

THE WORD AND WORK

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E. L. JORGENSEN AND J. R. CLARK, EDITORS

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I GIVE THEE HUMBLE THANKS

For every kind and loyal friend
For prompt supply of all my need,
For all that's good in word and deed,
For gift of health along life's way,
For strength to work from day to day,
I give Thee humble thanks.

For ready hands to help and cheer,
For listening ears Thy voice to hear,
For yielded tongue Thy love to talk,
For willing feet Thy paths to walk,
For open eyes Thy Word to read,
For loving heart Thy will to heed,
I give Thee humble thanks.

For Christ who came from heaven above,
For the cross and His redeeming love,
For His mighty power to seek and save,
For His glorious triumph o'er the grave,
For the lovely mansions in the sky,
For His blessed coming bye and bye,
I give Thee humble thanks.

— Clifford Lewis.



Moses' Farewell To the World

E. L. J.



"In the third month after the children of Israel had gone forth out of the land of Egypt—came they into the wilderness of Sinai" (Ex. 19:1).

"It is eleven days' journey from Horeb—unto Kadesh-Barnea" (Deut. 1:2).

"And it came to pass in the fortieth year that Moses spake unto the children of Israel" (Deut. 1:3).

Now Sinai and Horeb are the same, or sister mounts of the same area. Thus Israel, under Moses, had reached the borders of the promised land, within three months after crossing the Red Sea on their way out of the bondage in Egypt. But there, at Kadesh-Barnea, they were turned back to wander aimlessly in the wilderness for well-nigh forty years. Shut off alike from Egypt and from Canaan, life had no purpose but to wait for death. And what is lonelier than a life without a purpose! What is more boring than to sit and watch the sands of time run out without a hope!

That was Israel: But have not we ourselves, yea, and the churches where we worship—have we not fumbled and blundered; have we not shrunk back through unbelief, lost precious time, and sought (sometimes in vain) to retrace our steps that we might catch up with the leading of God? We have heard fearful reports of giant Anakim in the land ahead, and we have said: We are not able; our group is too small, our people are too poor, our minister is too young (or too old), our scholars are too few (or too busy), our resources are too limited. All this we have said when they were but excuses; and God has rebuked us, "O thou of little faith, wherefore didst thou doubt?" (Matt. 14:31; Heb. 3:19).

But Israel again: Now, at long last, the forty years expired, they have come again to the plains of Moab, near the eastern limits of Gilcad and the promised land. Moses and Caleb excepted—and Joshua, the man who was to lead the people in—all those who came out of Egypt, from twenty years old and upward, are dead. Their white and fleshless bones lie scattered throughout the wilderness as mute monuments to the infinite folly of unbelief. Moses has been spared, and for a solemn purpose. It was he who said, in the ninetieth Psalm, "The days of our years are three-score years and ten, or even by reason of strength four-score years"; but Moses had now added full forty years to his own life expectancy. The forty years of wandering, like a great lost parenthesis, seem not to have been counted against his life. Like their garments in the wilderness which waxed not old, he had now been preserved of God to six-score years; yet his eye was not dim, nor his natural force abated. Then, his

last solemn task completed, suddenly he was old (Deut. 31:2), and ready to die. Thus, "The men of God are immortal until their work is done".

Some years ago we heard Richard Henry Moulton speaking on the literature of the Old Testament. He was at that time head of English Literature at the University of Chicago, and was appraising the books of Job and Deuteronomy purely *as literature*. And what did the noted scholar say of the three Mosaic orations that constitute the book of Deuteronomy? He said that they are the three greatest orations of all time! Think of it: if that is a correct appraisal, then one man delivered not only *the* greatest address of history, but the three greatest! That is not all: apparently, the three were delivered on the same day, or, on near consecutive days—perhaps all of them on the last day of his life; for he said to Israel, "Thou art to pass over the Jordan *this day*" (Deut. 9:1). How may we account for such vigor, such massive literary ability, such honor among men?

Certainly, Moses was inspired. He was indeed the great prophet, the like of which there was never another—until God raised up "*that* prophet" who was to be like him, yet "more than a prophet," a Prince and a Savior. (Acts 3:22-24). Moses was inspired (how can any man doubt it?), and he was empowered of God; but that, though answer enough, is not the whole answer.

Frank Talmage, son of America's famous pulpit orator, T. Dewitt Talmage, was speaking in Chicago on the subject, "What Makes A Great Oration?"—"Not elocution", said Talmage; "Elocution may even manicure a speech until nobody listens". "It is not alone clean diction, clear enunciation, or beautiful rhetoric", he continued, "important as all these are; but the thing that makes a great oration is that certain feeling in the speaker's heart *that he must deliver this address or die*". Yes, and that is how Moses felt as he stood before Israel that day: he knew he must deliver or die. Yea, he knew he must deliver and die! "Get thee up unto Nebo", said God: an order—"and die there in the mount".

The entire setting is therefore most dramatic. Presently, the great addresses finished, he turns his face from Israel for ever, or at least—until "that day". He heads now for the land of Abarim, for Pisgah's mount on Nebo, and for his lonely grave in the valley of Moab, over against Beth-Peor. We see him ascending Nebo, no doubt with staff in hand, his hair and his robe loosely flowing. From Pisgah's height those undimmed eyes behold the land, perhaps by vision more than natural: Gilead, on the near side of Jordan, unto Dan, and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah unto the hinder sea, and the South, and the plain of the valley of Jericho, the city of Palm trees, unto Zoar. What his emotions were, or may have been—what hopes and what regrets, what sorrow for his haste and anger at the rock in Meribah, and what grief for the people's unbelief—these we shall never know, until the day we talk with him, as he once showed himself alive and talked with Jesus and Elijah "in the holy mount".

Nor can we know how long he stood there gazing! We may well believe it was to sunset, and through twilight, and until the bed-time hour had struck for his last long sleep. Down into the valley of Moab he must go—to die. O what last words of pardon and of comfort, still unrecorded, may there have passed between the two—himself and God! And now, the grand old man, the servant faithful in all God's house" (Heb. 3:2), in one last act of simple obedience to his Maker, lies down to give up the ghost. Yet,

"Not as the quarry slave at night, scourged to his dungeon,
But sustained and soothed by an unfaltering trust,
He wraps the drapery of his couch about him
And lies down to pleasant dreams".

Alas! There were no draperies to that couch, nor human hand or comrade to smooth the way through the valley of the shadow. But Moses' God was there, and it was enough. What though the devil himself stood by to claim the body: would not God send Michael, the arch-angel, with the swiftness of love and the might of power, to see to him? It was enough.

No, there was never another like Moses; never until *He* came, the great promised Prophet, Who was to us both Moses and Joshua, both Teacher and Savior (Heb. 3, 4). He too must go up the stony hill, and down into death—alone—for the sins of the world. For no man took His life from Him, nor could they: He laid it down voluntarily, for the life of His people, and at the will of God!

This then is the dramatic setting of Deuteronomy, the "Second Law"; and such are the heart-moving scenes and events that are just before Moses as he undertakes to deliver the "three greatest orations of all literature", his "farewell to the world". And what is the message that so stirs his soul? That he must "deliver or die" yea that he must deliver — *and* die? What solemn prognosis of distant weal or woe—for Israel, and for all the world? Into these things we must inquire.

BEN'S BUDGET

It seems I am to launch on the New Year, 1957. It is scheduled (?) to begin in a few hours. I try to keep fixed in my mind the fact that some kind of change, with me, is an event not far ahead. With my countless past experiences along the way, and the fixed certainty of my future, the end is not gloomy with uncertainty. The way my Creator and Redeemer chooses to usher me into increased blessedness is a matter I can trust to hands so thoroughly loving and competent.

God's moral creation is not an experiment that He shall allow to dismiss itself from His mind, and pass into unimaginable oblivion. "Eye has not seen, nor ear heard, the wondrous things God has prepared for those who love Him."

Let us not fall short!

Sincere wishes for all that is good. —Ben J. Elston.



Youth Given Responsibilities

Carl Kitzmiller

TRUSTED ONE MILLION TIMES! Thus ran the advertising slogan of a drug store of which we read some time ago. They had been trusted by their customers to dispense medicine, some of it extremely poisonous, and had filled over one million prescriptions.

We know not how to set the number, but it seems that our God has written and set some such banner over the heads of youth. In a day of increasing juvenile delinquency, it is good for all to be reminded that God has probably trusted young people more than any other age group. Young people themselves, who so often feel that "no one trusts them," need to see that God has trusted them in a wonderful way.

Some of the greatest of all of life's decisions are not usually made by the old and experienced; they will likely have been made by the time a person is twenty-one. Two very vital decisions are frequently made by that time—the choice of a life's companion and a decision for or against the Lord. God has trusted young people with *these* decisions.

Then there are some works that He has committed to such inexperienced hands. To the late teens and to the twenties goes the initial work of forming a home and rearing a family; and in spite of grandmother's dire predictions, somehow it usually works out about as well as it did in her case. To these are committed the most precious thing earth has—the souls of little children to be guided and pointed to God.

Many young people are not faithful to the trust God has given them, to be sure. They may choose a companion after the flesh, leave the Lord out of their life and fail to train and teach the precious souls given into their hands. Even so, God continues to entrust these decisions and these tasks into the hands of young people. He must have found *some* trustworthy!

