

THE WORD AND WORK

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THE NEW YEAR

One day at a time, with its failures and fears,
With its hurts and mistakes, with its weakness and tears,
With its portion of pain and its burden of care;
One day at a time we must meet and must bear.

One day at a time to be patient and strong,
To be calm under trial and sweet under wrong,
Then its toiling shall pass and its sorrow shall cease;
It shall darken and die, and the night shall bring peace.

One day at a time — but the day is so long,
And the heart is not brave and the soul is not strong.
O, Thou pitying Christ, be Thou near all the way;
Give courage and patience and strength for the day.

Swift cometh His answer, so clear and so sweet;
"Yea, I will be with thee, thy troubles to meet;
I will not forget thee, nor fail thee, nor grieve;
I will not forsake thee; I never will leave."

Not yesterday's load we are called on to bear,
Nor the morrow's uncertain and shadowy care;
Why should we look forward or back with dismay?
Our needs, as our mercies, are but for the day.

One day at a time, and the day is His day;
He hath numbered its hours, though they haste or delay.
His grace is sufficient; we walk not alone;
As the day, so the strength that He giveth His own.

— Annie Johnson Flint.



Let Not Your Heart Be Troubled

Gordon R. Linscott

This little Linscott article is so suitable for these times, and for this time of year, that we gladly give it place in this position.—E. L. J.

The purpose of the President's recent series of talks on Science and Security is to calm the troubled hearts of the nation. In current political thinking, what is the source of an untroubled heart? It lies in military and scientific strength, in the knowledge that we hold the supremacy in these fields over our possible enemies. This peace of mind has much in common with that of Nebuchadnezzar as he surveyed the great Babylon which he had built (Dan. 4:30), and it is just as uncertain. It depends on the assurance that all things will continue as they are, if not improve. But things in the world are unstable and constantly changing; therefore there is no lasting peace for the troubled mind. The peace which the world gives is temporary, because it is built on values which are transitory.

The statement of Jesus, "Let not your heart be troubled," was not directed to the world, but to those who through Christ have believed in God. Not to those who in vague confidence in some "Higher Power" optimistically convince themselves that "everything will be all right", but to those who "believe also in Me". This is the condition necessary to having a heart untroubled by the uncertainties of this troubled world. Those who would acknowledge God but not the Son do not realize that only through the Lord Jesus does the grace of God flow to man. He who would know the all-sufficient power of God's grace amidst the stress of our times must receive Him through whom came grace and truth.

There is certainty of comfort attached to that admonition of the Lord. Although many trials loomed large before the disciples, He did not speak of any of them. He passed over the events of that night, and even of the years to follow—to His second coming. "If I go . . . I come again." He did go, and assurance of His coming rests upon His own faithfulness. That there may be comfort in that expectation, He said, "I will receive you unto myself." There is no dread, no uncertainty for the child of God. The promise of our Lord is to us certain knowledge, which lets us face the future with calm confidence.

Although we may not foresee the particular turn world events will take in the near future, we have no need for concern. Regardless of how the fortunes of this life may vary, and how kingdoms may come and go, we, "receiving the kingdom that cannot be shaken," look beyond the present uncertainties, with untroubled heart, to the consummation of our hopes in the appearing of our Saviour.



Is Russia In Bible Prophecy?

Frank M. Mullins, Sr.

Russia is in the thought of mankind today as in no other period of the history of the world! Is Russia in Bible prophecy? Does the word of God have anything to say about this mighty God-defying nation in the time of the end? The answer to these questions is a most emphatic, yes! The writer has news on Russia taken from newspapers and news magazines dating back more than twenty-five years. These were collected, and preserved, on the strength of the testimony of the Bible that Russia would form a great northern alliance of nations which would come down against Israel in the last days and be destroyed on the mountains of Israel (Ezekiel 38-39:4). During World War II, when the German army was beating at the gates of the cities of Russia, many predicted that Russia was doomed and would soon be destroyed as a nation. But God's word predicts she will be destroyed on the mountains of Israel, and Russia survived and helped to destroy the German armies and went on to become one of the most predominant factors in world affairs today. Mighty in military strength, foremost in scientific advancement, and openly defiant of God and manifestly hostile to Israel, the stage is set for the consummation and fulfillment of prophecy concerning Russia in the time of the end. However, our study at this time is not to show the part Russia has in world affairs in the time of the end, but rather the fact that she is identified in Bible prophecy as having a part and to urge our readers to read the Bible for themselves as to what part she has. Two proofs are offered for your prayerful consideration.

First, the geographical evidence, as set forth in the books of Jeremiah, Daniel, and Ezekiel. In Jeremiah 1:14-15 we read, "Out of the north evil shall break forth upon all the inhabitants of the land. For, lo, I will call all the families of the kingdoms of the north, saith Jehovah: and they shall come, and they shall set every one his throne at the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah" (See also: Jeremiah 6:22ff; 10:22ff; 23:8; 50:41ff; et al.) A careful study of these passages will show this northern federation of nations coming against Israel and Jerusalem not only in history but in the time of the end and even the restoration of Israel "out of the north country."

Next, consider the place of the king of the north in Daniel 11:40 and the context through Daniel 12:4. This is specifically declared to be in the time of the end. Then in Ezekiel 38 and 39 the northern alliance of nations is led by "Gog of the land of Magog, the prince of Rosh." . . . and that he will come from his place out of "the utter-

most parts of the north" (Ezek. 38:15; 39:2) against Israel, "the people that are gathered out of the nations" . . . "that dwell in the middle of the earth", "the uttermost part of the north" could mean no other than Russia and the northern kingdoms allied with her, for one inevitably comes to Russia going to the uttermost part of the north from Palestine, the middle of the earth (See: Deuteronomy 11:12; 32:8-9).

Secondly, we consider the words "Magog" and "Rosh" (Ezek. 38-39). Over twenty-five years ago we found a statement from Bogart's Sacred Geography as follows, "Rosh was a mighty warrior who settled the territory we now know as Russia." The pen of scholarship, both before and since, has confirmed the truth set forth in this statement. A few are quoted:

"Careful research has established the fact that the progenitor of Rosh was Tiraz (Gen. 10:2) and that Rosh is Russia. All students of prophecy are agreed that this is the correct meaning of Rosh. The prince of Rosh, means, therefore, the prince or king of the Russian empire. Russia, we may well conclude from this, will furnish the man who will lead this Confederacy. Gog and Magog occupied the territory of Russia today". Arno C. Gaebelien—The Prophet Ezekiel, P. 258 and Harmony of the Prophetic Word.

"Tiras stands for Rosh with Meschech and Tubal (Gen. 10:2). Rosh is the tribe north of the Taurus range and near Rha or Volga which gives them their name; the earliest trace of the Russ Nation. A Latin Chronicle A. D. 839 (Bayer, Origines Russ, 1726, P. 409) is the first modern mention of this now mighty people." —Faussett's Bible Cyclopaedia.

Louis S. Bauman in his book, Russian Events In The Light of Bible Prophecy, Chapter II, P. 22, "GOG" "INSPECTED AND IDENTIFIED—RUSSIA", quotes many authentic sources to establish this identification (we recommend you purchase this book), we list here but a few of these sources—Scofield Bible; L. Sale-Harrison; Josephus, the great Jewish historian (Book I, Chapter VII); The Early Christian Church Fathers, Theodoret and Jerome; The New Schaff-Herzog Encyclopedia of Religious Knowledge; and others. We quote from Robert Lowth, Bishop of London, two hundred years ago (long before modern Bible students began discussing to any extent the prophetic significance of world events in the light of Bible prophecy): "Rosh, taken as a proper name in Ezekiel, signifies the inhabitants of Scythia, from whom the modern Russians derived their modern name" (Russian Events In The Light of Bible Prophecy, Page 24).

