

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

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Make One Present A Book

THE THESSALONIAN EPISTLES, by John F. Walvoord

This is an exposition of two important epistles of the New Testament. It is written with the ordinary reader in mind; however, the advanced student will find in it the meat of the Word. Its message relates in large measure to the coming again of the Lord and its effect upon the watchful believer.

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Cloth, 408 pages, \$4.00.

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Cloth, 93 pages. \$1.50.

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

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THOU ART ENOUGH FOR ME

I am so weak, dear Lord, I can not stand
One moment without thee;
But, oh, the tenderness of thy enfolding,
And, oh, the faithfulness of thy upholding,
And, oh, the strength of thy right hand—
That strength is enough for me!

I am so needy, Lord, and yet I know
All fullness dwells in thee;
And, hour by hour, that never-failing treasure
Supplies and fills in overflowing measure
My last and greatest need, and so
Thy grace is enough for me!

It is so sweet to trust thy word alone;
I do not ask to see
The unveiling of thy purpose, or the shining
Of future light on mysteries untwining;
Thy promise-roll is all my own—
Thy Word is enough for me!

There were strange soul-depths, restless, vast and broad,
Unfathomed as the sea—
And infinite craving for some infinite stilling;
But now thy perfect love is perfect filling;
Lord Jesus Christ, my Lord, my God,
Thou, thou art enough for me!

—George MacDonald.



"Ebenezer"

E. L. J.



(This year-end article, which is new in part and adapted in part from E.L.J. in W. W. some years ago, is judged well worthy of a reading at this season. —Publisher)

The time of year is near when we must "ring out the old, ring in the new." Each week-end, Christians somewhere sing:

"Safely through another week,
God has brought us on our way."

And on the Lord's day morning following, God's people are apt to sing our British brother G. Y. Tickle's fine fellowship and communion hymn:

"Another week with all its cares hath flown,
Another day of rest and peace is here;
Sweet day on which our wearied hearts are drawn
In holy fellowship to Jesus near."

But we could as suitably say, just now, Another year with all its cares hath flown—another year with all its joys and sorrows, all its perplexities and wonderment, all its crying to God and its marvel of answered prayers; for thus far hath Jehovah helped us, "Ebenezer."

In 1 Samuel 7:12 we read that, at the moment of a great and needed victory over the Philistines, "Samuel took a stone, and set it between Mizpah and Shen, and called the name of it 'Ebenezer,' saying, 'Hitherto hath Jehovah helped us'; for "Ebenezer" means "the stone of Help." (We have known some churches called "Ebenezer"—one that we dearly love in the Lord.) Thus, at the year-end, we may well sing Robert Richardson's old, yet new, hymn:

"Here I raise my Ebenezer,
Hither by Thy help I've come;

Then, when we gather again on the first happy Sunday morning of the new year, it is highly suitable to lift up our hearts and voices in Charles Wesley's call to a new beginning of faith, hope, and love and greater Christian activity—as well as its reminder of the swiftly passing days and weeks and months of our swiftly passing years:

"Come, let us anew our journey pursue—
Roll round with the year, and never stand still
Till the Master appear;
His adorable will let us gladly fulfill,
And our talents improve
By the patience of hope, and the labor of love."

Another "mile-stone" (a word from horse-and-buggy days) will soon be passed! There are not many of them for any of us, and very few for some of us. "Three-score years and ten, or even by reason of strength four-score years": beyond that it is "borrowed time"; and the average life—even with our lowered infant mortality rate—is not nearly that. No wonder Moses, the man of God, prayed—in his psalm on God's Eternity and Man's Transitoriness—that we might learn to number our days and "get us a heart of wisdom." And nearer yet, perhaps, is the coming of the Lord:

"For yet a little while
How short! how short!
He that cometh will come,
And will not delay." — (Heb. 10:37, Greek)

It is well that we have broken up into bits and pieces the years of our lives: seconds, minutes, hours, days, weeks, months, years, decades; beyond that the century and the millennium. How drab and how difficult our lives would be, if all went straight along, with never a change! No day and no night, no spring and no fall, no Sundays and no holidays, no birthdays and no anniversaries, no Thanksgiving and no Christmas!

Some of these time-breaks are but convenient man-made measurements without any reason in nature; but others are deep in the nature of things and in the plans of God.

The earth turns on its axis, and we have the solar day: evening and morning, one day.

The moon turns on its axis, and we have the lunar month—two or three days less than our calendar month.

