

THE WORD AND WORK

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R. H. BOLL, EDITOR

J. R. CLARK, PUBLISHER

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THE FORGOTTEN CHRIST

We forget Him in the rounds of pleasure
When the sun of life is shining high,
We forget Him in the search for earthly treasure,
We forget Him and unmindful pass Him by.

We forget Him in our bitter sorrow,
When we will not bow beneath the chastening rod,
We forget Him in our planning for tomorrow,
We forget the blessed Son of God.

We forget Him in our sordid living,
We forget Him in religious pride,
We forget Him in our vain and cheerless giving,
When in weariness and indolence we bide.

We forget Him in our worldly glory,
We forget the path of sacrifice He trod—
We forget Him! O the shameful story:
We forget the blessed Son of God.
—A. H. Ackley.



Words in Season

R. H. B.

THE CONVERSION OF CORNELIUS

Really Cornelius' case was one of salvation, rather than conversion. If "conversion" means a turning to God Cornelius was already a *converted* man when the story opens—a devout man, one who feared God with all his house, gave much alms to the people, and prayed to God always. He was not yet a saved man, because he was not yet "in Christ". He was not yet justified, nor was he as yet born anew. But his face was toward the Light. He needed now the one thing—the word of salvation, which is the word concerning Christ. "For neither is there any other name under heaven, which is given among men, wherein we must be saved." Cornelius was ready (Acts 10:33): He needed only to *know*. Yet, strange to say, he even knew already (Acts 10:37). He did not know that the word concerning Christ was *for him*, but he had heard about it.

Since, however, Jesus had professed to be sent only to the lost sheep of the house of Israel, Cornelius had not thought more about it. Perhaps, too, Cornelius had not given the claims of Jesus special credence or examination. Moreover, the fact that Jesus is the Christ had not been authoritatively proclaimed till Pentecost. Then it is quite possible that to Cornelius' mind the title "Christ" referred to purely Jewish interests. Cornelius did not know that Jesus Christ is "*Lord of all*" (Acts 10:36). What he needed was direct and authoritative information concerning the supreme Lordship of Jesus Christ and the fact that He and He alone is Savior; and that this salvation was for *him*, Cornelius, as well as for the Jew. How this information was sent to Cornelius in a most remarkable manner, is recorded in Acts 10.

Peter had come bringing those "words" by which Cornelius and all his house should be saved—the word of the gospel (Acts 11:14; 15:7). Cornelius had gathered his friends and household to hear the message—all Gentiles—sembled (as Cornelius said to Peter) "in the sight of God to hear all things that have been commanded thee of the Lord." And Peter opened his mouth and spoke of Jesus—His life, His ministry, His death, His resurrection, the "great commission" He gave to His apostles, and the promise of remission of sins through faith in Him. But while Peter yet spake—yea, as he began to speak—a marvellous thing happened: the Holy Spirit fell on them that heard the word. there was no question about the reality or the nature of it: it was unmistakable. Here without human intervention (such as we see in Acts 8:17 for instance) the Holy Spirit was poured out direct from heaven.

The Jewish brethren from Joppa, six in number, whom Peter had brought with him (for on such an extraordinary mission he needed witnesses) were amazed "because that on the Gentiles also was poured out the gift of the Holy Spirit For they heard them speak with tongues and magnify God. (vs. 45, 46). It was in fact a most extraordinary phenomenon, comparable to only one thing that had ever happened

before: "the Holy Spirit" said Peter afterward, "fell on them *as on us at the beginning*" (Acts 2:1-4). This demonstration carried Peter's mind back to the meaningful word of the Lord Jesus (which the apostle no doubt had taken as referring to them alone): "And I remembered the word of the Lord, how he said, John indeed baptized with water; but *ye shall be baptized in the Holy Spirit.*" To these Gentiles God had thus given the very same gift and blessing which He had once promised to His apostles and which came to them on the day of Pentecost.

THE UNIQUE DEMONSTRATION

We must note the important fact that this effusion of the Holy Spirit upon Cornelius and upon those gathered at his house, was an altogether unique and exceptional event. When Peter saw it his mind was immediately carried back to Pentecost. Not since then had there been anything like it. "As I began to speak," he says, "the Holy Spirit fell on them as on us *at the beginning.* And I remembered the word of the Lord, how he said, John indeed baptized with water: but ye shall be baptized with the Holy Spirit." (Acts 11:15, 16. Comp. Acts 1:5.) Now if what happened at Cornelius' house had been a common and regular occurrence at every conversion, certainly Peter could not have spoken as he did. Nor did it ever occur again, for if such a thing had happened at any other time or place it would surely have been recorded. There was necessity for it in this case. Without this tremendous demonstration Jewish believers (for the church was up to this time composed exclusively of believing Jews) could never have been convinced that Gentiles were eligible to this salvation and membership in the church. The only justification which Peter pleaded for his receiving of the Gentiles was the fact that he and the six with him witnessed this intervention of God: "Can any man forbid the water that these should not be baptized, who have received the Holy Spirit as well as we?" and again: "If then God gave unto them the like gift as he did also unto us, when we believed, who was I, that I could withstand God?" (Acts 10:47; 11:17.)

THE BAPTISM OF THE SPIRIT AND THE BAPTISM BY WATER

It would manifestly be a mistake to take this extraordinary and never repeated occurrence as the norm and general pattern of Christian conversion. Some religious parties have built their faiths on this erroneous assumption. Others again repudiate baptism in water on the ground that they have received what they call "the baptism of the Spirit," and argue from Eph. 4:5 ("one Lord, one faith, one baptism") that the baptism of the Spirit supersedes and does away with the baptism in water. Had they noticed how Peter immediately baptized the Gentiles upon whom God had sent this baptism from on high? "Can any man forbid the water that these should not be baptized who have received the Holy Spirit as well as we? And he commanded them to be baptized in (Gr. "into") the name of Jesus Christ." (Acts 10:47, 48.) Others, again, take this as proof that sinners are saved before and without baptism—at least Gentiles; for, they think and say that Acts 2:38 referred only to Jews (though even in answer to inquiring Jews they would not quote Acts 2:38

to them). But there are not two gospels or two ways of salvation, one for Jews, another for Gentiles: both are saved by faith in the same Lord Jesus Christ, and both alike must manifest such faith in the same God-appointed way. Baptism is the step of the "obedience of faith"—the open confession and acknowledgment of the candidate's faith, as well as his participation in Christ's death, burial, and resurrection (Col. 2:12). Its importance is seen in the fact that it is incorporated in the Lord's "Great Commission" (Matt. 28:18-20; Mark 16:15,16) and was always promptly attended to. (Acts 2:41; 8:13, 36, 38; 9:18; 16:15, 33; 18:8; 19:2-5.)

