

THE WORD AND WORK

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SET TO DECLARE THE WHOLE COUNSEL OF GOD

R. H. BOLL, Editor

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SOUL WINNER'S SECRET

"If it die . . . much fruit."
John 12:24

There is no field without a seed.
Life raised through death is life indeed.
The smallest, lowliest little flower
A secret is, of mighty power
To live—it dies—buried to rise—
Abundant life through sacrifice.
Would'st thou know sacrifice?

It is through loss;
Thou can'st not save but by a cross.
A corn of wheat, except it die,
Can never, never multiply.
The glorious fields of waving gold,
Through death are life a hundredfold.

Thou who for souls dost weep and pray,
Let not hell's legions thee dismay.
This is the way of ways for thee,
The way of certain victory.

—selected.



Words in Season

R. H. B.

THE UNCHANGEABLE GOD

There is uniformity in the ways of God. From everlasting to everlasting He abides the same and changes not. Given a certain situation, God's attitude toward it is always the same, wherever and whenever it may occur. His principles are never altered or alterable. Circumstances may change; dispensations come and go in the progress of the ages; forms of worship may be commanded and discontinued; and rites and ceremonies that have fulfilled their purpose may be discarded, as the scaffolding is taken down when a building is completed; but through all God remains the same yesterday, today, and forever. He always acts upon the same principles. His character does not and cannot change. From of old His attitude toward sin has been that of implacable antagonism, of infinite wrath and righteous judgment. For God is holy. From the gate of the garden of Eden where Abel by faith brought a bleeding sin-offering, down to this day when the Lord's redeemed church pleads the sacrifice of the Lamb of God—God meets the worshipper in grace and abundant mercy. As for the word that has gone forth out of His mouth—He will not alter it, nor will He fail of His covenant. He is not man that He should lie, nor a son of man, that He should repent. "If we deny Him He abideth faithful: He cannot deny Himself."

OUR GOD IS A ROCK

It is upon this unchangeableness of God's way and character, and the immutability of His counsel that we can rest our confidence. The unwavering steadiness and steadfastness of His character is the one and only sure ground of reliance. For this cause it is told us over and over again in His word that our God is a *Rock*. Upon Him alone can we assuredly build. Everything else changes in the ebb and flow of time, and shifts and fails; but God is an everlasting Foundation. Every other confidence and refuge must perish; but those who have builded upon the character of God and have found refuge in Him are eternally secure. This quality of constancy in God's nature is called *His faithfulness*. And upon it hangs all our hope and prospect.

GOD'S FAITHFULNESS IN NATURE

The faithfulness of God is constantly pictured to the eyes of men in the uniformity of natural law. "Forever, O Jehovah, thy word is settled in heaven. Thy faithfulness is unto all generations: thou hast established the earth and it abideth. They abide this day according to thine ordinances; for all things are thy servants" (Ps. 119:89-91). The forces of nature in their accurate and uniform action portray the Creator's settled mind and constant course. The stars forever move in their appointed cycles. The sun is His faithful witness in the sky (Ps. 89:37). Day by day he arises in the east and runs in steadfast time and rhythm his circuit unto the ends of heaven. The march of the seasons in their order proclaims God's faithfulness. "While

the earth remaineth," said Jehovah, "seed time and harvest and cold and heat, and summer and winter, and day and night shall not cease" (Gen. 8:22). The word has gone forth out of His mouth and none shall annul it.

THE UNIFORMITY AND CONSTANCY OF NATURAL LAW

All physical forces operate in the same regular order and uniformity. Any seeming irregularity is itself in strict obedience to the law. Since the world was made and until yet, now and always everywhere in the physical universe, it is true, for example, that "every particle of matter attracts every other particle of matter, directly as the mass and inversely as the square of the distance." If in Adam's day a stone was dislodged and fell 144 feet, it struck the earth at a velocity of 96 feet per second, just as it does now. If water boils at sea-level at 180 degrees Fahrenheit in our day and land we may be sure it did so in the days and land of Abraham. If on the first day of creation there was brought about a union of hydrogen gas with oxygen, two atoms of the one to one atom of the latter, the product was water. It is this uniformity and certainty of natural operation that makes all man's work and life itself possible. For men could do nothing, accomplish nothing, could not adjust themselves to conditions on earth, if the universe were run on the hap-hazard plan of chance and lawlessness.

"BLIND UNBELIEF IS SURE TO ERR"

So well known and certain is this working of natural law, that the blind have misread the book of nature, even as they have misread the Bible; and they have concluded that since natural law operates without variation that therefore God can have no hand in the world's affairs. "Where is the promise of His coming?" asks the scoller: "for since the days that the fathers fell asleep all things continue as they were from the beginning of the creation" (2 Peter 3:3, 4). With other words, things always have run as they run now, and always will run so. God will do "nothing arbitrary." In fact God will do nothing one way or the other (Zeph. 1:12). To all practical purposes there is no God, they say. There are no miracles, never have been, never will be. It is always law, law, the reign of law. Man, the earth, creation; the world with all it contains; the Bible and Christianity itself—all is the product of law: natural forces operating in eternal regularity have issued in things as they now are.

This is also the basis of the doctrine of evolution, man's final attempt to get rid of a personal God and of a belief in His interference in the affairs of the world. But God's word quietly reminds these willfully ignorant ones that He has interfered in time past, and that He intends to interfere again in His own time (2 Peter 3:5-10). For so blind are they as to think that the laws of nature deprive God of His freedom of will and action; and eliminate Him practically from His universe. But does He then after all break His laws? Are there after all exceptions to the uniformity of its workings? Nay—but He lives and acts, and manipulates all forces and objects in His universe as He wills: "For all things are thy servants" (Ps. 119:91). For the man who throws a stone does not interfere with physical law

but acts in compliance with it, to accomplish his end; and the bird that mounts up into the air does not violate the law of gravitation, but its life and power enable it to ascend by a higher law. And so God is a *living God*—not dead, never asleep. His will is His ultimate law which supersedes every other. Whenever, wherever, however it suits Him He acts. "Whatsoever Jehovah pleased, that hath he done, in heaven, and in earth, in the seas, and in all deeps" (Ps. 135:6).

IN THE SPIRITUAL REALM

But to return to the constancy and uniformity of God's ways—upon this does not only depend man's physical life and well being, but his spiritual life as well. Because God is ever the same and changes not it is possible for us to know Him and trust Him. For there is a law—a method of operation—that works in the sphere of grace, and operates with the same inerrancy and certainty as the physical laws of the universe. This law is simply God's unchanging way in His dealings with us, and He revealed Himself to us that we may take advantage of it. God would have to cease being Himself—His unchanging character would have to be altered; the heavens would have to fall and the universe go to pieces before God could spurn a true faith, or deliver up to judgment a man who takes refuge in Him according to His gospel and His word of promise. Heaven would have to become hell before God could and would despise a broken and a contrite heart (Ps. 51:17). Sooner could God's light become darkness, and His holiness be blemished than He would refuse to give His promise and gracious salvation to them that accept the salvation of His Son.

Our God is a *Rock*: trust ye in Him at all times, ye peoples. And is it not a certainty as sure and true as God Himself that if, in the beginning of the present dispensation, a multitude of conscience-stricken sinners cried out, "Brethren, what shall we do?" and the Holy Spirit (through Peter) replied to them, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit"—that He would give precisely the same order to inquiring sinners in the same situation today? "They then," the record goes on to say, "that received his word were baptized and there were added in that day about three thousand souls. . . . And the Lord added to them day by day those that were saved." If those were thus saved, forgiven, added to the fold of God, the church—and if today a man should follow the same course—would God act in the same way toward such a one? Would He waver and vacillate about it now? Would He alter the thing that went forth out of His mouth? Would He add such a one to the church—to *His own church*? We might as well ask whether if stones fell, whether if water wetted, if fire burned, if the sun rose, on that day would it do so now. For that we might know God's certain and faithful way and fall in with it, that instance was recorded; and it cannot be otherwise than that God will act in precisely the same way toward people today who take the same attitude toward Him that those Pentecostians took.