The earth revolves around the sun (rather, the sun completes an apparent revolution around the ecliptic), and we have the year—about $365\frac{1}{4}$ days.

But deep in the being of God (and therefore in the Law of God), answering to the heart and the need of man, is the division which we call a week, with its day of rest and worship. O what a price we shall pay—in our lives, in our children, and in our nation—because we have not *trusted* God in this; trusted Him to give us strength to produce more in six days than we shall in seven! Long ago—a hundred years or more—the famous Hudson Bay experiment proved it: that men who give God one day of seven accomplish more in material, physical results, than those who forget to remember the glorious resurrection day. But that is a real "Western" story, too lengthy for this purpose, but one to thrill the heart of any Christian boy who reads it.

Yes, it is well that life is broken up for us into these time fragments. And it is God's own plan for us that we shall live them one by one, and day by day, without undue anxiety for the morrow. "Be not therefore anxious for the morrow; for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof."

"One step at a time, dear Savior:
I cannot take any more."

It is never the burden of today that breaks men down. It is only when the burden of tomorrow is added to the burden of today that the load becomes too heavy to bear.

And so it is well that we cannot see far around that corner of tomorrow, and the coming days. Only by the "word of prophecy," which to us is made "more sure" (2 Peter 1:19), can we know that unknown future; and then only in its general outlines, and only as God has willed to reveal it according to our capacity and for our comfort. And how strange it is to think—how unbelievable to hear—that there are Christian people who do not want to know even *that!* The things that are before us, the very things we may, perhaps, have to pass through—and yet we close our eyes to the Word! We close our ears to the preaching, deliberately choosing ignorance and darkness! But so also it was in the days of Noah: "they knew not until the flood came, and took them all away." And the Savior adds, "So shall be the coming of the Son of man." Many things there are indeed that are in mercy concealed from us; and they "belong unto Jehovah our God." But the things that are revealed are not concealed; and they "belong unto us and to our children for ever." "Eighty years ago, A. Campbell said—and how much truer are these words today:

"Now is the time for students of prophecy to trim their lamps, to keep their vigil, and to watch."

Yet, we may be sure that this current year holds much of pain and sorrow. O yes, there will be songs and happy meetings, and sweet associations, with new and lasting friendships; but there will be tears and partings; it could even come to pass that there would be blue stars again in our windows, yea, and some gold stars. "Daddy, did God have a Son in the service?" asked the boy as he gazed on the low-hanging evening star. "Yes," said the father, "and He made the supreme sacrifice."

"When eyes are beaming
What words can never tell;
When tears are streaming
From their crystal cell;
When hands are linked that dread to part,
When heart is met with throbbing heart,
O bitter, bitter is the smart
Of them that bid farewell."

Yet the silver lips have said, the voice of Him who loved us said: "Let not your heart be troubled: believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also."

And again by the Holy Spirit, in the words of Paul:

"In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God, and the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus."



Truth Advance Section

Stanford Chambers

QUESTIONS ASKED OF US

A tract comes on the subject of Marriage and Divorce, also someone sends the paper *Herald of His Coming*, in which is a lengthy article on the same subject (Both published in Los Angeles). The writings are prompted by the alarming increase in our country of the divorce rate. We are in sympathy with the desire to contribute something toward the counteracting of this deplorable and tragical thing. Both writers, however, over-reach the teaching of God's word in their earnest desire to combat the evil. Some of our brethren also take a like erroneous position to which we hereby call attention. The traditional doctrine of the Church of Rome is upheld which rules out all remarriage of divorcees.

Our Savior gives instruction on the subject treated in these articles, and the Savior sets forth the rule which has been "from the beginning." This is to be found in Matt. 5 and in Matt. 19. Paul touches on the matter in Rom. 7:1, also in chapters 6 and 7 of 1 Cor. The sacredness of marriage is emphasized by the Savior's words, "What God hath joined together, let not man put asunder. Paul in Rom. 7 refers to the law in its binding a wife to her husband so long as he lives. 1 Cor. 7:10, 11 says, "Let the wife depart not from her husband, (but should she depart, let her remain unmarried, or else be reconciled to her husband)." Of course the same instruction applies to either sex.

Now, the Lord Jesus, after emphasizing the rule which was "from the beginning" states an exception to that rule, namely "for fornication," that is, if the wife commits fornication. Of all sins of which the companion may be guilty, one, but only one, sets the innocent one free.

