

THE WORD AND WORK

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O SOUL

O Soul, have faith;
Even though the path looks dark
And all seems drear,
There's One who knows the way,
He'll be your Guide and Stay,
So do not fear.

O Soul, have hope;
Though stormy winds do blow
Over life's wild sea,
And waves of doubt roll high,
Your God is always nigh
To pilot thee.

O Soul, have trust;
Even though you cannot see
Nor understand
Just why the Lord should send
These aches, but to the end
Cling to His hand.

O Soul, then wait;
Even though you fain would go,
He'll give you rest
And quietness and peace;
So let your strugglings cease—
God knows the best.

—Selected.



Practical Preaching

E. L. J.



If one were to open the book of Ephesians in the middle (at chapter 4:1), he would have before him its two grand divisions: on the left, one of the richest Scripture sections in the Bible, setting forth "what great things God hath done for us"—which is the motivating basis of all true Christian service. On the right hand, he would have a section of practical, profitable "instruction in righteousness," setting forth how regenerated men may and should respond to God's saving grace, and show their appreciation of it by a godly course and conduct. If we take our descriptive terms out of the letter itself, the first three chapters of Ephesians set forth the high "calling wherewith we were called", and the last three chapters show us how to "walk worthily" of it. The apostle Paul impresses the simple, everyday duties, and we must not forget to do them; but if he exhorts and demands, it is only on the basis of what God has already done and given.

He is a shallow and ill-balanced teacher who continually requires and demands, by preaching law and duty, with but scant mention of what God, in Christ Jesus, has already done for us, and what God, by the Holy Spirit, is still doing for and in us. He is, indeed, often called the "practical" preacher; whereas the practical, profitable preacher in the long run is he who makes much of God's grace to usward, and who has much to say of its rich and various manifestations; for, when he requires practical service, it is of a well-fed Christian who is able to respond in a worthy manner. Otherwise, to demand is like laying the lash on a poor, underfed animal who may start and spurt, then fail. Such Christians have not at all in them the wherewithal to "bring forth fruit with steadfastness". It is only as we see God's grace poured out; as we see that He does not gather where He has not scattered, nor expect to harvest where He has not sown, that we are led to cry out from the heart, "O Lord, my Savior and Redeemer, how can I serve Thee better? How may I walk more worthily? What wilt Thou have me to do?"

* * *

On a similar and related line of thought, I came upon this gem from R. H. Boll, in the June issue of the *Word and Work*, 1916. His title was "THE FOUNDATION":

The true Christian life takes its rise and is sustained in the recognition of a fundamental fact. John states it thus: "*We know and have believed the love which God hath in us.*" (1 John 4:16).

From this springs all else. Upon this rests all else. And it is the good fight of faith to maintain such faith against all adverse appearances, and against all the contradictions of Satan, steadfast unto the end. Thence springs *our* love. "We love, because He first loved us" (1 John 4:19). On it rests our love to the children of God. "Herein is love, not that we loved God"—as though we aroused His love toward us, or gave Him ground and reason thereto—"but that He loved us"—that is, He took the first step in the matter, and to such an extent that He "sent His Son to be the propitiation for our sins." Then the sequel: "Beloved, if God so loved us we also ought to love one another" (1 John 4:10, 11).

"I COME AS A THIEF"

Gordon R. Linscott

This statement of the Lord's, oft repeated in various forms throughout the New Testament, is a prophecy. It is a prophecy of the condition of the church in the last days, for most of these warnings were issued to believers. Although Jesus did not know "the day nor the hour" of His second coming, He certainly was not ignorant of some of its attending circumstances. He knew that the love of many would wax cold, that some would put far-off His coming and begin to flay their fellow-servants, that some would tire of watching for Him who had delayed His return so long. He then prophesied that to such His return would be as unexpected and as disastrous as the midnight visit of a thief.

To the sleepy-headed and the careless, this prophecy is a call to watchfulness and prayer. Some shrug their shoulders in indifference, "He's coming as a thief; that merely means that it's useless to think about when it might be." Contrariwise, the Lord admonishes with all urgency, "But watch ye at every season, making 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). The careless one, on account of his laxity, shall in that day sustain a terrible loss, while the vigilant shall thrill to highest of honors, the privilege of standing before the King of kings and Lord of lords.

But to these last, these watchful ones, will He come as a thief? That is the common teaching, but is it so? In Rev. 3:3 we have, "If therefore thou shalt not watch, I will come as a thief . . ." In Matt. 24:48-50, "But *if* that evil servant shall say in his heart, My lord tarrieth . . . the Lord of that servant shall come in a day when he expecteth not . . ." The day and the hour are unknown to us, even as to Him, but we may observe the conditions and events that He spoke of and confidently "lift up our heads, because our redemption draweth nigh" (Luke 21:28). To those who "love His appearing" and pray, "Come, Lord Jesus!" He surely comes, but not as a thief, for He is neither unexpected nor un-watched for. He comes rather as a most welcome guest, long looked-for and long overdue, for in the hope of His appearing are wrapped up all the hopes which reach beyond the grave.

"I come as a thief," strikes no terror to the heart of the sincere, obedient Christian. He has no fear of being caught unawares, "For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him" (1 Thes. 5:9,10).

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



TOO LATE

Said a precious little laddie
To his father, one bright day,
"May I give myself to Jesus,
Let Him wash my sins away?"
"Oh, my son, but you're too little;
Wait until you older grow;
Bigger folks, 'tis true, do need Him,
But little folks are safe, you know."

Said the father to his laddie,
As a storm was coming on,
"Are the sheep all safely sheltered,
Safe within the fold, my son?"
"All the big ones are, my father,
But the lambs, I let them go,
For I didn't think it mattered;
Little ones are safe, you know."

Oh, my brother! Oh, my sister!
Have you, too, made that mistake?
Little hearts that now are yielding
May be hardened then—too late.
E'er the evil days come nigh them,
"Let the children come to me,
And forbid them not," said Jesus,
"For of such my kingdom be."
—Selected.

THE BLIND MAN AND THE LANTERN

I remember reading of a blind man who was found sitting at the corner of a street in a great city with a lantern beside him. Some-one went up to him and asked what he had the lantern there for, seeing that he was blind, and the light was the same to him as the darkness. The blind man replied: "I have it so that no one may stumble over me."

Dear friends, let us think of that. Where one man reads the Bible, a hundred read you and me. That is what Paul meant when he said we were to be "living epistles" of Christ, known and read of all men."

I would not give much for all that can be done by sermons, if we do not preach Christ by our lives. If we do not commend the Gospel to people by our holy walk and conversation, we shall not win them to Christ.—D. L. Moody.

23,432 MISSIONARIES

A record 23,432 "Protestant" missionaries are now serving abroad, compared to 11,289 in 1936 and 18,576 four years ago.

Digest of other findings in the survey:

* Missionaries serving in 100 foreign countries—35 per cent in East, Southeast, and Southern Asia; 29 per cent in Africa, south of Sahara Desert; 26.5 per cent in Latin America.

* India, despite efforts to discourage new missionaries, leads all countries with 2,127. Japan next, with 1,562; then Belgian Congo, with 1,195. China, once host to 4,492, now has one.

On the following page we are happy to print Temple Bailey's "A Little Parable for Mothers". This is our tribute at this "Mother's Day" season to our Godly, Christian mothers.

It is still true that "the hand that rocks the cradle is the hand that rules the world", so this little parable is presented with the prayer that more such mothers may be found among our churches.

A Little Parable for Mothers

By Temple Bailey

THE YOUNG MOTHER set her foot on the path of life.

"Is the way long?" she asked.

And her Guide said: "Yes. And the way is hard. And you will be old before you reach the end of it. But the end will be better than the beginning."

But the young Mother was happy, and she would not believe that anything could be better than these years. So she played with her children and gathered flowers for them along the way, and bathed with them in the clear streams; and the sun shone on them, and life was good, and the young mother cried, "Nothing will ever be lovelier than this."

Then night came, and storm, and the path was dark, and the children shook with fear and cold, and the Mother drew them close and covered them with her mantle, and the children said, "O, Mother, we are not afraid, for you are near, and no harm can come," and the Mother said, "This is better than the brightness of day, for I have taught my children courage."

And the morning came, and there was a hill ahead, and the children climbed and grew weary, and the Mother was weary, but at all times she said to the children, "A little patience, and we are there." So the children climbed, and when they reached the top, they said, "We could not have done it without you mother." And the Mother, when she lay down that night, looked up at the stars, and said: "This is a better day than the last, for my children have learned fortitude in the face of hardness. Yesterday I gave them courage. Today I have given them strength."

And the next day came strange clouds which darkened the earth — clouds of war and hate and evil, and the children groped and stumbled, and the Mother said: "Look up. Lift your eyes to the Light." And the children looked and saw above the clouds an Everlasting Glory, and it guided them and brought them beyond the darkness. And that night the Mother said, "This is the best day of all, for I have shown my children God."

And the days went on, and the weeks and the months and the years, and the Mother grew old, and she was little and bent. But her children were tall and strong, and walked with courage. And when the way was hard, they helped their Mother; and when the way was rough, they lifted her, for she was as light as a feather; and at last they came to a hill, and beyond the hill they could see a shining road and golden gates flung wide.

And the Mother said: "I have reached the end of my journey. And now I know that the end is better than the beginning, for my children can walk alone, and their children after them."

And the children said, "You will always walk with us, Mother, even when you have gone through the gates."

