

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

J. R. CLARK, Publisher

VOL. LII

No. 4

APRIL 1958

In This Issue

Poem: The Three Appearings	81
Bread and Water—Light and Life—E. L. J.	82
Tithing—Willis H. Allen	84
Fossilized Leadership—Gordon R. Linscott	85
The Christian's Paracletes—J. Edward Boyd	86
Final Authority	88
YOUTH DEPARTMENT—Carl Kitzmiller	89
The Message of Malachi	90
SEED THOUGHTS—J. L. Addams	91
TRUTH ADVANCE SECTION—Stanford Chambers	
That "Second Chance Theory"	93
PRECIOUS REPRINTS—R. H. B.	
Grace and Obedience	97
Lest We Forget—J. R. C.	101
The Wicked Husbandmen—J. R. C.	102
Election Time—K. Wm. Rinne	103
News and Notes	109



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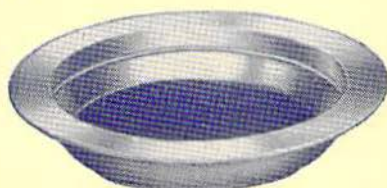


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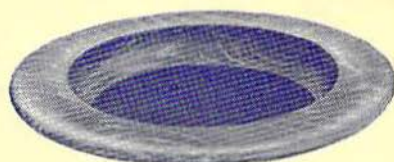


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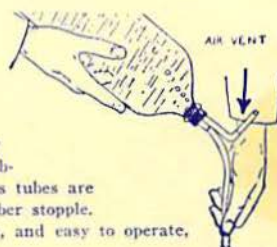


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THE WORD AND WORK

VOLUME LII, APRIL, 1958

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

THE WORD AND WORK, 2518 Portland Avenue, Louisville 12, Ky.
Entered at the Louisville, Kentucky, Post Office as second class matter.
Single subscription \$2.00; Clubs of four or more \$1.75 each.

THE THREE APPEARINGS

(Heb. 9:24-28)

E. L. J.

O what a day! The bells of God are ringing,
And angel choirs are bursting into song;
The everlasting doors are outward swinging
To send to us the *Savior*, promised long.

Full often there — since Jesus came and sought us,
Since Jesus died and paid the awful cost;
Since He ascended, *Priest* and Prince victorious,
Those bells have rung — to welcome home the lost.

And now, once more, the golden bells are ringing,
And vested saints are joining in the song;
The pearly gates are outward, earthward swinging;
He comes again — the *King* we waited long!



Bread and Water-- Light and Life

E. L. J.



As they journeyed from Egypt to Canaan the redeemed of Israel enjoyed their Redeemer's providence. They ate divinely-given food, "He gave them bread out of heaven to eat"; they drank divinely-given water, "He clave rocks in the wilderness, and gave them drink abundantly as out of the depths"; they were led and lighted by the divine pillar, "In the day-time also he led them with a cloud, and all the night with a light of fire." And this was typical. In three successive chapters of John—sixth, seventh and eighth—Jesus declares Himself the true source of the Bread, the Water and the Light of life.

THE BREAD OF GOD

Now the crowds are gathering about Him at Capernaum, hinting that He should feed them again. He tells them to give less attention to the food which is of such little account, and to make sure of that which is of so much account. Then step by step He approaches His "hard saying": "The bread of God is that which cometh down out of heaven"; "I am the bread of life"; "I am the living bread which came down out of heaven. The bread which I will give is my flesh for the life of the world"; "Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves"; "He that eateth this bread shall live forever." The Jews brought out their usual question, "How," and strove about it. Many of the disciples went back, and thus the Savior blazed His way between the crowds as He ever does with the two-edged sword of the Word of God. But there were some who knew how to cling to Jesus despite the perplexing things He would sometimes say and do, and to them He explained the "hard saying." No, He did not drive us to the doctrine of transubstantiation; for He says, "It is the spirit that giveth life: the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life." There we have the explanation. The bread of life is supplied by the words of Jesus. Need we wonder then that there are Christians everywhere who are starving to death, so little do they "handle the Word of Life": so little used are their Bibles. The feast is spread before them, but neither will they come to the table nor eat. And so they grow lean and hungry-looking, and starve the "inner man," all for the lack of reading the words of Jesus. For verily all that is needed to disbelieve is to leave the Bible alone.

THE WATER OF LIFE

The next scene is in Jerusalem. You have heard the preacher on the last day of protracted meeting, as he grew eager and more

earnest, lest the people should depart unsaved. O, how eager and burdened the Savior felt on that last great day of the feast! And now He steps out before the thirsty throng and proclaims Himself the Smitten Rock from which eternal springs are flowing—the on-flowing, ever-flowing, over-flowing fountain of living water. Here, if any man thirst, he may drink and never thirst again. As He said to the outcast woman, "Every one that drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst." There is the first result of drinking: satisfaction for yourself. But then comes the second result of drinking: "If any man thirst let him come unto me and drink. He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water. But this spake he of the Spirit, which they that believed on him were to receive." We see then that the words of Jesus supply the *bread* of life; and the Holy Spirit within the believer supplies the *water* of life. Not a mere brook either, nor a creek, nor yet a river alone—but *rivers* of waters of life. Brother, sister, friend, do you know something of such a life? Have you yourself drunk to your soul's satisfaction? And have you then become unto others a fountain of life? Like desert travelers, men are thirsting, dying; and like caravans in Sahara, they haste after the mirage before them never to overtake it; or else they drink brackish, stagnant water from the wells of this world, and "thirst again." They drink at this fountain and that; they go to the dance, and the theatre, the gaming-table, and the race-track, the saloon and the brothel, because they think that these will satisfy—but they come away only to "thirst again." Like alcoholic liquors, the waters in the wells of the world can satiate, but they can never satisfy the thirst they themselves create. And you—God has set you a spring, in the center of a circle that no one else can reach; and if rivers of living water are not flowing from within you to them, you have need to drink yourself, and for their sakes.

THE LIGHT THAT NEVER FAILS

Again the scene is set in Jerusalem. On either side of the temple court stands the huge golden candelabra, which during the feast of tabernacles would be burning at night, lighting the court: and, from the eminence of Zion, piercing even the shadows of Olivet. In such a setting the Savior delivered the saying, "I am the light of the world." There He stood, the whole world's shining Sun! Veiled indeed in mortal clay was He, as Gideon's lamps were hidden in the pitchers; yet destined, when once the vessel should be broken at the cross, to pierce the deepest darkness and to send the shadows skulking to the wall. "I am the light of the world; he that followeth me shall not walk in the darkness but shall have the light of life." It is a great, broad, sweeping claim. It is big enough to put the man who makes it in with lunatics or deceivers, unless He is just what He professed to be. But His influence on succeeding generations denies that He was either lunatic or deceiver; for lunatics get no following, and no deceiver's name could ever become the very synonym of truth and veracity. So far as I have read, no infidel has ever dared to challenge His statement, "I am the light of the world"; thought they may strip Him of His deity, as the soldiers stripped

Him of His garments, they have been compelled to say with them, "This was a righteous man." God or man, divine or human, true or false, Jesus has been the light of the world. All other lights have faded before Him. If such a person be not God, we need not seek for any.

But we have not always behaved, my brethren, as if we believed Him the light of the world, but more as if we believed Him the light of some city, only some county, country, or at the most, of some lone continent, and that our own. Let us henceforth, by praying and by preaching, by giving and by going, make men know that Jesus is the light of *the world*. Not that we can bring all men to the light; some love darkness rather than light; but we can bring the light to every man. And at last by His personal presence He will light the world and earth with the knowledge of God as waters have covered the sea. And may God haste the day!

TITHING

Willis H. Allen

Is tithing in our giving unscriptural or wrong? Some say yes; others say no. The New Testament plan of giving is simple, and its basis is found in two passages, viz., 1 Cor. 16:2, and 2 Cor. 9:7. In the first, it is to be according to our prosperity—"as he may prosper"; the second provides for voluntary planning—"as he hath **PURPOSED** in his heart." Any system of giving in harmony with these principles is scriptural; any plan not in harmony therewith is unscriptural, and wrong.

Some denominational churches require that their members tithe (give a tenth of their income) for the work of the church. This meets the first passage, for it puts the giving on the basis of income. But it does not meet the second since it takes away from the individual ("each one") the privilege of purposing for himself ("in his own heart"). That is, therefore, wrong. If I as an individual plan or "purpose" to give a tenth of my income for the Lord's work, and I do so cheerfully, "not grudgingly or of necessity," such giving is not and could not be displeasing to the Lord.

Some object to the practice because, they say, it was a Jewish practice. But, remember that in the Jewish economy tithing was made obligatory upon the Israelites for the express purpose of supporting the tribe of Levi. They made their "free-will offerings" in addition to the tithe. Moreover, tithing was practiced before the establishing of the Jewish economy (e. g., Abraham brought tithes to Melchizedek. Gen. 14:18-20; Heb. 7:4). If you object to the "tenth" suppose you make it a fifth, or seventh, or eighth, or some other portion. But be sure that whatever it is, your giving is a result of definite planning according as you "may prosper," remembering that "he that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully" (2 Cor. 9:6).

The waiter's tip in the restaurant is a tenth of the check, proverbially. Would you do less for God?



Fossilized Leadership

Gordon R. Linscott

The question arises, "How can the younger men keep from 'taking over' our congregation when perhaps out of our five elders not more than one or two will come to a business meeting? What should be done in a case like that?"