To set this exception aside, one of the articles referred to argues from the fact that it occurs only in an isolated passage. (It occurs in two, however) but how many another precious truth is to be found in one passage only! Again the argument is made that fornication and adultery are not synonymous terms, and cites the fact that some catalogs of sins contain both terms. No, they are not synonyms exactly, for fornication is the more inclusive term. All adultery is fornication, but all fornication is not adultery. The latter crime is committed by one married.

Again it is argued that Jesus' teaching was to those under the law. Well, Paul's teaching in Rom. 7:1 is already the law's teaching on the point. All of Jesus' teaching was to those under the law, and

the argument that rules out, on such ground, Jesus' "except" clause rules out all that fell from His lips, so away goes the Sermon on the Mount, the parables, and all that He taught that is not repeated in the epistles. That is unthinkable, and is more than these writers would consent to, we doubt not.

Just rehearse some of the Lord's other "except" sayings: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in nowise enter into the kingdom of heaven." "Except ye turn again (be converted, A. V.), and become as little children, ye shall in nowise enter into the kingdom of heaven." "Except a man be born anew, he cannot see the kingdom of God." "Except a man be born of water and the Spirit, he cannot enter into the kingdom of of God." "So neither can ye (bear fruit) except ye abide in me." Many more could be quoted, all of which were spoken to those under the law. So likewise, "Whosoever shall put away his wife, except for fornication, and shall marry another, commits adultery" (Matt. 19:9). Whatever logic sets aside this last "except" clause, sets aside all the others. But 19:10 shows that the saying here applies universally, not to those under the law only. No, Paul does not set aside this exception to the marriage rule given by the Savior. Paul in 1 Cor. 6:16-18 has already shown that the sin of fornication is different from all other sins, and that the fornicator becomes one with the other party to the crime. That is death to the former tie, which should be satisfactory explanation as to why Jesus states such an exception. It is not by arbitrary decree, but is an exception in the very nature of the case.

One more argument, and we desist: The point is sought to be established that the epistles provide the church instructions, and that Matthew does not come under that head. This argument, like the others, does not "hold water." Matt. ch. 18 contains some very explicit church teaching, and chapter 16 gives the earliest church teaching to be found. Marriage has to do with the home, God's oldest institution, and the home is basic to the church. Jesus' teaching under consideration, also Paul's, while both serving the home, will if heeded, serve the church at the same time. Fear not to plant your feet upon all that is written.

Are not baptized believers in Christ my brethren and to be treated with brotherly kindness?

The answer is certainly Yes. The Christian is to be kind to all, to do good unto all men, especially to the household of faith. That does not necessitate his becoming a "yes man" to one who runs counter to the will of God. Brotherly kindness does not involve the endorsing of another's errors or co-operation with him in them. "The wisdom from above is first pure, then peaceable, easy to be entreated . . ." Alfred Ellmore used to ask, "Can a good Christian walk arm in arm with a liquor dealer?" Then after you said, "No," "It depends," he would answer, "on the direction they are going. If toward the house of God, all approve; if toward the dramshop, all disapprove."

When Hezekiah had made the necessary preparation for the observance of the Passover, he sent posts through the tribes of the seceding Northern Kingdom inviting the brethren of those tribes to

come to Jerusalem and join with Judah in observing the law-prescribed Passover. As many as 7000 at least of the Northern Kingdom had "not bowed the knee to Baal," and numbers responded to the appeal of King Hezekiah, came to Jerusalem and worshipped the Lord with joy. Others laughed to scorn the messengers and refused to come.

Hezekiah was in God's order in extending such an invitation to the ten tribes. They were sons of Abraham and sons of the Covenant though indeed backslidden.

Hezekiah could not have responded to an invitation to join in worship had those of the Northern Kingdom been never so kind in inviting him; neither could he have bid others Godspeed in responding. It is noteworthy that not one priest of the North, however nice the services he may have conducted at Dan or Bethel, was used in the services at Jerusalem. "These things have been recorded "for our admonition."

A "beautiful service" and a cultured conductor of the same is not what the Lord is looking for in His assembly. Men can study out just the technique of a beautiful and impressive service and become expert in carrying it through. We once heard various addresses during the National Convention one year, and the most cultured and eloquent speech of all was by Herbert L. Willett, a rank Modernist. "If any man speak, let him speak as the oracles of God." Not every one who has "prophesied in thy name and in thy name cast out demons," even, is known of the Lord.