And they stood and watched her as she went on alone, and the gates closed after her. And they said: "We can not see her, but she is with us still. A Mother like ours is more than a memory. She is a Living Presence."

Truth Advance Section

Stanford Chambers



QUESTIONS ASKED OF US

Can you explain briefly why some churches oppose using instrumental music in worship?

The answer in brief is that they do not find the use of instruments of music in the churches which the apostles established. Did you read our brief last month on "The Restoration Movement"? Do you justify those many leaders in different denominations under different creeds and confessions, grieved at heart as they came increasingly to be because of the divisions and the attendant confusion and strife, setting about to remedy the matter, finally discovering each other, were able to join hearts and hands in a move to lead the people to throw off the yoke of human creeds and traditions, reverting back to the Bible as the only authority in all matters of faith and practice? Together they searched to discover just what the Scriptures do authorize, and at the same time what religiously they do not authorize, being agreed that it is nobody's right to add to or subtract from what is authorized as to preaching, serving or worshipping. Following out that principle, they were led away from all humanism right back to the simplicity of the New Testament. Like the New Testament Christians they, too, "continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers" (Acts 2:42). Nowhere did they find record or intimation of instrumental music in the services and they found no authority for its introduction. They therefore left it out (even as all the reformers of former years had done).

Since the days of these "restorers of primitive Christianity" many churches joined to that movement have yielded to pressure from within by members not grounded in the principles upon which the movement was inaugurated, have departed therefrom, and have introduced "for themselves instruments of music like David" (Amos 6), and like churches of the denominations around them. Many others have stood upon the original ground, being satisfied with the humble New Testament way.

Are we correct in sensing a present disregard by many of their church creeds, and is it a cause for rejoicing?

Yes and no. We must give the creeds and confessions of faith credit for declaring uncompromisingly the deity of Christ and inspiration of the Scriptures. Now comes the modernistic denial of these fundamentals, and the propaganda of modernism has undermined the faith of so many of the denominational affiliates that they

are departing from the creeds and are being swept with the tide in modernistic atheism. No rejoicing there. Some throw off the yoke of humanism and in the liberty wherewith Christ hath set us free come joyfully to respect the authority of the word of God, no longer trying to serve two masters. In that we rejoice.

But the irony of it! some professing this liberty in Christ and decrying the bondage of creedism contradict it all by subjecting themselves and others as far as they can to an unwritten creed (with many no longer unwritten) and have become the most creed-bound of any, excepting one or two of the many religious bodies of today—have you not observed as much? You have not been pressed to subscribe? People in such bondage need not be expected to advance many half-inches farther onward from “first principles” than they have already gone, which is not too far.

A friend is urging that since Jesus said to Peter, “whatever thou shalt loose on earth shall be loosed in heaven,” it is unscriptural to deny that power was given on earth to forgive sin.

Do you have access to the so-called Catholic Bible? Make use of it in trying to help this friend. Beginning, it might help to note that in John 20:23, this same promise, in effect, is given to all the disciples present there. Then note how the instruction was carried out. Hear Peter saying in Acts 10:43, “through his name (Jesus) all who believe on him shall receive remission of sins.” It is He who forgives sins, and for only such as believe on Him. Hear Peter again in Acts 2:38: “Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins.” Remission of sins is promised those repentant souls who are baptized in the name of Christ, believing on His name. Note Acts 2:41 and the rejoicing that followed. Should those afterward sin whom He has added, they are provided for as shown in Acts 8:22 and other passages. “Repent and Pray.” Every Christian has the right to go direct to the Lord. Peter shows that all Christians are priests (See 1 Peter 2:5). On the other hand nobody’s Bible tells of such a thing as Peter or any one but the Lord Jesus saying to any one, any time, “Thy sins be forgiven thee.” “Only God can forgive sins” (See Luke 5:21).

Was John the Baptist becoming skeptical when he sent his disciples to inquire about Jesus?

It is not necessary to conclude that. John was in prison and had no contact with Jesus nor Jesus’ disciples. He was hungry for some report: How is He progressing? He of whom I said, “He must increase; I must decrease.” What response is He having? Jesus told them to go tell John the things they saw and heard, . . . and “the poor have the gospel preached to them.” That would be comfort to the heart of this greatest of the prophets.

Should Christians, knowing what is foretold of coming judgments to come upon the earth, be so afraid of being called alarmists that they keep silence on such matters?

Love for Christ would not allow that; love for neighbor would not allow it. Is a disciple above his Master, and above being called names? O that man-fearing spirit!

ABOUT BILLY GRAHAM -- AGAIN

E. L. J.

The popular little journal known as "Church Bulletin" is no doubt a good and useful institution. But since it gives editorial status overnight to any and every local preacher, it is not strange if one finds "editorials" of varying and doubtful value in its pages. These may range from the good and quotable sayings of great brethren to the "worms-eye" views of pathetically constricted and sectarian men. Of late, we have seen and heard no little of the latter type.

Last November, during the Graham crusade in Louisville, this journal carried a story about (and intended for) the famous evangelist. By way of a decent "approach" there was a short introduction, commending that which is manifestly true and praiseworthy in Graham's message. Then there followed the main body of the article, three times as long, addressed to Graham (and others like him), in hope of instructing him "in the way of God more accurately" on the place of baptism in conversion. For this procedure, we thought we had approved precedent in Acts 18: Apollos was wrong on baptism, and Priscilla and Aquila attempted to set him right. That they succeeded is proof enough that they came at him in a kind and brotherly spirit. (They could instead, of course, have warned all men against him!)

But there were certain editors of bulletins across the land to whom our kindly "introduction" was proof of compromise. They printed, quoted and riddled that short portion; but they were very careful that their hearers should never see nor hear one single, solitary word of the main body of the argument, or that our purpose was to instruct and help Mr. Graham—although they must have been in absolute agreement with us in the premises of the argument itself. "The introduction" though sincere, was merely our approach to Graham on the baptism difference.

The unfairness of the case in hand could be passed by, except that for years on end this man-handling of the writings of this journal has been the regular, set pattern of behavior among a certain group of our detractors: fragmentary printed extracts; garbled oral quotations; sentences taken out of context; making much out of little, and often something out of nothing. This has been the story down the last forty years. If these are they our Lord described (Matthew 15:14), we should like to know it more certainly, that we might obey Him fully, and "let them alone". Our concern is for the well-meaning younger men who are taught to look on these few would-be leaders as worthy examples and grand champions of the humble, simple, true, and only New Testament religion! Did Paul perhaps get something backward when he (twice) told the Corinthian church that authority and grace were granted from God "for building up, and not for casting down" (2 Cor. 10:8; 13:10)? We hope and pray that even such a warning as this (no names called) may in the end result in "building up" Christ's church—no man's party and no man's sect, but "the house of God, which is the church

of the living God, the pillar and ground of the truth".

But now, in contrast, how heartening and refreshing it is to see now and then in the religious press, from able, thoughtful men, some comment on our writings as reasonable as the following! It is from the pen of Brother Leroy Garrett (whom we have never met or heard) in the December issue of his Dallas journal, *Bible Talk*. After printing our complete Graham article he makes the following kind comment:

* * *

Christian ethics would demand that we put the best possible interpretation upon everything related to Christianity, and the following expression of the work of Billy Graham is a gracious example of that fine art.

Brother Jorgenson has surrendered no truth and has made no compromise in his appraisal of Graham's preaching, and yet he has firmly and kindly explained both the merits and the shortcomings of the evangelist's crusades as he sees them. Our brother is to be commended for his dispassionate treatment of a rather delicate issue among Churches of Christ.

I should think that if anything would reach Graham's heart respecting these vital issues that Jorgenson's approach would do so. His conciliatory attitude will come nearer touching the lives of those who hear Graham than the belligerent spirit of others among us in Louisville. Graham and his kind are here to stay, and we need to face that fact. So let us study ways and means of utilizing the *good* that men do for the sake of strengthening God's kingdom. We are slow to learn that the Master teaches us to be "wise as serpents and as harmless as doves."

Most of our brethren refuse to accept the fact that men like Billy Graham do preach the gospel of our Lord, as Jorgenson has observed. While it is true that Graham does not set forth the terms of obedience to the gospel, which is of course very unfortunate, he does proclaim to a lost world that Jesus Christ is the victory over sin and death. Many nations of earth have heard the evangelist lift up Christ as the Savior of man. In this we should rejoice! That he does not proclaim *baptism* in no wise means that he does not preach the gospel, for on Pentecost in Acts 2 the apostle Peter preached the gospel without even a reference to baptism. Peter commanded baptism as a means of obeying the gospel, but it was no part of the gospel message itself. One could not prove that Peter would have referred to baptism at all had he not been asked. It is certainly true the gospel was often preached without reference to baptism (Acts 13 for instance), and it is also true that baptism was for believers who had already accepted the gospel. In other words, baptism is part of the *response* to the gospel rather than part of the gospel itself. Otherwise Paul would never have said, "Christ sent me not to baptize, but to preach the gospel."

While baptism is essential to the obedience of the gospel it is not essential to the preaching of the gospel. Every gospel preacher

should certainly inform his hearers regarding obedience to the gospel, and it is here we feel Graham errs, but the fact remains that Graham can *fully* and *completely* proclaim the good news of what God has done for sinners through Jesus Christ without a single reference to baptism. Paul did so in Acts 13 and Peter did so in Acts 2. There can be no argument among Disciples as to whether an evangelist should set forth immersion into Christ as the means of entering the kingdom, perhaps before he is asked or even if he is not asked, but we must concede that the gospel is preached when Jesus Christ is proclaimed as the means of justification from sin. This Graham does, and because of this he is a gospel proclaimer.

