

THE WORD AND WORK

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MY ALL FOR HIM

Mathew Varnado

(A Kentucky Bible College Student)

I've set my feet to walk the path.
I've little time to waste,
For I must labor in His field
And I must needs make haste.

I've set my eyes upon the Lord.
And though the way be rough,
I know that I can still endure,
His grace for me enough.

I'll use my hands to work for Him,
Though feeble they may be.
It seems to me they gain new strength
When'er His face I see.

I list intently for His voice.
How sweetly now it falls
Upon my ever eager ears,
How softly now He calls.

My heart I've tuned to sing His praise,
My lips His gospel preach
'To every creature on this earth
'Til Heaven I shall reach.

I've made my goal the home on high.
That heavenly city fair,
Where love, joy, peace and happiness
Are ever present there.

Love and Hate

E. L. J.



What Satan hates we ought to love, and whatsoever things he loves, we Christians ought to hate with perfect hatred. He who has no power to hate has none to love; these feelings are in antithesis to each other, and men know them chiefly by contrast.

God is the great lover, and therefore also the great hater. We read that He hates some things, six things particularly, yea, seven (Prov. 6:16). So also, there are certain things and beings that incur the devil's very special animosity—three Beings in particular:

It goes without saying that he hates the Father, God; and he would gladly drag Him from His lofty throne and banish Him from the universe. But from of old he knows full well how futile is the effort. That has been tried in vain. Zinovieff of Communism may shout, "There is no God; let there be no God. But *if* there be a God, we will grapple with him in his highest heaven." Yet Satan knows, the whole world knows, Zinovieff himself knows, they are but blasphemous, high-sounding, empty words, for an effect upon the people. Though sun and moon and stars may fall, that throne shall stand for ever.

Therefore, the second person of the God-head, the Savior-son, must be the special object of the devil's ire. In that flash-back of the holy birth which crosses our vision briefly in Rev. 12:4, he stands as the great red dragon before the twelve-starred, sun-clad woman (Israel), of whom came Christ as concerning the flesh (Rom. 9:5) to devour the wondrous man-child, even He who is to rule the nations with a rod of iron. Herod was the dragon's agent then, though but a puny type of Anti-Christ who at length will seek to destroy not only Christ, but His church, which is His body—the whole full-grown He-man, yea, and her also (Israel) that gave Him birth (Eph. 4:23).

But it would not be strange if Satan were to hate the Holy Spirit more than all. For He is, in a manner, the devil's very opposite; they are antipodal. He is that other spirit—being Christ's other self, that wondrous One who can be here and there and everywhere at once, to do us good, to help in all our infirmity, and to strengthen us with might in the inner man. How tragic, that even Christians have been known to "grieve" Him, "quench" Him, "do despite" to Him; yea, some have no doubt gone so far as to commit against Him the sin that hath never forgiveness, neither in this world nor in the next—the awful sin of blasphemy against the Holy Spirit (Matt. 12:32).

What is this shocking thing that we hear—of certain preachers that have dared to say to the people: “you can go to the ten-cent store and buy the Holy Spirit for a dime”! One can, or could, indeed buy a copy of the New Testament for a dime. But who is still so “darkened in their understanding—because of the ignorance that is in them” (Eph. 4:18) as to confuse the soldier with his sword (Eph. 6:17), or to forget that *all the powers of personality* are ascribed in the Holy Scriptures to the living Holy Spirit—third person of the eternal God-head!

Yes, Satan hates the Holy Spirit, and he fights Him at the antipodes, and as his deadly rival (Gal. 5:16, 17). He knows the Holy Spirit’s help is our only hope of victorious and influential living. “The flesh lusteth against the Spirit—how well we know it!—“and the Spirit against the flesh”. Take care that no one—no false teacher or other influence—rob you of the blessed Holy Spirit’s help!

(This month, most gladly, this editor yields his second page to the following excellent contribution from Brother Linscott—now the new and able minister of Mt. Auburn church in Dallas, Texas. In fact, the article was requested for this particular position.—E. L. J.)

COMPLACENCY VERSUS CROSS-BEARING

Gordon R. Linscott

Like a creeping paralysis, the hypnosis of complacency disables individual Christians and entire churches alike. In fact, the majority of professing Christendom, though active as never before, has been rendered impotent and ineffective as a testimony for Christ.

Another word for complacency is self-satisfaction. It is the Laodicean attitude, which says, “I am rich, and have gotten riches, and have need of nothing.” It is not an out-and-out revolt against Christ, but a lukewarmness; fervor of love for Him and dependence upon Him has been supplanted by confidence in the flesh. Great efforts are expended in that Name, and activities are multiplied beyond measure, but they stem from the desire to erect a higher and more ornate steeple, the desire to have the largest membership, the greatest missionary program, the busiest church schedule. Yes, there is the desire to be independent . . . even to the point of being independent of Him who holds the seven stars in His hand. There is the desire to pat each other on the back with a “well done, good and faithful servant; you have built the best church in the state!”

“But,” says the Lord, “thou knowest not that thou art the wretched one, and poor and blind and naked.” Wretched one indeed! The serpent has beguiled you even as he did Eve. For the desire to be self-sufficient, to be able to choose and to act independently of God, she ate of the forbidden fruit. And you, O Laodicea of the twentieth century, you, by taking pride in the works of your hands, by feeling yourself to be rich and needful of nothing, have severed yourself from the paradise of God and the tree of Life. By your own hands you have come to rule upon your self-made throne, and you have sacrificed your inheritance in the throne of Christ. But your present

state is comfortable and pleasant; and it is so gratifying to hear men say, "That is the fastest-growing, most popular church in our city!"

On the other hand, how uncomfortable and humiliating it is to be sensitive to the sufferings of the Savior. The heart of the Christian is tormented by the insults and injuries heaped upon his Lord by the unthinking, Satan-inspired masses. What deep disappointment comes from seeing a weak brother overcome by the adversary. How bitter are the revilings of some who call themselves brethren. How hard is the daily fight against the appetites of the flesh, and how steep is the path to Golgotha! Under such burdens, there is no temptation to say, "I have need of nothing," for I need *Thee* every hour, my Savior and my God! And beyond these light afflictions, which are but for a moment, I see the glory of Him who passed this way before me. As He beckons me to take yet another step upward, I hear Him say, "Yea, I come quickly." Amen! Come, Lord Jesus!

NOTE ON LUKE 17:21

E. L. J.

(From ROTHERHAM, *The New Testament, Critically Emphasized*,
Dated 1878, London.)

"The kingdom of God cometh not with observation; neither shall they say, Lo, here! or, there! for lo, the kingdom of God is within you" (marginal reading, "the kingdom of God is in the midst of you.") Lu. 17:21.

Rotherham's Comment: "The kingdom, for the present, is not to be seen by anyone; by-and-by, it must be seen by all. For the present, it is *among* you in my person (i.e., Jesus); *within* you by faith, if such faith ye have. By-and-by it will be revealed as visibly and universally as I in my glory shall be. The "there" and "here" of speculators and alarmists are hence wholly inapplicable—unless when spoken of what none can see; needless when referred to that which blazes out before every eye." (Page 157.)

It is clear from this comment, compared with Rotherham's outline on "THE KINGDOM OF GOD" (Page 83, *Faith of Our Fathers*), that the famous translator and Bible student held strictly to the conviction that the kingdom of Old Testament prophecy appears at the second coming of Christ, and not before. This is in perfect harmony with Paul, in 2 Tim. 4:2—"I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom, preach the word." The kingdom comes when the King comes, of course. The King is also judge. Paul tells us that (cf. John 5:22), but without saying when He will judge each class—each will of necessity come up for examination "in his own order," like the resurrections. (Compare the order of the resurrections.)

SHOULD WOMEN WRITE?

J. R. C.

A question has been raised as to the scripturalness of publishing doctrinal articles from the pen of women in the Word and Work. No objection was given to news notes nor to non-doctrinal statements from them. Though the Word and Work has never published many articles from women yet we have carried a few through the years with the sanction of Brother Boll. Our chief source of good Christian emphasis poetry seems to have been from the pen of Annie Johnson Flint. Among the songs we love and sing are those of Fanny Crosby. Really the Word and Work goes into the homes and teaches one at a time, as Priscilla and Aquila took Apollos aside and expounded unto him the way of God more accurately, and does not violate the New Testament passages which deal with women speaking in the assemblies, and thus usurping authority over man.

Most of our writers through the years have been ministers. They give themselves to study and the ministry of the word and seem more willing and more capable as a group. Very few of our Christian women seem inclined to write. But the editors know of no scriptural reason why they should not use articles by women occasionally.

In a personal note Brother Jorgenson gives his views on this question. We publish it here with his permission:

"Do we not sing the teaching hymns written by women, and published by Christians? The Old Testament carries several poems and prayers of women. The songs of Miriam (Ex. 15:21) and Deborah (Judges 5), the words of Naomi and Ruth (Book of Ruth), and the prayer of Hannah (1 Sam. 1, in which there is much teaching) serve as examples. True, this is the Old Testament, but it shows the mind of God, except as limited in the New Testament. Even the Holy Spirit records for publication the prayers, praises—and even teaching of women: Mary (Lu. 2:46-55), and Elizabeth also.

"It seems clear in the New Testament that the restriction on woman's teaching is only because it is not (or, at least, was not) suitable that women should rise up and teach, or speak, or exercise authority *in the assembly*. 'Let the women keep silence in the churches,' that is, in the assembly (1 Cor. 14:34). The same word occurs in v. 36: 'It is shameful for a woman to speak *in the church*' (assembly).