Unhappily such situations do exist—more often than we would like to think. Conditions such as these invite a rebellion against the elders and the appointment as "elders" of unqualified young men who possess real zeal for the Lord's work. But is that the remedy? Every aspect of the problem cannot be discussed here, but one thing should be clear: "Two wrongs *never* make a right." It is never right to call men elders when God has said that they are not. It is never right for young men to be arrogant and authoritative toward their seniors.

That leaves the following courses open for the younger men in the congregation who, desiring to "obey them who have the rule" (Heb. 13:17), find themselves without an active, aggressive leadership. It is altogether proper that such elders be exhorted (1 Tim. 5:1) by the younger men. This should be done in a most humble manner and only after much prayer and careful consideration of scriptures which apply to the case.

Study of the office of the elders reveals that their oversight is general in nature, their charge being especially to "feed the flock" (1 Pet. 5:2) and "watch for their souls." It is nowhere implied that every activity of the church shall have its origin with the elders. This leaves the younger men with a great deal of freedom to take the initiative in the work of the Lord. How far may this be carried? Let us not seek the limit. Rather let us see how closely we can attain to the pattern of giving the elders all of the honor of leadership, suggesting to them ideas for development and submitting plans to them for their appraisal and approval.

The whole issue is not one of human relations but rather the recognition of the authority of God which He has vested in the elders of His churches. Problems may arise outside the scope of these brief comments, but their difficulty is always tempered when the desire of our heart is to stay by the rule instead of seeking for the exception.



The Christian's Paracletes

J. Edward Boyd

There seems to be no word in the English language that adequately reproduces the meaning of the one used by Jesus in His promise to the apostles which is found in John 14:16, 26 and 15:26. In the text of the American Standard version the word "Comforter" is used; but that the translators were aware of the problem is apparent from the alternate rendering given in a footnote: *Advocate, Helper*. The Revised Standard passes all these by for the word "*Counselor*".

In the Greek New Testament the word is "*Paraclete*"; the first part, *para*, means "near by, by the side of"; and the second part, *clete*, is derived from the verb signifying to call." A literal rendering, then, would be "one called to one's side." Accordingly, Thayer (in his Greek-English Lexicon of the New Testament) gives these three definitions: (1) One who pleads another's cause before a judge, counsel for defense, legal assistant, an advocate; (2) One who pleads another's cause with one, an intercessor (as in 1 John 2:1); (3) In the widest sense, a helper, succorer, aider, assistant.

This promise of a paraclete was given to the apostles by Jesus in view of the fact that He was about to leave them and to return to His Father. He wanted them to be assured that they were not to be left desolate (John 14:18). Literally translated, this is "I will not leave you orphans," which vividly expresses a state of helplessness and hopelessness. He was not going to leave them in that condition. They who had and followed Him were to experience, in a very special way, the love of the heavenly Father (John 14:21). This love was to be manifested by the sending of the Holy Spirit, the promised paraclete (John 14:26).

This promise first occurs in this discourse in John 14:16: "And I will pray the Father, and He shall give you another comforter (paraclete), that he may be with you for ever, even the Spirit of truth" (see also verse 17). The use of the word "another" here implies that Jesus had Himself been serving them as a paraclete. And the Greek word "*allos*" indicates that the one to take His place was to be one of the same, not a different, kind. He was to be another of the three divine personalities of the Godhead. We are not of course to understand that Jesus was altogether to cease from being a helper for His own. Indeed, years later the apostle John wrote: "And if any man sin, we have an Advocate (the same word, a paraclete) with the Father, Jesus Christ the righteous" (1 John 2:1).

He is now the "one mediator between God and men, Himself man"; He is "at the right hand of God," making intercession for us (1 Tim. 2:5; Romans 8:34; see also Heb. 7:25; 9:24).

So Jesus is now the Christian's paraclete in heaven, serving specially as intercessor on his behalf; and the Holy Spirit is his paraclete on earth during the Lord's absence. Concerning Him the Lord Jesus said to the apostles: "...He shall teach you all things and bring to your remembrance all that I have said unto you" (John 14:26). Human memory is often unreliable; they would not have to depend wholly upon that, but by the help of the Spirit would be able to recall accurately the teaching they had heard from Him. The Holy Spirit was also Himself to bear witness to the Christ, thus adding His testimony to theirs (John 15:26-27. See also Acts 5:32). He was to guide them into all truth, declaring to them even the things that were to come (John 16:13). They were to be confronted with difficult situations, being brought before synagogues, rulers, and authorities; in every such hour of need the Holy Spirit would be there to teach them what they ought to say (Matt. 10:19-20; Luke 12:11-12). In the book of Acts we are told of fulfillments of these promises; again and again the Holy Spirit appears as their paraclete, inspiring, directing, empowering, giving boldness in times of persecution, etc.

But we must not suppose (as some seem to have done) that all this pertains only to the apostolic age. On the contrary, the Holy Spirit is a paraclete of the Christian today, as surely as He was then. This is not to say that He does for us *everything* that He did for them; but He is with us to render service that is needed. Not to one special class of Christians alone, but "to them that obey Him," has God given His Spirit (Acts 5:32; 1 Thes. 4:8). To the church at Corinth, though at the time it was in a very low state, Paul said: "Know ye not that ye are a temple of God, and that the Spirit of God dwells in you?" (1 Cor. 3:16; see also 6:19.) Surely the Christian of today has need of a divine helper; and God has not ceased to supply that need. At the beginning of Romans 8, the passage which deals so fully with the subject of the indwelling Spirit, the apostle is speaking simply of "them that are in Christ Jesus." In them the Spirit of God dwells (v. 9); it is through the Spirit that life is given to their mortal bodies (v. 11); it is by the Spirit that the deeds of the body are to be put to death (v. 13). The Holy Spirit leads the sons of God; He bears witness to their sonship; He helps their infirmity, even in the matter of prayer, making "intercession for the saints according to the will of God" (Vs. 14-27). It is a glorious and comforting truth that, as Christians, we have two divine paracletes: Jesus in the presence of the Father, and the Holy Spirit with us here in this present evil world.

As Jonah's experience was a convincing sign to the Ninevites, so Christ's resurrection is calculated to make the stoutest hearts tremble before the preaching of the Gospel.

FINAL AUTHORITY

On page 34 of *Father Smith Instructs Jackson*, a correspondence course textbook used by the Knights of Columbus, we read:

"Any student of reliable history should know that the Catholic Church gave the Bible to the world; that only on her authority the world knows that this book contains inspired writing. . . ."

"*On her authority!*" Quite obviously this question of authority is of utmost importance. To what should we bow as the final word in matters of faith, to the pope or to the Book?

The Roman Church is vociferous in her claims to being that authority. "Hear the Church," she says. "The Church is the only institution commissioned by Christ to Interpret God's Word." And not only that. "The Church produced the Bible, and not the Bible the Church."

But we stop to ask an obvious question. By what divine authority does the Church obtain its authority? To say, by the authority of the Church itself, seeing it is the voice of Christ, is begging the question, for that is what we want to know: is the Church the living voice of Christ today? If it is, it is all the authority we need. But this Church must appeal, finally, to the Scriptures—though grossly perverted. It is to the Bible she turns to point out Christ's commission to Peter. If there were no Bible, Rome's claim to final authority would be merely a human presumption with no divine sanction. The Bible, though, stands unique as the revealed will of God, whether accepted or rejected. The early Church certainly never inspired the Bible; it could only endorse what was already inspired.

With great force, Sir Robert Anderson says in his valuable book, *The Bible or The Church*, "How do I know Christ founded a Church? And how do I know that I can trust myself to the teachings of what claims to be the Church? The only possible answer to these questions is an appeal either to the Church itself or else to the New Testament. If the former, then I am to trust the Church because the Church claims my confidence—a flagrant case of what in another sphere is known as 'the confidence trick.' If the latter, then by all means let me turn to the New Testament. But no 'thimble-rigging' can be tolerated here. If the Church speaks with inherent authority, I must render unreasoning obedience to her teaching; but if she appeals to the Holy Scripture, she must place an open Bible in my hands."

So then, the Bible is the standard, the final, authority. And it stands as the judge of Rome's so-called "divine tradition" and her assumption of mastery over the souls of men. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isaiah 8:20) is a principle first laid down in Israel's God-ordained religion. We must not forget it now. The Bereans were commended for searching the Scriptures daily. It is our only source of divine truth.

Christians, awake! arise! Study your Bible. "*And ye shall know the truth, and the truth shall make you free!*"—Clarence Kramer, in *Berean Searchlight*.



Youth Department

Carl Kitzmiller

HOW MUCH ALIKE HOW DIFFERENT?

We find ourselves wishing, sometimes, that the Lord had been more specific in what the Christian should do and what he should not do. We may prefer a list of "do's" and "don'ts" to the Bible way of laying down a general principle. But upon more mature consideration we realize something of the wisdom of the Lord in choosing the way He has. Principle never becomes outdated and never fails to cover every situation. Principle treats us as morally intelligent and responsible beings. Being governed by principles builds our character, while the set list of "do's" and "don'ts" may contribute only toward making us an automaton.

It would have been more convenient, perhaps, if we had been told just how much alike and how different the Christian life is to be from the worldling. We might have had a check-list—how to dress, what and when to eat and drink, what to do for entertainment, what work we would be permitted to do, etc. Who is there that does not know what would have happened? Israel of old is sufficient proof that certain itemized restrictions are not enough if it is not *in the heart* to be different—different according to the will of God. Demonstrating the very universal quality of mankind, they desired to be "like all the nations" (1 Sam. 8:5, 20) about them. In a multitude of ways they must have been like the nations about them, but in leadership, among other things, God wanted them to be different. More important to them than being the kind of people God wanted was being like the nations about them. "Every one else has a king; why can't we have one too?" And what a modern sound that has! It was simply not in their hearts to be *first of all* pleasing to God.

