

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

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THE WORD AND WORK

VOLUME LIII, NOVEMBER, 1959

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

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O GOD OF BETHEL!

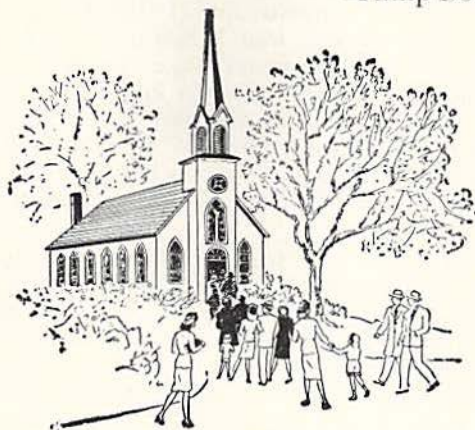
O God of Bethel, by whose hand
Thy people still are led,
Who thro' this weary pilgrimage
Hast all our fathers led:

Our vows, our prayers, we now present
Before Thy throne of grace;
God of our fathers, be the God
Of their succeeding race.

Thro' each perplexing path of life
Our wand'ring footsteps guide;
Give us each day our daily bread,
And raiment fit provide.

O spread Thy cov'ring wings around,
Till all our wand'rings cease,
And at our father's loved abode
Our souls arrive in peace.

—Philip Doddridge.



That Ye May Know

E. L. J.



The things we know, the things we know not as we ought to know them, the things we need not know, the things we cannot know, the things we would not know if we could—how vast a field, and how profound, these headings open to our ken, and to the tongue and pen! We cannot undertake to deal with all of these, but some.

It was Alexander Pope who said (probably paraphrasing Pierre Charron, 1601),

“Know then thyself, presume not God to scan:
The proper study of mankind is man.”

But Jesus taught that the proper study of mankind is *God*; “This is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ” (John 17:3). To know the Triune God, and to love Him with all the heart and soul, mind and strength, is the highest of all aspirations, and indeed more than all whole burnt offerings and sacrifices; that is, more than any ritual of obedience, for it is the root of truest obedience (Mark 12:33). The one true goal of life is to “find” God, and to know Him (Acts 17:27). To seek Him, and to search for Him “with all the heart” (Jer. 29:13) is the one sole, solitary business of the creature man, the *raison d’être* (reason for existence); and of all the creatures, man alone is capable of that search and that discovery.

WHAT WE NEED NOT KNOW

There is much we need not know, for loveless knowledge only “puffeth up,” but love “buildeth up” (1 Cor. 8:1). When Christian schools forget their purpose, lose balance, and go the way of the world to gain support, they are no longer Christian schools, though they may yet distribute tons of human knowledge, and even spread “religion,” human religion. Such schools are under great pressure, now more than ever, to substitute mere Science, or Science falsely so called, for trust in God. “Some trust in horses and some in chariots, but we will make mention of the name of Jehovah our God” (Ps. 20:7).

WHAT WE CANNOT KNOW

There is much that we cannot know—except by faith: knowledge that is “too wonderful for me; it is high and I cannot attain to it” (Ps. 139:6); thoughts that trouble youthful minds and even stagger older brains: Where did God come from? and how can it be that He always was and always will be? Of course, the alternative thought is even more staggering: The universe and all that is therein including life itself—how came it into being, and how is it sustained—without

God? Therefore, those who come to God must indeed "believe that He is, and that he is a rewarder of them that seek him" (Heb. 11:6). Upon this step of simple faith, there comes the evidence that appeals to faith, and the abundant proof and confirmation in experience.

WHAT WE WOULD NOT KNOW

There is much that we would not know if we could: What of our unknown temporal future? Just when will death or tragedy overtake us, or strike into the circle of our loved ones? What a mercy it is that God has drawn the veil here, saying to us: "Be not anxious; walk with me. I know it all, and I will lay out your future days in perfect wisdom, perfect love, and perfect power. Trust me, and you will have cause to say, 'He doeth all things well.' I will never leave thee nor forsake thee." Thus we come to see and say,

It is better to walk with God in the dark
Than to walk alone in the light.

And so it will be, for "we walk by faith, not by sight" (2 Cor. 5:7); "we know in part and we prophesy in part" (1 Cor. 13:9), and perhaps we shall never, in this world, "know how to pray as we ought" (Rom. 8:26).

BUT WE KNOW —

Here then, in Scripture words, are some things we know, and need to know with all conviction and assurance:

That the way of man is not in himself; it is not in man that walketh to direct his steps (Jer. 10:23).

That in me, that is in my flesh, dwelleth no good thing (Rom. 7:18). Out of this knowledge of human weakness and need arises the question, "wretched man that I am! who shall deliver me?" Then the glorious answer, "I thank God through Jesus Christ our Lord" (7:24, 25).

That we have passed out of death into life, because we love the brethren (1 John 3:14).

This is one, yet only one, out of the many tests of regeneration, but it is a very important test.

That we have eternal life—those who believe on the name of the Son of God (1 John 5:13).

This is not a passage to use in proof that a Christian *cannot* fall away, or to use for cancelling out God's solemn warnings against neglect and carelessness; but there is comfort, assurance, and strength for service in knowing that at least in promise and in quality—if not in quantity—the believer has within him, even now, the life of God.

That he who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins (James 5:20).

O how God's church needs awakening to this privilege and duty! And how abundant is the material around us!

That to them that love God all things work together for good, even to them that are called according to his purpose (Rom. 8:28).

No need to worry here as to whether or not you are among the "called"; just be sure you love God! That settles it. O how this knowledge takes the sting and bitterness out of the hardest trials!

Paul does not say that all things are good; they are not all good. Sickness is not good, and death is an enemy; but they *work* for good, they "work together" for good. Everything that comes to us, whether in God's directive will or His permissive will, pulls together for our highest good. And is not this the real meaning of our prayers—that *what God knows* is best for our eternal good should be brought about?

That if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens (2 Cor. 5:1).

This "building from God," the "house not made with hands" does not seem to be the resurrection body (which awaits the Lord's coming), but perhaps some spiritual counterpart "our habitation which is from heaven—in order that, our "earthly house" having been dissolved, we may not be "unclothed," we may not be disembodied spirits only, but "clothed upon," that what is mortal may be "swallowed up" of life; and that thus we may be at once clothed and "at home" with the Lord. There is something wonderful here, the purport of which we may not have fully grasped.

Two more scriptures should now be joined with this:

"I know that my Redeemer liveth, and at last he will stand up upon the earth: and after my skin, even this body, is destroyed, then without my flesh shall I see God" (Job 19:25, 26).

How often have the "unwritten creed" writers said that our Redeemer "will never set foot upon this earth again"! Job says He will—at the time of the resurrection of his body—unless we want to be classed with men "who concerning the truth have erred, saying that the resurrection is past already" (was past when Paul wrote 2 Tim. 2:18), "and overthrow the faith of some"! Zechariah taught it too—by any fair and reasonable acceptance of his fourteenth chapter: "His feet shall stand in that day upon the mount of Olives which is before Jerusalem on the east" (v. 4). What day? In the day when "Jehovah my God shall come, and all the holy ones with thee" (v. 5); in the day when "Jehovah shall be king over all the earth"; when "Jehovah shall be one and his name one" (v. 9); in the day when "There shall be no more curse; but Jerusalem shall dwell safely" (v. 11). Think you these promises were fulfilled at Pentecost or before? Then think again—on poor post-Pentecost Jerusalem—in A. D. 70!

There is one thing more we know: That if He shall be manifested we shall be like Him; for we shall see Him even as He is. And "every one that hath this hope set on him purifieth himself, even as he is pure" (1 John 3:2, 3).

See what a practical thing hope is: that He shall be manifested, and that we shall see Him and be like Him! In view of that, we seek to be pure as He is pure.

MUST I KNOW ALL THESE THINGS?

But some one will say, "Must I know all these things, and many more, to be saved? I cannot answer that. I know that there is blessing in knowing and great loss in ignorance. But I know not—no man knows—just which of these, or what other precious promise, may be the means of moving upon your heart and mind to turn you to the Savior, and to hold you fast to Him for life—to sustain you

in trial and sorrow, and to nerve you for the conflict. But I do know that *whatever it takes to motivate men for steps of faith* (if we may call them steps) *is just as necessary as to know what those steps are!* No one has preached what is "essential" to some certain man's salvation until he has *moved upon that man* to turn him to the Lord. With some, it is impossible to turn them to repentance (cp. Heb. 6:6). This much however we can say:

It is not, in the end, *what* we know, but *whom* we know that counts. Paul did not say (in 2 Tim. 1:12), "I know *what* I have believed," but "I know *him whom* I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day." This is the best of all the truth that we can most surely know: God and Him whom God did send, even Jesus Christ (John 17:3). He is the Truth — the Way, and the Life!