We must conclude therefore that Russia is not only in the eyes of the world today, but is in the word of God in a very definite way in the time of the end when in the course of events she shall be destroyed upon the mountains of Israel. With John of old, we pray, "Even so, Come, Lord Jesus", and in the words of Jesus, "What I say unto you, I say unto all, Watch."



Truth Advance Section

Stanford Chambers

QUESTIONS ASKED OF US

1. *What is the meaning of Revelation 12:1-6 (the great wonder in heaven?)*
2. *Do saints and sinners alike appear before the great white throne judgment of Rev. 20?*
3. *If the saints are saved by grace apart from works, why are the dead said to be judged on the basis of their works as in Rev. 20:12?*
4. *Who wrote the Book of James? Was this servant an apostle?*
5. *What is the meaning of Zech. 1:8, especially, who is the rider on the red horse?*
6. *Why did Elisha call for a minstrel before prophesying in II Kings 3:15?*

We'd like to give the first question quite a bit of attention, so we might take up the others and come to it last, and that might not be till next month.

2. "He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life" (John 5:24). Mark the word, "cometh not into judgment." Children of God are "sons of the resurrection" (Luke 20:36). They attain to "the resurrection from the dead" (preceding verse), which is a priority resurrection, a resurrection out from among the dead. They who have part in such a resurrection will never be on trial for their destiny. They do stand before the judgment seat of Christ, where their works are in review, and where they are rewarded accordingly, and where some will find their works to be lacking in quality, the quality necessary for standing the fire test, yet the one suffering such loss is not necessarily lost himself. See 1 Cor. 3:11-15, and take it in. (This judgment seat is a family affair.)

After being given to envision "the first resurrection" company, John writes, "The rest of the dead lived not till the thousand years should be finished" (Rev. 20:5). The great white throne judgment follows the thousand years. "The rest of the dead," as distinguished from those who constitute the first resurrection, will stand before the great white throne and be judged. The eternal fate of those who are dealt with during the thousand years' reign and fall for Satan's enticements upon his being loosed, or such as may be taken by death in that period of time (for Isa. writes as though there is such a thing as death in that dispensation, Isa. 65:19, 20), if such there be who die then, they will certainly stand before the white throne judgment.

3. Works, considered as to quality and as manifesting diligence or its lack, determine the recompense of the individual whether of the saved or of the lost. And that recompense is connected with the individual as the resultant and outcome of his life in the body, so identified with him that it carries its effect whether his eternity is heaven or perdition. Who enters heaven does so swinging onto the Savior, but in heaven he bears the marks of his earth life, though his heaven life will not be static. Yet with whatever development he may enjoy there, he must know at any stage he may reach that he could have been farther in his development if he had been more consecrated in his earth life. The two-talent man will hardly overtake the five-talent man, nor the the five-pound man the ten-pound man. And as for the last: "it shall be more tolerable" for some than for others to whom greater light was extended and better opportunities afforded. Some are beaten with many stripes, so to speak, while others with few.

Saved by grace, through faith; recompensed according to works, the works weighed and measured by heaven's standards. Remember "holding faith and a good conscience," and a good conscience (on which faith's continuance depends) depends on one's attitude toward the will of God. Carelessness here can prove perilous. Zealous of good works" is what our Lord wishes concerning each one of His redeemed (Titus 2:14). Get you time to think this through again. It will pay off.

4. Evidently the apostle James, brother of Jude (v. 1), mentioned together in the group mentioned in Matt. 13:55. This is the James who came into more prominence upon the martyrdom of James the brother of John.

5. The rider of the red horse is called Jehovah, also the angel of Jehovah. Horse when used as a symbol represents power in exercise to achieve certain ends. Our Lord, who makes the winds and the waves obey Him, is not limited in His resources, has mighty forces at His command to carry out His divine purposes.

6. Elisha experienced some agitation at the behavior of the two kings. Perhaps he felt the need of calmness and quietude before God, that he might be better able to discern the Spirit of God, the Spirit of prophecy. He sought such soothing as music could bring to him. King Saul was temporarily quieted by David's playing on his harp.

SOCIAL SECURITY OR SOUL SECURITY?

What concern is shown about social security! Information is sought and bought, lawyers are consulted, conditions are carefully complied with, all in order that the benefits "Uncle Sam" offers may be obtained. That, in itself, is not wrong nor bad. But what about soul security? The latter does not depend on so many "quarters" of pay, nor is it determined by the amount earned, neither on character; even the criminal is eligible upon repentance unto life. But each one does have to apply. In Acts 2:37 three thousand are applying; in 2:41 they are complying; in 2:42 they are rejoicing in their security. Are you helping others to get in on this offer of soul security?—Stanford Chambers.

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



SPEAK OUT FOR JESUS

"You talk about your business,
Your bonds, and stocks and gold,
And in all worldly matters,
You are so brave and bold!
But why are you so silent,
About God's salvation plan?
Why don't you speak for Jesus
And speak out like a man!"

"You talk about the weather,
And crops of corn and wheat,
You speak with friends and neighbors,
That pass along the street,
You call yourself a Christian,
And like the Gospel plan,
Then why not speak for Jesus,
and speak out like a man!"

GOD YET RULES

Our God is not confounded at what Russia is doing. Six thousand years ago He constructed and launched a satellite moon of His own that makes the Russian moon a mere toy. God's moon is 2,163 miles in diameter and is about 225,000 miles from the earth. God hurled it into space at the dawn of creation and it has been going ever since.

God yet rules the universe and will strike the earth with judgment in His own good time. He will not overlook the blasphemies of Atheistic Russia, nor of any other people. —JRC—Ormsby Bulletin.

"A great many people stumble and fall because they are so busy watching the other fellow that they haven't the time to watch where they are going."

ALCOHOL SPEAKS

"In the theater, on the radio, on the signboard, on the television and in the papers and magazines, I say what I am paid to say.

"But in the city jail, in the filthy roadhouses, in the wrecked cars, in the screams of the dying on blood-soaked

ground, in the pitiful whimpers of hungry, fatherless children, in the heartbroken sobs of helpless widows, I TELL THE TRUTH!"

* *

"The husbandman is never so near the vine as when he is pruning it."

* *

THURSDAY WORSHIP?

Many good church folk were shocked with a Cleveland news item. At a meeting of the Disciples of Christ Christian Churches two well-known ministers proposed and sponsored a move to change the day of worship to Thursday evening. The reasoning was that everybody used Sunday as a holiday, so the church must change the day of meeting. One of the two stated that there was no scriptural precedent for the use of one day over the other—and that people could have communion Monday morning before going to work. NOW THESE ARE supposed to be the children of the Restoration movement! These two men knew so little or cared so little that they dared propose a change of the Lord's Day, which our Bible teaches us:

1 was the day when they met together to break bread,

2 was the day appointed of the Lord to lay by in store.

Do you wonder that such leaderships have lost the respect of the world, and have lost their message? Surely, surely, among Bible believing people the true Restoration Plea may be found. When God loses His Day in America, Communism will destroy our nation. —NWB in South Louisville Bulletin.

* *

"When the Church of Christ today shuts herself up in the Upper Room of prayer, and the ministers of the people of the Lord receive on their knees 'power from on High', then the powers of darkness will be shaken and revival will spread through the churches of the world." —Andrew Murray.