Let us remove from our thinking that only *we* preach the gospel. It may be true that only *we* (the Disciple brotherhood) make the Restoration plea, but there are many who are telling a lost world about Jesus Christ as God's sacrifice for sin. All "gospel preachers" are not in the Churches of Christ. They are just as many in number as there are who tell the world of the victory that we have in Christ, no more and no less. The truth is that Graham's work is more *essentially* evangelistic than is most work done by Church of Christ ministers who spend most or all of their time "preaching" to believers. Graham tells thousands about Jesus Christ who never before heard of Him (his extensive and successful work in India for example), while here in America our work is principally with those who have already heard.

Jorgenson says we should start with Graham's converts where Graham leaves off. This is a very good suggestion, and this might be done by cooperating with his efforts to the extent of securing a list of the names of his "decisions." I once had access to such a list. Yet we must not discount the power of the Bible itself. If Graham leads a man to recognize Jesus as Lord, it is likely that he will turn to the Bible for more light, and how many have there been who have *obeyed* the gospel by this means? On pentecost the believers *had* to find out from an apostle *how* to obey the gospel, but today believers do not have to get their answer from Graham or any of us. If they are truly touched with the message of Christ, they can turn to the Bible for what they lack.

Yet I want to go on record as insisting that we take advantage of any opportunity to supply what lacks in the work of the big evangelists who touch the lives of millions of people. Literature is perhaps the best answer. A tract well composed and wisely written could be placed in the hands of those who attend the big rallies. This would have to be done judiciously or it would undo any good that might accrue. Here in Dallas we passed out literature at several of Graham's big meetings and we met with some success. We probably did some good and I am aware of no harm. The literature could have been more wisely adapted to the occasion. Such things as that upset Graham somewhat, but if done right it can be very effective indeed. I especially like the idea of working directly with his converts, not antagonistically of course, but as part of the answer to the great task of educating the world for Christ.

* * *

It was not strange that Brother Garrett received some letters criticising him for reproducing our report on Graham, and in reply to his critics, he published the following letters in his March issue.

"The good news of the Christian message is that sinful man has victory over sin. The means is Jesus Christ. Any man who declares this message is a proclaimer of the gospel. I rejoice that Graham is telling thousands of people that there is an escape from sin, and that the means of escape is by accepting Jesus Christ. It is true that Graham does not give the terms of pardon, though he does often refer to obeying Christ. He does not instruct people how to obey the gospel that he preaches to them, such as Peter did in Acts 2:38. Brother Jorgenson and I both stated that this is unfortunate, but that we should rejoice that he does proclaim Christ as Savior, and do what we can to supply what the big evangelistic campaigns lack. For me to hear that rich kinfolk have bequeathed me money that will relieve me of poverty is certainly good news. Once I realize that such a gift is mine, I might take it upon myself to find out from another source what I must do to receive the money."

"You are correct in concluding that I do not hold the premillennial concept of the kingdom of God, but I do hold the view that men like you and brother Jorgenson are my beloved brethren in the Lord, and that even though you both hold views that I consider wrong and perhaps even destructive to the cause of Restoration, I can nevertheless love and honor you as fellow saints and enjoy fellowship with you while we endeavor to work out the differences that exist.

"I often publish articles by men with whom I differ. It does not follow that such a practice establishes affinity with what I would conceive to be an erroneous cause. Too, that brother Jorgenson has wrong ideas about the kingdom of God (if indeed he does—I've never met the man and must base my conclusion upon reputation) does not mean that he is wrong about everything! If he has helpful suggestions about Billy Graham's work, I should feel free to use it even though I may differ with him upon other matters.

"It is only fair to add that I do not draw hard and fast lines of fellowship on brethren who differ with me on such matters as institutionalism, mutual ministry, premillennialism, classes, cups, and instrumental music. To me there are some vital differences involved, some of which are closely related to the Restoration, and I am eager to see unanimity of conviction upon them, but I believe that love and truth are the means of working out the divergencies, not unwritten creeds and legalistic standards of fellowship.

"I have declared myself a free man in Jesus Christ, brother ———— a freedom that may not as yet be realized in your own life. You may not be free to go among the premillennialists, Christian Church brethren, and the like, and work and worship with them in areas that are common ground. I can. So could Paul and Campbell, and many others that have led us. The primitive church was diverse and yet united. The great restorers of past generations differed on the millennium, but never dreamed of making laws whereby they could not sit together around the Lord's table.

"Our manifold problems will never be solved by our demanding that all others conform to our interpretations before we fellowship them, just as we shall never manifest that love that works no ill to its neighbor by misrepresenting one another or by throwing each other in jail."

It is the future that gives significance to the present. No man lives in the present and for the present alone. The present does not of itself satisfy. It is the goal, the hope, the prospect before us that makes the present worth while. The expectation of the wicked shall perish; but the hope of the righteous is sure. —R. H. Boll.



Love and Fault-finding

J. R. Clark

Christians whose lives are touched by the spark of divine love, which Paul says is shed abroad in our hearts by the Holy Spirit which is given unto us, are not quick to criticize a brother. "Love thinketh no evil . . . beareth all things, hopeth all things, believeth all things endureth all things." In other words, love puts the best interpretation possible on what a brother does and says. A honey bee passes up the unlovely things and lights on the beautiful flowers—it is searching for honey. But some people never find the sweet and good in people, however much there may be, for they are watching for the bad, as the Pharisees watched Jesus to find fault.

Far be it from us to say that faults should not ever be seen or corrected. But love is not a fault-finder.

We at Ormsby along with several other congregations in and around Louisville have been repeatedly attacked in certain local church bulletins. Most all of these attacks have been ignored as far as any public notice is concerned. These brethren can quickly take over such a church as Worthington because we teach our brethren to love them and fellowship them insofar as they will reciprocate. We call on them for prayer and to have part in our services as far as they are willing. Thus we become an innocent prey to Russia-like tactics, in which we are forever cut off from fellowship of beloved brethren.

As a case in point, the minister of a local congregation has made some rather strong criticism of Brother E. L. Jorgenson because of his article in November, 1956, *Word and Work* about the Billy Graham revival. But it was a very good article, carefully written. E. L. J. took note of the fact that Graham preached the death, burial and resurrection of Christ, which Paul says in 1 Cor. 15 is the Gospel. He further noted that he called for faith, repentance, and decision for Christ—here his message was cut short, and Jorgenson appealed to the evangelist to say something about the consummating act of salvation by faith, either right out in the public as Peter did on Pentecost or in the conference room. E. L. J. said, "the churches have got themselves in such a fix that it is difficult for the union evangelist to speak fully and freely of that consummating act of faith—even baptism." This article was sent to Billy Graham.

Brother Jorgenson disavowed for himself and friends any connection with or sympathy for a half-page *Courier-Journal* adv. attack by a church of Christ on the Billy Graham Revival. He said that it showed

poor judgment—it is not our way of doing things and people from the outside were asking if we were a party to it. Of course, we were not. Jorgenson suggested that rather we do all that we can in our pulpits and person-to-person teaching to make up for the shortage in Graham's message and to "expound the way of God more accurately," without seeking to erase the teaching of Graham on the death, burial, and resurrection of Jesus and on faith and repentance, all of which is good as far as it goes, and it goes a long, long way!

It can be seen that this article had a two-fold purpose: 1. To disavow any connection with the Courier-Journal adv., and (2) to give a true estimate of Billy Graham and where he came in short in his evangelistic work. Some do not seem spiritually prepared to appreciate a truly non-sectarian appraisal of what others without their own ranks may do. This is not love.

FOAM IS NOT ENOUGH

Dennis Allen

When I was a boy on the farm I used to feed the cats the foam that was left on top of the milk after it went through the cream separator. They liked it very much and it made them look quite full, but it did not last very long. If they had not supplemented their diet by catching the mice and rats at the barn, I'm sure they would have become very thin. Cats cannot live on foam. Neither can people satisfy their souls with the foam fed them on television, radio, movies, and modern magazines. It is entertaining, to be sure, and momentarily satisfying, but much of it contains the poisonous leaven of the Evil One and most of the rest is only foam. Even though it does not appear to be bad, if it takes away your appetite for spiritual things and keeps you from meditation on God's word, it has effectively accomplished the purpose of Satan.

Some one has well said that life is too short to read even good books, we should give time to reading only the *best*. We have become very broad, but in so doing we may have become very shallow. The voices of the world are dinning in our ears so constantly that we miss the still small voice of God. Unless we deliberately choose another course, we cannot correct the tendency. The foam can be had very easily at the flip of a knob while you relax, but if you want the meat and honey of God's word you must go apart and search for it.

Life in the barrios in the Philippines is very simple and primitive. In most places there is no electricity, no movies, no radio, and only occasionally a newspaper. But it is for this reason that people are much easier to reach with the gospel than they are in Manila. It is not so easy for Satan to snatch away the seed that is sown in their hearts.

Modern civilization is not an unmixed blessing. Let us walk as children of light in this present age, redeeming the time because the days are evil.

