

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

R. H. BOLL, Editor

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And there the weary are at rest.
8 There the prisoners are at ease together;
They hear not the voice of the task-

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you, that by my mouth the Gën'tiles should hear the word of ^othe ²gospel, and believe. 8 And God, ²who knoweth the heart, bare them witness, ⁹giving them the Holy Spirit, even as he

Bourgeois

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we

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all the signs wherewith he had charged him. 29 And Mō'sēs and Aār'on went and gathered together all the elders of the children

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THE WORD AND WORK

VOLUME L, MARCH, 1956

R. H. BOLL, EDITOR

J. R. CLARK, PUBLISHER

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HIS PLAN FOR ME

When I stand at the judgment seat of Christ
And He shows me His plan for me,
The plan for my life as it might have been
Had He had His way — and I see

How I blocked Him here and I checked Him there,
And I would not yield my will —
Will there be grief in my Savior's eyes,
Grief, though He loves me still?

He would have me rich, and I stand there poor,
Stripped of all but His grace,
While memory runs like a haunted thing
Down the paths I cannot retrace.

Then my desolate heart will well-nigh break
With the tears that I cannot shed;
I shall cover my face with my empty hands,
I shall bow my uncrowned head.

Lord of the years that are left to me,
I give them to Thy hand;
Take me and break me, and mould me
To the pattern Thou hast planned!

—Martha Snell Nicholson.



Words in Season

R. H. B.

THE FIRST SACRIFICE

The first-recorded sacrifice in the Bible—the sacrifice of Abel, Genesis 4—is full of meaning to every one of us today. It is well recognized that the first mention of any fact, truth, or doctrine in the book of God contains in embryo all the future development and meaning of it. So it is with this first sacrifice. Or was it really the first? No—there was one before this. When Adam and Eve stood disgracefully clad with only an apron of fig-leaves in the presence of God, He made them coats (not aprons!) of skins. There must have been a death. An innocent animal gave up its life in order that its skin might cover the guilty man—a type of the death of God's Righteous One, through which sinful men are clothed with a righteousness not their own. But that was God's sacrifice, both in the type of the Garden of Eden, and in the awful antitype of Calvary. The sacrifice of Abel was the first recorded act of worship and approach to God on man's part. Cain as well as Abel brought an offering. The matter is briefly stated in Heb. 11:4:

By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts; and through it he being dead yet speaketh.

The record in Genesis tells us that "Cain brought of the fruit of the ground an offering unto Jehovah"; and that Abel also "brought of the firstlings of his flock and the fat thereof." Then follows the statement that "Jehovah had respect unto Abel and to his offering; but unto Cain and his offering he had not respect."

WHY ONE ACCEPTED, THE OTHER REJECTED?

The question has been from of old, and is until yet, Why did God accept Abel's sacrifice and reject that of Cain? One answer given by many is that Abel was a good man and Cain was wicked. We are told that "The sacrifice of the wicked is an abomination to Jehovah; how much more when he bringeth it with a wicked mind!" This may seem to account for the difference in God's attitude. And surely that does have something to do with it. But that is not the real answer. Cain and Abel were both sinners, as are all of Adam's progeny then and since and until yet. For "all have sinned and fall short of the glory of God" (Rom. 3:23). It was not for any intrinsic goodness of Abel's that his offering was accepted; nor was Cain's offering rejected because he was a sinner. True, Cain may have been a greater sinner than Abel; but both were included under sin; and "the soul that sinneth it shall die." In that respect they were alike—just as today the vile criminal and the more refined and respectable sinner are both under like condemnation before God. The reason then for God's reception of Abel's offering, and His rejection of Cain's lies deeper. What was it?

"BY FAITH"

The first explanation lies in the word "faith" of Heb. 11:4. It was by faith that Abel brought a more excellent sacrifice than Cain. It does not follow that Cain was an unbeliever, in any sense an "infidel". He evidently believed in God. Also he meant to worship Him, and he expected to be accepted, just as Abel was. So how did Abel have a faith that Cain had not? In every case "faith comes by hearing, and hearing by the word of God" (Rom. 10:17, A.V.). There had certainly been some communication from God. Most certainly He must have told Adam's family how they might approach him—the way and the manner in which they could find acceptance before Him. For no man could ever of himself devise the way back to God (Jer. 10:23—a thing so generally disregarded in our day!). It is evident then that Abel approached the Divine Presence in accordance with God's directions, believing that thus he would receive God's acceptance in mercy and forgiveness. This at once directs our attention to the difference in the two sacrifices: one was brought by faith; the other—how?

TWO DIFFERENT OFFERINGS

"Abel brought of the firstlings of his flock and the fat thereof"; of Cain we read that he brought of the fruit of the field—probably just as valuable an offering, perhaps even more costly. But there was a significant contrast in the two. Abel's sacrifice involved death—the shedding of blood. As in all the later sin-sacrifices the bringing of such a sacrifice meant that the offerer has sinned, is worthy of death, and that by God's merciful appointment the victim's death is accepted in place of the sinner, leaving God free, after the penalty of sin has been paid, to show mercy and forgiveness to the sinner. This that He might be just, while yet the Justifier of him that believeth (Rom. 3:26). Cain's offering involved no such acknowledgment of sin and of deserved judgment. He would just make Jehovah a present of fruits and flowers; and he felt greatly insulted because God would not accept it.

It is the same today. The way of salvation is by the way of the Cross, where God's perfect Sin-Offering was slain on our behalf. The man who accepts this gospel acknowledges himself a sinner, worthy of condemnation, saved only through the blood of the Son of God, shed for the remission of his sins. And every approach in worship also must be on the ground of the shed blood (Heb. 10:19). But, lo! the Cain-worship that is offered to God in Christendom! Thousands, unwilling to take the place of lost and condemned sinners, unwilling to come by the way of God's Sacrifice, would bring Him beautiful offerings of esthetic worship, large gifts of money for noble purposes, fine music, and what not—and would be deeply offended if told that God does not accept their religion.

THE INWARD FACT

The final root of the matter lies in the different attitudes of the two men. Cain was independent, insubmissive, proud, unbending in his attitude toward God as his subsequent conduct also showed. His worship was of self-will—without regard to God's way. And, evidently he thought that God *ought* to accept him. But it is not of him

that willeth, nor of him that runneth, but of God that showeth mercy (Rom. 9:16). Abel, on the other hand, in lowliness of spirit, took God's estimate and judgment of himself as a sinful man, as worthy of death; accepted God's substitute, received God's grace and mercy, and stood in the righteousness which the grace of God can alone bestow—"and by it he being dead yet speaketh." So today also. The way of the Cross is a lowly road. It is entered by baptism, which is the outward confession of the sentence of death, in burial and resurrection. And never after that, though rejoicing in hope, does the ransomed sinner forget his salvation by the blood, nor will he ever have aught to boast of save in the love of Christ, who "loved me and gave himself for me."

WHOSE BIBLE ARE YOU USING?

J. H. McCaleb

A good many years ago I held a most interesting conversation with a man whom I hold in high esteem. We discussed matters both secular and religious. In the latter field he expressed a very strong position in connection with a much controverted theme. I asked him on what facts he based his conclusions. His answer was that most of "the brethren" held this position. I wonder whose Bible he was using.

I have read recently a newspaper article that reviewed the doctrinal knowledge of the protestant membership in general. The conclusion was reached that too many appeared to have no conviction based upon their own knowledge, but offered an allegiance stemming from the general philosophy heard in the congregation which was attended from time to time. I wonder whose Bible they were using.

You have heard the slogan about taking the Bible and the Bible alone. It is a good one; but too often we leave the Bible alone instead of taking it and reading it. We are content to leave our knowledge to the diligence of someone else. The effort of another is always helpful, but we cannot substitute the work of another man for our own. We must search for ourselves.