Be kind to brethren, indeed, as Hezekiah was, and be as uncompromising of principle. A very good slogan, which should not be forgotten, is, "Keep the worship pure."

Is it not contrary to the Scriptures to call a man father in the religious sense?

Indeed it is. In Matt. 23:9 the Lord says, "Call no man your father on the earth." But people disobey the Lord and show respect to man! In the 8th verse is laid down the principle that will keep one from consenting to being called by any such title. Priestcraft is denied any place in New Testament Christianity, for all Christ's redeemed are His royal priesthood under Him as High Priest. See 1 Peter 2:9, also Rev. 1:6, 5:10. The distinction between clergy and laity is of Rome, coming down to our day, a marked departure from the "Simplicity of Christ" (2 Cor. 11:3). The human nature exposed by the Lord Jesus in Matthew 23:6, 7 is exactly the same today, and where unrestrained, manifests itself just as crudely. How vain can be religion and formal worship!

GOSSIP

The Lord hates gossip, but how easy it is to fall into that sin! "Speak not evil one of another" (Jas. 4:11) is as much a command as "Thou shalt not kill." Can we not put our Christian lives to this acid test? How many times in a day do we make some unkind remark or insinuation? Is it not possible to resolve never again to commit this sin? Our difficulty is too often that we *like* to do just a little talebearing; to criticize just a bit caustically, if only to show off our own cleverness.

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." —Isaiah 9:6, 7.

COMING PRINCE

Roll on ye engines of the war,
The day is close at hand,
When God's great earth you'll cease to mar,
And men shall understand.
When men shall understand 'tis God
That only peace can give,
When lands where warriors once have trod
Shall glow with men who live.
For truly man shall live in peace,
With nations satisfied;
A time when wars at last shall cease,
(For which we long have sighed).
No more our sons shall march away,
No more the cannons roar,
The knowledge of the Lord that day
Shall reach from shore to shore.
For Christ alone shall reign supreme,
And peace to all shall bring.
This wondrous earth He shall redeem
And then all men shall sing.
The swords to plowshares we shall beat,
And pruning hooks from spears,
The reaper shall the sower meet
A full one thousand years.
So tune your lips to sing His praise,
And set your hopes above,
Do not entangle with earth's maze,
But rest in His dear love.

—J. L. Addams.

World Getting Better?

"One out of ten children born in America is likely to wind up in a mental institution." This was the testimony of Mike Gorman, director of the National Committee on Mental health. New York State alone is spending \$200,000,000 a year on mental hospital maintenance and \$50,000,000 a year on new hospital construction. If the figures were available nationwide, they would reach perfectly staggering proportions. Truly, there is fear of the expectation of things that are upon us for the world, but in Christ, our outlook grows brighter.

* * *

"Two things are hard on the heart, running upstairs and running down people."

In Japan

The highest literacy in the world is in Japan. There are 90,000,000 people in Japan, and 98% of them can read. Yet, there is little Gospel literature being distributed. Do we need larger and better schools there to teach the remaining two per cent to read; or, do we need more Gospel literature to place in the hands of the 98% who already can read?

* * *

Worship "HIM"

"An important fact to remember in the story of the nativity is that we have in these scenes no 'Mariolatry' (worship of Mary) nor any adoration of 'Saint Joseph.' The attention of all is focused upon the Christchild, and we read, they 'WORSHIPPED HIM!'

"In Rembrandt's famous painting of the nativity all the light is made to fall upon the babe in the manger. The other figures

he shrouds in shadows. He seems to have had the spiritual discernment to realize that to concentrate upon Mary, Joseph, the wisemen, the gifts, or the shining star, is to miss the real import of the momentous scene of God 'manifested in the flesh.' This Baby who is born in Bethlehem is none other than the God-man, the Messiah, who left heaven to rescue fallen mankind; for Jesus came not to be just a great Teacher, but to 'save his people from their sins.' With shepherds and wisemen then, let us worship and bow down, let us kneel before the Lord, who is both our Maker and our Redeemer." —H. G. Bosch.

* * *

"Amid the wild celebration of an EVENT may we worship the PERSON whom the world has forgotten. How can it be a merry Christmas to those who are on their way to hell? God, help us to dare to be different!"

* * *

"The kindest thing that God ever did was to become a man."

* * *

"Though Christ a thousand times in Bethlehem be born, it shall avail thee naught save He be born in Thee."