"O THOU THAT HEAREST PRAYER!"

Finally it must be said that this applies with full force to that subject which to the unbelieving is so puzzling and unaccountable: *Prayer*. God hears prayer. So characteristic is this fact of our unchangeable God, that it becomes a part of His name and title. "O thou that hearest prayer," David calls Him (Ps. 65:2). He is "the Prayer-hearing God." This is as true and certain as "natural law." Nay, natural law is *less* certain. "Heaven and earth shall pass away, but my words shall never pass away." After the heavens have waxed old as a garment, and have been folded up as a vesture and are changed—He is yet the same. His attributes do not alter. The course of the ages does not affect His eternal Being and Character. Whenever a prayer—a real prayer—is offered Him in the Name of Jesus Christ, He hears and answers. The answer may delay; it may carry a form different from the form contemplated in the petition; but it must needs come. As God is God, He hears prayer. No petitions can go up to Him in harmony with the conditions He marks out (and His conditions are not grievous) and God ignore them. The man who proceeds upon this promise builds upon the unalterable nature of God Himself and he cannot therefore fail unless it were possible for God to fail. And this is true of all His word and ways. Men may err here and there in ascertaining the conditions and circumstances, but these once apprehended, the response of God comes with mathematical certainty; and it cannot be otherwise. "Have faith in God." For this our God is "the Father of lights, *with whom there is no variableness nor shadow of turning.*" — (Jas. 1:17.)

* * *

ACKNOWLEDGE THY INIQUITY

The disposition to justify oneself, to minify our sin, to palliate our guilt, to excuse our wrong, is sure evidence of a wrong heart. It is a manifestation of human pride. It is proof that the one who does so has not in any wise as yet repented. David had not a word to say in his favor when he pleaded for forgiveness before Jehovah (Ps. 51); the prodigal son had not a shadow of an excuse for his conduct; and Paul, though he recognized the mitigating circumstances of his ignorance and unbelief, never spoke of his guilt but in the darkest and most awful terms, and his sense of unworthiness seemed to grow in proportion with his appreciation of God's grace. It is only to such a frame of mind that God's forgiving mercy can really come. When Jehovah contended with Judah, she said: "I am innocent." Now in God's court of justice (if justice is what you want, rather than mercy) the plea of "not guilty" will go for nothing. When He stands up to accuse, you cannot answer Him one in a thousand. For the best of men quail in the light of His holiness. Woe to the one who thus challenges God's justice! "Behold, I will enter into judgment with thee, because thou sayest, I have not sinned." (Jer. 2:35.) But to those who will abandon their claims and come as sinners worthy to die to supplicate His mercy and grace in Christ, against such there is no judgment. "Return, thou backsliding Israel, saith Jehovah; I will not look in anger upon you; for

I am merciful, saith Jehovah, I will not keep anger forever. Only acknowledge thine iniquity, that thou hast transgressed against Jehovah thy God."—(Jer. 3:12, 13.)

THE CHURCH

R. H. B.

The misunderstanding of the nature and purpose of the church is at the root of Christendom's false eschatology, and of much other mistaken teaching, and misdirected effort. It has all along been generally assumed in most of Christendom that Christianity was meant to be a world religion, and that its purpose was to gather all humanity into its fold. Corresponding plans and efforts were made (and are still being made) to realize this aim. At the first the individuals brought in were but a handful, and the sum total of Christians in the early centuries was but a meager minority. The church at Jerusalem had the greatest membership, beginning with the 3000 on Pentecost, growing to 5000, and continuing to enlarge to perhaps 10,000. Yet, considering the numbers of the Jewish population there and throughout Judea and Galilee, and the multitudes of Jews of the Dispersion, the converts to the Christian faith were comparatively few. And though the gospel was "preached to every creature under heaven" in Gentile countries the results were never all-embracing anywhere. If Paul preached at Corinth, for example, though "many of the Corinthians hearing believed and were baptized" (Acts 18:10), the great bulk of Corinth's population went their way, heedless of that gospel which was preached in their midst. And so it was everywhere—even as Isaiah foretold: "Lord who hath believed our report, and to whom hath the arm of the Lord been revealed?"

But with Constantine's "conversion" to Christianity a great change came. Persecution which had kept down any popular acceptance of the Christian profession, ceased when the Roman emperor himself took his stand in favor of the Christian faith. A great influx of professing believers followed. The leaders of the church were enthused over the dawning prospect of world-wide triumph of the church. The kingdom had come; the millennium had begun. Infant baptism also helped to break down the wall and to bring the world into the church. Christianity became a state-religion.

The leaders of the church became princes, magnates, potentates of the spiritual and more and more of even the worldly realm. Of course the civil government had to recognize this new power which had arisen—in fact, the government was allied with it, and became responsible for its maintenance. In consequence a new form of persecution was sanctioned and inaugurated. The sad story is recorded in what is called "Church History"—which is decidedly not the history of Christ's church, but a history of religious mass-movements and subsequent corruptions.

What then is the church? It is an election—a gathering out of individuals out of all the nations of the world into closest relationship and fellowship with Jesus Christ. God is today visiting the nations

to take out of them a people for His Name (Acts 15:14). The church is the body of Christ, of which He is the Head, and individual Christians are members thereof, sharing the life and Spirit of Christ. This, though foreseen and foreordained from eternity, is a new thing, unlike anything that had been before, or was ever before made known to the sons of men—a mystery hid through past ages, that the Gentiles should together with the Jews be fellow-heirs, fellow-members of the body, fellow-partakers of the promise in Christ Jesus through the gospel (Eph. 3:1-10). The very term for "church", in the original, etymologically means "called-out ones". They are called out of the mass of mankind, "called out of darkness into his marvelous light"; "called to be Jesus Christ's;" called of God "into the fellowship of His Son, Jesus Christ our Lord." They are "God's elect holy and beloved." (1 Peter 2:9, Rom. 1:6, 1 Cor. 1:9, Col. 3:12.)

Being called into fellowship with Christ, they take with Him His place in the world. "As he is so are we in the world." Did the world hate Him? His own that are in the world must expect nothing better. (John 15:18, 19; 17:14.) Was He despised and rejected of men? Then His own that are in the world need not expect worldly honor and recognition. Did He suffer persecution and the contradiction of sinners against Himself? Then they must with Him walk in the way of the cross. Nor will it ever be otherwise until the Lord comes. Until then they must evermore go forth to Him without the gate, bearing His reproach. (Heb. 13:12-14.) Never in the New Testament is the church spoken of as triumphant and dominant, but always as a poor and suffering people, a rejected minority, never glorious or imposing in the world's eyes, never as having or wielding worldly power. Its membership does not consist of many wise men after the flesh, mighty men or noble, but of the "foolish", the weak, the "base", the "despised", the "nobodies". (1 Cor. 1:26-30.) The world does not know the children of God because it knew Him not. (1 John 3:1.) But, being children of God they are destined to be heirs—heirs of God and joint heirs with Christ, "if so be that we suffer with him, that we may be also glorified with him." (Rom. 8:17.) For, "all that would live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12.) Nor will it ever be otherwise until the Lord returns, but, rather, the last days will be the worst. (2 Tim. 3:1; comp. Luke 18:8.)

Now a further thing; the election will some day be fully accomplished, the church will be completed, the spiritual temple will be finished, the mystic body of Christ will have reached entirety. The bride will have been gathered out, and will be presented before the Bridegroom without blemish in exceeding joy; the heavenly wedding will take place (Rev. 19) and thenceforth, joined to her Lord in an eternal wedlock she will share His glory and sit down with Him in His throne—to reign with Him, to judge with Him, to share with Him forevermore in the inheritance of the saints in light. Well did Paul say, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to usward." (Rom. 8:18.)

SAVING FAITH -- WHAT IS IT?

Article No. 2 — H. L. Olmstead

"But we are not of them who shrink back unto perdition: but of them who have faith unto the saving of the soul." (Heb. 10:39, A. S. V.)

What saving faith is not may be determined from the Scriptures. To clear the concept by eliminating the misconceptions will assist us in discovering what faith is.