HERE AND THERE

Clare Booth Luce, wife of Henry R. Luce, editor of *TIME* and *LIFE*, has been named by the University of Notre Dame, to receive the 1957 Laetare Medal, given annually to an outstanding member of the Catholic church... A shrine, including a traditional replica of the tomb of Christ, will be completed in Covington, Kentucky, by Easter, 1958. It will contain stones from Israel, shrubs, trees, and other plants from Jerusalem... according to the UN Yearbook, "The rising tide of population is running at the rate of 120,000 a day, or 43,000,000 (approximately equal to the population of France) a year. It is predicted that the world's population may double by the end of the present century, thus reaching a total of about 5,400,000,000."... A new court ruling in New Jersey now makes it illegal for children to say grace in school before eating lunch... According to Joseph Zachello, a converted priest and editor of "The Convert": "It has been discovered that the Roman Hierarchy in America is already busy to prepare Roman Catholic candidates for President. The latest report has it that the major parties may attempt to overcome 'anti Roman Catholic bias' of American voters by the expedient of giving them nothing but Roman Catholics to vote for. A double-header for 1960: General Alfred M. Gruenther, president of the Red Cross in the Republic and Senator John F. Kennedy of Mass., for the Democratic party." (Both men are Roman Catholic and are influential with the American average voter. (Surely it is time for sincere Christians to pray.)

* *

"When a man really finds himself at the top of the ladder of success, he is never alone; because no one can climb to genuine success without taking others along with him."

BUT HE TOLD ME —

— In All Sincerity That:

—He wanted to come to church but had no way; yet he goes everywhere else he wants to go.

—He loved souls and wanted them to be saved; yet he never finds time or opportunity to speak a good word for Christ to anyone.

—He wanted to win his wife to Christ; yet he attends worship services most irregularly, takes a social drink now and then, is often irritable and unkind to

her.

—He believes in speaking where the Bible speaks and remaining silent where it is silent; yet he displays an amazing ignorance of the Scriptures and sees no need to attend Bible classes.

—He truly loves the Lord; yet he does not enjoy worship to God enough to be present at every service. (He watches TV on Sunday night and Wednesday night.)

—He thinks we have a solemn obligation to care for orphan children, to help the needy, to preach the gospel in distant lands, and at home; yet he gives only a pittance of his salary and doesn't know the meaning of sacrificing for the Lord.

Now I am in a quandary, for he told me this in all earnestness. What do you think? Is he sincere? — James LeFan.

* *

"Works do not justify a man, but a justified man works."

THAT MAN CALLED "THEY"

There are a good many shady characters here and there. Not a few innocent people are often made the "goat" for the mistakes of others. But this fellow called "They" is about the worst I ever heard of. What I can't understand is why "They" ever came into the church in the first place. If sin is found in the church, "they" brought it in. If the building is too hot or too cold, "They" is the culprit. If attendance drops, "They" is the rascal who caused it. If the singing drags, "They" always is the one to blame. If personal work is not done, "They" is the one who is lazy. In fact, this fellow "They" has more vices than a dog has fleas.

Do you think we ought to do something about "They"? Yes! Well, who is "They"? You are right. He is hard to put your finger on. He is hard to see. I'll tell you how to find him. Look in the mirror and meet "They". — Ross W. Dye.

THE PLAIN MAN'S BOOK

"I am always suspicious of profound explanations of Scripture, explanations that require a scholar or philosopher to understand them. The Bible is a plain man's book (Matt. 11:25). In at least ninety-nine cases in a hundred the meaning of Scripture lies on the surface—the meaning that any simple-minded man, woman or child who really wants to know and obey the truth would see in it."—R. A. Torrey.



Prohibitions of Love

Carl Kitzmiller

My five-year-old son recently snapped at me, "Well, what can I do? You won't let me do anything!" Forgive his grammar (sometimes even father and mother get mixed up on "may" and "can"), but let's look at his problem—and the problem of his parents! It is one as old as the human race and as widespread as his dwelling place.

Far from forbidding him everything, I had only told him to stop doing one thing—something so trivial that it is now no longer remembered. Perhaps he was jumping on the furniture or making too much noise. Earlier, no doubt, there had been something else, and he had kept the prohibition in his mind as well. To his young mind, there was nothing else left to do—he had been forbidden *everything!* Interesting enough, a recital of a number of good things he might do brought the response, "I don't want to do any of those things."

Somehow this little incident seemed to portray the problem of some who are two, three, or ten times older than he. A few prohibitions are placed on us, and we decide that there just is not anything else left. We seem to be so constituted as human beings that the thing forbidden to us becomes at once a thing desired. So it was in the Garden; so it is today. We get our eyes on the "don't" and are forgetful of the "may do". Christian young people sometimes are conscious of the prohibited and questionable entertainment, for example, and often fail to realize that there are multitudes of good things to do that are just as much fun.

The best solution to the problem may be in simply calling our attention to it and looking at it sensibly and in the light of God's Word. My boy thought I was trying to be mean to him. I was, in reality, trying to be good to him, and tried to help him realize that later. A Dennis-the-Menace may be funny in the comics, but in real life and later years he is not funny to anyone, himself included. The teen-ager chafing under some prohibition or restriction by a parent is old enough to realize that in most cases it is one of love and not of hate, if he will only stop for that sensible look. (May God and our children forgive us when we are sometimes mean because we are tired or feel bad!) The Christian fretting under some restriction placed by God will find it an agreeable restriction if He recalls that it comes from a loving Heavenly Father who is working all things for the good of those of His children who truly love Him. There is no virtue in restriction or prohibition as such, and sometimes the parent needs to be made aware of the extreme that denies everything, both good and bad alike. But let's face it—the Perfect Father gives His children

some "don't's". They are not given because He lacks wisdom or because He feels mean; they are prohibitions of love.

It is the voice of Satan that tells us that God is being unkind to us in placing certain restrictions on us, if God has placed them on us. Satan knows the surest way to bring evil on us is to turn us from the good course of obedience God has given. So he promises no restriction, no prohibition; you can do as you please. The flesh is ever ready to cooperate with him. It is ordinarily the voice of Satan that would turn us from the good counsel of parents to make us "disobedient to parents" (Rom. 1:30). Again he promises what seems good—no restriction, no prohibition—because he knows where such a course leads. It is ordinarily the voice of Satan that would cause us to be disobedient to *any* authority that God has set over us—in the home. (Eph. 6:1), in the church (Heb. 13:17), or in the nation (Rom. 13:1).

Have I forgotten all of the good things that I may do, or have they been obscured by all the dust that has been kicked up over some of the things that I may not do? Let me stop for the sensible look, the recognition of those "don't's" that are prohibitions of love.

THE WORD OF GOD LIVETH AND ABIDETH

A. K. Ramsey

For the encouragement of brethren generally, the following story is related. Thomas McGuire, Bunkie, La., (formerly of Glenmora); 77 years old, February, 1957; baptized by Brother Mayeux, Denham Springs, La., Sept. 22, 1957.

Now, there is nothing particularly strange about a person 77 years old being baptized, for people of all ages have been coming to the Lord for 2000 years. But in this man's case he claims that sermons heard nearly half a century ago are responsible for his turning to the Lord. He gives Brother Benoit Johnson (south of Glenmora), credit for sowing the seed of truth in his heart. Now Brother Johnson has been with his Lord, over there, for more than forty years. Later, he heard Brother Sidney Mayeux preach a few sermons, and these two men, said the aged gentleman, "are the only two men I ever heard who preached the Bible straight."

Brother Johnson planted and Brother Mayeux watered, but God gave the increase. But the point—the word of God lay dormant in that man's heart for nearly half a century; it did not corrupt, rot, or vanish away, but it did finally bring forth fruit. Take courage, brother, the seed sown today may bear fruit long after you have departed this life. Keep on sowing the seed faithfully; God will give the increase.

Another factor in this man's life is that he worked for a brother, John Stephens, at Glenmora at different times, and no man ever worked for him who did not hear much of the gospel while he worked. Brother Benoit Johnson left a large family, all servants of God, and a host of grandchildren who walk in the same faith.