The Book

J. H. McCaleb

When one wins an argument, he doesn't always win. Furthermore, he may not have defended the truth. Too often, when we take a position, we hold to it stubbornly regardless of the facts that may be developed. That is a dangerous procedure, because it tempts a man to be unrealistic and unfair.

In the business where I have worked for many years we have books and books of instructions. To provide uniformity in a far-flung organization of many people it is necessary that the principles of operation be well detailed. If every one were allowed to decide procedure for himself there would be as many opinions followed as there are people performing the work. We know that chaos would result. Even with all the rules spelled out people still want to insist upon their own ways, and to make a personal issue of their desires. We have tried to stop this struggle of personalities by saying, "Don't argue with me; argue with the book."

Apparently a similar clashing of personalities has found its way into matters of religious faith. Men are prone to bristle at each other almost before any discussion begins. "Do you mean to tell me that what I follow is not so good as your belief?" Again, "Are you going to try to contend that baptism can be by immersion only?"

It would seem to me that the same answer would apply: "Don't argue with me; argue with the Book." The Book contains God's Word; and men should be willing to accept as final the statements of the only One who can make no mistake.



Sectarianism

J. R. C.

(This article is written to lead out in an open forum discussion on "Sectarianism." What have you to add on the subject? What comments pro or con do you wish to make? What questions? We reserve the right to edit and to select the best. We prefer from 25 to 150 words. —Pub.)

One may hold to the non-sectarian position in a sectarian spirit and thus not be non-sectarian in fact. He might in his zeal be like the Pharisee who trusted in himself that he was righteous and set all others at naught. The word sectarian comes from the word "sect" which means literally "to cut." Sectarianism may be properly applied to a group of Christians who cut themselves off from the whole body of Christians.

But how could one be engulfed in this thing called sectarianism when he opposes it so vehemently?

In the first place, he might think that it is just something outward and overlook the inward spirit of it, thereby giving Satan an opportunity to infect him with the ugly thing he opposes. For indeed the worst aspect of sectarianism is the inward essence of it, for while man looks upon the outward appearance, God looks upon the heart. With Him inward things are the realities, the outward being the necessary evidences and marks thereof. Just because one wears a Bible name, insists on the correct organization and worship, and clings strictly to a "thus saith the Lord" policy is no assurance that he is not a sectarian at heart—and God looks upon the heart. The condition of the heart can cancel out all else!

Again, the very fact that he is arraying himself in a crusade against certain religious people may in itself be a temptation toward unwarranted narrowness and sectarian bigotry. The espousal of truth involves dangers which we must guard against. For example, those who feel that they have found the right religious position should beware lest their hearts be lifted up with pride, lest they become intolerant, and lest they think that somehow God loves them more than He does others.

A brother defines a sectarian as a Christian who has ceased to grow. In him beliefs have crystallized and growth has come to a standstill amidst all the great unexplored treasures of wisdom and knowledges. A truly non-sectarian Christian is open to all of God's truth.

For example, the knowledge that another religious group accepts and practices a truth may cause one to shy from that truth and fail to grasp it. That is sheer prejudice and stems from a partisan

spirit. Such a one may decide that he and those of like mind are especially singled out by God in His good providence to be a depository of the whole truth and that they have encircled it all, while their poor religious neighbors have practically none! Is such actually true, or is it a trick of the partisan mind?

To some the conviction that a person is a member of the right church is the difference between sectarianism and non-sectarianism. Little emphasis is put on having the Spirit of Christ, on love and loyalty to Him personally. The greatest concern is to cling to certain New Testament laws and regulations, with love to Christ and dealing with Him relegated to the background. Does being a member of the "right church" (though important) render us immune to sectarianism?

Some seem to have an idea that their unique mission is to track down and to destroy heretics, a heretic being one who does not see eye to eye with them. Such is the spirit of the inquisition at which time men were persecuted and destroyed because they, in loyalty to their conscience, refused to bow to the State religion. These turn the spotlight of critical investigation upon others, but refuse to turn it upon their own beliefs. This, too, may be traced to a sectarian heart.

A good preacher once pointed out certain dangers connected with the high position of being just a Christian. As I remember, the warnings were as follows: first, beware lest you refuse to accept such a high calling in Christ Jesus. You honor Christ by accepting it. Second, take heed lest you dishonor such a high calling with low personal conduct. A simple Christian who goes direct to the New Testament as his rule of faith, and is directly loyal to Christ Himself, should be the best person in the world! Third, let us beware lest, in assuming this high calling, our hearts be lifted up with pride and we conclude that we are the only Christians and set all others at naught.

A proper conception of the grace of God should go far in promoting non-sectarian Christianity. The Apostle Paul was very humble. He dubbed himself the chief of sinners, yet he was conscious of his high position in the church and said, "By the grace of God I am what I am." In contemplating our own state and God's grace we should be moved to say with the poet: "Two wonders I confess: the wonders of His glorious love, and my own worthlessness."

I remarked to some one the other day that some preaching I had been hearing of late might help solve the sectarian problem among us. Along with others, the preaching was directed to top Christians, insisting that we live in a state of brokenness before God because of self, which needs continually to be crucified, and because of sin, which haunts the best of us. And further, that a state of revival among us demands a searching of every nook and corner of our hearts and open confession of sin to God and to one another.

With such a spirit of contrition Pharisaism would vanish. There would be no "Father, I thank thee that I am not as the rest of men." There would be only gratitude to God for His cleansing and imputed righteousness, humility and shame because of our own unworthiness.

Such a spirit would bring us to the cross and to others that we find there, would remove a holier-than-thou attitude, and would help us love and tolerate one another, even as God must tolerate us!

In it all we could have convictions and properly refuse to fellowship those who are not truly born again of water and the Spirit, and seek to please God by standing as simple Christians and "continuing stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers."



Youth Department

Carl Kitzmiller

AN INVITATION

It is our desire to make this department of *Word and Work* one to which our young people can turn each month expecting to find a discussion of the spiritual things of primary interest to them. Many questions, problems, and discussions are not limited to young people, of course; they are common to all ages. And whether one is young or old cannot change the only standard of the true Christian—what does God's word say that applies? What does He want of me? Yet, there is also widespread recognition that some questions and problems are of intense interest especially to the young person and that the answers, while always having their foundation in that Greatest of Books, may need to be in a manner that young people will understand.

Our young readers are invited to make suggestions, ask questions, or otherwise indicate what they would like to have discussed in these pages, whether specifically the need of young people or a matter common to all ages. We make no promise as to publishing your letter or dealing specifically with your problem or suggestion except to say that each one will be carefully considered and those that seem to possess the possibility of being helpful will be dealt with as space and issues permit. While recognizing some of the distinctive problems and concerns of young people, we feel that our readers can contribute much to the usefulness of this department by their letters indicating the need of the present generation at the present hour.

Your writer, of course, makes no claim to infallibility, as though he could offer an easy solution to every problem you might suggest. But we do propose to deal with each one in the light of the Word of God—either by specific word, or, in the absence of that, by principles laid down in the Word.

Will you make this *your* department? May we hear from you? Address: Carl Kitzmiller, 710 Westview Dr., Abilene, Texas.



Truth Advance Section

Stanford Chambers

QUESTIONS ASKED OF US

It is grievous to note how many of our young people return from college with little or no conviction any more on many things they were brought up to feel were matters of real consequence. "If we believe in the ideals of Jesus, what does it matter whether we believe in His deity, His virgin birth, His atoning blood?" "Why should we think it necessary that the first century order be restored for twentieth century Christians?" "Since music hath charms, and affords culture, why should it not be given a place in the church worship?" "Why should the difference in the amount of water applied to the candidate for baptism become a barrier to fellowship?" "Why should the Bible, penned by men, be held as infallible?" Many like questions are put into our children's minds; how are these ideas to be counteracted?

First of all, these problems are matters of prayer, much praying with fervency. Many parents succeed by prayer and diligent teaching in grounding their children so well in the Word that they are able to weather the attacks made upon faith. But many parents are themselves insufficiently grounded to do this effectively. Then, worst of all, many parents lack conviction, and with them it matters little what their children believe. Education in the things of this world is everything; education in the things of the world to come must not interfere with the former.

Many parents have taken seriously the proper teaching and training of the children the Lord has entrusted to them, and facing the situation as it undeniably exists, they obtain for them teachers who can be trusted not to undermine faith, but who will nurture the same. This accounts for Christian schools springing up in many places. Many parents will not run the risk of having their children sacrificed to an educational Molech.