"In view of Priscilla's work in teaching Apollos (Acts 18:26), we must conclude that the restriction on women's work is not as teaching *per se*, but on account of the shame and impropriety (at least at that time) of women exhibiting or making themselves prominent in a mixed audience. I think the two words closing verse 12 of 1 Tim. 2, 'in quietness', indicates the same thing: 'quietness' in the church gathering, the assembly.

"Unless one takes this view of the restrictions, there is no accounting for Priscilla's actions of Acts 18, nor for the recorded words of some others of the holy women of the Bible. Was not Priscilla's teaching of Apollos approved? Certainly. It is that oral teaching *in the assembly*, where the woman is required to get up before men, that is prohibited. Written articles require no such thing."

Studies In Acts

H. L. Olmstead



The book called "The Acts of the Apostles" occupies a key position in our Bibles. The man who wrote it (Luke) speaks of the "former treatise" he had made concerning all that Jesus *began* to do and to teach until the day in which He was received up. We therefore conclude that the book is a treatise on what Jesus continued to do and to teach after He was received up or after His ascension to heaven. In other words, Jesus the head of the church, now at the right hand of God, still carries on through the apostles whom He had chosen and to whom He had given commandment (1:2).

The name, "Acts of the Apostles" is a name which has been given to this "treatise" by men. It really is a book of the acts of Jesus Christ through the Holy Spirit as He, from the right hand of God, guides the destinies of His church on earth. We do not conclude that because the original apostles are long ago dead that Jesus has ceased to guide His workers or the destinies of His church, or has ceased to function as the head of the church.

The original twelve minus Judas Iscariot are named in 1:13. Later in 1:26 Matthias is added in the place of Judas Iscariot. Of this number only the acts of Peter, John (3:1, 4:8, 13-19; 5:3-9, etc.), James, the brother of John (12:1) and James the Lord's brother are mentioned (15:13). In several instances the whole body of the apostles without specific mention of names seems to have acted officially: in the selection of Matthias (1:23), all speaking with tongues (2:7), witnessing of the resurrection (4:33), receiving the gifts of the disciples (4:35), working miracles (5:12), calling the disciples together to select deacons (6:2); the apostles seem to still be together in Jerusalem after the great persecution (8:1). The apostles officially act on the reception of the Gentiles (15:6). They act together with the elders in delivering the decrees of the conference to the Antioch church (15:22). In these passages the word "apostle" is used without reference to their names, or as to who was doing what. So what we have recorded in this book as to the specific acts of the twelve apostles is very meager. No sermon or acts of Andrew, Philip, Thomas, Bartholomew, Matthew, Simon the Zealot or Matthias is recorded. What we have here is only "some of the acts of some of the apostles."

Furthermore divine guidance by the Head of the church was not confined to the twelve apostles. There were 120 disciples present when Matthias was chosen. Barnabas was not one of the twelve (4:36), neither was Stephen, though he was "full of grace and power"

(6:8). The multitude of the disciples was called together to select the seven under the guidance of the Head of the church (6:2). Philip, in the great Samaritan revival (8:5-40), was only another one of the seven deacons chosen in chapter 6. There were prophets and teachers in the new Gentile church in Antioch (13:1). Six, besides Saul of Tarsus, are mentioned. Later we read of Timothy and Silas (18:5) and Apollos (18:24), Sopater, Aristarchus, Secundus, Gains, Tychicus, Trophimus. All of these were workers for God with many others whose names appear in this book called the Acts of the Apostles—yet these last were not apostles. All were working for Christ, the Head of the church and we are certain that they had His presence, power, guidance, and approval.

Let us therefore today as we together study this wonderful book not lose sight of the blessed fact that while specific powers, revelations and tasks were given to the twelve, we who work for Christ today can claim His promise, "Lo I am with you always even unto the end of the world." It is important that the will and guidance of the living Head of the church be sought today, both in His word and by prayer, for except the Lord build the house, they labor in vain who build it." Much that is done in religion today is done without reference to Christ's guidance and will. Our schemes, plans, programs, and policies in Christian work are frequently all framed in human wisdom and pursued in human strength. Such was not the case with the early church. The work of the early Christians was through Spirit-filled men and women who "waited on the Lord" and therefore sought His will and guidance.

It is not impossible that, if God should inspire some man today to write the "inside story" as did Luke of what's going on in God's church, that we should be filled with wonder as were men then at the wonderful things Jesus Christ is still doing through his chosen vessels.

ON GOD'S RIGHT HAND

Question: In Psalm 110 we read: "The Lord said unto my Lord, Sit thou on my right hand until I make thine enemies thy footstool". (This is quoted in Hebrews 1:13). Then, in 1 Cor. 15:25, we read: "He must reign till he hath put all his enemies under his feet". In one passage, the enemies are subdued at the termination of His sitting on the right hand of God; in the other, at the termination of His millennial reign. How explain this?

Answer: The explanation is, that the period of Christ's sitting at the right hand of God, and the period of His millennial reign are synchronous—one and the same. He "sits" right on, positionally, through the thousand years. To Him, the right hand of God is a position, not necessarily or always a location. Wherever He is, in heaven, on earth, or in the air, He is God's "right-hand man". Proof: Matthew 26:64—"Henceforth ye shall see the Son of man sitting at the right hand of Power and coming on the clouds of heaven". Even as He is coming (the second time), He is sitting at the right hand of Power! --E. L. J.

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



HE LIVES!

When war clouds hang in thick array,
When men's hearts faint with fear,
When this old world gasps in dismay,
At things that happen here;
There's one thing still that's good to know,

A thought that comfort gives,
A hope as onward we must go—
The blessed truth, He lives!

It's hard to know that blood is shed
In war, in sin, in crime,
But, oh, how good to know He bled
For sins, both yours and mine.
He bled, He died, and He arose,
And freely He forgives;
No fears can come from earthly foes,
Since Christ for ever lives.

—J. L. A.

"If Christ Be Not Risen..."

There was issued at one time a special edition of what was known as the "Thomas Jefferson Bible". It was issued by the congress of the United States. In this edition Mr. Jefferson had taken our Bible and eliminated all the references pertaining to the supernatural and retained only the moral teachings of Christ. The final words of the Jefferson Bible are: "There they laid Jesus and rolled a great stone to the mouth of the sepulchre and departed."

If the story of Jesus ends like this, then we are as Paul said, "of all men most pitiable". But, how happy we are that we are able to join with Paul in a blessed expression of joyous faith and exclaim, "But now hath Christ been raised from the dead, the first-fruits of them that are asleep."—J. L. A.

Why It Is Called Easter

"Easter" according to the religious world of those who call themselves Christians, is the day of the resurrection of our Lord. But, is it not noteworthy that there is no distinctive

Christian name given for the date of this event? In the time of the New Testament it was called Pascha, which is the word used in the original in Acts 12:4. In this one reference the King James version of the Bible translates the word as Easter for the benefit of the English readers. The American Revised New Testament corrects this and renders the word "Passover".

Each language has its own name for this festival, and we, in turn, get the name Easter from the German Ostara, the goddess of spring. It is, therefore, a heathen name, and accounts in large measure for many customs of Easter; among these the rabbits, eggs, new hats and many others which were used in the feast of Ostara. This feast was observed each spring among the Teutonic people of ancient times.

Christians should ever remember that each Lord's Day is the time to observe the glorious fact of the Lord's resurrection. Every first day of the week is the Lord's resurrection day. It is then, fifty-two times a year, that faithful Christians meet in memory of Him.

Let us be careful lest we forget the real meaning of the day.—J. L. A.

My Father Knows

Outside a busy market not very long ago, two boys were seen early one morning, helping their father carry baskets of strawberries into the market. One of the boys stood quite still while his father piled the baskets one on top of another until they reached up to his chin. His brother, who was standing by, gently touched his arm and whispered in his ear, "Jimmy, if he puts another on top of that you won't be able to do it." Jimmy turned his eyes toward the little speaker and replied, "You hush; my father knows how many I can carry!" and then waited for the next. "God is faithful, who will not suffer you to be tempted above that ye are able."—Selected.

Pray For Crop Failure

The Chinese Communists regime of Peiping has allocated more than 1,500 square miles of land to be used for growing opium poppy for 1957. This, of course, will be for what we know as "dope" in the illicit drug use, and will mean misery, crime, poverty, and death (both physical and eternal) to hundreds of people. It has been suggested that Christians pray that God will destroy this crop, so that the Chinese Communists will not be able to unload this "dope" upon the world. We, too, suggest this as a matter of prayer for the readers of this column.

True Values

"Oh, how utterly foolish we are to place so much emphasis upon things of time! How we fight and grasp for the deceitful riches! Desperately we struggle for positions of honor. Like strutting peacocks we wave our degrees, flaunt our knowledge and boast of our intelligence. Man shouts of his great discoveries and achievements when he has never experienced the greatest discovery of all—the Savior!"—C. L. Miller.

Hope In Christ

A father and mother lost three children in one week by diphtheria. Only a three-year-old little girl did not get sick. It was Easter time, and the father and mother and the remaining child were in Sunday School. The father was the superintendent. He arose and read the lesson of the day, which was the story of the resurrection of Christ. There was not a break in his voice. Many in the audience were weeping, but the faces of the father and mother remained serene and calm. "How can they do it?" men and women asked each other as they left the church. A fifteen year old boy, walking home with his father, said, "Father, I guess the superintendent and his wife really believe it, don't they?" "Believe what?" asked the father. "The whole, big thing, all of it, the life and resurrection of Christ," answered the boy. "Of course," said the father. "All Christians believe it!" "But not the way they do," said the boy.

The American Encyclopedia gives the following rule for determining the date of Easter. "It is always the first Sunday after the full moon which happens upon or next after the 21st day of March, and if the full moon

happens on a Sunday, Easter day is the Sunday following."