THE REVELATION OF THE MYSTERY

As we think upon the story of Cornelius we cannot but wonder why such great demonstration was necessary to convince the Jewish believers that Gentiles could partake of the salvation of Christ, and be admitted and incorporated into the church. Did not Peter and the rest of the apostles have the "Great Commission" to make disciples of all nations, and to preach the gospel to every creature? (Matt. 28:18f; Mark 16:15, 16.) Did not Peter himself tell his Jewish audience on Pentecost, "the promise is to you and to your children, *and to all that are afar off?*" And again, "*Unto you first* (that is to the Jews first) God having raised up his Son, sent him to bless you . . ." (Acts 3:26.) Why was not this understood from the beginning? Well, it wasn't. It would be hard for us to understand the repugnance of the Jew toward any familiar intercourse with Gentiles. It illustrates again how strong feeling and prejudice can close men's eyes to obvious truths and facts. (See for example Luke 18:31-34.) God permitted this at first, so that the gospel might come "to the Jew first". (Rom. 1:16.) But now (the Jews having irrevocably refused the gospel, (Rom. 11:11, 15), the time had come to divulge the secret, —the mystery of Christ, "which in other generations was not made known unto the sons of men . . . to-wit that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel." (Eph. 3:4-6.) But how wisely and carefully the Lord prepared the way for this tremendous step forward—first by selecting a Gentile well-known, honored and beloved by the Jews; then sending an angel-messenger to him; then preparing Peter's mind by the sheet let down from heaven, and by direct orders from the Holy Spirit that he go with the Gentile messengers who were waiting for him at the door below; and finally by the awful manifestation of the baptism of the Holy Spirit upon Cornelius and his house. All of this showed the importance of this tremendous new development. As if in surprise, Peter's first words were, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him and worketh righteousness is acceptable to him." (Acts 10:34, 35.) It was a great new truth that had flashed upon his mind. Yet it was not the whole truth, even then. Not only righteous and God-fearing Gentiles, like Cornelius, but any and all, to the lowest, vilest sinner, could come and be saved through the gospel. But the great first breach was made that day; and not long after many Gentiles of the rank and file of the wicked city of Antioch had come in. The church had reached its fullest de-

velopment; and "the disciples were called *Christians* first in Antioch." (Acts 11:26.) And thus has this word of salvation come to us also, down to this day.

* * *

A SECT — OR THE CHURCH OF CHRIST

R. H. B.

In reading the Campbell-Rice debate on Human Creeds we find some very interesting things on both sides of said discussion. On the whole, one is impressed with the lofty ideal of Christian liberty in the New Testament church—the freedom from all human domination in matters of faith, coupled with careful personal adherence to the Word of God; and the brotherly regard one for another in matters of difference. It seems a difficult ideal to realize. Today, one is reminded of David's dirge, "How are the mighty fallen." With what high hope did the "Restoration Movement" begin, and how fair and bright was its morning! But dark and heavy are the clouds that have gathered over its sky since. Today, in some quarters, the church which would be simply Christ's has been somewhat *Hitlerized*. Preachers, teachers, editors, and others, are made to feel that their work, influence, prestige, yea (last, not least) their place and very livelihood, depend on their subscribing to an anti-millennarian system of interpretation—in reality an authoritative human creed laid down for them by certain leaders—men who in some way have seized the reins of power over the brotherhood.

Many have been entirely intimidated so that they would not dare even to study the questions involved for themselves; indeed they are not in a position in which a fair, unprejudiced study would be even possible. Where so much is at stake, most men find it far easier to agree with the prevailing powers, and thus large parts of God's Word that deal with prophecy come to be regarded as forbidden ground—as in the days of Luther's Reformation, when the famed Bishop of Wurtzburg said he was glad he had never read the epistles of Paul: if he had he might have become a heretic like Luther. Are there not some now who affect to know nothing, care nothing, about God's prophetic word, and who really will not allow themselves to look into it, and even less dare to *see* anything in it and to speak of it, lest they be classed and cast out as "Premillennialists" or what not? And, as in Hitler's country where the people were not allowed so much as to hear a foreign broadcast, or even to have any idea or thought contrary to that of the Fuehrer—so in a church tyrannized over by leaders in power, brethren are not allowed to be even neutral, but are compelled to take sides and to subscribe to what is set before them as "sound doctrine," and are forced to condemn, they know not what, on threat of being marked and disfellowshipped. Under such a regime, the Church of Christ—what would remain of it that calls itself so—would be but a pretense, an anti-millennarian sect, led by a few dominating leaders and ministered to by man-dominated preachers, untrue both to their Lord and to the people whom they serve.

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MAKING MELODY WITH THE HEART

J. R. Clark

Singing can be grating noise in the ears of God or it can be sweet melody. He says in Amos 5:23, "Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols." Acceptable singing is accompanied by melody on the world's finest instrument — the heart! In Ephesians 5:19 the apostle Paul says: "Speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord." In the Greek the word for "making melody" is *psallo*, the literal meaning of which is "To cause to vibrate by touching, to twang." In the Old Testament this word was used in connection with playing on a mechanical instrument, but in this Ephesian passage the instrument upon which we are to make melody is pointed out: "making melody with the *heart*." Thus the instrument that we should cause to twang and vibrate in worship is the heart.

Are we so dead, so cold, so formal, that our heart-strings are silent in the house of God? If we have had no impulse to nobler life, no surging up of love and joy, no repentance, no reconsecration, no feeling of forgiveness for a brother, no tenderness toward the Lord and one another how can we say that we have worshipped? Let us beware lest we merely jostle against the Lord in public worship, failing to touch Him with a purpose.

The instrument that is authorized by Ephesians 5:19 is the heart. To those who point out that the mechanical instrument was used in the Old Testament we call attention to the fact that we as Christians are living under the new dispensation. In the Old Testament they offered animal sacrifices, in the New we offer sacrifices of the heart; in the Old Testament God dwelt in the Temple, Now He dwells in His spiritual temple, the heart; in the Old God's law was written on stones, in the New Testament His law is written on our hearts; in the Old Testament they used mechanical instruments, in the New we make melody with the heart. In commenting on the word *psallo* the eminent Greek scholar, Thayer, says: "In the New Testament to sing a hymn, to celebrate the praises of God in song."

Nowhere in the New Testament is it said that the early Christians used mechanical instruments in their worship; nowhere are we told to do other than sing from the heart to the Lord. The testimony of church historians and early fathers corroborate this statement. Also we are informed that the Greek Catholic Church, which is in a position to know the meaning of Greek words, does not use an instrument in their worship even unto this day.

When God gives a command He allows for freedom of method. He says, "Preach the gospel." We can preach it in the pulpit, in private conversation, by printed page, by radio, by word of mouth, or in Bible classes. He says "Worship", and we can worship in a church house, in the open, or in our homes. When God tells us to be baptized we must take care to do exactly what He asks us to do, but we can be baptized in running water, in a pool, or in a tank. He says, "singing and making melody with your heart to the Lord"

and we can sing loud or soft, fast or slow, singly or as a group, with or without song books, and yet do what we are told to do. But to play on a mechanical instrument is something else. The use of an instrument in public worship is not parallel to the use of a song book—the instrument itself requires the aid of a song book! Also while in the Old Testament men are expressly told to worship God with the instrument (Ps. 150) as well as with the voice, in the New the worship is more spiritual and the harp gives way to the heart — “singing and making melody with your heart to the Lord.”

Oftentimes in our assemblies a great number do not join in the singing. The result is that our praise to God is not rich and full and our testimony to those around us is weakened, for we are to teach and admonish one another with psalms and hymns and spiritual songs, singing with grace in our hearts unto God (Col. 3:16). To that extent we have failed to worship. If we have a song in our hearts let us sing! If we do not have a song in our hearts let us ask Him to fill us with His Spirit and set us to singing. (Eph. 5:18.)

