Speakers

The Kentucky Avenue Church, at Kentucky Ave. and Hickman, in Louisville, is announcing a meeting wherein eight preachers will speak, one each night. The following men have been asked to speak: J. R. Clark, Howard Marsh, Willis Allen, Ernest Lyon, Edward Schreiner, N. Wilson Burks, and J. L. Addams. This should be an interesting and helpful meeting. Camp Taylor is a very active congregation and is making progress both in attendance and spiritually. P. J. Bornwasser is minister.

The South Louisville congregation at Fifth and M, Louisville, is announcing a Gospel meeting to be held from May 3 to 10. R. R. Brooks, of Pekin, Indiana, has been selected as the preacher for this meeting. Brother Brooks recently held a meeting at the Fair Park Church, Dallas, Texas.

K. B. C. Boys to Hold Meeting

The Rowan Street church, 3008 Rowan, has planned a unique series of meetings in which eleven Kentucky Bible College boys are to preach one night each. The date set for the meeting is from May 3-13, inclusive. The boys who will take part are: John Fulda, Paul Knecht, Robert Gill, Bob Ross, Dean Bixler, Barclay Riley, A. J. Istre, Antoine Valdetero, Frank Gill, Tommy Marsh, and Coy Campbell. Brothers Knecht and Campbell are on the High School Faculty.

AN ACTIVE CONGREGATION

There comes to our desk the year book of the Sellersburg, Indiana, church. Brother Marsh says, "The work has continued to move along nicely, not by leaps and bounds, but with a gradual and consistent interest. The Children's Home debt has been paid, the debt of the church building is almost retired, we had an increase in the general offering, a number were added to the church, and we were able to do more missionary work."

Their average attendance for 1952 in various services was as follows: Sunday school, 267; Worship, 326; Sunday evening, 131; Prayer meeting, 84; Monday night Bible classes, 209.

The general offering for the year was \$12,224.75; the special fund, \$8,452.50. The special fund was used to retire the debt on their building. During the year they gave \$3,199.69 to various mission works.

GOOD TIDINGS QUARTET

Brother Dan Richardson of Jacksonville, Florida, writes that the Good Tidings quartet, pictured in March Word and Work, plans to give the summer months to singing tours, conducting youth revivals, protracted hymn sings, and assisting in revival meetings where called. These young men are preachers as well as singers. They would conduct very acceptable revivals. Some plans are already laid to send them to scheduled meetings to help in singing. Brother Richardson says in substance that this is a venture of faith on the part of the boys and wonders if there might be congregations that would sponsor them and help with their expenses. Contact Dan Richardson, Rt. 9, Box 400.

1945, 1946 F. F. WANTED

We sorely need to retrieve the yearly pamphlets for the years 1945 and 1946. In those years, the free pamphlets were ordered by fifties, and even by hundreds, for circulation among friends. It may be that some of these were left over in the homes of our readers, and that, since the complete book is ready, they could now be returned to us. If we could get back a quantity of

these, in good usable condition, that day when we may have to reset the type and reprint the book entire, and that expense could be deferred. We have on hand a good reserve of all other years. Please return them to Word and Work, Publishers, by Book Rate Parcel Post: 4c per lb. plus 4c added to the total, will bring them in from any point in the U.S.A. We will reimburse any appreciable amounts paid out for postage.

—E. L. Jorgenson.

FAITH OF OUR FATHERS

All requests for Faith of Our Fathers book, compiled by E. L. Jorgenson, have now been filled, with a few copies left on our hands. Also our bindery promises us another supply soon. This book would ordinarily sell for about \$2.50. Through the kindness of the Janes will you may have it for one dollar.

PLAN YOUR VACATION SCHOOL

Brother David Broaddus, who has been living in Fresno, California, would like to come back East for the Summer. Brother David has done a fine work in Vacation Bible Schools in years past. Are there congregations or ministers who would like to have such a young man to assist them in Vacation Schools? If so, write H. N. Rutherford, 408 Hart Road, Lexington 18, Kentucky.

EXTRA QUARTERLIES

For those who may have a short supply of Word and Work Quarterlies or for other classes (adult or young people's) that would like to give them a trial, we have an extra supply. The regular price, 15c per copy or \$1.80 the dozen. We will let these extras go at \$1.50 per dozen.

Order Great Songs From W. W.

There is no finer song book in the world than Great Songs. Do you need some fresh new books to take the place of worn copies? Then order a supply from Word and Work. New shape-note edition, \$1.10 in any quantity, postpaid. The round note edition comes with responsive readings only at \$1.20 in quantity orders, single copy, \$1.30.