We would not minimize the need for mature judgment nor the profits of experience that age brings, either in the world or in the church. The church needs its "elders". But it is also true that age and experience may blunt our faith, and that the freshest, purest, and most perfect faith may be that of those who by reason of their youth have not been hardened by sin. Let no man in the church despise age, neither let any man "despise thy youth." To young Christians may belong the tender conscience and the first love.

Was it not most likely a teen-age girl who wore the name of Mary and who was betrothed to Joseph when God chose a mother for Jesus? Was there ever more perfect submission to the will of God than this: "Behold, the hand-maid of the Lord; be it unto me according to thy word." And unless there was a great difference in their ages, was not the righteous Joseph a young man? No Junior Honor Roll of Faith could ever be complete without the name of young Daniel, perhaps twelve or fourteen years of age, who would not defile himself in a heathen court; or David, who trusted God and slew the giant or even Samuel, the child prophet.

God, who trusted young people in the past, still trusts them today! How will you deal with His trust? May He not be disappointed in you!

TRUTH

J. H. McCaleb

The man was dead. There was no doubt about it; he had been in the grave for four days, and his body had begun to decay. And then one came to the scene and raised up the dead man to walk and talk again. It was done in plain sight of the community. There was no question regarding the authenticity of the act even from the enemies. You recognize the story of Jesus and Lazarus.

But the chief priests and Pharisees were unhappy at the demonstration of love and power. By comparison they were made to look smaller. And so they could not stand to accept the truth. Jesus, the very expression of God's Truth, became the arch enemy of the ruling religious body, just because He was the Truth.

Christ still lives and His enemies are dead eternally. One can not exterminate truth any more than he can destroy God. If we love God truly, the source of all truth, we will meditate upon His Word day and night. True meditation means genuine acceptance of all that we can find; and the honest seeker shall surely find.

Why, then, are we often so vehement in protesting our position? Like the Pharisees, are we fearful that some truth will rise from the grave, where it has been buried, to prove us wrong? Would we prefer to kill the truth so as to avoid its accusing hand? Are we guilty of avoiding portions of God's Book so that we can kill that part of the truth that we do not want to accept?

Truth never dies. It stands serenely as the indestructible Word of God. We die who do not accept it.

Success in marriage is more than finding the right person: it is a matter also of being the right person.

FELLOWSHIP WITH GOD

(Gleanings in 1st John)

H. L. Olmstead

God is light, God is love, God is righteous in 1st John. Fellowship with God demands that Christians walk in light, in love, and in righteousness. In our last study we saw that sin can have no place in a Christian's life, and if found there, it must be confessed and brought under the blood of Christ for cleansing. In this book sin is lawlessness (R. V.). It is an indwelling principle of lawlessness, which, if countenanced, will manifest itself in actual transgression of God's law and the victim will find himself walking neither in light, nor love, nor righteousness.

In the present lesson we desire to call attention to the Christology of this wonderful epistle. The Christ of 1st John was "from the beginning" (1:1). He did not begin, but always was—the eternal Christ. But He became incarnate so He could be seen with eyes, heard with the ears and handled with the hands (1:1). He is called in 1:2 "The eternal life which was with the Father" and this life had an open manifestation in the One whom God calls "his Son Jesus Christ" (1:3). It is "the blood of Jesus his Son" which cleanses from sin and in 2:1-2 this person is both our Advocate and the propitiator for our sins. In 2:18 we are warned against the many antichrists and are told of the coming of Antichrist himself. They are called antichrists because they deny both the Father and the Son. This denial is the big damning fatal error that deprives us of God Himself. "Whoso denieth the Son hath not the Father" (3:23).

How important is this doctrine of the Eternity, Deity, Sonship, Advocacy, and Propitiatory Work of Christ, may be seen in the following passages.

1. It is God's commandment "that we should believe in the name of His Son Jesus Christ, and love one another . . ." (3:23).

2. "...every spirit that confesseth that Jesus Christ is come in the flesh is of God" (4:2).

3. "...every spirit that confesseth not Jesus is not of God" (4:3).

4. "Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God" (4:15).

5. "Whosoever believeth that Jesus is the Christ is begotten of God" (5:1).

6. "And who is he that overcometh the world, but he that believeth that Jesus is the Son of God"? (5:5.)

7. "He that believeth on the Son of God hath the witness in him . . ." (5:10).

8. "He that believeth not God hath made Him a liar; because he hath not believed in the witness that God hath borne concerning his Son." (5:10.)

9. "God gave unto us eternal life, and this life is in his Son" (5:11).

10. "He that hath the Son hath the life; he that hath not the Son of God hath not the life" (5:12).

Finally, "And we know that the Son of God is come, and hath given us an understanding, that we know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life (5:20).

The Christ of First John is no mere great teacher, or prophet, or moralist, or humanitarian, but is the true God and eternal life manifested in the flesh and person of Jesus of Nazareth. "My little children, guard yourselves from idols" (5:21). Any other christ is an idol—man-made.

THE MANILA WORK

James H. Frazee

On April 27, 1954, Dennis Allen sailed from San Francisco to join Victor Broaddus in the mission field at Manila in the Philippine Islands. The funds necessary to pay his passage and other expenses had been provided without appeal. The Portland Avenue Church of Christ at Louisville, Kentucky, was and is his sponsor.

Upon arriving in Manila, Dennis immediately entered into the work with Victor Broaddus, and since March, 1956, when Victor returned to America for a furlough, Dennis has carried the full responsibility.

During the early part of 1956, Dennis was married in Manila to Miss Betty Knecht, who is also sponsored by the Portland Avenue Church of Christ congregation.

In order to describe in a general way the efforts being put forth by these missionaries, each Sunday there are three services: in the morning an English service is held for the Filipinos; in the afternoon a service in Cantonese is held for the Chinese; and in the evening another service is held. Services are also conducted on Wednesday evenings, and each Friday there is a meeting at the T. B. Sanatorium. The Manila work also includes a daily training school for young Christians and a singing class. It is interesting to note that approximately twelve of the students reside with our missionaries.

As opportunity affords, Dennis visits the neighboring islands. A number of the natives on Mindora and Leyte have been baptized. Dennis baptized twenty-five on a recent visit to Hong Kong.

There is a two-fold need now for suitable property and buildings. First of all, larger quarters are needed that the work may grow, and in addition a legal technicality of the Philippine government makes it necessary for Dennis and Victor to acquire real estate in order to be permitted to remain in the Islands. Those who would like to sponsor the above work may do so through James H. Frazee, 419 West Jefferson Street, Louisville, Kentucky.



Bible Prophecy

Frank M. Mullius, Sr.

No servant of Jesus Christ can be faithful to the Lord and to His word without giving to Bible prophecy a definite place in his ministry of the word. More than 25% of the books of the Bible are avowedly prophecy—sixteen books of prophecy of the Old Testament and the book of Revelation of the New Testament. And “in the actual text of all the Scriptures, at least one-fifth was prediction at the time it was written. Since prediction is incorporated into the Sacred Text to such a large degree and since the preacher is appointed to declare the whole counsel of God, there is no escaping the responsibility of knowing and expounding the prophetic Scriptures.”*

The first breath of New Testament Scripture (Matt. 1:1) finds its roots in Old Testament prophecy concerning the seed of Abraham and David, and the first evidence offered to prove the virgin birth of our Lord is a prophecy from Isaiah (Is. 7:14). Prophecy is an essential factor in presenting Jesus as the Christ, the Son of the Living God, in the Gospels. There are more than 65 Old Testament quotations in the Gospel of Matthew alone, most of them prophetic and establishing not only the trustworthiness of the prophetic word, but emphasizing the fact that the whole Bible in all its parts is an interrelated and interdependent message, “and that student who does not have as clear a grasp of prophecy as he has of other features of revelation is, by so much, disqualified to interpret the word of God.”**

In a previous article in *Word and Work* (June, 1956—The Second Coming of Christ), we pointed out the importance Jesus Himself placed on the prophetic word in His personal ministry. He relied much upon Old Testament prophecy in His messages, and added much prophecy to that recorded in the Old Testament. And in His promise (John 16:7) that He would send the Comforter, the Holy Spirit, He declared when the Holy Spirit came He would “show you things to come” (John 16:13). It is evident therefore that the field of prophecy is not confined to the Old Testament and it was not completed until the New Testament was completed. And further, it raises the question of what relation to the Holy Spirit one holds who claims he is not interested in prophecy, or cannot understand it, or fails to declare it along with other truth, for the Lord specifically declared that the Holy Spirit will “guide you into all the truth” (John 16:13).

* **—Systematic Theology, Vol. IV, Lewis Sperry Chafer.

recorded in the Book of Acts and the Epistles, gave to prophecy a prominent place as they declared the message unto the saved and the lost (2 Thes. 2:5; 1 Thes. 1:9-10). In fact, the whole current of truth in the book of Acts is harmonized with Old Testament prophecy: the selection of Matthias to take the office of Judas (Acts 1:20), the explanation of the outpouring of the Holy Spirit on Pentecost in relation to this age and things to come ((Acts 2:17-21), the evidence of the resurrection of the Son of God is "the sure word of prophecy" (Acts 2:34-35), the call of Israel to repentance in relation to the second coming of Christ and the restoration of all things spoken of by the prophets (Acts 3:18-22, 24). Jesus as the Lamb of God is confirmed by the prophetic word (Acts 8:32). Israel's rejection of the gospel, the calling of the Gentiles in this age, and the rebuilding of the tabernacle (throne) of David at the second coming of Christ is harmonized by a summation of Old Testament prophecy (Acts 15:15-16). The unbelief of Israel in this age, their eventual faith in the Messiah and future restoration is explained in the light of prophecy (Romans 9, 10, 11:23, 25-26, 27-28, 29); so declares the book of Romans.

