

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

R. H. BOLL, Editor

J. R. CLARK, Publisher

VOL. L

No. 2

FEBRUARY 1956

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THE WORD AND WORK

VOLUME L, FEBRUARY, 1956

R. H. BOLL, EDITOR

J. R. CLARK, PUBLISHER

THE WORD AND WORK 2518 Portland Ave. Louisville 12, Kentucky
Entered at the Louisville, Kentucky, Post Office as second class matter.
Single subscription, \$1.50; two subscriptions, \$2.75;
clubs of four or more, \$1.25 each.

HIS IS THE VICTORY

Fear not, O little flock, the foe,
Who madly seeks your overthrow;
Dread not his rage and power:
What though your courage sometimes faints,
His seeming triumph o'er God's saints
Lasts but a little hour.

Be of good cheer; your cause belongs
To Him who can avenge your wrongs;
Leave it to Him, our Lord;
Though hidden yet from all our eyes,
He sees the Gideon who shall rise
To save us and His word.

As true as God's own word is true,
Nor earth nor hell with all their crew
Against us shall prevail!
A jest and byword are they grown;
God is with us, we are His own;
Our victory cannot fail.

Amen, Lord Jesus, grant our prayer;
Great Captain, now Thine arm make bare.
Fight for us once again;
So shall Thy saints and martyrs raise
A mighty chorus to Thy praise,
World without end. Amen.

—Selected.



Words in Season

R. H. B.

THE PROBLEM OF GUIDANCE

About the question of guidance many devout, sincere, earnest hearts have been perplexed. How does God guide? By what shall we be able to distinguish the leadings of God? Nothing is more definite than the promise of God to guide His people. The redeemed Israelites were guided and controlled in their course by the pillar of cloud. The penitent, forgiven sinner has the promise: "I will instruct thee and teach thee in the way which thou shalt go: I will counsel thee with mine eye upon thee" (Ps. 32:8). And to every one God says: "Trust in Jehovah with all thy heart, and lean not upon thine own understanding; in all thy ways acknowledge him, and he will direct thy paths" (Prov. 3:5, 6). This seems definite and clear. Nevertheless, when the attempt is made to apply it in everyday affairs, unsuspected difficulties arise. What does this mean: "Lean not upon thine own understanding"? Is common sense and human reason to be entirely set aside? This is, of course, not speaking of religious matters, such as the way of salvation and the worship, but of common affairs. Does God direct us in them? If so, how? They are important. The most trivial move may become one of the turning points of my life, for aught I know. Would God indicate to me what to do in any given crisis—where to go, where to stay; what to take up and what to let alone; which of two or more, or whether any, open doors to enter? Some frankly deny that God has anything to do with that and rely wholly upon their own resources. Others talk of "providential leadings," by which they often mean the line of least resistance; and, queerly enough, "providence" seems oftener than not to lead them into very green pastures, where ease and plenty prevail. Others wait for signs and dreams. Many more do not know what to do, and simply leave the matter there.

THE DISCIPLINE OF PERPLEXITY

"There are," says Marcus Dods, "turning points in life, at once so momentous in their consequence, and affording so little material for choice, that one is much tempted to ask for more than providential leading. Not only among savages and heathen have omens been sought. Among Christians there has been manifest a constant disposition to appeal to the lot, or to accept some arbitrary way of determining which course we should follow. In very many predicaments we should be greatly relieved were there some one who could at once deliver us from all hesitation and mental conflict by one authoritative word. There are perhaps few things more frequently and determinedly wished for, nor regarding which we are so much tempted to feel that such a thing should be, as some infallible guide before whom we could lay every difficulty; who would tell us at once what ought to be done in each case, and whether we ought to continue as we are or make some change. But only consider for a moment what would be the consequence of having such a guide. At every important step

of your progress you would, of course, turn instantly to him; as soon as doubt entered your mind regarding the moral quality of an action, or the propriety of a course you think of adopting, you would be at your counselor. And what would be the consequence? The consequence would be that, instead of the various circumstances, experiences, and temptations of life being a training to you, your conscience would become every day less able to guide you, and your will less able to decide, until, instead of being a mature son of God, you would be quite imbecile as a moral creature. What God desires by our training here is that we become like to Him; that there be nurtured in us a power to discern between good and evil; that by giving our own voluntary consent to His appointments, and that by discovering in various and perplexing circumstances what is the right thing to do, we may have our own moral natures as enlightened, strengthened, and fully developed as possible. . . . He does with us as we with children. We do not always at once relieve them from their little difficulties, but watch with interest the working of their own conscience regarding the matter, and will give them no sign till they themselves have decided."

HOW GOD WILL HELP

The foregoing quotation sets forth a view that is by no means to be disregarded. It is strictly by such problems, by the earnest, self-surrendered seeking for God's mind in homely, everyday matters, that our senses are exercised to discern good and evil (Heb. 5:14). It is the curse of the half-hearted and half-willing that they cannot distinguish 'twixt God's will and the will of the flesh, and constantly deceive themselves and are deceived into thinking that they are directed by the guidance of God, when, in fact, they are simply and patently following only the insidious promptings of self-love. But to always see clearly and perceive God's will is a high privilege, granted to those only whose heart is wholly God's, and who hold Him supreme in all things. However, the writer above quoted adds the following well-put qualification: "If you feel a growing inclination to put it to God in this way, 'Grant, O Lord, that something may happen by which I may know Thy mind in this matter'—this is asking from God a kind of help which He is very ready to give, often leading men to clearer views of duty by events which happen within their own knowledge, and which, having no special significance to persons whose minds are differently occupied, are yet most instructive to those who are waiting for light on some particular point. The danger is not here, but in fixing God down to the special thing which shall happen as a sign between Him and you; which, when it happens, gives no fresh light on the subject, leaves your mind yet *morally* undecided, but only binds you by an arbitrary bargain of your own to follow one course rather than another. This matter that you would so summarily dispose of may be the very thread of your life which God means to test you by; this state of indecision which you would evade, God may mean to continue until your moral character grows strong enough to rise above it to the right decision." It is not, then, by the flipping of nickels, by casting lots, or by observing the flight of birds or watching for omens, that our course should be decided, but only

by the most absolutely sincere seeking for God's light and will as far as it is directly or indirectly involved. And that is splendid discipline.

PROVIDENTIAL LEADINGS

Probably no greater hoax has ever been perpetrated by serious-minded people, on themselves as well as on one another, than that which is draped and cloaked under the term "providential guidance." Many, especially of young Christians who have never yet learned by bitter experience that "the heart is deceitful above all things, and desperately wicked"—plume themselves on being consecrated servants of God; like Peter, "ready to go" with Him "both to prison and to death;" intent (they think) upon doing the greatest possible good in the world, and watching for "providential openings" and for wide spheres of influence and great fields of labors; and all the while, perhaps they are guided solely by their own selfish preference, by love of ease, love of money, love of honor and notoriety, fleshly ambition, and even lower desires of self-gratifications. But they are perpetually talking about the Lord's guidance in a way sufficient to disgust an unsophisticated onlooker. It would certainly be more refreshing to see a man come out as a plain self-seeker than under the pretense of this pious hoax about Providence. This, and also the dawdling indecision of character it is sometimes used to cover, has served to make the term "providential guidance" cheap and ridiculous. But there is a providential guidance. For the benefit of those who are sincerely seeking, I quote a few words from "C. H. M.'s Notes on Exodus," anent the strange and wonderful choice of Moses when he refused to be called the son of Pharaoh's daughter and chose rather to suffer affliction with the people of God.