Word Studies In The Original Text

J. Edward Boyd

GUARDING AGAINST ERRONEOUS CONCLUSIONS

J. Edward Boyd

In a Bible class recently we came to Peter's statement before the Sanhedrin (Acts 5:30): "The God of our fathers raised up Jesus, whom ye slew, hanging him on a tree." One of the students told of hearing a woman, a member of one of the present day sects that is very aggressive in spreading its propoganda, contending on the basis of this passage that Jesus was not nailed to a cross as is commonly believed and taught. For is it not plainly stated that He was hanged on a tree? (See also Acts 10:39; 13:29; Gal. 3:13.)

Now that it was a cross upon which Jesus was crucified is evident from a number of other Scriptures. Jesus "went out, bearing the cross for himself." "Pilate wrote a title also and put it on the cross." Those who railed on Him said, "If you are the son of God, come down from the cross." But all this may be confusing to some. In our language we would scarcely speak of a cross as a tree! Naturally the question arises, "How shall we explain this apparent discrepancy?" The answer is found in the meaning of the Greek word which is in the previously mentioned passages translated "tree". The primary significance is simply "wood" or "timber"; and so it was applied to wood in various forms. It could be used of a tree, as we understand that term, as in Luke 23:31 and Revelation 2:7. It is also applied to the stocks in the Philippian jail. (Acts 16:24.) It is also used in Matthew 25: 47, 55, in telling about the weapons that were carried by the mob that came to arrest Jesus. They were scarcely carrying trees as we understand that word! The American Standard translates it "staves;" perhaps Williams does better in rendering it "clubs". In view of these facts it can be readily seen that the word can as well be applied to a cross; and so the difficulty is removed.

Another word that has been the source of misunderstanding is "then" in 1 Corinthians 15:24: "Then comes the end." Since the coming—the "parousia"—of Christ has just been mentioned, it has been inferred that the end comes at that same time. Yet if the reader will look back he will see immediately preceding this the statement: "But each in his own order (of resurrection): Christ the firstfruits; then they that are Christ's, at His coming." Yet it has been nearly two millenniums since the resurrection of Christ, and the resurrection of His own has not yet occurred! If the first "then" has covered nearly

two millenniums, is it not possible for the second to cover one? And that it is so is clearly seen in Revelation 20, where there is clearly an interval of a thousand years between the first resurrection and the raising of the rest of the dead.

The difficulty in this arises from the fact that in English our word "then" serves two purposes. It may indicate a specific time: "When spring comes, *then* we will plant the seed." but it is also used to indicate sequence of events: "First the preparing of the soil, then the planting, then the cultivating, then the reaping." But the Greeks had a different term for each of these uses. The word for "at that time" is "*tote*". But when the Son of man shall come in His glory, and all the angels with Him, *then* shall He sit on the throne of His glory." The other is "*eita*", with the compound form "*epeita*", as in the Corinthian passage. So Williams translates: "But each in his proper order; Christ first, then at His coming those who belong to Christ. *After that* comes the end...." An interval is implied, whether long or short; its length must be ascertained elsewhere. It does not assert nor imply that the end will be at the same time as the coming of the Lord for His saints.

TRUTH

J. H. McCaleb

"Karl Marx rejected the idea of truth. For him, 'truth' was whatever could advance the Communist cause. Thus 'truth' could change overnight into 'error' and vice versa. The history of world communism has repeatedly shown how well the reds have employed this immoral doctrine."

So read the first paragraphs of an editorial in a recent newspaper. The article goes on to trace the history of several leaders. The following sentences tell about Marshal TUKHACHEVSKY:

"The latest in this litany of turn-about truth is the case of Marshal Tukhachevsky. He was a leader of the original red revolution in Russia and clambered rapidly up to the top of the Soviet military ladder. Then, in 1937, he was denounced as a traitor, tried in secret and shot. Last week the wheel turned the full cycle, Tukhachevsky was suddenly held up as a model for Soviet youth. His trial was denounced as an injustice based on forged evidence. From hero to heel to hero again—all in a day's work for communist propaganda mills!"

I wonder whether there is a tendency to treat God's Word in the same careless manner. Absolute truth rests with God, the creator of the universe, and of man, and of all the rules that govern. We cannot bend that truth to suit our own conditions and fancies without usurping the place of God. To really find the truth we must desire it with an open mind and a pure heart. It may be that we will have to change our entire point of view. —The Chicago Christian, dated Oct. 13, 1957.

Precious Reprints

From the Pen of R. H. Boll

With this issue we come to the end of the series entitled "Prophetic Enquirers". It was begun last April as a reprint from the 1916 volume of *The Word and Work*, with the expectation that it would be concluded in nine articles—with December. But the special Chambers-Jones edition of the paper that came out last month has pushed us forward one month, into the new year.

It seems almost beyond belief that after more than forty years since the present editor published these R. H. B. articles, he has been mercifully spared to publish them again! And not only these, but "more to come", if God permit, though on some other line. Truly, "His mercy endureth for ever".—E. L. J.

THE PROPHETIC ENQUIRERS -- IX

Apollos was honored with a strange visit during the week. Caiaphas and Alexander called on Apollos in order to discuss his prophetic views. But whatever the motives of this interview, it is to be feared that the desire to hear, to weigh fairly, to learn, or even to criticise helpfully, played no part in their coming.

The visitors explained that they felt no little solicitude for Apollos personally—"an anxious concern for your usefulness and welfare," Caiaphas put it—and also for the church, lest some unfortunate root of bitterness should spring up to trouble the church, and perhaps the brotherhood at large; and their fears were occasioned by certain rumors of divers and strange doctrines Apollos had lately adopted, notably in the sphere of prophecy—views which none of the fathers had held, and which were creating some stir among brethren. Would Apollos explain these prophetic views to them?

Now Apollos was not of a suspicious turn. Himself guileless, he was apt to take other men at bona fide valuation, and deal with them on a basis of simple confidence, which the event not always justified. He was somewhat on his guard, however, in this case, but their opening words completely disarmed all his suspicions, and he saw now only a most welcome opportunity to tell these brethren his real views, nothing doubting that that would settle all their fears and allay all their concern. Beginning with the controversy between James and Bereus, he related in detail how his attention was directed to the prophetic teachings of the Word of God—a vast part of the Scriptures which he, like most others, had hitherto overlooked and neglected; how compelled by the request of the brethren, and then impelled by a growing interest, he had studied those prophetic themes, and that upon exactly the same principles of interpretation on which he had always studied the Word of God; and how, as on every other Scripture-matter he had presented privately and publicly such things as he had found the word of God to teach."

"What were some of those things you found in your investigations?" asked Alexander. "That is a pretty general question," answered Apollos smiling; "but you heard me preach on those themes. I came to the conclusion that the prophetic portions of God's Word are like all the rest of Scripture (2 Tim. 3:16), profitable and not to be neglected; that they should be studied and taught in the proper

way. As every portion of God's word serves its purpose, so the prophecies have a value all their own, and the ignoring of them will cause some important defect in our Christian life and work, and leave the Christian character stunted at some point. Especially I felt alarmed when I noted how great an emphasis and prominence the Holy Spirit gave the doctrine of the coming of the Lord, throughout the New Testament; for I had greatly neglected this—had rarely mentioned it, and never preached on it. It amazed me to find that *never*, not so much as once, is the approach and certainty of Death made the basis of appeal to God's people to right living and preparedness; but that the imminent coming of the Lord Jesus was constantly held up before them as the motive to every virtue and sacrifice. Now I had been pointing my exhortations with the prospect of Death, and had not thought of the Lord's return as being of such immediate importance as to have any practical force. I am resolved now that—while I shall still consider it proper on occasion to remind Christian and sinner of the brevity of life—to follow the Gospel in giving the Lord's Coming the prominence and emphasis it there holds. The view I had often expressed, that to a Christian death was in effect the same thing as the Lord's coming, I now regard as an unwarranted human opinion. God does not say such a thing. Death may indeed intervene before the Lord comes, and those who fall asleep in Jesus shall be at no disadvantage in that day (1 Thess. 4:15)—but death is not the Christian's goal and prospect, and it must not be allowed to take the place of the true hope. We must fix our eyes on the Return of our Lord. This, I feel certain, will profoundly affect our attitude and the spirit of our service."