When modesty is a quality of life, there is usually no real problem what to wear and what not to wear in the way of modest or immodest clothing; when immodesty is a quality of the life, the fullest, most drab, and ugliest garment conceivable will hardly be sufficient to create modesty. And when the desire to be like everybody else is strong enough, both modesty and immodesty will yield to *that* standard, whatever God has said and on whatsoever kind of basis He has put it! When pleasing the Lord and a good Christian testimony is more important to us than having a good time, then (and only then!) will the problem of entertainment be solved for us. The check-list will surely fail. Even the principle will fail unless it be interpreted by the heart that wants to do the will of God. And so on we might go.

"In the world" but not "of the world" (John 17), the Christian need not search for ways of being "peculiar," but let him know that as he lives by the principles of his Lord, he will be so. (He is not different just to be different, but different according to the will of God.) He faces the danger on the one hand of withdrawing into a cloistered, sheltered life where he can have little or no influence on the common run of society, or, on the other hand, becoming so much a partaker of the world and its ways as to destroy his influence. How shall he know that just-right place? It can be said in a few words. He will not be far from it when *in his heart* being like Jesus Christ means more to him than being like the nations—the people, the world—about him. Such a desire may not assure an infallible decision, but it removes one of the greatest hindrances to the right decision.

THE MESSAGE OF MALACHI

Nothing corrupts more quickly than the work and word of God in the hands of men. When you have something good and worthwhile you can't afford to neglect it. The better a thing is the more watching and care it requires. YEA, ETERNAL VIGILANCE IS THE PRICE OF ANY GOOD THING.

The last word from God found in the Old Testament—the Book of Malachi—shows how the Jewish religion had run down at the heel. Though they had ceased worshipping idols, they had gotten into something else about as bad—a formal, indifferent, hum-drum manner of worship. Their trouble was that they had lost their vision of God's character—of His goodness and truth. Though they called Him "Father", they gave Him not the honor due such a One. Reverence, a fundamental thing in every relationship, was lacking. And where reverence is absent love dies and little good can result.

Thus, they had corrupted their religion before God and men. So, in seven different messages God pointed out their sins to them. But in every case the people replied, "Wherein?" Wherein have we done these things whereof we are accused? They had gotten to a place where they could do a flagrant sin and not recognize it. (Sin always has a tendency to harden the heart and blind the eyes.) It is one thing to be wrong and realize it, but a much worse thing to be in such condition and unaware of it. For if we recognize discord and disorder we can set about correcting it. But these people were living one life and professing another while not knowing that it was bad.

Don't deplore the situation of Israel at that time without realizing that the message of Malachi is up to date. It applies to us, for we stand in danger of this thing today—yea, many of us are guilty of this same failure and sin.

If we realize our sin and failure then are we ready to hear the wonderful offer the Lord made unto the people of Israel when He said, "Return unto me, and I will return unto you."

If you have gone astray and have not returned, do so today.

—Selected.

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



Our "Seed Thoughts" section this month is dedicated to the great host of people who work in any way with young hearts. This includes parents, teachers, Sunday School teachers and workers, ministers, and many others. We trust that these thoughts will increase the usefulness and effectiveness of each one, and that all will be stirred to greater service among the "little ones".

*

THE HEART OF A CHILD

Whatever you write on the heart of a child,

No waters can wash it away.

The sands may be shifted when billows are wild

And the efforts of time may decay.

Some stories may perish, some songs be forgot;

But this graven record, time changes it not.

Whatever you write on the heart of a child,

A story of gladness or care

That heaven has blessed, or that earth has defiled,

Will linger unchangeable there.

Who writes it has sealed it forever and aye,

He must answer to God on the great Judgment day.

—C. E. Flynn.

*

"How do you get such beautiful sheep?" was a question put to a farmer. "I take care of my lambs," was the reply. Says a preacher: "We must put our strength into work among the children. We can not do much with people over twenty-five years old. The only way to do this is to build the children into the church.

*

GOOD-BYE, DADDY

A few Sundays ago, I saw a car drive up to our church just before

Sunday School time. Three little fellows climbed out and ran for the curb. There they stopped, waved their little hands, and shouted in unison. "Good-bye, Good-bye!"

Sweet, wasn't it? But there was a pathos in it that brought tears. These children were hastening to the school of God's Holy Word. There they were to receive the Bread of Life; and be brought close to their Lord and Savior and learn to love Him and serve Him. But before they could go to their feast of things to bless their souls they must turn and cry out: "Good-bye, Daddy, Good-bye." Too bad that at the church door the paths must part.

Some time the long parting will come. Perhaps they or Daddy will undertake the journey through the dark valley. If it is one of them, well; they will know their Lord and have served Him in their simple, beautiful child faith. They can say, "I will fear no evil, for thou art with me," but it is "good-bye, Daddy," again. Maybe it is Daddy that is going, and as they with tears watch the light that is going and fading from his eyes, they must say: "You have been a good Daddy to us in many ways. You have fed and educated us; you have worked for us and sacrificed; you even took us to church to find our Lord and Savior Jesus Christ. But Daddy, you did not go with us. Each Sunday it was 'good-bye, Daddy, good-bye.' And now the last parting has come, and O, Daddy, again it's 'good-bye, Daddy, good-bye.'"

And the pathos of it all is that so many daddies seem to want it that way. —Sel.

*

THIRTY SUGGESTIONS FOR SUNDAY SCHOOL TEACHERS

1. Each teacher should be a consecrated Christian—no qualifications can substitute for this.

2. We teach by what we are as much as by what we say.

3. Make sure the lessons you are trying to teach are manifest in your own life.

4. Let earnest prayer precede your teaching. It will solve numerous problems.

5. Love your pupils for what you want them to become. Some may not be very lovable, but you can love them for Christ's sake.

6. The closer contact you make with each pupil the deeper will be the impression formed upon him.

7. Pay special attention to children whose parents do not attend your service. Learn their names and make them feel at home from the first.

8. Maintain discipline from the start. Students soon lose respect for a teacher who cannot maintain order.

9. This will not be difficult if you keep the children interested and occupied.

10. Prepare your lesson thoroughly beforehand. Keep one step ahead of the students.

11. Don't try to teach until you have the attention of your class.

12. Attention is maintained through creating and holding interest.

13. Young children can not give attention to one thing more than a few minutes.

14. Study your pupils—their moods and interests. Start where they are—go on from there.

15. You must bridge the gap between the child's knowledge and the Word of God.

(Continued next issue)

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THE WORTH OF A BOY

In a remote district of Wales a baby boy lay dangerously ill. The widowed mother walked five miles through the night in a drenching rain to get the doctor. He hesitated about making the unpleasant trip. He questioned, "Would it pay?" He knew he would receive no money for his services, and, besides, the child, if his life was saved, would no doubt become a poor laborer. But love for humanity, and a sense of professional duty, conquered, and the little life was saved. Years after, when this same child, Lloyd George, became chancellor of the exchequer, the old doctor said, "I never dreamed that in saving the life of that child on the farm hearth, I was saving the life of a national leader."

God is constantly justified in the responsibilities he has placed upon us for preserving life, both material and spiritual, and in withholding from us the power to decide whether or not a little child is worthy to live or die.

—Sel.

*

THE ABSENTEE

"Someone is absent," the Shepherd said. As over my classbook He bent His head; "For several Sundays absent, too, So tell me, teacher, what did you do?"

"I didn't call, as perhaps I should: I wrote some cards, but they did no good; I've never heard, and she never came, So I decided to drop her name."

He answered, gravely, "A flock was mine, A hundred—no, there were ninety and nine, For one was lost in the dark and cold, So I sought the sheep who had left the fold."

"The path was stony and edged with thorn, My feet were wounded and bruised and torn, But I kept on seeking nor counting the cost, And oh, the joy when I found the lost."

Thus spoke the Shepherd in tender tone; I looked, and lo, I was alone, But God a vision had sent to me, To show His will toward the absentee. —Author Unknown.

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PERISHABLE PROPERTY

We once saw this sign on the side of a freight train box car. It read, "Perishable Property. Do not switch off". Sometimes careless workmen might leave freight cars on the side-tracks for too-long periods. But here was one car that could not be left for even a short time. It had fruit or some other perishable product on board and must reach its destination at once.

So it is with our boys and girls and all young people. They are perishable property. They must not be side-tracked. To a great degree, they depend upon us to see that they are on the "main line". What if we fail in our duties? What if we allow them to remain on the "side-tracks" even for a short period of their young lives? The loss is often irreparable.



Truth Advance Section

Stanford Chambers

THAT "SECOND CHANCE THEORY"

This paper pertains to the Chambers-Jones debate which appeared at the close of 1957, in the two magazines, *The Preceptor* and *The Word and Work*. The occasion of this writing is the injection into the final negative of new matter, a violation of a well-known rule of honorable debate. Moreover, one new matter in particular is insinuating and offensive in its nature; damaging because it is an appeal to prejudice, and arouses suspicion that we hold "a second-chance theory," and would like opportunity to propagate it. But for the gravity of this insinuating charge, we might very well let other new matter introduced go by.

New matter this is, for such a thing as "a second-chance theory" is nowhere alluded to or hinted at in anybody's previous article in said debate.

The same, being insinuating as it is, also violates a rule, worded by Brother Jones and agreed to by both. Rule 4 reads: "Each disputant shall confine himself to the issues of the debate; shall refrain from personality references or abuses; neither shall charge his opponent as accepting any conclusion to his doctrine unless he avows it."