And so we need to ask, "Whose Bible are we using?" Is it the pure word of God given through inspiration, or has it been watered down with the opinions of others. Surely, in this great age in which we live, there is no excuse for lazily turning away from the truth. The word of God is available for first-hand study and review. Real conviction can come only from hearing this word in its purity. The measure of our faith is a sure index as to whose Bible we are using.

A GOOD RECORD

A \$20 gold piece was lording it over a penny. "I've been in the pockets of kings and in the possession of queens" boasted the gold piece. "I've been on the gambling tables of Monte Carlo. And what" sneered the gold piece to the penny, "have you done?" Replied the penny humbly, "Well, I haven't missed church in twenty years."

ALSO LEARN THIS

Stanford Chambers

Many are the things of importance taught in the brief epistle to Titus, which Titus in turn is instructed to speak with all authority, all for the sake of their practice by the churches and by individuals. The objective—that all may “adorn the doctrine of God our Saviour” which adorning is done in the practicing of the things taught. Titus must show himself “an example of good works,” and all are to compose a “people zealous of good works.”

WHAT CHRISTIAN EDUCATION EMBRACES

We are not purposely using the term in the academic sense, neither in the commonly accepted sense of “religious education”. And as for a “religio-secular” education, this writer does not believe in that. For the Christian’s life is not to be lived in two parts: the religious and the secular. To be secular is to be fashioned according to this world; it is to live after the flesh. The life of the Christian is not to be secular at all, but every whit spiritual. “Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God.” When a man is truly converted, his occupation is also truly converted, his talents also and his aptitudes. Christian education is all and altogether spiritual.

“And let our people also learn to maintain good works for necessary uses” (Titus 3:14). “Careful to maintain good works” (verse 8). The margin reads, “Profess honest occupations.” “Let” does not mean merely not to prohibit such learning; it means to instruct to that end. The church that is awake to the importance of this matter does not evade the responsibility of aiding and providing for such learning. Who does not know of incalculable loss to our Lord’s good cause from lack of Christians’ learning to profess honest and honorable occupations? Parents have grave responsibilities here, and many parents lack wisdom and even realization and do themselves need to be “let . . . learn.” The church should not be thus lacking. That word “careful” is not to be overlooked.

When parents are unable to feed their children the church lends its aid, may even step in where parents are neglectful and shiftless, especially if the children are members. To make up the lack or neglect in ministering spiritual bread is yet more important and imperative. So Christian education is more important than benevolences. Blessed is the church and its individuals who realize the *must* in this regard.

AGAIN, TEACH WHAT?

The word of God is to be taught, and taught diligently. Some churches do that too poorly even though it is well known to be enjoined. But other teaching is enjoined. “Aged women” are to be “teachers of that which is good: that they may train the young women . . . to be chaste, workers at home.” To “train” is more than to advise, it is to show how and to lead to the doing, to the practice of the things taught. Here, plainly, is embraced both domestic science

and home economics. Secular education? The world calls it that, for the world can offer nothing higher. But these Christian women, engaged for the Lord's sake, are giving Christian education. Moreover, should there be more young women thus to be taught than qualified older ones to do this enjoined teaching and training, the church awake to its responsibility will not hesitate to engage Christian women to be found elsewhere even as it does not hesitate to engage some preacher or teacher of the Word to supplement the labors of local leaders.

"BUT THERE YOU WOULD HAVE A SCHOOL"

Too bad? What about the long-established "Singing School," carried on for the teaching of rudiments and for practice in singing? Financed in part by pupils, in part (sometimes altogether), by the church. And the church building not desecrated? Never so charged, unless some rowdyists diverted the purpose of the school. (Abuse is not conclusive argument for non-use.) A separate institution the church? It is the church's own endeavor to improve the singing of spiritual songs, in which it is interested.

As "the pillar and ground of the truth" the church is responsible for the raising up and training of messengers and teachers. A part of their qualification is the ability to read well. Who has the prerogative to deny the church the right to provide instruction and make up for any deficiency in reading? or to improve one's speech that he may be better understood? As the matter of health is of such grave importance, some instruction and training in that may loom up as imperative. Bible history and geography are inevitably interwoven in Bible teaching, and who is to hinder the awakened church in meeting these needs?

But "let our people also learn to maintain good works (occupations) for necessary uses" (Titus 3:8, 14). The church, whose interests are involved, is to see to this important learning, and the better she sees to it, and the better it is done, the better off is the church. The church unequal to the task? The world's secular schools may afford good manual training, may teach a well-chosen trade, may give excellent commercial courses, and so on. Well, the church should keep informed as to the character of such schools, the associations and environment, the attitude of its instructors, and should be able to give wise counsel to its youth and their parents. And who is the dictator to forbid a church to invest in a youth's education if it considers that it would accrue to the advantage of the cause of Christ? Let the church carry out seriously Matt. 28:19, 20.

The printed page has proved itself effective as a method of instruction and for coordinating the work of the congregation. Inspired teachers made ample use of it. A church is not only within its rights but also in the line of duty when it puts out its weekly or monthly or quarterly bulletin or magazine. The Word is not perverted by the church's appropriating funds for its propagation through the press. And yonder is a little town of four co-operating congregations that join forces in the proclamation of the truth through the press.

Why shouldn't they do so, none forbidding? And the church paper might show how to plow corn or to keep house for God!

NO PRINCIPLE VIOLATED

If two or more congregations found it advantageous to co-operate in carrying on a "singing school" for the benefit of the greater number, no divine principle is thereby violated. Neither if more than one music director were engaged. The same holds true with regard to the "Daily Vacation Bible School," as it is called, and which is just now proving an effective way of becoming "all things to all men, if by all means" people are being reached and impelled to come in. We need not be too panicky about such designations as the world applies, like school, vacation school, institute, college, etc. Such terms are understood better than such as we ordinarily coin. We need not confuse ourselves or one another by their use. Neither should there be a panic if a teacher-training enterprise carried on by a congregation or by a number of congregations co-operating proved itself so helpful that increasing numbers availed themselves of the advantages afforded and the work came to be looked upon as a college. Such work and the workers are amenable to the church, and it is not supplanting the church. The church thus does a portion of its enjoined teaching by such a method, having chosen the same for such purpose—not to have an institution but to do the work the Savior has given it to do.

WHAT ABOUT THE INDIVIDUAL?

The Lord does not take away the Christian's individuality, does not take away his initiative. We once heard a preacher argue that every penny a Christian gave should be given through the channel of the church. By that, then, if a person in need came asking at my door, I'd have to get in touch with the church before I could "give to him that hath need"! From Stephanas as a common example learn a lesson: Now I beseech you brethren, (ye know the house of Stephanas . . . have set themselves (addicted themselves, A. V.) to minister to the saints) that ye also be in subjection to such" . . . A number setting themselves to do this good service on behalf of God's poor, and right there in Corinth where was such a church. Paul exhorts the church to lend its encouragement to this good ministry. Consecrated Christians, then, can join together in the performance of a needed work and do it "in the name of the Lord Jesus" (Col. 3:17).

FIRE FROM ICE

"In the heart of the frigid wastes of Antarctica, there is an active volcano—Mount Erebus. Deep under its icy mantle, volcanic fires seethe and send up steam, ashes and noxious vapors." So says Walt Disney's True Life Adventures.

In the heart of every Christian, though frozen in some by ill treatment of Satan there smoulders the fire of the Holy Spirit. Love and prayer can help him thaw cut the surrounding ice and break forth into a mighty eruption of love for the Lord and for the brethren.

THE FINEST ENGLISH BIBLE

J. R. Clark

In commenting on the American Standard Version of the Bible the manager of a religious book store said to me, "The marginal notes excel the text." Then he added that one of his seminary professors said that if the American Standard translators had had the courage to put the marginal notes into the text the American Standard Version would have been a wonderful translation indeed.