Studies In Acts

H. L. Olmstead



This book, as we have already seen, records specifically only *some of the acts of the Apostles*, viz.: Peter, James, John, James the Lord's brother, and Paul. Other prominent characters who are active in making the history recorded here are Philip, Stephen, Barnabas, Silas, Timothy and Luke. It is a historical treatise of much of what occurred during the first thirty years of the Christian era. In fact, it is really a continuation of what Jesus did and taught during that first thirty year period through His chosen servants and after He had ascended to the right hand of God. It is written in the style of a historical narrative.

We note that in a general way the apostles and brethren who delivered the messages recorded in Acts, delivered them more in the form of a testimony than of argumentation. Jesus had said, "Ye shall be my witnesses . . . unto the uttermost part of the earth" (1:8). He had "showed himself alive after his passion by many proofs, appearing unto them by the space of forty days" (1:3). During this period He had been speaking to them the "things concerning the kingdom of God" (1:3). To prepare them for this witnessing He not only gave them a forty days course of instruction in the things concerning the kingdom of God, but told them to wait for the baptism of the Holy Spirit, before they departed from Jerusalem. This was to be for them a constant refresher course (John 14:26), for the Spirit would "bring to your remembrance all that I said unto you."

AN UNANSWERED QUESTION

After this promise of the Holy Spirit the disciples asked a question which was not foolish, but, in the light of the Old Testament scriptures, a truly legitimate question. The question they asked was, "Lord, dost thou at this time restore the kingdom to Israel?" (1:6.) Many Old Testament passages connected the restoration of the kingdom to Israel with a wonderful outpouring of the Spirit (Joel 2:28 to 3:21; Zech. 12:10 to 14:21). It will be noticed that Jesus did not chide them for asking this question. He did not say, "Your question is foolish because it is based on a misunderstanding of the nature of my kingdom." Much less did He say, "Such a restoration will never be." Let us remember that He had just finished giving them a forty days course in the things "concerning the kingdom of God."

We had much rather believe that many of our modern day preachers are mistaken about "all the things that the prophets have spoken" concerning the kingdom of God, than that these eleven disciples were. Jesus' answer was not one that would even raise a doubt that the kingdom would be restored to Israel. On the other hand

His answer, "It is not for you to know the times or seasons, which the Father has set within his own authority" makes it clear that there is a time and a season set within God's authority for the very thing they asked about, viz., the restoration of the kingdom to Israel. The specific question was not answered. If there is no difference between the church and the kingdom restored to Israel, the answer would have been, "Yes". But all they got was, "It is not for you to know the times or seasons, which the Father has set within his own authority." However, He did promise them that "when the Holy Spirit is come upon you ye shall receive power" for witnessing. So that was to be their task and, to a certain degree, our task, until the times and seasons set within God's authority for the restoration of the kingdom to Israel shall roll around.

A REASSURING PROMISE

"When he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight" (v. 10). What a world it was now, with their Master gone "out of sight"! With many, "out of sight" means "out of mind," but this was not the final end of the work of Jesus. It marked a new beginning. Only what He had begun to do and to teach was at an end (Acts 1:1). He was going to continue to do and to teach and to be with them "always, even unto the consummation of the age" (Matt. 28:20).

The disciples longingly followed His ascension until into a cloud He went never to be seen again. What? Never to be seen again? As they stood gazing into the now Christless heavens "two men stood by them in white apparel; who also said"—they did not just mutely stand there, but "they also said." What these two men said was calculated to stir and reassure, not only the hearts of these eleven disciples, but of all the true disciples of Christ during this age. "This Jesus"—not just some spiritual experience, but "this Jesus"—"the Lord himself" (1 Thess. 4:16). "This Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven" (1:11). As they returned from the mount called Olives that day these words were no doubt ringing in their ears and in their hearts, and they should ring in our hearts.

"In like manner as ye beheld Him going into heaven." He went up visibly, "they beheld him." He went up bodily and palpably. Yea, in like manner He will come ((Rev. 1:7). Friend, Jesus is coming, not just some wonderful ecstatic feeling, not just some great epochal spiritual revival, much less some great political upheaval of society, but the Lord Himself! Let us be as men who are looking for their Lord (Luke 12:35, 36).

Thus with a new hope born in their hearts they returned to Jerusalem to wait for the power from on high. Then they would begin the power of witnessing, of even visiting the Gentiles to take out of them a people for His name (Acts 15:14). A people whose hope should be "set perfectly upon the grace that is to be brought unto you at the revelation of Jesus Christ" (1 Pet. 1:13). These disciples were a people who would be constantly "looking for that blessed hope and appearing of the glory of the great God and our Saviour, Jesus Christ" (Tit. 2:13). This was and is one of the distinguishing marks of the true New Testament church. "Even so

come Lord Jesus" has been the prayerful cry of God's people through the centuries (Rev. 1:7). "Amen: come, Lord Jesus." (Rev. 22:20).

ANNUAL SPRING TOUR

Robert B. Boyd

The Kentucky Bible College a cappella choir under the direction of Dr. Dale Jorgenson, began its annual spring tour April 5, singing that night for the Church of Christ in Gallatin, Tenn. Speaking at each place, and showing a movie of Life at KBC at most places, was Robert B. Boyd, promotional director. Following the Gallatin program, a full day was spent traveling to the Amite, La., section. The chorus sang on Sunday morning for the Big Creek congregation to a full house. This was the first service to be conducted in the new building. The K.B.C. Male quartet presented a program of songs Sunday afternoon at the Berea church, and Brother Boyd delivered the message, with other young men from the college assisting in the service. The Sunday evening concert was given at the Oak Grove Church of Christ near Independence, with an overflow crowd in attendance.

A concert was presented on Monday morning at the Amite High School, and the evening program was given at the Jennings, La., Church of Christ before a capacity crowd. Two schools were visited on Tuesday, one at Basile, La., and the other at Glenmora, with a program being presented that night at the Glenmora Church of Christ. A jointly sponsored program was presented in Dallas at the Fair Park Church of Christ on Wednesday night, sponsoring churches being Mt. Auburn, Gaston Ave., Prairie Creek, and Fair Park. The next night the group sang for the Southside congregation in Abilene, and then headed back toward Kentucky, on Friday, stopping overnight in Searcy, Ark. The final concert was presented at the Highland Church of Christ in Louisville.

The reception given the group at each place, at both schools and churches, was very encouraging. A number of young people were contacted who expressed a sincere desire to enroll in K.B.C. next year, or whenever ready for college. Churches were liberal in their giving so that the trip paid for itself, with possibly a small amount left over.

The KBC choir made a week's tour, February 18-24, that included the following churches: in Indiana, Lily Dale, Bryantsville, Pleasant Grove near Linton and West Point Church, Livonia, Michigan. Numerous schools were visited on this tour, and a concert was presented under the sponsorship of the Junior Chamber of Commerce, in Tell City, Indiana, at the "I Speak For America" banquet February 19. A full day was spent on Wednesday, March 13, singing for the Ebenezer church at night and for Mercer County, Parksville, and Mackville schools during the day.

The chorus presented a television program in the afternoon of April 20 at Evansville, Ind., with R. B. Boyd speaking on behalf of the College. On the morning of April 21 the choir sang at a sunrise service at the Skyway Drive-in Theatre at Buechel, Kentucky, sponsored by the Buechel-Fern Creek Association of Ministers.

Precious Reprints

FROM THE PEN OF R. H. BOLL

Word and Work readers, both old and new, will surely wish to follow this connected series through the current year. Please turn back to last month's Introduction, if you failed to read it then. —E. L. J.

THE PROPHETIC ENQUIRERS -- II

THE FIRST MEETING

When on Monday night our four brethren, Apollos, James, Simeon, and Bereus, had met around the study-table in the preacher's home, and after words of welcome and a prayer, Apollos opened the investigation. The eager interest of all shone in their faces. Each of them had thought and studied in the interval, and their souls were kindled. "My first concern, brethren," began Apollos, "was to settle definitely and clearly that the study of the prophetic portions of God's word is legitimate. I think we shall not differ as to the conclusion. I have found that it is not only proper to study the prophecies but as to those portions in both the Old Testament and New Testament we are even exhorted by the Lord Himself to pay attention to them. In the first place they constitute a part of the word of God; and "man liveth not by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). It is a part of Scripture, and it is written that "Every scripture is inspired of God and is profitable for teaching, for reproof, for correction, for instruction in righteousness" (2 Tim. 3:16). "Whosoever things were written aforetime were written for our learning." Added to these general exhortations as to the use of God's word, we have some specific and direct injunctions not to neglect the prophecies. In 2 Pet. 1:19 God says we do well to take heed to the word of prophecy, as unto a light shining in a dark place until the Day star rise in our hearts. Again in 2 Pet. 3, verse 2, he reminds us to remember the foregone prophecies of the last days. The one prophetic book of the New Testament, the "Revelation," is introduced to us with a special blessing upon those who *read, hear and keep* it (Rev. 1:3). That settles the question for me. Brother Bereus is quite right in his contention that the prophetic portions of God's book should receive due notice. I have been at fault in the matter. I must confess that I have but a child's knowledge of the word of prophecy."

"Brother Apollos," said Simeon, "You have worked arduously, and you have fed us on the fine wheat of God's word according to our need. You may censure yourself, but we have no censure for you. The practical problems of the daily life have pressed upon you, and you have given your time to them and met them manfully. I have not been under the same burden, and I have taken time to study the prophetic word in past years and have learned to love it above my necessary food. But I have learned this, which may be

good for us all to know, that I have lost nothing in a practical way by studying prophecy. I have gained. It has marvelously lightened my burden. It has made my heart to burn, and has lent wings to my feet, and has made my hands skillful to do, and my heart strong to endure. It will bless you in like manner."