WHAT IT IS NOT

1. Saving faith is not law-keeping. "The law is not of faith." The law principle is "he that doeth them shall live by them" (Gal. 3:12). "Do and thou shalt live" is the way of the law. But no one is made alive through law keeping; on the contrary all are found guilty and condemned by the law. "Cursed is every one who continueth not in all things that are written in the book of the law to do them" (Gal. 3:10). "By the works of (the) law shall no flesh be justified in his sight" (Rom. 3:20; there is no article in the Greek). It may be said that this refers to the law of Moses. As a result of this misconception we hear such phrases as the "new law", "Christ's law", "the New Testament law", etc., etc. That the apostle Paul means by "works of law", any law, old or new, no flesh shall be justified is clear from this statement. "If there had been a law given which could make alive, verily righteousness would have been by the law" (Gal. 3:21). The only law that could possibly make one alive and righteous by keeping it we already had in the Old Covenant! That law in itself was "spiritual", "holy", "righteous", "good" (Rom. 7:12-14). Beyond that law in its moral and spiritual aspects we cannot go as a way of life or as a way of living. The Sermon on the Mount is but Jesus' application of the true meaning of the law. In fact what is done for us through Christ in the Gospel is to the end that the ordinance of the law might be fulfilled in us who walk not after the flesh (flesh-wise) but after the Spirit (Spirit-wise). (Rom. 8:4.) So saving faith does not mean that God has taken out of the way one set of rules and regulations and given us another that we are to keep in order to live. This error we believe to be worse in its results than the earlier error of trying to impose certain parts of the law of Moses upon the early Christians. This error produces either discouragement, lack of assurance or blatant hypocrisy and pharisaical cocksureness. Either one of which takes all the joy out of religion.

2. Saving faith is not believing in one's self to the degree that you can do anything you are required to do. This attitude is another result of the "law-keeping" attitude toward salvation. It leaves no place for God, His grace, or His gospel. It makes such scriptures as "I can do all things in him that strengtheneth me" (Phil. 4:13) meaningless. Other scriptures, "strengthened by power through his spirit in the inward man" (Eph. 3:16), "my power made perfect in weakness", "my grace sufficient", would be without meaning under the theory that saving faith means believing in our selves.

3. Saving faith does not mean faith in a mere impersonal plan of salvation. With many that "plan" consists in my doing the best

that I can after baptism and the blood of Christ will take care of the rest if I ask forgiveness and am punctual in my religious duties, such as going to church, taking the communion, giving my money, etc. This error is productive of ritualism and there is always the feeling that maybe I have not done the best I could, which results in *no assurance!*

WHAT IT IS

Saving faith must be defined in the light of the scriptural meaning of the word faith as it is described in the New Testament. It is not enough to say that faith is taking God at His Word. God's Word is taken because we have faith. It is true that faith cometh by hearing the Word of God (Rom. 10:17). Your faith in your wife and your reliance on her word is the result of your belief in her trustworthiness. It is not a mere belief in her existence but it is confidence, reliance trust, dependence on her because of *what she is*. So our faith in Christ to be saving faith must be a reception of Christ for *what* He is set forth to be in God's Word and a reception by faith of *what* He did for us and will do for us as set forth in the Word.

1. *As to His Person.* He is the Son of David according to the flesh, therefore the Messiah of Israel; He is the Son of God according to the Holy Spirit and declared to be such by the resurrection (Rom. 1:4). I cannot believe Him to be less than this and have saving faith.

2. *As to His past work.* "He died for our sins". I must believe that my sins have been died for, fully answered for, that He has been sent forth as a propitiation—a full satisfaction for sin (Rom. 3:25). It is therefore not merely faith in His Person but in His work—"faith in His blood" (Rom. 3:25) that saves.

I must believe that God justifies me freely by His grace through the redemption that is in Christ Jesus (Rom. 3:24). This faith was expressed in New Testament times by penitence, confession, and baptism; and still is. God offers me something—redemption, forgiveness, justification—freely. A "gift of righteousness", which is "counted", imputed, "reckoned", unto me (Rom. 3:3-5). A righteousness which is apart from works of law (Rom. 3:28) because Christ is the end of the law for righteousness to every one that believeth (Rom. 10:4,5).

3. *As to Christ's present work.* Faith is not a "step" to be taken and then left behind. It is to be a continuous attitude toward God. I must claim Christ as my great high priest and use Him as such throughout life (1Heb. 4:14-16). "Hold fast our confession." I must certainly claim His intercession (Heb. 7:25), and look to Him for mercy and grace in every time of need (Heb. 4:16).

4. *As to His future work.* Finally all faith looks ahead and claims the promises of things to come. Intelligent faith seeks to know what these things are. Noah's faith was "concerning things not seen as yet" (Heb. 11:7). Abraham went out "not knowing whither he went" (Heb. 11:8-10), looking far ahead to the city whose builder and maker is God. Joseph gave commandment concerning His bones. Moses looked to the recompense of reward (Heb. 11:22, 26). Faith in future things held them steady in their course. So today faith in all things which Christ is yet to do, if a Christian knows them, will hold

him steady in his course. Without a knowledge of the "good things to come" a Christian's faith is inadequate and imperfect and cannot be all of New Testament saving faith.

HE CARETH FOR YOU

Ernest E. Lyon

In our day a great deal is being said about the need of security. On every hand someone urges us to do something to promise ourselves a future without care. "Buy insurance", "Buy bonds", "Join social security", or follow some other scheme as cried forth by the thousand and one voices clamoring to let each person know how to face the future without care. I am not going to judge the relative value of these plans, for I am no economist nor am I a salesman of any one of them. However, I do know a plan that will take care of all of your cares, a plan that will take care of your present and your future, a plan that has better backing than any of these I have mentioned and which promises far more. Read with me an outline of the plan as given by the apostle Peter: "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time; casting all your anxiety upon Him, because He careth for you" (1 Peter 5:6, 7). Every care, every worry, every anxiety can be cast upon God by His children and you will find yourself better taken care of than in any earthly plan.

But maybe you are saying to yourself, "Peter was writing to a group of sheltered people in a day of little care." If you are saying that you should read First Peter again. The whole letter is filled with exhortation and warning because of the great persecution that had come upon these early Christians. Their turning away from the Law as a means of salvation and taking the cross of Christ instead had turned the Jews against Jewish Christians; their turning away from the heathen idols and worshipping the true and living God had turned the Gentiles against Gentile Christians; and their refusing to worship the emperor had turned the Roman government against all Christians. Humanly speaking they were facing great difficulties, almost overwhelming ones, but Peter's letter is filled with reasons for the trouble and encouragements in it. To such people, with cares on every side, Peter said, "Casting all your cares (anxiety) upon Him, because He careth for you."

Now let us look into this statement in detail. When he urges Christians to cast their anxiety upon God, he is literally urging them to "deposit them once-for-all", and note that he says, "all your anxiety", not just every little care or worry as it arises, but once-for-all deposit the whole of your care, your worry your anxiety upon Him. Decide right now that your cares belong on Him and He will take care of them "because He careth for you." This last part of the verse means a great deal more to me when it is translated more accurately, "because you are His concern." Just think!—I am God's concern; I am not my own concern; I am His; He is more concerned about my welfare than I am; and if *you* are a child of His He cares more for you

than you care for yourself. Now let's read the verse again this way, "Depositing once-for-all the whole of your worry upon Him, because you are His concern."

Now, if you are God's concern, not only *should* you leave your worries with Him as a better thing for you; it is wrong for you not to do so. If you are His concern, you would be taking to yourself that which rightly belongs to God if you became concerned, anxious about yourself. That is why the Lord Jesus Christ forbade worry on the part of His disciples. Do you remember that in the sermon on the mount He said, "Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on"? Then He showed how God provided for the birds of the heaven and the flowers of the field; How much more then will He provide for His children! The Lord then added, "Be not therefore anxious, saying, what shall we eat? or, what shall we drink? or, wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your Heavenly Father knoweth that ye have need of all these things. But seek ye first His kingdom, and His righteousness; and all these things shall be added unto you."