* * *

To the many readers of this department, and to the friends and subscribers of this paper, we wish a Christ centered, happy and blessed — —

Merry
Christmas





Togetherness

J. R. C.

All born-again believers go to make up the whole body of Christ. Jesus says, "Except one be born of water and the Spirit, he cannot enter into the kingdom of God." Thus those who are born-again are in God's family. We should be slow to disfellowship any honest, sincere baptized believer. Of course, if one is not in Christ, he has no part nor lot with God's children.

Viewing fellowship from this standpoint, it is wide. We are not really as few as it would seem, though few, compared to the world's population, and perhaps fewer in God's view, for He alone knows all who are His.

But the people of God are scattered. There is not the active fellowship of all Christians that God wants, nor can there be in our denomination-plagued world. The best the simple Christian, who wants to do all of God's will, can do is to take a stand on common, unity ground, ground which is public property, mapped out for all Christians, and have active fellowship with all others who are content to do likewise.

This does not mean that he disfellowships others of God's children—not at all. Alexander Campbell did not intend to say others were not Christians when he severed connection with a denomination and became a free, independent Christian. He called for them to join him in a movement back to pure New Testament Christianity, and he enjoyed great success. It is not for us today to sectarianize the heritage of freedom that we have received from God.

But those of us who find ourselves standing together for freedom in Christ have reason to cultivate a strong, active fellowship among ourselves. We should experience a vital, conscious togetherness. There is much to be done that calls for much cooperation—mission efforts at home and abroad, Christian education at Portland Christian School and Southeastern Christian College, radio work, Sellersburg Children's Home, the contemplated home for the aged, publications, and other good works. Those of us who stand as simple Christians and demand, under God, our freedom to teach the grace of God over against legalism, the indwelling and energizing Holy Spirit, future things as we believe they are set forth in the Bible, should cultivate this strong, active fellowship. We should abound more and more in love and in good works. We should demonstrate the spirit of toler-

ance toward one another that we preach from the pulpit. We should recognize the autonomy of sister congregations and not be too critical of the way they conduct their own affairs. If we differ, we should differ in love and give earnest heed to the findings of others on what God says. If we still differ, we should do so gracefully and kindly as brethren.

Love thinketh no evil, beareth all things, believeth all things, hopeth all things, endureth all things. This is to say: love doesn't exaggerate the faults of others; love sees things in the best possible light; love is not suspicious; love is not offish and retiring, but love is cooperative and aggressive in the work of the Lord. When two of us have a difference and are tempted to sit around and argue or to have unkindly feelings toward one another, the best thing to do is for both of us to get very busy in a work for the Lord. *That is real fellowship!* Fellowship is what a well-coached basketball team experiences when it is on the floor. It is team work, a working together. Fellowship is not just a toleration of one another, nor does it consist of whispering sweet nothings to one another. It is not a passive, inactive thing. It is a working together for the glory of God!

Some are so hurt because they are not received by the a-millennial church of Christ brethren, and so desirous for fellowship with them, that they try to pretend they are enjoying that fellowship or, at least, on the verge of it. They thus spend much energy and time knocking at a door that will not open to them, allowing the negative views of these brethren to color their thinking and neutralize their whole-hearted cooperation with brethren who feel as *they* do about God's word and work.

There are others of us who are so enamored with the thought that we are not narrow minded, but willing to fellowship all of God's people, that we are continually making overtures toward denominational groups, seeking to demonstrate the tolerance that we feel, often condoning things that we have never accepted as being becoming to plain New Testament Christians.

However much we love our a-millennial brethren (and we should love them, and for all the good-will we feel toward Christians in denominations, still they are not supporting our missionaries, our schools, our Home, our radio programs, our magazines, or our home mission efforts. If we don't support these works, nobody will!

It remains true that those of us who have certain free-Christian, whole-counsel convictions should wake up to the fact that we have some mighty big and commendable projects going, and we need the very best cooperation possible of those who believe in these things. Let none of us hold back whole-hearted cooperation! Let none be passive and inactive in his fellowship in what he believes to be the Lord's work for him. Let us be workers together with God and with one another! *Togetherness* is the word.

P.S.: I join Brother Chambers in saying, "Brotherly kindness does not involve the endorsing of another's errors or co-operating with him in them."