From First Corinthians to Revelation 7 the church is primarily the subject of prophecy. Many and precious are the truths set forth in these epistles concerning the future for "the church of the Lord which He purchased with His own blood". With the admonition from Peter, through the Holy Spirit, "We have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place . . ." (2 Pet. 2:19-21). Indeed! We do well to take heed! For we see the events recorded in the New Testament are but the glorious predictions of Old Testament prophets being fulfilled! And the future is founded upon the sure word of prophecy, and shall be but the fulfillment of those prophecies of both Testaments which have not been fulfilled, brought to such a glorious climax in that final book of prophecy, the book of Revelation (declared to be prophecy at least five times in the book itself: Rev. 1:3; 22:7, 10, 18, 19), and concerning which Jesus said: "I Jesus have sent mine angel to testify unto you these things for the

The apostles in their teaching, as led by the Holy Spirit and churches" (Rev. 22:16). "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46).

How great is the responsibility of the servant of Jesus Christ in the ministry of His word in the face of such abundant testimony and the specific command of our Lord! Woe to that man who shuns that responsibility! "Blessed is he that readeth and they that hear the words of prophecy . . ." (Rev. 1:3)! Yea! Blessed is the man who declares the whole counsel of God (Acts 20:26-27), and "No prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit" (II Peter 1:21).

God alone knows the future (Isaiah 46:9-10), and what He has spoken concerning the future is the future (Isa. 46:11; Deut. 18:22)! "Give them their food in due season . . . Blessed is that servant, whom his Lord when He cometh shall find so doing" (Matt. 24:46). "Yea, let God be found true, but every man a liar" (Rom. 3:4).

THE CHRISTIAN HOME

Howard T. Marsh

Years ago God created man and a companion for him. These two, Adam and Eve were given a dwelling place in the beautiful garden of Eden. It was here that God established the first home. From this home man was to direct the affairs of earth and have complete dominion over all things. In this home and surroundings there was nothing but beauty and perfection to behold. From this perfect beginning, it has been God's plan and desire that the home be the central foundation and fountainhead of society throughout the ages.

Many things have happened since that first home was established. In fact something happened to it. Through the deceitfulness of the serpent, sin entered into this home and with it all the misery and sorrow which has burdened the world since. But let us not be dismayed overmuch. This does not mean that we can not have a home today that is pleasing to God. This being possible, I am sure we are all interested in how it can be done.

First of all, I believe we need to visualize in our minds what God intended for the home to be. He meant for the first husband and wife to live their lives in complete fellowship with Him and to keep a godly home. This first home and family enjoyed such a fellowship in its beginning. We today can enjoy the same blessing by establishing Christian homes, made possible through Christ. In Him we can be restored to a harmonious relationship with God the Father. Of course, this is done on an individual basis. We must become Christians individually. It is obvious, then, that if we are to have Christian homes today, both the man and the woman must come to the marriage altar as consecrated Christians. Naturally, if two Christians come to the marriage altar, this prerequisite must have its origin in the days of courtship. We cannot over-emphasize the importance of this teaching to our young people, who today are choosing friends and companions, which may be a determining factor in future days for a life of happiness or unhappiness.

If there is any one thing that our nation needs today above others, it is that we have more Christian homes. The godly home has been the greatest defense and bulwark of our great country. If we are to preserve the Christian standards and ideals that God intended for us to enjoy, then we must at all cost, establish our homes in obedience to the Great Architect's blueprints, and then maintain those homes in godly living and sweet fellowship with our Lord and each other. May God help us in our teaching and planning to put forth every effort to make and keep our homes Christian.

Use the Word and it becomes a sword against the devil. Peruse the Word and it becomes bread unto your own soul. We should do both.

Your Questions

Stanford Chambers



What is the gospel of the kingdom? Is it different from the gospel Paul preached, as set forth in 1 Cor. 15? The essence of the gospel at whatever time it is preached, whether to Abraham or through Isaiah or by John or by Christ's messengers under the Great Commission, is Christ. That message is glad tidings (gospel) if Christ is central. "Abraham rejoiced to see my day, and he saw it and was glad." "In Isaac shall thy seed be called." "Thy seed... which is Christ," says Paul. Later it is being shown that he is to be a prophet, and a priest, and a king. To Isaiah was revealed "the sufferings of the Christ, and the glories that should follow." Later, He is to be born in Bethlehem, later "Behold thy King cometh riding upon an ass, the foal of an ass," and "He shall suddenly come to His temple."

Then in the fulness of time came John the Baptist, first proclaiming, "There cometh one after me, the latchet of whose shoes I am not worthy to unloose." He was to appear among those being baptized of John, to be pointed out by the descent of the Holy Spirit upon Him as the Messiah, the Son of God. Then began John to point Him out, saying, "Behold the Lamb of God, who taketh away the sin of the world." Jesus took up John's theme, "The kingdom of heaven is at hand," and by His mighty works and signs as the anointed Christ and the One born King He brought the kingdom, in His own person embodied, right in their midst. Despised and rejected of men He in mercy took men's sins upon Himself and paid their penalty in the death that by men was decreed for Him. But He conquered death; He arose. He ascended on high. He there officiates as High Priest, the essential mediatorial work "between God and man," the while His gospel is being preached, featuring the foundational, historical facts related by Paul in 1 Cor. 15. In this proclamation His kingship is not lost sight of, kingdom things are always given recognition, the very essentials of the kingdom, righteous peace and joy in the Holy Spirit, are inherent in those translated into the kingdom, having spiritual discernment, but the relationship which "Paul's gospel" brings into view and appreciation of which is afforded is "*Christ in you,*" as well as "*you in Christ.*" This being identified as members of Christ is a sweetness added to that of mere citizenship in the kingdom. Queen Elizabeth is of course queen in Prince Charlie's consciousness, but sweeter far than that is his regard for her as "mother." To the bride of Christ He is King, but He is her bridegroom, who purchased her with His own blood.

In the end time (to which Jesus refers in Matt. 24:14) as the day approaches for His coming as King of kings and Lord of lords (1 Tim. 6:14, 15) when He, the smiting stone, is to break in pieces as a potter's vessel and destroy all rival kingdoms, and "the kingdom of the world" becomes "the kingdom of our Lord and of His Christ," there will be the heralding of the near approach of such a momentous event, and an interpreting of "the signs of the times" by special agents and messengers as Revelation, the book of the end time, is repeatedly forecasting. Such is God's way, that those who will may adjust themselves accordingly. Do not allow for a moment that the two prophets of Rev. 11 are fictitious characters or just symbols of some abstraction or other. Allow their God-given and God-protected ministry, as well as that of the 144,000 sealed "servants of God" to be effective. Do that and the forecast of Matt. 24:14 is understandable and an achievement in which to rejoice with unspeakable joy.

Now when our precious gospel takes on this aspect as regards the kingdom in its yet future triumph it becomes—No, not another gospel, but in a special way "this gospel of the kingdom."

When God's Son became man did He lay aside His God nature for the time, or did He continue to have God attributes along with man attributes? Certainly the latter, as evidenced by such signs as inspiration has recorded as performed by Him. "This is my beloved Son," proclaimed the Father at Jordan. "This is my beloved Son," again He proclaimed at the Holy Mount, when the veiled glory of His deity was made to shine out to the three apostles' view. When He "emptied himself," as per Paul to the Philippians, he did not empty Himself of His deity, but of His glory with the Father and the majesty and power which had been eternally His—and now eternally is His.

Are women violating the command to keep silent in the churches when they write for religious journals on doctrinal themes? Not necessarily. They may so write and not address the church, nor be usurping the authority forbidden by Paul to Timothy. They might by writing discharge some of the duties enjoined in Titus 2:4. If so, we should hardly forbid it.

Is it scriptural to put God to the test by basing decisions on some sign you ask of Him, such as Gideon did with regard to the fleece? For example, you wonder whether you should do a certain thing and leave the decision to a certain sign you request, and settle the matter once for all. Much depends. The motive might be a determining factor. Gideon's motive was pure enough, and God's adaptability to the rude times and limited light and opportunities is to be taken into consideration. Ordinarily it would seem better to ask the Lord for sign or circumstance by which to interpret His will in a matter rather than to dictate what sign it shall be. But by all means seek the mind of the Lord in the matter. Take a look at James 4:13-15.

Christian Education

Robert B. Boyd



Recently, following my message at a certain Kentucky church, the young man who serves as the regular preacher arose and said: "I was raised in a Christian home by the best of Christian parents. But had it not been for the training I received at Kentucky Bible College, I wouldn't be preaching—here or anywhere!"

I've heard similar testimonies on many occasions. And in many instances these young men made what might seem but "chance" decisions to attend K. B. C.. Regarding one such young man (Bob Ross), I quote this statement: "Bob had been thinking about K.B.C., but thinking only. He had really planned to go to the University of Tennessee. Then one Sunday morning he got up and announced to his folks that he was leaving for Kentucky Bible College, and he arrived two weeks after school had commenced." —KBC NEWS, Feb., 1954. (Suppose Bob had not made this decision? And suppose there had been no KBC? What would Bob—and others—be doing today?)