Great Men

In Seed Thoughts for last month, we gave a list of names of Bible characters, together with letters representing the titles or degrees God bestowed upon them. How many were you able to recognize? Here are the answers:

- Abraham, "Friend of God".
- Moses, "The Man of God," "Servant of the Lord".
- David, "Man after God's heart".
- John the Baptist, "Greatest Born of Women".
- John the Apostle, "Disciple Whom Jesus Loved".

It Stood the Test

There once lived two great men who were unbelievers. They were Gilbert West, a famous English jurist, and Lord Littleton, a light in the literary world. These men agreed to destroy Christianity. They thought that two things were necessary to do this: they must prove that the resurrection of Jesus was fiction, not fact; and they must explain away the conversion of Saul. West assumed the task of "getting rid" of the resurrection. Littleton took the task of disposing of the conversion of Saul on the Damascus Road.

After a year or more, the two men came together to compare notes. They had had ample time to work on their respective tasks. When they met, both were Christians! Each confessed that he had been converted as a result of his own research. The resurrection had withstood the test of unfriendly investigation. Saul's conversion had also held up under investigation. It could not be explained away.—Sel.

Thus Speaketh Our Lord

(Engraved on an old slab in the Cathedral of Lubeck, Germany)

Ye call me Master and obey me not,
 Ye call me Light and seek me not,
 Ye call me Way and walk me not,
 Ye call me Life and desire me not,
 Ye call me wise and follow me not,
 Ye call me fair and love me not,
 Ye call me rich and ask me not,
 Ye call me eternal and seek me not,
 Ye call me gracious and trust me not,
 Ye call me noble and serve me not,
 Ye call me mighty and honor me not,
 Ye call me just and fear me not;
 If I condemn ye, blame me not.

not,
 not,
 not,
 not,

THINGS TO COME

A. K. Ramsey

Just about everyone is acquainted with the story of the rich man and Lazarus in Luke 16. The rich man probably had never heard of a place of torment after death. If he had heard of it, he just did not believe it. But soon after his death he discovered that he had played the fool, and now it was too late, there was no remedy for his case. But what about his five brothers on earth? He pleaded with Abraham for one to be sent from the dead to warn them. But Abraham gently reminded him that his brothers had Moses and the prophets. "But," protested the suffering man, "my brothers will not hear them." Then said Abraham: "Neither would they be persuaded should one rise from the dead." We have prophecies revealing wondrous things yet to come, let us study them diligently and prayerfully, that we be not ignorant of the Lord's coming and the glorious things to follow.

In the days of David there were scoffers. The first psalm warns against sitting with them. Peter declares there will be scoffers in the last days. One may scoff at the teaching of a burning hell; he may scoff at the idea of Jesus' again putting His foot on the earth; he may scoff at the book of Revelation, calling it a book of riddles, signs, and symbols that no man can understand; he may scoff at the prophecy of the 1000 years' reign, or at the first resurrection; but in the end he must answer to God for all these scoffings. The Word of God cannot be broken. Prophecy is part of His Word.

Jesus used these significant words: "Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they that testify of me; and ye will not come unto me, that ye may have life" (John 5:39-40). What Scriptures could those people have been searching? We would say the Old Testament. And that is true. But the Scriptures that testified of Jesus were prophecy. It appears that those searchers of the Scriptures were not profited by their searching. They were looking for eternal life. The prophets were telling them about the life-giver, the Messiah, to come. But they would have none of Him when He came. Could it be that those people were like some with us today who say: "Don't study the prophecies, God will take care of the future in due time, but let us search for the present day things, the things that pertain to our salvation, leaving the things to come with God." And shall some for this reason fail today in their search for life as those did in the days of our Lord, and ignore the very Scriptures that bear testimony of Him.

The prophets foretold His first coming. The prophecies foretell His second coming, and by these, children of God are prepared for His coming. They are not left in the dark about the resurrection of the righteous; the reunion with loved ones in the air; the thousand years' reign with Christ, and the glorious eternity to follow. But remember that you must believe in Christ, repent of your sins, and be baptized into His Name, and walk humbly with Him, keeping the faith with a sincere heart, and a crown of life shall be given you when He comes.



Word Studies in The Original Text

J. Edward Boyd

MUST WE PAY ANYTHING FOR OUR SALVATION?

From the radio came a voice strong and clear: "Jesus did not pay it all; there is something for us to pay." This declaration, spoken positively and emphatically, was heard some years ago on a nationwide broadcast. On a former occasion I was looking through a certain hymn-book and found that from a well-known song these words, "Jesus paid it all," had been eliminated. Certainly no objection could be made to those put in their place—they are perfectly scriptural; but the question remains, "Why the change?" Why, indeed, unless there are some, perhaps many, who (like the radio speaker) question the truthfulness of the verse as originally written. It is our purpose in this brief study to consider this question in the light of New Testament Scriptures in their original language.

Let us turn first to the third chapter of Romans, where we shall find an answer that is so clear as to be unmistakable. In verse 23 is the statement that "all have sinned and fall short of the glory of God." Thus the apostle Paul tersely summarizes his teaching in the earlier portion of the epistle (Romans 1:18–3:20). The Greek word for "sinned" is *hemarton*, which literally means "missed the mark." An ancient soldier shot an arrow at his foe, but missed. The arrow may have gone over and beyond, it may have gone to one side, or it may have fallen short. God has a certain standard of righteousness for man; but not one has attained it. Every one, whether Gentile or Jew, whether a notorious sinner or a person of respectability, has missed the mark, has fallen short. So the verdict is, "There is none righteous, no, not one." (Romans 3:10.)

Now we come to verse 24: "Being justified freely by his grace through the redemption that is in Christ Jesus." Here is indeed "The Divine Method of Rescue" for fallen humanity. Let us consider it closely step by step. First: "Being justified." The Greek word here is one word: *dikaioumenoi*, a participle, akin to the adjective "righteous" (*dikaios*) and the noun "righteousness" (*dikaio-sune*.) But in English we do not use any form of our word "righteous" as a verb; it would scarcely be acceptable English to say, "being righteoused!" So the idea must be presented in some other way. Our ordinary translations use the expression "Being justified." Others prefer (and we agree with them) "Being declared righteous." Paul is thinking of persons who, formerly unrighteous in the sight of

God, have now been pronounced righteous by Him. They are now saved people, free from the guilt of their sins.

But on what ground has this pronouncement been made? Is it that they have paid something, or that they have done some meritorious deeds that entitle them to this right standing with God?

The next word gives the answer: "Freely." This is not in the sense in which we frequently use the word, as when some one exhorts his hearers to "give freely," meaning to give generously. The Greek word is *dorean*, from the verb that means "to give," and is thus defined by Thayer: "as a gift, gift-wise." We are declared righteous, then, as a gift, that is, without cost to us. So in verse 23 of chapter 6 Paul tells us that "the free gift of God is eternal life." Here the word is *charisma*, which Thayer defines as "a gift of grace; a favor which one receives without any merit of his own." How much does one pay for a gift? Nothing, of course; otherwise it would not be a gift. Yet in the attempt to bring out the full force of this word, the translators added the word "free", making it "free gift."

But that is not all. As though to make it doubly clear, the apostle adds (in Romans 3:24): "By his grace." Now it is well known (at least theoretically) that grace is "unmerited favor." Those whom God declares righteous are undeserving of such favor. Nor can it be that they are partly undeserving and partly deserving. If the favor is merited in the slightest degree, it can not truly be said to be unmerited. So in that case it would not be of grace. So Paul says in the Ephesian letter (2:8-9): "For by grace have you been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory."

Thus it becomes perfectly clear that, whatever we may be called upon to do to demonstrate our faith in the Lord Jesus, salvation is free—without cost—to those who believe on Him. However that does not mean that a price did not have to be paid for it. In fact, the price was tremendous. Look again at Romans 3:24: "Through the redemption that is in Christ Jesus." The word for redemption is *apolutroseos*, from a verb meaning "to redeem one by paying the price." It is a release effected by payment of ransom; redemption, deliverance, liberation procured by the payment of a ransom." (Thayer.) But who has paid it? "The Son of man came to give His life a ransom (*lutron*) for many" (Matt. 20:28). The church of the Lord has been purchased "with his own blood" (Acts 20:28). So we can indeed truthfully sing:

"Jesus paid it all, all to Him I owe;

Sin had left a crimson stain, He washed it white as snow."

"COME UNTO ME"

Do not we Christians too often sit silent and undisturbed, our energy and talents locked up? To follow Christ implies action. The first Christians turned the world upside down. Christ's teachings to us are full of action, "go", "do", "seek", "clothe", "feed". He Himself was active, spent His life doing good. He sums up what we are to do in the words: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Luke 9:23.—Sel.

Truth Advance Section

Stanford Chambers



QUESTIONS ASKED OF US

Questions come concerning proper functioning where a band of Christians may live among whom are none qualified to be elders (overseers). May an evangelist serve among them and so meet the needs? And where there are elders, what the relation of an evangelist to them?

In early days the church of the New Testament knew nothing of sacerdotalism. The idea that acceptable worship cannot be offered unless it be through one ordained to office is of man. Note again the household churches of which the N. T. makes favorable mention. If such a band could have the benefit of an evangelist's help, what an advantage! Who finds any hard and fast rules by inspiration given for the cooperative labors of elders and evangelists, where the labors of the one cease and the labors of the others take up? The question as to who is under whom seems not to have arisen in N. T. times. They labored together to the one Christ-honoring purpose. Timothy and Titus appointed men qualified for overseeing the flock, and deacons as their assistants, and then were, themselves, to be careful not to dominate; the elders were admonished not to "lord it over the heritage." But "where the Spirit of the Lord is, there is liberty." The evangelist properly belongs in the vanguard, in the field, where are the many without gospel light privileges, impelled with the conviction, "the story must be told." Normally, elders are residents; evangelists heed the "Go" of the charge, and because they do they have "beautiful feet." If they stay as hireling and do what the elders are ordained to do, standing actually in the way of the elders so ministering, evangelist is not the correct name for them.