The idea that trusting in God should take away our cares is not a new idea in the New Testament. Jeremiah had long before written, "Blessed is the man that trusteth in the Lord, and whose trust the Lord is. For he shall be as a tree planted by the waters, that spreadeth out its roots by the river, and shall not fear when heat cometh, but its leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit" (Jer. 17:7, 8). The Psalms have reference to the casting of our cares on God. "Commit thy way unto the Lord, trust also in Him, and He will bring it to pass (Psalm 35:5). "Cast thy burden upon the Lord, and He will sustain thee: He will never suffer the righteous to be moved" (Psalm 55:22).

The Lord Jesus Christ pointed out the danger of taking our worries upon ourselves in the parable of the sower in Matthew 13. In giving His explanation of "he that was sown among the thorns", He said, in verse 22, "This is he that heareth the word; and the care of the world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." There is no fruit for the Lord from those who allow the cares of the world to press upon them. How can you tell your neighbor of the power of God if you think He can't watch over you? How can you tell him that Christ saves you from your sins if your life shows that you think He can't even save you from the dangers of this life? How can you make him want to be a Christian if being one yourself does not add to your assurance? How can you make him think that heaven is important if you act as if this world was the important thing in your life? Have you ever noticed the company in which the Lord put the cares of this life when He warned the disciples in Luke 21:34? Read it again: "But take heed to yourselves lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come upon you suddenly as a snare." Allowing the cares of this life to become your cares is classed with surfeiting and drunkenness as a danger to your soul. Avoid this by once-for-all placing your worries in God's hands.

I hope that, as I urged you to place your worries in the hands of

God, you have realized that I was writing to those who are children of God, those who have been born again, those who have believed on the Lord Jesus Christ and obtained salvation in Him. If you have not done this, then you have something else that has to be done before you can be free of your care, and I want to urge you not to delay one hour.

We shall now show how God addresses this promise of taking care of us only to those who are Christians. Probably the most quoted passage along this line is a portion of Romans 8:28, usually quoted thus: "All things work together for good to them that love God." But let us read the whole verse. It says, "And we know that to them that love God all things work together for good, even to them that are called according to his purpose"—so that promise of overruling all things for good is addressed to those who have answered the call of God, those that have been justified by faith. The words of Jesus in the sermon on the mount were intended for His disciples, not for the multitudes, and so His promise to provide our needs was, in His words, to those who would "seek . . . first his kingdom and his righteousness."

Another oft-quoted passage is that of Paul to the Philippians, a letter addressed to "all the saints in Christ Jesus"—not to all men living in Philippi. In chapter four, verses six and seven, he urges, "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus." Desire this peace, seek this peace, but remember that this peace *in* our hearts is only for those who have first peace *with* God through the blood of the Lord Jesus Christ. Do not allow any man to persuade you that God can overlook sin and bless you as a child of His because of some change in your life, some good work which you may be pleased with. Jesus said, "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." The only change in your life that can bring you into the family of God under His special care beyond His goodness to all men is the change *He* brings about when you come to Him by faith in the Lord Jesus Christ. *Then* you can be "buried with him through baptism into death; that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." *Then* you have peace with God and the peace of God in your hearts is available to you. *Then* also can come to you that statement made later in the fourth chapter of Philippians, "and my God shall supply every need of yours according to his riches in glory in Christ Jesus." He doesn't promise every desire, every luxury, things beyond our needs, but every need, regardless of what kind it may be or how great it may be, will be supplied to those who seek after Him and serve Him.

God is concerned for His children. Knowing that concern, we can not be fearful in danger, we cannot shrink back from persecution, from famine, yea from death itself, for we know that God will see that we have just what we need at all times. How wonderful it is to be one of His children! If you are not one already, let not another hour pass by without seeking after Him in the way He has provided.



Questions and Answers

R. H. B.

1. Please explain "Many are called but few are chosen." Does this teach predestination?

Read the whole parable of the Wedding-Supper, and see in what connection these words are found. (Matthew 22:1-14.) The bidden guests spurned the king's invitation. Then he bade his servants to go out to the highways and byways and to bring in any and everybody. But when the king came in to see the guests he saw among them a man who had on no wedding garment, and him the king ordered to be cast out. This man stands for a class. If when the king comes in any are found without the prescribed wedding-garment, they will (like this man in the parable) be unable to give any excuse. There will be many such. (Matt. 7:21, 22.) "Predestination" is not needed to explain this.

2. What is the meaning of Job 14:5?

The verse says, "Seeing his days (a man's days) are determined, the number of his months is with thee, and thou hast appointed his bounds which he cannot pass." Some have concluded that the length of a man's life is fixed and foreordained in God's counsels. Certainly we all live by the will of God from day to day. But a man's life can be shortened or lengthened. "Bloodthirsty and deceitful men shall not live out half their days." (Ps. 55:23.) On the other hand, to praying King Hezekiah the Lord said, "I will add unto thy days fifteen years." (2 Kings 20:6.)

3. In Ecclesiastes 9:5 we read, "The dead know not anything." How can this be—in harmony with the story of the rich man and Lazarus?

The speaker in Ecclesiastes is describing what he sees "under the sun" (which is the key-phrase to the whole book.) A dead man neither sees nor hears nor feels nor acts. Existence beyond death is not in consideration in this context. —The book of Ecclesiastes is not a book of doctrine, but a record inspired of God and accurate (as a record) of a man's (Solomon's) search for the ultimate good, and the meaning and purpose of life. He has all the means of wealth at his disposal for his researches. He tries this and tries that, but always and only to come to the mournful conclusion that all is vanity and vexation of spirit, and that nothing is worth while. Mirth and sensual pleasure, enterprise—building and planting—amassing of riches and treasure, wisdom (philosophy)—he tries everything, only to find it all useless in the end, and unsatisfying. He tries to shut his eyes to it and to adopt the motto "let us eat and drink, for tomorrow we die." But neither can he find rest for his soul in that. In short, the answer to all his experiment is disappointment, is, What is the use? It is better to die than to be born he thinks. There is no good, no justice, no profit, no hope, no meaning in anything. But finally he arrives at the one true goal—the end of the whole matter: "Fear God and keep his commandments; for this is the whole duty of man." (Ecl. 12:13.) The book is a faithful record of a soul's quest for peace and happiness—a search by "trial and error", a vain tasting of all earthly springs, until at last in the obedience to God the true object of life is found.

4. If there is memory in the world to come, what does Isaiah 65:17 mean?

Isaiah 65:17 says, "For, behold, I create new heavens and a new earth; and the former things shall not be remembered, nor come into mind." This prophecy of a new heaven and a new earth will have its final and perfect fulfilment after the dissolution of the present world-system, which takes place after the "thousand years." (See Rev. 20:11 and 21:1.) But in this immediate context Isaiah speaks, not of that ultimate eternal state, but of the renewed earth under the reign of Christ (comp. Isaiah 11:1-11) in the "times of the restoration of all things whereof God spake by the mouth of his holy prophets that were of old." (Acts 3:20, 21.) Then all past trials will be forgotten, and "sorrow and sighing shall flee away."

That Isaiah is not speaking of a state beyond death, nor of the eternal state here, is evident in this whole paragraph. Read Isa. 65:17-25. —If a man's memory were wiped out the identity of his person would be destroyed and lost. He would no longer be the same man, as may be seen in cases of amnesia.

LEANNESS OF SOUL

"And he gave them their request; but sent leanness into their soul" (Psa. 106:15).

Could anything be worse to the Christian than to have leanness sent into his soul?

One of the greatest revelations in the Bible of the long-suffering of God is in His dealings with the Israelites in the wilderness journey. He brought them out of Egypt, through the Red Sea, and delivered them from the enemies who pursued them. He gave them manna to eat, fresh water from the rock. They built an idol to worship when their leader was on the mountain with God; they murmured against God and against the leader whom He had chosen for them. They "forgot his works; they waited not for his counsel." This people, who were to be God's chosen ones, complained of the way they were being led and of the privations of the journey; they longed after the fleshpots of Egypt. Finally God left them to their own ways, but sent leanness into their souls.