THE LOST CHRIST

Return to first love and to doing again “the first works” depends upon a return to Christ. Only thus is any measure of apostasy overcome. His “I never knew you,” is spoken to those who know *Him* not. Knowing things, even many things, about Him will not avail in that day. Unless Christ is the soul and center, the “all in all,” He is not Lord and Christ at all. Such “churches of Christ” (as are dealt with in the Publisher’s article we’ve been referring to) need above all else to be helped to see Jesus and to come to know Him, not merely certain facts about Him, that He may be the “all in all.”

Paul’s earnest prayer for the Ephesian saints is in order today, its fulfillment the dire need: “that he would grant you, according to the riches of his glory” (note the several weighty items of the request) “that ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God.”

The Restoration was to consist in holding precisely and only to what is taught in the Word of God and in founding our practices strictly thereon. It was determined that the final end to which the restoration should look is a complete return to primitive Christianity in doctrine, in practice, and in spirit. All of which is concisely expressed in the following decision: To believe precisely what the scriptures teach, to practice only what they enjoin, and to reject everything else. Hence, the restoration proposed was to be marked positively, by accepting as matters of faith, what and only what the Holy Scriptures teach; practically, by doing everything and only what they enjoin; and negatively, by rejecting everything which they do not sanction. Hence, all practices having their origin in tradition, human reason, or expediency are utterly eschewed” —Moses E Lard.

THE CHRISTIAN HOME

So much has been said on this subject yet still we are so far from the goal. Why? In almost all the sermons we hear and articles we read concerning it, we find nothing but the insistent demand for better parents. We forget one thing. Before a man can be a good father he must be a good husband. Before a woman can be a good mother she must be a good wife. The Bible says more to husbands and wives than it does to parents. Why?

We need to remember that children are primarily imitators. They are far more likely to do what they see you do than what you teach them to do. We realize this when we caution parents against drinking, swearing, etc. Yet unconsciously we often set bad examples in a most important sphere. We need to remember that the crisis of our child's life will come when he marries. More than even freedom from bad habits, is the importance of his ability to build a happy home. The success and happiness of his life will depend on it. What sort of example do we set him in the manner of maintaining peace and happiness within the home?

Do you quarrel before your children? Do you, as his mother, subtly point out to him his father's shortcomings? Do you, his father, rival your wife for his affection?

"But must I not warn him against his father's sins?" questions some amazed mothers. And I answer simply that such a warning will not help. Your child will imitate what seems to him attractive. If you can make your virtue more attractive than his father's vice, he will imitate your virtue. But nagging, temper tantrums, dark warnings, and dull lectures are not attractive to a child. They are not attractive to anybody, and certainly not to God.

The rearing of a Christian child begins before his birth. It begins with the creation of a happy Christian home to welcome him. The Christian home begins with marriage. It starts with husband and wife or it doesn't exist.

"Forsaking all others," we promise and then think we keep the promise by moving across the street or across a State. But this isn't what the promise means. If you can't love and respect your husband or wife more than your relatives then you were not fit for marriage. If you think your people were better, then stop to consider that you didn't choose your people. Has he or she changed for the worse since marriage? Stop and ask yourself. "Why?" Who has been the most constant influence on that degenerating mate since marriage? Don't say, "Look what he (or she) has become!" Say rather, "Look what I have done to him (or her)!" But don't try to improve your husband or wife. Just improve yourself. You will find ample room for such improvement. While trying to improve yourself try to make your husband or wife happy. You will find that such effort has a far better effect on their character than trying to make them good.

If you are unmarried now then try to find for your mate that man or woman you would like for any children you may have later, to grow to resemble in character.

Don't tell your children that it is their duty to love the other

parent. Just set them the example of love. They will follow.

If we fail in our homes nothing else is as important. The biggest and best thing any woman can do is to be a good wife and mother. The biggest and best thing any husband can do is to prove himself a good husband and father.

God made us one flesh. We best serve him by continuing so. To fail your husband or wife is to fail your children. It is to fail yourself. It is to fail your God.

Turn and read carefully the fifth chapter of Ephesians. There you read that husbands are to love their wives as Christ loved the church. God gave Christ His church but still He must pay for it; must forgive it; must sacrifice Himself for it. Yet in spite of all the times we have failed our Lord I am sure He would say that His church has been His greatest source of joy and delight. So ought men to love their wives.

Yet in the same chapter we discover that wives should submit to their husbands as the church should submit to Christ. And how is that? The church submits not as a slave, but joyfully, eagerly, in love and trust. It has no other hope or life.

Christian wives, bad as we husbands are, where else will you turn? In divorce there is loneliness. In a career you will find discontent. The future is bleak without your husbands, just as the future is hopeless for a church without Christ.

When husband and wife pray together, when they share everything; when they love each other more than all other mortals; when they make each other's happiness a chief concern in life; then they may look for a truly happy Christian home. They may expect well adjusted children. The meanest hovel, that harbors such a home, becomes a mansion, and each day is a new Eden.

Do you really want unselfish children? Then instead of spoiling them, spoil each other. Bow to one another's wishes. Work for one another's pleasure. Your child will see your unselfish behavior toward one another and will imitate it. He will grow unselfish and happy.

This is the ideal of the Christian home. We need such homes worse than we need good schools. We need them worse than we need preachers, or recreation centers, or armies, or educations, or mansions, or lodges, or service clubs, or bridge parties, or social prominence.

We will rise or fall; we will end in heaven or hell; on the strength of our Christian homes.

It was Shakespeare who said:

Let me not to the marriage of true minds admit impediment.
Love is not love which alters when it alteration finds,
Or bends with the remover to remove.
Oh no, it is an ever fixed mark
That looks on tempests and is never shaken.
It is the star to every wandering bark,
Whose worth's unknown although its height be taken."

— N. E. Rhodes in *Christian Appeal*.

THE THREE-FOLD MESSAGE OF THE CROSS

First: The blessed truth that Christ bore our sins on the cross. Isaiah 53:5 states that "he was wounded for our transgressions, he was bruised for our iniquities." Jesus made "one sacrifice for sins for ever" (Heb. 10:12). Forgiveness for all sin has been laid up as God's gift to every man who will repent and believe on Christ as his Saviour. His sacrifice of Himself will shield every penitent sinner from the guilt and penalty of sin for ever.

Now this is so whether you accept it or not. The price has been paid, the forgiveness has been provided. It is not automatically yours, God blots out our sins and remembers them no more (Heb. 8:12) on the condition that we part with sin. God can not blot out what you will not part with. It is only as we believe and repent and "walk in the light, as he is in the light," 1 John 1:7, that His blood "cleanseth us from all sin."