Paul to the Ephesians says that God chose us in Christ before the foundation of the world; and he is found calling such God's elect. How may one know that he is of God's elect?

Would this not be a safe criterion? "My sheep hear my voice." Certainly so, particularly when he calls in a direction we prefer not to go.

Just what is the "Restoration Movement" we hear frequently mentioned?

At the end of the eighteenth century and the beginning of the nineteenth men of spiritual leadership and Bible understanding,

affiliated with different religious bodies, began to see the evils of sectarianism and the attendant strife, began to feel deeply concerning the divisions in the professing church, and to make the matter a subject of prayer. There were men so moved, one without the knowledge that others were similarly convicted. Each began to try to correct the situation he so greatly deplored. Some of these men were on one side of the Atlantic, some on the other. Some of these men were, Murphy, O'Kelly, Campbell, Stone. Later, learning of each other, they held conferences, found themselves in accord to the effect that the remedy lay in a return to the simple New Testament way, respecting fully the authority of the Scriptures as the infallible word of God, disregarding the authority of human creeds, declaring their independence of the same. There *developed a movement*, and since the avowed purpose was to restore the primitive and scriptural order it came to be called the "Restoration Movement." Who that loves the Lord, the Head of the church, should not make such an aim his own and join in the movement? Of course it involves knowledge of and heart submission to the word and will of God and the surrender of the traditions and all not found written in the Book. Is the price too great for you to pay?

Does not the revelation given Daniel concerning the seventy weeks (end of ch. 9) prove that a day in prophecy means a year in actual time?

Seeming evidence is one thing; proof is a different thing. The original for week in that passage is just the word for *seven*. Our usage has made the word *week* mean seven days. In the Bible it is not limited to that use. Note that in Lev. 25, e. g., is the term "sabbaths of years." A sabbath of years is shown to be seven years, that is, a week of years. Weeks of years, seventy in all, are given as the time in which certain things are to be accomplished concerning Daniel's people and the holy city, the same broken down into 49 years, 434 years, and one week of years, the seventieth — 490 years to accomplish the things enumerated. There is no word at all there in the original for day, so Daniel does not lend support to the theory referred to. Moreover, no other scripture supports it, Pastor Russell et. al. to the contrary, notwithstanding.

While on this vision given Daniel, let us lay hold upon something with which to help some Jewish neighbor: It is stated that after the 7 plus the 62 weeks Messiah (the Anointed One) should be cut off. Then should come the destruction of the Holy City and the sanctuary. Now this latter occurred A. D. 70. The cutting off of Messiah, therefore, was to (and did) occur between the close of 483 years, the count beginning with Nehemiah's building the wall of Jerusalem in the 20th year of the reign of Artaxerxes (Neh. 1:1; 6:15) and A. D. 70. So the coming of the promised Messiah is far in the past. Let the honest Jew see it.

REACTIONS TO THE MERGER

A number have written their approval of the merging of the two papers, Truth Advance and Word and Work. The many are

silent, and as "silence gives consent," we take it that the rest are not displeased. This writer has no doubt about it, there is far too little realization of the importance of the printed page, the benefit, yea, the *pressing need* of Christian literature. (The Watch Tower Witnesses know the value of literature to their cause, and they put it out by the tons!) The mails, the bookstores, the newsstands, the homes—even homes of Christians, are flooded with all sorts of reading, except that there is one kind in comparison very scarce, in most places not in evidence at all. Bibles, themselves, are covered up by the daily and the vile stuff made attractive by their colorful covers. Moral—Join in a "drive" for more subscribers for Word and Work. Renew, yourself, and solicit others. You fail of your duty if you do not help counteract the evil propaganda of our day.



Bible Prophecy

Frank M. Mullins, Sr.

LITERAL INTERPRETATION

Frank M. Mullins, Sr.

The literal fulfillment of prophecy is evidence of the deity of Jesus and His Messiahship, and establishes the canonicity of the books of prophecy and witnesses to the inspiration of the message of the prophets. The prophet Isaiah declared the Messiah would be born of a virgin, this was literally fulfilled and the prophecy quoted (Matt. 1:23) in confirmation. When the wise men came from the east the prophecy of Micah 5:2 was quoted to reveal the place of the birth of the Messiah. The wise men who believed the literal force of the prophecy found the Messiah and worshipped Him. Those who did not crucified Him. Many other incidents in the life and ministry of the Christ are certified to by Old Testament prophecy—His death, burial, and resurrection, as summed up in Acts 3:18 "The things which God foreshowed by the mouth of all the prophets, that His Christ should suffer, He thus fulfilled. Not only is Jesus thus proven to be the promised One, but the prophets who foreshowed these things are proven to be true prophets of God and their message that which God hath spoken.

The literal fulfillment of what the prophet said is proof that he "speaketh in the name of Jehovah," that He is God's spokesman. As stated in Deut. 18:21-22, "How shall we know the word which Jehovah hath not spoken? when a prophet speaketh in the name of Jehovah, if the thing follow not, nor come to pass, that is the thing which Jehovah hath not spoken: the prophet hath spoken it presumptuously, thou shalt not be afraid of him." Therefore if what

a prophet said does not come to pass he must be branded as a false prophet, speaking presumptuously. If there is no literal fulfillment, it reflects upon both himself and his message as being false.

But must we wait today for this fulfillment before we can know it will thus be fulfilled? Not if we recognize the canonicity of Scripture, not if the Old Testament prophets have been established as true prophets of God. If this has been done, and it has, then what they prophesied must come to pass, or they too would be false prophets and the word they spoke but the presumptuous word of man. The things they prophesied concerning the first advent of the Messiah have been literally fulfilled, they have qualified as true prophets of God. Thus we know they were moved by the Holy Spirit, they have spoken from God. Their message is included in the canon of the Bible as the inspired word of God. They are God's true prophets, and whosoever will not hearken unto them God will require it of them (Deut. 18:18-19). To accept a prophet as a true prophet of God we accept the principle of the literal fulfillment of prophecy, "the thing must follow and come to pass, or else they have spoken presumptuously."

This establishes a principle of interpretation of Bible prophecy, it is the simple principle that God said what He meant and meant what He said. Read the prophetic word and believe it shall be fulfilled as written, rest your faith upon the words of the prophets concerning the future as certainly as you rest your faith on their testimony of Jesus when He came into the world to die for our sins. As stated by Lewis Sperry Chafer (Systematic Theology, P. 259, Vol. IV): "Whatever the prophetic message may be, it is dependent upon language—simple terms known to all—for its conveyance, and he who tampers with or distorts those terms cannot but reap confusion. The plan of God respecting future things has broken upon the mind of many worthy scholars when they have determined to let the Bible's simple prophetic terminology bear the message that it naturally conveys. At once the entire story of the future becomes clear and free from complications." Hooker states (Eccl. Polity, B. 2), "There is nothing more dangerous than this licentious and deluding art, which changes the meaning of words, as alchymy doth, or would do, the substance of metals, making of anything what it pleases, and bringing in the end all truth to nothing." George H. N. Peters states: "If God's words were given to be understood, it follows that He must have employed language to convey the sense intended, agreeably to the laws grammatically expressed, controlling all language; and that, instead of seeking a sense which the words in themselves do not contain, we are primarily to obtain the sense the words obviously embrace, making due allowance for the existence of figures of speech when indicated by the context, scope, or construction of the passage. By 'literal' we mean the grammatical interpretation of Scripture."

Believing the prophets of the Bible to be true prophets of God, and their message inspired of God, we conclude with the words of Martin Luther: "I have grounded my preaching upon the literal word; he that pleases may follow me, he that will not may stay."

Precious Reprints

FROM THE PEN OF R. H. BOLL

A good proportion of Brother Boll's writings have been reprinted through the years, in one form or another, here and there. However, a vast amount of fine material remains, ageless and timeless in its teaching, to be culled for these "precious reprints"; for to him, religious writing was "a natural", and he pushed a prolific pen. I should know! for the first twenty-five years of our magazine, he read me every line he wrote. And often that took hours on end! (This was not so much for checking, as the urge to get it told, and to try it out on someone).

There is one particularly fine teaching-series, "The Prophetic Enquirers", that has never been republished, in whole or in part (it could not be cut or broken) that is now to see the ink again. It looks, in a fascinating way, into that great and neglected portion of the Bible that Peter calls the more sure "word of prophecy"; "we have the word of prophecy made more sure: where unto ye do well (not ill!) that ye take heed, as unto a lamp shining in a dark place" (2 Pet. 1:19). The series has the added interest of the fictional style. It is in fact "truth stranger than fiction". It is about people, people who have real names—though we could have used then, as we do now, the familiar legal legend: "Any similarity, real or fancied, between these characters and any living person, is wholly accidental". It is a serial, Bible-teaching story, written by a real student and scholar who might easily have been a novelist, a producer perhaps of a "best seller"; and it is as fresh and new and true in its teaching for our new and present generation as it was then, forty years ago.

These articles will run in this department for the next nine months, through 1957—if the Lord permit; and as they form a connected series, clear in themselves, our usual introductory and explanatory notes will hereafter be limited to a minimum.—E.L.J.