The American Standard Version, referred to by this gentleman, is a translation of the original scriptures into English that came out in 1901. About 300 years prior to this (in 1611) the ever-popular King James Version made its appearance. The intervening years rendered some of the English words of the King James obsolete. Also three of the most valuable manuscripts of the original text were found after the King James was translated. Thus a great need was felt for a more perfect translation. In recent years we have yet another translation called the Revised Standard Version, which must not be confused with the American Standard Version.

It is my honest conviction that the American Standard Version is an excellent translation just as it is, and is to be preferred either to the King James or to the Revised Standard Version. The footnotes give helpful sidelights on the text, but we can rest assured that the translators selected the scripture text with care and, in most cases, wisely, giving the marginal notes for helpful alternate reading.

The excellencies claimed over the King James by the new Revised Standard are found already in the 1901 American Standard Version. In listing these improvements it seems that the Revised Standard committee purposely overlooked the American Standard Version. Some who love the Bible say, "Since the new Revised Standard Version was given us by a modernistic committee, most of whom do not believe in the deity of Christ, and has objectionable readings in some places where the deity of Christ is involved, we will eagerly await a translation of the original scriptures that embodies the excellencies of this new translation without its objectionable modernistic features."

But they need not wait! What they so earnestly desire has already been done in the American Standard Version of 1901. In comparing their work with the King James while overlooking the American Standard the new translators have successfully kept the American Standard Version out of the picture. It embodies the very same excellencies claimed for the Revised Standard.

For example, they point out that three of the finest and oldest manuscripts in the original text have been found since the King James made its debut, but these were found prior to the translation of the American Standard and were at the disposal of the translators.

It is pointed out that the new version deletes objectionable obsolete English words, putting "love" for "charity" in 1 Cor. 13, "precede" for "prevent" in 1 Thess. 4:15, "we make known to you" for "we do you to wit" in 2 Cor. 8:1, "restraineth" for "let" in 2 Thess.

2:7, "manner of life" for "conversation" in Phil. 1:27, etc., but all of this was done fifty years ago by the American Standard Version committee.

There are two Greek words in the New Testament which the King James translates "hell", making no distinction between them, while the new Revised Standard correctly translates one of them "hell" and the other "hades". But so does the American Standard make this distinction and it is an important difference, as *hades* simply means the "unseen" world, where the soul goes between death and the resurrection, and is not necessarily a place of torment at all, as is *hell*. In Acts 2:27 the King James says that the soul of Jesus went to *hell*, but the American Standard and Revised Standard both say correctly that His soul went to *hades*.

In Acts 12:4 the word "Easter" of the King James is rendered "Passover" in the other two versions, and rightly so.

"But why do you favor the American Standard over the Revised Standard?" may be asked. It is conceded that the English of the newer version reads smoothly and that the sentence structure and the use of familiar words are more natural to the modern reader. But we wish to make the following observations:

1. The Revised Standard translating committee was made up mostly of men with liberal and modernistic views and it is inevitable that the theological bias of the translators will show through in any version.

2. It is a free translation while the American Standard is a literal translation—word for word version. In free translations there is of necessity interpretation.

3. By not putting words added to the text for clarification in italics they mix their words with God's words without distinguishing them as does the American Standard.

4. The new version proposes to use "thee" and "thou" when referring to deity and "you" when referring to humanity. Consistently Christ is referred to as "you" and the Father as "thee" and "thou".

5. In many instances they translate in such a way as to delete the deity of Christ, whether intentionally or not. The most glaring example is Isa. 7:14, where "virgin" of the American Standard and King James is "young woman" in the Revised Standard. A young woman could either be married or not married. In quoting this Isaiah passage Matthew (1:23) uses a word that can only be translated "virgin". This is the Holy Spirit's translation of the word. In Romans 9:5 the American Standard calls Jesus God; the Revised Standard by inserting a period for a comma takes the title away from Christ and confers it upon God the Father. Psalm 2:12 in the A. S. V. says "Kiss the son, lest he be angry," while the new version leaves out "son" and says, "kiss his feet". In the familiar John 3:16 "only begotten Son" is changed to "only Son". Other examples of

changes in the Revised Standard text that rob it of its deity are Mic. 5:2; Psm. 45:6; Heb. 2:10, 11, and Zech. 13:6.

For the foregoing reasons, since the new version does not really add anything of consequence to the American Standard text, we side with G. Campbell Morgan in thinking of the American Standard Version as being the finest translation of the original scriptures in the English language. It seems that many numbers of this fine Bible are being discontinued and that it is gradually bowing out. It is copyrighted by the Thomas Nelson people of New Jersey. We understand that the copyright will run out in 1957. It is our earnest prayer and devout hope that other Bible publishers will realize the value of this fine translation of the Scriptures and give it to the English speaking peoples.

A PREACHER WHO WOULDN'T DO

A church was in need of a preacher. One of the elders was interested in knowing just what kind of minister they desired. He therefore wrote a letter, as if he had received it from an applicant. He read this letter before the pulpit committee:

Gentlemen: Understanding that your pulpit is vacant, I should like to apply for the position. I have many qualifications that I think you would appreciate. I have been blessed to preach with power and have some success as a writer. Some say that I am a good organizer. I have been leader in most places I have gone.

Some folk, however, have some things against me. I am over fifty years of age. I have never preached in one place for more than three years at a time. In some places I have left town, after my work caused riots and disturbances. I have to admit that I have been in jail three or four times, but not because of any real wrong doing. My health is not too good, though I still get a good deal done. I have had to work at my trade to help pay my way. The churches I have preached in have been small, though located in several large cities.

I have not gotten along too well with the religious leaders in different towns where I have preached. In fact, some of them have threatened me, taken me to court, and even attacked me physically.

I am not too good at keeping records. I have even been known to forget whom I have baptized. However, if you can use me, I shall do my best for you, even if I have to work to help with my support.

The elder read this letter to the Committee, and asked them if they were interested in the applicant. They replied that he would never do for their church. They were not interested in any unhealthy, contentious, trouble-making, absent-minded, ex-jailbird; in fact, they felt insulted that his application had even been presented.

The Committee asked the name of the applicant. Whereupon the elder answered, "The Apostle Paul."

THE RELATIVE VALUE OF THE OLD AND NEW TESTAMENTS

R. H. Boll

God makes a distinction between the two portions of the Bible, the Old and New Testaments. In respect of the former He says that it was spoken "of old time" and to "the fathers," and that it was a piecemeal and varied and (as it appears from a perusal of it) a progressively unfolding revelation, and that it came through the prophets. In respect of the portion we call the "New Testament," He says that it was spoken in these latter days ("the end of these days") and "unto us"—that is, people living in the Christian dispensation—and that the vehicle and instrumentality of this new revelation was none the less than His Son, the Creator, Sustainer, and Heir of all things, the glorious Image of the Father; and that the bringing in of this new message involved the sacrifice of the Son for the purification of our sins (Heb. 1:1-3). This at once marks the fact that of the two revelations, the two portions of the Bible, the New Testament is of the more immediate importance to us. Whereas the former came piecemeal and more or less incomplete, this message is full and final. The difference in the respective messengers—prophets, servants, on the one hand, and the glorious Son, on the other—shows the greater weight of the latter message. And, above all, the Son's message is *to us*. It is therefore of directest and supremest concern to God's people and to all men of today.