THE CASE OF MOSES

"In contemplating the path of Moses we observe how that faith led him entirely athwart the ordinary course of nature. It led him to despise all the pleasures, the attractions, and the honors of Pharaoh's court; and not only that, but also to relinquish an apparently wide sphere of usefulness. Human experience would have conducted him along quite an opposite path. It would have led him to use his influence on behalf of the people of God—to act *for* them instead of suffering *with* them. According to man's judgment, Providence would seem to have opened for Moses a wide and most important sphere of labor; and surely if ever the hand of God was manifest in placing a man in a distinct position, it was in his case. . . . With all these circumstances in his view, to abandon his high, honorable, and influential position could only be regarded as the result of a misguided zeal which no sound judgment could approve. Thus might poor, blind nature reason. But faith thought differently; for nature and faith are always at issue. They cannot agree upon a single point. Nor is there anything, perhaps, in reference to which they differ so widely as what are commonly called 'openings of Providence.' Nature will constantly regard such openings as warrants for self-indulgence; whereas faith will find in them opportunities for self-denial. Jonah might have deemed it a very remarkable opening of Providence to

find a ship going to Tarshish; but in truth it was an opening through which he slipped off the path of obedience.

"No doubt it is the Christian's privilege to see his Father's hand and hear His voice in everything; but he is not to be guided by circumstances. A Christian so guided is like a vessel at sea without rudder or compass; she is at the mercy of the waves and the winds. . . . It is much better to be guided by our Father's eye than by the bit and bridle of circumstances. And we know that in the ordinary acceptance of the term, "Providence" is only another word for the impulse of circumstances.

"Now the power of faith may be constantly seen in refusing and forsaking the apparent openings of Providence. It was so in the case of Moses. . . . Had he judged according to the sight of his eyes, he would have grasped at the proffered dignity as the manifest gift of a kind Providence, and he would have remained in the court of Pharaoh as in a sphere of usefulness plainly thrown open to him by the hand of God. But, then, he walked by faith, and not by the sight of his eyes; and hence he forsook all. Noble example! May we have grace to follow it!"

THE SUM OF IT

Now the conclusion of the whole matter is this, that God is willing and eager to guide us; and the only "it" lies on our side, whether we be willing to be guided. It all hinges on the question of obedience, and that not simply a perfunctory obedience, in points so plainly revealed that there is no getting around it, but an obedience from the heart, not only passively "willing," but anxious to know and do that adorable will; not content with a plea of ignorance, but earnestly probing and seeking to find God's mind; a heart tenderly sensitive to His every suggestion, immediately responsive to His slightest touch. The Lord Jesus' guidance was absolutely perfect; but so was His obedience. He did always, not only what God did outright command—it would be a peculiar son that never did except when he was ordered to do—but He did always the things well pleasing in God's sight, grasping God's mind and applying it to every exigency of daily life; leaning not on His own understanding, but using it only to ascertain the good and perfect will of the Father; denying self rather than indulging it; seeking for low places rather than high; taking God's estimate of things, and not man's. This is the path of guidance. Blessed the man that treads it! Its reward of joy, peace, and happiness is unspeakable for time and eternity.

Perhaps the greatest blessing that we can obtain from our errors is the opportunity of coming face to face with the fact that we cannot live successfully unto ourselves. There is an inward voice that keeps crying out against our tendency to glory in a self-sufficient perfection. A fall from the path of right, which every one can see, gives us a jolt indeed. We crawl away in a corner to lick our wounds. If, in that corner of dejection, we can find the humility of spirit that cries out for forgiveness, we have grasped one of the greatest blessings of our lives.—J. H. McCaleb.

LAODICEA VINDICATED

Stanford Chambers

"The church with which I am affiliated is identified with the New Testament pattern in faith, in doctrine, and practice."—A Laodicean.

1. Laodicea is a church composed of baptized believers, having become members by repentantly turning to the Lord, being buried with Him in baptism, "in one Spirit baptized into one body."

2. Laodicea has continued stedfastly in observing all things commanded according to the instruction of Matthew 28:20, keeping the ordinances as given by the apostles.

3. Laodicea adheres to the Scriptural name as a church, and the individuals are Christians only, espoused to one Lord.

4. We have no creed but Christ, and acknowledge no authority but the inspired word.

5. We have no organization other than that of our overseers or elders and their assistants, the deacons. We are under no ecclesiasticism.

6. We observe the simplicity of worship as stated concerning the Jerusalem church, consisting of the teaching of the apostles and fellowship, the breaking of bread and the prayers. Our assembling is not forsaken. We come together upon the first day of the week to break bread.

7. We teach and practice clean, upright, respectable living, affording contrast with the corruptions of the paganism and ungodliness surrounding us. We teach immortality, and do not consent to any denial of the second coming of Christ.

Therefore Laodicea possesses the marks and characteristics of the apostolic church, and stands approved as identified therewith. Q.E.D.

THE FALLACY ?

Many a book has been written, and many a tract, on the "Identity of the New Testament Church", making these several points and their accompanying references stand out as conclusive proofs of identification. Many a debate has been reported as won by the contestant making these points with emphasis.

THE ESSENTIAL FOUND WANTING

A lamentable defect is to be observed in a vast portion of the literature reaching us on church identity and that is it leaves Christ out. He is without just as at Laodicea He is outside the door! True His name appears "above the church door," so to speak, and so capitalized on, but the indwelling Christ is not evident. Said literature is all but unanimous in featuring the externals and almost as unanimous in leaving Christ on the outside. The churches represented by such literature are likewise Laodicean, and, saddening to concede, many of them as Laodicean as Laodicea herself. Lukewarmness toward Him is no trivial matter.

This is not to encourage indifference as to such externals as the New Testament affords the church of the Lord to enable it to give adequate expression to something He, when allowed, "works in you,

both to will and to do." But contemplate if you can a church of Christ in which He is not central as its very life! His church is designed to be "a habitation of God in the Spirit" (Eph. 2:22), a very "temple of God" (1 Cor. 3:16), and know ye not that "the body without the Spirit is dead"? External and religious activities will not, cannot, make up for being "void of the Spirit." "My little children, of whom I am again in travail until Christ be formed in you" (Paul to the Galatians, 4:19). "Or know ye not, as to your own selves, that Jesus Christ is in you? unless indeed ye be reprobate" (2 Cor. 13:5).

Laodicea, boasting of having "gotten riches" (had worked for what she had) and having "need of nothing" unconscious of loss from Christ's absence, a loss that reduced her wealth to poverty in all beside) lacking everything that He looks for in His church, is to be spewed out! Her reaction to the searching admonition? We are not told. She could easily have taken the attitude, what difference does that make as long as we are enjoying such success and prestige? Nevertheless, "Christ in you the hope of glory."

Once again, for this is a serious matter, what is it the Lord expects and the lost need as regards the church? Not successful proselyting; doubtless Laodicea was not found wanting in that respect. That which convicts of sin and brings contrition necessary to regeneration and the new birth, the right given to as many as in reality receive Christ. What will effect that? Paul reveals it in his saying to the Corinthians (1 Cor. 14:25) concerning the unbelieving or unenlightened coming into the assembly, "the secrets of his heart are made manifest; and so he will fall down upon his face and worship God, saying that God is among you indeed." The presence of God. If no such impression is made upon lost souls as that God is in the midst, there is fatal lack. The "restoration of primitive Christianity" is but an empty slogan where there is absent the Lord, who said, "Without me ye can do nothing."