Can we help those whose faith has been shaken? Some can be helped, such as are sincere, who have not become arrogant. The deity of Christ is fundamental. "Except ye believe that I am he, ye shall die in your sins." Unless He died for our sins, we must die in our sins, and that is to perish. Unless He gave His life as a ransom, we are unredeemed forfeitures. But He laid down that life that was His, that life that He lived, that He might take it up again and impart it to those believing on Him. He arose from the dead. His resurrection is a historical fact, attested by eye witnesses and many of them. (Attested now by those living His resurrection life.) They bore their testimony though they must seal it in their life's blood. So firm is the foundation thus laid for our faith, that "he that dis-

believeth shall be condemned." It has to be. Only they are really blessed by His ideals who believe in His deity.

This conviction as to Jesus' being the only begotten Son of God, essential to saving faith, takes care of the other questions. For if He is the Son of God, all He ever uttered is truth; all He endorsed is truth; all that He promised to be inspired by the Holy Spirit is truth. That makes the entire Bible God's inspired word, for He endorsed the law, the prophets and the psalms (Luke 24:44), and promised the Spirit to bring to the remembrance of His apostles all that He had taught them, and to guide them into all truth. Translations are not inspired, but the original was inspired, and the translations can be and are checked up on carefully, scrupulously, compared with the Greek and Hebrew manuscripts. So we have dependable translations in our own language.

Foreseeing that there would be departures from the truth by professed followers of Christ, Jude exhorts us "Contend earnestly for the faith once for all delivered to the saints." That makes restoration imperative when and where departures take place. Only the most ignorant will deny that grievous departures have come, therefore Jude puts us to the task of restoring that which was "once for all delivered to the saints." Restoration then is not a whim, not a humanly invented hobby, it is a *must* if we take seriously the inspired admonition.

Then comes the question, In what does the restoration consist as this or that departure is taken up? How much water? "John was baptizing in Aenon near to Salim, because there was much water there" (John 3:23). "Having our heart sprinkled from an evil conscience, and our body washed with pure water" (Heb. 10:22). Jesus, being baptized, came up straightway out of the water. See also Acts 8:38. "Buried with him in baptism" (Rom. 6:4; Col. 2:12). They are not baptized who are not submerged.

Music by mechanical instruments, used under the Jewish economy, like incense, was discarded by the inspired apostles and prophets. Centuries later it was adopted by the church of Rome, The Reformers discarded it again, and the Pioneers of the "Restoration Movement" left it in discard. After their passing, others affiliated with the "Movement" became dissatisfied with what is written, became dissatisfied with the restoration which the Pioneers achieved, and like Rome, brought back the mechanical instruments of music out of Jewry, even out of pagan worship, twice discarded, though the unity hitherto enjoyed by those of the "Restoration Movement" was disrupted and fellowship broken, many became so wedded to the instrument that they sacrifice unity rather than give up the unauthorized practice. That this grieves the Holy Spirit of God cannot be reasonably doubted. If we are out to please men or ourselves, we cannot worship God, even though we may go through the motion.

Culture in mechanical music? Grant it. Enjoy it; get the culture it affords; but unless the word of Christ authorizes its practice in the assembly, let not man presumptively add to what the covenant does authorize. There is culture for our blood-bought bodies in milk and honey, and we partake thereof with thankfulness,

but we do not add milk and honey to the plain and simple elements that our Lord placed upon His table. Paul wrote (1 Cor. 4:6) that we might "learn not to go beyond the things that are written." Both young and old need conviction here.

Our leader was recently criticised for speaking of heaven as our home by and bye: isn't heaven the future home of Christians?

"In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you . . . I will come again and receive you unto myself, that where I am, there ye may be also." Where is Jesus? At the Father's right hand. Where is the Father? "Our Father who art in heaven." He dwelleth in the "heaven of heavens." If God's heaven is yet to expand and take in the earth made new, when He shall make the place of His feet glorious, such expansion would not make heaven any the less heaven or other than heaven. So may we sing, "I'm but a stranger here; Heaven is my home."

Heaven is where the names of God's people are written (Luke 10:20).

"Our citizenship is in heaven" (Phil. 3:20).

Our treasures are laid up in heaven (unless we disobey our Lord) (Matt. 6:20).

In heaven is where the heart is, if the treasure is laid up there.

In heaven is where the affections are to be set (Col. 3:1).

The rapture of 1 Thes. 4:17 is unto heaven.

This writer has the conviction that the whole of God's universe is yet to be made a veritable heaven, but that will in nowise change the facts stated above. And eternity will afford ample duration for all this to be accomplished and more.

"My Savior is now over there;
There my kindred and friends are at rest;
Then away from my sorrow and care,
Let me fly to the land of the blest."

"Beloved, I beseech you as sojourners and pilgrims to abstain from fleshly lusts that war against the soul, having your behavior seemly among the Gentiles, that wherein they speak against you as evil doers, they may by your good works, which they behold, glorify God in the day of visitation" (1 Pet. 2:11, 12).

WARNINGS

It is an emasculated preaching that leaves out the warnings, and speaks only of love, gloriously true though it be that the love of God is manifested toward us through His Son. But God has a stern word of rebuke and of fear for the one who will not heed His loving calls. His patience is not forever. The time of judgment is sure. The one who has so often rejected God's offers will meet with sudden destruction,—and for such there is no remedy, no second chance.

PROPHETIC FULFILLMENT IN THE MINISTRY OF CHRIST

Bob Ross

One purpose which a study of fulfilled prophecy serves is that of giving evidence of the inspiration and authority of the scriptures. God is omniscient. This divine characteristic is revealed by means of prophecy and is confirmed by means of the fulfillment of prophecy. Prophecy and fulfillment are two major links in the chain of evidences which hold up the Bible as the inspired word of an omniscient God. "Declare the things that are to come hereafter, that we may know that ye are gods . . ." (Isa. 41:23). "I am God, and there is none like me; declaring the end from the beginning, and from ancient times things that are not yet done; saying, My counsel shall stand, and I will do all my pleasure;" (Isa. 46:9, 10). In Deut. 18:22 instructions are given as to the means of determining the true from the false prophet. "When a prophet speaketh in the name of Jehovah, if the thing follow not nor come to pass, that is the thing which Jehovah hath not spoken: the prophet hath spoken it presumptuously, thou shalt not be afraid of him."

A second purpose which fulfilled prophecy serves is hermeneutical. The scientist, after observing the germination of several seeds, may safely predict that the germination of like seeds will follow the pattern previously observed. The Bible student, in like manner, after observing the fulfillment of several prophecies, may safely predict the manner of fulfillment of other prophecies.

Some have attempted to classify prophetic fulfillments as either literal or symbolic. Such a classification is too artificial and is based on a too broad definition of the words "literal" and "symbolical." The misunderstanding of the word "literal" is illustrated by the saying, "literally dead as a door nail." Actually, when one uses such a phrase, he means, "*figuratively* dead as a door nail."

Symbols in literature may broadly refer to all writing, because all letters and words are truly symbols of objects and ideas. However, symbolism as a type of a figure of speech among a group of figures or speech—metaphor, simile, personification, etc.—must be interpreted according to the rules of grammar applying to symbolism as a kind of figure of speech. It must be borne in mind that by its very nature a true symbol cannot be interpreted except by the writer who employs the symbol.

But as one attempts a classification of prophetic fulfillment, it is apparent that there is a large group, indeed the major group, of prophecies which have been fulfilled exactly as the reader of the prophecies would have expected. This is called "grammatical" fulfillment. This does not rule out the use of figures of speech, but rather it includes and takes into account such figures not, as some think, to cover the meaning of the prophecy, but to help convey more vividly and accurately the writer's meaning.

An example of "grammatical" fulfillment is found in the prophecy of Micah 5:2 and its fulfillment in Mt. 2:6. Quoting the Old Testament reference: "But thou, Bethlehem Ephratha, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from of old, from everlasting." In this passage Bethlehem is personified by means of the direct address. *Literally* the prophet is not speaking to Bethlehem; neither is the prophet referring symbolically to some strange place or person or event which is not suggested by the words he uses. The ancient reader of this prophecy could only be led to the conclusion that Israel's Messiah was to be born in Bethlehem. In fact, the Jewish scribes were able to tell Herod the birthplace of the coming king by "grammatically" interpreting this prophecy.

The fact that most of the prophetic fulfillments in the ministry of Christ are "grammatical" fulfillments does not mean that always the meaning of a prophecy was clear as Micah 5:2. For example, the Ethiopian eunuch (Acts 8) had some difficulty in deciding just what the great Messianic prophecy of Isaiah 53 meant. From our present vantage point Isaiah 53 is quite clear, but it is quite understandable also that a man who had never heard of Jesus or his death on the cross might wonder, "Of whom speaketh the prophet this? Of himself, or of some other?" However, it is in no way a contradiction to the "grammatical" rule to admit that there are problems and difficulties in understanding many prophecies. At the same time these difficulties are a warning to anyone who might think that he knows *all* of God's future plans. Even if one understood perfectly all the prophetic scripture, he could not claim to know all of God's future plans, because prophetic scripture is only a partial picture of all that God will yet accomplish for His glory.