"What is the view you have adopted about the Kingdom of God? Some one told me that you do not believe the Church is the kingdom, and that Christ is not King," Alexander again broke in.

"Christ is certainly King," answered Apollos. "All authority in heaven and on earth is His, and He sits enthroned on the right hand of God, the position of honor and power of the universe. If anyone understood me otherwise it must be corrected. Moreover He has a Kingdom."

"Now?" interrupted Caiaphas. "Yes, now," answered Apollos, "and Christians are in it. So it stands recorded in Col. 1:13; and I stand by that." "You say then that the Church is the Kingdom?" Caiaphas queried. "Does God say that?" asked Apollos, in return. "Does He?" asked Caiaphas. "I have not seen the statement," answered Apollos, "and until I do I shall not maintain that. I had inferentially established that conclusion—so I thought—but felt compelled to surrender it. Our inferences are often not as sound as we surmise." But you just said that Christians are in the kingdom." "Quite true; the Book says that." "Well, then why is the Church not the same as the kingdom?" "Brother Caiaphas, you are in my house just now, are you not? But is the reception hall the same thing as the house? I do not say that the illustration sets forth the full case; but you can see by that that a Christian may be in the Kingdom, and yet how the Church is for all that not identical with the Kingdom of God. It is only in the church and through the church that the kingdom of God is at all accessible today. But a fair study of the prophets will

reveal the fact that the Church does not answer to description of the Kingdom as God promised it to them. When the Kingdom of God as the prophets foretold it (and as indeed the New Testament itself predicts it) shall be manifest, the Church will not constitute the *subjects* of it, but it will be the governing body; and enthroned with the Lord Jesus Christ, shall rule with Him."

"Do you believe the Jews will go back to their land?" said Caiaphas. "That is what the prophets say," Apollos replied. "And the temple will be rebuilt?" "Does the Book say so?" asked Apollos in return. "I am asking you," Caiaphas replied sharply: "I have heard that you believe something to that effect." "You have heard wrong, Brother Caiaphas. I have never expressed myself on that point at all," answered Apollos. "You will *have to*: your position logically involves that." Caiaphas was pressing hard. "My 'position', Brother Caiaphas, is to take God at His word. I am ready to do that and to assume all consequences. I do not know everything that is in the Bible, and do not understand everything, and I am far from professing infallibility. But whatever I see and learn there I feel free to believe, and as occasion requires to speak." "But if I remember aright the prophets spoke freely of the restoration of Jerusalem, and the rebuilding of the temple, and even the resumption of bloody sacrifices. Are those things to be taken literally, or do you believe them to be yet unfulfilled?" Caiaphas was staking all upon this throw. He was following the suggestion of Diotrephes. If Apollos would answer so as to leave even room for an inference, Caiaphas knew that a most damaging case could be made out. But Apollos was aware of no predicament. His guilelessness sustained him.

"As stated before," replied Apollos, "I have never expressed myself on this, and expect to give it careful study and consideration before I do. I can only tell you what my principles are, and assure you that I will stand by them. I am not afraid of anything God says on this or any other subject. Furthermore I shall not put myself to the task of 'spiritualizing' or of explaining away the plain import of God's Word in order to help God out of a difficulty. He needs no such help from us. I remember what happened to a man named Uzzah, who, in his concern for the safety of the Ark put forth his hand to steady it."

Caiaphas sat silent, turning Apollos' speech over in his mind. There was precious little in it that could be taken hold of; but perhaps it would furnish some basis after all. Alexander now took up the string. "These things will cause trouble, Brother Apollos," he said "Everybody likes you mighty well, and we would be mighty sorry, both on the church's account and on yours to have any trouble, and maybe to lose you from among us." Apollos was half amused. "As for your 'losing' me—whenever it is to the advantage of the Church that I leave this place, you could not even induce me to stay. But why should this cause trouble?" "It *will* cause trouble, Brother Apollos," said Alexander. "The brethren will not stand for it. You will disturb the Church by introducing these controverted subjects and you are in good way to become a 'troubler of Israel.' Brother Diotrephes, whose scholarship and knowledge of the Bible is fully as good as any man's on earth, says he will be with us in the fight to extirpate such notions as yours. I tell you there will be trouble."

It flashed upon Apollos in a moment. That was astonishing news. So these brethren who had come to find out what he believed had already arranged to fight before they really knew what it was they were fighting and had consulted with Diotrephes over it. Well! But Apollos kept his head.

"If I understand you then, brethren," he answered, "the case is that unless *I* should cease teaching what I find in God's word, *you* will cause trouble, and then *I* will be a disturber of the churches and the troubler of Israel. Is *that* what you mean?"

Alexander gritted his teeth. "As you please, sir; the brethren will find out who the 'troubler of Israel' is." And the callers rose up and spoke some cordial words to cover the bitter taste of the meeting and departed.

TWIXT PRINCIPLE AND EXPEDIENCY

On the next evening Apollos was in consultation with James and Simon. Already the report was out, James told them, that when questioned straightly by Caiaphas, Apollos had "admitted" that we should have to go to Jerusalem again to worship, and that bloody sacrifices would be re-instituted in the Temple by way of celebrating the death of Christ. Apollos' face portrayed blank amazement at the news. "I said nothing like that, brethren," he said, and his voice labored as he spoke. "I was absolutely non-committal. Surely those brethren did not send out such a report." And Apollos went over the conversation he had had with Caiaphas on the point. "It was not well, Brother Apollos," said Simeon, "that you allowed yourself to be drawn into a discussion. It would have been wiser to have refused to say anything at all to those brethren. They had not come to weigh and consider. You are in a place where the harmlessness of the dove must be seconded by the wisdom of the serpent. However, I would not take that report too seriously as yet. Reports grow as they pass from mouth to mouth, and when we find out what is really at the bottom of it, it may after all not be so grievous." Apollos was evidently relieved at the suggestion. His conference with the brethren was chiefly on "What do next?" He suggested leaving the work and the city of X. Simeon and James turned the idea down with indignation. "You cannot go now," they told him. "To do so at this time would be as much as a surrender of the principle for which you have to fight. Besides the whole church will not only be unwilling for you to leave, but will demand that you stand your ground, as soon as they realize the situation."

The next question was, should the Enquirers' meeting be discontinued? It had assumed a shape and proportion not at first contemplated, Apollos argued. Would it make for peace to discontinue it? "Yea," answered James, "the sort of peace that surrenders right and light, and leaves our children to fall into a bondage of ecclesiastical tyranny. That may do in the case of a sect. We are *Christians*—and a Christian is nothing if he be not free. We can show love and consideration, but 'peace at any price' is not of God's mind. 'The wisdom that is from above is *first* pure, *then* peaceable.' Even granting that the Bible teachings in dispute were unimportant—which we can by no means concede—even an unimportant matter can become important when a principle is involved. But although I am not as clear

in these doctrines as you are, I can see that these things are bound to be important, no matter which way the decision goes. I am thoroughly with you in your earnest, truth-seeking attitude. You are in a fight for principle, as well as for truth; and I have no fears that you will not quit yourself like a man."

So it was decided that the Enquirers' meeting should continue; that all care and wisdom should be exercised to avoid all just ground for criticism and to provoke, if possible, the very enemies to love, while in no wise surrendering the right and liberty of common Bible investigation and teaching of truth.