The "second-chance theory" is so well and generally known to be contrary to the Bible that for one to be under suspicion as holding said theory is damaging, without question. The insinuating clause is in the paragraph headed in large capitals, "THAT WAITING ATTITUDE," etc. In the same paragraph the affirmative is also misquoted, as can be seen by comparing with what we actually said in our fifth from the last paragraph of article preceding Brother Jones' final.

Just why did our brother inject this insinuation? The charge is baseless and false. Before Brother Jones was born we were combating said theory, disproving the same (the very opposite pole from desiring to prove it). Frankly, we did not think our brother, representing "the faithful," would do this.

Brother Jones undertook to justify the disfellowship practice on the one count, viz., denial that Jesus is now sitting on David's throne (in plainer words, that the millennium is now on and Satan is already bound). Failing of satisfactory justification, he has gone outside his proposition to bring in other reasons, like alleged compromises by some he calls "Premillennialists". (But the disfellowshipping was going on before, e. g., Billy Graham came around.) In connection he claims for himself and those he supposedly represents that they do not hold such in their fellowship. He is either short on information, or

else the number of the disfellowshipped is far and away greater than we had supposed. We refused to be drawn aside from the proposition agreed upon, but just here we may say that we are not acquainted with any brother but who wishes not in anywise to compromise.

Some years back, when this disfellowshipping was in its incipency, a letter came warning that unless we desisted in our teaching that the millennium could not be with Christ absent, that His coming is to precede it, we'd be without any places to preach, for "a few of us are determined." We were in nowise intimidated, thus, but how true that word, "a few of us are determined"! Since that time the body of Christ has bleeding wounds it had not suffered in the house of its friends, those having avowed the cause of the "Restoration Movement."

It is not too difficult of recognizing that those affiliated with this challenged exclusivism are themselves adversely affected by it, spiritually speaking. It has been represented to them again and again that the to-be-disfellowshipped do teach the second-chance theory. The suspicion aroused and the prejudice created are the two main props of the curtain drawn for the safe-guarding of "the faithful." Once suspicion and prejudice fade out, and the curtain falls to the ground, then would the people, in a short while, be together again.

The insinuating clause injected in the final negative (and not expected to be answered) artfully reassures the minds of the safe-guarded that the "second-chance-theory" charge has not been withdrawn, as complete silence thereon in the debate might otherwise have been interpreted.

Brother Jones ends the debate by virtually pronouncing it a stalemate. In that is hardly manifest a conviction that he had proved his contention, but nevertheless the status quo must be maintained! The new insinuating matter injected at the last, is calculated to aid in sustaining the separating curtain. An editorial footnote in *Word and Work* states we are privileged in any future issue to reply to the charge, but *Word and Work* readers in general know of our combatting the theory charged, and they hardly need our disavowal. Other readers of the debate we cannot reach only as by this paper (free for the asking), we shall get our answer to as many addresses as we can gather. Our fervent prayer is that by the published discussion of the issues and by this impelled rejoinder some may become disillusioned. Our conviction persists that a number of good folks have undergone a process of brainwashing, which may make for a very good appearance presently, but will not show up so well in the white light of God in the day of judgment. We profess to care.

Divine disapproval of separation is plainly shown and with emphasis in Paul's courageous dealing with segregation perpetrated at Antioch by Pharisaical men coming there in the role of representatives of the church at Jerusalem, and of James. They presented such a strong argument and bold front that Peter was intimidated, and "even Barnabas was carried away with their dissimulation." (See Gal. ch. 2.) But for Paul's brave stand, even reproving Peter before them all, what would have been the fate of Christianity (for the church at Antioch was split wide open) is grievous to contemplate. Thank God for the heroic apostle Paul.

The segregation of disciples in this our day has been let go until it has gone beyond local bounds and affects the body of Christ far and wide. While the issue is not quite the same, the principle is, and the segregation more inexcusable.

We have some knowledge of bad reactionary effects, worse than the effects upon the disfellowshipped. A few quotes: "I've not made any close study of these things, for if I should find that the Book so teaches, then I'd have to preach the same." "My father believes it the same way you teach, but we would not dare so to teach." "I don't know what it is, but I suppose it is something mighty bad, or Brother _____ would not be so against it." Referring to some Scripture references sent him, a brother in the West says, "That is rank poison out here." "I confess I don't know what it is we're all the time hearing about so-called "Premillennialism." "If it were not for preacher jealousy the people could soon be brought together." Obviously enough, many are definitely under religious dictation.

The singing has been affected. Songs have been eliminated that we used to all join together in singing, like "All hail the power of Jesus' name." Reason? "Christ has been crowned already"; "King of Kings in heaven we'll crown Him" is a line that had to be deleted from another hymn, else it could not be used. Was not Queen Elizabeth crowned twice? Was not David anointed king three times? Is not Jesus envisioned as wearing many diadems?

Prayer has been affected, and "Give us this day our daily bread" must be eliminated, because the provision has already been made so that we get it by our own sowing and reaping. Prayer is reduced to a religious exercise good for the soul, but to expect prayer to be answered is to make of ourselves fanatics.

The Holy Spirit "given to them that obey Him," is reduced simply to the Word, and to believe in His personality and as abiding in the child of God, that again is a symptom of fanaticism! A brother said to the writer, "If I have this book (a N. T.) along, I have the Holy Spirit."

They suffer great injury whose worship, communion, prayer, etc., are reduced to a mere performance of enjoined duty as a must, or else. "For freedom hath Christ set you free." This is an appeal to throw off the yoke of religious dictation and to do your own thinking, a thing puppets of the Papacy do not dare to do.

But just why should it be thought incredible that God should raise the dead in Christ first ("at his coming", 1 Cor. 15:23), catching them up in the clouds to meet Him in the air to be forever with Him (1 Thes. 4:17), and so escape the things to come upon the world (Luke 21:35-36) and be thus kept "from that hour of trial which is to come upon the whole world, to try them that dwell on the earth" (Rev. 3:10)? Why should it be thought incredible that those thus raised and forever glorified should, having endured, reign with Him (2 Tim. 2:12) according to promise? Why should it be regarded a dangerous doctrine to believe that "he maketh wars to cease" (Ps. 46:9), following the desolations resultant from His wielding His "rod of iron" (Ps. 2:7-9), in subduing all things, bringing "the kingdom of the world" to "become the kingdom of our Lord and of his Christ" (Rev. 11:15)? Why should it be considered incredible that Satan

should be held a prisoner in the abyss while order is brought out of chaos, the nations, no longer deceived by him, to learn war no more, the glorified and qualified redeemed enthroned and reigning with Him (Rev. 20:6)? "Know ye not that the saints shall judge the world?" (1 Cor. 6:2). Why find fault if this particular reign is for a dispensation of a thousand years, since after that dispensation the reigning shall be for ever and ever (Rev. 11:15)? The bride, the glorified church of the Lord, is envisioned finally in the highest place in the "new heaven and the new earth." These glorious things, comprehended as in the heritage of His redeemed, are things all should be richly enjoying by anticipation. Our birthright includes them all and more than words can express. Where lies offense?

But reverting to Brother Jones' last negative and the things therein which are out of order, as we have pointed out: In the same paragraph containing the insinuation, the affirmative is represented as having denied the possibility of the lapse of time between the promise of Christ's return and the event. No, that is a misrepresentation. What we are there saying is (Read it) that the New Testament Christians warned to watch ("No man knoweth the day nor the hour") could not themselves have placed any lapse of time between, that such a thing "was unthinkable to them." We called attention to the very fact of 1900 years having elapsed, but "that is history, not prophecy." We also referred to Jesus' parable using the four night-watches, in which He allowed that the coming might not be till the fourth watch, but warned them it might be in the first. We can see no excuse for this misrepresentation.

Now, Brother Jones' attention has been called to these objectionable things, but to no avail. He was asked to delete from his final the insinuating second-chance charge, but he refused. Next we asserted our right of rebuttal, and were informed that it would not be published in the *Preceptor*, so we issue this paper, with the conviction that truth and righteousness demand it. Notwithstanding all, we seek not our brother's hurt but help, with kindly feeling enough to prompt supplication on his behalf and theirs whom he supposedly represents, the while we look to our Lord to bestow mercy upon us all.

NO HOPE IN ATHEISM

Just before the debate that Alexander Campbell had with Robert Owen, noted English skeptic, Mr. Owen visited Mr. Campbell at Bethany to arrange for the discussion. One evening when the two were strolling together over the farm, they came to the family burying ground. Mr. Owen paused and said, "There is one advantage I have over the Christian. I am not afraid to die at any moment."

Mr. Campbell replied, "You say you have no fear in death; have you any hope in death?"

After a solemn pause, Mr. Owen answered "No."

"Then" continued Campbell, pointing to an ox standing in the shade, whisking off the flies, "you are on the level of that brute. He has fed till he is satisfied, and there he stands in the shade, and has neither fear nor hope in death."—Sel.

Precious Reprints

From the Pen of R. H. Boll

Long overdue for reprinting is Brother Boll's great tract, "Grace And Obedience." It may be that it is still available, as a tract from the W. & W. office, and it is our hope that its use and circulation may be much increased and stimulated by its appearance here. The editor of "Precious Reprints" has himself of late, ventured to write in his limited way on those two contrasted and diametrically opposed principles, Law and Grace. It is a pleasure to offer this clear and more prolix treatment of the subject. —E. L. J.