CLOCKS WITHOUT HANDS

L. H. Hough, writing in the *Sunday School Worker*, tells of an experience that gripped him. "While walking along the street one day," he says, "I came across an extraordinary window display. It was a clock without hands. The pendulum was moving. The works were in motion. Everything about this clock seemed to be in the very best condition, with one exception. Its face had the numbers of all the hours, but no hands moved upon it. It was doing everything except indicating the time. And that was the one thing for which the clock was made.

"I walked past the window, thinking, I was thinking of people whose lives are full of motion and activity. But the motion never comes to anything. The activity never really works out in a definite achievement. They are like clocks without hands.

"Then I thought of the people who, with all their fully occupied days and hours, miss the very purpose for which they are in the world. You can hear the 'tick, tick, tick' of their lives, but you never can tell the time from them. Their lives are as empty of moral and spiritual meaning as a clock without hands."

THE AUTHORITY OF THE WORD

Robert Heid

There is still a measure of concern, or at least embarrassment among the church people of our land concerning the multitude of denominations currently to be found vying with each other from the pulpit, over the radio, in the press. And the number is growing.

Beneath a variety of names, is a variety of practices and teachings, that have given rise to such terms as "my church, your church, and church of your choice." It is to be admitted that many of the names are, in themselves, good. Many of the doctrines are scriptural beyond question, and many of the practices are orderly and in perfect accord with the New Testament examples that have been given unto us.

Added to this, many groups can trace their existence back through the years, and thus they think they have a "squatter's right" advantage over the others. Still others have found it convenient to change their names, although still clinging to the same framework of doctrine that was entrusted to them by their predecessors.

All of this adds up to a puzzling picture to the man in the world who only looks at the church objectively. He might well wonder how an organization that considers itself so vital, can be so inconsistent. Bewildered by conflicting claims, moods, and motives, he will likely remain an easy prey for the blinding of his mind by Satan.

Some blame these differences on the various versions of our English Bible, saying that "my Bible is different from yours, and I am going by it for my guide." The differences in the versions are so slight, as to make no doctrinal differences whatsoever. For example, a study of such a subject as "Christian Eldership" can be as effectively made from the King James, American Standard, Douay, or the Revised Standard versions. This also could be said of such themes as "Church Organization," "Methods of Worship," "Pattern for Prayer," or any other themes.

Since all translations of the New Testament are made from the original Greek text, there should be little deviation from the truth by any who honestly want to convey the meaning of Holy Writ into any of our current languages.

Someone will say, "It isn't the fault of the translations, but of the interpretations." Perhaps this is getting much closer to the problem. But the word "interpretation" is a bit misused here. The basic idea of that word is to explain or tell the meaning. And genuine interpretation, in order to convey the meaning of the text, is the New Testament way of teaching. Many passages are more readily grasped when studied in the light of other Scriptures, with guidance of someone who has had advantage of much true study.

But Christians need to be honest in their interpretations, always striving to set forth the meaning of the original word. The New Testament was God-given, inspired by the Holy Spirit of God, and delivered unto men "that we might believe that Jesus is the Christ, and that believing, we might have life in His name." This belief

that begets life, must be based upon truth. Man's biases won't do. Christ defined truth in His prayer, when He said, "Sanctify them in the truth; Thy word is truth."

The earnest seeker can find the truth, even in the midst of tradition, but only by the yardstick of God's word. There is the only authority. The Church is His, and the Guide Book of the Church is from Him.

There are many clocks and watches, with some running, while others have long stood still. However, the way to tell accurate time, is not to get the largest number of them that agree, and thus set a standard time. Standard time is calculated from the movement of stars in the heavens. If my watch happens to be on time, it is not that the stars happen to agree with me, but that I happen to agree with them.

Such also is it in things of salvation. In that day shall they come from the East and from the West and sit down in the kingdom of God. But this will not be because God has listened to, and conformed to men, but because they have conformed to and obeyed Him.

SOMETHING TO GRASP

J. H. McCaleb

There are times when expressions of piety, holy looks and protestations of sanctity fail to move us. We look around and see a struggling people that seems to be wholly unsure of itself. The depressing atmosphere of sickness, failure and strife engulfs us in a gloomy cloud of futility. We look around us and begin to wonder who possibly can be saved. This appraisal of helplessness likewise includes ourselves.

God made us and He knows accurately our frame and the questions of our heart. He has not left us to flounder desperately in the black sea of uncertainty. We know that we are buried with Christ in baptism, wherein also we are risen with Him through the faith of the operation of God, who hath raised Him from the dead. Through faith in this same power we know that we are members of God's family and that we have been added to the safety of Christ's body, the church. And so even when skies are dark and the outlook drear, we can lay hold on a tangible experience that the human mind can grasp with simple understanding, even as it flounders for a deeper spiritual insight.

We do well to review the few discernible foundations of our faith to give us strength and assurance as we strive for a greater appreciation of the holiness of God's presence. In that way we can avoid the fleshly pit-fall of becoming too humanly holy to grasp God's holiness at all.

In our fleshly weakness we cry out in gladness that we have an easily perceptible evidence of the new birth in our act of immersion. Truly, we need both the water and the Spirit.

Love's secret is to be always doing little things for God, and not to mind because they are so very little.—Faber.

SHE LOVED MUCH

J. R. Clark

Sometimes we wonder why so few Christians attend night services at church, why they pray and read their Bibles so little, why they have so little testimony for the Lord, why they make so little sacrifice for Him. If we could find the reason for all this indifference and laxity and correct it, what a boon it would be for the Lord's work!

We believe that the reason for this half-hearted service to the Lord is traceable to a *lack of love*. The basic reason for failure in love is illustrated in a beautiful incident in the life of our Lord recorded in Luke 7. Speaking of the sinful woman who lavished love upon Him, Jesus said, "Wherefore I say unto thee, Her sins, which are many, are forgiven: for she loved much: but to whom little is forgiven, the same loveth little." Read the entire touching story and see that Simon loved little and the weeping woman loved much. The difference between the two lay in the fact that she was conscious that she was a great sinner, while the self-righteous Simon felt little need and realized little blessing. Naturally she, conscious of great blessing, would love much, while he in his self-sufficiency would love little.

When Jesus came into the house of Simon and reclined at the table a sinful woman slipped in and, "standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment." The Pharisee concluded from this that the Lord was not a prophet, for if He were a prophet He would have perceived that she was a sinner. But the Lord knew all about her, and even knew Simon's thoughts.

Then the Lord turned to Simon and said, "A certain lender had two debtors: the one owed five hundred shillings, and the other fifty. When they had not wherewith to pay, he forgave them both. Which of them therefore will love him most?" Simon answered and said, "He I suppose, to whom he forgave the most." The Lord commended Simon for his answer. Then He pointed out the fact that the woman had shown much love: she bathed His feet with her tears, wiped them with her hair, kissed them much and anointed them with ointment. Simon, on the other hand, did not give Him water for His feet, gave Him no kiss, and did not anoint Him. He showed very little evidence of love. The woman had been forgiven much and she loved much; Simon realized little forgiveness and loved little. That's the story.

Love is seen in the little courtesies, attentions, and services bestowed upon the beloved. Such were strangely absent in Simon's case. But the woman out of a full heart had showered her gratitude upon Him. She was a great sinner and knew it; Simon was sinner enough if he had only known.

Who among us has not been a great sinner? "Sin is lawlessness," says John. This statement goes to the very heart of sin. Those who spurn the love of God and walk in their own ways are committing grave sin, for the chief element in sin that makes it sin is godlessness. The worst feature in a child's conduct is failure to obey the parent.