Scope of Prayer

Dennis Allen

The proper scope of prayer for the Christian is exceedingly broad. "For how many soever be the promises of God, in him (Christ Jesus) is the yea" (II Cor. 1:20). Whatever be the promises of God the "yes" to them for our lives is our portion in Christ. How timid and constrained is most of our praying in contrast to this prospect! He hath blessed us with every spiritual blessing in the heavenly places in Christ" (Eph. 1:3), but those blessings become ours only as we claim them through believing prayer. The fulness of Christ, His love flowing through us, His compassion, His boldness, His patient endurance of sufferings are all proper subjects for earnest, believing prayer with assurance that the Lord will hear and in His own way grant us the desires of our hearts.

On the other hand the Christian may find that much of his praying runs out of the proper bounds. As we come to a clearer understanding of the mind of Christ, we may see that much of our praying is not according to His will and must be classified as "asking amiss" (1 John 5:14; Jas. 4:3), hence we do not receive. We may be asking that the difficulty or obstacle should be removed, when God's will is to give us the grace to surmount it and thus reveal His power. We may be asking that the persecution be taken away, when God's will is to give us boldness that Christ might be magnified in our bodies, whether by life, or by death, (Phil. 1:20).

Can I ask the Lord for a job or financial advancement and then use what He gives me on luxuries that only dull my spiritual senses and leave me with financial obligations that keep me from giving to the Lord that which rightfully belongs to Him? As our praying is brought into line with the promises of God and the mind of Christ we will find how glad our Father is to answer "Yes". In Christ is the yea to all the promises of God.

Studies In Acts

H. L. Olmstead



"THE MAN CALLED SAUL"

We are confining our studies almost entirely to the book of Acts itself. Volumes have been written about the time and life and labors of this remarkable man. However, we thought it might be profitable to run hastily through the entire book of Acts and point out some of the high spots in the career of this devoted servant of Christ who takes his place as both a "preacher and an apostle" in Luke's most interesting narrative of the first decades of the impact of Christ upon the ancient Roman world.

Our first introduction to him is quite casual. At the stoning of Stephen by the Jewish Council (Acts 7:58) it is simply stated that "the witnesses" who stoned Stephen laid their garments at his feet. He, as a young man, was present in the Jewish Council as they rendered their decision and carried out the execution; and we are here told that Saul was "consenting to his death" (Acts 8:1), which indicates official sanction. Later, before Agrippa (Acts 26:10), he said (Amen, Rev. Version) "when they (meaning the Christians) were put to death I gave my *vote* against them", which would suggest that he was a member of the Jewish Council. Though a young man, he had advanced in the Jews' religion beyond many of his own age (Gal. 1:14).

That Saul of Tarsus was a trusted servant of the High Priest and the Jewish Council is seen in that at the time of his conversion (Acts 9:2) he had an authoritative commission from the High Priest to go to Damascus (Acts 26:12), and there apprehend all who were of the Christian Way.

There are three accounts of Paul's conversion in the book of Acts. In the ninth chapter the narrator tells the story in the third person. In the 22nd and 26th chapters the story is put in the mouth of Saul himself, who relates to the Jewish mob, from the castle stairs, and to the court of Agrippa, his most remarkable experience. Without going into detail let it be said first that the conversion of Saul of Tarsus to Christ as the Messiah of Israel and the Son of God was one of the momentous occurrences of history and has left its mark, not only upon the followers of Christ for centuries, but upon the history of the world unto the present day.

What happened to this man that day as he journeyed to Damascus? A young man of the tribe of Benjamin, of the pure stock of Israel, a Hebrew of Hebrews; as touching the law, a Pharisee; as touching the righteousness of the law, blameless; as touching zeal,

persecuting the church. He had been brought up at the feet of Gamaliel, the greatest of all teachers among the Jews of his day (Phil. 3:5-6; Acts 22:3). Again we ask, what could have happened to this young man holding a high place in Jewry (Gal. 1:14), on the way to Damascus, so to change his thinking and the course of his life? Here he was, living in a secure house of religious and moral thought which was giving him position and power as well as a feeling of security and satisfaction. One day that house fell down around his head. It was utterly demolished and he saw all things he had counted gain a total loss. He evaluated them as but "refuse"—"dung", according to the Authorized Version (Phil. 3:8). What happened? There can be but one reasonable answer. He saw the resurrected Lord and heard a voice from His mouth. Nothing less than this could have changed this conscientious, learned, zealous, proud Jew to a Christian. "Wherefore, O King Agrippa, I was not disobedient unto the heavenly vision" (Acts 26:19). Not then nor thereafter was he ever anything but obedient to that vision. The God of heaven, visibly and audibly called this man into His fellowship and service. Broken in heart, humbled in the dust, but certain of what he saw and heard he went on to Damascus to declare his faith in the facts of the gospel by being baptized (Acts 9:18; 22:16). What had happened to him caused him, straightway at Damascus, to start proclaiming "Jesus, that he is the Son of God" (Acts 9: 20), and this right in the synagogues of the Jews. What he did amazed and confounded all that heard him (Acts 9:21-22). With the conversion and work of Saul there begins a new epoch in the life of the church and a new era really in the history of mankind. He had come to Damascus to apprehend all who believed in Jesus and he himself was apprehended (Phil. 3:12) of Christ.

In the book of Acts we follow his course and a stormy one it was. A plot to kill him in Damascus (9:23) was frustrated by his disciples who let him down over the wall of the city. Returning to Jerusalem he was rejected by the disciples of Christ themselves (9:26); opposition by Elymas the sorcerer on his first missionary journey (Acts 13:7-8); by the Jews at Antioch in Pisidia (13:45); the defection of Mark (15:38) ending in contention with his beloved friend Barnabas; stoning at Lystra (14:19-20); scourging and prison at Philippi (Acts 16); a mob at Thessalonica (17:6); escape to Berea (17:10); trouble at Berea necessitating flight to Athens (17:13-14); mocked in Athens (17:32); the uprising against him at Corinth (18:12); the big stir at Ephesus (Acts 19:23); warning of persecution as he returned to Jerusalem (Acts 21); smitten on the mouth (Acts 23:2); plot to kill him (Acts 23:14); in prison at Caesarea (Acts 24:25-27). Shipwreck on way to Rome (Acts 27); imprisonment and death in Rome. Paul sums up in more or less detail in these words, "In labors more abundantly, in prisons more abundantly, in stripes above measure, in deaths, oft. Of the Jews five times I received forty stripes save one. Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in labor and travail, in watchings often, in hunger and thirst, in fastings

often, in cold and nakedness" (2 Cor. 11:23-27).

Such was the cost to Paul of not being disobedient to that heavenly vision the day he saw and heard the Lord as he journeyed to Damascus.

In a later article we hope to give some of the high lights of his ministry in some of his recorded addresses in the book of Acts and the result of his work.

A BASIS OF UNITY

In our ranks today there is a great deal of dissension and even division. This thing we all deplore, and yet it appears that with all our preaching about unity, we cannot unite ourselves. This greatly damages our plea for the restoration of the New Testament "Way". The sects are not interested in a better sect or even in the best one. Only the pure New Testament way (in spirit as well as doctrine) can allure them.

It may be further noted that we do not seem greatly interested in healing our divisions. Nay, they must be maintained at all costs under the banner of "sound doctrine". We even have debates to "prove" why we cannot fellowship each other. This is all very disheartening, and more than often one wishes he could find a way to remedy the situation.