THE PROPHETIC INQUIRERS

HOW THE STUDY GROUP BEGAN

On the street of the city of X, three men stood in earnest conversation. They were members of the congregation of Christ in their city, and good men and true. One of them bore the marks of advanced age, and the peaceful lines of his face, and the kindly, happy glance of his eyes left no doubt as to what sort of Master it was he had served these many years. We will call his name Simeon, for he ever reminded one of that old saint who looked and longed and waited until he should see the Lord's Christ, and rejoiced to see the day. The second, no less a saint, but lacking a bit in the tenderness and saintliness of Simeon's expression, and with an air of firmness and decision about his features, was the practical and somewhat conservative James. That was not his name, but one might think that the James who seemed to have the lead in Jerusalem in the later days must have been just such a man. The third was a young man, eager of eye, quite stirred up in the present conversation. For he was a truth-seeker and a truth-lover, and the conversation turned about that which interested him most intensely—the teaching of the word of God. We will call him Bereus; for he certainly fell in nothing behind those Bereans who "searched the Scriptures daily whether these things be so." Nothing less than the truth would do for him, and he must be sure and convinced before he could rest on any matter.

That morning these three had met by accident—or shall we say in God's providence? Bereus had met James first, and had propounded a matter to him which just then engrossed his thought; and plainly James did not relish it. It was some question about prophecy. James tried to waive it, but Bereus, sincere and intense, was too much interested to let Brother James off. Then James spoke a bit lightly as if it were not worth the while. But Bereus would not have that at all. Just about that time Simeon came up, and he proved to be the solvent between two natures so different as James and Bereus. He fully understood James; and, what is more, appreciated him for his full great worth. But he likewise understood the ardent Bereus, and held him high and dear in his heart. For what would the church come to if it were not for the burning and aggressive spirits of such devoted youths? Simeon was quite sure that the Lord was still giving the church His good gifts; as it stands written (Eph. 4) "He gave some to be this and some to be that." And not only by miraculous spiritual gift; but he took it that every true brother in Christ, according to his peculiar temperament and ability, was a good gift of God to the church and to all humanity. But there was something beyond this that opened Simeon's ears that day. The discussion turned upon prophecy. Now Brother Simeon was one of those who waited for, looked for, watched for, and loved, the Lord's appearing. He knew at once he must side with Bereus in the contention; yet he so loved James that he intuitively saw and sympathized with the latter's difficulty; and he also felt that the sweet, balancing restraint of love would help Bereus. So the three talked together, and the conversation lost some of its heat, and gained in reasonableness and thoughtfulness. Bereus had been reading some prophetic teachings published by two different prominent sects; and while he felt himself unable to pronounce upon the merits of what he had read, he had become thoroughly interested; and turned to the passages referred to in the books he had read; and had got to the point where he was impressed by the magnitude and importance of the subject. Brother James' disposition to quench his enthusiasm with a dash of cold water had not set well. Bereus felt himself to be in the right, and was inclined to despise the seeming small-spiritedness of James; while James had become both a little disgusted and alarmed. Simeon's coming calmed the winds. Now all could speak and listen. Why had not Brother Apollos preached on these things? Bereus wanted to know. James replied that there were so many things so much more needed. Simeon proposed that they all go and see what Apollos thought. Now Apollos was a preacher good and true; it may be that like a certain "eloquent man and mighty in the scriptures" of whom we read in the Bible, he needed to be taught the way of the Lord more perfectly. Whether he could be as humble and willing to learn anything from those whom he had been teaching was a question events must answer. So to Apollos they went.

They found the preacher at home. He was a big man, physically, mentally, and spiritually, and his presence commanded respect. Bereus laid this matter before him, and Simeon explained Brother James' attitude, and his own interest; and then Bereus frankly asked

him why he had not preached on some of those prophetic themes—at least, would he not do so in the near future. Apollos looked serious and thoughtful. “What could I say about these things, brethren?” he finally answered; “I have thought about them frequently; yet, I confess, only ‘about’ them. I never seriously looked into the matter. I have some idea of what the prophets say, and in an indefinite way I think I could map out the import of the prophecies of the Old and New Testaments. But I cannot say that I am clear, or quite satisfied. I would be glad if I could get a consistent and reasonable interpretation of the prophecies; but I rather doubt the possibility of that, and do not just know whether it would repay the time and effort to delve into those things when there is so much that is plain and practical in the Bible.” Brother Simeon replied, “Brother Apollos, I know from your own lips that you hold all the Scripture as God’s word, and that every part of it is profitable. However more practical some other portions may seem, the situation is this, that Brother Bereus wants light on this thing. Thank God that he does. Were he like some others he might have accepted the doubtful books he has been reading for their appearance of plausibility. He has not done that, I am glad to say. But he is now justly aroused and interested in a scripture theme. He is, if I misjudge not, perplexed and in need of help. You are God’s steward. If you can help him, would it not be your duty? Besides I know of some others who are in like need.” Apollos looked troubled. “Brother Simeon, I honestly can not speak on these topics. I could give you such views as without personal investigation I have received from others, and what without satisfactory reason I have hitherto dimly believed. That is not my way. Give me time to study these things, Bible in hand, before God, and I am sure I shall find *some* things I can profitably present.” “Let us study with you, Brother Apollos,” said Bereus. The rest were all somewhat amazed at the proposition; but Apollos was after all not averse. “Could we meet Monday night?” All said they could. So Monday night was the time and the preacher’s study the place agreed upon for the first meeting of this circle of Christians to investigate the Bible teaching on the prophecies.—(March Word and Work, 1916).

OUR FATHER IN HEAVEN

We have often walked in the fields in the early morning, and have noticed how the rising sun has turned each dewdrop into a glittering gem; one ray of its own bright light making a little sun of each of the million drops that hang from the pendant leaflets and sparkle everywhere. But it is helpful to remember that the glorious orb itself contains infinitely more light than all the dewdrops ever did or ever will reflect. And so of our Heavenly Father: Himself the great Source of all that is noble and true, of all that has ever been loving and trustworthy—each beautiful trait of each beautiful character is but the dim reflection of some ray of His own great perfection. And the sum total of all human goodness, and tenderness, and love is but the dewdrops to the sun. How blessed then to confide in the infinite and changeless love of such a Father. —J. Hudson Taylor.



First Principles

J. H. McCaleb

"For all have sinned, and come short of the glory of God."

"There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit."

"That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth."

All have sinned. The penalty of sin is death. There is no possible way of escape, no possible road to a full life other than through Jesus Christ our Lord. All life and all blessings are "in" Christ.

But how does one get "in" Christ? There is one way only. One must accept God's grace on God's own terms. We are saved by grace through faith. "Know ye not, that so many of us as were baptized into Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

I can almost feel the following comment springing up at me: "There you go, harping on first principles again!" Why not? Unless there is a solid first there can be no lasting last. "For other foundation can no man lay than is laid, which is Jesus Christ." While it is inevitable that we must grow if we are to live, there can be no growth whatsoever unless the foundation is securely appropriated.

I love these foundation facts of God's grace. They are so simple and yet so comprehensive. We can appropriate their power but never finish probing their depths. Most of us are not profound. We must be satisfied to place our hands into the protective hand of the Father, and walk by faith through a life that we do not fully understand. I love these foundation facts for other reasons.

The foundation facts of God's grace provide the only ground that I know of, that can produce unity. We state them and restate them. We hear the same things from the lips of others. They give off no uncertain sound. They form a sound base for the unity of the Spirit in the bond of peace. When we know we are "in" Christ, we know we are God's children; and all of God's children are one. Surrounded as we are by our own pride, prejudice, human weakness and stubborn egoism, there can be no fellowship unless

based on the first principles of common acceptance. I do not have the courage of Paul nor his greatness of Spirit. I pray, however, that I may be used in some way, commensurate with my most limited capacity, to help bring about a more real fellowship among brethren. "In" Christ we are one family.

Again, we need the simple, concrete things that we can grasp with our simple minds. God provided those simple things in the foundation facts of His grace. Doubts and fears; misfortunes and tragedies; trials and tribulations: all conspire to wreck our faith and to loosen our hold upon God. It is then that we turn with renewed assurance to the simple things that we can understand, the clear foundation facts of our faith. We know that we are "in" Christ because, believing we have complied with the terms of God's grace. Shivering and shuddering though we may be, and even unlovely to those around us, we can hang onto eternal security because we are standing on the sure foundation that God has provided. One does well to review repeatedly the foundation facts of God's grace. No one can remove us from that grace save God alone. And God does not lie.

LITTLE PEOPLE

J. H. McCaleb

"O, the Esaus in the world today—men almost exemplary as citizens, neighbors, husbands, fathers—brave, kind-hearted liberal, sympathetic, charitable, hospitable, obliging—yet bound to the earth and to the flesh, self-complacent, not desirous of higher good, with only a distant respect for spiritual things; men whom for their loveliness we hold dear, and the thought of whose perdition makes our hearts ache."

I have taken these words from a commentary on Hebrews. You are familiar with the passage about the earthy Esau who sold his birthright for one morsel of meat. The man who caught the tragedy of the fleshly Esau was an artist indeed; but not an artist only, for he could see with clear insight the outward appeal of the big-hearted, lusty man of the world as opposed to the little, mean natures that often must be purged from the souls of the less attractive Jacobs.

And so we meditate and draw conclusions. Fleshly good is readily appreciated by fleshly perception. Spiritual perception is required if we are to appreciate spiritual perfection. The mind of the Spirit is possible only if our lives are hid with Christ in God. Where we are added to the church, we become a living part of Christ's living body.

But we cannot disregard the fact that the little, mean Jacobs must be purged, chastised and chastened before God can admit them to his fellowship. If we will hang on to our faith in God and the real values, we will surely shed those ugly, selfish characteristics that will prevent our entrance into God's presence. O, how great is the grace of God that can make something good, noble and acceptable out of us little people!