The thing done may not be wrong in itself, but it is wrong if forbidden by the parent. Even so, disobedience to God is the worst element of sin. Your sin had a part in sending Jesus to the cross and is stained with His blood.

A beautiful young lady was approached by a Christian worker about her soul. She said, "I am not such a great sinner." She felt no particular need, no burden. The Christian worker suggested that she estimate how many sins she committed in the course of a day—little angry words, evil thoughts, wrong actions. Well, she thought that ten might be a fair estimate. Then he figured her sins would come to three hundred per month, 3600 per year, and if she had been of the age of accountability for ten years she would have about 36,000 sins piled up against her! She was overwhelmed. Her sins arose before her as a mountain! What could she do? The worker informed her that the Lord could remove mountains. He could remove all her sin. And so He can!

Let none minimize his sin. It is probably much worse than you think! Are you holding out against baptism? Do you harbor unbelief in your heart? Are you short on Bible reading and prayer? Do you pass up Sunday night and Wednesday night services? Are you robbing God in withholding from Him in your giving? Do you chafe under sacrifice? Do you fail to give Jesus first place in your life? These failures in your life are traceable to lack of love. And we love little because we have been forgiven little. How much has the Lord forgiven you?

DON'T REFUSE THE FREE TICKET

"Well, I cannot understand why a man who has tried to lead a good moral life should not stand a better chance of heaven than a wicked one," said a woman recently in a conversation with others about the matter of salvation.

"Simply for this cause," answered one. "Suppose you and I wanted to go to a place of amusement. The admission price is one dollar. You have half a dollar and I have nothing. Which would stand the better chance of admission?"

"Neither," answered the woman.

"Just so; and therefore the moral man stands no better chance than the rebellious sinner. But now suppose a kind and rich man, who saw our perplexity, would present a ticket of admission to each of us at his own expense. What then?"

"Well, then we should go in alike. That is clear."

"Thus it is, when the Savior saw our need of entering heaven, He came and died, purchased His church, and obtained eternal redemption for us; and now He offers you and me a free ticket.

"Only take care that your half-dollar does not make you proud enough to refuse the free ticket, and be refused admittance. The free gift of God's grace must be accepted by a faith that leads one to obey the gospel of Christ. When one by that faith repents and is baptized for the remission of sins, he accepts the free ticket of salvation."—Adapted from *Christian Challenger* via the *Milwaukee Reminder*.

CONCERNING THE REQUESTED MANIFESTO

Stanford Chambers

Inquiries come concerning the Manifesto requested of brethren responsible for the disfellowshipping practiced in many places, the forcing the tests of fellowship and making prophetic interpretations the issue. This request referred to appeared in the October Word and Work, also in the November issue of Truth Advance. Not to our knowledge has the "Manifesto" appeared.

It is not certain how much of the Amillennial interpretation of the prophecies is adhered to and propagated by our disfellowshipping brethren, or what specifically they require adhered to for approved fellowship, though Amillennial views are often found expressed by them. Inasmuch as a matter is involved so vital as fellowship in Christ, it is in order that the requested "explicit positive statement" appear, making manifest just what is demanded of those being disfellowshipped. It was but natural to suppose that those who have had so much to say about debates would submit such a "Manifesto" with little delay.

Possibly some suggestions would facilitate the matter. Is it required that one accept the Amillennial view that this present Christian dispensation is the thousand years of John's vision in Revelation? Does one have to subscribe to that view to be admitted to approved fellowship? If so let an explicit statement be made to that effect.

In connection therewith, is it required to accept the view that Satan is now bound as in John's vision?

Is it required that the view be accepted that "the first resurrection" of the same vision is the new birth?

Is it required that the view be accepted that the throne now occupied in heaven by the Lord Jesus is "the throne of David" promised Him by virtue of His being David's son?

Is it required that one disavow the belief that there is any future restoration of Israel?

If there be any other requirement along these lines, which we have not anticipated, let the same appear also in the explicit statement requested.

As previously stated, it is incumbent on one to affirm his own teaching and practices. There is readiness to deny any or all of these tenets if made a test of fellowship. Readiness also to affirm, not what is charged as being taught, but what is taught on the matters being made an issue affecting fellowship.

Restating our own attitude concerning differences—and there have always been differences—we endeavor "to keep the unity of the Spirit in the bond of peace," therefore practice receiving one another as instructed in Rom. 15:7, which is in keeping with the emphasis of the preceding chapter. It is conceded, however, that fellowship is a thing necessarily mutual.



Questions and Answers

R. H. B.

Will you kindly make some comment on the last chapter of Ecclesiastes, particularly verses 3 and 6?

There is much misapprehension of the meaning of the book of Ecclesiastes as a whole. A careful examination of its contents will show that the book is an *inspired record*, the record of a man's search for the one thing worth while—the one thing that can bring him peace and satisfy the inmost longings of his heart. He tries first one thing and then another, only to be disappointed. He speaks of what he saw under the sun, what he observed in the world, what he thinks about it all, how he lays one thing to another, draws conclusions and gives his opinions and views, but all to no effect. At last he sees that man's one and only hope is in God—to fear Him, and keep His commandments. The last chapter is a highly poetical and figurative picture of the feebleness of old age, which marks the nearing end of man's fleeting existence on the earth. Wherefore he concludes that the one thing needful is to fear God and keep His commandments, "for this is the whole duty of man."

What was the status and condition of those Jews that were baptized by John, in relation to the Kingdom? Were their sins remitted, and if so, by what sacrifice was this accomplished?

John's was the "baptism of repentance unto the remission of sins." Those who came penitent to his baptism received remission of sins. No sacrifice was offered for them, so far as the record shows; but John pointed them forward to One who was to come after him—"the Lamb of God that taketh away the sin of the world" (John 1:29). If they were sincere in submitting to John's baptism, they would believe John's testimony to Jesus. Those who had been baptized by John, and believed in Jesus when He came, were accepted. They did not have to be baptized again. Those in Acts 19 had been baptized into John's baptism long after Christ had come, and John's baptism had gone out of effect. For "John baptized with the baptism of repentance, saying unto the people that they should believe on him that should come after him, that is, on Jesus. When they heard this they were baptized in the name of the Lord Jesus" (Acts 19:4, 5).

What was the gospel referred to by Christ in Mark 1:15?

The gospel which John preached, and which the Lord Jesus took up after John's imprisonment (Matt. 4:12, 17) was "Repent ye, for the kingdom of heaven is at hand." Mark 1:15 refers to the same. The word "gospel" simply means "good tidings". We must ascertain from the context what good tidings are meant. The gospel of Mark 1:15 was not the gospel spoken of in 1 Cor. 15:1-4, for Christ had not yet died, been buried, nor raised from the dead. Neither was it the gospel preached "by the Holy Spirit sent forth from heaven" (1 Peter 1:12) which Peter preached on the day of Pentecost (Acts 2). This gospel which was preached by the apostles is ours today.

LESSONS ON FIRST PETER

R. H. B.

THE THIRD CHAPTER

The third chapter begins with the words, "*In like manner ye wives . . .*" the "like manner" of which he speaks refers to the charge he had given to servants. Certainly the wife's place in the home is far higher than that of a servant. Yet even on her also devolves a duty of subjection to her own husband. And, like the "masters" of 2:18 they are not all kind, gentle, and loving, as God would have them, but some will be unreasonable, dictatorial, even abusive toward their wives. What shall she do in such a case? Separation, though regrettable, and not to be resorted to if at all avoidable, is not always condemned. (See 1 Cor. 7:10-15. Divorce is to be permitted on only one ground, Matt. 5:32.) But how much better it would be if by her humble life and faithful love the wife could win her unbelieving or un-Christian husband, not only to herself but to Christ! Such examples have not been unknown. So the Lord, through His apostle says:

1. *In like manner, ye wives, be in subjection to your own husbands; that, even if any obey not the word, they may without the word be gained by the behavior of their wives; 2 beholding your chaste behavior coupled with fear. 3 Whose adorning let it not be the outward adorning of braiding the hair, and of wearing jewels of gold, or putting on apparel; 4 but let it be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price"* (1 Pet. 3:1-4).