Today, after spending 3 years at KBC (and finding here a consecrated Christian wife), the former Doris Naugle), he has gone to Ponchatoula, Louisiana, to preach (and continue his schooling at Southeastern Louisiana State, Hammond), and writes the following account of his work:

"After our arrival in Louisiana the last week of June, most of the summer was spent in evangelistic work with Richard Ramsey by means of tent meetings through this area. Other work included radio devotionals and a revival with the new Covington church.

"The Ponchatoula congregation has been blessed with seven new converts and two other additions through membership. One Sunday each month I am with the Shiloh church.

"Several colored families have been contacted as a result of a weekly Bible class in a Negro home."

Bob, along with Neal Phillips and Antoine Valdetero (also former KBC students who preach in Louisiana and attend college in Hammond), are students at the Church of Christ Bible Chair under the teaching of Richard Ramsey. Other former KBC students now preaching in Louisiana, include: A. J. Istre, Glenmora; Harry Prather, New Orleans; Earl Mullins, Jennings; Stanford Broussard, Cottonport; John Fulda, Big Creek; and, of course, many other former students can be found throughout the country in full and part time work for the Lord.

Kentucky Bible College exists by the grace of God in answer to prayer—a prayer that includes the need of Christian education for ALL of our young people—but in a special way, in answer to this petition: “Lord of harvest, send forth reapers, Hear us Lord, To Thee we cry; Send them now the sheaves to gather, Ere the harvest-time pass by.”

God is not limited to any one way of answering this prayer; but the fact still remains that KBC touches the lives of people at a particularly opportune time and through this God is blessing by answering our prayers for laborers! Kentucky Bible College has become, and will become more and more, the chief source of supply, in answer to prayer, of full-time Christian workers. Add to this the value of producing consecrated Christians who will pursue various walks of life, and you will find yourself shouting praises unto God for such a college, and possessing a sacrificial spirit which will prompt liberality in the support of such a school!

IS THERE A REMEDY?

Antoine Valdetero

One does not need to look far into the church of the Lord Jesus Christ to find that more and more it is being plagued with the same thing that is rampant in the world—divorce. Much has been written on this subject, but separations have taken place, and the ugly fact remains that there has been divorce. Is there a remedy for this worldly trend among God's people?

First of all, as God's children, we say that we are a called-out people—called out from the world to be separated unto God. I do not know of anyone who would deny that. We abhor the sins of lying, stealing, murder, and such like, but I wonder if we do not unconsciously become lax when the question arises about the marriage of a believer to an unbeliever. To be sure, a broken home may not always be rebuilt, but it can be prevented!

God's word is as specific on marriage as it is on baptism, the Holy Spirit, and other subjects. The apostle Paul clearly states in 2 Cor. 6:14ff that there is no communion between light and darkness. There is no closer human relationship than marriage, thus there should be no marriage between believer and unbeliever. When Paul wrote the first epistle of Corinthians he devoted the entire seventh chapter to the subject of marriage. Some would like to take refuge for marrying an unbeliever in verse 13ff; but what was the spiritual situation? Paul had gone into a heathen city and preached the gospel. The wife in a family obeyed the gospel and the husband did not, or vice versa. Paul's point is that if the unbeliever still wants to live with you now that you are a Christian, you should remain with him. But to be sure that the Corinthian Christians would know what to do, he gave the instructions of 7:39: “a wife is bound for so long time as her husband liveth; but if the husband die, she is free to marry whom she will, but only in the Lord.” If that unbelieving husband dies, the Christian woman may marry again, but now that she is a Christian she must marry a Christian. If one who has been

married before is commanded to marry in the Lord, how much more should our young people who are entering wedlock for the first time so do!

Whether we are ministers of the gospel or parents, we cannot mend the heartbreak of a broken home and a torn life. But as ministers and parents there is something we can do. In Titus 2:4 we are told that the older women are to teach the younger women to love their husbands. Is it not possible that the older women could teach the younger women to love the right kind of prospective husbands? One might reply: "If I do that I will be meddling." Call it so if you like, but would it not be better to meddle now than to mourn later? Again one might say: "If I marry an unbeliever I may win him (or her) to the Lord." That may sound logical, but it is not foolproof, for you may not win him! Would it not be better to win him to Christ first and then marry him, rather than to marry him and risk failure to win him to the Lord? A young man or woman might be much more attentive to a sweetheart's teaching before marriage. Then there is another consideration. Is your own faith strong enough to stand living with an unbeliever, or will the unblessed union result in the loss of your soul? It might be very discouraging for one to attempt serving the Lord without the encouragement of that partner that you love. Parental teaching of God's word in time, might save a broken home. As children grow they should be taught service to God and clean, godly living. We should instruct our children about marriage in their early teens, even before they start dating.

Ministers of the gospel have too often taken the *status quo* attitude about preaching on marriage! When something as personal as marriage is preached, there is a possibility that God's truth on the subject may not fit the opinions of the listeners. And we, as preachers, are apt to steer around it to something more acceptable. We are very forceful to show the sinner his need of complete obedience to the gospel. The sinner needs to know that he is lost, but Christians also need to know that if they marry unbelievers they are displeasing God! The great commission of Matthew 28:19-20 not only instructs us to preach to the unbeliever, but also to teach the believer.

Some may suggest that there are more important subjects than marriage to preach. There is the subject of the Holy Spirit or the second coming of Christ. We do not minimize these doctrines, but if believers marry unbelievers, I, for one, would be hard to convince that such was the leading of the Holy Spirit. The union might cause the believing partner to be so cumbered with the "cares of this life" that the coming of the Lord would find him not watching.

Marriage is a mutual relationship both physically and spiritually. A lack in either robs of the joy and blessing God intended to be in marriage. The spiritual aspect is of great importance, involving the soul's welfare. Let us all, ministers or parents, apply the remedy before marriage, teaching and preaching on the subject boldly, regardless of varied opinions.

Precious Reprints

FROM THE PEN OF R. H. BOLL

On January 1, 1916, *The Word And Work* was moved to Louisville from New Orleans, and R. H. Boll became the Editor-in-chief. For ten years before that, the journal had been published from the Crescent city by Stanford Chambers. We are now, therefore, in the 51st year of publication.

In that first issue from Louisville, January, 1916, Brother Boll's name alone appeared as editor. But by the second month, February, 1916, the names of Stanford Chambers, H. L. Olmstead, and E. L. Jorgenson had been added to the masthead. The last named was also the amateurish publisher, and continued as publisher until 1911, when efficient and indefatigable J. R. Clark took the helm. He is now the well-known editor-manager, and our fine young brother, Frank Gill is the office publisher. As to Brother Clark, the magazine is flesh of his flesh and bone of his bone: his very life-blood is in it.

We may as well confess that last spring, when Brother Boll was called up higher, Clark and I (surviving owner-partners before the law, on whom the burden fell) felt some anxiety about the future of the journal—in spite of hopes and prayers and heart's desire that it should live. We have God to thank, and under God our wonderful, loyal constituency, that we have been enabled to go on, and even to expand. We have had reason to feel, not only gratitude, but amazement over the interest, the unmerited favor, and the support accorded us, and growing out of the felt need of keeping this long-established and proven "whole-counsel" magazine before the brotherhood. If there were those (as there may well have been) who said last April—the wish being father to the thought—"Now the W. W. will have to fail and fold at last, and the 'whole-counsel' churches will fall apart"—if there were those (we heard of none), it was because they did not know what God can do! He had only to draw us all a little closer together, and a little closer to Jesus. And that He did, and that was it! And may He keep us close and even closer!

What a mercy it was, and what a strange and unusual providence, that when that crisis struck last April, the three of the original masthead were all still with us, able, willing, and active. Their names are on the masthead now, along with Clark and the gifted Edward Boyd, and the younger writers of the present generation. We thank God for these older men, that they are still preaching, teaching, writing, out of their long years of study, and out of their mellowed, ripened, fruitful lives. No less do we thank God for the younger men, now added to our editorial and contributory staff: for they are the men with the enthusiasm that turns the world upside down, to set it right! And they are the assurance that if our Lord delays to come, and they close the eyes and fold the hands of the old originals, the magazine will still go on, fulfilling its original purposes and aims.

What those original aims and purposes were was well stated by our Brother Boll at the outset (first Louisville issue of the *Word and Work*, page 2); and it seems highly apropos that at this moment of our journalistic history we should offer that article as our "Precious Reprint" for this month.

AIMS AND PURPOSES

Although the new *WORD AND WORK* is not an out-and-out new journal, but an old one passing into a new stage, and appearing in new dress, from a new home, under new management, and in the hands of a new editor, it nevertheless behooves us to make a bow and to tell our friends, both old and new, what are our aims and purposes.

* * *

The first thing we want to say about the new *WORD AND WORK* is that it goes out on a mission of peace and good will, for God's interests and not man's. It is not designed to compete with any other publication; to build up or to defend any personal interests whatsoever, or to magnify man in any wise; but to the glory of God and for the true blessing of its circle of readers. We trust that the merits

of this magazine will be such as to make a place for it in Christian homes and everywhere.