Leanness in the Bible is a condition to be abhorred, evidently because it is a result of undernourishment or of having one's own way; while the "fat soul" is the healthy or strong one.

Herein lies the reason for the powerlessness of the church—and of the average church member—of the present day. The average church member is not satisfied with the separation from the world and the things of the world which should be the portion of every true Christian; he wants the position of a Christian, but also some of the so-called advantages of the world. God never forces a man or woman to do His will, and He sometimes allows His children to have their worldly desires; but with these other things comes a leanness of soul.

Leanness in the Christian is a result of two conditions: (1) an

unwillingness to be satisfied with Christ only and to be hourly guided by the Holy Spirit; and (2) a neglect of feeding on the Word of God.

Too large a majority of Christians are willing to feed their souls one good meal on Sundays and only occasional tidbits during the week. How long could we keep the health of our bodies by treating them in this manner? Our spiritual natures can stay strong and healthy just as long as we give them spiritual food from God's Word.

Why are many prayer meetings so poorly attended? because of the leanness of soul of the people.

A recent report on missions told of young people who were ready to go to the foreign field, but their departure was indefinitely delayed because there were no churches ready to support them.

There is imminent need of spiritual revival in our land, but we wonder how many groups of Christians have set themselves to earnest, believing prayer for the work of the Spirit in revival.

Many of our Christian people are sincerely thanking God for material possessions and even for the outward prosperity of the present day. Let us continue to thank God for all He gives us, but let us be certain that none of this is purchased at the price of lean souls.

God does not make us lean of soul, but He allows us to become so if we neglect the provision He makes for our completeness in Him. One of the greatest blessings of the Christian is a hunger and thirst after righteousness, and such God has promised to satisfy. —From an Editorial in the Sunday School Times.

DAVID'S SIN

Richard Ramsey

There is a wide gulf between the way the Bible discusses sin and the way the world discusses it. The world glamorizes sin. Take the story of Samson and Delilah, for example, or the story of David and Bathsheba. To the world these are great love stories, told for the fascination and enjoyment of the flesh. But to God they were shameful blots in the lives of His servants. God's word has recorded the shameful lust of David for another man's wife, his adultery with her and the murder of her husband. But God's word recorded these facts only to show the depths of sin to which man can fall and the height of forgiveness to which God can reach. David was soundly condemned for his sin; yea, even his own heart gave him no rest, and he wrote that at night he made his couch to swim with tears. As we read the story in God's word we are stunned by the horror of it, and made to tremble lest we likewise should fall into sin. But the world tells of it with laughter, as though David and Bathsheba were examples of the kind of conduct that men and women should accept as standard. Christians should be warned from turning lessons of God's word into lasciviousness. When the story of David and Bathsheba is presented in such a way as to arouse the passions of men and to break down any repulsion that we might feel towards such conduct, it is the same as turning the truth of God into a lie and causing little ones to stumble.

ON SECOND THESSALONIANS

John S. May

"Second Thessalonians" follows very quickly upon the heels of the First Epistle to the Thessalonians. If we ask why, the answer generally given is that the brethren at Thessalonica had become unduly excited over the prospect of Christ's return from heaven; that serious disorders had broken out in consequence; that some of them had actually quit their daily work on the ground that Christ might come any day—and that Paul therefore hastened to correct their wrong notion, and to calm their excitement. This explanation seems so plausible and satisfactory that it has been very generally accepted. In many commentaries, in expository writings and sermons this view is widely held and exploited. But there is not the slightest proof or foundation for all this remarkable theory. It is a pure assumption, and presents a striking example of the old vice of "jumping at conclusions." What really was the urgent motive and reason for the writing of this second epistle to the Thessalonians we shall see.

After a salutation, almost exactly like that in the first epistle, Paul proceeds to *comfort* the Thessalonian brethren. This special endeavor to comfort and reassure the brethren (vs. 3-7) is significant. Plainly *something* had come up to trouble and distress these brethren.

In 2 Thess. 2 Paul enters upon the real heart of their difficulty:

"Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto him: to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit or by word, or by epistle as from us, as that the day of the Lord is just at hand." (2 Thess. 2:1, 2.)

Here then the reason of their distress comes out: clearly, in some way—either by (spurious) prophetic utterance, or by wrong teaching, or on the authority of an epistle purporting to have come from Paul—they had been made to believe that the day of the Lord (a term which always designates the day of vengeance and of wrath and retribution) had already broken in upon them. For was it not to come as a thief? (1 Thess. 5:2.) And the afflictions through which they were going (they had been made to believe) were the foretaste and beginnings of that wrath. That explains the whole matter and the reason for Paul's writing, and all that Paul writes to them in this epistle.

The text of both the King James and the American Revised Version here says that the day of the Lord "is just at hand." But the Greek text shows that the error which Paul sought to remove from their minds was that that day had already broken in upon them. The American Standard Revised Version here followed the King James Version too much. The English Revised Version more accurately gives this translation: "that the day of the Lord is now present." (For the Greek word "*enistemi*" means "to be present," always and everywhere in the New Testament. See Rom. 8:38; 1 Cor. 3:22; 7:26; Gal. 1:4; 2 Tim. 3:1; Heb. 9:9.) Other translations (except the Roman Catholic version) translate accordingly. Baptist Translation: "as that the day of the Lord is present." Conybeare

and Howson: "that the day of the Lord is come"—(with a footnote: "Literally 'is present.' So the verb is always used in the N. T.") Young's Bible Translation: "as that the day of Christ had arrived." Moffat: "that the day of the Lord is already here." Goodspeed: "that the day of the Lord has already come." Rotherham: "as that the day of the Lord has set in." Weymouth: "That the day of the Lord is already here." Twentieth Century: "that the day of the Master is here."

The Expositor's Greek Testament has this to say: "*enesteken* (the day of the Lord) 'were already present.' The cry was, *ho kurios paresi* (the Lord has come, or, is present). The final period (according to these false teachers) had already begun, and the Thessalonians were probably referred to their sufferings as a proof of this."

The matter is of some importance. To have said that the day of the Lord was not anywhere near, (as the King James and American Revised Version implies) would have given ground to sinners to "put far off the evil day"; and would have given some show of excuse for misguided believers to say (like the unfaithful servant of Luke 12:45) "My lord delayeth his coming." But the correct translation puts an altogether different face on the matter. If these Thessalonians had been made to believe that the Day of Wrath had broken in upon them unawares, we can understand why they would have been "shaken from their mind" and "troubled." The prospect of Christ's *coming* would not have so troubled and upset them. The coming of Christ was their hope (Titus 2:13) and their comfort (1 Thess. 1:18); for their expectation was that He would deliver them from the wrath to come (1 Thess. 1:10) and would bring them salvation (1 Thess. 5:9, 10), and that they would be removed out of the sphere of the coming wrath and taken up to Himself. (1 Thess. 4:16, 17.) This happy event obviously would have to take place *before* the "Day of the Lord" breaks in upon the guilty world. It may be some wonder to us how the Thessalonians could have been led to believe that they had missed the "salvation," being deceived into thinking that the day of wrath had come upon them; but manifestly that was what had happened. The whole of this second epistle to the Thessalonians is designed therefore to remove that false impression, to dispel their fear, and to comfort their hearts. And Paul does not do that by putting the coming of the Lord far away into the future (as some think) but by correcting their mistake as to the day of the Lord, and reassuring them as to their standing and acceptedness before God. The Day of the Lord (Paul tells them) cannot come except the falling away (the great "apostasy") come first, and the man of sin be revealed. That alone should be enough to convince them that the Day of the Lord had not already come. (And had not he told them that, even when he was yet with them? 2 Thess. 2:5.)