Youth Department

Carl Kitzmiller

“THEY WILL LAUGH AT ME”

Carl Kitzmiller

What a powerful thing laughter is! It can be used of God to demonstrate to the world the joy of the Christian life. How good it is to see and be among Christians who enjoy real fellowship and who are having a good time in the Lord! There are occasions when God may receive more glory from laughter than from tears. No, the Christian need never to be afraid of *Christian* laughter.

But the devil uses laughter too! He uses it to cover up for a shallow, cheap, godless life (even though it may have a hollow ring). He uses it to break down our sense of the sinfulness of sin—he gets us to laughing at sin. He uses it as one of his most powerful weapons to cause people to sin.

What one of us does not know the force of the situation, “But if I do they will laugh at me!” Young people feel the keen edge of this weapon. None of us care to be laughed at, and some more sensitive souls are especially distressed when faced with the prospect. Rather than be laughed at, many conform to the world’s way. They want to be faithful Christians and to do right perhaps, but the devil has his servants give out a few hoots of ridicule, and the noble purposes vanish like a vapor.

Is there a remedy? There is! It consists in wanting to be a faithful Christian badly enough. “Resist the devil and he will flee from you” (Jas. 4:7). That is the sure word of God! Let Satan’s forces laugh. Do what you know is right and withstand his efforts; you will find him less and less convincing and the laugh hurting less and less.

Easy? We did not say that! The cross was not easy! Our cross was not intended to be easy. Persecution (whether harm to the body or this more subtle kind) is not intended to be easy. Purpose of heart for God and resisting the devil is not easy, but it is RIGHT!

Not easy but POSSIBLE! God does not ask the impossible (unless He supplies the means to make it possible). “God is faithful, who will not suffer you to be tempted above that that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it” (1 Cor. 10:13). That is God’s promise to the youngest Christian as much as to the oldest servant He has.

Not easy but PROFITABLE! “For our light affliction, which is for the moment, worketh for us more and more exceedingly an

eternal weight of glory" (2 Cor. 4:17). Profitable in reward hereafter; profitable in character, satisfaction, and glory to God now! A few words one day will a thousandfold outweigh every laugh of Satan's—"Well done, thou good and faithful servant."

Thus far we have spoken primarily to Christian young people. What about those who would be Christians? A young man once said, "But if I become a Christian, the boys will laugh at me." A wise mother replied, "Son, remember—the boys may laugh you INTO Hell, but they can never laugh you OUT of it!" Truer words were never spoken. What a horrible price to pay—the loss of your soul—to purchase immunity from a few taunts!

May every eye be open to this device of the devil.

QUIT YE LIKE MEN

Clifton Istre

"His truth shall be thy shield and buckler,
They shalt not be afraid for the terror by night;
Nor for the arrow that flieth by day;
Nor for the pestilence that walketh in darkness,
Nor for the destruction that wasteth at noonday."

Sometimes, as young men and women, events and incidents occur that we just do not understand. Why all this pain and sorrow? Why this pounding vacuum within our chests that seems to urge us to cry out in utter despair? Why, God, why?

To someone who is experiencing deep sorrow, it is hard, extremely hard, to merely pat him on the shoulder and say: "Cheer up, Tom, Bill, or Jim, it is the Lord's will."

Words like that do not seem to help much, do they? Instead, it seems like telling a man to lift himself up by his own boot-straps.

What, then, is the solution? Is there no way out? Are we, as Christian men and women, predestined to simply live a life stuffed with heartache and pain? Is this the *price we must pay*?

Never before in the history of the world were we, the young people, faced with such demoralizing influences. To be a New Testament Christian is hard. Yes, it is extremely hard. The God of our parents and their parents is no longer referred to in tones sacred and sweet. In an age where technological achievements have swelled to an all time high, there appears little room for a "Supreme or Supernatural Being." Technology, instead, emphatically declares that we are our own god. Anthropology tells us that we simply evolved. Psychology quietly informs us that we are mere creatures of environment. Vegetable, breathing vegetables and nothing more! But are we?

The phrase, "Be still, and know that I am God," appears to me to be as true today as the day it was penned. . . . God is.

Just as God is in His heavens, so are we daily confronted with problems, heartaches, and disappointments. Being young Christians, as far as I know, does not exempt us from "blue moods," "red Mondays," or dark funerals. Just as God exists, they exist. Where, then, lies the solution?

Perhaps if we could accept the fact that trials occur to all, young and old, weak and strong, then we might live saner Christian lives. As young men and women just starting out, it seems far better to expect those days, recognize them when they occur, then attack the difficulty with the Lord's help, than to be lured into channels of activities not so becoming for Christians. As a rule, disbelievers are not born; they make themselves.

So to you, "Tom", "Bill", or "Jim", we would say, map your field, then rejoice in the Lord always as young people. And, on those real cloudy days when even that seems impossible, simply: "Quit Ye Like Men!" We will win in the end.



Paul's Great Secret

e c r

J. R. Clark

The Epistle to the Philippians is wedged between two prisons. Paul, the apostle had a prison experience when he took the gospel to Philippi, and he was in prison also at Rome when he wrote the epistle. Yet its keynote is joy!

Christ is the theme of Philippians. In chapter one it is *Christ, Our Life* (an inward look); in chapter two, *Christ, Our Example* (a backward look); chapter three, *Christ Our Goal* (a forward look); chapter four, *Christ Our Sufficiency* (an upward look).

In this joy-filled Book the Apostle Paul shares with us a great secret which he had learned. He says: "In everything and in all things I have learned the secret both to be filled and to be hungry, both to abound and to be in want" (Phil. 4:12). Again in verse 11, "I have learned in whatsoever state I am, therein to be content." Paul had learned the secret of contentment in whatever state he found himself. O that all of God's children would learn that lesson!

In my younger days my preacher cousin and I did some mission work in northern Missouri. We pitched our gospel tent in a community where a family of brethren lived. We lived in the tent. The meeting was discouraging. The support was not enough to move the tent to the next field. A few brethren met in a school house at the next site. We pitched the tent on the school lot and lived in the little country school house. One day we decided to write on the board a passage which we had adopted as a pattern for our life. I well remember that my cousin wrote, "I have learned in whatever state I am, therein to be content." Perhaps our adverse financial circumstances at the moment helped to impress this little seemingly trivial incident upon my mind. Had my cousin learned Paul's secret?

Some people are upset by poverty. It fills them with doubts and murmurings. Say they, "Why should I be hungry and in want? Am I not a child of the heavenly Father? Could it be that God is indifferent to my needs, that He does nothing good or bad?" But Paul could be in want gracefully, without entertaining doubts, and without damage to his faith. He had learned the secret!

Prosperity is even more dangerous than adversity. It is hard to stand on a dizzy height and yet hold your head; It is difficult to hold a full cup with a steady hand. Ephraim waxed fat and kicked. When the train dodged into a dark tunnel a child who had been flitting from one to another in a coach went running to his mother. So in times of prosperity we play around until people scarcely know that we belong to the heavenly Father. But when adversity strikes we quickly take refuge in Him—that is, if we do not let it "get us down." But prosperity did not harm Paul. He knew how to take it. He had learned the secret, both to abound and to be in want.

What was this secret that Paul had learned that carried him through times of depression and times of triumph? The secret of his spiritual poise lay in the fact that Jesus Christ was put first in his life and all else was secondary. Jesus was his life (Phil., chapter 1); Jesus was his example (chapter 2); Jesus was his hope (chapter 3); Jesus was his sufficiency (chapter 4). If poverty struck he yet was rich—he had Christ! If prosperity sought to sweep him off his feet, he remembered that Jesus was more to him than riches or fame, than the whole world besides. What can harm the Christian who lets the Lord Jesus eclipse all else, and mean more than anything?

Take the world, but give me Jesus;
All its joys are but a name;
But His love abideth ever,
Thro' eternal years the same.

OUT OF THE SHADOWS

Out of the dark and grimy soil
The pure, white lilies grow;
Out of the black and murky clouds
Descends the stainless snow.
Out of the caterpillar's lair
A butterfly is born;
Out of the somber, shrouded night
Behold! —a golden morn!
Out of the pain and stress of life
The peace of God pours down;
Out of the nails, the spear,—
Redemption and a crown! —Martha Martin.

To have hatred for someone is a misfortune. It fills the heart with bitterness. It drives peace away from the mind. It breaks down the nerves. It spoils the charm of life. It is a very great affliction. —Selected.

THE DOCTRINE OF LAST THINGS

K. William Rinne

The doctrine of last things finds its full and complete realization in our Lord Jesus Christ, the epitome of which is expressed in the word eschatology. The word eschatology means "the doctrine of last things" and "the last things" include the second advent of Christ, the resurrection of the dead, immortality, the Kingdom age, the destruction of Satan's realm, the final judgment, and the "new heavens and a new earth wherein dwelleth righteousness." Furthermore, the word eschatology is derived from the Greek word *eschaton* which has many uses in the New Testament, but in general refers to the facts of the birth, life, passion and death, the resurrection and exaltation of our Lord.

In the light of the New Testament, these events in the life of our Lord are sometimes spoken of as "the powerful acts of God" and in them the end of this present age is thought of as having appeared in the midst of time. These significant acts will be consummated by what is called *parousia*, generally translated as "His coming again."

A review of the literature reveals that this is the way in which the apostolic churches regarded Christianity. However, until very recent times, Christendom for the most part has failed to recognize this fact. The majority of writers, for example, who treat of subjects of a theological nature have written profusely with respect to the various Christian doctrines, but have been content with devoting a final chapter, or even an appendix, to the doctrine of last things. As a result the religious world has been inoculated with a mild form of eschatology which is making it immune to the real thing. How few ministers who speak of the return of the King!