THE MEANING OF THE OLD TESTAMENT TO US

We are so one-sided in our apprehensions, so easily swung to extremes, that we need to be constantly and prayerfully on guard, lest in emphasizing one truth we ignore or even deny another. The momentous testimony to the supremacy of the New Testament presented above has led many to place little or no importance on the Old. There are Christians who even boast of the fact that they take no stock in the Old Testament; that the New is for us and the Old is of no concern to us, and wholly negligible, except perhaps as a piece of curious lore, interesting, but not applicable or specially useful. Such an unwarranted and one-sided conclusion is quite hurtful to those who are under the sway of it. It entails grievous loss and becomes an impassable hindrance to the better understanding of the New Testament itself.

And God has sufficiently guarded against such an inference. It is, first of all, a fact that God spoke both parts. That means much. God's word is in any case living and powerful. It is always true and pure as far as it goes. It is sure of its effect (Isa. 55:10, 11). Its statements concerning God Himself, and concerning men, sin, repentance, faith, obedience, and the like, must be true in any age, no matter when and to whom they were originally spoken. Then there are its prophecies—the testimony of the Old Testament to the Gospel and to Christ; prophecies fulfilled, showing the truth of that marvelous volume; and prophecies unfulfilled which must be of present and future interest. In fact, the New Testament is seen to be the

flower and the fruit, the crown and the climax of the Old; the full development of that which is deeply sown and rooted in the Old Testament, and constantly foreshadowed there. As an ancient teacher said: "The New Testament is hid in the Old; the Old is revealed in the New."

PAUL'S ESTIMATE OF THE OLD TESTAMENT

But we have some direct teaching on this point. Writing to a young preacher and exhorting him to faithfulness in doctrine, Paul reminds him first of the message he had received from the unexceptional source of Paul's own inspired teaching; and, second, he reminds him that from a child he had known "the sacred writings"—that is, the Old Testament scriptures, "which are *able to make thee wise unto salvation*"—not without the gospel, but "through faith which is in Christ Jesus." Then he adds significantly, with the obvious purpose of guarding Timothy and all preachers and all Christians against any depreciation and neglect of the Old Testament, that "*every scripture* inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work" (2 Tim. 3:14-17). It is evident, therefore, that the man who slights the Old Testament goes contrary to the express admonition of God in the New Testament and cripples his own faith and usefulness. Other teaching to the same purport is found in Rom. 3:21; 15:4; 1 Cor. 10:11; 2 Pet. 1:19-21; 3:1, 2; et al. But this is sufficient.

THE CHANGE OF DISPENSATION

On the other hand it is not to be concluded that the commandments and precepts and ordinances of the Old Testament are for us to keep. The dispensation has changed. The people of the Old Testament—that is, from Exodus and onward—were under Moses; we are under Christ (Matt. 23:1-3; 28:20; John 1:17). They were under the law; we are under grace, under the gospel. Theirs was a ministration of death, written and engraven on stones, doomed to pass away; ours, a ministration of the Spirit whose glory never passes. Theirs, a ministration of condemnation (for the law made nothing perfect); ours, the ministration of righteousness (2 Cor. 3:7-11). They must worship at Jerusalem, we worship anywhere, in spirit and in truth, for in Christ Jesus we all have access in one Spirit unto the Father; and that not as they, through the mediation of a priest, but each one of us personally and directly (Heb. 10:19). All the worship and service of the old dispensation was acted prophecy—the types and shadows of the better things of the new; and when the substance came the shadow passed (Col. 2:16, 17). The *specific directions for our own walk and worship* are given by Jesus and His apostles, and to them we must go; for the New Testament alone expresses the will of God to usward. But the facts, the predictions, and deep underlying principles of God's character and ways, which are contained in the Old Testament, have not changed and can never be changed. And it is a certain fact that the Christian is better able to understand the Old Testament than the Old Testament saints themselves had been, and also that he is better able to understand the New Testament for knowing the Old.



Questions and Answers

R. H. B.

Who is referred to in Jeremiah 7:18 as "the queen of heaven"?

In the idolatries of the nations various female deities seem to have been called by that title—notably the *Beltis* (female Baal) of the Babylonians; the *Ishtar* or *Astarte* (whence the "Ashtaroth" repeatedly mentioned in the scriptures) of the Persians and Assyrians; as also *Ashtoreth* the goddess of the Sidonians (1 Kings 11:5); *Venus* of the Romans (the same as Aphrodite of the Greeks); perhaps also Diana of the Ephesians (Acts 19); among the Egyptians, *Isis* with her infant *Horus*.

Compare Gen. 2:17 with 5:5. What does "die" mean here?

In Gen. 2:17 God said to Adam, "In the day that thou eatest thereof thou shalt surely die"; in Gen. 5:5 we read that Adam "died" long after, when he was 930 years old. If physical death was meant in Gen. 2:17, it did not come to pass immediately on that day. Some hold that God provided a sacrifice for Adam and Eve, symbolized by the "coats of skins" with which He clothed them, a type and prophecy which looked forward to the great atoning sacrifice of our Lord Jesus Christ. One thing is certain, that by his transgression Adam was there and then cut off from the Source of life. Physical death, sooner or later, followed for Adam and all his descendants. "Death" is also used in other senses. It is necessary to note the context wherever the word is used. The woman who follows her pleasures "is dead while she liveth" (1 Tim. 5:6). All unsaved humanity are "dead in trespasses and sins" (Eph. 2:1). Or, again, in Ezekiel 18 it is said of the wicked that turns from his sins that "he shall surely live, he shall not die"; although all alike die in physical death. Of him who keeps Christ's word He said that "he shall never see death" (John 8:51). In simplest meaning physical death is dissolution—the separation of soul and spirit from the body. "The body apart from the spirit is dead" (Jas. 2:26; compare 1 Kings 17:21; Gen. 35:18). There is much involved in death and dying—probably more than we know. Our hope and trust is in Jesus Christ who has the keys of death and of Hades. "Blessed are the dead who die in the Lord."

If the first resurrection is already in the past, and if the second resurrection is a thousand years later, in what resurrection will the ones who are saved during the Great Tribulation have a part?

All who are raised before the thousand years belong to "the first resurrection." That includes those who were raised in Matt. 27:52, and those of the church, and the tribulation saints. Three groups are mentioned in Rev. 20:4—the first referred to as "they", which certainly means those to whom the promise was made (Rev. 3:21; 1 Cor. 6:2, 3); and two other classes who came out of the tribulation (Rev. 6:9-11).

ATHEISM ON SOME COLLEGE CAMPUSES

With the kind permission of the Amarillo, Texas, Daily News, we reproduce the following important editorial which appeared in that paper, October 26, 1955:

Not long ago a rather frightening story came to our attention.

A young man, reared in a middle class, God-fearing home, went away to a famous technical institute in the East. He was a well-balanced, happy, even brilliant boy, with sound and serene religious convictions.

In two years he changed completely. He was no longer calm and happy, but confused and defiant. He told his parents they were wrong about religion. He had learned, he said, that there is no God, and he had learned it from a mathematics professor!

This professor, it seems, was a "good fellow." He wore tweeds, smoked a pipe, and his home was always open to his students. There they gathered and talked things over. And there the professor planted his seeds of atheism.

His tool was ridicule; not blatant, but gentle and "reasonable." Religion, he argued, is a fine thing—for people who need it. But it is rather ridiculous, he insisted, for intellectuals to make something real out of intangible ideas that cannot be proved by physical formulas.

There's no telling how many young men this professor has poisoned. Nor is he alone.

Some time ago a mother called on us, worried about her son who was in a small middle-western college. He, too, had become an ardent disciple of a professor. This man, idolized by his students, taught that the Bible is a collection of myths and folk-tales, interesting and valuable in a way, but certainly nothing to base one's life upon.

This young man, too, had become confused and unhappy.

Too often a witty and brilliant professor becomes the idol of his students. His influence is enormous.

Sometimes, we suppose, the professor is sincere in passing along his atheism. Again, he may be a left-winger, proselyting in the cause of godless Communism.