At this point it may be well to call attention to a common misunderstanding, which, among other things, has caused confusion and misconception in regard to this passage. It is generally assumed that *the coming of Christ and the Day of the Lord* are synonymous and co-extensive, referring to one and the same event. If that were the case, how could the Thessalonians have thought that the Day of the

Lord had come upon them? (Perhaps that was the thought that prompted the translators to put "the day of the Lord is just at hand," where the true text said, "the day of the Lord is now present.") For if the coming of Christ (the "parousia") were one and the same event of the Day of the Lord, how could any false teacher have made them believe that the Day of the Lord was already present? But, is it not said that in the Day of the Lord, Christ will be revealed in flaming power with the angels of His power taking vengeance upon them that know not God and obey not the gospel? And is not that the coming of Christ? Very true. That is one feature of it, and is included under the "parousia." But *before* this event, the Lord descends and takes up His own, who shall "meet the Lord in the air," and who thenceforth are "forever with the Lord." This, the first act of the great final drama, is that deliverance from the coming wrath, and that "salvation," of which Paul had spoken to them in the first epistle (1 Thess. 1:10; 5:9, 10; comp. Heb. 9:28.) That was the hope and promise given those Christians, and that was what they feared they had missed. If the Day of the Lord had come upon them, then they must in some way also have missed that "gathering together unto Him," and been left behind to face that wrath. According to the promise they should have been safely with Jesus when that day of wrath came; but now (as somebody had told them) the day of wrath had come, and they had not been taken up to "live together with Him." (1 Thess. 5:10.) That was the one cause of their distress. It was due partly to ignorance, partly to this falsehood, which was foisted upon them by some pretended prophetic utterance, or a (forged) epistle purporting to have come from Paul. All this misconception Paul clears away.

WAITING ON THE LORD

Richard Ramsey

How eagerly we do look for fruit in the Lord's vineyard! We desire to see souls saved, churches established, great works accomplished.

But we must remember that no crop is harvested without first a long growing season and great effort by the farmer. And the farmer cannot compel the corn to bear. The forces of nature which are beyond his control, determine the yield. Rain may flood it out, drouth may kill it, insects may devour it. All that the farmer can do is to work hard and wait patiently. So also the laborer in the Lord's vineyard must work hard, and wait on God to give the increase.

In days of despair we need to think of Moses. After his great failure he fled into the wilderness and kept sheep for forty years. During these forty years in the wilderness his life seemed wasted, his mission a failure. But finally the Lord called him and used him.

So with us, sometimes forty years of failure must precede the success which the Lord will eventually grant to our labors. The days that Moses spent keeping sheep, the days that Joseph spent in prison, the days that John the Baptist spent in the wilderness—these were not wasted days. No day spent with the Lord is wasted. With resignation to the Lord's will we patiently await His coming.

HOW "CRUCIFY THE FLESH"?

R. H. B.

There is a very general misunderstanding about the "crucifying of the flesh". Medieval monks castigated themselves until the blood ran. Nor are such practices unknown in the present day. Some carry on asceticisms and austerities—wear hairen shirts, sleep upon boards, eat poor food, dig their own graves (not figuratively), take vows of "silence, chastity, and obedience." The *Penitentes* in Mexico whip themselves with thorn-branches, make long pilgrimages barefoot over stony roads, and some, are reported to have themselves actually crucified—after the same pattern, and for the same purpose, as the Hindoo devotees; which things may in the eyes of some "have indeed a show of wisdom in will-worship and humility and severity to the body; but are not of any value against the indulgence of the flesh." (Col. 2:23.) A different and somewhat better turn, but no less mistaken, is that taken by many today who think that by *repentance* they are to crucify the flesh. So they try to tear the flesh with godly sorrow and to go into depths of grief over their sins, with earnest vows and resolutions and promises and special self-denials. *Now* the flesh is crucified, they think—or is it? All these exercises, however good in themselves, fail in the tests of experience, and the penitent doubts again whether he really has ever crucified the flesh. The fact is he hasn't—not by such means. Just as no one can atone for his own sin, so neither can anyone crucify his flesh. He must accept his Lord's death for him, and *His* crucifixion for the crucifying of his flesh.

"Not the labor of my hands
Can fulfil the law's demands;
Could my zeal no respite know,
Could my tears forever flow—
All for sin could not atone,
Thou must save and Thou alone."

How then is the flesh crucified? Not by you, for yourself. All Christians understand that Christ died for them and for their sins. This is really true for all men. The sinner out in the world can say that and just as truly as the Christian. But he does not get the benefit of Christ's death for him unless and until he lays hold of it by faith, in obedience to the gospel. In like manner can a Christian say, "I have been crucified with Christ"; and he can say, "our old man is crucified with Him, that the body of sin may be done away, that so we should no longer be in bondage to sin." (Rom. 6:6.) This is certainly true—but not true for you until you accept it by faith. Until then "the body of sin is not done away," and he still finds himself "in bondage to sin." But when the man recognizes the fact that on the cross of Jesus not only were his sins atoned for but also his "old man"—the fleshly nature—was crucified in the person of Christ on his behalf—when he accepts that fact by faith, willing, also, that for him it shall be so, then, not until then, but then, does he receive the benefit of it. He is not personally the recipient of that work of Christ for him on the cross of Calvary until by faith he accepts this

and puts his trust in it. Not until then can he truly say as to himself, "I have been crucified with Christ;" for it is then that he really reckons himself to be dead unto sin, and alive unto God in Christ Jesus. (Rom. 6:11.) This is the crucifixion of the flesh "with the affections and the lusts thereof". It is done by faith, not by self-mortifications, by grace, not by works of self-effort. The cross stands not only for atonement of past sins, but for power for release from the power of sin, and a walk in newness of life—"to every one that believeth".

* * *

GOOD NEWS FOR WEAK PEOPLE

One might well hesitate about encouraging the average sinner to come to Christ, if it were the power of man's will and excellent qualities of character that are to enable him to live and succeed in the Christian life. The preacher, if this were the case, might well say to himself: "I will not invite such and such men to become Christians; they haven't the stamina, nor the foundation for a Christian conduct; they will only bring reproach upon the church." And the sinner might say: "This gospel of Jesus Christ may be 'good news' to others, but it is not so for me. I know my incredible weakness. I have no will, no strength, no perseverance, no self-control. Confess Christ, I could; I want to be saved; baptized I could be; and no doubt the Lord would forgive me all my past. But what would it profit? For after having been washed I would but return to my wallowing in the mire—I could not hold out." But now has the Lord shown us that He made His gospel good news for all, and has made His salvation equally accessible and obtainable to all. Instead of requiring great excellencies of character, he requires faith, of which, if there be a difference, the weakest and least is more capable than the strong. For faith is a leaning upon God, and they who cannot stand alone can lean even better, if anything, than the rest. Instead of a feat of power, it is an act of faith God wants, an act possible to all. And instead of requiring wisdom and strength and previous righteousness, God requires us to fling these aside and come to him empty-handed, and through that little gate of humble faith through which all that would come unto Him must enter, that so He might save them all by grace. And what it takes to enter, that suffices to sustain. As they received Jesus the Lord, so they walk in Him. "Not many wise after the flesh, not many mighty, not many noble, are called; but God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame them that are strong; and the base things of the world, and the things that are despised, did God choose, yea and the things that are not, that he might bring to naught the things that are; that no flesh should glory before God. But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in the Lord." (1 Cor. 1:26-31.)



Seed Thoughts

D. L. A.

THE MORNING PRAYER

He who rushes from his bed to his business and waiteth not to worship is as foolish as though he dashed into battle without arms or armor. Be it ours to bathe in the softly flowing river of communion with God, before the heat of the wilderness and the burden of the way begin to oppress us.

A Conference With the Prince of Peace

Arthur Brisbane, noted American editor, wrote these very forceful words: "We may sweep the world clean of militarism. We may scrub the world white of autocracy. We may carpet it with democracy, and drape it with the flag of republicanism. We may hang on the walls the thrilling pictures of freedom—here, the signing of America's independence; there the thrilling portrait of Joan of Arc; yonder, the Magna Charta; and on this side, the inspiring picture of Garibaldi. We may spend energy to make the world a paradise itself, where the lion of capitalism can lie down with the proletarian lamb. But if we turn into that splendid room mankind with the same old heart, 'deceitful and desperately wicked,' we may expect to clean house again not many days hence. What we need is a peace conference with the Prince of Peace."