But even worse is the fact that in many religious circles the doctrine of last things is not being taught today. And this at a time when the study of the prophetic word is more important and necessary than at any time, at least since the Reformation if not since the days of the apostles. Religious people as well as unbelievers unite in testifying that the world is experiencing an hour of dire crisis such as could bring us to the very brink of the eclipse of civilization and the destruction of humanity. All the while the Christian Church is strangely silent. Why? One reason is that much of the teaching of an eschatological nature has fallen into ill-repute among those who should know and proclaim the whole counsel of God. Throughout all of Christendom there has been a spiritual decline, a departure from God's word. The sad truth is that the religious world is not prepared from a prophetic standpoint for the present hour of world crisis. It is happening unto them even as it did to the children of Israel, namely: that "the people sat down to eat and to drink, and rose up to play."

The religious people of Noah's day (the godly line of Seth) were not faithful in their testimony to God. Their "faithfulness" to

God was more a matter of a well-ordered system of theology embracing human dogmatism and conformity to accepted teachings than love for God. They but used the name of their God, took His word upon their lips in order to promote their own selfish ends as well as to gain honor, office, position, and recognition among men. Thus they failed to take God at His word and to believe in all that He had spoken. As a result they (along with the godless line of Cain) were not prepared for the judgment of the flood which had been predicted beforehand would fall upon the guilty world by Noah's great grandfather, Enoch (Jude 14, 15; Gen. 7:11). In referring to this situation, the Lord Jesus said: "they *knew not* until the flood came, and took them all away." The people of Noah's day certainly had every opportunity to know and understand the truth. Noah was a "preacher of righteousness" (2 Pet. 2:5). He was given a specific period of time in which to accomplish this work, during which time "the long-suffering of God waited in the days of Noah while the ark was a preparing. . . ." (1 Pet. 3:20). But Noah won no convert, and only eight souls (Noah and his family) were saved in the ark (Heb. 11:7).

The great failure on the part of Christendom today to proclaim the doctrine of last things (regarding the doctrine as something that is symbolic rather than literal) is apostasy. "Spiritual formalism and apostasy are lulling multitudes into a deadly coma of false security." According to the New Testament Scriptures, this age will end in a vast and deep apostasy. "The apostasy in the form of a world-wide departure from the faith (2 Tim. 3:1-9; 2 Pet. 2) will be man's answer to God's forbearance and mercy under grace." And for apostasy there is no remedy but the judgment of God, even as it was in Noah's day. The Lord Jesus, who foresaw in His day the deplorable, apostate condition into which Christendom would fall, as well as the sad plight of the world in general, also added this solemn word of warning for those who are wise and have ears to hear, namely: that "as were the days of Noah, so shall be the coming of the Son of man" (Matt. 24:37, 39). Once again, apostate Christendom, as well as the world in general, will "know not" and the judgments of God will overtake them suddenly as a snare (Luke 21:34-35; 1 Thes. 5:2, 3). It is of the utmost importance that we "be filled with the knowledge of His will in all spiritual wisdom and understanding" (Col. 1:9) than to be well versed in theologies of men. Furthermore, it is important that we heed our Lord's admonition to make supplication "that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:36). God had a solemn word for Israel in Hosea's day because of Israel's willful ignorance, namely: "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee . . ." (Hosea 4:6). In contradistinction to present day theology, all New Testament teaching—be it of grace, or redemption, of the Holy Spirit, the Lord's supper, of predestination, and of time and eternity—is related to the doctrine of last things.

NEWS AND NOTES

In Memory of Brother Boll

A year ago on April 13, Brother R. H. Boll fell asleep in Jesus. Brother Boll had a great mind, a humble heart, and a deep consecration to God. His teaching was so simple and plain that it brought delight to the uneducated, and yet was so profound that it engaged the attention of intellectuals. He called men from legalism to grace, from the power of the flesh to the power of the Spirit in Christian living, from a confused, mixed-up conception of the prophecies to a proper division of the Word regarding the first and second coming of Christ. He was opposed by many because he disturbed their stereotyped views, and he was dearly loved by many who were interested in going on with God in spiritual things. He was one of my dearest friends and helpers. He lives on in his influence upon the lives of many Christians; he yet speaketh in "Precious Reprints" in the Word and Work. —J. R. C.

Nelsonville, Ky.: The new building, which was made necessary when our former Building burned some fifteen months ago, is now nearing completion. At the present, the ceiling and finish flooring are being applied. Theater type chairs, which were bought from a closed-down Louisville theater, are being refinished and should be ready in a few weeks, when we are ready for them.

Last Sunday our services were held in the basement of the new building. Attendance has held up well during this interim of construction, and fellowship and good works have abounded. The more part of the labor, aside from the block-laying, has been voluntary. May the Lord add His blessing to the completion of this good work. —Robert Heid.

The K. B. C. Bible Conference

The Winchester Bible Conference week was indeed a time of refreshing from the presence of the Lord. The speeches which dealt with Christian education, were Christ-centered and rich with gospel truth. The expositions on various passages presented by Brother Frank Mullins and others proved to be food for the soul.

Many were present from great distances: Louisiana, Texas, Iowa, Ten-

nessee, Georgia, Florida, Michigan, Missouri, and Indiana. Kentucky, both from Winchester, and other parts of the State, was well represented. I was impressed with the number of fathers and sons present—many of them preacher fathers and preacher sons. The sons are following in the fathers' footsteps! Those of us who attended the conference can say, "It was good to be there."

Note To Ministers

April 15 is the dead line for electing coverage under social security by ministers. It is an opportunity that we should not pass up without thought and prayer.

Louisville, Ky.: A few months ago, we rejoiced to baptize at the Highlands (where Ernest Lyons ministers) Logan's daughter, Janet Chambers, our youngest grandchild, aged 12. Also, recently at Portland we baptized Judy Vaughn, same age. Friday Bible class is going strong.

The little band at Rowan Street, Louisville, at present in need of leaders and teachers to carry on aggressively as the needs of the community require, consists of some earnest Christians with no other thought than to go forward in a yet greater way for Him whose they are. This writer is helping them to "bridge over" until a more permanent worker can be located. Here is a need. Who has the missionary spirit to respond?—Stanford Chambers.

Jeffersontown, Ky.: The church at Jeffersontown, which has been for many months meeting in the Post Office building, has made a noteworthy step forward in the purchase of a lot on Willow Avenue. The Sunday morning attendance has been averaging around fifty, which indicates that we need to build an adequate building on this lot as soon as possible. Pray for the spiritual and numerical progress of this young church.—John Pound.

New Albany, Ind.: The work at Cherry St. has been encouraging since the first of the year. Interest seems to be on the upgrade in all the services. Our evening service attendance has shown an increase which is particularly gratifying. We have recently begun a regular monthly meeting with our

couples group which should develop into a wonderful asset to all the work of the church.

Brother Howard Marsh will be with Cherry St. church for a week's revival beginning April 7th. Services will be each evening at 7:30. Your prayers for this effort will be appreciated. Also, come and visit with us.—Bruce Chowning.

Buechel Church Growing

In the last two or three years the Buechel, Kentucky, church of Christ has made strides forward. A new vision, prayer, and visiting program have contributed much to this growth. They have added a Sunday night service and midweek prayer meeting to their church program. In February the average attendance at the morning worship service was 135. They have set up a budget of \$10,400 for the year. They have purchased a four-acre tract of land on Buechel Bank Road as a site for a new building. The plan is to get much of the needed funds for this venture by selling their present property.

Frank M. Mullins, Sr. is to hold a meeting for Buechel from April 7 to 12. Robert C. Neil will return for a revival extending from August 18 to 25. Brother John T. Glenn is full time minister of Buechel. He appreciates the help given in the work by Thomas Y. Clark and Demus Friend.

Portland Youth Revival

Beginning April 15 the Portland Avenue church in Louisville is to conduct a youth revival. The meeting is to open on Monday night with a showing of the Moody film, the Rocks Cry Out. Messages by four different young men are to be brought the remaining four nights. These are the possible speakers: John Mengelberg, Jimmy Albus, Alex Wilson, and Frank Gill.

The young people of Portland extend a hearty welcome to all the young people in the Louisville area to attend our meeting. And the oldsters are invited too.

South Louisville Revival

In our last issue we mentioned the spring revival which was to be conducted at the Fifth and M church April 14 to 21. It has been necessary, however, to change the date of this meeting to April 7-14. Visitors from other churches are urged to attend.

V. B. S. Workshop

The Word and Work plans to conduct a Vacation Bible School Workshop in the P. C. H. S. basement on the evening of April 1. The workshop which is designed to present the material that is available from the Standard Publishing Foundation and from Scripture Press. A thirty-minute demonstration film from Scripture Press will be shown, and Sister H. E. Schreiner and the teachers of the Highview congregation will conduct the presentation of the Standard material, including the related handwork. Though its primary purpose is to present the available materials to the church leaders and workers, it will also be invaluable in its instructions as to how to plan and successfully carry out a good Vacation Bible School.

Borden, Ind.: We resigned from the work here, as of Jan 1; by agreement the time was extended to April 1st. After that date we may be addressed at Lewisburg, Tenn., care Griffin Cook, Route 2, till further notice. —E. Gaston Collins.

Youth Rally

The February Youth Rally, of the Louisville area, was held at the Portland Avenue church on the afternoon of February 17. With about 24 congregations represented, the building was well filled. Of the approximately 300 present about 150 were under the age of twenty-six. While the K. B. C. quartet and the P. C. H. S. chorus were featured, the various congregations contributed much through choruses, quartets, duets, and song leaders. Frank Gill brought the short message.

The Youth Rall was held at the South Louisville church on March 17.