Those present knew the life of Simeon, that it was pure and full of mercy and good fruits. And the gracious words he had spoken came with weight.

"Brother Simeon took my argument from me," said James. "I was about to object that I could see no practical good in the study of prophecy. It is good to know, doubtless, just as many other things in the world and in the Bible are good to know; but since life is short and we cannot learn everything, it seemed to me that we would do well to take up the essential things of life and duty and to stand by them, and learn what we can readily understand rather than these deep things which I fear nobody really does or can understand. Brother Simeon's remarks shake my view a little. However, I am not just convinced. It seems to me that many Christians have lived and died happy, and acquitted themselves creditably without knowing much about prophecy; and I should think we could."

Apollos spoke next. "The speech of Brother James raises the following points which we must consider in order.

1. Is the study of prophecy of any practical value?
2. Can prophecy be understood?
3. Is a knowledge of the prophetic Word essential or necessary?

What shall we say about the first question?"

"I say for one," replied Bereus, "that the question is not complimentary to the God who gave us the Bible. If my father should give me a book he had written and urge me to read it, and I should tell him I would study part of it, but the other part was to no practical purpose—" "Hold on now, Brother Bereus," said James, "We don't mean that. It must be to some good purpose the prophetic portions of the Bible were given us. Only it is natural that when we do not see the practical need for a thing to push it in the background." "Just so," replied Bereus; "and that is what we have done. But do we walk by faith or by sight?" "By faith of course." "Not in this thing, Brother James; for *God said* that *every* scripture is *profitable*, and serves to furnish the man of God thoroughly unto *all good works*. And the prophetic portions of God's word make up at least a fourth of the entire Bible. Now, because we do not *see* the practical benefit of it, we disregard what God says about it." "Brother Bereus, prophecy presents problems. Many have tried to understand prophecy and failed. We do not want to be the 'fools' who 'rush in where angels fear to tread.' We can be saved without it I think." "So far as many having failed goes, Brother James, I note that that has not deterred you from contending for some 'First Principles' on which a great part of the religious world is at fault. But I refer the discussion to Brother Apollos. It will profit more if he will answer."

"Brother James has raised a new point in his last speech," said Apollos, "which we must also look into in due time; namely that the study of prophecy is fraught with risk and danger. At the present, I must say that I fully understand Brother James' viewpoint. If any life in the church would prove that the study of prophecy is not necessary to life and godliness, Brother James' would. Nevertheless Brother Bereus stands on the Rock in this thing, I think. We must take God's estimates, not our own. It cannot be that, other things being equal, a man who has not taken due interest in prophecy could come up to the same standard as one who had. Furthermore, brethren, I greatly hesitate to mark one part of God's word "necessary", and another part practically "unnecessary." Only the other Sunday I preached a sermon showing the danger of the principle of making such distinctions among God's commandments. I think that principle should be discarded.

"But God has not left us without some points by which we can even *see* the practical value of predictive prophecy. Back of all our work is motive; and whether the motive be to draw or to compel, it lies largely in the future. In our every reference to judgment, to heaven, to hell, to reunion with our loved ones, the coming of the Lord, and all hopes and fears, we make use of unfulfilled prophecies. Is the wheel of the locomotive more practical than the steam and the fire of the boiler? If with our inadequate knowledge of prophecy it has furnished us power for our own lives, and appeal for the turning of others—how shall we brand the portions we do not yet know and understand as something impractical that may as well be pushed aside? I take it, brethren, that we need not say more on this matter." Next: "Can Prophecy Be Understood?"

HELP FROM AN OLD BOOK

Frank S. Graham

Since the church with which I meet is studying the Revelation, I was gratified to find recently an old volume of lectures which impresses me as being a remarkably clear exposition of chapters 15 to 22 inclusive of that book. The author is Joseph A. Seiss (1823-1904). The Preface is dated May, 1880.

Attention is called to some of the high points of the teaching of this lecturer and author. He shows the absurdity of some of the interpretations of his day, according to which events of the French revolution, and of the wars of Napoleon were a fulfillment of the outpouring of the seven last plagues of Revelation 16.

"Arc France and Italy the earth?" he asks. Then commenting on the miseries of those in the beast's kingdom on whom the plague of darkness fell, he exclaims: "And is it nothing but the suppression of the monasteries and Romish clergy in France in 1789, and Napoleon's levies upon the revenues and seizure of the properties of a helpless old pope?" (Page 77).

Seiss considers the plagues as literal as the plagues poured out on ancient Egypt. He denies that the fall of Great Babylon is simply the fall of Romanism, or the destruction of the city of Rome, although he conceded that Rome and the Romish system may be involved. In this connection, his outline of the comparison and the contrasts of the pure woman of Revelation 12 and the harlot of chapter 17 is significant. Of these he says: "The first is hated by the powers on earth, the second is loved, flattered, and caressed by them" (pages 110-111).

Seiss is also emphatic in asserting that the Devil is not bound, but is loose. He identifies the sitters upon the thrones (20:4-5) as God's true and faithful people—"priests of God and Christ."

He mentions that some stumble at the word "souls," but he shows that one of the commonest uses of that word in the New Testament is to denote individual beings and persons in the body, rather than spirits of men out of the body. He argues effectively that the first resurrection of Revelation 20:5 can be none other than a literal, corporeal resurrection. He considers the thousand years to be literal years, which begin only after this present world, age, or dispensation is closed. Then the condition of the earth and man upon it will be vastly improved, although it will not be the eternal state called the "new earth."

Of the resurrection of those who are judged before the great white throne, the author notes that no trumpet is sounded, for the sounding of the trumpet is for those in covenant with the King. This answers an old objection that the unjust must be raised "at the last trump," the time when the righteous are resurrected.

Referring to the theory of Daniel Whitby, who died in 1726—that of a millennium brought in by the gradual spread of the gospel, social progress, and political reform, Seiss declares: "All the scriptures everywhere on every principle of just interpretation negative and contradict it" (p. 343). He holds that Whitby's theory is as much an invention of man as the Romish dogmas of the immaculate conception and the Pope's infallibility.

Near the close of the last of these lectures, the author declares: "The truth is, my friends, that there is no greater, or gladder promise in all the Book of God than the last word of Jesus to His people, 'Yea, I come quickly'."

Some "cannot see how *water* can bring us into spiritual union with Christ". Of course not. The objection is childish. Was it water that cleansed Naaman from his leprosy? Was it the water of the pool of Siloam that opened the blind man's eyes? (John 9). Was it the tramping around Jericho that overthrew the walls? (Heb. 11:30). Nay—in each case it was *faith* expressed in obedience ("the obedience of faith"). And what is by faith is by grace. (Rom. 4:16.)



The Christian Home

Howard T. Marsh

Is your home a Christian home? Will you who are yet unmarried have a Christian home? In the larger percentage of cases, the determining factor in this matter is the choice of companion which one makes. Except for our own personal salvation, the Christian home should have first place in our thinking, for there is no relationship of life more important than the relationships that exist in the home. The Christian home can not be classified as just one of the many institutions of our day. The Christian home is something which God has planned for the happiness and welfare of mankind. Home life has lost much of its true meaning of recent years, and our minds need to be directed to more thoughtful attention concerning it, lest we lose something which is of great value to us.

It is my desire to set forth in these articles some of the foundation principles which are necessary for the building of a Christian home. If in so doing, I can be of some help to our young people I will feel abundantly repaid.

The Christian home, as we know it today, has its origin and beginning in marriage. Now, true marriage from a Christian viewpoint is much more than merely complying with the civil laws of the land. The marriage ceremony is said before God as a witness, and He has planned and ordained from the beginning that it be for the welfare and happiness of man. God planned marriage in the beginning because man needed a companion and helpmeet, and since that time until now, marriage in the sight of God has been a proper and normal thing for man and woman. God placed it on a high and holy plane, but we must sadly admit that marriage today in too many instances is not what God planned for it to be. Many are the burdens and heartaches in many homes today, because man has deviated so far from the high plane and standard which God placed upon the home in the beginning.

It seems that the first departure from God's plan for the home is revealed when, because of man's hardness of heart, Moses gave a writing which permitted divorce. Today we find that man has gone to the extreme in taking advantage of this bill which was written by Moses for the Jews years ago. Now, a divorce can be obtained for almost any cause. But from the beginning, it has not been by the permission of God. The very fact that divorce is permitted in our land today does by no means grant one that freedom under God. Our nation permits the use of intoxicating drinks today, but God

has spoken plainly and sharply against it. One thought I wish to emphasize before closing this article is that if you wish to have a happy Christian home, you should not marry except under the blessings of God. There should be no other kind of marriage if you desire to have a Christian home. The admonition from the scriptures is that Christians be not yoked with unbelievers (2 Cor. 6:14). The deterioration of the home is no doubt due to the failure to heed this warning.

PREPARATION FOR THE MINISTRY

J. R. C.

A former editor of "Revelation," Donald G. Barnhouse, highly respected as a fundamental Bible teacher, once wrote an interesting editorial in his paper on "Preparation For the Ministry." Our young ministerial students may think his sights are set a bit high, but, on the other hand, let us not look lightly upon our calling as public proclaimers of the word, in thinking that we can do our best work when poorly read and poorly prepared. Others have rather rigid standards for their ministers. Let us not go to the opposite extreme and be satisfied with too little, even in the academic line.