HE AROSE !

You believe that Julius Caesar once lived on the earth—yet we have ten times as much historical evidence to the fact that Jesus lived and died and rose again. Has any day of the week been set apart in memory of Caesar or any other historical figure? Yet millions of the most intelligent people on earth have observed the first day of the week continuously for the past nineteen hundred years in memory of Him who died for us and rose again. . . . A profound thinker and writer, Isaac Taylor, said, "The in-

tegrity of the records of the Christian faith is substantiated by evidence in a tenfold proportion, more various, copious, and conclusive than that which can be adduced in support of any other ancient writings." —G. Lazenby, in a tract.

Prove That You Are Alive

Often Frenchmen have to get a certificate of life simply proving they are not dead! Just suppose the Lord, or someone else, demanded proof that all who profess to be Christians are actually alive spiritually, what proof could be given?

There are those who have a name to live, but are dead (Rev. 3:1). And "she that liveth in pleasure is dead while she liveth" (1 Tim. 5:6). What about our prayer life, and Bible study, and attendance at services, our witnessing, our giving, and our suffering for His sake?

—Taken from NOW.

"Would Ye Also Go Away?"

The Word of God is a sifter of those exposed to it. It finds people out. Jesus preached His audience away from Him. How untactful! So they would say of any preacher doing such a thing today. But it is God's purpose to sift people. How few, comparatively speaking, really hunger and thirst for the Word? How many want it, really? How many appreciate it? Sweeter than honey, finer than gold. That was David's relish for it, and we have more than he. "O how love I thy law!" was another way of expressing it. —Stanford Chambers.

Marred and Made

James M. Barrie once wrote, "The life of every man is a diary in which he means to write one thing, and writes another; and his humblest hour is when he compares the volume as it is with what he vowed to make it." Many of God's choicest servants had to spend much time on the Potter's wheel—Moses, Jacob, David, Paul.

NEWS AND NOTES

ANNUAL SPRING TOUR

The Kentucky Bible College Choir will begin its ten-day annual spring tour on April 15. The group, under its director, Dale Jorgenson, will make appearances in Texas, Louisiana, and Tennessee. Their objective is to acquaint churches with the work of the College and to encourage young people to come to K.B.C. The trip will be made in private cars. Last year the spring tour covered 3000 miles. We wish for them a safe and profitable trip.

BOLE-BOLES DEBATE WANTED

The Word and Work requests that if any of its friends and readers have a copy of Bole-Boles Debate on Unfulfilled Prophecy, we will gladly pay for one or more copies. Also if any early volumes of Word and Work (1916-1946), we would be glad to purchase them.

From Hollywood: Our one-month stay with the "Hollywood Central" Church has ended and we should be back in Louisville late in March — after spending a few days enroute at the Chicago office of Great Songs Press. On our last Lord's day here the brethren met for basket dinner in the old-time manner, and the day was crowned at night with the baptism of Brother and Sister Le-Master's dear daughter, Lee Ann. "Hollywood Central" Church (formerly "Hollywood Boulevard") now meets in an attractive ground-floor public hall at the corner of Santa Monica Blvd. and Stanley Street. Robert E. Box is their fine minister, and some of the choicest Christians in this world gather there. —E. L. Jorgenson.

THE WINCHESTER PROJECT

Brother N. Wilson Burks has visited several congregations in behalf of the move of Kentucky Bible College to the Wesleyan Campus at Winchester, Kentucky. Brother Burks reports that he is well received and that he detects a great interest among the brethren contacted in the project. He made a rousing speech at the Ormsby church a few nights ago, and we are sure that this was a sample of his speeches in other places. He

states that we have about \$55,000 promised, some of which is coming in. Others who have been selected by the college board to set the matter before the churches are Howard T. Marsh, who is speaking in Indiana churches, H. L. Olmstead, and Frank Mullins. There are still others on the committee, but these four were asked to visit the churches in behalf of the move. It seems that K.B.C. must have a campus of their own to really accomplish what she should. Let us pray that the Lord will lead in accordance with His good will.

ZEMO - ALLEN

A few nights ago the Ormsby Avenue church, Louisville, was the scene of a happy wedding. Robert Allen, a student of K.B.C., and native of Jacksonville, Florida, was united in marriage to Dot Zemo, a young lady of Ormsby. Robert Allen is preparing for the ministry and can already deliver God's message with considerable ability. —J. R. Clark.

ANNOUNCEMENT

Here is an announcement of special interest to Word and Work readers of the Louisville area.

The Christian A Cappella Chorus, of Louisville, will render its third annual Spring Concert on Tuesday evening, April 13th, at 8 o'clock. The auditorium of the Dupont Manual High School has been secured for this occasion. Brother Dale Jorgenson, Director of Music of the Kentucky Bible College, will direct this program.

This chorus is composed of singers from the various congregations of the Louisville area, and has developed into a strong singing group of high quality. They sing for the love of the work and for the glory of God. For some time the chorus has been recording the songs used on the "Words of Life" radio program. This program is heard each Saturday morning over station WGRC (790 on the dial) from 9:30 to 10 o'clock.

Remember the date of this spring concert, April 13, and plan to attend.

1954 Louisville Bible Conference

Kentucky Bible College has been asked to sponsor and plan the 1954 Louisville Bible Conference, to be held at the Portland Avenue Church of Christ. The date is from August 30 to September 3. We will appreciate any suggestions regarding a theme, subjects and speakers. —Winston N. Allen.

BEGINS SUMMER WORK

The first week in April brings the close of another session of Bible classes under R. H. Boll. Many precious truths have been pointed out in Genesis, Acts, and Romans, and the lessons on the Holy Spirit have opened up a new train of study for those who were able to attend.

But the close of the classes is the beginning of a busy season for Brother Boll. He will begin a two-weeks meeting at Wichita Falls, Texas, April 18, and then go on to Dallas after that. Prayers are requested for these meetings.

Amite, La.: After long and prayerful consideration Bros. Fred Andrus, Merton Andrus, and A. K. Ramsey were selected to be elders of the Amite church and were duly appointed on March 14. The question of qualified deacons is now under consideration.

In spite of the considerable sickness among the members, attendance has held up well. And visitors have been present at just about every service lately, some making their first appearance and then returning again. We believe that newspaper advertising and weekly radio programs are helpful in this matter.

Song rallies conducted monthly, alternating churches, have stimulated the spirit of brotherly love and cooperation throughout this whole community. Nine congregations participate in this good work.

Bro. Odis Ford, who preaches twice each month at both Pine Grove and Big Creek churches, has been sick some time and at present is quite ill at his home near Independence, and desires to be remembered in prayer. —A. K. Ramsey.

Linton, Ind.: The power of the Lord seems to be at work here at Linton. Especially in the last few

weeks has there been much renewed interest and zeal. There have been fifteen responses, all adults, since the first of the year. One week we had seven responses; four for baptism, including a lady 82 years of age.

The weekly radio program has been going on since October, and lately we're beginning to see results. Dr. Edwin Bailey, one of our elders, although very busy, takes time each Thursday to go with me to the station. He leads in prayer, helps with announcements, and takes care of the singing by running a tape recording of congregational and other songs from Good Tidings quartet. Our program is from 1:30-2:00 each Thursday afternoon, over WBTO, 1600 on dial.

The attendance is on the up-and-up in all services; Sunday school is now keeping over the 100 mark. Brother Clymore (of the Dugger church) and I are working together with young people of the churches of Christ in this area. We meet twice a month. Our last meeting was at Dugger and there were 84 present; tonight we go to Palmer's Prairie church of Christ and plan to take a bus-load from Linton. Last night in our Sunday night young peoples' meeting there were 31 present.

All this causes us to rejoice in the Lord and indeed strengthens our faith. Pray that the good work might continue. —Eugene Pound.

The Bryantsville church, near Mitchell, Indiana, has been enjoying a good series of meetings, with Brother Orell Overman as evangelist. Dale Jorgenson is now full-time minister of this active rural church.