There aren't many such men on our campuses. Most professors are sound, normal people who teach what they're supposed to teach and let it go at that. And most of them are good church people themselves.

But it doesn't take many to do a lot of damage. One professor in a thousand can poison and confuse scores of youthful minds in the course of a semester.

What can we do?

Two things in our opinion.

First, parents can prepare their boys and girls for such encounters. If a student has his guard up when a professor strays from his subject into religious subversion, he is not likely to get hurt. He might even

start an argument with the professor and scuttle the whole thing at the start.

Second, we should have some laws that would require any educational institution, supported in any degree by public funds, to fire on the spot any professor or instructor caught teaching directly, or indirectly—on the campus or off it—that there is no God. —NOW.

THE SACRIFICE OF THE MASS

Now you insist that there is nothing incompatible with all this and the continual sacrifice of the Mass. For in your letter you say that "the Victim of the sacrifice is the body and blood of Jesus Christ; the same body that was nailed to the cross; the same blood that was shed on Calvary. In other words, the same Jesus Christ who was crucified for us is the same that we offer on our altars." And you add, "The sacrifice of the Mass is offered to God alone, to acknowledge His sovereign greatness and our dependence. It is true that we offer the Mass in the memory of the saints, but we never offer the sacrifice *to* them. The sacrifice of the Mass is offered on our altars by the ministry of priests who receive in their ordination the power to offer it. But Jesus Christ is the principal offerer. It is He who presents Himself to the Father, by the hands of priests; it is He who changes the bread and wine into the body and the blood." But, observe, *this is the very thing that is denied, in the epistle to the Hebrews*. Note carefully chapter 10:11-14: "And every priest [that is, Jewish priest] standeth daily ministering and offering often the same sacrifices [as Roman Catholic priests do to-day], which can never take away sins; but He, after He had offered one sacrifice for sins, forever sat down at the right hand of God, from henceforth expecting till His enemies be made His footstool." And again, in the previous chapter, verses 24-26 are absolutely conclusive: "For Christ is not entered into the holy places made with hands, figures of the true; but into heaven itself, now to appear in the presence of God for us: *nor yet that He should offer Himself often* [the very thing which you insist He does], as the high priest entereth into the holy places every year with other blood than his own; but now, *once* in the end of the world hath He appeared to put away sin by the sacrifice of Himself."

Language could not be stronger to declare the abiding efficacy of the one *irrepeatable* sacrifice of our Lord Jesus Christ—so perfect, so complete, so fully satisfying to God, is that one blessed, finished work of His that He will never offer again. He has sat down as token that His work is finished; and because He has made purgation for sins, the seat He has taken is at the right hand of the Majesty in the heavens. Depend upon it, He never descends from that exalted place to offer on Rome's altars or any other; for of such sacrifice there is no need. The sins and iniquities of all who believe in Him are eternally remitted, on the basis of that one all-sufficient work, and "where remission of these is, there is *no longer an offering for sin*"

(Heb. 10:18). Your unbloody offerings can be of no avail, for "without shedding of blood is no remission."

All the reasoning in the world could not change the force of this. Christ's *one* offering is all that is needed for the purgation of sin, or it never will be. Scripture distinctly declares it *is*. Rome, tacitly at least, declares it is *not*. Which am I to believe? Which do you accept?

I observe, in looking over your letter again, that you deny the term "the Lord's Supper," as having reference to the sacrament at all. You say it referred alone to the love-feasts of the early Christians—a common meal, where they met together in Christian fellowship. But you evidently have forgotten that the apostle Paul in the very passage in question, after rebuking the Corinthians for their abuse of the Lord's Supper, immediately gives them clear instructions as to how that Supper should be observed; while in the previous chapter, 1st Corinthians 10, he makes it plain that it is at the Lord's table we partake of the cup of blessing, even the communion of the blood of Christ, and the broken bread, the communion of the body of Christ. Surely it is the Lord's Supper which is partaken of from the Lord's table. But if you insist that both of these are very different to your sacrifice of the Mass, then I grant you are indeed correct. The Lord's Supper is *not* to be confounded with the Romish Mass, nor the Lord's table with the Roman altar. One speaks of Christianity, and the other of a mysterious mixture of Judaism, Paganism, and a perversion of apostolic teaching. For *of the Mass as such there is not one line in Holy Scripture.* — H. A. Ironside.

THE SECOND COMING OF CHRIST

HIS COMING —Continued from December, 1955, Issue

And so far as the Scriptures testify at all upon this point, they emphasize this permanency of our Lord's human nature. Paul says in Acts 17:30, 31: "And the times of men's ignorance God winked at, but now commandeth all men everywhere to repent; because he hath appointed a day in which he will judge the world in righteousness, by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Up to the hour of the judgment, then, we have the express witness of the word that Jesus Christ retains His perfect humanity. Then it is affirmed of Him—Jesus, the Christ—names both of them applied to Him in relation to His human nature—that He is "the same, yesterday, to-day, and for ever" (Heb. 13:8). And among the last testimonies of this book, speaking of the fellowship with their Lord, which His redeemed and glorified people shall enjoy after the judgment is passed, and the new holy city descended out of heaven to earth, it is said: "And his servants shall serve him, and they shall see his face, and shall reign (with Him) for ever and ever." Such language by any ordinary rules of interpretation would certainly seem decisive as to the unchangeable and everlasting humanity of our Lord. But whether it demonstrates that or not, it does make it certain that when the Lord returns, He will return the same literal, visible, divine man He was when He left the world.

There is also a stronger ground than the necessity which attaches to the abiding humanity of Christ for affirming such a literal, personal, visible return. The Scriptures set the seal of a divine certainty upon it, in the doctrine of the resurrection. That the Lord now retains His proper humanity, and has a literal, human body, localized and visible, we know from various scriptures. As being such a glorified man He was seen of Stephen at His martyrdom; by Paul on his way to Damascus, and by John as recorded in the Apocalypse. That perfect humanity furthermore He must keep in order to be our Intercessor. For the vital thing about His filling that office, that which conditions all His success in our behalf, lies in this, that He is a high priest sharing our nature, tempted in all points like as we are, and therefore able, as one touched with the feeling of our infirmities, to present our needs before the Father and to secure for us grace to help in time of need. But the Scripture doctrine of the resurrection emphasizes this fact of Christ's abiding humanity, and of His coming again in visible and glorious demonstration of the fact. Modern theorizings, some with Swedenborg, and some with German rationalism, have attacked the literalness of the resurrection. A part teach that the resurrection takes place at death; that then they drop the material body, but that our immaterial—or psychical—body, in which the soul dwells, passes into another state of existence. Others say all this language about resurrection is figurative, only an intense form of expression to emphasize the wonderful transformation the soul experiences when it is set free from the bondage of its earthly body. It rises up and breaks forth into a new life. That is called a resurrection, and what occurs at death, or after death is only a more pronounced form of the same experience.

UNREGENERATE ? NO, DEGENERATE

Some one once asked me whether I believed that anyone who is regenerate ever becomes unregenerate. I said, "No, I do not believe we ever become unregenerate—we become *degenerate*." What is the secret of prevention of this terrible possibility? Occupation with Christ, His person, His work. But I will make bold to prophesy that if you or I are occupied each day with the Lord Jesus Christ, we shall never become degenerate. If we live on what we learned yesterday or the day before about Jesus Christ, we shall find it will not last; but if every day we are occupied with the person and work of Christ, we shall not go back but forward. And this means occupation with the Bible because Christ is revealed to us mainly, most purely and most completely, through the Bible. If we are occupied with Christ, we cannot help being occupied with our Bible. The Bible is food—"Thy words were found and I did eat them." "How sweet are thy words to my taste." If we go without the Bible, we go "below par" spiritually, and become a prey to the microbes of temptation, but so long as we are well nourished with the Word, we can say, "The prince of this world cometh; and he hath nothing in me" because we are surrounded by the wonderful grace of God through the Word.—W. H. Griffith Thomas.