He cites the example of "the holy women of old" and of Sarah, who shared Abraham's pilgrimage of faith (verses 5, 6).

But to husbands also the apostle has a special word to say:

7 *Ye husbands, in like manner, dwell with your wives according to knowledge, giving honor unto the woman, as unto the weaker vessel, as being also joint-heirs of the grace of life; to the end that your prayers be not hindered.*

He is writing here to Christian husbands, and his first charge to them is that they dwell with their wives "according to knowledge". What does he mean by that? A helpful sidelight is found in 1 Thess. 4:4, 5—"That each one of you know how to possess himself of his own vessel in sanctification and honor, not in the passion of lust, even as *the Gentiles who know not God.*" Next he enjoins Christian courtesy and chivalry—a thing which every man owes to womankind, and especially the husband to the wife, if for no other reason than that "she is the weaker vessel", physically, certainly. Then he must not forget that she is joint-heir together with him of "the grace of life"—the life eternal we have in Christ Jesus. The last clause is of great importance to the Christian home. When between husband and wife there is strife, bitterness, quarreling, it is impossible to have family prayer, and even private prayer is thereby hindered. It needs not be said that this is a great loss. For all the blessings of God are supplied and kept through prayer. See the many exhortations to

pray, pray, to continue instant in prayer, praying always, at all seasons—for yourself, for the home, for the church, for the work of God, for the kings and rulers of the world, for unsaved friends and loved ones, for things needed and desired. All can be obtained from the God who is "good, and ready to forgive, and abundant in loving-kindness unto all them that call upon him" (Ps. 86:5). Nothing should hinder this blessed privilege of prayer.

One word more is needful here. Often the husband or the wife thinks that because the other does not do right that he (or she) is thereby released from obligation to do what God wills. That, of course, is not so. Two wrongs never make a right. Whether the one party does right or wrong, it devolves on the other to continue in obedience to the Lord.

A WORD TO ALL

After specific teaching to servants, to wives, to husbands, Peter now addresses all, whatever their station in life.

8 *Finally be ye all likeminded, compassionate, loving as brethren, tenderhearted, humbleminded; 9 not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called, that ye should inherit a blessing.*

This is followed by a quotation from the 34th Psalm:

10 *For he that would love life, and see good days,*

Let him refrain his tongue from evil,

And his lips that they speak no guile;

11 *And let him turn away from evil and do good;*

Let him seek peace and pursue it.

12 *For the eyes of the Lord are upon the righteous,*

And his ears unto their supplication:

But the face of the Lord is upon them that do evil.

The conduct enjoined in verse 8 is *love* in its various manifestations, as shown also quite fully in 1 Cor. 13. If anything marks the fleshly human nature, it is the impulse to strike back—to render evil for evil, and reviling for reviling. But the new nature which we have in Christ, not only refrains from this, but goes out in the opposite direction: rendering good for evil and blessing in return for reviling. So taught the Lord Jesus: "Bless them that curse you, and pray for them that despitefully use you and persecute you."

Now Peter gives us an additional reason for this. We should bless others (even those who revile us) *because we have been called to inherit a blessing*. As Abraham was called unto an inheritance from God, so were we. And as God said to Abraham "I will bless thee and make thee a blessing; and in thee and in thy seed shall all the families of the earth be blessed"—so He says to us. Now a people who are by call of God destined to inherit a blessing can well afford to bless their fellowmen, even if they be enemies. Only those who are blest of God can effectively bless others.

A RECIPE FOR HAPPY DAYS

The quotation from Psalm 34 gives God's counsel for a happy life and good days. Most of our troubles we bring upon ourselves,

by our own wrong-doings (for sin avenges itself even in this life, and "whatsoever a man soweth that shall he also reap)—and very especially by the sins of the tongue. When Paul enumerates the depravities of the world in Rom. 3:10-18, he mentions the sins of evil speech four times over: "*Their throat is an open sepulchre; with their tongues they have used deceit: the poison of asps is under their lips; whose mouth is full of cursing, and bitterness.*" And in James we read: "The tongue is a fire: the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire by hell" (Jas. 3:6); and if any man stumbleth not in word, the same is a perfect man, able to bridle the whole body also" (Jas. 3:2). David knew what he needed when he prayed that the Lord might keep the door of his lips. It were a good prayer for every Christian to pray every morning before starting out. Better yet to plead for a pure heart, for "out of the abundance of the heart the mouth speaketh."

A second part of God's prescription is to "turn away from evil, and do good"; to "seek peace and pursue it". Naturally evil consequence will follow the contrary course; and just as naturally good will come by following this. But there is more to it than that—namely that God knows and looks favorably upon those who pursue such a course, and that He hears their prayer. On the other hand, the troubles and calamities of evil-doers are not merely the result of their evil deeds: but God Himself acts against them, and brings retribution upon them. There is Divine moral government in the affairs of men.

13 *And who is he that will harm you, if ye be zealous of that which is good? 14 But even if you should suffer for righteousness' sake, blessed are ye: and fear not their fear, neither be troubled; 15 but sanctify in your hearts Christ as Lord; being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear: 16 having a good conscience; that wherein ye are spoken against, they may be put to shame who revile your good manner of life in Christ. 17 For it is better, if the will of God should so will, that ye suffer for well-doing than for evil-doing."*

It is a general truth that those who live righteously would need fear no ill at the hands of their fellow-men. But again, sometimes God's people come in for mistreatment in spite of their goodness, yea, sometimes even because of it: as was the case of Abel, at the hands of Cain who was of the evil one, and slew his brother. And wherefore slew he him? Because his works were evil, and his brother's righteous (1 John 3:12). Now to suffer for righteousness' sake is not a calamity but a blessing. The Lord Jesus pronounces a blessing upon them, and speaks of their special hope, in Matt. 5:10-12. God's children are heirs of God, and joint heirs with Christ "if so be that we suffer with him, that we may be also glorified together with him" (Rom. 8:16-18). In Phil. 1:29 the apostle speaks of such suffering as a privilege granted to Christ's faithful ones.

Now in case they should so suffer for righteousness' sake, Peter gives them some specific instructions. "Fear not their fear", he says,

"Neither be troubled." What does he mean by "their fear"? Clearly the fear of the unsaved unbelieving world round about them. (Comp. Luke 21:26.) The words are taken from Isaiah 7 and 8, where faithless Israel was troubled and panic-stricken (Isaiah 7:1, 2, 4). Especially in Isa. 8:12, 13—these words to the faithful remnant, "Say ye not 'A conspiracy', concerning all whereof this people shall say 'A conspiracy'; neither fear ye their fear, nor be in dread thereof. Jehovah of hosts, him shall ye sanctify; and let him be your fear, and let him be your dread". The words of the latter verse, Peter applies to suffering Christians: "Sanctify in your hearts Christ as Lord". That is to say, give Him the supreme place, on the throne of your heart.