Second: The sinner as well as his sin was represented in Jesus Christ when He died on the cross. Since Jesus died for me I have the right to claim that in Jesus I died. And so states the Scripture, "that if one died for all, then were all dead" (2 Cor. 5:14). 1 Peter 4:1 tells us to arm ourselves with this truth. Our "old man" (self) has been crucified with Christ (Rom. 6:6). Now this not automatically so for us in experience. It is useless to claim that self is dead when it isn't. One must "once for all" commit "self" to the cross, *and then daily* recognize the doings of self, confess them, and in faith claim the Spirit's powerful working to crucify self, on basis of the fact that *we died in Christ*. (We are forgiven on basis of the fact that Christ bore our sins; we are forgiven *when* we repent of sin. Self is crucified on basis of the fact that our "old man" was crucified with Christ. Self is crucified *when* we recognize it, confess it, and yield it to the Spirit to be crucified.) When we believe that Christ carried us to the cross with Him as well as our sins we may be delivered from the power as well as the penalty of sin.

Third. The enemy of our souls—Satan—was cast out, defeated, by our Lord on Calvary. The powers of this world were "despoiled" at Calvary (Col. 2:15). The "prince of this world," for so our Lord calls him, was cast out by the work of the cross (John 12:31). Satan has no right to rule over that which the Lord has redeemed. Christ delivers one from the "darkness of this world and from the power of the "prince of this world". Satan is already "judged" (John 15:11). Why then should the child of God be deceived and destroyed by a defeated enemy? We have not realized the extent of the salvation and have neglected it indeed (Heb. 2:3).

Now let us illustrate these three benefits of Calvary as the Spirit works them in human experience. Here is a sinner—ungodly and unconverted. Yet he can say and can truthfully say, "Christ bore my sins on the tree." Now that is so because Christ bore the sins of the whole world. Yet this man is not saved. He still loves his sins, he has not repented—he is not willing to separate from sin and lay them on Christ who alone has atoned for them and by whose death they are forgiven. Both the sinner and the Christian can boast "Christ died for me," but only the Christian has received the salvation for

which Christ died. This means that that which is universally true and possible becomes personally real when we repent and commit ourselves to God, and the Holy Spirit is able to make it true to us.

In like manner our human nature—"self"—the Scripture calls it the "old man," was crucified with Christ. But here again, this is true for every man, but the Holy Spirit is able to make it personally true only for those who commit "self" to be crucified with Christ, *and who daily claim the sanctifying power of Calvary to keep crucified the carnal nature, which we must bear with us to the grave.*

Let us see that a sinner can truthfully boast of what Christ accomplished for him—and still not receive its benefits. Christ has indeed provided a perfect salvation for all men, but men only receive this salvation as the Holy Spirit is allowed to work it in them, and this means that a perfect salvation is often at best imperfectly experienced.

Satan's defeat at Calvary was for all men's benefit, but this does not hinder Satan's work until the individual believes and claims this redemption of the cross. Then, and then only can the Holy Spirit administer Calvary's defeat to the enemy. The "self" life is not to be patched up and strengthened to serve God. Yet this is just what many Christians are seeking to do. It is for this reason that the old Adam-life must be reckoned crucified, because it is the material for Satan, and if that old life is not kept in the position of death, it is the material Satan puts his "fiery darts" in. Satan has full sway over all the old creation. He knows that part of the old life in you which is not crucified, and he directs all his fiery darts to that spot. "Greater is He that is in you than he that is in the world"—this is true so long as Satan has no "ground" in you. When we walk according to "nature" Satan has a right to rule us. It is only as we refuse the "god of this world" and claim the victory of Calvary over him, that the Spirit casts him out and is seen to be "greater" than he.

Let us beware of claiming the finished work of Calvary as our experience. That work is *fact*—true for all men, whether they have received it or not. Let us claim as our experience only what the Holy Spirit works for us, and in us, as we believe the facts and commit ourselves in obedience, so that the Spirit may work this salvation in us. Therefore, let us not say, "I have no sin, or cannot sin." Let us say, "I have a good conscience that I am now walking in all the light that I have and the blood of Christ is cleansing me from all sin—the sin that I have seen and confessed and the sin that I do not see." Let us not say, "The old nature of sin is gone, taken away, and therefore I cannot sin." Let us say, "As I reckon myself crucified with Christ the Spirit renders powerless the "self" and the "motions of the flesh" that I offer up and consent to have crucified." Let us not say, "Satan has no power over me. I am a child of God." Let us remember that He has power to blind, and bind and to destroy unless prevented. Let us say, "Lord, today I yield to Thee. Open my eyes that I may see and enable me to claim now Calvary's victory. Make it *real for me.*"

Unless we see the difference between Christ's work for us (the finished work of Calvary), and the Spirit's work in us (daily applying the finished work) we will be in danger of not calling sin—SIN—and of grieving the Holy Spirit. Calvary's work is true *for every man*; only the Holy Spirit can make it true *in any man*. —J. C. Richardson.



Questions and Answers

R. H. B.

What is meant by "a better resurrection" in Heb. 11:35?

That there will be a resurrection of the dead, and a distinction in resurrections, was taught already in the Old Testament. "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." (Dan. 12:2.) With this agrees the Savior's reference to "the resurrection of the just" (Luke 14:14); and the statement in John 5:28, 29—"all that are in the tombs shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." The Old Testament saints referred to in Heb. 11:35 knew that in the resurrection a great difference between the state of the righteous and that of the wicked would be seen. They would hardly have known that there would be a difference in time also. The New Testament brings that out. Our Lord speaks of some who shall be counted worthy to attain to that world (age), and to "the resurrection from (lit. "out of") the dead." (Luke 20:35, 36.) Paul uses an even stronger expression: "If by any means I may attain unto the resurrection of the dead"—Greek, "the out-resurrection out of the dead"—a selective resurrection from among the dead. From Rev. 20:5, 6 we learn that an interval of 1000 years intervenes between the resurrection of the just and "the rest of the dead" who live not till after the 1000 years.

In Gen. 9:25 we read that Noah cursed Canaan. Why?—since it was Ham displeased his father, not Canaan.

The "Bible Commentary" is no doubt correct in saying that "the extreme brevity of the narrative makes it impossible to explain it fully." It must be pretty certain that Canaan was implicated in his father's sin. "Origen mentions a tradition that Canaan first saw the shame of his grandfather and told it to his father." Also the term "younger son" in v. 24 (Heb. "little son") is peculiar; and many commentators of authority, both Jewish and Christian, understand this term to mean, not Noah's son Ham, but the grandson Canaan.

When Paul says we are saved by grace through faith, does he rule out all works?

Paul rules out all works as meritorious cause of salvation. "To him that worketh the reward is not reckoned as of grace, but as of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness." (Rom. 4:3, 4.) "Not by works of righteousness we did ourselves, but according to his mercy he saved us through the washing of regeneration and renewing of the Holy Spirit... that being justified by his grace we might be made heirs according to the hope of eternal life." (Titus 3:5-7.) If it is by grace, it is no more of works: otherwise grace is no more grace." (Rom. 11:6.)

If so how do we reconcile that with the statement of James 2:24, "You see that by works a man is justified, and not by faith only"?

There are works that necessarily spring from faith if the faith is genuine and real, and which therefore become the test of faith. Paul speaks of the same thing. After declaring that "by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory"—he adds "For we are his workmanship, created in Christ Jesus for good works..." (Eph. 2:8-10.) And again, "In Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith working through love." (Gal. 5:6.) And he exhorts them to be "always abounding in the work of the Lord, knowing that your labor is not vain in the Lord." (1 Cor. 15:58.)