BE YE THANKFUL

Maurice Clymore

God's people should be thankful people. One of the things that helped to lead man into idolatry was a spirit of unthankfulness (Rom. 1:19-25). One of the signs of the "Perilous times" of the last days is unthankfulness (2 Tim. 3:2). When Jesus healed ten lepers of their leprosy and only one returned to give thanks, Jesus asked, "Were not the ten cleansed, but where are the nine? Were there none found that returned to give glory to God save this stranger?" (Luke 17:17-18.) The unthankful nine were Jews. They evidently assumed the attitude that God owed them this blessing and they owed Him nothing in return. Many have this attitude today. They feel that the government and society owe them a living and they take everything they can get without so much as saying Thank you. God's people are to be thankful. Their blessings are blessings of grace. Undeserved. As long as they feel undeserving and humble, they will return to give thanks. Each and every gift will be deeply appreciated. God will be given the glory. As long as we are sincerely thankful we will discount pride and boasting. There is no place in the heart of a Christian for them.

"Count your many blessings, name them one by one; count your many blessings, see what God hath done." "Be ye thankful." Why not? Can you do anything for God that makes Him your debtor? Never! Keep the manifold blessings in mind and be grateful to Him for His abounding grace.

But receiving gifts from God is not the end of the matter of thanksgiving. We can also thank God for the privilege of serving Him and of being a channel of blessing to others. The Psalmist asked, "What shall I render unto God for all His benefits?" Service is a way of giving thanks to God, and a reason for thanksgiving. We have opportunities.

There are so many things to be thankful for. Some of the important ones are overlooked. We think in terms of material things, or of physical blessings. Even in these things we overlook much. We have not had an accident in which we lost an eye, hand, arm, leg, or foot. We can walk, see, hear, talk. As far as we know we do not have a cancer. Our minds are still active. We can attend church. Most of us have not lost our houses with the contents thereof by fire. We have not had an epidemic this year. We are not at war. You carry the list on from here.

We have many spiritual blessings. We ought to be thankful we want to serve God. Many do not. We should be thankful that we have an appreciation of things spiritual. Many do not. We should be thankful that the world has lost much of its glamor for us: Or has it? We should be thankful that we are learning to live for God and not for ourselves. Or are we still living for self? We should be thankful that we can open our hearts for Christ to dwell therein. Would He be a welcome guest? Lets get below the surface in this matter of Thanksgiving.

Precious Reprints

From the pen of R. H. Boll

AFRAID OF CHRIST'S COMING

"I want Christ to come," writes a correspondent, "but I expect I would be frightened. I am afraid He will not be pleased with me, and my doom will be eternal punishment. Somehow or another I am afraid of God. I am afraid He will find too many faults in me. I never can be pleased with myself."

This is an utterance of an anxious soul and it strikes the center of a very general trouble. It also goes to show how that the doctrine of the Lord's imminent coming is not really just an accidental and speculative view which a man may or may not take, of a future event; but it is a doctrine that profoundly affects the whole tenor of the Christian life, and involves, yea, compels the right attitude toward God and Christ. It is evident that a Christian who is afraid of God and anticipates possible condemnation at the coming of the Lord, cannot look for Christ's return with any real desire. It is not a *hope* to him.

Here in fact lies the crux of the doctrine to many. They do not feel themselves acceptable to the Lord now. Maybe if they could "grow" a while, and do a few more good works, they may arrive at a height at which they are more pleased with themselves and the Lord more pleased with them. But the Lord *may* come at any time—today or tomorrow. So, clearly, that "after-a-while" righteousness will not do. It would be far more comfortable to look forward to dying after a while; for by then—ah—by *then* we shall surely have become much better than we are now. We shall have grown some more, and done a great deal more good, and worked ourselves up to a point where we can pass the judgment. At least we shall have time to "make our own peace" with God. But if the Lord is likely to come at any time, on what shall we rely? For we certainly "can't be pleased with ourselves" *now*. Can we ever be? Can we ever have grown so much, or have done so much good, that our attainment will make us acceptable to God? Can we ever have a minute's real peace with God or feel anything more than anxiety and fear toward Him so long as we stand upon this miserable plan of salvation by works? Surely *we must* be acceptable to Christ when He comes.