A radiance of hope will illuminate the faces of such suffering children of God—so much so that men will ask them the reason of their hope. In such a case you must always be ready to answer them and to tell them what your hope is, and why you hold it for true and sure. But, warns the apostle, don't do this in a spirit of superiority and boastfulness, but in meekness and fear. Thus it may call forth further inquiry, and possibly faith in the hearts of the inquirers. With it all see that you have a clear conscience, that no evil thing can truthfully be charged against you, and your manner of life will, upon examination, be found such as will put to shame your false accusers.

Suffer you must—every man must. If you don't suffer for Christ you will certainly suffer for that other master; and the darkest sorrows are found in the paths of sin and unbelief. Since then you have to suffer, this being the will of God, it is better far to suffer for well-doing than for evil-doing.

JEHOVAH'S WITNESSES

By Dr. Oswald J. Smith

(Only a small part of this article appeared in October, 1955, Word and Work. Now we print the entire article.—Pub.)

Cheque forgers frequently change their names. So do cults which need to conceal their identity. "Russelism," "Millennial Dawnism," "Zion's Watch Tower," "International Bible Students," are some of the earlier names for the cult now known as "Jehovah's Witnesses." This sect was founded by the self-styled "Pastor" Russel in 1884. After his death in 1916, the movement was carried on by one "Judge" Rutherford (never a judge in any court). He died in 1942, leaving the leadership to one Nathan H. Knorr.

This noxious heresy has been propagated by millions of copies of books in some thirty different languages.

Their writings are thickly sprinkled with certain Bible "proof texts," which, taken out of their setting, misappropriated, or interpreted symbolically, appear to serve the purpose of the writers who quote them. They harp on these certain texts (mostly from the Old Testament) and ignore much of God's Word. Then they proclaim certain fundamentals which all evangelicals hold, with arrogant

insinuation that they are the only ones who teach these truths. Their crafty mixture contains the following errors:—

(1) *They teach that Jesus was not Divine.* "Jesus was not God the Son" (Reconciliation, p. 113). In its denial of our Lord's Deity, this cult is like Spiritism, Christian Science, Unitarianism, Theosophy, Mormonism, and other false isms. "Jehovah's Witnesses" teach that Jesus was a created being, an archangel, and while on earth He was only a man and died as a man, and that He is now a kind of exalted spirit!

Blinded rejectors of the Bible as the inspired Word of God have ever denied the Deity of Jesus. For nearly two thousand years the Church Universal has believed Him to be, as He claimed, the Messiah. I need not prove what the Scriptures clearly proclaim. Let unbelievers disprove it! They cannot disprove the fact of our Lord's Deity, though they may wrest the Scriptures "unto their own destruction." Any honest doubter will profit by examining the note on John 20:28 in the Scofield Reference Bible to find what God's Book claims. He will, with Thomas, bow in worship, exclaiming, "My Lord and my God!"

(2) *They teach the body of Jesus was not resurrected.* "Whether it was still preserved somewhere . . . no one knows; nor is such knowledge necessary" ("Studies in the Scriptures," V. II, pp. 129,130).

After His resurrection Jesus said, "Behold my hands and my feet, that it is I, myself; handle me and see; for a spirit hath not flesh and bones as ye see me have." "Reach hither thy finger and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing." There is no suggestion of anything but a bodily resurrection. Our Lord's tomb was empty. To reject the bodily resurrection of Jesus is to reject the New Testament. If the spirit and not the body rose, there was no resurrection, for the spirit does not die.

(3) *They teach that Christ came in 1874.* "1874 . . . when Christ the Bridegroom and Reaper, actually came" ("Studies in the Scriptures," V. II, p. 140). *They teach the consummation of the age came in 1914.* "With the end of 1914, what God calls Babylon and what men call Christendom will have passed away" (Id., p. 234).

If that be true, then the prophecies concerning our Lord's second advent failed! There is no Millennium yet, "Jehovah's Witnesses" to the contrary! The promises of Acts 1:11 and 1 Thess. 4:17, 18 have not yet been fulfilled; so we know that our Lord Jesus has not returned. But "yet a little while, and He that shall come will come, and will not tarry."

(4) *They teach soul-sleeping and that the grave is the only hell.* "Those who die are never again conscious" ("The Harp of God," p. 45). "Eternal torture is nowhere taught in the Bible" ("Millennial Dawn," V. I, p. 128).

The Bible teaches that those who have died out of Christ are alive and in conscious torment. Our Lord, in Luke 16:19-31, settles the question of soul sleep. All the characters (Abraham and Lazarus in Paradise, the rich man in hell, and his five brothers on earth) are real persons, alive and conscious. "Jehovah's Witnesses" dare not

take this passage at face value as it reads; so they call it a parable, and then invent a symbolic interpretation. "Gehenna," one of the New Testament words for hell, is employed twelve times by Jesus Christ Himself. So, in spite of the vain wish of Christ-rejectors, *there is a hell, a lake of fire, "where their worm dieth not, and the fire is not quenched."* The grave is for the body only, and for a time only.

And the Word teaches that the saved who are absent from the body and present with the Lord, "are comforted." To the repentant dying thief the Lord Jesus declared, "Today shalt thou be with me in Paradise." If unconscious, how would the thief know that he was in Paradise with his Savior? "Jehovah's Witnesses dare not take this Scripture as it reads. They change the punctuation, and explain away this word from the cross. Paul had a desire to depart and to be with Christ, which is far better." But only for the Christian, "to die is gain."

(5) *They teach no assurance of a present salvation, but teach that there will be an opportunity to be saved after death.* "The 'ransom for all' given by 'the man Christ Jesus' does not guarantee everlasting life or blessing for any man; but it does guarantee to every man another opportunity or trial for life everlasting" ("Studies in Scriptures," V. I, p. 150). They produce no Scriptural proof, for there is none. The best they can do here is to quote Jer. 31:15-17, which has no bearing on the subject.

The Bible teaches, "Now is the acceptable time; behold, now is the day of salvation." "He that believeth *hath* everlasting life." "He that hath the Son *hath* life." "*Ye may know that ye have eternal life.*" Salvation is a present possession. The rich man of Luke 16 had no second chance. But for this passage they have invented a symbolic interpretation.

"Jehovah's Witnesses," as such, know nothing of the New Testament teaching on conversion, regeneration, the new birth. The terms "faith" and "believe" are not in the vocabulary of the cult. Their hope is in their works. None of their books tell a sinner how to be saved, nor how he may know he is saved now.

Any Christian worker who attempts to deal with "Jehovah's Witnesses," should attempt to get them to study the Book of John, and open their hearts to the Lord Jesus Christ as their only hope of salvation, for they will have no chance in the hereafter. "These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name."

Martin Luther preached the doctrine of atoning blood to slumbering Europe, and Europe awoke from the dead. Amid all his defenses of the divine sovereignty Calvin never ignored or belittled the atonement. Cowper sang of it among the water lilies of the Ouse. Spurgeon thundered this glorious doctrine of Christ crucified into the ears of peer and peasant with a voice like the sound of many waters. John Bunyan made the cross the starting-point to the celestial city. Moody's bells all chimed to the keynote of Calvary. Gipsy Smith strings all his pearls on the red cord of the atonement. No man can expect evangelistic success who does not preach redemption through the blood.—T. L. Cuyler.



Seed Thoughts

J. R. Clark

"Are We Preaching the Gospel?"

K. C. Moser, a Gospel preacher, wrote a tract on "Are We Preaching the Gospel?" He pointed out that in much preaching that he had heard there was very little gospel. He felt that many preachers were by-passing the story of Jesus' suffering for our sins, His burial, and resurrection.