There is a second class of prophetic fulfillments which do not meet the definition of grammatical fulfillment. This second class is called the "typical" fulfillment.* In a typically fulfilled prophecy the fulfillment in the mind of the New Testament writer is not derived from the grammatical sense of the prophecy. Rather there is a type-antitype relationship between prophecy and fulfillment. Such relationships are certainly not new to the student of scripture. The passover lamb as a type of Christ's sacrificial death, Aaron as a type of the priesthood of Christ, Moses as a type of the prophetic office of Christ, and David as a type of the kingly office of Christ, are only a few of the typical relationships which are universally accepted by Bible students.

It may be, however, that such a relationship has been overlooked in many prophecies and their fulfillments. One such prophecy is that of Hosea 11:1: "When Israel was a child, then I loved him, and called my son out of Egypt." Forgetting, for a moment, the New

* Ernest F. Kevan in his chapter in the book, *Revelation and the Bible*, on page 28 uses the word "homology" to describe one way in which the New Testament writers interpreted the Old Testament. His discussion of such usage will be helpful to the student of the prophecies.

Testament fulfillment of this passage, this statement does not in any way demand or even suggest that there is something in it to be fulfilled in the future. But, the gospel writer, Matthew, in Mt. 2:15, declares that this passage of scripture was fulfilled when Jesus came out of Egypt after the death of Herod. This fulfillment, impossible to see in the grammar of the prophecy, is a typical fulfillment. Other examples of this class of prophetic fulfillment are John 2:17—Ps. 69:9; John 13:18—Ps. 35:19; and several other references to the Psalms.

It should be noted here that the plain "grammatical" sense of these prophecies is still the primary interpretation, but in addition to, not in substitution of this sense, God has seen fit to expand upon these prophecies in typical fulfillments. The prophecy of Malachi referring to the coming of Elijah before the day of the Lord in Mal. 4:5 has been typically fulfilled in the ministry of John the Baptist (Mt. 11:13, 14), but Jesus makes it clear that the apostles' "grammatical" interpretation of this prophecy is also justified when he assured them that Elijah would indeed come and restore all things (Mt. 19: 11). Some take the position that no further fulfillment of Malachi's prophecy is to be expected and that this is an example of prophecy being fulfilled in a strictly figurative sense and that such fulfillment is justification for figurative interpretation of other prophecies. Such an attempt to so interpret other prophecies will probably meet with no better success than the apostles' interpretation of Malachi's prophecy. The apostle knew the prophecy; they had seen its figurative or "typical" fulfillment; and they were not able to discern it. It is not likely that a modern expositor will be able to accurately connect figurative prophecies with fulfillments which are still yet future. Therefore, if prophecies may not be interpreted "grammatically"; then they are of no value as a means of revelation.

There is yet another group of fulfillments which are in some respects similar to the "typical" fulfillment but still deserve a separate classification. This class of fulfillments will be called "illustrative." This classification is quickly and easily understood by examining a clear cut example. Such an example is Isa. 6:9, 10. "And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and turn again, and be healed." The described condition refers to Isaiah's own time. "Grammatically" speaking this is all that one sees in the passage. However, Jesus says that this same condition was "fulfilled" in his time also (Mt. 13:14, 15). Jesus' application of this scripture to his own day is merely an "illustrational" usage of the passage. The condition of people's hearts in Isaiah's own time illustrated their dullness in Jesus' time. Even in the time of Paul the illustration was valid. See Acts 28:26, 27. Certainly it would be legitimate to say in this sense that Isaiah 6:9, 10 is fulfilled in this generation.

To use the word "fulfill" in the sense that only a similarity is found between the prophecy and the fulfillment may be a new definition, but it is not one arbitrarily placed upon the word. It is, instead, a definition necessarily understood from its usage in these instances of prophetic fulfillment classed as "illustrational."

These then are the general rules for interpretation of unfulfilled prophecy. (1) The grammatical sense of a prophecy must be maintained. (2) Figures of speech are given to aid the reader to understand the prophecy and may not be taken as an excuse to draw symbolical or allegorical interpretations. (3) Typical (homologous) and illustrational relationships may be recognized but not in contradiction to or by invalidating the grammatical sense of any prophecy.

Before closing the study of prophetic fulfillment in the ministry of Christ, it is necessary to realize that neither evidences for the inspiration of scripture nor rules for interpretation of prophecy are the most important results of such a study. The primary, fundamental purpose of all scripture is to reveal Christ. In a very special way this is true of fulfilled prophecies relating to Christ's ministry.

The gospel writers as they repeatedly quoted the prophetic references to Christ were attempting to stir up faith in Christ (John 20: 31). The preachers of the book of Acts used the same scriptures for the same reason. Let every student of God's word make sure that he does not fall into the blinded condition of the Jews of Jesus' day. "Ye search the scriptures because ye think that in them ye have eternal life; and these are they which bear witness of me." Our own greatest need as individuals is to see and believe in Jesus. If the scripture fails to excite this faith, then we have not seen that which we are looking for—eternal life.

SWORDS INTO PLOWSHARES

A great American statesman once had a number of swords recast into little paper weight plowshares, and sent to diplomats of other nations as an indication that war was a thing of the past. But the day of replacing swords by plowshares will not come until the Lord Jesus Christ shall be reigning. It will be when the mountain of the Lord's house shall be established in the earth that swords can be dispensed with. May the day come soon!

Give thanks for the assurance that this earth shall some day see peace and redemption from its present groaning estate.

TOMORROW

Someone has said, "We do not know what the future holds, but we do know Who holds the future." So, though we may not boast of tomorrow, not knowing what it may bring forth, yet we can look forward to it with perfect confidence and quietness, being assured that our loving Lord has planned it for our good and His own glory. "Peace, perfect peace, the future all unknown? Jesus we know, and He is on the throne."

ROBERT GARRETT'S BOUND FOR AFRICA

To God be all the praise and the glory, and to His Son, our Lord and Redeemer. We are thankful for the way in which God has blessed our preparation for the African mission field. The need in Africa has been on our hearts for some years. We had prayed that God would reveal His perfect will, and we had made public our desire and willingness to go, but our Heavenly Father in His great wisdom did not see fit to send us five years ago, two years ago, or even



one year ago. But now, most clearly, He has manifested His will. Because of my duties at Portland Christian High School, tentative plans were made for a sailing date next summer. However, we prayed, and others, that if it were His will, the Lord would make possible a much earlier sailing date. To this end the Lord has marvelously worked in raising up a highly qualified teacher, Brother Earl Mullins, to take my place before the end of October. The principal, Brother Claude Neal, and the Portland elders have been most gracious and understanding in permitting this change in midstream as it were. No doubt the change in teachers could have been made later, but these brethren are quick to see the leading of the Lord and they too want the Gospel preached to all men. For did not Christ die for the black heathen also? Then haste ye, for God is not willing that any should perish!

Our tentative plan for the present is to sail December 24. Our address until we sail is 2630 Montgomery Street, Louisville 12, Ky. Our willing and most able treasurer, an active member of the Portland congregation, is Herbert A. Ball, of Route 1, Box 207, New Albany, Indiana.

When Our Lord gave us our missionary commission in Matthew 28, He also gave us a promise. He said, "Lo, I am with you always . . ." We go forth on the basis of His commission, standing on His promise. Pray with us that we may not fail Him. —Robert Garrett.

Precious Reprints

From the pen of R. H. Boll

About us and around us continually is the danger and the tendency to sectarianize the Church; to think of it and to talk about it as a party, a group that has been whipped into uniformity with our understanding and our views in every respect, as against the New Testament concept of a called-out Body that is made up, as to membership, of all whom God has saved. Back of this practice, of course, is the sectarian tendency to make every difference a "test of fellowship" and a half-bushel to measure the faithfulness before God of every baptized believer who does not completely conform.

The present editors of the W. W. are of the opinion that these "Reprints" are still more widely read than any other department of our little journal—except News and Notes. We are happy, therefore, to offer this month this reprint from our former editor who had been also for so many years the first-page editor of Gospel Advocate, and who quotes at considerable length from an honored predecessor in the same position. —E. L. J.