Christ said, "This is the work of God that you should believe on him whom he hath sent." Does this not show that to believe is itself a work?

Take in the context of this, in John 6. The 5000 whom Jesus had fed followed Him across the lake, only (as the Lord said) for loaves and fishes. He gave them this admonition: "Work not for the food which perisheth, but for the food which abideth unto eternal life which the Son of man shall give unto you." (John 6:27.) They asked, "What must we do, that we may work the works of God?" It was then that He said, "This is the work of God that ye believe on him whom he hath sent." It is not a work by which they could earn or merit the gift of God, but the simple trustful reliance upon Him who alone could bestow it. Faith is the one non-meritorious thing a man can do ("Therefore it is of faith that it may be by grace, (Rom. 4:16) and the one thing that precludes all boasting (Rom. 3:27). In Rom. 4:3, 4, it is put in contrast with works. Nor is confession or baptism a meritorious work. Baptism is included in faith (Gal. 3:26, 27). The man who is baptized is buried and raised with Christ. If there is any work in it the one who baptizes does all the work in the case.

Is "to be justified" the same as "to be saved"?

To be "justified" is to be "declared righteous" by God's verdict. No man is pronounced righteous in God's sight (Rom. 3:10); but men can be "justified freely" (the word "freely" means "gratuitously", as a free gift) "by his grace, through the redemption that is in Christ Jesus." (Rom. 3:24.) And "being justified by faith, we have peace with God, through our Lord Jesus Christ." (Rom. 5:1.) Therefore to be justified is to be saved. —Notice that James used the word "justified" in a special sense. Abraham was justified by faith long before he offered up Isaac, in fact long before Isaac was born. (Gen. 15:6; Rom. 4:3-5.) We are justified, *essentially* by grace (Rom. 3:24); *effectively* by the blood (Rom. 5:9); *instrumentally* by faith (Rom. 5:1); *evidentially* by works. It was in this latter sense that Abraham was justified by works, in the offering of his son. His obedience was evidence of his justification.

INGRATITUDE

In Romans 1:18-32 Paul paints a graphic picture of the fall of the Gentiles. Paul's account of fallen man is so life-like that when some heathen hear it read they think Paul was describing them. It was the flagrant ingratitude of the Gentiles that started them on their mad plunge into immorality, idolatry and atheism. For "knowing God, they glorified him not as God, neither gave thanks;" (Romans 1:21.)

Adam and Eve were not as thankful to God as they should have been for His generous and bountiful provisions in the Garden of Eden or they would not have coveted the forbidden fruit. God spared Cain's unworthy life even after he had murdered his own brother in a jealous rage. But Cain did not fully appreciate God's mercy, and his descendant's finally had to be destroyed by the flood. Jesus met ten lepers on His way to Jerusalem and healed them all in response to their piteous cry, "Jesus, Master, have mercy on us." Only "one of them, when he saw that he was healed, turned back, with a loud voice glorifying God; and he fell upon his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were not the ten cleansed? but where are the nine? Were there none found that returned to give glory to God, save this stranger?" (Luke 17:11-19.)

That Christians should express gratitude in their prayers is clearly evident from the scriptures. "With thanksgiving let your requests be made known to God" (Phil. 4:6). "Giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father;" (Eph. 5:20). "Continue steadfastly in prayer, watching therein with thanksgiving;" (Col. 4:2). Our failure to appreciate God's blessings and to express our gratitude by thanksgiving may be an important reason for lack of power in prayer.

GRATITUDE AND GRACE

It is not a coincidence that gratitude and grace come from the same root word, for grace and gratitude are as much kin as a mother and her daughter. Where we find grace in the heart we find gratitude on the lips and in the life. There is nothing that will improve a Christian's singing in the sight of God like grace in his heart. Paul never forgot to thank Him that "enabled him, even Christ Jesus our Lord," and he always remembered with gratitude the grace which God had bestowed upon him.

SOME POINTED QUOTATIONS

There neither is, nor ever was, any person remarkably ungrateful, who was not also insufferably proud; nor any one proud, who was not equally ungrateful."—South.

"He that forgets his friend is ungrateful to him; but he that forgets his Saviour is unmerciful to himself."—Bunyan.

"A grateful dog is better than an ungrateful man."—Saadi.

— J. C. Tate and Kenneth Hoover.

WATER AND THE SPIRIT

J. H. McCaleb

Usually we try to put the best foot forward. As a result, we do not always come clean, nor are we always honest in our thinking even to ourselves. On rare occasions we confess one to another our true state of mind. The realization of our true state makes us humble indeed.

Not too long ago a few of us in our family were sitting around the hearth discussing things in general. The conversation turned to the "Sermon on the Mount." After a little sparring, the remark was made by one of the circle that perhaps we were not too anxious to really know what Christ meant by the great principles He pronounced. It appeared that most of us just wanted to talk about self-denial rather than practice it. Perhaps we are prone to fall a bit short of wanting to understand the mind of God. We like to rationalize, and to compare ourselves with ourselves.

What does God want me to do about baptism? There appears to be opposition to accepting the necessity of this humble act because of a deep-seated reaction against making baptism a mere symbol of formalism. One is prone to ask whether it is reasonable to think that God will condemn a man just because he has not been immersed.

"Therefore we are buried with by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." In spite of all the distortions to which baptism may have been subjected, I would not feel sure that I had become a new creature unless I had risen with my Lord through the waters of baptism. That way is safe and sure. We need both the water and the Spirit.

POISONED HIMSELF

Batsell Baxter

There is a story among natives of the Amazon River jungle that deep in that jungle is a poison tree. It kills any animal that steps under it. This tree lives to kill. Finally it rots of its own poison and dies. How like some human beings! They rejoice to criticize other people. They are happy only when they can make other people miserable. They misrepresent the deeds, or at least question the motives of everyone. In business they challenge every one who is making a success: "something wrong." In religion they condemn anyone who is doing anything in God's service. If they cannot successfully question the act itself, they question the motive. If they cannot make any progress there they shake their heads and point out that this thing might go astray. (If it shows definite signs in that direction, it can be stopped.) But the fault-finding habit is dangerous. Once it gets a start in the heart it can completely enslave it. Finally the person may lose confidence in himself! He then perishes of his own poison. Every work that is being done by human beings can profit by criticism; if that criticism is offered in a spirit to correct error without killing the work and destroying the influence of the worker.

H. A. IRONSIDE ON BAPTISM

The late Dr. Ironside was a widely known and justly renowned interdenominational Bible teacher. Speaking of "self-judgment" (1 Cor. 11:31) he tells of his own experience concerning the subject of baptism. The outstanding frankness, honesty, and courage of the man in this matter is worthy of all our respect and admiration.—Editor.