LESSONS ON FIRST PETER

R. H. B.

In connection with the Christian's suffering for righteousness' sake, Peter again brings up the example of our Lord, who "suffered for sins once, the righteous for the unrighteous, that he might bring us to God." But now follow some statements that have caused no end of wondering and questioning—a passage that has taxed the efforts of all exegetes, and the whole significance of which we may never be able to fathom. But here is the text.

1 Peter 3:18-22

18 Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but made alive in the spirit; 19 in which also he went and preached unto the spirits in prison, 20 that aforetime were disobedient, when the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water: 21 which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ; 22 who is on the right hand of God, having gone into heaven; angels and authorities and powers being made subject unto him.

That Christ suffered for sins—the sins of all the world—as God's great sacrifice and as the representation of all of us, is the common doctrine of the New Testament. Already in Isaiah 53 we read how the great Servant would be "wounded for our transgressions" and "bruised for our iniquities," and that "Jehovah laid upon him the iniquity of us all." And as Peter had stated before, He "his own self bare our sins in his own body on the tree, that we, having died to sin, might live unto righteousness." Through this atonement, we, being cleansed from sin, have access to God. For He is the Way, the Truth, and the Life: no man can come unto the Father but by Him (John 14:6). Also the next statement—"being put to death in the flesh, and made alive in the Spirit"—presents no difficulty in itself; the resurrection of the Lord Jesus is said to be through the Holy Spirit: ("born of the seed of David according to the flesh," but declared to be the Son of God, with power, according to the spirit of holiness by the resurrection from the dead, and, the Spirit of him that raised up Jesus from the dead"—Rom. 1:4; 8:11).*

*The Father, the Spirit and the Son Himself took part in the resurrection (Acts 2:32; Rom. 6:4; John 10:18).

THE "DESCENT INTO HADES"

What follows next has given no small difficulty to expositors, and to Bible students generally. The common explanation is that the Spirit of the Lord, between His death and resurrection descended to Hades (not hell) and preached to the lost spirits who were "in prison" there. Others (fearing perhaps that this might give color to "second-chance" doctrine) have it that the preaching was done by

the Spirit in Noah's day, and to the spirits of men who were then disobedient to Noah's message. They reason that Noah was "a preacher of righteousness"; and that the Spirit of Christ was in the prophets of old (1:Pet. 1:11) and that in this way Christ preached to those spirits, now in prison. (The construction of the sentence does not admit of this explanation, for the spirits were disobedient in the days of Noah, but the preaching was done by Christ, after His death.)

What then is the meaning of it all? I would not pretend to give a final solution of a problem that has perplexed many abler men through centuries past. But I think it will be helpful to call attention to a few points, that are most generally overlooked.

1. In the first place it should be noticed that all the host of the commentators, ancient and modern, yea, and even the so-called "Apostles' Creed" to the contrary notwithstanding, the language of the text does not necessitate the idea that the disembodied spirit of Jesus (between His death and His resurrection) descended into hades, there to preach to "the spirits in prison." Not only does not the wording of 1 Peter 3:18, 19 say, or necessarily mean this, but there is strong reason against such an interpretation. Everything depends on what is meant by "made alive in the spirit." Let us ask, simply, Did the Spirit of Christ die when He died on the cross? Will anyone say such a thing as that? Then how could His spirit have been "made alive"? (Or, as grammatically set forth, Was He put to death as to the flesh, and made alive as to the spirit?) If His spirit did not die, how could it be "made alive"? Manifestly to an unprejudiced mind, this can have reference only to His resurrection. For to be "made alive" is to be brought back to life; and that means being raised from the dead. (Comp. Rev. 2:8, "Who was dead and *lived again*"; and Rev. 1:18, "I was dead and *am alive* for evermore, and have the keys of death and of Hades.") These words could not be used of a disembodied spirit. It would appear then that in 1 Peter 3 He was "made alive in (or, by) the Spirit." His resurrection is meant.

2. The word here for "preach" (*kerusso*) though sometimes used in connection with the gospel, is not the word which means "to preach good tidings" (*euangelizomai*), but in itself means simply "to make an announcement, or proclamation," regardless of whether good or bad.

3. Nowhere else in the scriptures are human beings or the spirits of dead human beings, simply spoken of as "spirits", without further explanation. Disembodied spirits popularly called "ghosts", are incomplete human beings. Man consists of "spirit, soul, and body" (1 Thess. 5:23). Not until the resurrection, when clothed in their new, incorruptible bodies, will the dead in Christ have been made complete and perfected. Could these "spirits in prison" then be identified with the angels that had not kept their first estate, and are "kept in everlasting bonds under darkness unto the judgment of the great day" (Jude 6; 2 Pet. 2:4)? Consider here also the statement in Gen. 6:1-4 (which refers to the days of Noah) where certain "sons

of God" (*bene elohim*; the Cambridge Septuagint has "*aggeloi theou*", "angels of God") are mentioned. Here may lie the key to this mysterious passage in 1 Pet. 3:18f.

I am here not drawing general conclusions, or formulating any theories or doctrines, but simply calling attention to what to my mind are plain, incontrovertible facts.

"BAPTISM DOTH NOW SAVE YOU"

The mention of Noah and the ark leads to another line of thought. In that ark eight souls were saved through water. The waters of the flood were judgment waters; but the eight souls passed safely through that whelming flood. Thus do the waters of baptism, which symbolize the judgment and death of the "old man" save us. For in baptism (being baptized into Christ) we die with Christ, are buried with Him, are raised with Him. It also symbolizes our submission to God's judgment upon ourselves. There is no magic power in the water, nor any merit or virtue in the act of baptism as such, but in the God-appointed *obedience of faith*. Nor is it for outward purification (removing of the filth of the flesh) like the Jewish washings; but its efficacy lies in the answer (or the seeking) of a good conscience toward God. (Note the same contrast in Heb. 9:13, 14.) So does Thayer's Lexicon define the Greek word used here: ("*eperotema*: 1. an inquiry, a question; 2. a demand. As terms of inquiry and demand often include the idea of desire, the word thus gets the signification of *earnest seeking*, i.e. *a craving, an intense desire*.") In connection with this Thayer gives a rendering of 1 Pet. 3:21 — "which (baptism) now saves us (you) not because in receiving it we (ye) have put away the filth of the flesh, but because we (ye) have earnestly sought a conscience reconciled to God."

This conscience cleansed and reconciled to God, is based on the resurrection of Christ, "who was delivered up for our trespasses, and was raised for our justification" (Rom. 4:25). It is in baptism that this faith in Christ's resurrection is manifested: "Buried with him in baptism, wherein also ye were raised together with him, by faith in the working of God who raised him from the dead" (Col. 2:12). Again, in Rom. 6:4, "We were buried therefore with him through baptism into death: that like as Christ was raised from the dead by the glory of the Father, so we also might walk in newness of life." And this risen Christ, in whom we also are resurrected, is now "on the right hand of God, having gone into heaven; angels and authorities and powers being made subject to him." Paul carries out still further this same thought in Eph. 2:5, 6—"Even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved), and raised us up with him, and made us to sit with him in the heavenly places in Christ Jesus."

"...I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing." By the grace of God Paul was what he was. The Lord had told him, "My grace is sufficient for thee: for my power is made perfect in weakness."



Seed Thoughts

J. L. Addams

THISTLES AND SIN

Years ago there was not a single thistle in the whole of Australia. A Scotchman who very much admired thistles thought it a great pity that such a great island should be without that marvelous and glorious symbol of his great nation. He therefore collected a packet of thistle seed and sent it over to his friends.