One Brother's View

A church bulletin in the city of Louisville ventures the thought that the gospel is no less than the whole New Testament teaching—it is all the gospel. Thus, according to him, partaking of the Lord's Supper is obeying the gospel as much as is faith and baptism. Then praying, giving, singing would be obeying the gospel. This is a legalistic view and does not conform to the apostle Paul's definition.

The Professor's Question

One morning a professor in a theological school greeted his class with a question: "Gentlemen, what is the gospel?" One young man arose and said, "Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief". Sir, this is the gospel." "Very good," responded the professor, "but that is not the answer." Another young man arose and quoted John 3:16. "Sir, I think that is the gospel," he said. "You are warm, but that is not quite it." There was a pause and another young man made a try. "For I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures; and that he was buried, and that he hath been raised on the third day according to the Scriptures' Sir, that is the gospel," he said. The devout professor became excited. "That's it!" he exclaimed. "Gentlemen, that is the gospel, and never forget it!"

What About the "and"?

The verses quoted from 1 Cor. 15:3, 4, by the last young man end

with a semi-colon, which continues with "and", adding more to it. Read the whole chapter and see that in continuing the apostle Paul simply elaborates on the third point of his sum-up of what the gospel is, namely, on the resurrection. So the three points stand as Paul's definition of the gospel.

What About "first of all"?

"For I delivered unto you first of all," says Paul, in introducing the three points of the gospel. Does he mean that these are only first or elementary things and that the real meat of the gospel is otherwise? Hardly so. Charles Hodge, in his commentary says, "First, not in reference to time, but... the first, or principal things." Weymouth translates it, "In the forefront I delivered unto you." You can depend on it that the death of Christ for our sins, His burial, and resurrection, are the very heart of the gospel!

The Red Spot

Napoleon was looking at the map of the world, and mused, as he looked at Great Britain, pictured in red, "If it weren't for this red spot, I'd conquer the world." So says the Devil, "If it weren't for this red spot, Calvary, I'd conquer the world." The Gospel centers in Jesus Christ.

God Is The Source

The "Gospel of God" is used eight times in the New Testament. It is not that God is the subject, but He is the source of the Gospel. It was received by divine revelation. It has no sectarian taint on it. It is as pure as the heart that gave it, as white as the light about the throne of God. It was not coined in Rome or made in Greece or Palestine—not the product of some college, seminary, or university. It is unmingled with the traditions and creeds of men. It is as unsectarian as God Himself if lifted pure from the Word of God.

Takes Root In Old Testament

In Galatians 3:8 we read that the gospel was preached beforehand unto Abraham. That is to say, the gospel was preached in promise to Abraham. From this viewpoint the Old Testament is saturated with the gospel. Arthur Pierson counted 333 prophecies concerning Christ in the Old Testament. "From the third chapter of Genesis to the third chapter of Malachi there is one continuous prophecy or unfolding of the character of the Messiah. The Artist of the Old Testament first begins with outline strokes, then fills in with tints and hues until when Malachi closes the Old Testament canon we have a magnificent portrait of Christ."

Christ In the Old Testament

The Bible pictures depicted in the stained glass windows of a cathedral are visible only when the lights on the inside of the cathedral are turned on. So Christ is everywhere pictured in the Old Testament, but the pictures are seen only in the light of New Testament teaching. In 2 Tim. 3:15 Paul says, "and that from a babe thou hast known the sacred writings (Old Testament) which are able to make thee wise unto salvation through faith which is in Christ Jesus."

The Gospel of the Kingdom

In Acts 8:12 the gospel is called "good tidings concerning the kingdom." It is so called because the kingdom is the hope of the gospel. In Col. 1:23 Paul speaks of the "hope of the gospel." Indeed, the gospel holds out a glorious hope for the people of God.

Good News!

D. L. Moody once visited a prison, carrying a pardon from the governor for one of the prisoners. As he stood up to speak he announced that he had a pardon for one of their number. He thought he could save it until he had finished speaking, but his announcement created a tenseness that made it impossible for him to proceed. It seemed that the prisoners could not bear the strain, and he was forced to call out the name of the one who was pardoned. The joy that came to the prisoner upon being pardoned was overwhelming. It is even more wonderful and joyous to be pardoned from sin and made heir of the glories that await the people of God! The gospel is good news!

Obedience To the Gospel

The Lord Jesus is coming in flaming fire "rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus;" (2 Thes. 1:7, 8). What is it to obey the gospel? If the gospel is that Jesus died for our sins, was buried and arose again, how may we obey that?—in Rom. six we have the answer. In verse 17 Paul speaks of those who "became obedient from the heart to that form of teaching whereunto ye were delivered;" and in the first few verses of the chapter he shows how the believer pictures the death, burial, and resurrection of Christ in submitting to Christian baptism—indeed, the believer therein experiences a death to sin and a resurrection to new life in his own life. In thus accepting the Savior and putting Him on, one obeys the gospel.

BIBLE CONFERENCE AT K. B. C.

Frank M. Mullins, head of the Bible Department at Kentucky Bible College, Winchester, Ky., is announcing their second annual Bible Conference for March 5th thru 9th. The theme for this meeting is "The Unchanging Commission In A Changing World." There will be a full daily schedule with around thirty speakers from various parts of the country. The aim is to revive the spirit of soul-winning and mission work. Both home and foreign missionaries will be on the program. Glorious fellowship is anticipated. Those who wish to attend this wonderful week should ask for reservations at once, as accommodations are limited. Meals will be served at sixty-five cents.

NEWS AND NOTES

CAMP TAYLOR COMMENDED

Gave Camp Taylor the second Lord's Day in January. Had been told, "Camp Taylor is not a one-man show." (Did that imply that some places are just that?) Not Camp Taylor, so I found. Various brethren seemed naturally to fall into proper places to perform necessary duties on the behalf of all. It was ours at the proper time to "say on." Both morning and night services were worshipful, orderly, and uplifting.

A dozen years had elapsed since I had ministered for a period of months for this congregation, and I was rejoiced to see marked signs of spiritual development, an increase in numbers, more of the spirit of prayer and supplication, and a spiritual atmosphere easily sensed.

Timely attention is being given to the young people, Bible instruction is provided several times a week, personal work is not detoured, the singing is not left to hap or chance, the congregation is not without vision.

Camp Taylor is not a perfect type of church, but it has made progress in the right direction, and by diligence and perseverance in prayer (Eph. 6:18) will reach greater heights and a more effective soul-winning labor, something never attained by a congregation unwilling or reluctant to pay the price.

Brother Philip Bornwasser has been laboring with the congregation for the past few years. May the Lord's grace continue with him and the church.—S. C.

* * *
At our home we pay a dollar every two weeks for a daily paper. Then why should we hesitate to pay \$1.50 for a whole year for such a magazine as Word and Work? Why should you?

Lexington, Ky.: Thanks for all the favors from your office and may the Lord bless Word and Work with a wider circulation which it so much deserves.—H. N. Rutherford.

Why not place the Word and Work in a doctor's office or library?

THREE SEPTUAGENARIANS' HOME GOING

Hearts of sympathy go out to Sister P. D. Foster and children and children's children in the home-going of Brother Foster. Brother Foster was greatly beloved by us all. Three good Christian men in their middle seventies have gone to be with their Lord and ours the past few months. Bro. S. P. Robinson, Bro. S. B. Jones of Harrodsburg and now our brother Foster. They all three loved the church and prized her heavenly ways, her sweet communion, solemn vows, her hymns of love and praise. The church is the poorer, yet it is not as though we had lost these beloved ones who have died in the Lord. They have gone on before to await our coming. And as it was in the family where three little children had died and a friend inquired of the little girl—

"O, how many children are you then,

If there are three in heaven?"