It is our chief aim to produce a *clean* magazine: clean in its columns; clean in its advertisements; free from objectionable controversy, from personalities, and bitter sayings; clean in principle, and clean in doctrine—in short such a journal as can be passed out to friends with the assurance that it will in none of its features reflect discredit on that lofty Name by which we are called.

* * *

Another point of no less importance is that the magazine shall be non-sectarian, to the extent that God may grant us wisdom and grace to enable us to make it so. We intend that it shall hold up the standard of simple and non-sectarian Christianity. There is a sectarianism without; and a sectarian tendency inheres in the flesh of us all. We hope to hold a good ground against the outspoken sectarianism; and to fight a good fight against the other sort which rises up unaware, subtly and insidiously from within.

* * *

It behooves us well to be watchful. Those who have subscribed themselves as simple Christians to stand by the word of God alone, and to repudiate all human authority in doctrine; who have set themselves to be simply members of God's church, and subject to the Lord Jesus Christ—have taken high ground. And high ground has to be maintained. Light burns at constant expenditure of fuel or power; but darkness comes of itself. "The price of liberty is eternal vigilance;" for the bondage of creed creeps in upon us on noiseless feet.

* * *

There is a constant adverse current, and if once we rest on our oars, thinking we have at last found the right channel, we shall presently wake up far adrift from our course. A great man said, "Every generation needs a reformation." If that is correct it is because every generation is apt to drift, or else to stagnate, to depart wilfully, or to stop at some mark reached by their fathers, or to try to conserve their light by shutting the lid down upon it. And then it is a fight to regain the right principle and to go on again. We can have God's light only in constant communion with him and His Word. For neither can sunlight be carried about in a box, but be had only in connection with the sun itself; nor can the living water be had except always fresh from the living Fountain.. When we try to preserve it in cans and cisterns it becomes scummy. And the people who use it stagnate also. Having no heart to see for themselves what God says, they become chiefly anxious to know what good brethren teach, and fearful only lest they might come to be considered unorthodox. And so, unwittingly, they slip their necks under the yoke of human tyranny and fall under the bondage of a human creed, whether it be formal or informal, whether written or unwritten.

* * *

Without at all wishing to accuse anyone of such failure as that, we desire simply to make it known that it is one of the chief aims of

this magazine to work for the pure New Testament Christianity and the truth of the word of God. We shall be little concerned about "the representative views of the brotherhood"—of any brotherhood; but very greatly concerned as to God's word in all its utterances, and shall strive to draw always from the living Fount; to lend our help always to the establishing of the faith of Christ in its New Testament meaning, both broad and narrow; and to guard against the encroachment of sectarianism.

* * *

The editors of this paper have convictions of their own, strong and deep on many matters of faith. But these convictions whatever they be are not the standard of doctrine of this paper. The word of God is the standard, and to it the convictions of the editors are themselves subject. And it may be well to say here that, while it would not be expedient to open the paper to every disputant and to every scribe who may differ with anything that may have appeared in it, and to make a public forum of its columns (which would be very unprofitable for its readers)—yet on any considerable matter of difference, we expect to call upon some of the best and ablest brethren who may hold an opposing view to set forth that view. Thus we hope to provide that the views and convictions of the editors shall not dominate the teaching of this magazine, but that the way shall always be open for friendly comparison of differences, and mutual helpfulness in searching out the truth. We shall have discussions, but never strifes.

* * *

As for the rest, the magazine must speak for itself. May God bless it, and help us to make it such that His blessing can justly rest upon it.

SHALL WE KEEP ON ASKING?

More than half a century ago George Muller, that prince of intercessors with God, began to pray for a group of five personal friends. After five years one of them came to Christ. In ten years two more of them found peace in the same Savior. He prayed on for twenty-five years, and the fourth man obeyed his Lord. For the fifth he prayed until the time of his death, and this friend, too, came to Christ a few months afterward. For this latter friend Muller had prayed for almost fifty-two years!

But, someone says, "How long shall we pray? Do we not come to a place where we may cease from our petitions and rest the matter in God's hands?" He alone, and not we, must decide when we shall cease from petitioning. We may stop praying for someone because we receive the answer, or we stop because we believe God has given his answer. The faith of our heart is as sure as the sight of our eyes, for it is faith in God. More and more as we live the prayer life we come to experience and recognize this God-given assurance, and know when to continue our petitioning. —Sel.

THE MINISTRY OF PRAYER

Gordon R. Linscott

"The Ministry" has a special meaning in modern religious circles. Fathers and mothers set "The Ministry" as a goal for their sons. Young men aspire to "The Ministry" while devoted young women sigh, because they, being women, are excluded from it. In usage, at least, we have forgotten that the ministry of the Word is not the only ministry. The verb "to minister" (whence we have "ministry", "minister", and other related forms) in its root form meant to wait at table and offer food and drink to the guests. Hence, in general, it carries the idea of serving, of supplying the needs of another. In this general sense we find "ministry" and "ministration" used many times in the New Testament. In 1 Cor. 12:5 we read: "And there are diversities of ministrations, and the same Lord." This is wonderfully consoling to me, and most encouraging; though I be barred for one reason or another from the public ministry of the Word, there are other ministrations in which I may be a faithful minister of the Lord.

A ministry most woefully neglected yet universally obtainable is the ministry of prayer. And how universally needed it is! There is not one other Christian service (or ministry) which is not strengthened and refined by prayer. Even in the miraculous casting out of demons, Jesus noted that a certain kind "can come out by nothing, save by prayer." All the energy and activity of the most zealous man on earth can bring no glory to the Lord Jesus Christ unless there is a deep realization of humble dependence on Him; this realization put into words is prayer. That the effectual, fervent preaching of a righteous man availeth much, we confidently affirm, and we expect to see results from such preaching. The Scripture says, "The effectual fervent *prayer* of a righteous man availeth much." yet who sees the urgent need of praying for others, and who aspires unto prayer as a ministry? We can just as confidently expect to see results from praying as from preaching, but prayer which works wonders for God is no accident. Like the preaching which touches and convicts the heart of the sinner, effectual, fervent praying has its roots in a humble, devoted life.

Note the urgency of Paul's request in Rom. 15:30-32: "Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive (*agonize*) together with me in your prayers to God for me; that I may be delivered from them that are disobedient in Judea, and that my ministration which I have for Jerusalem may be acceptable to the saints; that I may come unto you in joy through the will of God, and together with you find rest." Numerous are his mentions of prayers by him for others and by others for him. Ask any missionary about the efficacy of prayer, and he will tell you that he would prefer the backing of five devoted praying Christians to the financial support alone of five hundred. Certainly, the treasure of the Gospel is in earthen vessels, and only human

mouths can preach it. And there are dozens of other tasks for the Lord which only human hands can do. But if the Word be preached and the tasks be done in the strength of the flesh alone, what results can we hope for? It is God who opens the hearts to hear (Acts 16:14) and it is the Holy Spirit who must convict the sinner (John 16:8). Faithful ministers of the Word realize, as did the apostles (Acts 6:4) that preaching cannot be effectual without prayer. Yet how much more effectual could a message be if just *you* earnestly prayed about it!

Jesus has "made us to be priests unto His God and Father". As priests our office is to make offerings to God on behalf of men. Prayer is one ministry wherein we may do this. To the person who accepts prayer as a ministry to be continued and fulfilled, and not as an accidental hit-and-miss proposition, there is an unlimited field of work to do. Paul gives some idea of its magnitude to Timothy: "I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity" (1 Tim. 2:1, 2). It requires attention to the needs of "all men"—the needs of the world, of the various nations, of our country, of our government, of individuals in the world, of the church as a whole, of missionaries and Christians in isolated parts of the world, of our churches and elders and teachers and preachers at home, of the old and infirm, of the young and tender, of the weak and wayward. How shall laborers go forth into the vineyard of the Lord (Matt. 9:38) except by prayer? And when the workers have been called, by prayer does the Word run and be glorified (2 Thes. 3:1).

Do you feel weak and useless to the Lord? Have you been wondering what your gift might be, or what work He has cut out for you to do? Whatever else may be in God's plans for you, it is sure that He wills for you to pray. If you will accept the burden of sorrows and heartaches of others, if you will seek out the promises of God to supply their needs and agonize in your prayers that those needs be supplied, you will find that though confined to a wheel-chair—if such be your lot—you are able to "avail much" for the Lord even to the far corners of the earth.

(Note: For additional thoughts along this line, read "Neglected Prayer" on page 87 of the April, 1956, Word and Work, and "Prayer For All Men" on page 98 of the May, 1955, issue.)

ERRATA:

In the December Word and Work, the first line of the closing poem of the editorial article should read, "I know not where His islands lift."

In a January news note from Asa Baber it was erroneously stated that N. B. Wright was the minister at King's Highway Church in Jacksonville, Florida. Brother Wright works with the church at Ft. Lauderdale.



Word Studies in The Original Text

J. Edward Boyd

Many students of the Scriptures have never made a study of the languages in which they were originally written, and are therefore compelled to depend entirely, or at least chiefly so on translations. Probably the majority of these rely upon one version, either the King James, which appeared in 1611, or the American Standard, which first appeared in its present form in 1901. There is here no question raised as to the excellence of these translations; and it is no reflection upon them to point out that to depend wholly upon either or both of them is to miss some truths contained in the original manuscripts. It is most likely that some wrong conclusions will be drawn and some erroneous impressions will be made. It is indeed improbable that our understanding of the fundamentals of the faith will be thereby affected; but the true Bible student is desirous of all the truth that he can acquire from God's Word.