Well, when it was landed the officers may have said, "Oh, let it in; is it not a little one? It is only to be sown in a garden."

Aye, yes, it was but a little one; but now whole districts of the country are covered with it, and it became the farmer's pest and plague. It was a little one, but it would have been a blessing if the ship that brought that seed had been wrecked. Take heed of the thistle seed; little sins are like it.—Spurgeon.

GETTING READY TO SAIL

A ship is tied up at the dock. The workmen have put the cargo on board, and it is ready to sail. The steam is up, black smoke is rolling from the funnel. The captain gives the order, the ropes are loosened, the ship is free; she moves, the dock recedes, and in an hour the vessel is at sea. She was not made to lie for ever at the dock. That is her place only while she is taking her cargo on board. A ship is made to sail the ocean to other lands. So for a time the soul is tied up in the body at the dock in this world. She is taking her cargo of wisdom, knowledge and experience and character on board. Death loosens the ropes, that is all; it does not destroy the ship."—Amos R. Wells.

RELIGIOUS WOODPECKERS

This running after every religious fanatic who starts some doctrine of the devil reminds me of the old Arkansas Farmer, who, when asked what was

the matter with his hogs, they were so poor, replied:

"When I lost my voice a year ago I could not call them to their feed, so I got a big stick and hammered on the crib and they soon learned that was a call to their corn. They were doing well until three weeks ago when some woodpeckers came in here and went to pounding on the old dead trees. My hogs ran in the direction of the noise, thinking it was my call to their feed. When they came running around and squealing the frightened woodpeckers would fly to another dead tree, and the hogs would run to that part of the woods. They have just about run my hogs to death."

I hope the church will cease to run after these religious woodpeckers. Much so-called "new thought" is old nonsense.—Sel.

"WHAT THINK YE OF CHRIST?"

Youth: Too happy to think—time enough.

Manhood: Too busy to think—more money first!

Maturity: Too anxious to think—worry over work.

Declining Years: Too aged to think—fixed habits.

As Death Approaches: Too ill to think—weak and suffering.

Death: Too late to think—the spirit has flown.

Eternity: Forever to think—God's judgment day.

CHAMELEON

There is a little lizard-like animal called a chameleon. It is always colored by its surroundings. If you put it on a green surface it turns green; on a brown surface it turns brown; on a dark surface it turns dark. I heard of a fellow who tried that out on a lot of different kinds of cloth and it worked every time.

And I've known some professing Christian people like that too. They turn the color of the crowd they are in. —Biederwolf.

GONE FOR A LITTLE WHILE

A Christian physician died some time ago, and his Christian widow was greatly bereaved. But she was victorious in her sorrow. She kept hung up over his office door the little card he used when he was called out on business, "Gone for a little while; will be back soon." Yes, they are gone for a little while. They are to be back soon with Him, for He says, we "shall be caught up together with them to meet the Lord in the air."

COME

Let not conscience make you linger,
Nor of fitness fondly dream;
All the fitness He requireth
Is to feel your need of Him.
Come, ye weary, heavy-laden,
Lost and ruined by the fall;
If you tarry till you're better,
You will never come at all.

POWER IN PRAYER

Is it not true that the prayers of two men, Hezekiah and Isaiah, turned back the army of proud Sennacherib? Did not Daniel alone pray Cyrus into a disposition to send the Jews back to their land? Did not the prayers of Nehemiah turn the heart of Artaxerxes to send him to rebuild the walls of Jerusalem? "Where two of you shall agree" has great power with God. The effectual fervent prayer of a righteous man brings things to pass. Elijah prayed the clouds dry and prayed them wet again. Joshua commanded sun and moon to obey him. Moses' rod opened the Red Sea under God's direction. Saints, take courage, and hold on. As long as we are in the world we are the light of the world, and the salt of the earth. —Sel.

IMPORTANCE OF TIME

It is estimated that in one hour 6,200 babies are born and 4,600 people are buried; 2,500 couples are married and more than 85 are divorced. Hens lay 2,500,000 eggs. The world consumes 65,000,000 potatoes, and 8,000,000 pounds of meat and 80,000,000 pounds of bread. More than 50,000,000 cups of coffee are consumed. The hourly tobacco bill is far in excess of \$1,500,000 —only eternity will reveal the effects of how we have used the hours of our lives.—Ralph Bulletin.

To be where God would have us and to have the light of His countenance shine on our path, that is heaven upon earth—wherever our home may be, in a cottage or in a castle or in a dungeon.

If I could hear Christ praying for me in the next room, I would not fear a million enemies. Yet the distance makes no difference. He is praying for me.

"Non-church goers would not feel at home in heaven."

"God will not look you over for your medals, degrees or diplomas, but for scars."

"Some people really enjoy their religion; others just endure it."

"We can't all be apostles, but we can be living epistles."

"Today is the tomorrow you worried about yesterday."

Help! Help!! You can help in our subscription drive by renewing today.

A FEW OF OUR CLUBBERS

This year again Mrs. George Leffler heads the list of clubbers of Word and Work with 105 names! But who could expect to top that? She gathers many of her names by telephone and puts her heart into her effort. Others have sent in good clubs. We would like to publish the names of a few of our clubbers each month for a while. Here are a few of them:

Mrs. J. L. Addams, Louisville, Ky.,	4
Willis H. Allen, Louisville, Ky.,	4
Asa Baber, Frankfort, Ky.,	4
Mrs. Rankin Bailey, Winchester, Kentucky,	14
Elmer Blanton, Jasonville, Ind.,	5
Robert B. Boyd, Dallas, Texas,	12
Mrs. Gordon Broyles, Johnson City, Tenn.,	6
A friend, Pekin, Indiana,	7
Mrs. Emelia Choate, Abilene, Tex	4
Maurice Glymore, Dugger, Ind.,	28
Mrs. Ella G. Conrad, Jeffersonville, Indiana	6
William C. Cook, Jr., Hapeville, Ga.	4
Mrs. Tona Covey, Louisville, Ky.,	26
Hall C. Crowder, Gallatin, Tenn.,	14

Let's keep them rolling in. Why not send in a club of four or more names at the special club price of \$1.25 each? More names will appear next time, Lord willing.

NEWS AND NOTES

C. C. WILSON

The Portland Avenue Church has been bereaved of one of its honored and beloved members—Brother C. C. Wilson, father of Carl Vogt Wilson, who is an elder of the church. Faithful in his attendance, earnest and devoted in his faith, humble and kind, always interested in the word and work of the Lord, his loss is deeply felt by us all. Brother Wilson was 81 years old, but strong in mind and body, until, by the will of God, a brief illness took him away. Like many of God's children before him, he fell asleep in Jesus, yet hoping and looking for His return. But that hope will not be disappointed. The departed as well as the living saints in Christ wait for their adoption, the redemption of their body—the day of glory for which all creation waits. —R. H. B.

A HELP MEET FOR HIM

After much prayer on the part of a young man and young woman the Lord moved the young man to send an air mail proposal of marriage to the young lady. The young man is Dennis Allen and those who know Dennis will readily guess that the young lady is Betty Knecht. Betty is to join Dennis at Manila in the Philippines some time before March 24 and these two consecrated Christians will be united in holy wedlock before the Victor Broadbushes leave for the States.

Brother Dennis is a former instructor of Kentucky Bible College. He answered a call to become a missionary in the Philippines where he and Brother and Sister Broadbush have done a fine, commendable work.

Betty Knecht has been an efficient helper in the Word and Work office and Book Store for four or five years. While it hurts to lose her at Word and Work, we join with others in rejoicing over her invitation to join Brother Dennis Allen as a wife and co-missionary. Betty is a registered nurse, holding a Bachelor of Science degree from the College of Nursing and Health in Cincinnati, Ohio. Most of all, she is qualified in consecration, spirit, and soundness in the faith to be a missionary.