THE CHURCH UNIVERSAL

"Do you think anyone will be saved outside the church to which you belong?" To this question handed in at a public meeting, the writer answered "No—for the church to which I belong includes all that are saved." The Lord added to the church daily such as should be saved." (Acts 2:47, A. V.) He still does that. Whoever is saved, as they are saved, the Lord adds to the church, which is His Body. In giving them the Holy Spirit He unites them with the Body, the church; for the Spirit unifies and binds the separate believers in a living bond into one body with Him who is the Head, from whence all the body is "fitly framed and knit together." (Eph. 4:15, 16.) This is the church—the one, only church the Lord ever established, and to which all His people belong. It is not any human sect, party, faction, denomination, organization. Wherever these exist it is contrary to God's expressed will. The simple Christian belongs to no sect or party nor to anything that does not include all that are Christ's. He is a member of the New Testament church only—the church universal.

The late F. D. Srygley, for many years the able first-page editor of the Gospel Advocate, stressed this point continually. He strove much to implant in the minds of brethren the ideal of the undenominational, non-sectarian church—for to slip into sectarianism is a thing so easy that it must be continually guarded against. In answer to one of his editorials a sectarian paper said: "You say you are not a Methodist, nor Episcopalian, nor Presbyterian, nor Baptist, nor Campbellite, nor do you belong to any party in religion calling themselves Christians, or Disciples. Where, in the name of sense, do you belong? Who are you, anyhow?" To which he replied:

"Well, I am Brother Srygley, a common sort of a Christian, or disciple of Christ, such as we read about in the New Testament, and I belong to the church of God, which includes all Christians, or disciples of Christ, but which is not a denomination in any sense . . . I belong where Paul, Peter, John, James and all the rest of the Christians we read about in the New Testament belong,

namely, to the church of God. It goes hard . . . to see a Christian keep out of sectarian pens and refuse to herd with denominational flocks? But if the thing can be done, my heart is fully set on doing it."

He boldly denied that the New Testament acknowledged or endorsed "a religious party which does not include all Christians"; and goes on to say:

"A man can be a Christian, and a congregation of Christians can be a church of Christ, and as such can do everything that the New Testament requires without belonging to this or any other denomination in religion. No Christian and no congregation of Christians can belong to this or any other religious denomination without violating the plain teaching of the New Testament."

In answer to the difficulty of doctrinal differences among Christians, he says this:

"Of course we ought to differ from other disciples to the full extent that they differ from the plain teaching of the New Testament; but by what authority can we or any other Christian belong to anything in religion but the body of Christ, which is the church, and of which every Christian is a member? To be sure, some draw back now 'unto perdition,' and go 'out from us because they are not of us,' and all that sort of thing; but how can they get loose from us before they get out of the body of Christ unless we are more particular than God? Of course 'they tear down what we build up'; but if we are working for God, they tear down what God builds up, too. As long as God can stand them we ought to 'grin and endure' them. No man can have a brotherhood in religion which does not include and consist of all of God's children without acknowledging some other fatherhood than God. Every religious brotherhood which does not include and consist of all of God's children is the offspring of a purely denominational fatherhood whether it traces its origin to John Wesley or Alexander Campbell."

It is good to look back now and behold again the New Testament ideal as discerned by clear-sighted brethren of even a generation ago. Have we not drifted? Because of some prophetic teaching, some have to be put out of the church! Though they be acknowledged to be brethren in Christ they can no longer belong to "us." So "we" are no longer of the church to which all God's children belong. It is no longer sufficient for membership in the party that a man believes and obeys the gospel and teaches men so; not even that he desires the fellowship of brethren and is as willing to bear with the difference in their teaching on those points as he wants them to bear with him—nay, "at all hazards," he must be put out. No one that does not sign up the prophetic creed of such sectaries can be acknowledged by them as belonging to their communion and fellowship. Yet they continue to tell the world that they are not a denomination!

So long as we must needs break fellowship over every difference we can not hope to give the world an example of the New Testament church and its unity, but only of more sectarianism and division, of which the world has long since seen enough. —*From Word and Work, October, 1935.*

THE BIBLE TEACHING ON PARADISE

Theophilus

The dying thief—was he saved or lost? This has become a moot question with some. Yet the answer seems so simple and so satisfying that one wonders why all the controversy. I must confess that I believe he was saved. If he were, it is truly an example of the wonderful, great, and free salvation of God. For here was a man who had wasted his life, yet who saw at last, with true repentance, his errors and threw himself on the only Hope of salvation—Jesus Christ, the crucified. Not only so, but it becomes a story at once thrilling to those lost in sin but who imagine themselves without hope. It brings no hope for those who would willfully deny the Lord or reject His counsel in order to trust in some “death-bed salvation,” but for the sin-weary and convicted, no matter at what stage of life, here stands a tower of assurance and power.

Should one say, “Well, I don’t believe you can prove the thief was saved,” we answer, “Then Jesus used words that certainly deceived the man and gave false hope.” The Lord said, “Verily I say unto thee, Today shalt thou be with me in paradise.” (Lk. 23:43.)

This word “paradise” is oft-used in the Bible, both in the Old and New Testaments. The Greek word is “paradeisos,” from which we get our word “paradise.” This word always refers to a place of comfort, ease, luxury, and magnificence. *Never otherwise.* The Septuagint Version of the Old Testament (a Greek translation from the Hebrew about 300 B.C.) uses it in the following passages:

1. Gen. 2:8
2. Gen. 3:1. — the garden of Eden
3. Neh. 2:8 — the king’s forest
4. Eccl. 2:5 — Solomon’s parks
5. Song 4:13 — orchards

Of the Old Testament use of the word, Thayer’s Greek-English Lexicon states: “A grand enclosure or preserve, hunting-ground, park, shady and well-watered, in which wild animals were kept for the hunt.” This was the Persian origin of the word. It thence passed into universal usage and among the Jews to mean “a garden, pleasure-ground, grove, park.” (p. 480.)

The word occurs three times in the New Testament. Once as Jesus addressed the thief; once by Paul (2 Cor. 12:4); and once by John (Rev. 2:7). The two latter times we are given such definite information as to leave no doubt of Jesus’ meaning to the thief. Take what Paul said: “I know a man in Christ” (referring to himself) . . . “such a one caught up even to the third heaven . . . how that he was caught up into Paradise.” Then what John said: “To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God.” The tree of life is also spoken of in Rev. 22:1-5 as in the very presence and city of God.

Therefore when Jesus promised that unnamed thief that he would be that day in Paradise, he had reference to a wonderful place for the overcomer, in the third heaven, by the tree of life, in the very presence of God—if this does not comprise salvation *nothing* could.



We have shown I think legitimately and conclusively that the thief on the cross was a saved man when Jesus promised him that he would be with Him that day in Paradise. But lest any get the wrong impression we wish to add that no man today can be saved just like the thief was.

The story of the thief on the cross has long been used by some of our denominational friends to prove that man can be saved without baptism. They say, "The thief wasn't baptized and yet he was saved." So they conclude that everyone today can come to salvation the same way. But this is not true.

First of course no one knows whether the thief was a baptized man or not. All Judea went out to John to be baptized of him. This may have included the thief. Who knows? To argue that the thief was not baptized is to argue from our ignorance, from what we do not and cannot know.

But the chief reason why no one can be saved like the thief today is that Jesus has gone back to heaven and has given the terms of pardon in the most definite of language. While He was on the earth He had power to forgive sins on any condition He chose. "The Son of man hath power on earth to forgive sins" (Matt. 9:6). But since He has returned to the Father, sins are forgiven only on the conditions named in His will, the New Covenant. Briefly stated in His own language these are: "Go ye into all the world and preach the gospel to every creature: he that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mk. 16:15, 16). Therefore it does not make any difference how the thief was saved. Today we can only be saved on the conditions laid down in the will of Christ. Sinner, you should obey Christ today. God's mercy is as free to you as to the thief; but you must come in God's own appointed way. **WHY NOT COME TODAY?**

MAN'S GREATEST GOOD

"Who knoweth what is good for man in this life?" Man himself does not. Old age, having tried one course, advises youth of a different one, and youth, dissatisfied with that, suggests still another. Human counsel, even enriched with the wisdom of the ages, cannot give the infallible recipe for that which is good. But God's Word is not mere wisdom gathered from human storehouses, and it is there that we find the answer. To glorify God and to enjoy Him forever is man's greatest good.

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



CATHOLIC PRESIDENT?

"Christian Heritage" (magazine) calls attention to the continued persecution of "Protestants" in Colombia, South America. We quote:

"On January 17, this year, Protestants, carrying the body of one of their members to the Municipal Cemetery of San Vicente, Colombia, were met by a group of Roman Catholics and their priest as they entered the section reserved for Protestants, atheists, Masons, and Communists. The priest shouted that they could not bury their dead in San Vicente because they were heretics and followers of the Devil. He then grabbed the Protestant pastor and held him while one of his crowd beat the pastor with his fists.