GRACE AND OBEDIENCE

In discussing the distinction between Law and Grace, and Grace and Works, we are in danger of reacting against extreme positions, and of being carried to an opposite extreme. We are prone in our preaching to stress man's part, and the "conditions of salvation" just because we have seen that ignored and denied in the religious world about us. But we are in peril now of stressing those neglected features of God's truth until there is no longer any difference (in principle) between our preaching and the teaching of the Law, which Moses summed up in the words, "He that doeth the righteousness which is of the law shall live thereby" (Rom. 10:5) — a principle essentially opposed to salvation by faith. (Gal. 3:12.) In that sort of teaching the perfect freeness of the Grace of God, and the full, free forgiveness and salvation are lost sight of; and the consequent love, joy, and peace are lost. We may come to think that salvation is a sort of fifty-fifty proposition; that we do our part and then it is up to God to do His. That position is fatal to the spiritual life. The principle so adopted pursues us with its curse throughout our days. We begin to feel that our hope depends wholly and always on how well we come across with "our part"; and our part is of course the requirement of the Christian life—a requirement that grows and becomes more impossible as we strive to perform it. Duties multiply; our sense of failure and condemnation increases. Under its burden some of us drop down and decide we will just "do the best we can," and go along hoping for the best, but down in our hearts expecting the worst. Some give up entirely. Some make great efforts and swing back and forth between self-exaltation and despair. None are happy. All this is due to fundamental misconception of the gospel. It is well worth our while to look into the matter.

If Christianity is but another law, are we not doomed to begin with? For if it is only a new law that we have—why, the old was all-sufficient for ministry of death and condemnation. That law was holy and righteous and good; and therefore it worked wrath. For the law is spiritual; but we are carnal, sold under sin. What use have we for another law, and one even stricter than the one we had? The old law brought men into a spirit of bondage unto fear—what better thing have we under the more exacting responsibility of the Gospel? Here we need a knowledge of the distinctive feature of the gospel—the *Grace of God*.

What then is grace? It is favor from God. Its essential point lies in this, that it is *free, undeserved, unmerited* favor. God justifies the *ungodly* (Rom. 4:5); hence justification is by grace. If a man were (or could be) justified by law, his justification would be because of his worthiness, and a matter of just due. Grace could not enter into that. The man who would attempt to be justified on such a plan makes void and abandons the grace of God as the ground of his salvation. (Gal. 2:21.) The same is true of meritorious works. The man who would be saved on the grounds of his good works cannot be saved by grace. "To him that worketh the reward is not reckoned as of grace, but as of debt." That would exclude grace. For "if it is by works it is no longer by grace; otherwise grace is no more grace" (Rom. 4:4; 11:6). To the extent that the salvation is obtained by works it is not of grace and cannot be. God never mingles the two principles. When the king found a servant who owed him ten thousand talents, He proceeded against him according to law. But when the servant appealed for mercy, the King freely forgave him the whole debt. He did not let him work and pay off what he could of the debt, and then forgive him the rest. God never does that kind of thing; He holds you to everything; and if He forgives at all, He forgives you all, freely. You may count on that and take your choice.

It becomes evident at once that if we are saved by grace at all we are saved by *grace only*—not by grace plus something else, but only by grace. Otherwise it would not be by grace at all. There may be (and indeed there is) something we must do to *apprehend* that grace. It is impossible to bestow a free gift upon a man unless he takes it; and if there is a God-appointed way to take it, thus it must be taken. But that is merely the acceptance, and contributes nothing toward the gift, nor does it pay for it or procure it. The things a man may have to do in order to receive a gift of God's grace do not rank alongside with the grace as a procuring cause of the gift. It would be a great mistake to class those things so, and would come very near making grace void. Our salvation is either wholly and only and exclusively by grace, or not by grace at all. If we compensate Him at all for our salvation by anything we give or do, it is no longer His free gift of grace. And God will have nothing of the sort.

If then we are asked what it is that God demands of the sinner the answer is, simply, *faith*. The reason God demands just that and nothing else is that faith is the one, only thing that is non-meritorious. "Therefore it is of faith that it may be by grace" (Rom. 4:16). "By grace have ye been saved *through faith*; and that (that salvation) not of yourselves: it is the gift of God; not of works, that no man should glory" (Eph. 2:8, 9). By this we see clearly that what is by faith is also by grace. Faith affords no ground for boasting. For faith is reliance upon another. It is in very nature a giving up, a surrender and submission, a looking to another for help. When I put my faith in a guide I acknowledge thereby my inability to direct my own way, and my entire dependence on the guide. When I put my faith in a physician, it is the expression of my need and

helplessness. To the extent that my faith is whole-hearted and unreserved, I abstain from self-effort, and yield myself entirely to the helper I trust in. So is our faith in Christ. It is set in contrast with any and all attempt to attain to salvation by means of our own works and effort. "Now to him that worketh the reward is not reckoned as of grace, but as of debt; but to him that worketh not but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness" (Rom. 4:4, 5).

But it is just as obvious that in every case faith will *do* something. That is the essence of faith. If I have faith in a guide, I will unquestioningly follow him. I will not try to make a way or find a way myself. Where he leads me I will follow. If I trust in a doctor, I submit to his directions, I take his medicine, I obey his orders. I do not try to cure myself; I leave it to him. These illustrations may fall short, but they do illustrate. If I believe in Jesus as the Christ, the Son of God, my Lord and Savior, I give myself and whatever I know or have—my wisdom, my righteousness, my power, in fact, myself. He alone has made the perfect atonement for me; only He can cleanse me from sin, can make me a new creature, can sustain me, can save me. For all this I look to Him, and to Him alone. The ground of my faith is that He is God's salvation, God's beloved Son, who died for me and rose again, and is able to save me to the uttermost. (Heb. 7:25.) Therefore I obey Him implicitly. It is by such a faith that I am saved. And it is by faith that it may be grace. (Rom. 4:16.)

Again, it must be clear that when it is said that we are saved by faith, it means that we are saved *only by faith*. If faith does something (as it always will and must, if it be true faith) that does not alter the matter: it is still faith, and only *faith* that saves us; faith that works, it is true, but simply faith; not faith plus something else, some other thing which is not faith, super-added, but faith, purely and only. The things that faith does (the acts of "obedience of faith"), are not to be co-ordinated with faith, and ranked alongside of faith in the same category, as if we were saved by faith plus something else added besides. We are not saved by faith, plus repentance, plus confession, plus baptism; but by faith—a faith that repents, confesses, leads to baptism, but just that faith, that *sort* of faith, and nothing else. It is a grave mistake to rank the steps of faith alongside with faith, as equal and joint cause of salvation. These things are not co-ordinate with faith: but sub-ordinate to it. They come out of faith if that faith be real. If one should reply that Christ says, "He that believeth *and is baptized* shall be saved"—that is a mode of expression parallel with "love God *and keep His commandments*," It does not mean two different things, but one thing: "for *this* is the love of God that we keep his commandments." For the true love of God alone can keep His commandments; and any obedience divorced from the love of God is not to be thought of. So faith also obeys implicitly, because it is faith; and if it did not so obey it would be shown to be defective, or not faith at all. It is the true faith that saves; and though it involves the obedience, it is still only *faith*.

Examples of saving faith and its manifestations in obedience are many. By faith Noah wrought to build the ark to the saving of his house. By faith Israel in Egypt sprinkled the blood on the door-posts; and the angel passing over saw not only the blood but also the faith that put it there. By faith the walls of Jericho fell down after they were compassed about seven days. Those walls fell by faith; and they fell by grace—for wherever faith is, there grace operates; and where these are, there is no room for man's boasting: all the glory is the Lord's. In the New Testament, the blind man of John 9 must indeed go to Siloam and wash; otherwise he shall never receive his sight. Yet it was not by virtue of his own act, nor by the water of the pool of Siloam that his eyes were opened, but by the power and grace of the Lord Jesus Christ. Thus also it is not the act of baptism (as though that were anything in itself) but by the grace and power of the Lord Jesus, and through faith, that the baptized one has remission of sins.

It is supremely needful to stress that which constitutes our salvation: the cross of Christ, the love which at infinite cost provided the salvation; the perfect freeness of the grace; and that it is by simple faith that we lay hold of all God's gift. Otherwise our proud hearts will forever plume themselves on what *we* have done. For the natural tendency of our perverted minds is to glory in works and to trust in what we have done or are doing, as though it were by something of our own will-power and goodness that we had attained to salvation. We are nothing—only lost souls, dead in trespasses and sins. We can do nothing—only flee to Jesus and rely helplessly on Him. As for the baptism—it is in no sense a work; it can barely be called an act. God would not let man baptize himself, lest he might think he had done something. Another must baptize him; he can but yield himself to be buried and raised. It is not by any efficacy of the water, or by the sacramental virtue of a rite or ceremony, but purely as His appointed expression of faith that baptism is at all valid with God. But thus it *is* valid and indispensable.

As we were saved by grace, so do we stand in grace, all our Christian life through. (Rom. 5:2.) We are established in a new relationship with God. As law could not justify, so neither can it sanctify. We are no longer under bondage again unto fear, but we have received the spirit of adoption, whereby we cry, Abba, Father. (Rom. 8:15). Sin shall not have dominion over us, for we are not under law but under grace. And His grace is always sufficient for us, for His strength is made perfect in weakness, that the glory and praise may be His. Out of that root alone springs the true Christian life, its love and joy and peace and hope, its good works ("faith working through love" and perfect confidence and eternal good comfort (2 Thess. 2:16)—that according as it is written—"he that glorieth let him glory in the Lord.")