Quick was the little maid's reply

"O Master we are seven."

So they still belong to our number. And the number of the departed to be with Christ "over there" is a great multitude, which no man can number, out of every nation and of all tribes and peoples and tongues standing before the throne and before the Lamb, arrayed in white robes and palms in their hands. Rev. 7:9. "When the weary ones we love Enter on their rest above. Seems the earth so poor and vast. All our life-joy over-cast—Hush! be every murmur dumb: It is only 'Till He come'."—H. N. Rutherford.

* * *
Louisville: During Dec., 1955, two were baptized and four placed membership; in Jan., so far, three have placed membership and several have come for rededication.

The deal on the 18th St. property was closed Dec. 22, giving to the church its first permanent location. We are looking forward to the day when the present occupants will move and we can get possession. We wish to thank those who had a part with us in this endeavor for the Lord.—M. Brent Hickman.

Ponchatoula, La.: Jan. 14, 1956. Dear brethren: We expect to begin construction next Monday of the first unit of the Church of Christ Bible Chair building adjacent to Southeastern Louisiana College Campus in Hammond, La. This first unit is to be 20 ft. by 20 ft., constructed of brickcrete blocks, at an estimated cost of \$2,000. Money for the work is already on hand, and we praise the Lord for His abundant supply of our every need.

Thirteen persons attended the first Sunday services of the church of Christ in Covington, La. We have located five members of the church so far in that city of about 10,000 persons. It is our prayer that interest will continue there and that we will be able to establish a congregation there.

Brothers Floyd Ricks and Cleo Russell will begin holding regular Sunday services at Mt. Hermon, La., beginning Jan. 15. This is following up the tent meeting work there last summer. This makes 5 mission points that have been established in the three-and-one-half years since we began this mission program, trying to evangelize areas where the church of Christ is unknown.

Our big problem continues to be the lack of workers, and that is where the Bible Chair fits into the evangelistic program. One of the purposes of the Bible Chair is to train boys for preaching work. They can study Bible in the Bible Chair while working out a degree in the college, and at the same time be active in church work, preaching at mission points on Sundays.

We are truly grateful to God for His great mercies and His abundant blessings upon us in His work during the past year. Please continue to pray for us.—Richard Ramsey.

Tulsa, Okla. Word and Work is consistently fine. It has come to our home for twenty-one years and I have never seen a copy that was not more than fit to hand to a neighbor, or anyone else.—Leroy Yowell.

Dugger, Ind.: Our general average attendance at Sunday School for 1955, was 148. That means that we had five more in attendance each Sunday on an average for 1955 than in 1954. In 1951 our

general average was 114. That means that in five years the general average per Sunday increased to thirty-four more in 1955 than in 1951. We have not reached a peak yet. There are still many who are not attending.

I conducted thirty funeral services in 1955 and assisted in two more. Eleven were members of Dugger church of Christ. I performed thirteen wedding ceremonies in 1955.—Maurice Clymore in January Bulletin.

Gallatin, Tenn.: We certainly enjoy Word and Work and do not want to be without it. It is so fine.—Mrs. Roy Cecil.

Going South

E. L. Jorgenson and wife left snow-clad Kentucky and headed for Florida last week. They were to break their trip with a stop in Atlanta, Georgia, to visit Salome Ogdon, their good friend and ours. Brother and Sister Jorgenson may be in Florida for a couple of months.

Willis Allen, minister of Shawnee church, Louisville, along with his good wife, are also in Florida for a short visit.

And now we hear that Brother and Sister J. L. Addams are leaving for a week or so in Florida on January 29.

First Things First

In giving attention to our growing Book Store the managers of Word and Work want ever to be mindful of the primary reason for the publishers' existence. The Word and Work exists to publish the Word and Work magazine and the Quarterly. But while the Quarterly pays for itself, the Word and Work falls far short of so doing when all operations are considered. Thus to survive financially we gradually built up a Book Store. Besides enabling us to meet expenses the books and church supplies which we distribute bring a blessing to our patrons. But the Book Store is secondary.

We must not give so much attention to the store that we neglect our subscription list. And here is where our readers and friends come in. Every year at this time you as readers leave us with three or four hundred name plates that are not renewed in spite of all our pleas.

And these names go into the dead files. It would be much easier for you to send us \$1.50 than for us to suffer all this loss—to you it is a modest \$1.50 while to us it means around \$500.00. Do not say, "I don't read it." You should read it. It will give you a spiritual build-up that you need. Also it is good to have such a source of spiritual blessing in your home for others who may pick it up and read it. So let's keep the subscriptions rolling in!!!! Thanks to the many who have already renewed or sent in clubs.

Louisville, Ky.: A young lady was baptized into Christ on the fourth Sunday night of January. Now and then a member comes forward for reconsecration and prayer—two have done so recently. Vernon Owens and Marcella Veith were united in marriage at the minister's residence on January 21. They both are new Christians and quite faithful. The Ormsby Church has invited Waldo Hoar to come for a meeting the latter part of April. Plans are only tentative. Ormsby seems to be growing spiritually.

Congratulations

Amite, La.: We have a new son at our house. He was born January 9, 1956. We named him Daniel Wayne. Both he and his mother are doing fine. David is happy because it is a brother.—Antoine Valdetero.

Independence, La.: On Sunday, January 8, I started going to Berea to conduct services in the afternoon. Also we will start a mid-week class on Friday nights. Richard Ramsey has been helping in this work for about three years now, also Brother Johnson has been helping. Brother Johnson comes each third Sunday. On the third Sunday afternoons we have a joint young people's meeting of several churches. Interest is very good.—Neal Philips.

Benham, Ky.: I want to write and tell you how much I have enjoyed Word and Work. I can hardly wait from one month to another to get it. I hope in 1956 there will be a greater circulation. I feel that people who do not get it surely are missing some of the best spiritual food for the soul. May the Lord bless the ones who write and also may His blessings

be upon its teaching, for it has been true to God's word.—Mrs. Fred Wilder.

Linton, Ind.: Thank you for sending my Word and Work for I do not want to miss a single copy. I pass it on to others.—Mrs. Austin Woods.

A New Congregation

In October of 1955, a new congregation was begun in the Oak Cliff section of Dallas, meeting in the Odd Fellows Hall at 610 1/2 East Tenth St. A few weeks previous to the beginning of this new work, Bro. R. E. Davis, Sr., who for many years was a prominent Baptist preacher, and then later (for 5 years) preached for various congregations of the church of Christ, took his stand upon the whole word of God, and made a decision to work with churches of Christ committed to this same stand. He had done a great deal of evangelistic work, with much success, in his former religious connections, and would have been glad to have found that type of work among us. But inasmuch as that did not seem an immediate possibility, he accepted the suggestion to begin a new work. A small nucleus has banded together, and regular services are being conducted. Your prayers are needed, and if anyone has some money that is earmarked for missionary work, such would be well spent if sent to help with this effort, as Brother Davis' support is far from adequate, and it would be helpful if a better meeting place could be found.

In October and November of 1955 I was in meetings at Ralph Avenue in Louisville and with the church in Gallatin, and the Lord gave us wonderful meetings at both places.

Our services at the Mt. Auburn church in Dallas in 1956 have been very good. We've had possibly 8 or 9 responses for rededication, and a man and his wife have been baptized into Christ. We appreciate your prayers.—Robert B. Boyd.

Funds for the new work in Dallas mentioned above can be sent to Robert B. Boyd, P.O. Box 11162, Dallas 23, Texas.—Pub.

* * *

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