The thing is not impossible. In a city known to me this has recently been proved. There were in this city two churches of Christ which, until a few weeks ago, were not cooperating. One church (its preacher and leaders) made many ungrounded charges which were exposed in kindness. There were differences, yes. But these were not insurmountable. Fortunately the non-fellowshipping brethren asked for a meeting. Differences were discussed. False charges were exposed and denied. Unity ground was reached. There was not complete agreement, but they all knew they loved the Lord and were willing to follow His Word in all things. Under these convictions they could not, in love and mutual understanding, any longer quarrel. But even this was not enough to seal the wound completely. Then a wonderful thing happened!

One of the churches proposed to conduct a mission meeting in a needy section of the city. The song leader of the other church was invited to lead the singing. On the first night the tent was almost overflowing. The meeting grew in attendance each night. The results: five for baptism and two for confession of sins. But the *real* results: A united band of disciples who had seen they could (and would) work together.

How was this achieved? First, there was a conference in which mutual views could be exchanged, so that both churches could know firsthand what the differences, if any, were. Second, the decision justly reached that they would bear with each other in differences over secondary matters. Third, this mutual forbearance was put to the test by a joint public effort. The result: real New Testament unity. Let this be tried in every place where relations between brethren are strained. I believe it is the surest way to unity. It is God's way, "Wherefore also receive one another, even as Christ also received you to the glory of God." —Theophilus.

NEWS AND NOTES

A. K. RAMSEY CALLED HOME

An early morning telephone call from Richard Ramsey, on December 23rd, brought the sad news that Brother A. K. Ramsey had gone to be with the Lord at two o'clock that morning. The assurance of the "crown of righteousness", which is now his, only serves to emphasize the great loss to Louisiana and to the brotherhood everywhere. Lorraine and I share the grief of his loved ones as one of them. —H. E. Schreiner.

TAPP HOUSE BURNS

Word comes that the David Tapp family of Hopkins, Missouri, lost their possessions in a fire which consumed their home on December 10. All their clothing, nearly all the furniture, and Brother David's library, and church equipment, such as typewriter, mimeograph, recorder, were lost in the fire.

Brother Tapp is doing a sacrificial mission work there supporting himself. Any expression of love and fellowship which you would like to send might be addressed to: Mr. David Tapp, Box 33, Hopkins, Missouri.

Louisville, Ky.: The Southeastern Christian College chorus gave a sacred concert at the Ormsby Avenue Church, here in Louisville, on Sunday afternoon, December 8. We had a capacity crowd made up of members from various Louisville area churches. The singers, under their able director, Dr. Dale Jorgenson, greatly thrilled our very souls. We wonder how Brother Jorgenson can accomplish so much with a group of young people in so short a period. Our love offering came to \$105.68.

A neighbor lady renewed her standing with the Lord and united with the Ormsby church the first Sunday in December. —J. R. Clark.

Hammond, La.: You brethren are doing a commendable job with Word and Work. The articles are good and the news stimulating. I wish there were some way of getting news coverage on men who never write in. —Richard Ramsey.

Brother Ramsey, in continuing the above note, makes inquiry about several young preachers: Kenneth Istre, Shichiro Nakahara, Eugene Pound, John

Pound, Robert Garrett, Barclay Riley, Fulton Curtis, and Paul Knecht. Perhaps these young men do not realize that there are those who want to know where they are and what they are doing. So write us a bit of news, young men.

Brother Ramsey further mentions that George Carl Fulda is doing full time church work; that the Jennings, La., church bought Earl Mullins a station wagon; that James Ross gave the dedication day address at Mt. Sterling, Ky. In turn, we would like to have firsthand reports of these and similar occurrences.

THREE MOVES — The young church at Jeffersonton, Ky., has now occupied the building which they recently purchased from the Lutherans. With this move came the addition of several new classes in Sunday School and plans for greater growth and development. For several years they had been meeting in the Post Office building. Brother John Pound is the faithful minister at this good congregation.

The other two moves are: Brother Herman J. Fox, Jr., who has done a wonderful work with the East Jefferson Church has been led of the Lord to work with the Highland Church, also here in Louisville. To take up the East Jefferson work Brother Jimmy Hardison is moving here the first of the year from Jacksonville, Florida, it is reported. May the Lord richly bless these brethren in their new ministries. —Frank Gill.

Ft. Lauderdale, Florida: The Lord undertook in an eight-day meeting at Turkey Creek, Louisiana. The excessive rain and cold slowed but did not stop the effort. Charts from Brother Cooper's book, *The World's Greatest Library Graphically Illustrated*, proved of great interest in two evening services and in four or five afternoon classes of the Ladies' Meet. The prospect before this church to grow and to increase in usefulness is the greatest of any congregation I know. God bless them.

Two nights of Thanksgiving week were spent at the Bible Chair, where Richard Ramsey holds forth, across the road from the campus of Southeastern College, Hammond, La. Amazing prog-

ress is evident in building erected, quality of students to study and in the ever present zeal of the director.

Ft. Lauderdale, Fla.: Dec. 15th. was the first Sunday morning service since the new pews were installed. We are amazed further at God's answer to prayer in meeting the needs for \$1786 for the equipment—all was in except for \$1.36. We thank all who prayed with us and for us.

Because of excessive increase in rate for church ads in the newspaper, we no longer insert an ad. Those coming this way remember the church address (which is not a mailing address) is: S. W. Cor. 12th Ave. at 2nd Court. — N. B. Wright.

Nashville, Tenn.: Since moving here last June 15, I have accepted a few preaching opportunities in this area and enjoyed the fellowship. On off-Sundays we have visited several churches. On the third Sundays of August and September I preached for the fine church in Sullivan, Indiana, meeting in the original house of worship there. I heard Brother Chambers one night in a revival at Berea, his home congregation, near Sullivan.

In the early fall I made a hurried trip back to Borden, Indiana (where we worked for the church for five years), to be with the Joe McKinley family in their bereavement occasioned by the sudden death of their oldest son, Max, aged 28. Brother Joe is a very faithful worker in the church there; he serves as deacon, one of the song leaders, and a bible teacher; he is loved by many. I assisted Brother Elmer Ringer in the funeral service.

On June 19 I was called back to Borden to conduct the funeral of Brother Will Harmon, aged 83, who passed away after months of failing health and several weeks of illness. His wife, Sister Minnie, survives.—E. Gaston Collins.

Parksville, Ky.: We thank God for the way His people have responded to the announcement of our planning to go to the Philippines. Within about a month \$477.19 has been contributed to our "travel fund." We have invitations from Bohon, Sellersburg, and Cramer and Hanover in Lexington which we plan to visit sometime after the first of the year. So far, our only visit has been to Ebenezer where I spoke at their Thanksgiving service. To date Ebene-

zer has contributed \$142.19.

Inasmuch as the Allens have gone to Hong Kong, the need for our going to the Philippines is even greater. We would like to go as soon as possible. May we count on each of the Word and Work readers to pray about this matter? —Harold R. Preston.

Dallas, Texas: We are right in the middle of a five-day meeting which has been wonderful so far. The general theme is Christian Living, and each night it is in a different location with a different speaker. The city-wide Thanksgiving meeting is scheduled to be at Mt. Auburn this year. H. C. Winnett and Glenn Baber will be our speakers on this occasion. —Gordon R. Linscott.

BEARING ONE ANOTHER'S BURDENS

We quote from two messages received recently from Brother John S. May: A wonderful thing happened today. We received two checks totaling \$608.00 (the amount of our estimated hospital bill to the dollar) from the Louisville area brethren and the Lexington brethren. We certainly praise the Lord for His grace and goodness and for His people with such loving and generous hearts. Although our October payment was due 20-25th, it looked as though we were going to have to be a few days delinquent because I don't get paid until the 26th. It is not possible to describe... the way Catherine and I feel about the whole thing. It is not so much the amount of the generous gift in terms of dollars and cents, but it represents a warm and loving fellowship on the part of many that is worth infinitely more.