Not long ago I put this question to one of my Bible classes: "On which occasion were there more leftovers—at the feeding of the five thousand, or of the four thousand?" The answer seems obvious; for we are told that on the first occasion twelve baskets were filled with the broken pieces, while on the second there were only seven? But the reader of the Greek New Testament discovers that two kinds of baskets were used! On the first occasion they were about the size of lunch baskets; and on the second the word signifies market baskets, such as were commonly used in the produce-growing area where this miracle was performed.

This is, of course, a matter of little consequence, and is given only as an illustration to show how an erroneous conclusion can be formed merely by relying upon a translation. In this series of word studies it is our purpose to assist the reader in arriving at a more accurate understanding of a number of passages in the New Testament, many of which we believe to be of considerable importance. Anyone who has made an adequate study of a foreign language knows something of the difficulty sometimes involved in trying to reproduce the exact thought of an expression in a clear, smooth, readable translation. This appears to be especially true of the Greek; and for that reason a series of studies of this kind should be of much interest and value.

It is of course not to be expected that every problem can be solved or that every difficulty can be removed; yet on the other hand there are many questions that can be answered with certainty by an

examination of the Greek New Testament. For example: What did Jesus mean when He said to His disciples (Matt. 26:27), "Drink ye all of it?" Did He mean for all of them to drink of the cup, or (as some have contended) for them to be sure to drink the entire contents of it? From the King James version it is impossible to tell. And the American Standard makes no improvement on it. Yet in the Greek there is no such ambiguity; it is perfectly clear what is meant. For the word translated "all" (pantes) is plural number and nominative case, and so can agree with nothing else than the subject of the verb, which is "ye." And that settles the matter; the meaning is, "All of you drink it." Thus an erroneous idea that some have entertained is corrected by an examination of the passage in the Greek.

EVERY WORD IS GOOD

A. K. Ramsey

Several men were engaged in conversation when one of them remarked that a certain piece of property had been sold for the sum of \$100,000.00. Another one in the group replied: "That is a lot of money in any man's language." And so it is. The value of the Bible cannot be estimated in money, but the Bible is the Word of God in any man's language. Translating it into other languages does not destroy its eternal value.

There are those who show interest in only certain parts of the Bible. A few years ago a nationally prominent man was asked if he had ever studied closely the teaching of the New Testament on the subject of baptism. He replied: "I have no time to spend on unimportant matters such as baptism." Could it be that he had overlooked the fact that Jesus was baptized, and so were all the apostles, including Paul, and that Jesus Himself had said: "He that believeth and is baptized shall be saved." Probably this verse had escaped his attention: "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. 3:16-17). One should either pay attention to what the Scriptures say about baptism, as well as on other subjects, or risk being numbered among the critics, the scoffers, and mockers of God's Holy Word.

There is also another class of people who profess with their own mouths that they do not study prophecy, and they set at naught all those who do, saying: "No one is interested in these future things, they want to know what to do now in order to be saved eternally. And of course no one can understand unfulfilled prophecy anyway, so why worry yourself with these hard and dark sayings." We won-

der if perchance some of these are included in the group of which Peter wrote: "Knowing this first, that in the last days mockers shall come with mockery, walking after their own lust, and saying, where is the promise of his coming" (2 Pet. 3:3-4). Evidently the last day mockers will not be lovers of prophecy, neither will they profit much by the study of other parts of the Bible, for they walk after their own lust.

Concerning the coming of the Lord and the destruction of the world (all this is prophecy), Peter said: "Our beloved brother Paul wrote some things which are hard to understand." But even so, Peter did not advocate ignoring prophecy, but declared that "We have the word of prophecy made more sure; whereunto ye do well that ye take heed as unto a lamp shining in a dark place." Peter says: "Take heed unto prophecy." Why? It is as a lamp shining in a dark place, like the head-lights on the car shining in the distance, that the driver may see the road ahead. So prophecy, according to Peter, throws light ahead, it shines in dark places—it reveals the future in so far as God has revealed it unto us. And Peter says "We do well to take heed unto prophecy." But in spite of this there are those who scoff at the idea of studying prophecy. Are they not shutting off the light that shines in dark places? Can it ever be wise to refuse light from God's Word on any subject? It is with great risk that we do so.

"You do err not knowing the Scriptures nor the power of God," said Jesus. He is without excuse who is lacking in knowledge of the Scriptures. An hour's reading every day would soon take care of a bit of his ignorance. Wise men from the East saw His Star and traveled some distance to see Jesus. If those men could recognize the signs of His first advent, then why not the scribes and leaders at Jerusalem recognize their Messiah? There seems to be only one answer: they were ignorant of the prophecies, or else they did not believe them.

Without doubt the priests were careful to trim the candles, to burn the incense, to put the shew bread on the table, to make the offerings and to collect the tithes. They also made a show of avoiding sinners in public, but showed little or no concern about the sufferings of the widows and the orphans. They fleeced God's sheep and fed themselves while closing their eyes to evil and the injustices all around them. They were willing to stone a poor sinful woman, but unwilling to give the children of God spiritual bread in due season. They were as appeasers and politicians, sounding trumpets on the streets as they gave alms to a poor beggar, and all the while dust was accumulating on the prophetic Word of God. Through neglect of their teachers the mysteries of God were so unknown that when Jesus read a portion of prophecy in the synagogue at Nazareth, and said "This day are these things fulfilled in your eyes," the people were enraged and threatened to kill Him. They said "this boy is from the carpenter's home, his brothers and sisters are here with us, and just how did he get to be so wise?" That was simple, Jesus believed God; He knew the prophecies; He believed the prophecies.

THE OTHER PURPOSE OF THE DEATH OF CHRIST

N. B. Wright

“That Christ died for our sins according to the scriptures” stands forever in the annals of God. Therein God’s people rejoice in giving praise to Him. By being baptized into Christ Jesus, we were baptized into His death. That sacrifice avails for our continual cleansing. Not to preach and teach this truth is a crime against God and man.

There was, in the counsels of God hid from the foundation of the world, another purpose in the death of His Son. Since the Gospel is a revelation—yea, all that is known of God is by revelation—the other purpose for His death stands unveiled. That revealing means it is available to all Christians by faith. The principle comes to light, too, that its work is applied at the one and same time with the washing away of sins. Ignorance of it, however, has robbed many believers of untold blessing. If the enemy succeeds in blinding our eyes to the power of that other purpose it could (and often does) mean the difference between a victorious life and a defeated life.

HE DIED UNTO (FOR) OUR SIN-NATURE. This sin-nature is the old Adamic nature, fallen from the original creation and transmitted to every soul born into this world. Furthermore, the Bible teaches that this nature, or sin in our members, remains with us until the end of this life (1 Jno. 1:8; Rom. 8:23). Sin acted as king in our members; it enslaved. Before we reached the death of Christ “sin reigned in our mortal body”; it “reigned in death” (Rom. 6:12; 5:21). The believer would be in a predicament if the blessed Lord should have made provision for cleansing from sins only. Such a condition would have meant that we were still bond-servants of sin, a slave to the old sin-nature. Would that unfortunate state in reality be salvation and sanctification? Surely not.

What is the fundamental theme of Romans 6? Note its statement in verse 2: “We who died to sin”. Thereupon the Holy Spirit proceeds to show how it came about. He has chosen the language of this chapter, and other verses, to illuminate our hearts (plus His personal illumination, based on the words of the Scripture, to the individual reader—1 Cor. 2). Read Romans 6:1-10; note each verse carefully.

The first three verses of Romans 8 now claim our attention. They read: “There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh”. Look at verse three: “and for sin (margin: as an offering for sin; see Lev. 7:37), condemned sin in the flesh”. If the term “condemned sin” bothers you, consider it as: condemned by judgment, or, *judged*. What do you now have? The death of Christ was for the purpose of judging sin in the flesh. See 6:10 again: “For the death he died, he died unto sin once” (the sin-nature). Our Lord did more, therefore, than to die for our sins.

“Why”, someone asks, “was it necessary for Him to die for our sin-nature?” “Why”, another questions, “was His death for our cleansing from sins not enough?” The answer is clear. God saw His death to be a necessary move in order to remove the *rulership* of sin from our members. The Bible nowhere states or even hints that the presence of sin is removed from us. It teaches, on the contrary, the fact of its continual presence (1 Jno. 1:8). But it took the death of Christ, in the purpose and wisdom of God, to judge sin and remove its Lordship.

Let us see how this basic fact works out in the Father's full provision for His children. First, the believer is crucified with Christ. Verses 6 and 7 of Romans read: “Our old man (Adamic nature) was crucified with him, that the body of sin might be done away (annulled), so that we should no longer be in bondage to sin; for he that hath died is justified from sin”. Second: he was buried with Him (vs. 4). Third, he is raised with Christ—and of course, in Christ. To verse 4 we add the following quotation: “Having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead” (Col. 2:12). Unto what were we raised with and in Him? “So we also might walk with him in newness of life” (verse 4). It is a new life-principle”.

God is not silent as to the new life-principle.