Let me give you a word of personal testimony. For the first six years of my Christian life I was largely dependent upon what I called the Spirit's guidance. I knew very little of the guidance of the Word. When perplexed, I would say, "I will ask the Lord what His will is," and as I felt impressed I would act. But I found as I read my Bible that I was often going contrary to the written Word. I shall never forget the night I knelt before God, and opened my Bible to a passage of Scripture on the subject of baptism, which I had been avoiding for years. I would say, "I am going to ask the Lord about it," and then I thought I had an inward feeling that baptism of the Holy Spirit was all I needed, and every time I read a scripture and saw baptism before me I dodged it. I had a lot of dodging to do, for there were a great many scriptures that had to do with that subject, but finally before the open Word I said, "Blessed God, by Thy grace from today on I will never try to dodge one thing that is written in Thy Word for Thy people in this age. If Thou wilt make it clear to me, by Thy grace I will walk in obedience to it," and from that time I had blessing I had never experienced before. Two weeks after that I went down to the sea-side and was buried with Him in baptism, and a week later I sat at the Table of the Lord. I had said, "All you need is to feed mentally upon the body and blood of Christ, you do not need the outward symbols." One by one many things came before me that I had tried to make myself believe were all right, but I found they were contrary to His Word. I have sought conscientiously now for many years to yield obedience when God speaks. I do not always understand why He tells me to do certain things, but it is not necessary for me to understand, the thing for me is to obey, to do what God has asked me to do, and it is as we obey the Word that we are kept clean. "Christ loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word" (Eph. 5:25, 26). And so, as we judge ourselves, as we obey the Word and confess our failures, we come out from under the judgment of the Lord. —H. A. Ironside, *1 Cor.* pp. 365-6.

NOT "PREMILLENNIALIST"

The church of the New Testament is not "pre-millennial", nor "post-millennial", nor "anti-millennial"; just as she is not "Calvinistic" nor "Arminian", "Catholic" nor "Protestant". She stands simply in the whole word of God whether that be (or to the extent it may be) for or against the truths held by these or any other particular systems. To none of those systems as such does she subscribe, nor to any creed or set of doctrines mapped out by uninspired man.

To God's Word only, and to all of that, and all it says and teaches, does the simple Christian subscribe, and to nothing else is he committed. Any religious party which demands consent to human articles of faith cannot represent the New Testament church, but must take its place as a denomination among denominations and as a sect among sects.

A Christian may (and in the nature of things *must*) hold many items of truth that are featured in the creeds and doctrines of various systems, for all those creeds and human standards of orthodoxy contain some Bible teaching; but he does not therefore belong to any of those systems. Christ taught the resurrection of the dead but he was not therefore a Pharisee. Paul spoke of election, predestination, foreordination, but he was not therefore a Calvinist. And this writer believes all that God has spoken on the subject of Christ's coming, and the Thousand Years, and in other prophecies, but he is not therefore a "Premillennialist" in any sectarian sense. If the Bible teaches any "premillennial" truths, we accept them as they stand, preach and teach them also, along with all other truth. But we are not committed to any system or theory of man. —Reprinted from the Nov. 1940 *Word and Work*.

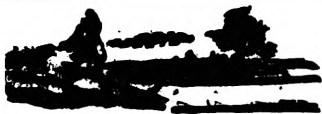
MAN'S THOUGHTS OF GOD

R. H. B.

What a man thinks of *God* makes all the difference in his outlook, his aim, his conduct and manner of life. "The fool hath said in his heart there is no God." The rest of the psalm (Ps. 14) describes what follows. The "Gentiles who know not God", the apostle tells us, are given over to the passion of lusts" (1 Thess. 4:5). "The world knew thee not," said the Lord Jesus in His great prayer. Therefore is the world what it is. They speak freely about God and express opinions of His character and ways, but the world does not know Him. Among His professional servants many do not know Him. To some He is a hard taskmaster, "an austere man," who takes up what He has not laid down, and reaps what He has not sown. Wherefore they are "afraid", and bury their talent, and lay up the pound committed to them in a napkin.

Some secretly regard Him as a sort of policeman, who is always watching them, ready to charge them with every infraction of the Law. To some He is a vindictive sort of God, who has to be propitiated by bloody sacrifice before He will forgive.* Others again have pictured Him as a sweet, good-natured God, who looks with fatherly complaisance and indulgence on our foolish ways. Others again find it impossible to believe in His forgiving love, the while the habitual evil-doer thinks that God is altogether such as himself. (Ps. 50:21.) And what difference the false conceptions of God make in men's lives! But "this is life eternal," said the Lord Jesus, "that they should know thee, the only true God, and Jesus Christ whom thou hast sent." (John 17:3.) And "No one knoweth the Father save the Son, and he to whom the Son willeth to reveal him."

* "God is love", they say, "therefore needs no propitiation"—when they should have said, "God is love, therefore He provided a propitiation." (2 Cor. 5:20; Rom. 8:32.)



Seed Thoughts

Demus Friend

SLAVES

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three.

—James Russell Lowell.

THE DEVIL IS HAPPY

1. When I wilfully absent myself from the Sunday evening services.
2. When I quit the church.
3. When I am too stubborn to repent of my sins.
4. When I get peeved and refuse to attend the services of the church.
5. When I refuse to tell the brethren what I am peeved about.
6. When I wilfully absent myself from the mid-week service.
7. When I refuse to do the things I can do to assist in the work of the church.
8. When my conduct causes the church to be blasphemed.
9. When my thoughts wander as the preacher talks about giving and godly living.
10. When I go one day without praying to my Father in heaven.
11. When I make it a habit to be late for almost every service.
12. When I neglect to bring my children to the Bible classes.

Brethren, remember this: When the Devil is made happy by my conduct, GOD IS GRIEVED! —The Announcer, Athens, Ohio.

SIX MONTHS IN PRISON

An attorney and one time political figure in California, was sentenced to serve six months in Federal prison for failure to file an income tax return.

The attorney was a tired and defeated man when he heard the judge commit him to custody.

Before the passing of the sentence, the attorney caused a dramatic silence in the courtroom as he pleaded quietly:

"I find it somewhat difficult to conceive of myself as a criminal. But the law says I am, so I am.

"Quite frankly, I made a mistake, and therefore should bear the burden this court seeks to impose. I'm not afraid of going to jail for some wrong that I've done—

"It is just—I don't want my children in school to have others say to them, 'Your Daddy is a jail-bird.' If it were not for those two I wouldn't say a word."

He had to go just the same. He actually failed to file returns

from 1946 through 1950 while earning a net income of \$50,000.

There are many persons who individually say: "I find it somewhat difficult to conceive of myself as a sinner" and they should add, "but God's law says I am, so I am." For "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (Jas. 2:10).

There has only been one person who kept the law perfectly—the Lord Jesus Christ. And He graciously deigned to die in our place. Now, "whosoever believeth in Him shall receive remission of sins" (Acts 10:43). Constrained by His love we will live to His glory; and instead of embarrassing our loved ones, we will be adornments to the doctrine of God our Savior in all things—NOW.

NOW IS THE TIME

Forgive! The years are slipping by, and life is all too brief. A time will come when it is too late for vain regrets and grief. If you have been wronged—forgive! Let your pride go. We can't afford to take our grievances beyond the grave. Now is the time to make your peace. Don't cling to what is dead. Forgive! Think love and let hate go. We all need God's forgiveness. Dare we ask it if we know there is some one to whom we should go in good will? The spirit of your life is the test of its value — the spirit whose foundation is righteousness and love.