Since then neither our "growth" nor the abundance of our good works will ever fill up the required measure, our acceptedness and peace and hope must rest upon another foundation. Is there another? Is there a way in which we may have present peace and assurance, and stand in conscious perfect acceptedness with God—*right now*? Yes, thank God. "Being therefore justified by faith we have peace with God through our Lord Jesus Christ: through whom also we

have had our access by faith into this grace wherein we stand, and we rejoice in hope of the glory of God" (Rom. 5:1, 2). Look at this happy position. All fear is gone, all doubt, all dread. There is peace, hope, and joy. "And not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation" (Rom. 5:11). Is this for us? That is indeed the very essence of the gospel—our present free acceptedness by faith in the blood of Christ and in Himself, our risen Redeemer. That is acceptableness by grace. "And if it is by grace it is no more works: *otherwise grace is no more grace*" (Rom. 11:6). For he that works receives his reward as the due of his own merit. But he who abandons his own work and merit and "*believeth on him that justifieth the ungodly, his faith is reckoned for righteousness.*" Therefore it is of faith that it may be by grace, to the end, that the promise may be sure to all the seed" (Rom. 4:5, 16).

But, my anxious friend will reply, does not God expect good works from us? Yea, of those who *first* have peace with Him through Christ; of those who have obtained first his perfect acceptation, who have been washed in the blood, who have tasted His grace, who have first by grace been made His workmanship, created in Christ Jesus unto good works, which God has before ordained that we should walk in them (Eph. 2:10). Of those He expects works—the fruits of His planting, and in proportion as they have known and appreciated His grace they *will* work. For the faith by which we are justified is also the faith that afterward worketh by love.

If we had to come up with a certain amount of works in order to have peace with God it would follow (1) That we would have no peace (and consequently no hope) as yet while working; and (2) That we never could have it, for we would never be sure that we had filled up the necessary measure—or rather we could be pretty sure, like my correspondent, that we have not fulfilled the required measure perfectly. And the coming of Christ must then needs fill me with dread, and the judgment with terror.

But there is now no condemnation to them that are in Christ Jesus. We not only were saved by grace in the first place, but we "stand in grace." And not only that but there is more coming—at the coming of Christ. "Set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ" (1 Pet. 1:13). In the meantime there is constant healing and cleansing; there is ever-ready mercy and grace to help us, also along the way (Heb. 4:16). And this is the inspiration to us unto a life of obedience, holiness and good works (1 Pet. 1:14-16). And at last, "the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself perfect, establish, strengthen you. To him be the dominion for ever and ever. Amen" (1 Pet. 5:10, 11). Now can we say, "Even so, Come Lord Jesus!" "Now our Lord Jesus himself, and God our Father who loved us and gave us eternal comfort and good hope through grace, comfort your hearts and establish them in every good work and word."



Youth Department

Carl Kitzmiller

OUR LEADERS OF TOMORROW

"Our leaders of tomorrow!" How frequently one hears that spoken of our young people! And if the Lord tarries a bit longer, it is absolutely true that tomorrow's leaders are the young people of today and are being trained today. It is not out of place then for these to understand some of the dilemmas that beset the church leaders today. What follows is a sort of heart-to-heart talk with young people and with parents and church leaders of today.

It is a fact too often true in many of our churches that young people's programs are not very successful at the congregational level. A great deal more success has come from cooperative efforts such as Christian camps and Christian schools. On the local level a young people's meeting often plods along without a great deal of interest or results. Who is to blame?

Is it the leaders? Of course it is sometimes—at least partially! Lacking vision, training, and the right temperament for such work, some elders and preachers alike make too many failures along this line. But it is altogether unfair to "pass the buck" to them and blame them for all, or even a great portion, of the failures in this matter. Most leaders that I know are anxious to see much more done for the young people—that is, such as can be in righteousness.

Let's face it—a good bit of the blame must lie with parents. *Too often* the children have been turned over to the public schools and the churches, and the influence of the home is practically nothing. A school man said recently something to this effect: "The parents are demanding more and more of the schools. Why, I have had to cut children's hair. And you haven't seen anything yet!" Once the schools were charged with education. Now they are moving in the direction of education, entertainment, and even care for the essentials of life. Likewise, religion has often been turned over to the churches. And more and more the demand is religion *and* entertainment; often the latter in preference to the former. The home seems to feel little responsibility in many cases for nurturing "in the chastening and admonition of the Lord." And we might just as well admit it, parents—when this job is not done in the home, anything else (even the church) is second best. It is this writer's conviction that *many* homes, even so-called Christian homes, are expecting too much of the church. In a few hours each week at the best, or once in a while on the average, the church is supposed to take young folks from homes where the Lord seldom even gets mentioned and make strong Chris-

tians of them. Nominal interest in the home makes for nominal interest in the church and in the young people's meeting, as a rule.