General learning will give us added power to go deeper into the word. Brother Boll was well read on many subjects and used this general knowledge to great advantage in illustrating the truths of the Bible. Those who are in school can take a greater interest in general learning and others of us can pursue our learning by reading good books.

It will be stimulating, at least, to give extracts from Barnhouse's editorial. We begin with an excerpt from his quote from an English layman and continue with his observations.

"The real failure of our universities is that many of our students (and not those only who are going to be parsons) leave with no desire and no aptitude for further study. It is a really shocking thing how many men there are who never open a book of any importance when once what they are pleased to call their education is over. . . ."

"And so thinks the Editor of Revelation. One of the tragedies of Christian work today is the number of stagnant men who are preaching the gospel. We do not speak of the Modernists. They have nothing to preach but they often preach it more alertly than the ministers who know better.

"Let every minister who knows and loves the true Gospel of our Lord Jesus Christ realize that it is his duty to the Lord to keep his mind alert and fresh for the honor and glory of the Lord. In the midst of all his reading, and every minister should have at least four hours a day for reading, he should include at least one book a month on great secular subjects: history, current events, economics, travel, and like matters, not to speak of the great fields of literature.

"The Editor's definition of preaching has long been this: bringing the experiences of life and learning to illumine the truths of the Word of God.

"It is evident that the wider our experience in any line, the better we may adorn the doctrine of our Lord."

One earmark of a lazy preacher is failure to read and study the Word of God, and neglect to read good books, especially those related to the Bible. When one completes his formal education, his education has only begun. If he then lays down his books, he does so at great loss.



Youth Department

Carl Kitzmiller

THIS THING OF POPULARITY

Carl Kitzmiller

Many of the problems of Christian young people are problems connected with school, for there they spend much of their time. There bonds of friendship are formed and common experiences serve to unite. It requires a good bit of attention and effort if a person in such surroundings, especially in these formative years, is not to think and act as the group thinks and acts. It becomes easy to let the morals of the group become the standard for the individual. Now since this group likely contains many who are not Christians (or who are Christians only in name), it becomes evident that the tendency will be that of dragging the Christian young person down from the standard of morals and conduct which he should hold. The right time to settle our course is while we are young people; for, although school days probably bring the first great contact with this principle, all of life will be a demonstration of it. All Christians—even young ones—must let the devil know whose side they are on.

The desire to be liked and accepted, and to excel in some way, is almost universal with the human race, and so a great danger to many in school is the desire to be popular. From the first, let's understand that popularity is not necessarily wrong in itself. The big question is: With whom are we popular? The devil's crowd? Insincere or worldly Christians? Or is it with the faithful of God? There is a big difference! The Christian may live such a life that he has the respect of many of the unsaved, but that is a far cry from popularity with all of them. Popularity in a good Christian school, where the Christian life is honored, is altogether a different thing from popularity in many of our public schools and in many colleges. It is conceivable that, in a public school where the students, teachers, and principals are mostly Christians one might attain a good deal of popularity without surrendering anything from a faithful Christian

life. No doubt there are some such schools yet. But it is to be feared that popularity in many big schools (lesser ones and rural ones, too, in many cases) is almost synonymous with conduct entirely unbecoming to the Christian. It is often bought at the price of virtue and a compromise of purity; it surely means, in a number of cases, the partial surrender of Christian principles and an active Christian life.

The popularity based on things the world values is a rather fragile thing. Much of it is forgotten by the time school days are over. That purchased with virtue and purity will bring tenfold more heartaches than it brought joy. If it is based on wealth, position, or good looks, it is not *our* popularity — not what we are but what we have. And wealth fails, positions tumble, and beauty fades.

A good personality, wisdom, a consideration of others, sincerity, purity, a life filled with the Holy Spirit—when these are the basis for acceptance, things are on the better foundation. When being a Christian—a faithful Christian, first of all, and in all—leads to respect and even popularity in the right circles, then I am emphasizing the right thing. Let me give God the first place and accept popularity *if and when and only as He sees fit*. And let me ever be ready to experience rejection with Him, according to His will, as well.

Are your circumstances such that you can be popular and at the same time altogether true to God? Then we say, fine! But if, and to what extent, it takes from your Christian life, it must be avoided. And above all, do not let the desire for such acceptance blind you to the real facts. Keep your Lord crowned with first place in your life!



God's Call to Repentance

Frank M. Mullins, Sr.

The fact that the word of prophecy has a pre-eminent place in the thought and teaching of the church universal today is of the greatest significance. The prophets have always been forerunners of major developments in God's plan and when God is about to act in judgment. It has ever been a sign of the terrible increase of iniquity in the world, and of the tragic lack of spiritual life and power and consecration on the part of God's people. This emphasis on the word of prophecy today is one of the outstanding signs of the times . . . it is time for God to work! It is time for God to once again speak to the world in His wrath! It has ever been thus.

Samuel, the first of the school of the prophets and the last of the great judges of Israel, during which period of the judges Israel had so greatly corrupted themselves, was raised up in that day of Israel's rejection of God in asking for a king (1 Sam. 8:7). Isaiah begins

his message with an indictment against Israel: "Ah sinful nation, a people laden with iniquity..." During his ministry the northern kingdom went into captivity, and in this period, prior to and after the captivity of the northern kingdom, the voices of the prophets, Amos, Hosea, Micah, Nahum, along with that of Isaiah, fell on deaf ears and hardened hearts. Zephaniah and Habakkuk joined their voices with the weeping prophet, Jeremiah, and called to a people of whom God said: "They have forsaken me, the fountain of living waters", in an effort to turn them back to God and to save them from the wrath of God... "Jehovah testified unto Israel and unto Judah by every prophet, and every seer, saying, "Turn ye from your evil ways" (2 Kings 17:18). But to no avail. They mocked the messengers of God, and despised His words, and scoffed at His prophets, until the wrath of Jehovah arose against His people, till there was no remedy" (2 Chron. 36:15-16). The one book of prophecy of the New Testament, The Revelation of John (Rev. 1:3; 22:7, 10, 18, 19), is a call of God to His church to repent. It is addressed to the seven churches of Asia and five out of the seven are told to "repent" or else, in the face of the impending "wrath of the Lamb."

The prophetic word has been through the ages God's call of repentance to His people, and to an unbelieving world, when the cup of their iniquity is about full that unless they repent the judgment of His wrath must fall. As one prayerfully reads the prophetic word one cannot fail to realize this import in its message. It is as the message of Jonah to Nineveh: "Yet forty days and Nineveh shall perish". It is not just a matter of whether one believes this thing or that, or whether we know the details of future events. To be sure these things are important in rightly dividing the word, but after all are secondary to that primary message: "Repent or perish". The word of prophecy holds out hope to those who walk with God; it is as a "light in a dark place," and it is light in a *dark* place, and its message is as the rumbling of the thunder before the great storm of God's wrath breaks. It is God's final warning to His people, to a lost world. They have gone in sin as far as they can go, and unless they repent, God must "speak to them in His wrath, and vex them in His sore displeasure." May we not be so engrossed in establishing "sound doctrine," or in declaring "the whole counsel of God" as to miss this message of the prophets. The cup of iniquity is about full and judgment must begin at the house of God. It is time not only to search the Scriptures to see whether these things are so; it is time to search the heart and humble ourselves before God with godly sorrow that works repentance. It is time to "kiss the Son, lest He be angry and ye perish in the way".

It is no accident that all denominations, all who profess to be God's people, have been "disturbed" by the prophetic word; it is of God! And we have not been disturbed enough until we humble our hearts in the dust before God, as did Nineveh of old when God's prophet came to her, confessing our sins and turning from our evil ways. We have not preached it enough until the people of God heed its message and repent, and a great revival sweeps through the church of the Living God.



The Language of The New Testament

J. Edward Boyd

Every Bible student (and that should mean no less than every Christian) should have some knowledge of the basic features of the language in which the New Testament was originally written. Because it differed considerably from the Greek of other well-known authors, scholars once held different views about it. Some even advanced the theory that it was a special kind of Greek designed by the Lord Himself to convey His message to mankind. Not until comparatively recent years has the definite solution to this problem been found.

This has been brought about mainly by the discovery of vast quantities of ancient documents known as the *papyri*, so called because they were written on material made from the papyrus plant. Ordinarily documents written on such material would soon perish; but these had been preserved through the centuries in the desert sands of Egypt. The most important of these discoveries occurred late in the nineteenth century. They consisted chiefly of writings of the non-literary type: personal notes and letters; legal papers, such as wills, marriage contracts, petitions for justice; business records; diaries, etc.

Here then were many thousands of samples of the language used by the common people in their informal correspondence and records, not only in Egypt, but throughout the Roman world. For Greek had become the international language of those days, spoken and written in all parts of the empire. It appears that practically every one used it, in addition to his own native tongue. So it was the medium of exchange of ideas, even among the common, ordinary folk. And when this language of the *papyri* was compared with that of the New Testament, it was found to be the same. The conclusion is inescapable: the writers of the New Testament wrote in the plain, simple language of the common people; the Holy Spirit through them expressed Himself in the way that would most easily be understood.