Roger Babson has said that only two percent of working people are efficient and producing according to capacity. They do not get results commensurate with the energy expended. There is a book, "Streamline Your Mind," which says that a large percentage of working people tolerate in themselves needless inefficiency in an age that requires efficiency. This is particularly noticeable in Christian work. There is much lost motion, incompetence, low achievement and work slowed down to a snail's-pace. Many seem to feel that this 'parasitic lag', as it is commonly called, is excusable in the Lord's work. It is indeed a disgrace. We should be abounding in the work of the Lord,

IN MEMORIAM

Early on the morning of May 6 Sister O. B. TIVIS, long and faithful member of the Bohon congregation, near Harrodsburg, Kentucky, departed this life to be with Christ. Sister Tivis was an unusual Christian character. Strong in her convictions, and ever looking for the "blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ", she wavered not though many of her fourscore and two years were marked with trials and heartache. This good wife and mother outlived her children. A son was taken at a tender age, and an afflicted daughter passed away in 1952. We are assured that the present state of this one who longed to see her Saviour is "very far better". May the God of all comfort richly bless Brother Tivis, her companion for more than a half century, in this "little while" of separation and loneliness.

Grant us Thy peace through-out our earthly life,
Our balm in sorrow, and our stay in strife;
Then, when Thy voice shall bid our conflict cease,
Call us, O Lord, to Thine eternal peace. Amen.

—Ellerton.

—Demus H. Friend.

FAITH OF OUR FATHERS

In the year 1843, at St. George's chapel in Bloomsburg, England twelve lectures were delivered by twelve ministers of the Church of England. On the whole, there has been nothing finer written on the "Second Coming" line in all the hundred years and more that have passed by since then. While each of the twelve addresses is excellent, I have extracted choice paragraphs from only ten. These appear in the order delivered.

The "new theory" (as its inventor, Daniel Whitby, himself called it) of a millennium before the Lord's Return was at that time of recent origin, and was most earnestly opposed by hundreds of ministers in England and Scotland, many of whom left on record their witness against this false theory of prophetic interpretation. Nevertheless, the Origen-Whitbyian delusion of a world gradually converted in this present dispensation went on to capture most of the historic protestant churches, and even many of those today who profess to "speak as the oracles of God." And, what is worse, some of these even denounce as "Theorists" their brethren who still believe and teach what the primitive church believed and taught (witness the "Fathers"), in the first and purest centuries of its existence.—E.L.J.

From H. MONTAGUE VILLIERS

(Rector of St George's, Bloomsbury, England)

"It does appear to me to be great presumption to omit a topic so scriptural, and still more presumptuous to maintain that any other topic is better calculated to warn the sinner to walk closely with his God. When I reflect that there are special blessings promised to those who look for his coming, and special warnings to those who say, My Lord delayeth his coming, I cannot but feel that it is my duty prominently to set forward the doctrine of the Second Advent."

From EDWARD AURIOL

(Rector of St. Dunstan's in West, London)

"What a motive for fervor and zeal in the missionary cause has he who can look at every soul converted to God as a fresh earnest of the near approach of the 'day of redemption'! When he thinks of the hopes set before him in connection with the Bridegroom's return, how will he long that many should 'come from the east, and from the west, and from the north, and from the south, to sit down with Abraham, Isaac, and Jacob, in the kingdom of God.'"

From WM. PYM

(Vicar of Willian, Herts)

"We do not expect that 'the world' shall receive our testimony, for the Word of God predicts that that day shall overtake it as a thief. We do not anticipate that the nearness of the Lord's approach will become a favorite subject of divinity in the church, for the Lord intimates that this will not be the case; and in this there will be a parallel between the state of the professing church as touching his first and last appearing. 'I have not found so great faith, no not in Is:ael,' he remarked, at his first advent. The visible church rejected

him in a body. 'He came to his own, and his own received him not.' And when he comes next unto his own, will he find the church prepared for his appearing? 'When the Son of man cometh, shall he find faith on the earth?' Of this, I conceive, he speaks in these words, and the inference is clear that he will not find it. There shall be comparatively few in a waiting posture to receive him. Faith in that advent is the scriptural state of preparation, a living principle of faith opposed to that described in the parable, which leads many to say, 'My Lord delayeth his coming;' for where this is found it teaches them that have it to 'look for him;' and 'unto them that look for him shall he appear a second time without sin unto salvation.'"

From C. J. GOODHART

(Minister of St. Mary's Chapel, Reading)

"While numberless passages all state clearly the premillennial personal advent of Jesus, there is not a single passage, which can be produced from the Old Testament, and it would be easy to show that this remark might be extended to the New, to prove that there is any advent of Christ after the Millennium."

From W. DALON

(Incumbent of St. Paul's, Wolverhampton)

"Your Lord would have you learn this lesson (of patience) daily, whilst yet he tarries in the heavenly sanctuary, and has not set out to take possession of his millennial kingdom. But then he gives you the sweet assurance that the delay is short, and that very soon we shall behold him in his robes of majesty, attended by myriads of holy angels and glorified saints, proclaiming with a voice of supremacy that shall be heard to the utmost bounds of creation, 'Behold, I make all things new!'"

From J. W. BROOKS

(Rector of East Retford, England)

"Though I distinguish only some few signs as in themselves cheering, yet, when considered as the tokens of our Lord's approach, all are cheering; therefore he bids us, as in the text, When we shall see these things only begin to come to pass, to lift up our heads because our redemption draweth nigh. And if the beginnings of these things are calculated to inspire us with hope and joy, how much more their fulness! Yes, those things which are dark and appalling to the world—like the pillar and the cloud—will be as light and brightness to the saints; who, when all is roaring and raging and upheaving round about them, shall be ardently waiting for, but most surely expecting, and in the midst of it obtaining, deliverance from corruption, into the glorious liberty of the children of God."

From T. R. Birks

(Fellow of Trinity College, Cambridge)

"The scene of the martyrs' sufferings shall witness their exaltation. They who have been rejected outcasts in a world of rebels

shall be crowned with honor and dominion over a world redeemed from the fall. The glorious equity of God shall thus be no less conspicuous than the triumph of his grace; and men and angels shall join in that adoring song; 'Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, O thou King of Saints!'

From W. R. FREMANTLE

(Rector of Claydon, Bucks)

"As then the gray streak of the dayspring sheds a fainter light than the sun when risen in his strength, so the grace of the Gentile morning has no glory in this respect by reason of the glory that excelleth. During the personal absence of the sovereign the influence of the crown is reflected by delegated agency; but, O! what will be the splendor of the day when the king appears, wearing his many crowns, and attended by a train of ten thousand times ten thousand of his saints; when every tongue in heaven shall say, 'Thou art the King of glory, O Christ,' and when every eye in Jerusalem shall see the Lord to be her everlasting light, and her God her glory!"

From EDWARD BICKERSTETH

(Late Rector of Watton, Hertz; born A. D. 1786; died 1850)

"Then shall we realize the rapturous song which has so often below raised our souls to God, 'We praise thee, O God, we acknowledge thee to be the Lord. All the earth doth worship thee, the Father everlasting. To thee all angels cry aloud, the heavens and all the powers therein. To thee cherubim and seraphim continually do cry, Holy, holy, holy, Lord God of Sabaoth. Heaven and earth are full of the majesty of thy glory.' This scene of bliss is before us; this glory is at hand. Meditate upon it. Live for it."