Lest We Forget

J. R. C.

Brother R. H. Boll went home to be with the Lord on April 13, 1956. Soon thereafter a brother from Louisiana sent us the snapshot which we have reproduced on this page. It was perhaps his latest picture, taken in front of the Portland Avenue Church.



Those of us who are left to carry on the work of the Lord would do well to remember this soldier of the cross. He was a giant among us. He had spiritual insight that few men have, and yet he was conservative and well balanced in the faith. He kept his feet on the ground. One time he advised me to preach some on the first principles. He said, "It is good for the brethren to feel the rock under their feet." We preachers should emulate his studiousness, his aggressiveness in teaching and preaching, his childlike faith and trust, his balance, his utter love for the truth and for his Lord.

Brother Boll had an aggressive spirit that few men have. Others would have been discouraged with less opposition. Another would have said, "I have toiled long enough; let me rest. Let younger men teach my classes, fill my pulpit, and do my writing." But not so with Brother Boll. He was carrying a full schedule and going strong at eighty.

It was called to my attention recently that those of us who stand as simple Christians and for spiritual Christianity have produced but few books. Those who have the rare gift to wield the pen, should cultivate that gift in the class room and in private study. If the truth that we have is worth propagating, then we should write tracts, pamphlets, Bible class literature, and books. But those should do it who can do it well. Brother Boll was a prolific writer, a constant stream of good things emanating from his pen. We have several tapes of his Bible classes which might be reproduced by a good stenographer and edited for publication. But this would entail considerable time and expense. Also we would find that his spoken word would not have the artistic touches of his written word.

Brother Boll is gone but not forgotten. He lives on in our memory and in the writings which he left.

He who cannot find time for repentance, will find an eternity in which repentance will be of no avail.



THE WICKED HUSBANDMEN

(PERSECUTION — Matthew 21:33-46)

J. R. Clark

"Hear another parable." So said Jesus to the Jews in Matthew 21:33. He had just spoken a parable of rebuke and warning to them. A man had two sons. "To the first he said, Son, go work today in the vineyard. And he answered and said, I will not: but afterward he repented himself and went. And he came to the second and said likewise. And he answered and said, I go, sir: and went not. Which of the two did the will of his father? They say, The first." Then He explained that the chief priests and elders were the ones who said, "I go, sir," and went not, while the publicans and the harlots, the outcasts, were the "will nots" who afterward repented and received the blessing.

His Jewish hearers would have been well content if this had been all, but, no, He was not through with them yet. He had begun to rebuke and warn them and He would finish. "Hear another parable," He says. "There was a man that was a householder, who planted a vineyard, and set a hedge about it, and built a tower, and let it out to husbandmen, and went into another country." So begins his second parable.

The Lord purposely connects this parable with that of the vineyard in Isaiah 5: 1-7. The similarity between the two is too marked to be otherwise. This tie-in with the Old Testament would be sufficient answer to those who accused Him of being hostile to the law and the prophets. Besides, the image of Israel as a vine runs throughout the Old Testament. In this New Testament parable of the vineyard He links His own appearing and work with all that had gone before for a thousand years of God's dealings with the Jews. God's presentation of the Christ was the consummating and crowning act in behalf of His people. In this parable both Old and New Testaments are spread out and joined together as one harmonious whole. When properly understood and rightly divided there is no clash between the Testaments. The Old Testament, as did John the Baptist, announces the coming of the Lord and prepares the way before Him.

I. God's Care for His Vineyard. Both in the Isaiah passage and here in Matthew, God's care for Israel is depicted. Even as the vineyard was planted, dugged, hedged about, and completed with a tower and winepress, so God had spared no pains in caring for Israel. He brought them out of Egypt with a high hand; He fed them, clothed them, protected them, planted them in Palestine, a good land, made them custodians of the oracles of God, and gave them the

promises concerning the Messiah. "Why," may we ask, "did God do all of this for thankless Israel?" First of all, it was simply because He loved them, as we love our children. Then, too, He wanted fruit. He looked for obedience, justice, gratitude, love. In Isaiah 5 we read, "he looked that it should bring forth grapes (luscious, sweet, and good) and it brought forth wild grapes. In other words, "He looked for justice, but, behold oppression; for righteousness, but, behold, a cry."

II. The Husbandmen Default on Fruits. In our New Testament parable, when the season of fruits drew nigh, he sent his servants to the husbandmen to receive his fruits. He sent once and again, and yet again but the servants were beaten, killed and stoned. "Afterward he sent unto them his son, saying, "They will reverence my son."

Who is the householder, who the husbandmen, the servants, the son, and what is the vineyard? The answer to these inquiries is evident. The householder, who planted the vineyard, is God; in Isaiah it says that the vineyard is the "whole house of Israel" and so it is here. The husbandmen are the spiritual chiefs of the people, who had been given authority to sit in Moses' seat, that they might guide and teach the people. The servants were the prophets which God sent again and again to the Jewish people, and the son was none other than Jesus Himself.

The Jews are here rebuked for their shameful treatment of God's prophets. In Hebrews 11 we see the same rebuke in more detail, "Women received their dead by a resurrection: and others were tortured, not accepting their deliverance; that they might obtain a better resurrection: and others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, ill-treated (of whom the world was not worthy), wandering in deserts and mountains and caves, and holes of the earth." In 2 Chron. 36:15, 16, we read, "Jehovah, the God of their fathers, sent to them by his messengers, rising up early and sending, because he had compassion on his people, and on his dwelling-place: but 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." In Matthew 23 the Lord gives the scribes and Pharisees a scathing rebuke, declaring that they were the sons of those who slew the prophets, filling up their sin to full measure. "Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell?" he cries.

What is our attitude toward God's messengers today? Do we speak lightly of them because they warn of sin, vice and hell? Do we treat their words as the words of men when they speak from the Bible, or do we, as did the Thessalonians, accept the message as the word of God, which worketh in us that believe? God's patience is suggested by the conduct of the householder, who sent forth his servants again and again in spite of ill-treatment. In due time He will avenge His servants!

III. A Hideous Crime. As a last resort the householder decided to send his beloved son, saying, "They will reverence my son." But the husbandmen when they saw the son, said among themselves, "This is the heir; come let us kill him, and take his inheritance. And they took him, and cast him forth out of the vineyard, and killed him."

Some one will say, "Does not God know all things? Did He not foreknow that they would not reverence His Son?" Indeed so, but He does not presume upon His foreknowledge. He leaves man free, thrusting upon him full responsibility for his actions. For example Judas betrayed Christ of his own free will, in spite of warnings from the Lord, even though God foreknew what he would do. Even so, God gave these Jews a chance to do the right thing — to deliver the fruits of obedience, gratitude and love, though God knew that the Jewish race would deliver Him up to death.

By picturing Himself as the well-beloved Son, Jesus strongly suggests His difference in rank from the prophets — they are God's servants; He God's Son! Thus He declares His deity! Later they called it blasphemy and crucified Him for it. But it was the truth! The sending of His only Son is the last and crowning work of divine mercy. If the Jews turn Him down they will fill up the full measure of their sin and be ripe for judgment! Trench says, "The Lord so little doubts the extremities to which the hatred of his enemies will proceed, that in the parable He holds up to them the crime which they were meditating in their hearts, and which a few days should bring to the birth, as one already accomplished; not indeed thus binding them to this sin, but rather showing to them as in a mirror the hideousness of it, and, if this were possible, terrifying them from its actual commission." Thus were they free agents in their crime and bore full guilt.

They said, "This is the heir; come let us kill him, and take his inheritance. And they took him, and cast him forth out of the vineyard, and killed him." His shameful death without the camp is here depicted.

I saw one hanging on a tree
In agony and blood;
He fixed His languid eyes on me
As near the cross I stood.

IV. Voicing Their Own Sentence. Before they fully realized the significance and implications of the parable, the Jews voiced their own sentence. "When therefore the Lord of the vineyard shall come, what shall he do unto those husbandmen?" asked Jesus. "They say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, who shall render him the fruits in their season." Little did they realize they were passing on their own doom.

Again Jesus ties His lesson in with the Old Testament by quoting from Psalm 118:22, "Did you never read in the scriptures, The stone which the builders rejected, The same is made the head of the

corner!" The great Master-builder was now about to tear away the scaffolding of the law to make way for the main structure of grace, which action the under-builders opposed. Those who fall on this stone in unbelief shall be broken in pieces, and on whomsoever it shall fall (in judgment), it shall scatter him as dust. No more devastating judgment could be imagined! And Christ meant every word of it!

Finally, the full force of the parable dawns upon the Pharisees, "They perceived that He spake of them." They would gladly have carried out the implications of the parable then and there by killing Him, but they feared the multitude, for they took Him for a prophet.

A legend has it that when the Jews were building Solomon's temple they were bewildered to find a key-stone missing. It seems that the builders in planning their work thought this stone was a misfit, an extra. Thus they despised it and rolled it down the hill, where it lay covered with moss. Christ is the rejected stone.

Peter, in speaking of Christ as the precious corner stone, says, "For you that believe is the preciousness." Once a beautiful stone lay in a brook. Some passers-by admired its beauty as they passed along. One day a man who was passing noticed it and thought it would make a pretty door-stop. He took it home and used it in this way. A geologist visited his humble quarters. When he saw the pretty stone he became excited! He informed the man that his door-stop was a valuable gold nugget! Some simply admire Christ as they pass through life; others use Him as a door-stop, so to speak, as they think of Him only as a great teacher and philosopher. But still others see Him for His real worth — as gold from heaven, their redeemer and Lord. "For you that believe is the preciousness."