"On January 24, Protestants of San Vicente were attacked by a band of armed men as they left their church after an evening service. The mob shouted, 'These Protestants must be exterminated!' Then they fired over 150 bullets into the chapel and a neighboring house. The assistant pastor was shot through the head and died instantly. A four-year-old boy had his foot blown off and died later in San Juan de Dios hospital in Bucaramanga, where he and a woman wounded by the gunfire had to be taken after they were denied admittance to the San

Vincente hospital because they were Protestants.

"Since 1949, 109 adults and five children, including the foregoing, have become Protestant martyrs in Colombia. Twelve additional deaths are still under investigation."

To the above, the Christian Victory magazine notes: "When Roman Catholicism is in majority, in any country, it bears its fangs and acts far differently than when it is in the minority, as it is in this country. Then too, the bigotry and harshness of the hard core Romanists does not reveal itself in a land so blessed with the true Gospel preaching as we have from so many Bible-believing pulpits in the U.S.A. American "toleration" of all religions also has forbidden Catholic persecution of others, in our God-blessed land."

* * *

"It lightens the stroke to draw near to Him Who handles the rod."

Yielding or Reserving

"Yield yourselves to God. Let there be no reservation or evasion in your yielding. Let it be spirit, soul and body. Some give God a place in their lives, others give Him prominence; but He demands Pre-eminence. He must be Lord of all, or He will not be Lord at all."

Self Starter or Crank

Don't wait until someone has to tell you what needs to be done. The Lord gives His best blessings to the one, who with quick eye observes; whose hand goes out prayerfully to help, to lift and to guard, who is always delighted to carry, and not always seeking to ride. Do not expect someone else to crank you or to give you the cue. God needs men with self-starters, who see, and are willing to do. Draw nigh to God, and He will draw nigh unto you. Give, and it shall be given you.—Sel.

One Talent?

The raven was an unclean bird; yet God made use of it to feed Elijah. Though it was not good meat, yet it brought good meat from God. A lame man may not be able to walk in the way, but he can point out the correct way to you. Even the weakest ability given to God becomes important.

SURRENDER

How our Lord's great heart must grieve,

When we will not His love receive!

He waits to bless with joy and peace,

And from all care to give release.

We try our ways to no avail,
(And all the time we know they'll fail);

Until at last we really learn,
'That to our Lord we must return.

'Tis there the strain will be relieved,

When all in Christ we have received.

But how we waste so many years,
And shed so many burning tears!

Still all the time our Lord was near

And longing that our prayers
He'd hear,

That we would trust in His good will,

And hear His gracious,
"Peace, be still!"

—Frances Van De Venter

Olmstead Memorial Library

A visit to the Olmstead Memorial Library on the campus of Southeastern Christian College will thrill the heart of every servant of the Lord. So very much has been accomplished with limited funds, and so very many have participated in this work of faith. There is needed yet a sum of \$3000.00 to make this work debt-free. Please ask the Lord to put it into the hearts of His people to supply this amount at once. Perhaps He wants you to help. If you feel so directed, send your letter to: Olmstead Memorial Library, P. O. Box 584, Louisville 1, Ky., or to the Word & Work, in care of the editor of this department.

Let It Be Known

A faithful minister died after years of a useful ministry filled with great struggle and self sacrifice and diligent toil. The members came and tried to console the widow by expressions of praise of her late husband. They bought some great bouquets of flowers and planned a wonderful memorial to him. But the poor widow only wept and said, "If you had only done this before he died, it would have helped him so much. He died without ever knowing you loved him so much." Don't save your eulogies for someone's funeral. Flowers don't smell so good after you are dead!



Open Forum

Subject: The Lord's Guidance

ASSURANCE OF ROMANS 8:28

Charles E. Kranz

I was taught by my parents from early childhood the assurance contained in Romans 8:28.

When I was twelve, my 4-year old brother was killed in an automobile accident. I remember telling others, in a childish way, probably why God took Robert Earl. "He might have been kidnaped later, or have become a thief, etc.," I would say.

Almost 29 years later my faith in Romans 8:28 has not wavered. Many important events have since occurred in my life—some good, some bad. Having grown, I do not try to determine why God caused such and such to occur; however, I do look back to many of the events and thank Him for them.

Having the boldness of 1 John 5:14; the assurance of Romans 8:28; and the knowledge of Ephesians 3:20; I cannot imagine myself blaming the Lord if it appears things have gone wrong.

IS IT GOD'S OR OUR OWN?

Willis H. Allen

The possible experiences related by Brother Neal Phillips in his article, "Who Is to Blame" (October) may bring many questions to mind.

How may we KNOW that we are in God's will in any specific action or conduct? Perhaps one answers: "Ask God to lead in the matter." Good! But can we be sure that the conclusion reached is God's answer to that asking? I think most of us will admit that we have so concluded in some specific instances and later found that our action was faulty, perhaps even disastrous. Did God so lead? Or were we so anxious for such conclusion to be reached that it was easy to decide that God was leading in the matter. In other words, did we wait with impotunity for *God's* leading, or did we hasten to follow *our own* leading?

Perhaps some one may suggest that God gives in and PERMITS us to have our way in order to show us ultimately how wrong we are. Even so, are we not still guilty of following our own will, under God's PERMISSION, without waiting for assurance of His will?

WHO IS LEADING?

Odis O. Ford

Do you lead out and ask the Lord to follow you, or does the Lord lead while you follow? There is a vast difference between the two.

One becomes excited and enthusiastic over something that he wants to do and after all plans are made asks God to bless the venture. In that case who is doing the leading?

Another sees something that he believes should be done and prayerfully weighs the situation, asking for God's guidance. He does not plunge hurriedly into the thing, but waits on the Lord, for His approval and instructions before launching forth. Such a method may be slow, but at the same time it may save one from many embarrassing mistakes and irreparable damage. God knows what is best. Let Him lead.

THE FINAL COURT OF APPEALS

J. R. C.

The final court of appeals in the Lord's guidance is the Word of God, for faith comes by hearing the Word. The Lord will not lead contrary to His written Word. There is danger in being so much motivated by impressions that we think, regardless of what the Word says, that God has put this thing into my heart. Also in saying, "God put it into my heart to say thus and so," one may feel and lead others to feel that his words are not his own, but God-breathed. After all, none of us is inspired.

Yet God does lead. Three or four things enter into this leading: studying the Word, earnest prayer, advice of consecrated Christians, providential circumstances, and, last of all, our own unselfish conclusions. I hesitate to put the Lord to a test by asking for signs.

• • • •

I think that the article "Who Is to Blame?" by Neal Phillips is absolutely true and very well put. It should prompt solemn introspection on the part of every servant of God to see if we are not guilty of blaming God. —Frank Gill.

QUOTE FROM F. B. MEYER

When I was crossing the Irish Channel one dark, starless night, I stood on the deck by the captain and asked him, "How do you know Holyhead Harbor on so dark a night as this?"

He said, "You see those three lights? Those three must line up behind each other as one, and when we see them so united we know the exact position of the harbor's mouth."

When we want to know God's will there are three things which always concur—the inward impulse, the Word of God, and the trend of circumstances! God in the heart, impelling you forward; God in His Book, corroborating whatever He says in the heart; and God in circumstances, which are always indicative of His will. Never start until these three things agree. —*F. B. Meyer.*

THE SCHOOL IN THE WILDERNESS

(This excellent article given in, but with no name. Who wrote it?)

When God delivered His people from Egyptian bondage and brought them through the Red Sea into the wilderness He began a tremendous educational project. He took a slave people that on the whole did not know Him and His ways, that was a *mixed* multitude who, although they were out of Egypt, were still very much ensnared in the ways and thinking of Egypt, that was stiff-necked and rebellious in heart. God took them and formed them into a nation, separated in standards and morals from all the nations around them, a nation through whom He could work to glorify His name and at last bring a Savior into the world.

How much they needed to learn! They needed to learn the majesty and greatness of their God. On the other hand they needed to learn their own inability. They needed to know God's standards of holiness and righteousness. They needed to learn to trust and obey God. How else could they enter into the land filled with fortified cities and giants that God had given them?

We might think that the wilderness was a very unpromising place to have a school. What could they learn in a barren place like that? But God's ways are not man's ways. The school in the wilderness was no play room. God was preparing a people who would fight the good fight of faith. He knew what lay ahead of them when they entered the land of Canaan.

The first thing God taught them after their deliverance was to sanctify the first-born unto Jehovah (Ex. 13.1). They were saved through the blood. In the lamb they had died, therefore they belonged to the Lord (1 Cor. 6:20). That they might never forget their redemption, the Passover was immediately instituted. Thus God taught them from the beginning that they were a blood-bought people and belonged to Him.