After the rulership of sin was removed by the death of Christ and our being baptized into His death, what further act did our God perform? The quotation in Rom. 8, to which we now turn, provides the answer. There is that plain, wonderful statement: “There is therefore now no condemnation to them that are in Christ Jesus.” The first “for” explains the basis for the statement. The second “for” explains the first one. “For the law (principle) of the Spirit of life in Christ Jesus made me free from the law (principle) of sin and of death.” Here is the re-statement of freedom from the kingship of sin by the receiving of the new-life principle. But this new principle is more than a simple parallelism to the principle of sin as king in members of the un-regenerated. This new provision is a *person*. He is the Holy Spirit. In the regeneration which is a birth of the water and of the Spirit (Jno. 3:5), the receiving of the Holy Spirit in baptism (Acts 2:38), God provided for the miracle of a sustained life. Eternal life and the Spirit of life probably cannot be separated.

The special point in God's provision for a life freed from the dominion of sin, in Christ's dying to judge the sin-nature, is that a new King or Ruler is graciously imparted to take the place of the old. Christ died unto sin as well as for sins, judged our sin-nature, removed its Lordship, in order that we might receive the Holy Spirit. He then takes over as the new Ruler in our members.

The Holy Spirit liberates us from the dictatorship of sin. He is the new Person who supercedes the old and counteracts the force of sin which is still in our members. He activates the flesh to the service of God (Rom. 8:10-11). He restrains the force of evil and empowers for good. It is ours to walk by the Spirit, since we live by the Spirit.

One important word remains. Our study has been in the work of God. We are left in no doubt as to our God given response. It is ours to yield to the new King of life; to surrender to Him; to adjust ourselves to His will. The Father in Rom. 6, verse 11 instructs: "Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus". And, "Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof: neither present your members unto sin as instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members as instruments of unrighteousness unto God" (Vs. 12, 13).

The grand conclusion: "For sin shall not have dominion over you: for ye are not under law, but under grace".



Seed Thoughts

J. L. Addams

The Best Translation

Four ministers were discussing the different translations of the Bible. As could be expected, each one liked a different translation. One said, "I like the King James Version. It is simple and beautiful English." Another liked the American Standard Version. He said, "It is more accurate and comes nearer to the original meaning." The third man liked the Moffatt translation and gave his reason. The fourth minister was silent until he was asked for his opinion. Then it was that he said, "I like my mother's translation best!" Surprised, the other ministers asked for an explanation, whereupon the man said, "My mother translated the Bible into our every-day life. I could not fail to get the meaning of God's Word as I saw my mother living it every day." —A.

Is Your Light Missed?

Once a traveler came to a French village. Night was approaching and people were hurrying through the streets. The traveler noticed that each person carried a bronze lamp. To his inquiry about this he received this reply: "These people are going to church. When the church was built, it was decided that each member should bring his own light at night. There is no other way to light the church and everyone goes to make the church brighter. Each one realizes that if he is not there, the church will be darker." The traveler went to the church and there he found that on every seat was a place to hang the

lighted lamp. As more and more people came, the church became brighter and brighter.

Do you realize that the church is "darker" when you stay at home? Your "light" is needed, not only on Sunday morning, but especially for the night services. —A.

Too Good To Keep!

In a wealthy residential section of Richmond, Virginia, some new homeowners complained that the singing of a small Christian church nearby disturbed them. A petition, to be presented to the City Council, was circulated. The petition was brought to a Jewish man for his signature. He read it and said, "Gentlemen, I cannot sign it. If I believed as do these Christians, that my Messiah had come, I would shout it from the housetops and on every street of Richmond, and nobody could stop me!"

Our "hat's off" to that brave Jewish man, and our prayers that he may know that the Messiah has truly come! Are you faithful in telling others about Him?

Sins Of Omission

It is good to remember that we can commit sin by our inactivity. James says: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." ... M. Wilkinson expressed it this way:

"I never cut my neighbor's throat;
My neighbor's gold I never stole;
I never spoiled his house and land;
But God have mercy on my soul!

For I am haunted night and day
By all the deeds I have not done."

We might have spent an hour in the house of the Lord; instead, we excused ourselves, and spent several hours in our own "harmless" pleasure. We might have read God's Word for a few minutes; instead, we spent hours reading other things. We might have spoken or witnessed in the power of the Holy Spirit; instead, we used our own "ability" and failed. —A.

Watch Those Words

While Governor of Massachusetts, Calvin Coolidge was able to see many visitors each day and yet leave his office regularly at 5:30. This puzzled many people. It also worried his successor, who one day asked Mr. Coolidge concerning the matter. To the inquiry Coolidge replied, "You talk back."

Thus it was so. The "strong and silent man" had learned how to save time by merely listening and not "talking back".

We, too, will find that we miss many of God's blessings because we will not "be still and know that 'He' is God." "If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also." —A.

Solomon's Temple

The temple of Solomon was the most costly building ever erected. Some years ago, the Illinois Society of Architects published an estimate of the value of this building. According to this estimate, the total amount of the cost of the silver, gold, brass, timber, furniture, vessels; the labor and the food to board 153,000 laborers for seven years, all of this reaches the tremendous total of \$87,000,000,000. And, it must be remembered that the estimate of eighty-seven billion dollars was given before the present days of inflation, so, at present rates, the cost would be much more than this figure. —A.

Bad Company

A man had a sweet singing canary. He felt it was a pity, when spring came, to keep the poor bird in the house. So he decided to hang the cage under a large tree in the yard for the summer. The tree was the home of many English sparrows. Before he realized what was taking place, the little canary had lost all its sweet notes. It had spent the summer in **bad company!** When fall came, and it was taken into the house, the man heard only the noisy twitter, twitter, twitter

learned from the sparrows. There are some Christians who had a beautiful testimony several years ago. But they have lost their witness because of the company they keep and the places they visit. They should speak with the tongues of men and angels, but they have become as "sounding brass", or a "tinkling cymbal!"

Beware of bad company!

Something You Should Know!!!

- 5 per cent of reported church members do not exist;
- 10 per cent cannot be found;
- 20 per cent never pray;
- 25 per cent never read the Bible;
- 30 per cent never attend church;
- 40 per cent never give to any cause;
- 50 per cent never go to Sunday school;
- 60 per cent never go to church on Sunday night;
- 70 per cent never give to missions;
- 75 per cent never engage in any church activity;
- 80 per cent never go to prayer meeting;
- 90 per cent never have family worship;
- 95 per cent never win a soul to Christ.

Prayer First

The great people of the earth today are the people who pray—people who take time to pray. They have not time. It must be taken from something else. That something is important and pressing, but still less important and pressing than prayer.

There are people who put prayer first and group other things in life's schedule around and after prayer. These are the people who today are doing most for God in winning souls, in solving problems, in awakening churches, and in keeping their lives fresh and strong in sacrificial service, where the thickest fighting is going on. —S. D. Gordon.

Only My Dog Believed In Me!"

Some years ago a man was on trial for his life. Said he, "My father always said I was no good. Mother said I never would amount to anything. The school teacher said that I was worthless. Even my home town people said I would become a criminal. And I always wondered why. I was just like other boys, only a bit more independent. The only creature that ever seemed to believe in me was my dog. My dog died, and I became an out-cast!"



Reading Circle

J. R. Clark

A NEGLECTED EDUCATION

There is an education in good reading, but alas, this means of education is neglected by many. We prefer picture magazines, television, and the movies. We do not like to think. Many of us have good books on our shelves which we have neglected to read. Of course, the Bible should come first, but if, along with the Bible, we would read some good books it would stimulate our minds and deepen our spiritual lives. In their books men give to us the findings of many years research and study. We can learn at one reading what some good man took twenty or thirty years to learn! We neglect these good writings at great spiritual loss.

ONE MORE RESOLUTION

I think many of us in this busy age feel that we should read more good books. We now propose that we all do something about it. For our own spiritual well-being let us add one more resolution to those we have already made: let us resolve to read one good book per month. We realize that some are better readers than others. Poor readers might read smaller books, even pamphlet-like books. The Moody Colportage Library is made up of 35c books, small, but large enough to be worthwhile, and some of them are classics. I have just completed reading a book of 133 pages, which is reviewed on this page.

OUR READING CIRCLE

In order to encourage more reading of good books we wish to form a Word and Work Reading Circle. Those who will attempt to read a Bible-related book per month may enroll. Make your own selection either from your own shelves or by purchase. To each who enrolls we will give two pamphlets by R. H. Boll: "How To Understand and Apply the Bible" and "The Letter To Philemon".

A BOOK FREE

As a further inducement to reading of good literature we will give a book free to those who purchase nine books from us during 1957. The tenth free book will equal the average price of the nine purchased. (Great Songs is not included in this offer.) If you plan to try for the free book, we should have your name, so as to keep a record of your purchases.

YOUR COMMENTS SOLICITED

Our first book should be read in February. We solicit comments from you on the book you read. If you liked it others will wish to read it too. Worthwhile comments will find a place on this page.

"THE KNEELING CHRISTIAN"

The *Kneeling Christian* by an Unknown Christian is a classic on prayer. In its twelve easy-to-read chapters it goes to the very heart of prayer, answering the questions that most trouble us, stirring within us a desire for a more fruitful prayer life: that we may lay hold on the incredible prayer promises, that we may intercede for the lost, that we may awaken a revival in our own heart and in the hearts of others, that our prayers may be more intense, more unselfish, more childlike.