DANGER FROM WITHIN

"A garrison is not free from danger while it hath an enemy lodged within."

You may bolt all your doors, and fasten all your windows, but if the thieves have placed even a little child within doors who can draw the bolts for them, the house is still unprotected. All the sea outside a ship cannot do it damage till the water enters within and fills the hold. Hence it is clear, our greatest danger is from within. All the devils in hell and tempters on earth could do us no injury if there were no corruption in our nature. Alas, our heart is our greatest enemy; this is the little home-born thief. —Selected.

ELECTION TIME

K. William Rinne

It was election time at Rome. The Romans were a politically-minded people, and could become as excited, politically speaking, as do Americans in a presidential year and month. It was the Romans who gave us the word "candidate", "candidatus", "clothed in white". Candidates "running for office" were clothed in white togas. Our word "candid" was born blood brother to candidate. If the candidates were unpopular, *toga candida* became *toga maculosa* in that people threw mud at them. Human nature is still human, notwithstanding that people today no longer like to take the mud in their hands.

Paul, in writing to the Romans, makes use of a political campaign to show Christians the spiritual issue which is their eternal destiny; *the vote* which is life or death. It represents a frontal assault to gain our vote for eternal life. The Apostle's words are as follows: "For they that are after the flesh mind the things of the flesh; but they that are after the Spirit the things of the Spirit" (Rom. 8:5). While there is no basis for the word "party" in the Greek, one modern translator emphasizes the political picture in Paul's words: "For those who belong to the flesh party have their interests in the flesh; and those who belong to the Spirit party have their interests in the Spirit. The interests of the flesh mean death, the interests of the Spirit mean life and peace." It is a bi-party system, no non-partisans, the *Flesh Party* or the *Spirit Party*.

The Flesh Party has a long history. It goes back to the days of its founder and builder, Adam. "Carnal" (1 Cor. 3:1-4) or "fleshly" is the term which Paul uses to describe the Adamic nature, as well as those Christians who live under its power and influence. It is the party of all those who please themselves, who put the body and all its concerns first. It is always the party in power. It is the majority party. The term "flesh" in the New Testament, however, refers not only to the body and the body's pleasures. "Flesh" is the wrong use of a body by a soul that has been made in the image of God. "The flesh" is the deliberate turning of the innocent uses of the body against the growth of your life with God. And the strength of the Flesh Party lies in the instincts and action-patterns which have been inherited from the inveterate sinfulness of man's nature.

Parties divide with regard to fundamental issues. In this respect let us look at some of the "planks" in the platform of the Flesh Party. The party stands for:

1. Separation from God, being haters of God and of the things that pertain unto Him (Eph. 2:11, 12; Rom. 8:7-9; 1:30).
2. Condemnation and death, operating under the law of sin and of death (Rom. 7:5; 8:1, 2, 13; Gal. 5:18).
3. Vaingloriousness, uttering great swelling words of vanity regarding man's accomplishments and centering its attention on man's progress rather than on God's purpose (Rom. 1:21; 1 Cor. 3:20, 21; Col. 2:8, 18; 1 Pet. 1:18; 2 Pet. 2:18).
4. Lust, defilement ("filth of the flesh"), incurring the wrath of God (Gal. 6:8; 5:24; Eph. 2:3; 1 Pet. 3:21; 4:1-3; 2 Pet. 1:4; 2:10, 18, 19).

5. Indebtedness to the flesh "to live after the flesh," and as such is worthy of death (Rom. 8:12, 13).

6. "no good thing," dedicated to sin, and unprofitable to all (Rom. 7:18-20; John 6:63).

7. Earthly things as opposed to heavenly things (1 Cor. 15:47-49; Phil. 3:19; James 3:15; 1 John 2:16).

8. Evil and dead works (2 Tim. 4:18; 1 John 3:12; Heb. 6:1; 9:14; Gal. 5:19).

At the opposite extreme and utterly opposed to the Flesh Party is the Spirit Party. Its founder and builder is our Lord Jesus Christ, and it is the presence of the Spirit of God in our body which makes the tremendous difference. In contradistinction to the Flesh Party, the Spirit Party is the minority party. But our Lord never told us that His party would be in a majority. There is a multitude on the broad way (Matt. 7:13, 14). "*The many who refuse grace will neither prove you wise or safe in disobedience.*"

"Multitudes are no mark—that you will right be found;

A few were saved in the Ark—for many millions drowned.

Obeys the gospel call—And enter while you may:

Christ's flock have long been small—But none are safe but they!"

In sober contrast with the flesh Party, let us look at some of the "planks" in the platform of the Spirit Party. The party stands for:

1. Being born again. "His Spirit answers to the blood, and tells me I am born of God" (John 3:3, 5, 6).

2. Eternal life through Jesus Christ (John 3:15).

3. No confidence in the flesh, and whose glory is in the cross of Christ (1 Cor. 1:30, 31).

4. The deep things of God (1 Cor. 2:10, 12).

5. Indebtedness to the grace of God. "O to grace how great a debtor daily I'm constrained to be" (Rom. 3:24).

6. Crucifixion of the fleshly nature, and the indwelling of Christ and of the Holy Spirit in the hearts of those who have been born again (1 Cor. 3:16).

7. Abiding in Him, "bearing fruit in every good work, and increasing in the knowledge of God" (John 15:2, 4, 5, 8, 16).

8. Heavenly things as opposed to earthly things (John 3:12).

These two parties, the Flesh Party and the Spirit Party, are waging a bitter and discriminate campaign against each other with regard to specific issues for our vote, each determined to emerge victorious in this election and have full command of our spirit, soul, and body. "For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would" (Gal. 5:17). "But I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members" (Rom. 7:23). The systematic efforts to influence our vote is not confined solely to these two parties. Paul, in writing to the Ephesians, speaks of a conflict which is not fleshly but spiritual. "For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places" (Eph. 6:12). It is with reference to this great conflict that the abiding

presence of the Holy Spirit in our body is of utmost importance. The effectual fervent work which He performs enables us to have the victory over the flesh and all the forces of evil (Rom. 8:2-4).

The words for "election", in the original for both the Old and New Testaments, are translated "elect," "election," "choose," "chosen." The meaning, in each situation, is merely "chosen," or "to choose," and is used in connection with both human and divine choices. From the *divine* standpoint, the present age is a time when God, working through sovereign grace, is choosing certain ones from among mankind for Himself (John 15:19). The election is according to the foreknowledge of God, and is apart from any human merit. Furthermore it is a time when God is electing certain individuals for distinctive service for Him (Luke 6:13). God's day of grace will not last always. Paul reminds us that the night is far spent, and the day is at hand. . . . The election booth, figuratively speaking, will close, and all the ballots will be in and counted. "The fullness of the Gentiles be come in" (Rom. 11:25) is the completion of the purpose of God in this age, namely the outcalling from among the Gentiles of a people for Christ's name, "the church which is His body" Acts 15:14. It must be distinguished from "the times of the Gentiles" Luke 21:24.

From the *human* standpoint, the present dispensation is *election time* for each of us, and, therefore, a time of great decision. We *must choose* our party, and according to our own choice we belong either to the flesh party or the Spirit party. "...To every man there openeth a high way and a low, and every man decideth the way his soul shall go." Paul prays that we may "be able to distinguish the things that differ" (Rom. 2:18). To choose is to act upon our choice. "Choose ye this day whom ye will serve," for "no man can serve two masters." The party issue is "life or death". "The interests of the flesh mean death." The death that the Bible is concerned about is the death of the soul. That is the death of a power, the power of the endless life, the destruction of our capacity to know God and to love Him. Every moral choice is a significant day. Life or death is its issue. There is, however, a group of "slippery" voters who are in a state of indecision, and whose votes will be determined by the course of the campaign. The greatest Flesh Party asset is spiritual complacency.

These things are written to solicit our vote for Christ. He is knocking at our door, asking for our vote; but He will not break down the door. It is a free ballot. He may not win in any general election, but He can win now, in each of us. "For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death" (1Cor. 15:25, 26). The future belongs to God and to those who are genuinely His by faith in Christ Jesus. Does the Lord claim me for His very own? Before answering, let us ask ourselves this question: For which of these two parties, the Flesh Party or the Spirit Party, have I cast my vote in this election?

"There is a time, we know not when,
A place, we know not where;
That marks the destinies of men
For glory or despair!"

NEWS AND NOTES

ROWAN STREET CHURCH LOSES FAITHFUL MEMBER

The church sustained a tremendous loss in the home-going of our beloved Brother C. T. Seymour who was our contractor and builder as well as our treasurer. This leaves us at a momentary standstill in our plans for expansion and building. If there are any brethren among us in the Louisville area who could work with us in our building plans and possibly supervise the project, the help would be greatly appreciated. —Thomas Y. Clark.

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Louisville, Ky.: Last Sunday (March 16) we set some new attendance records at the Rowan Street Church. For Sunday School and the morning worship there were 76 present. In the adult class there were 28 (a record also) whereas less than a year ago there were less than a half dozen in attendance in this class. The evening crowd was up to 53. There were two responses to the Lord's invitation, both for rededication.

Altogether, the Lord has given us 23 responses during the period of less than a year in which we have been working with the church here. There have been three for baptism, two for membership, and 18 for rededication, for all of which we give the Lord praise—for He seems to be working in an unusual way in our midst.

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MARCH YOUTH RALLY

The monthly Youth Rally was sponsored this month by the church at Jeffersonton, and the meeting on the third Sunday afternoon was held in their recently-acquired building. There was a fine spirit of cooperation in evidence as there were fourteen area churches represented in the meeting. The meeting was greatly enjoyed by some 250 or more who filled the building.