Leon, Iowa: My wife entered a word contest and won first place—a check for \$990.00. Give all the praise and glory to the Lord. The first thing she said was, "I am going to give the church money to get new song books." She did so this a.m. We are getting the gift edition for the song leader—he has helped us so much since coming here.

I may go to Dallas next week to look things over. (Brother Winnett has received an invitation to work with the Gaston Avenue church in Dallas.—Ed.) —Homer Winnett.

Dugger, Ind.: Our general average for Sunday School for 1956 was 148 ½ which is slightly over that of 1955. The largest attendance we had any Sunday was 172 while 125 was the smallest. We had quite a large number who did not miss a Sunday during the year. As we closed the first month of 1957, we had a better general average for the month than we had last January. Last Sunday we had 165 present? —Maurice Clymore.

Lexington, Ky.: Again there was joy among the angels and our congregation when last Wednesday night Sister Lucille Graham and her 14 year old daughter, Shirley, were buried with their Lord in Baptism and were raised to walk the new life with Christ.

Our hearts were deeply burdened last Thursday morning (Feb. 14), being apprised of the sudden death of Clinton Davidson, Jr., Sister Rutherford's nephew. He was a fine Christian, and we sorrow not as those who have no hope (1 Thess. 4:13-18). "There is but a step between me and death." (1 Sam. 20:3.) Pray for the bereaved wife and children and the dear parents whose hearts were wrapped up in this noble son. He was mighty dear to the Rutherford family. —H. N. Rutherford.

Tell City, Ind.: On Tuesday night, February 19, the members of the Kentucky Bible College A Cappella choir, under the very able direction of Dr. Dale Jorgenson, presented an outstanding program of singing from the various periods in church history for the Jaycees' Brotherhood Dinner. This presentation was preceded by one at the Lily Dale church the previous evening and at the Tell City High School Tuesday morning. —Delmar Browning.

Dallas, Tex.: (Feb. 27). Rejoice with us, for we poor sheep have found us a shepherd at long last! O yes, we have our shepherd-elders all the time, and good ones too; but for half a year, Mt. Auburn church has been without a full-time, stated minister. But now at length, the Lord of the harvest has raised up an evangelist-minister; and it is all so providential, and so clearly of the Lord, that every voice was favorable to the call.

God's gift to the Mt. Auburn church just now is Gordon R. Linscott, for several years connected with the mis-

sonary work in Rome (Italy). To this good church of lovable brethren (where Frank Mullins, Jesse Wood, Bernard Wright, Robert Boyd, and other great, good men have labored before him) comes this young man of God. He is educated and able, but humble and spiritual; young, but mature in a remarkable degree. He is a top-notch religious writer even now. He expects to move his family to Dallas about the first of May.

We, on our part (Irene and I), thank God for this happy consummation to our winter's interim service in this city. It was the chief desideratum. By March 18, we are to be on our way still further westward, making several stops en route with friends and brethren. Returning by some automobile route yet undetermined, we hope to be in "Old Kaintuck" again by the end of April. —E. L. Jorgenson.
us on that date to begin an eight-day

Hapeville, Ga.: We have had several well-attended services recently in Hapeville. Work is being done in preparing some new class rooms that will enable us to give each class a room. We hope to have these ready for use by April 11. Bro. N. B. Wright is to be with meeting, and we are expecting this effort to find us revived and ready. I am to be with Bro. Wright and the Ft. Lauderdale church March 17-24 in exchange for his services with us. Three meetings are scheduled in the Good Tidings broadcast areas: April 29 through May 12 with Linton, Ind. church; May 29 through June 9 with Sulphur, La., church; and October 2-13 with Main St. church in Winchester, Ky. Bro. F. M. Mullins is scheduled to work with us in Hapeville in July, and likely a Vacation Bible School will be held at that time. We are conscious that we can only "plant" or "water" and are looking to God for the increase. —Carl Kitzmiller.

Alexandria, La.: The church of Christ at MacArthur Drive and Peach Street has regular hours for worship at 11:00 a.m. and 7:30 p.m. on Sundays. Bible classes are at 10:00 a.m. Sunday and Bible study and prayer service on Wednesday at 7:30 p.m.

The church of Christ near Pride will soon have their meeting house ready for use. It is a respectable building and a credit to the community in which they live. May the Lord open

to them a great door for an abundant harvest of souls. Also the brethren at Denham Springs are making encouraging steps. Bro. Mayeaux and his co-workers deserve credit. —W. J. Johnson.

Amite, La.: Bro. Odis Ford advises that Pine Grove church plans protracted meetings June 2 through 8. Bro. Bob Ross is to be the preacher.

Hayden Grove and Shiloh are to be in revivals June 12 through 23 with Bro. Elmer Ringer as the speaker. The time is to be divided between the two places.

Bro. Richard Ramsey reports enrollment in the Bible classes at the Bible Chair for the second semester is larger than of any previous enrollment. This is encouraging.

The Big Creek new church building is almost completed. Since the work is being done by brethren on their days off it takes longer to finish the job. —A. K. Ramsey.

ABOUT THE WORD AND WORK

Winchester, Ky.: The February issue was very attractive as well as helpful and inspirational. —Robert B. Boyd.

Madisonville, Tenn.: I am pleased with the merging of the Truth Advance with the Word and Work.

The February issue of the Word and Work was a welcomed visitor and full of good news, new faces, and scriptural subjects well told and in accord with the faith delivered once and for all unto the saints. Through the Word and Work I can see the work of the Lord Jesus going forward. In a time of such spiritual decline as we have in the world at the present time the Word and Work is a light in a dark place. May it live and grow until He comes again. —E. E. Huff.

Valley Station, Ky.: I will just write a line to thank all the people connected with Word and Work. The Lord has used this little magazine to give me many blessings. The Lord bless you all, and may the Word and Work continue to be a "light house" for God's truth. —J. C. Conyers.

Danville, Ky.: I have been reading Word and Work for thirty years and always enjoy it very much. However, the February issue was the best yet.

There is no publication anywhere that compares with "W & W". Like Brother Chambers, I think it is so good it should be published twice a month. I have read the last copy through twice and it seems like a long wait until it comes again. —Mary B. Powell.

Howe, Tex.: I have always loved Word and Work and its teachings. You are doing a wonderful work in carrying it on. I am glad you are going on with Brother Boll's writings and hope they never fail to be a part of Word and Work. Your last number was wonderful and so full of good things. —Sister Hazlip.

Willcox, Ariz.: (Addressed to Bro. Boll). We have just gotten your debate with H. Leo Boles and have agreed with your ideas—or I should say, "have agreed with the Bible on the subject"—which is in your favor. Please enter our subscription to Word and Work for a year.

For years now I have seen so many truths in the Bible that my fellow members overlook, and I am trying with all my heart to get at the real truth. I love the brotherhood and pray for all, but I don't believe in one's being so set in tradition that he closes his mind to the plain statements of the Bible. —Mr. and Mrs. A. E. Gaynor.

Alexandria, La.: I began reading Word and Work with first issues when it was edited and published in New Orleans, La. The editors and publishers deserve credit for keeping it on a high spiritual level in their efforts to contend for "the whole counsel of God." Bro. R. H. Boll's articles were always read with much interest. However, this was true when he wrote for other papers. To me his writing always encouraged accepting and believing just what we found in the Bible and also handling it aright. That is, he did not form a creed but encouraged people to believe and accept the Bible as their creed. This was the policy of the paper from the beginning. It was diligently kept by Bro. Chambers when he was editor of it. I trust it may grow under the new set-up, become larger, and give more space for articles and news. The new

writers are to be commended for their contributions. —W. J. Johnson.

Brazil, S. Am.: This is to thank you for your continued kindness in sending me your valuable magazine "The Word and Work." I appreciate your kindness very much indeed, and I send my copy to another brother in the interior who likes to share its interesting news and thought-provoking comment.

The Questions and Answers pages are also much appreciated as are the fine articles by those men of God who have shown that the Lord is with them. I liked the article, "How Christ Guides" the acceptance sermon of Mr. Carl Vogt Wilson. —Ernest Michaelis.

THANKS TO OUR CLUBBERS

To date, if our count be correct, fifty-two people have sent in a club of four or more subs. to the Word and Work. Many of these have been comparatively large lists. Since our last report our three best clubs have been these:

- Mrs. Rice Fryman, Cynthiana, Ky.. 12
- E. H. Hoover, Chattanooga, Tenn.. 27
- Ada Lefler, Louisville, Ky. 85

Thanks to all of our clubbers. Also, we appreciate those who send in single subs. Pray and work with us for a greater ministry through the printed page.

RUTH CLYMORE

Sister Ruth Clymore, wife of Maurice Clymore, recently departed to be with her Lord. Sister Clymore was formerly Ruth Jackson. Brother Clymore met Ruth in Louisville, Kentucky. After their marriage they moved to Pulaski, Tennessee, and afterward to Greenville, Alabama, at which places Brother Clymore served as minister for several years. Then they moved to Dugger, Indiana, where they have lived for about sixteen years. Ruth was a devout Christian. Though she was in poor health for years, yet she was able usually to attend services.

The funeral service was conducted in her beloved Dugger Church by Eugene Pound assisted by Bruce Chowning and Elmer Ringer. A local male quartet sang. Ernest Taylor, a Dugger elder, spoke briefly, extending the sympathy of the church. Many came to pay loving tribute to their minister's wife.

We extend sympathy to our close friend, Brother Clymore, to his son, Billy Gene, the two granddaughters, the aged mother, who was not able to be at the funeral, and to Ruth's two brothers and sister.—J. R. C.

NOTES ON THE PENTATEUCH

By C. H. McIntosh

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