On March 28 Brother Overman began a meeting at the Kentucky Avenue church at Camp Taylor, Ky. By the time you read this you will still have time to enjoy some of that meeting.

Brandon, Florida: Two have recently confessed Christ here, and three others have increased our numbers. Work has begun on the much-needed minister's residence, and the concrete floor is to be poured this week. Much labor is being donated. —Stanford Chambers.

Gallatin, Tenn.: All goes well here. Attendance is running close to 300 in mornings and was over 100 last Sunday night. I had 55 in my adult class Wednesday night besides the children's classes. We are about to begin a meeting with R. R. Brooks preaching on April 18. Vacation Bible School will start immediately after school is out. Plans

for the Youth Camp are progressing nicely, with dates set for Aug. 15-28. They are adding a new chapel building to the camp grounds, which will be a real help. I began a weekly broadcast over our local station January 1 and am continuing each Sunday at 2:45 P. M. —Hall Crowder.

WALTER SCRUGGS

The church at Allensville, Kentucky sustained the loss of one of its oldest and most faithful members in the passing of Brother Walter Scruggs the latter part of February. Brother Scruggs believed and regularly read and studied the Word of God. What is better, he loved and practiced it. He was always faithful in his attendance at the house of God, ever the fine gentleman in the best sense, faithful to his loving wife, true to his friends, and kind to all.

Our sympathy and prayers go to his wife who misses him sorely after more than sixty years together. Sister Scruggs has been confined to her home many months because of a broken hip. The devotion and tenderness shown her by Brother Scruggs especially during the period of her suffering was a thing beautiful to see. The waiting will not be long until we see again "those we have loved and lost awhile."

— H. L. Olmstead.

WORD FROM BARCLAY RILEY

When Brother Rhodes came over here in 1947 it was as a dependent of his son, Robert, who was a captain in the army. Being in poor health, Brother Rhodes had not intended to do much work, but the need was so great that he was soon involved in a missionary program. More than a hundred accepted Christ as their Savior before Brother Rhodes was forced to return to the States in the fall of 1951 for a rest.

After a year and three months in the States, the Rhodes again journeyed to Japan—this time they entered the country as missionaries. Upon returning to their work they found it disrupted by trouble among the leaders. Brother Rhodes still doesn't know what was at the root of the trouble but whatever it was it served Satan's purpose well. The Japanese people do not like trouble. They couldn't understand what it was all about and many of them simply stopped coming to church. To climax the already bad situation one of the Japanese leaders strayed and is now working with denominational people. He was well liked by many and his departure was a great discouragement.

These occurrences would have caused some to despair, but not Brother Rhodes. He waited patiently for the Lord to work and he rode through the storm. The interest and attendance are steadily increasing. Several have urged me to hurry and begin English Bible classes. Among them was a man who came for the first time last Lord's day. He leaned forward intently as he listened to an exposition of John 4 by Brother Rhodes. Later he suggested that tracts of the sermon be printed and distributed in the community. This is only one example showing the spiritual hunger in this land.

Brother Rhodes predicted this morning that I would be swamped with work. It is hard for me to conceive of having more opportunities to preach and teach than can be met—especially opportunities to help those who really want to hear. It's almost like a dream. I believe the Lord has many here who have not yet heard His voice. Please pray for them, for us, and for the work here.

—Barclay and Marilyn Riley.

THANKS TO CLUBBERS

Mrs. George Leffler, Louisville, Ky., heads our list of clubbers again this year with eighty names. Sister Ena Covey, Louisville, and Carl Smith, Lexington, both sent 37. Others sent large lists and cash for free subscriptions. Below we list clubs of four or more received in recent weeks. On the strength of these clubs and cash offerings we have added 337 extra names from our dead list.

E. C. Ringer, Indiana.....	8	Eugene Pound, Ind.....	21
Mrs. Ruby M. Goin, Kentucky..	5	Mrs. Ernest E. Lyon, Ky.....	19
F. S. Hays, Ky.,.....	13	Maurice Clymore, Ind.....	26
Ivy J. Istre La.....	16	Jonah Skiles, Ky.....	6
Mary A. Wright, Ind.....	5	Mrs. O. N. Marsh, Ky.....	4
Herschel Keown, Ky.....	4	Elmer Blanton, Ind.....	8
James M. Neill, Ala.....	4	Mrs. H. C. Cash, Ky.....	4
Miss Florence Hottel, Ind.....	12	Robert Heid, Ky.....	15
Mrs. George Leffler, Ky.....	80	N. Wilson Burks, Ky.....	10
Mrs. Ena Covey.....	27	E. H. Hoover, Tenn.....	32
Carl Kitzmiller, Texas.....	12	Ellis Taylor, Ind.....	4
Mrs. Gordon Broyles, Tenn.,...	10	Mrs. Rice Fryman, Ky.....	11
John W. Gill, Ky.....	6	Daisy S. Oldham, Tenn.....	5
Manley B. Waning, Maine.....	4	Sister Nora Chrissman, Ala...	4
Mrs. Flora Wade, Ind.....	4	Orell Overman, Ky.....	5
R. E. Daugherty, Ky.....	11	Mr. & Mrs. Argyll Allen, Mich.,	5
Mona Bell Campbell, Ky.....	7	Asa Baber, Ky.....	7
Mrs. John Stoner, Ind.....	4	Miss Etta Wagstaff, Tenn.....	5
Willis Allen, Ky.....	13	Howard T. Marsh, Ind.....	10
Gary Stockrahm, Ind.....	4	Mrs. Roy King, Ky.....	8
Mrs. Goatley, Ky.....	6	Waldo Hoar, Tenn.....	9
Mrs. L. K. Harding, Tenn.....	13	Demus Friend, Ky.....	18
Mrs. Rankin Bailey, Ky.....	12	Robert B. Boyd, Texas.....	15
Mrs. W. A. York, Ky.....	6	Carl Smith, Ky.....	37

Several others sent in two and three names each, and, of course, we have been receiving our usual list of singles for this time of year. Again we say, thanks to all! It is never too late to send clubs or singles. From now on names will really count in increasing our list.

SOME BOOK REVIEWS

Some recent books worthy of a place in every preacher's library. All these can be obtained from the Word and Work.

Just off the press — **THE NEW BIBLE COMMENTARY**, edited by Francis Davidson. This is the first one-volume commentary from a fundamentalist (the more popular name now is Evangelical) viewpoint in over half a century. Since the 50 contributors do not always agree among themselves, surely no reader will find himself in 100% agreement with every statement in the book. Nevertheless he will find a thorough, scholarly, refreshing explanation of Bible texts, and helpful articles on various phases of Bible study. (\$7.95. Eerdman's Publishing Co., 1953.)

George E. Ladd, **CRUCIAL QUESTIONS ABOUT THE KINGDOM OF GOD**. This book is a marvel of impartial, unemotional discussion of questions concerning the kingdom of God. With thoroughgoing scholarship the author faces the difficulties, and tries to find their solution. The author's own position is premillennial, but he shows openmindedness and fair appraisal of other views and an extensive knowledge of books on the subject, not only in English, but also in German and French. \$3.00 Eerdman's Publishing Co., 1952.)

Henry c. Thiessen **INTRODUCTORY LECTURES IN SYSTEMATIC THEOLOGY** (Wm. B. Eerdman's Publishing Co., 1952, 574 pp., \$6.00). This book was published posthumously by the author's son. It consists of his classroom lectures on that subject during the years he taught at Wheaton College. It gives a thorough and scholarly presentation of the subject from a Fundamentalist and Premillennial viewpoint. The 75 pages on Eschatology give the finest summary of the premillennial position that I have ever seen.

—Richard Ramsey.

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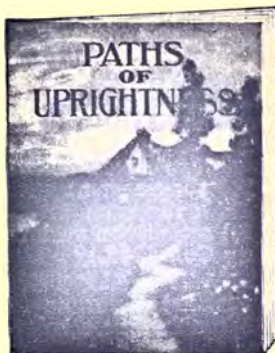


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