We congratulate both Dennis and Betty and wish them happiness, prosperity, good health, and fruit from their labors in the Lord.

—J. R. Clark.

The Word and Work would like to introduce a young man who now lives in Louisville, Ky., Brother Delmer Browning. He preached at the new church in the south of the city, the

Iroquois congregation, for several weeks and has preached at Fifth and M, Ormsby Avenue, Camp Taylor church, Sylvania, and Bryantsville, Indiana, on Sunday and Wednesday night appointments.

Brother R. H. Boll reports that the work at Portland Avenue church of Christ is going along well, with good attendance at all services and in his Bible classes. Brother C. C. Wilson, a staunch member at Portland for many years, departed to be with the Lord during the month of February. His Home-going was a shock to his many friends and brethren. He was a fine Christian man.

Nelsonville, Kentucky: Progress is being made in the building program of the Nelsonville Church. Most of the old foundation has been removed. Necessary lumber has been cut, sawed, and hauled to the building site, as well as the crushed stone for pouring the concrete. We wish to thank the many friends who have given financial help, totalling some \$1200.

In the meantime services have been well attended in the temporary building nearby, with attendance averaging about sixty each Lordsday. —Robert Heid.

As we are preparing these notes we are looking forward to the Bible Conference which is scheduled to take place at Kentucky Bible College from March 5-9. We understand that about thirty speakers are to have some part in the program. In the afternoon there will be four fifteen-minute speakers. The program is well arranged and we are looking forward to a feast of good things.

Louisville, Ky.: W. S. Hoar of Johnson City, Tennessee, is to assist the Ormsby church in a gospel meeting from Sunday, April 22 to Sunday, April 29. The work at Ormsby is growing spiritually. On the third Sunday of February Ormsby church enjoyed a great Youth Rally. The house was packed. Twenty-five congregations were represented. Around forty came all the way from Tell City and Lily Dale, Indiana. Various groups, including the Portland Christian High School Chorus and a quartet from Kentucky Bible College, brought messages in song. —J. R. Clark.

We prepare a feast of good things for you each month in *Word and Work*—at 12½c a meal. Renew today.

Anchorage, Ky.: Your article on Jehovah's Witnesses was a blessing to me as I have been visited by them of late and almost believed them. —Mr. L. B. Laughlin.

The *Word and Work* is unique in its balance. It stands for salvation by grace while it also stands for a return to the New Testament church and salvation in accordance with the teaching of the great commission. This is the kind of paper you wish to encourage. Club rate of four or more, \$1.25; singles, \$1.50.

One of our fine Christian ministers, Brother Philip Bornwasser, who ministers at Camp Taylor, has been confined to his home for several weeks and should have the prayers of all who know him. The Camp Taylor church has been hearing various visiting ministers. Attendance holds up wonderfully there. They have plans to erect a new auditorium in the near future. It is a big undertaking and they desire the prayers of their friends in the Lord.

The *Word and Work* is currently carrying a series of lessons on First Peter from the gifted pen of R. H. Boll. Keep it coming into your home.

The campaign to wipe out the debt at Kentucky Bible College in three years is under way. Elsewhere in this issue we have a story from Brother H. L. Olmstead about this endeavor. If 2000 Christians respond with modest regular contributions it can be done, and we

feel that they will do so. We need such a school as K. B. C. to send out workers into the fields. Young men and young women of the church would do well to attend this good college, where the Bible has a prominent place.

Words in Season, heart-searching articles, Queries and Answers, Seed Thoughts, News and Notes—make up Word and Work. \$1.50 the year.

The South Louisville congregation at Fifth and M Streets, Louisville, is announcing a meeting to begin April 18 and continue through April 29. Brother Orell Overman of Indiana is the chosen evangelist.

If you are a widow, or out of work and **unable to subscribe** for *Word and Work* we think we can arrange for you to have a year free. Just let us know.

If you have an expiration slip in your *Word and Work*, don't allow it to slip your mind but renew at once.

RESULTED IN BLESSING

Some years ago at the request of our dear departed Brother Tona Covey, we arranged to take over the printing of *Word and Work*, the *Word and Work Quarterly*, as well as the *Missionary Messenger*.

At this time we little realized what a blessing this arrangement was to mean to us (not financially but spiritually). Many are the lessons we have learned from reading the many good articles which appear always in the *Word and Work*. We believe there is no magazine with which we have been acquainted that carries the scriptural truths in such a spiritual atmosphere. The *Word of God* is intensely manifested throughout its every issue.

Then there is the *Quarterly*—have you ever come in contact with such a fine, well written, excellent treatise of the lessons as they are set forth in regular form? The *Word of God* is always set forth in the most positive manner. We thank God for the blessings of being connected with *Word and Work* in so simple a way.—Wm. W. Heid.

If you like the *Word and Work* tell us. Your testimony might help someone else to like it too.

Kentucky Bible College Campaign



Dear Brethren:

This letter is addressed to all the congregations and members of the churches of Christ who are interested in the Christ-centered education of our youth, an education which strives to "put first things first," which stresses the things of the Spirit but does not neglect the teaching of those things which are good for the "necessary uses" of life.

The school located at Winchester, Kentucky, we believe to be such a school. Just now we are launching a campaign in faith and prayer to raise \$200,000 for the purpose of liquidating the debt, making necessary repairs and purchasing equipment, in it all looking toward meeting the requirements necessary for making Kentucky Bible College a fully accredited Junior College and the Bible Department an accredited school in the Association of Bible Colleges.

Our plan is a simple one and here is where an idea of purposeful giving comes in. The entire membership of our congregations will be contacted and asked to purpose individually an amount to be given over a period of three years, either by the week or by some other designated period. Because the need is great we are asking, where possible, that one-fourth of the amount be paid in cash. The whole should add up to \$200,000 in three years but purposed now! This will take care of the debt payments as they fall due and make the necessary improvements. It will forestall also emergency calls, cut down the interest payments and, best of all, will put us much further on the way toward being accredited—we hope all the way.

As a final word we urge our brethren everywhere to support the school (1) By Prayer, (2) By liberal gifts, (3) By sending their children.

Our young people are now being received in other schools on an individual basis on their merits, character, and record of scholarship. A brochure has been published which will be circulated shortly among our congregations, showing past expenditures, present indebtedness and future plans. We ask your honest reading and perusal of the Brochure.

If you believe in spiritual Christianity, in Christ-centered lives, in free local churches, in the Bible—all of it as the word of God, and if you believe in the kind of education which stands for these things then help us build a school where such education can be had.

Sincerely yours in Christ,

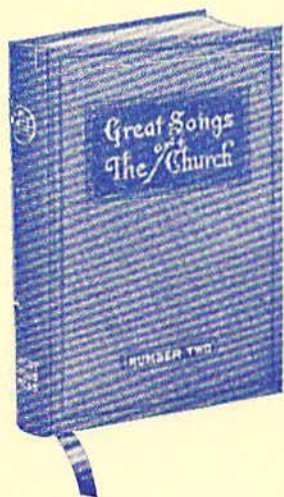
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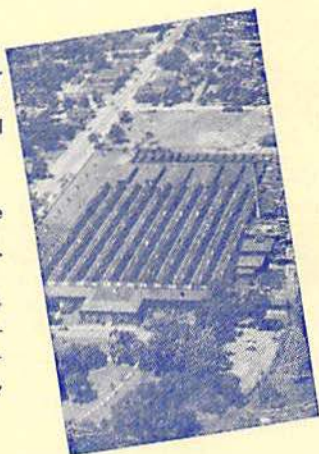
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