The book is rich with illustrations from the lives of such men as Moody, Muller, Chapman, Praying Hyde, Spurgeon, Torrey, Crawford, Luther, Augustine. These well known characters alone suggest the quality of the book.

Also this work abounds with such statements as the following: "Prayer, real prayer, is the noblest, the sublimest, the most stupendous act that any creature of God can perform." "You can do more than pray, after you have prayed, but you can never do more than pray, until you have prayed." "So come to this—unless the heart is right the prayer must be wrong." "The

Holy Spirit is prayer's great helper... No weak trembling hand dare put in motion any mighty force. Can I—dare I—move the hand that moves the universe? Nol Unless the Holy Spirit has control of me."

Every Christian would do well to read *The Kneeling Christian*. It points the way to the throne of God. 133 pages. Cloth. Price \$1.50. Order from Word and Work. —J. R. C.

NEWS AND NOTES

New Manager On the Job

Frank Gill resigned his ministry at the South Side Church in Abilene, Texas, to become manager of Word and Work office and book store. Through distribution of publications, books and tracts, he will greatly widen his ministry, though it will be of a different sort. Also he is assistant minister of the Portland Avenue church of Christ, working especially with the young people.

Brother Frank is the son of John Gill of Allensville, Ky. The Gill family is a Christian family in the true sense of the word. Six of the children, including Frank, have attended Kentucky Bible College. Frank later took some work at Tennessee State College in Johnson City, Tennessee. His consecrated wife is a daughter of Brother and Sister Ernest Mengelberg, another all-out Christian family.

Let's Not Let Him Down

Our new manager wishes to build up circulation to our fine Christian magazine, and to encourage more friends to support our efforts by throwing their church supply and book business our way. He comes at a time when prices are going up on our publications. A couple of dollars, or a dollar seventy-five club rate will not be missed by any one person and will be greatly appreciated at this end. We must not let him down, nor turn this good paper from our door. His Word and Work salary is not much, but we want him to have all of it every week.

A Discouraging Blow

The Word and Work belongs to all of us who are interested in the whole counsel of God. It's up to all of us to make a go of it by the good grace of God. To drop your subscription would be a discouraging blow to those who are trying to go forward. Just look over this February issue and see what you will miss if you allow your name to lapse, and what you can help to keep going. Without your support we may need to small it down again. We usually have a few gifts to cover sub-

scriptions of those who cannot afford to pay. Feel free to ask about this.

Our new manager will greatly appreciate your cooperation!

Send In News Reports, Please

Brethren can greatly improve our news pages by sending in reports. Many say they turn to the news first. They like to read what is going on at the various churches and in various fields. Give us more short, newsy notes from far and near. Let us hear from our missionaries in various fields. Bulletins from ministers should come to our desk for news gleanings. You can help to liven up our news.

Tell City: Met and passed their S. S. goal of 100 toward which they had been working for eighteen months. They had 108 present on December 23. Have set a new goal of 120. The average attendance in December was 92 as compared to previous average of about 50. So this substantial increase in S. S. attendance calls for 4 new S. S. rooms. —Bob Morrow.

We Are Delighted!

We wish to thank all those who have cooperated to give us such a fine Word and Work this time. We may not have so many new writers, but this is the first time that we have gotten all of our writers to write at the same time. We like the balance of this number. We are open for suggestions and comments. What do you think of this issue? Will you help us increase our circulation?

Dallas, Texas: You and the Mt. Auburn brethren are certainly keeping me on the go! I am recording two sermons per week for radio, preaching Sundays, conducting Revelation class Wednesday nights, along with much visitation work, considerable correspondence, searching out "Precious Reprints," writing editorial articles, etc. Hope my blood pressure holds up—or, rather, down. It's sunny most days. "I thank Him who enabled me." —E. L. J.

The above is a candid shot of our editor at work at Mt. Auburn, in Dallas. It was taken from a letter written to J. R. C. We understand that he is frantically trying to find a minister for Mt. Auburn. We think he is doing very well! O, yes, he adds that his wife has a ladies' 1st Thessalonian Class, Wednesday mornings.—Pub.

Lexington Watch Night Service

We had a great watch night service on New Year's Eve. Brethren Jesse Wood, Victor Broadus, and Frank Mullins brought inspiring messages. Brother Wood spoke on "Christian Growth and Stedfastness," Victor Broadus on "Missions and the Lord's Coming," and Frank Mullins brought a message on "The Signs of the Times." Brother T. Cal Wallace, our colored brother, made a fine talk on "Christian Exhortation."

We have purchased a good church building on Prall Street, here in Lexington, from the colored Christian Church. A grand opening was held Sunday, January 6. Those who had a part in the morning service were brethren Jenkins, Jones, Goddard, and Hall from Cincinnati. Brother T. Cal Wallace, the minister, brought the sermon. Song and prayer service was led by Brother Barnes. In the afternoon there was a service by W. T. Neal. Hanover and Cramer Church was in charge of the night service in which H. N. Rutherford brought the message.

The Lord has answered our prayers in sending us a fine colored preacher and in enabling us to establish a congregation among the colored people. Pray for us and for greater things for God in 1957. —H. N. Rutherford.

Porterville, Calif.: I received the Word and Work yesterday and surely was glad to receive it. Each edition of W. W. continues to be full of the good things of God, and we are thankful that He has allowed it to continue spreading the gospel.

Last Sunday I buried a young boy into Christ, the result of seed planted and watered and God giving the increase. —Eugene Mullins.

Harrodsburg, Ky.: I think that the Word and Work is one of the best religious papers of our day. I take pride in handing it to my neighbors and friends, and am glad to have a small part in securing the 2000 extra readers for 1957. I have just sent in fourteen

subscriptions from the Bohon church, one from LaGrange, and one from Louisville. I wish to commend the editors for the fine work they are doing in building a bigger and better Word and Work. May He who does all things well continue to bless their efforts.—G. P. Whitenack.

Baxter, Ky.: After almost two years with the Melrose Church in Lexington, Ky., we find ourselves back with the Ross Point Church in Harlan County. We feel that this is where the Lord wants us.

We enjoyed our ministry at Melrose, although it was hard at times and the attendance low. But the members were grand to us. During our stay there four were baptized and seven placed membership and rededicated their lives. Last fall the work seemed to take on new interest and there was such sweet fellowship manifested that we hated to leave when time came.

Brother B. D. Rake from Winchester took up the work there the first Sunday in January. We pray that the church will cooperate with him and go forward. Pray for us in the work here. —O. N. Marsh.

Miss Salome Ogdon of Atlanta, Ga., a very good friend of Word and Work through the years, recently underwent a rather serious lung operation. To her friends we can say that the operation was successful and her doctor says that she should be back at work in a few weeks. Miss Ogdon has been a regular contributor to Word and Work for several years. Her gifts have been a blessing to us.

Help us make up a radio log for Word and Work by telling us about your radio program.

Brother Nick Marsh is taking up the work at Ross Point, near Baxter, Kentucky, now that C. H. Wiley is preaching at the South Side Church in Abilene, Texas. Brother Marsh has formerly worked with Ross Point and is loved by the people there for his works' sake. In December Word and Work we carried a good news report from Brother C. H. Wiley about his leaving Ross Point and taking up the work in Abilene and omitted his name.

Herman Fox, Jr. is the new minister at Jefferson Street church, here in Louisville. He is to resign his secular work and to start full time church work the first Sunday of February. It

seems that he has inherited some of the zeal and ability of his father as a preacher. Brother Jorgenson said of him that he preaches very far above his years. Jefferson Street has received him with enthusiasm. We wish him well in the work there.

K. B. C. Bible Conference

Frank M. Mullins, head of the Bible Department at Kentucky Bible College, is announcing their annual Bible Conference to be held from March 4-8, between Sundays. Ministers, church workers from far and near are expected to be present. Last year about forty ministers were on the program. Many were on for fifteen-minute talks. Sleeping accommodations will be provided for those who write in for reservations. Meals will be available at the college cafeteria at reasonable rates.

Those who plan to attend should write Frank M. Mullins, Kentucky Bible College, Winchester, Kentucky, for reservations. Also this will expedite the selection of speakers. Do not miss one single day of this season of inspiration and fellowship in the Lord!

SOME 35c BOOKS

The Bible and the Roman Church by J. C. Macauley; Methods of Bible Study by W. H. Griffith Thomas, The Story of Daniel, Harriett Fisher; Right In Romans by C. Norman Bartlett; The Lord's Table by Andrew Murray; James—Christian Faith In Action by G. C. Luck; How We Got Our Bible by Griffith Thomas; How To Master the English Bible by J. M. Gray; Galatians and You by Bartlett; Epesians by Walter C. Wright.

Paper, about 120 pages, 35c each.

REAL CONVERSION

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

THE POWER OF PRAISE

All of us, big, little, old and young, react pleasantly to a word of praise. It is as if one said, "I have faith in you."

One word of praise is worth many scolds. This is especially true in connection with servants or children. When we praise the excellent or near-excellent in the work of struggling hands and heads it is as if we turned the warmth of the sun on the heart of a plant. Praise encourages greater endeavor and makes for growth and development. Let us be very generous in our praises, and very, very slow to criticism and scathing comment.

The apostle Paul puts it very beautifully in Phil. 4:8. He says:

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

—Truth Advance.