These discoveries have been of tremendous importance. They have shed light upon the history and the customs of those days. They have given us an insight into the problems and the character of the people, making it clear that they were very much like ourselves, that apart from the saving grace of God human nature undergoes little change through the centuries. If they of the first century needed the gospel, so do we of the twentieth. They have furnished an incentive for the making of the new translations of the New Testament. For

it is reasoned, if it was first written in the every-day language of the people, why should it not be so translated? I once heard this comment concerning a recent version of the Scriptures: "I like it; it makes sense." And to the people of those days it made sense, because it came to them in the language that they used and understood.

Now these things are not said with the thought of discouraging anyone from continuing the use of the translation with which he has become familiar. I myself still use the American Standard Version, as I have done for more than fifty years. (Yet I sometimes find myself a bit annoyed at its archaic forms, such as "thee," "thou," "sufficeth," "deliveredst," etc.) But I do not limit myself to that. And it is my conviction that anyone will find it profitable to refer frequently to one or more of the modern speech translations. Attention should be given also the alternative renderings in the margin of the American Standard; frequently these are closer in thought to the original than are those in the text. All these things should be done with the purpose of gaining a more accurate knowledge of the Word of God.

ESCHATOLOGY II

William Rinne

There are three things worthy of our attention in relation to New Testament eschatology. In the first place, many Biblical scholars of today feel that the eschatology of the New Testament has reference to far more things than to "the second coming of Christ." It is emphasized that in one sense it has more to do with the first appearing of our Lord. C. H. Dodd, for example, uses the contradictory expression, a "realized eschatology" in the New Testament. Sir Thomas Brown once said that "men often swallow falsities for truths." The falsity of the thinking here emphasized, when carried to its conclusion, lies in believing that the "new age" or the "new creation" is already present, having been ushered in by Christ's first coming, by His incarnation. That since Christ's victory on the cross, He already reigns with His saints. That through our abiding in Him, we should strive more and more to widen and strengthen His rule in the hearts of men and women, and that through our striving His Kingdom stands and grows.

However, those who have been born again are spoken of by Paul as "a new creation" (2 Cor. 5:17-margin; Gal. 6:15-margin) in Christ Jesus, and these "walk in newness of life" (Rom. 6:4) by the power of the Holy Spirit. "For we are his workmanship, created in Christ Jesus for good works, which God *afore* prepared that we should walk in them" (Eph. 2:10). "Even as he chose us in him *before the foundation of the world...*" (Eph. 1:4); "having *foreordained* us unto adoption as sons through Jesus Christ unto himself..." (Eph. 1:5); "having been *foreordained* according to the purpose of him who worketh all things after the counsel of his will" (Eph. 1:11); "for that God *chose you from the beginning* unto salvation in sanctifica-

tion of the Spirit and belief of the truth" (2 Thes. 2:13); "elect... according to the *foreknowledge* of God the Father" (1 Pet. 1:1, 2); "for whom he *foreknew*, he also *foreordained* to be conformed to the image of his Son" (Rom. 8:29). In accordance with these scriptures, there is a "realized eschatology" in the New Testament which antedates "the foundation of the world." Christians should pin their faith to the *eschaton* and by that faith they have received the *arrhabon* (earnest) of the age to come. In the end "we shall be like him; for we shall see him even as he is" (1 John 3:2). It is this faith in the past which gives us our hope for the future, and enables us to practice the life of *agape* (love) in the present. Christianity concerns itself with the things which God has done, which He is doing, and which He has promised to do.

Primarily, and in the second place, eschatology warns us against all merely secular as well as apostate religious conceptions of history, of life, of progress and of civilization, whether of the Marxian or the capitalistic type. All that we possess is from God, and the chief reason for man's being is that he might seek after God and glorify Him who is to have the preeminence in all things. Whatever ability we may have, whether in scientific research, religious capacity, or in the other endeavors of life is from God. God is "the Alpha and the Omega, the first and the last, the beginning and the end" (Rev. 22:13) of all things. "God is supreme. He knows all things. For Him time does not exist, and He alone is able to discern the end from the beginning. How, then, could it be otherwise than that the future is within His comprehension, that the great progression of the centuries is no disorganized march of years, and that the unfolding of the ages will reveal only what has from the beginning been ordained by Him?"

In the third place, New Testament eschatology deals with literal, not symbolic events in history. "The first presumption is always that God meant just what He said. The prophecies that were fulfilled were fulfilled literally and exactly. A fulfillment is not necessarily the *fulfillment*. If any prediction has not been completely fulfilled God will yet fulfill it and redeem every word of His." The great need of the present hour is a living faith in all that God has spoken. No church or Christian that has lost sight of, or ignores, the prophetic portion of God's word fills the true pattern left to us in the New Testament. Let us give diligence in our study, teaching, and preaching to maintain the whole Christian faith and in so doing we will not neglect that wonderfully great portion of God's holy truth, the doctrine of last things.

SISTER W. C. WHITE

Sister W. C. White, at the age of 92, departed from this life on March 4th. She was able to attend services until recent years. Her patience and bright outlook on life was inspiring, and everyone felt better after a visit with her. Her husband, Brother W. C. (Billy) White, preceded her by some seventeen years.

—Harold Preston.

NEWS AND NOTES

SUCCESSFUL V. B. S. WORKSHOP

On Monday night, April 1, the Word and Work Vacation Bible School was held in the P.C.H.S. basement. Despite unfavorable weather and at least three churches with conflicting programs, the turnout was very gratifying. About a dozen churches were represented with the largest delegations driving some 140 miles round trip. These were from Tell City, Indiana—the Lily Dale congregation represented by a group of seven and the Tell City church by a group of eight. Altogether about fifty-five people enjoyed and were profited by the instruction given through the Scripture Press Film and through the personal demonstration of the Standard material. For the latter we are deeply indebted to Sister Schreiner and her force of V. B. S. workers from the Highview church.

Thanks to all attenders. We pray that the workshop will enable you to have an even better Vacation Bible School this year.

YOUTH RALLY

On March 17, the South Louisville church of Christ was host to the Louisville Area Youth Rally. James Rowe, S. S. Superintendent at the South Louisville church, brought the message entitled "Christ, the Center of Our Circle," while Nathan L. Burks presided at the meeting. The audience of some 220 people was composed of representatives of twenty-two congregations. A genuine spiritual blessing was received by all.

The next Youth Rally is to be held at Highview on April 28.

South Louisville Installs Deacons

The South Louisville congregation designated Sunday evening, March 31, as "deacons' night". And indeed it was, for in a very impressive service the church installed nine new deacons. This is but one of the many indications that this group of God's people is entering into a spirit of revival. Brother N. Wilson Burks, the energetic minister there, reports the following attendance averages for the month of March: 122 in Bible School; 154 in the morning worship; 62 in Sunday evening meeting; 34 in the Wednesday night service; and 36 in the Christian Training Service. Our Spring Revival

Meeting runs from April 21 through April 28 with the regular minister bringing the messages and the regular song director in charge of the singing.

CHERRY STREET MEETING

The Cherry Street church in New Albany, Indiana concluded an encouraging eight-day meeting on April 14. Attendance was consistently good throughout the week and interest was high. We praise the Lord for responses to the invitation: one for baptism, one for membership, and two for rededication. I enjoyed working with that congregation during the meeting. —Howard T. Marsh.

PORTLAND YOUTH REVIVAL

The Youth Revival at the Portland Avenue church, in Louisville, was conducted the week of April 14 through 19. Portland's own young men were used in this endeavor—three of them college students. Jimmy Albus and Alex Wilson of Wheaton College and Charles Knecht of K.B.C. each brought a timely message. The other two speakers were John Mengelberg and Frank Gill while an excellent Moody film was seen the remaining night. The young people's group is to be commended for their good and faithful work in preparation for this meeting.

Various groups contributed to the meeting by presenting special singing. Of these were the PCHS Chorus on Thursday evening and the KBC Chorus the final night. Thanks to all.

BUECHEL MEETING GOOD

Frank M. Mullins just closed a six-nights meeting at Buechel, Kentucky. Report comes that crowds were good and interest in the messages high. Sister Glenn, wife of the local minister, says that the sermons were wonderful and that Brother Mullins' illustrations were mostly taken from the Bible. Many visitors from other congregations attended. One came for rededication.

LOUISVILLE, KY.: We at Ormsby think that our visitation program recently launched is showing good results. We especially are gratified to see several new faces among the children. Sharon Holloway was baptized into Christ on April 14. Others who are in our audiences should come to the Lord.

We plan a unique kind of meeting from June 9-16. We will meet at 7:15 p. m. and divide up for Bible classes, taught by live capable young men. A sixth young man will have charge of a short hymn-sing time after the classes. Then this sixth young man will bring the evangelistic message. Our Bible teachers are Duval Means, Vernon Owens, Elbert Blansett, Emory Grimes, and Kenneth Stockdell. Our chosen evangelist is Paul Clark. Those who wish to come to the singing and evangelistic service only, should come at eight. —J. R. Clark.