The wilderness was a barren place where they must depend entirely upon God for sustenance. They were cut off from their enemies, but also from all human help, and shut up to God. The fact that God had so marvelously delivered them should have caused them to know assuredly they could look to Him for their every need. He gave them water from the rock; He sent them bread from heaven; even their clothes did not wear out. Yet in spite of His gracious provision they refused to be grateful and keep their eyes upon God. As soon as a new difficulty arose they quickly murmured and complained. Again and again they put the blame in Moses as if he had been responsible for their deliverance. But God knew the nature of His students before He ever started to teach them.

In reading the account we may be caused to wonder why was God always testing them, bringing them to extreme crises of despair and need. (Ex. 14:10-12; 15:22-24; 16:2, 3.) Was it not a part of His way of teaching them? If He always anticipated their needs would they not soon forget the source from whom those blessings flowed? God

wanted them in their need to turn to Him. Had He not heard their cry in Egypt? We make a mistake today in shielding those whom we would teach from every crisis and test. The school of adversity and crisis plants lessons deep in the heart. Sometimes God Answered their murmuring with gracious provision and good promise (Ex. 15: 24-26). At other times He sent quick judgment tempered with mercy as in the case of the fiery serpents (Num. 21:4-9). God's teaching thus was not just precept but was backed by discipline which brought a consciousness of the seriousness of sin. God's method was always suited to the occasion. When the Israelites insisted that they did not like the manna that God had given them and asked for meat, God sent them meat until they were sick of it. Such disciplinary teaching was well remembered.

We might wonder how God could provide for their needs in such a barren place without killing their initiative and willingness to work. The manna provides a good illustration. Although it was freely given from heaven, yet the obtaining required effort on their part. They must get up early in the morning to gather it before the sun became hot and melted it. It was small and even the gathering required time and effort. It would not keep. Each morning the job had to be done again. Even the preparation of it afterward required work.

God's teaching of His people was not wholly by words. How many object lessons He proved them with! Before them was the pillar of cloud by day and the pillar of fire by night—vivid reminders of God's leading and continual presence with them. They saw the quails and the manna, the water from the rock, the brazen serpent, the smoke and lightning of Sinai, the tables of stone written with the finger of God, the rod of Aaron that budded, the ground opening up to swallow those who rebelled against Moses. Besides all this there was the great project of the tabernacle. Although they themselves provided the materials (through free-will offerings) and did the work of construction, God Himself was the architect. It was all built according to the pattern revealed to Moses in the mount. (Heb. 8:5.) Even to the minutest detail God instructed them. They were to learn that they were building for God and any change in the plans would only ruin what God had designed. (What a lesson for us also today with respect to the church!) Without the tabernacle was unattractive, but within it was exceedingly beautiful. Everything in God's presence was of gold or overlaid with gold. Did not all of these things teach them of the God whom they were worshipping?

In the elaborate system of sacrifices by which atonement was made for sin God put before their eyes a continual object lesson which would point to Christ and prepare the way for Him. Every time they killed a lamb they must have been made to realize afresh the awfulness of sin and that they were able to go free only because the lamb had died in their stead.

In the feasts God ordained they were again provided with vivid object lessons full of meaning and furnishing abundant opportunity

for teaching their children who would be curious as to the reason for all of these things. They reminded them of their divinely wrought deliverance, prompted gratitude and trust, and promoted the unity of the nation.

In the laws and ordinances given at Sinai God taught them first of all His standards of holiness. "Through the law cometh the knowledge of sin." He taught them separation from the nations around them that they might not be polluted with their evil ways. He taught them order, cleanliness, just and righteous dealing with their fellowman, and respect for the rights of the individual (God was even concerned about the covering a man had at night) (Ex. 22:25-27). Actually, the law demanded a type of conduct toward others that was prompted by love. "He that loveth his neighbor hath fulfilled the law." They must in the end have been impressed with the fact that of themselves they could never measure up to the high standard that God had set, for the law was a schoolmaster to lead to Christ.

The tabernacle was the place of God's presence and was always placed in the center of the camp. There by night or by day they could look out from their tents and see the manifestation of His presence. Surely God was thus teaching them that He wanted the central place in their hearts. They learned the blessing of His presence with them and also the cost, i.e., obedience and separation from sin. Through the tabernacle they learned to love God—to seek His face and favor (Ps. 84). "In thy presence is fulness of joy." They learned that His presence was their greatest blessing and His departure their greatest curse. With Him they need fear no one (Num. 21:24, 35), but without Him they are beaten down before their enemies (Nm. 14:45). When we consider their stubborn and rebellious nature we wonder why God would consent to dwell with them at all, but it is no less amazing than the fact that He would dwell with the church today. It is true that most of them forgot His lovingkindness and understood not His ways (See Ps. 106) but with what wonderful condescension did God teach them of His love!

They could have entered the land of promise when God brought them up to the wilderness of Paran. However, in spite of God's wonderful and patient teaching they were very slow to learn. Instead, because of unbelief, they had to turn back and wander in the wilderness for forty years. If Moses had tended to be impatient with them he could remember that he himself had to be in God's school in this same wilderness for forty years before he was ready to be God's instrument to lead His people.

Never really settled, moving continually, enduring the heat and the sand, for forty years they wandered. Yet even during that time God was teaching them lessons that were burned into their souls in the school of hard experience. What did they learn? "And thou shalt remember all the way which Jehovah thy God hath led thee these forty years in the wilderness, that he might humble thee, to prove thee, to know what was in thy heart, whether thou wouldst keep his commandments or not. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither

did thy fathers know; that he might make thee know that man doth not live by bread only, but by everything that proceedeth out of the mouth of Jehovah doth man live. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. And thou shalt consider in thy heart, that, as a man chasteneth his son, so Jehovah thy God chasteneth thee." (Deut. 8:2-5.) It was a severe punishment, but it gave them opportunity to think, to repent, to get right with God. Even for those who did not enter into the promised land, we must not think that they were all lost. Those years were not in vain. Only through the long, bitter experience of the consequences of disobedience did the nation come to the place of trust in God. Even Moses himself was made an object lesson of the fearful consequences of disobedience, yet we know that he was saved.

The lessons which Israel learned in the wilderness God wants us to learn also. "Now these things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come." (1 Cor. 10:11.) How full of blessing and admonition are their experiences for us! How prone are we to make the same mistakes as they! How much we also need to learn simply to follow, trust, and obey! God's word must settle everything for His people. We must not ask why, but simply do as the Lord has instructed us. We need also to learn that the Lord is sufficient, that we can trust Him for every need. We must learn to fight the good fight of faith, using the weapons of God's warfare for the destruction of our enemies' strongholds. We can also, by noting the Lord's method of teaching His people, learn better how to teach those for whom we have responsibility. Modern education has not improved upon God's method of teaching. This education was truly "life-centered." All of their activities and learning were directed toward bringing them into a right relationship to God.

Moses as God's servant gave the people just what he himself had received from God. He neither added to it nor took from it. He brought them into direct contact with the living word of God. Nothing else in the final analysis is of any real value. God is man's teacher. Human teachers should only be the instrument through which God's truth is committed to others. (1 Thess. 2:13.)

God did not fail in His teaching. Although He took forty years in the process, the Lord accomplished His purpose of bringing His people into the promised land—a people separated from the nations around them. How different was their attitude as they went in under the leadership of Joshua than it had been forty years before! This was the new generation that had seen their parents die in the wilderness because of their disobedience. Hear them as they speak to Joshua, "All that thou commandest us we will do, and whithersoever thou sendest us, we will go." In fact, they even exhort him, "Be strong and of good courage" (Joshua 1:16, 18). Nor were these idle words. They went from victory to victory as they fought the good fight of faith and possessed the land. How good it is to be in God's school! What peaceable fruit comes to those who humble themselves under the mighty hand of God and are exercised by His chastenings!

NEWS AND NOTES

PORTLAND WINTER CLASSES Stanford Chambers

There may be those in reach of Louisville who will be interested to know that the "Friday Night Classes" will begin the first Friday night in November as usual, and by request, the studies are to be in the Book of Revelation. A most sincere aim and desire will be to let the Bible be its own interpreter. No human text is to be given the weight of authority.

Louisville, Ky.: On Lord's Day, Oct. 18 it was my privilege to speak to the church at Mackville, Ky., after an absence, they told me, of 33 years. It was a joy to see these brethren once more, but how many of the faces were missing! How good, however, that the sons and daughters of the absent ones are nobly carrying on, and surely this church bears fruit unto the Lord Jesus. Until lately and for some five years, Bro. F. M. Mullins, Sr. has ministered in the Word at Mackville, and many good words are spoken of his service at that point. He who walketh in the midst of the golden candlesticks could have a few things against this one of His churches, but He would never fail to observe the many commendable things unmistakably to be seen there. —Stanford Chambers.