Brother Henry Schooling presided while there were three young men who brought fine messages. Congregational singing was good and several youth groups presented special singing.

In looking forward to the April Youth Rally at the Shawnee church, we hope to have 100 per cent cooperation from all the Louisville churches. Plan for your youth group to attend on April 20. —Frank Gill.

Amite, La.: Things at Shiloh and Hayden Grove Churches are very encouraging. Lowell Le Doux is on this field now. That will be a big help to us all. —Antoine Valdetero.

Westbrook, Me.: The Word and Work is truly a wonderful paper to help and encourage Christians. I thank God for it. I like the photos of the writers along with their articles. I don't know too many of them—only E. L. Jorgenson and Brother J. Edward Boyd. They both held meetings for us in Maine. Many of the other writers, from whose pens I have read so long, I feel I know, too. May God abundantly bless you dear brethren who are carrying on so well with the Word and Work since our dear Brother Boll left us. —M. B. Waning.

LOWELL LE DOUX ON LOUISIANA FIELD

Hammond, La.: Lowell Le Doux is now located in Covington, La. He will work with the mission point there and will also preach for the Berea Church of Christ. Since only a small group meets in each of these small places, he will have to receive support from other churches or individuals.

Seventeen students have enrolled in the Church of Christ Bible Chair this semester at Southeastern Louisiana College in Hammond, La. —Richard Ramsey.

Linton, Ind.: Enclosed you will find a check for a list of renewals and new subscriptions for the Word and Work. The work continues about the same here. We had two baptisms Sunday.—Eugene Pound.

Louisville, Ky.: The South Louisville meeting for October 5–12 with Carl Kitzmiller as the preacher. I am to be in a meeting at La Grange, April 6–13. Brother Henry Ott is the regular minister. —N. Wilson Burks.

Alexandria, La.: Recently two were added to the church here at Mac Arthur Drive and Peach St., one by baptism and one by membership. Two others have come expressing their desire to have a closer walk with the Lord. The preacher's home is about finished, and the Le Doux family is beginning to move in. They are delighted with its appearance and plan.

Remember Brother Ross and Brother Garrett in their efforts to establish a congregation at Gonzalos. For some time they have been conducting services there. Recently an opposition preacher began efforts to break up their services.

Good reports come from the Bible Chair work at Southeastern Louisiana State College at Hammond. Eleven new members were added to the number enrolled. Also, the note of \$500 and the interest was paid seven months in advance. —W. J. Johnson.

Hapeville, Ga.: After using temporary seats in our auditorium for some years, we are looking forward to installing regular church benches. One of our leading brethren manifested his interest in this project by guaranteeing the money necessary.

The Southeastern Christian College Chorus is to be with us on Friday night, April 4, for a program. Brother Harold Preston, who plans to go with his family to do mission work in the Philippines in the near future, is expected to be with us either Sunday, March 16, or the Wednesday night following. —Carl Kitzmiller.

(It is reported that Brother Kitzmiller has been suffering much from a back condition which seems to be somewhat of a permanent nature. The prayers of God's people should ascend to the throne of grace on behalf of this devoted servant of Christ. We need him. —Ed.)

MANY ENJOY LECTURESHIP

The Bible Lectureship at Southeastern Christian College, Winchester, Ky., is now history. It was indeed a time of refreshing from the presence of the Lord! The program was varied. First came prayer time, followed by a Bible class taught by Frank Mullins. Then came workshops on young people's activities, church leadership, and evangelism. These new workshop ventures were quite successful. In the afternoons the program called for two messages and an open forum. The college program each evening at 6:30 was both helpful and entertaining. The chorus gave a concert the first night. A music recital was on the agenda for Tuesday evening. A fascinating and inspiring Moody picture was shown Wednesday, and a play given by the English Department the last evening. Addresses were delivered by outstanding speakers each night. Dr. Frank G. Dickey, Presi-

dent of the University of Kentucky, spoke on "Christian Education" at a morning session. Two basketball games were played during the week. On one evening the alumni enjoyed a banquet at Brown-Proctor Hotel.

All in all it was a great week. The whole program was thrilling for God's children. Many were in attendance from far and near. Nine were present from Texas. Also represented were, Tennessee, Florida, Missouri, Georgia, Indiana, South Carolina, and Kentucky. Preachers, especially, can ill afford to pass up this annual event. Some of us look forward to it for months. —J. R. Clark.

Lily Dale, Ind.: We had a good crowd in Sunday school—118. This is our high thus far for 1958. —Delmer Browning.

Venice, Calif.: I am to preach at Lakewood Church, Sunday morning, March 30. Every other Sunday I will be preaching at Hollywood, Stanley Hall Congregation, until we return to Kentucky. We should be back there about the first of May. It is a privilege to work with the dear brethren here and to sit in Brother Rhodes' Bible classes. —E. L. Jorgenson.

During the absence of Brother Jorgenson, Louisville and surrounding communities have enjoyed his voice over WGRC on "Words of Life" program. He left tape recordings. Here is an example of how a man may serve in Kentucky and California at the same time. We have had many compliments of Brother Jorgenson's radio messages.

LA GRANGE MEETING

N. Wilson Burks of Louisville is to assist the LaGrange, Kentucky, church in a gospel meeting from April 6 to 13. The LaGrange church is a growing congregation. Louisville brethren would do well to visit them during their meeting.

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The Pendleton, Kentucky, church is announcing a meeting to begin April 20, with J. R. Clark as evangelist.

V. B. S. Material Ready

The Word and Work is featuring Vacation Bible School material prepared by the Standard Publishing Co. We have kits containing samples of study books used in all departments. This V. B. S. kit comes at \$3.75. We suggest that churches order their material early.

Jacksonville, Fla.: Harold Preston is to be with us for a one-night visit next week, and we hope to have visitors from the other congregations here in town. The Lord is sure sending the best to the field in these days, and that's how it should be. Brother and Sister Rutherford are here for a two-weeks' meeting at Woodstock Park, and we are enjoying their visit and his good messages.

The presence of the Word and Work in each home of the King's Highway congregation adds much to our teaching program. It is available to the families and to visitors in each home. I wonder why every church does not bear the cost of placing a copy in every home of their congregation for the great value it can be in sending forth the truth. God bless all of you there and the fine people who contribute the articles that make your publication the finest thing available for Christians. —Dan Richardson.

Baton Rouge, La.: All the work down here seems to be flourishing. Brother Ramsey, like Brother Boll, did his work well, and on this foundation the churches of Tangipahoa Parish, Louisiana, progress. —John Fulda.

Hong Kong: . . . This morning there were 62 children at Sunday School at Shek Kip Me. Betty told a Bible story in Cantonese for the first time using flannelgraph and did real well. The

children really enjoyed it. Sister Bernard was not there this morning. They said she was sick with a cold. We were also very pleased with the Sunday School attendance here. 40 children were present and several adults. Betty used the flannelgraph story here also. We had not been able to do much personal work this week, so did not know what to expect. The attendance at church was smaller than last week, but it was not bad. —Dennis Allen.

IT IS TO CELEBRATE

Invitations have come to visit points in Florida, Georgia, Tennessee, Louisiana, Indiana and, of course, Kentucky, so it seems to be indicating that the Lord is willing for us to make a circuit of the churches we helped to establish and others with which we served some time during the sixty years we have spent in the ministry of the Word. Other points along the way are not ruled out. We hope to be on the way in April, possibly before this is read. Mail addressed to 2605 Montgomery St., Louisville 12, Kentucky, will be forwarded to us. We are not sending appointments without invitation, nor are we coming for contributions. It will be a joy to meet old-time friends who love the Lord. Our stay anywhere will be longer or shorter, according to the opportunity or the need to do more "work while it is called today."

CRAZY WORLD

When a boy gets up at four o'clock in the morning to deliver his papers, people say he is a go-getter. If the church were to ask this boy to get up at 4 a. m. to do some work for the Lord, they would say, "That's asking too much of the boy!" If a woman spends eight hours away from home in a factory or an office, she is called an energetic wife. If, however, she is willing to work the same amount of hours for the Lord, people say, "her religion has gone to her head." If the employer asks and expects a man to be at work every day without being tardy, he is regarded with honor and glory for being a sensible business man. If you ask the same employee of the Lord to attend service three times a week (four hours in all) you are being inconsiderate (especially if you ask that he be on time). If one ties himself down to make payments of from \$30 to \$75 a month on a car or some other item of personal pleasure, he is really "getting ahead," but if that same person dropped that amount into the collection plate each month or contributed that much toward the care of the fatherless, many people will think he has gone completely crazy.

A crazy world indeed, where first things come last, and last things come first! How different that is from the Lord's command to "Seek ye first the kingdom of God and His Righteousness, and all these things shall be added unto you." (Matthew 6:33.) —Adapted.



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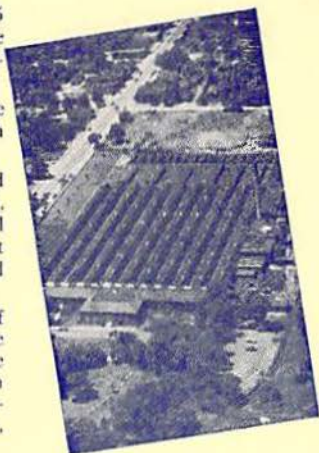
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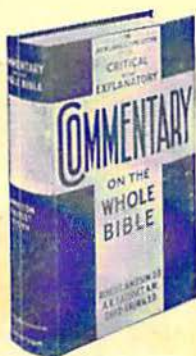
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