RADIO LOG

The following is an incomplete listing of Radio programs being sponsored by churches in various areas. Knowing that our readers will be interested in hearing the programs in their respective areas, we list the following:

- Louisville Area:** "Words of Life", WGRC, 9:30 a.m. each Saturday.
- Bardstown, Ky.:** "The Word of Truth", WBRT, 11:30 a.m., each Saturday.
- Tell City, Ind.:** "Hymns from K.B.C.", WTCJ, 4:00 p.m. each Sunday. Delmar Browning speaking, WTCJ, 9:00 a.m. each Wednesday. Bob Morrow speaking, WTCJ, 7:00 p.m. each Saturday.
- Linton, Ind.:** "Good Tidings", WBTO, 8:30 a.m., Monday thru Friday. "Good Tidings", WBTO, final program on Sunday evening; Orell Overman is speaker on the weekly program, and Carl Kitzmiller is speaker on the Sunday program.
- Lexington, Ky.:** "Good Tidings", WLEX 2:00 p.m. each Sunday.
- Harrodsburg, Ky.:** "The Gospel of Christ", WHBN, 1420 kc., 8:00 p.m. each Sunday.
- Hapeville, Ga., Area:** "Good Tidings", WTJH, 4:00 p.m. each Saturday.
- Abilene, Texas:** "Wonderful Story of Love", KRBC, 8:30 a.m., each Saturday.
- Dallas, Texas:** "Good Tidings", KSKY, 9:30 a.m., each Sunday, Dr. Cecil Brooks, director; the speaker is the Mt. Auburn minister.

If there are errors in the above, we ask that you notify us in order that corrections may be made. Others are invited to inform us of their programs.

Ft. Lauderdale, Fla.: The meeting with Brother Carl Kitzmiller as evangelist was blessed of the Lord. The messages were good and strong. Week-night attendance was about five or six times that of eighteen months before.

Our building fund for floor covering and pews, critically needed, is increasing quite slowly.

Members from afar, who believe in the whole counsel of God, are urged to meet with the West Side church, S. W. 2nd Court at 12th Avenue. —N. B. Wright.

Amite, La.: The Amite Church of Christ announced meetings each night, Monday through Saturday, April 15-20. Brethren Neal Phillips and Bob Ross brought messages in sermon and song.

Beginning on April 1 and continuing through April 15, Brother Richard Ramsey gave us some fine messages on the devotional hour on radio station WFPR. The messages dealt mainly with the proof of the Bible as witnessed by the discoveries of archeologists digging into the earth's ruins of the old world.

The K. B. C. a cappella choir visited churches in this area, singing, Sunday morning, April 7, at Big Creek church, and at 7:30 p.m. that same day at Oak Grove church. The following morning they were heard in the Amite High School auditorium by the student body and a number of visitors from this area. We think they put on a fine program, and many expressions of praise were heard. One very prominent educator remarked: "I would travel a long distance to hear them again."—A. K. Ramsey.

Ames, Okla.: For some time I have been thinking of writing to you. I was born and reared about eighty miles east of Nashville, Tennessee. Leaving Tennessee when I was eighteen, I crossed the Mississippi river into Nebraska, Kansas and Oklahoma. I have been a member of the church of Christ since 1910, and am a lover and admirer of **The Word and Work**. I have a good book, **Faith of Our Fathers**, from which I get much good comfort and consolation.

The Antioch congregation, where I worship, has about eighty to one hundred in attendance every Lord's day. —Monroe D. Hayes.

Brussels, Belgium: (To Great Songs). We find that the arrangement of the song "When He Calls Me" has your copyright: arrangement by E. L. Jorgenson. We have often enjoyed this song and would like to have your permission to use it in a song book for Congo in the Kikwango language in missionary work. The book in which the words (translated) and the music of the song will be used is entitled "Bakungo Ya Kintwadi." We will be able to publish only 1000 copies but feel this is vital to our missionary work. The book will contain about 300 songs and is to be sold only in a certain part of Congo Belge.

May we have your permission to use your song in this phase of Christian work for the Master? —Anna Gertzen.

If truth and beauty ever met, it is in Temple Bailey's "Little Parable", in this issue. —E. L. J.

LAWRENCE LAWYER ILL

It is reported that Lawrence, young son of Vernon and Grace Lawyer, is ill with pneumonia. Pray for him and for this wonderful, consecrated family which is working in South Africa for the Lord.

Last fall they returned to Southern Rhodesia to face terribly adverse conditions. Nevertheless, they have courageously labored to get the mission work at Umvuma "back on its feet." They merit our prayerful cooperation.

EYE SURGERY DEFERRED

I verily thought that ere this my right eye would have been relieved of its cataract, and was so noising it around, but after quite thorough examinations, the specialist surprised me by saying, "See me again in about three months." He thinks I'm not in too bad shape, able to read, able to go, etc. My logic, however, which I still think good logic, is make my right eye usable before my left eye dims out, that I may still have vision to carry on. —Stanford Chambers.

Defectiveness of Another Kind

"Eyes blinded by the fog of things cannot see truth. Ears deafened by the din of things cannot hear truth. Brains bewildered by the whirl of things cannot think truth. Hearts deadened by the weight of things cannot feel truth. Throats choked by the dust

of things cannot speak truth." —Harold Bell Wright.

Philippine Islands: (April 5). Dennis would have been coming home from Abra today if all had gone as we had first planned. But he felt he was not accomplishing much there since he cannot speak Ilocano and Brother Estalilla and Crispin were doing very well without him. So he began thinking about all there was to be done here and finally decided to come back earlier than he had planned.

Dennis and Victor are now very busy getting out the catalog for the next session of Bible classes. Vacation Bible schools were supposed to start this coming Monday, but the Chinese literature was very slow in coming from Hong Kong. So it probably will not start until April 15th. Besides the two schools here, Brother Dacanay has asked us to help with a V.B.S in the housing project where he lives, and the brethren at Pasay are inquiring about an evangelistic meeting there.

We enjoyed the tape the Broadduses brought from Lexington, Sugar Creek, and Winchester. The first part of it was made last fall, and I suppose the people who made it have forgotten all about it by now, but it was good to hear their voices.—Betty Allen.

GREETINGS TO FRANK

We think that Frank Gill is doing an excellent job as Word and Work Book Store Manager and News Editor. He is serving also as assistant minister of the Portland Avenue church, from which we hear good reports. Remember the Word and Work with your church supply and book needs. Right now we should be sending in our orders for Vacation Bible School supplies. Order early, please. Your surplus work books can be returned for credit. Your business helps us to carry on in our publication work. —J. R. C.

CONTRIBUTE NEWS ITEMS

Ministers, church workers, and others are urged to contribute items of news to this department of the magazine. Many testify that "News and Notes" is of special interest to them. Often readers turn first to this section upon receipt of the monthly Word and Work—so send in your church and mission news. It should be in our office by the 15th of the month preceding publication.

IN MEMORIAM

ABOUT ERNEST BEAM

I must yet pay my tribute, though belated, to this good man, and fellow-minister of the Word. He suddenly fell asleep at Long Beach on February 26. The circle of loved ones that survive him is a most unusual group: wife and fine son, one brother, and five wonderful Christian sisters. They are among the finest in all our acquaintance. The impress of Ernest's life and spirit is upon them deeply, and upon the church where he labored, "Lakewood Church of Christ".

These dear saints have been my long-time friends, and always will be. In twenty-two evangelistic trips to the West Coast, there was always one service at least with this congenial group. And so it continues. We have just been with them again, in two Sunday morning services. We have not seen absolutely "eye to eye" with Ernest and with them in all the details of doctrine, worship and practice; but we have always felt "heart to heart" with them in the hope of a better understanding among the conservative, spiritual elements of our "Restoration" brethren.

In this hope and unity effort, Brother Beam went far—many will say, too far. He came of late years to think that the gulf and bad feeling that has grown out of the music difference might be bridged by a sort of compromise; by making a distinction between the stated, solemn, morning service of the assembly (gathered for communion), and the less formal evening services (gathered for a gospel service). We had, and still have our doubts about such a distinction, as well as about the possibility of keeping it up. It had been widely tried in Britain years ago. Accordingly, we put in our little word of counsel for a simpler course. But the Lakewood local brethren, whose province it was (not mine) to rule on such matters, thought best to try the middle ground. Yet, may my tongue be dumb, and my hand be numb, before I stoop to those low depths of inexcusable sectarianism—to cast out or "unchurch" (as if I could) a group of spiritual, praying men and women like Lakewood, or besmirch as unsound the memory of a true and honest Christian man like Ernest Beam, my brother beloved in the Lord for ever! —E. L. J.

MRS. J. I. HAMILTON

From Brother and Sister Roys of Seattle comes the word that Sister J. I. Hamilton, formerly of Portland Avenue Church, Louisville, passed on to the Upper Gardens on April 3. Brother Hamilton (Ira) survives—at their address in Seattle, 18 W. Fulton Ave.

These two dear Christians have been helpers of many, both while in Louisville and in Seattle. Their good basement apartment had been the temporary lodging place of many a minister, or an out-going and returning missionary. Always there was food, and a welcome for all who came under that dedicated roof.

May God bless Ira for his remaining days, and Sister Hamilton's memory always!—E. L. J.

H. C. CASH

Brother H. C. Cash, one of the most faithful and greatly beloved members of the Parksville congregation, departed to be with the Lord, Thursday, March 21, about 9:20 a. m.. Those surviving are his faithful wife and nine children, whom he instructed in the way of the Lord.

Until only two weeks ago Brother Cash was active in the Lord's work. Among many other activities he served as chairman of the church's business meetings, and also chairman of the Parksville Fund Raising Campaign for K. B. C.

Brother N. Wilson Burks, who served as minister here several years ago, and close friend of the Cash family, assisted in the funeral services. Brother Cash will be missed by many and long remembered for his faithful service to the Lord. —Harold R. Preston.