Hollywood, Calif.: Bro. N. B. Wright, formerly of Ft. Lauderdale, Fla., has chosen to work with the Hollywood Boulevard church of Christ that meets in Stanley Hall, 1057 N. Stanley Ave. Brother Wright is a true man of God. He is preaching some great sermons and "knocking on doors" in the community of our meeting place. As a result we see new faces in our meetings.

Our evening services are held in homes. We think Brother Wright is the answer to years of prayer. Praise the Lord! We solicit your prayers, presence, and encouragement in this hard field for saving souls. —Gordon A. Himes, 136 W. 98th St., Los Angeles 3, California.

Abilene, Texas: In Hapeville, Georgia, the Lord blessed with a good meeting. Two placed membership and one put on the Lord in baptism. The ones who placed membership were contacted through the "Good Tidings Broadcast."

Fellowship Week in Louisville, was very profitable. Messages were around

the theme: "Fundamental Doctrines of the Christian Faith." It was good to hear strong emphasis on the inspiration of the Scriptures, the Deity of Christ, the Atonement, etc. The need for revival among the Lord's people was also stressed, and on one day there was a strong missionary emphasis. —Carl Kitzmiller, in *Church Bulletin*.

Independence, La.: I am indeed very interested in the "Open Forum," but find it extremely difficult to fully express myself in so few words on such an important subject.

There is a wonderful spirit of love and cooperation here at the Pine Grove church of Christ. We have a group of young boys who are taking an active part in church work. At least four take turns in leading songs and an equal number are interested in prayer services.

About half of our adults have been taking a course called "Better Training For Service." Three of the boys mentioned have also participated in this class. It has been a joy to watch the spiritual growth of those in this class. —Odis O. Ford.

A New Radio Station

Dan Richardson of Jacksonville, Fla., announces that the Lord is opening the way for a new radio broadcasting station in his city at a choice spot—550 kc. After three years of prayer and much labor, Federal license has been obtained. Dan has invested considerable money in the project already. The project is too big for one man of modest means. Brother Dan sent out a folder inviting Christian friends to share in this radio ministry by making loans. Something over \$10,000 is needed within the next few months. Address: Dan Richardson, Rt. 10, Box 974, Jacksonville 5, Florida.

Outline Study on Revelation

Hopkins, Mo.: In the past two years we have completed a study of the Book of Revelation and are now just finishing a study of the Book of Daniel. We rejoice in the Lord for His blessings and the knowledge He has given us from these important prophetic scriptures. One of the outstanding facts we have come to realize from these studies is the ever present reality of the nearness of the coming of the Lord Jesus for His own. Are YOU ready?

I have worked up an outline study of the Book of Revelation, and since it met the need of our people so well, I think it might be worthwhile for others. By the time you read this, the Lord willing, this outline study will be in print in the form of a twelve page tract, available at ten cents each or at seven cents in lots of twenty-five or more. This will be strictly an outline study, suitable for either personal study or for Bible classes. If you contemplate using this outline in a Bible class a sample will be sent free upon request. Please pray that God will supply the means for this work and that these lessons may be used to His glory. —David Tapp, P. O. Box 3, Hopkins, Missouri.

Eighteenth St. Church

Brother John Keeton is now working with the 18th Street church of Christ, Louisville, as minister. From all appearances Brother Keeton is doing a good job. A week's meeting, with Thomas Y. Clark preaching, just closed there with three baptisms and several reconsecrations. The small auditorium was well-filled each night.

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Abilene, Tex.: A unanimous decision was made last Monday night at the called business meeting of the church to borrow \$1,000 from a local bank, in turn to lend to Brother Dan Richardson for the establishment of a gospel broadcasting radio station in Jacksonville, Fla.

For almost ten years Bro. Richardson, who is the director of the "Good Tidings" radio network, has prayed, planned, worked, and spent some \$10,000 of his own money for a radio station over which the gospel might be sent to those who never darken the church doors. As was announced in a recent bulletin, a license for a station in Jacksonville has been obtained. As soon as sufficient capital is in his hands the station will be completed and broadcasting will begin, early in 1960 it is hoped. This is the point at which our loan will play a part in the launching of this work for the Lord. —From Carl Kitzmiller's bulletin.

Louisville, Ky.: The Seventh and Camp Church of Christ, New Orleans, closed an eight days meeting Oct. 18. We had very good audiences, a bit of an increase over last year. Seven responded to the invitation, one of them for membership, all seven for deeper consecration. It was a joy to be with these good Christians, and in Brother Prather's home. We see opportunities for the leadership, for the elders have several young men and families who are qualified to assume responsibilities.

November 1 marks the first day of our meeting with the Jeffersontown church of Christ, assisting them and

Brother John Pound in a revival. Your prayers are appreciated.

We start our Thursday Adult Bible Class at 5th and M, Oct. 29th, 10 a.m. Study: Church history, Book of Acts. All are invited. —N. Wilson Burks.

Portland Avenue Meeting

Members of the Portland Avenue Church of Christ, Louisville, are thanking God for bountiful blessings from His hand. The immediate manifestation of His grace is the 15-day evangelistic meeting just concluded here with Brother Gordon Linscott of the Mt. Auburn Church, Dallas, Texas, bringing the messages.

Brother Linscott found a busy schedule awaiting him on his arrival at Portland and was wonderfully used of the Lord in many ways. On four of the mornings, he participated in the chapel exercises of the Portland Christian School, bringing good practical messages to the student body, "the like of which," observed a senior there, "we've needed for a long time!"

On each week-day morning except Saturday, Brother Linscott taught a mixed class of interested Christians, leading us into a deeper understanding of ten of the most outstanding chapters of Isaiah. Attendance at this class averaged 34. Our spiritual eyes were opened and our hearts blessed by a realization of the wonderful truths that God has prepared for them that love Him.

On one occasion a chorus of young people from the Portland Congregation rendered two specials which were greatly appreciated.

The Lord gave good, simple, straightforward sermons to Brother Linscott for our meetings; his applications were especially good and practical to meet the everyday needs of his hearers. Working through him, the Holy Spirit drew one to obey her Lord in baptism, one to place membership, and quite a few to a higher and closer walk with God. Realizing that "His word shall not return to Him void," we are looking to see the fruit of these meetings manifested in the months and years that lie ahead. Thanks be to God for His unspeakable Gift, Who was so fearlessly and lovingly proclaimed before us during this last fortnight by His servant! —Carl Vogt Wilson

Meeting at Gallatin

Howard Marsh plans to be in a meeting at Gallatin, Tennessee, from November 15 to 22. Brother Marsh,

who is minister at Sellersburg, Indiana, reports four baptisms and three for membership on the second and third Sundays of October. John Fulda is getting off to a good start with the young people there.

Maurice Clymore and Waldo Hoar recently held a Gospel meeting at the new mission church in Indianapolis, Indiana. Brother Clymore preached a week and Brother Hoar took the second week. Personal work was done and the members encouraged and strengthened in the face of difficulties. Forty-three were present on one of the Sundays, their high to that time. The church meets at 2044 Olney.

New Youth Camp

Brother Clymore reports that building on the youth camp site has begun. This will be the new camp for Indiana Christian youth. Brother Clymore says that many are interested in the new camp, but only a few have helped financially. It is hoped that more will respond now that construction is under way.

Louisville, Ky.: The Ormsby members who knew and loved Brother Sterling Yeager, late minister, have just over-subscribed a memorial bookcase section in the Southeastern Christian College library in his memory. When announcement was made funds came in over a period of four days. —J. R. C.

Outgoing Missionary Needs Car

Ormsby members have decided to solicit funds to purchase a car for Robert and Joy Garrett, who plan to go to Africa in a month or two. The need for this car is urgent. It is a must on the field as the mission serves several villages. We hope to get a station wagon, perhaps a Ford. For the car we will probably need \$2000 plus his trade-in, and for customs at least \$500. To raise this amount quickly we should have some liberal offerings. However, any amount will be appreciated. J. R. Clark, 2229 Dearing Court, Louisville, Kentucky will receive contributions.

Parkville, Ky.: It was a real blessing to have Brother Herman Fox and his family with us for two weeks in a meeting. The searching messages from the Lord were much needed.

There were five responses among our local people. Two sisters came for confession of sins and rededication, and three girls came to accept Jesus.

On Sunday, Oct. 11, we had a basket

dinner and an afternoon meeting. A number of visitors were with us that day, including a group of young people from Portland Ave. Church in Louisville and also the S.C.C. Chorus from Winchester which brought us blessings in song. About twelve of these visiting young people responded for confession of sins and prayer that day.

During the meeting we had visitors from several churches, including Eben-

ezer, Mackville, and Cramer and Hanover.

On Sunday evening, Oct. 4, Brother Dennis Allen and family were here to show color slides and report on the work of the Lord in Hong Kong and the Philippines. It was a real blessing. We are blessed to know and to have fellowship with such dedicated servants of God. —Frank Gill.

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