Our love, appreciation and thanks to all who are having prayer fellowship with us and to those who gave so generously.

Once again let me tell you that I am really lost when I try to tell you how Catherine and I feel about the wonderful gift, but I'll just say thanks again and may the Lord reward all of you richly for your fellowship (Acts 2:42).

We have just received this good news from the doctor at Spears about our boy: "This is just a brief report to let you know that Jay has not had any seizures for the past week. His eating and sleeping habits continue to be satisfactory, and we are of course pleased over the decrease in the seizures." With love, John and Catherine May.

Linton, Ind.: The work at Linton had a good beginning this year and has continued to do well. To date we have had 66 responses, many of whom have been our own members desiring a closer walk with the Lord. This has done the church good. We feel that the Lord has been working with us and we are so thankful for the power of the gospel.

Three of our brethren at Linton have been going out on various Sundays to our neighboring churches—Summerville and Palmer's Prairie—and preaching for them. This has proved a blessing not only to the churches where they preach but also to us and to the individual brethren.

Our radio broadcast (the Wonderful Story of Love, Thursday at 1:30 p.m.) is now in its fifth year. It continues to do good as it reaches out in this area.

For the past three years we have had a week of Bible classes and evangelistic services conducted at the park here in Linton. Attendance has always been good. This year there were 102 people enrolled. This has caused us to feel a definite need for a place of our own to meet, so on September the 14th the Churches of Christ in this area purchased 31 acres for the purpose of establishing a youth camp. The ground has been paid for. Some clearing work has been done, and progress is now being made on a road. Plans are under way for our main building consisting of a dining hall, kitchen, storage room, and so on. We feel that the Lord has blessed us abundantly and we are thankful for the beginning. We must continue to ask Him for guidance and for His blessings. Brother Maurice Clymore, Dugger, Indiana, is the treasurer of our camp funds. —Eugene Pound.

Cumberland, Ky.: After changing from Benham to Cumberland to barber, we finally moved to an apartment here near my work and also near the Broadcasting station where George works. We have permission to use the city hall which is across the street from our apartment. We have been having a Bible class every Friday evening. We expect to start Sunday and Wednesday services as soon as possible. Pray for us here in this needy field. —Jesse Bibb.

Lexington, Ky.: Brother Hall Crowder was our speaker at the Thanksgiving Service here. On the first Sunday of December there were three responses, all for baptism. The following Sunday two came for membership and

another baptism.

Brother W. O. Ransdell, one of our church leaders for years, passed away on December 8th. We'll miss him greatly. —H. N. Rutherford.

Hammond, La.: Students at the Church of Christ Bible Chair and visitors from churches of Christ in the area found powerful stimulation in the messages brought by Brother N. B. Wright on the nights of November 25 and 26. Brother Wright was returning from a revival meeting at Turkey Creek and dropped off at the Bible Chair for a couple of nights on his homeward trip.

In describing the hardships of his life in China, Brother Wright stated, "I did not know whether or not I could live such a life, but at least I could die trying." —Richard Ramsey.

Anderson, Ind.: I enjoy reading the Word and Work more each time I receive it. I have more time for reading and study now that I am not working. —Eva Taylor.

Monclova, Ohio: We are sending a contribution to be forwarded to Vernon Lawyer and a check to renew our subscription to the Word and Work. We love that little paper and would prefer it to any other we know of. We think it grows even better from month to month. You folks are doing a wonderful job of carrying on for Brother Boll while he is away. —Mr. and Mrs. Melvin Haveline.

Lockney, Texas: Enclosed find \$2.00 for renewal of the best little magazine I know of. —Alva Raper.

Livingston, La.: I had been a subscriber of Truth Advance from its first to its last publication and was very fond of it. Now, since I've been reading Word and Work I also like it. I pass it on to my next door neighbor, and she studies some of the articles with her Bible. —Charlotte Detres.

Houston Texas: Please find enclosed a money order for my renewal and two subscriptions. This magazine is an inspiration to me. I still thank God for our late Brother W. H. Crain of our city. Had it not been for the Lord's working through him I would still be ignorant of "These things". —Mrs. Kitterman.

Ames, Oklahoma: The Word and Work is a splendid work. Also, there

are many good sermons and comments in the Faith of Our Fathers. I can't see what causes men to ride over the truth unless some kind of high-pressure gets hold of them. —Monroe D. Hayes.

Dallas, Texas: The Gaston Ave. and Mt. Auburn churches were co-sponsors of the November youth rally. This is a monthly get-together of the teen-agers of the various congregations. The young people themselves are responsible for the entire program; some of the older folk collaborate as needed. After a period of worship together, they usually serve light refreshments and also play games.

The cooperative Thanksgiving meeting was held at Mt. Auburn this year. Brother O. D. Bixler was our speaker, and he brought us a stirring message. The Good Tidings A Cappella Chorus sang a few special numbers. Several prayers of praise and thanksgiving were offered; it was really a time of "counting our blessings."

The following Thursday evening the Chorus was scheduled to appear at the Denton church. It did, and with it a goodly number of Dallas Christians with bags of groceries in a surprise shower for the Nakaharas, who labor with that congregation. We enjoyed a wonderful evening of singing, short, spontaneous exhortations, and prayers.

I believe that brings the news up to date. We are liking Dallas fine. We have had no real winter yet; it doesn't often go to freezing. The best thing about Dallas, though, is the church at Mt. Auburn. I've never known a finer group of people. The work is progressing, too, for which I am thankful. Attendance has improved considerably, but I am anxious to see more souls won to the Lord. The first of the year we are planning to initiate a visitation program which we hope will gradually enlist the whole church in some phase of soul-winning. —Gordon R. Linscott.

A LETTER FROM THE PHILLIPS FAMILY

Cardiff, Calif.: As some of you know, on our return to the States what property we had was sold and with this money and at a great personal expense our son A. T., Jr., went to Nyasaland (with his family) for a year to encourage and carry on the Lord's work. It was necessary for him to return home, and it has now been some years since there has been anyone there to encourage and teach.

Of course, the work goes on. Elders, deacons, evangelists, men, women, and children... Christians all, working in the Kingdom of our dear Lord to the saving of souls. Regular reports from the faithful Tabbu keep us informed of their continued efforts and the way the Lord has been blessing and giving the increase. But his recent reports also tell of some very serious dangers. There are on the field already some missionaries who are trying to gain entrance with this group of child-like followers of the Lord. Thus far they have been very wary of them, and certainly they should be, for if allowed to enter in among them with their teaching, they would, we fear, rob them of the joy of the coming of the Lord and bind them in shackles of legalism. In a letter from one of these men the pre-millennial coming of the Lord Jesus is plainly denied.

It is in the face of these circumstances that we write. After having labored with these precious ones, it is heart breaking to think of even one of them being led away from the precious teachings of our Lord. Pray with us that God will not let this happen, and as you pray... look for an answer.—The A. T. Phillips family.

(The above letter is from my father to you who have had an interest and helped in this part of the Lord's work in the past. I have helped prepare and mail this letter for him, in the interest of those in Nyasaland who need spiritual help and guidance so much at this time. It is most certainly a real and serious danger. It is one that needs to be met soon. Consider most prayerfully, won't you? —Neal Phillips).

MAKE A GIFT TO S. C. C.

The owner of a good, original set of Campbell's Millennial Harbinger—all 41 volumes, 1830 through 1870—will give half the set to the library of South-eastern Christian College if some other friend of the school will give the other half, which is about \$50. The set, a six-foot shelf, is becoming very rare and is well worth the figure of \$100 which the present owner paid to obtain it, probably much more.

If not placed soon in the College Library in this manner, the set will be offered to a private buyer at its cost; but it should by all means go to SCC. Contact the owner through the W. & W. office as promptly as possible.