From JAS. HALDANE STEWART

(Incumbent of St. Bride's, Liverpool)

"If there be any one topic more than another calculated to solemnize the mind, to bring us as lowly suppliants to the Throne of Grace, and to lead to watchfulness and prayer, while at the same time it cheers and animates the spirit, filling it with that blessed hope which led the apostles, the army of martyrs, and we may add, our Protestant forefathers, to 'count all things but loss for the excellency of the knowledge of Christ Jesus their Lord'—if there be any subject calculated to produce these blessed effects, it is 'the glorious appearing of the great God and our Saviour Jesus Christ..'"

"O! that the Holy Spirit, of his infinite mercy and goodness, would impress our minds with this important truth; so that, instead of being like those to whom the Lord shall come unawares, we may be of that happy number who are making ready for His appearing, and who, when He does come, shall be able to say, 'Lo! this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation.'"

NEWS AND NOTES

SYLVANIA

Progress on our building is a little slow but we are using the building for all our meetings. Our Sunday School attendance has been steady, averaging around fifty. Pray for our V.B.S. and youth rally June 27 to July 9 with John Fulda. We rejoice in a number of additions this year. — Paul Knecht.

YOUTH CAMP NEWS

The Youth Camp this year will move to what we hope is a permanent location on the campus of Kentucky Bible College at Winchester, Kentucky. All of the facilities of the college will be made available to us for the two weeks of the program. As usual we will have the first week for the younger children and the second for high school and college age young people.

Junior week will be July 10-16, and senior week will be July 17-23. The cost is \$10 per week for room and board.

The daily schedule includes classes in the Bible and related subjects, taught by cooperating ministers and their wives, well planned recreation activities, and inspiring worship services. A large number of young people have been led to accept Christ during past sessions—an indication of the inspirational and challenging character of the week's activities.

Complete details concerning age limits, registration, what to bring, camp rules, etc., can be had by writing to the Camp Director—Brother Hall C. Crowder, Box 101, Gallatin, Tennessee.

YOUTH RALLY AT UTICA

The Youth Rally for May was well attended. Some drove eighty miles or more to be there. About a dozen congregations were well represented, and the local turn-out of members and friends was good. It was held at Utica, Indiana. The Lord gave a good meeting. The singing by the different groups, including Portland Christian High School, was inspiring, and the message brought by Brother Paul Knecht was good. Tommy Marsh

together with Shichiro Nakahara and Teruko Obayaschi, students of K. B. C. sang in the Japanese tongue songs of faith known and loved by all in any language.

After such a soul-stirring meeting there were some regrets when Brother Eugene McGhee announced that the meetings would be discontinued until fall.

A man's good-looking tan hat was forgotten and is still waiting at the church to be claimed by its owner.

Louisville, Ky. Brother Orell Overman brought good gospel sermons in our spring meeting. The meeting was very well attended by Christians of the churches around as well as by the local congregation. There were seven responses during the meeting, five of these by baptism and two came for re-consecration. Six others have responded in the last few weeks, two for primary obedience. — P. J. Bornwasser.

Nelsonville, Ky.: The church at Nelsonville, Kentucky, plans a 12 day meeting, beginning June 29, and closing July 10. Brother Edward Schreiner, of Highview, Ky., is to be the evangelist. —Robert Heid.

Buechel, Ky.: The church at Buechel is announcing a meeting with Bob Neil as evangelist from June 5 to 12.

Abilene, Texas. The April issue of Word and Work, as all other issues, was greatly enjoyed. The News and Notes pages are always interesting and aid in helping us pray more effectively for the various works.

About three weeks ago we baptized a couple, who have taken a great interest, attending every meeting and Bible class since. Last evening, after our young married couples' class, we baptized another couple who were influenced and brought to the meetings by the first couple. For this we are very thankful.

Looking forward to the meeting with Brother Orell Overman; we hope that we may reach still others

and that the church will be revived. The meeting is planned to continue from May 4 thru May 15.—Frank Gill.

Chatanooga, Tenn.: McCallie Avenue church is going along about as usual. Offerings last year were the best yet. Good fellowship prevails. We have lost by death several of our older members in the last year or two. Also several are sick. Of course this hinders in a small church. We, I think, are growing in faith, hope and love. Let us all pray more.—E. H. Hoover.

The Lawyers In the States

Since arriving in the States Bro. Vernon Lawyer preached a week at Mt. Auburn church, Dallas, and has preached otherwise in Dallas and around. He is to be at Ponchartroula, La., in a meeting from May 29 to June 5 and at Oak Grove, June 26 to July 3. He also is to preach a few nights at Seventh and Camp, New Orleans, and will be available for other meetings. There is a possibility that the Lawyers will winter in Louisville. He will speak in the Fall Bible Conference in that city.

Midland Ind.: I do not wish to do without the Word and Work, for I am a firm believer in all its teaching.—Mrs. Osa Griffith.

Gallatin, Tenn.: A special series of "Men's Meetings" during which I taught lessons on "Looking At the Bible" was well received. The class sessions lasted an hour and a half each night for five nights. Our five "Looks" were: Historically, Dispensationally, Doctrinally, Ecclesiastically, and Prophetically. We began a study of the Book of Revelation last Wednesday night with exceptional interest shown.—Hall C. Crowder.

Louisville, Ky.: Our recent revival was a fruitful season. There were nine responses. Seven baptisms, one membership, and one came for prayers of the church. Brother Kenneth Istre speaks the Word boldly, clearly, with conviction, and with power. We thank the Lord for such men. South Louisville Church continues to enjoy a year of visible results. The Lord has given us a large company of young people and young married couples of the age of decision.—N. Wilson Burks.

Nashville, Tenn.: We are starting a new congregation on Franklin Road, the first Sunday in June, at the old Judge Ed Baxter Home, eight miles from Broad Street.—D. H. Neil.

GOSPEL MEETINGS IN LOUISIANA

Tent meeting in New Orleans. The tent for this gospel effort is located in the 3600 block on Jefferson Highway, and began Monday night, May 23, under the sponsorship of Seventh and Camp Sts. Church of Christ. The evangelists are N. B. Wright and Richard Ramsey.

Pine Grove Meeting: This meeting will begin Monday, June 6, and continue through Saturday, June 11, with Antoine Valdetero as evangelist.

Big Creek Meeting: John May will preach in a meeting at the Big Creek Church, from Monday, June 13, through Sunday, June 19.

Amite Meeting: H. E. Schreiner, of Louisville, Ky., will be in a gospel meeting at Amite, La., from June 15 to June 26. There will be daily vacation Bible classes from June 20 to 25.—Above news from A. K. Ramsey.

COLLEGE BIBLE CLASSES

Four college students and four guests attended the banquet for the Church of Christ Student Organization at Southeastern Louisiana College in Hammond, on May 16. These four students had been regular attendants at the Bible classes at the college this past year. Brother Richard Ramsey, teacher of the classes, reports that 18 college students attended the classes one or more times during the year, and that he has hopes for larger classes next year. Plans are being discussed for making these college Bible classes a permanent feature of the church work so that young men can train themselves for the ministry while working out their college degree.

Six persons were baptized and another placed membership in a tent meeting at Denham Springs, May 1-8. Brother John May did the preaching, being assisted in the meeting by Brothers Sidney Mayeux, Wilkie Johnson, and Richard Ramsey.