But if there is blame on the homes and on the leaders in the churches, there is that which must rest on many of the young people themselves. Too many (and this is true even of older Christians) do not know what they want. One man says, "Well, I don't go to church. My father and mother did not teach me to go as a child." Another says, "I had to go to church when I was a child, and now that I'm a man no one can make me go." One says, "I quit the church. They never gave me anything to do." Another says, "They expect too much out of a fellow, so I just quit." Some respond to neither piping nor weeping! (Read Luke 7:31-35). What sort of program would you devise to hold both sorts, if you were a leader? Lack of real interest is the basic trouble in these cases, and we wonder if a "program" is the answer—that is, any program that God would approve. There may have been a home failure, but the greatest failure is in the individual.

Again, some know what they want, but what they want is not what God wants for them. It is natural—human (yes, thus often carnal)—for people to desire prestige, glamor, and that sort of thing. A mother came with two of her sons to Jesus, requesting that one might sit on His right hand and the other on His left, in His kingdom (Matt. 20:20-28, etc.). O, if there were only enough such places, what crowds we could have! But that was not the Lord's way. A baptism of suffering was ahead for those two disciples. That was the pathway to glory God had for them. And since that was God's will for them, no other activity could bring such blessing. Are we sometimes eager to sing before the congregation, but have no interest in mowing the church lawn with a song in our heart? Are we ready to enjoy a place of glory, but unwilling to bear shame for His sake? Do we sometimes want to make a public speech, when God chooses that we talk to a schoolmate privately and personally about his soul? Do we love our little clique, but do not want any other young person coming in to disturb it?

And then there's entertainment. We live in a frightful age in some respects. A neighbor remarked recently, after a brush with innumerable school activities, "No wonder we are a nation of neurotics who cannot sit down for an hour or two and look at the four walls, or read a book, or study the Bible." Entertainment gets to be the tail that wags the dog. (Please do not suppose we are "anti-entertainment," we are just opposed to the wrong emphasis on it.) Some want entertainment, but do not take much to Bible study. Some like wiener roasts, but care little for personal work. And even the entertainment, in many of our smaller congregations, can be beat by the Downtown Youth Club or the big Laodicean Church across the way. There's more money and less restraint.

Even in young people God expects a love of the truth and a desire for spiritual things, and the young people's program is hardly worthy of the name if it does not seek to implant these values.

Do we all—leaders, parents, and young people alike—need to take stock of our goals and purposes? Some apparently successful programs get to be like a machine recently in the news. It was an amazing machine. Throw the switch and wheels began to turn, lights began to blink, gears whirred, moving bars clattered away and the whole mechanism came alive with activity. The observer could not help but be impressed. Beyond a doubt such a machine must be designed for some great work in helping man! But, no, the inventor just wanted to see what he could put together. The machine did absolutely nothing. That's right—impressive, but useless!

Can it be that many in our land have tried to so "gear up" the program of the church that the net result is about the same as that accomplished by the machine? We devise a program that gets attention for a while—like most any novelty—then we have to come up with something else with which to amaze folks. But with the emphasis centering on getting interest, attention and public amazement, it is too often true that the real work done to the glory of God amounts to practically that which came from the machine. "Keep them busy," is considered a good philosophy in dealing with young people, but too often, we fear, the demands made by young people and even the parents have been such that we have given more attention to being busy than we have to being busy to the glory of God. *And there is a difference!*

"UPSTREAM"

J. H. McCaleb

"One of the hardest things about being a teen-ager is the pressure to be popular, the fear of being left out of the crowd."

The feature article that began with these lines went on to discuss at length the inward desires to do right, and the comparatively few young people who are willing to pay the full price of standing by their convictions. It is easy enough to see the strong pull of the psychology of the pack. I have never been convinced that the majority of our clear-eyed young people has enjoyed wearing the dirty "Sloppy-Joe" outfits that have been affected. Once a movement is started, however, the individual must be strong, indeed, who stands against it. It is still more difficult to stay aloof from the subtle pull of questionable behavior. We want to do what others do.

It is easy to talk about the teen-agers, I suppose, because almost every one loves them. Also it tends to distract attention from our own deficiencies. It is true that paths of performance are started early in life; however, they wear deeper and deeper as we grow older. It seems to me that the tendency to run with the pack becomes more obvious among the adult population. And it appears uglier. I know one successful executive whose slogan has been: "I never try to swim upstream."

Some day it will be popular to do God's will. Even now it is the only means of attaining that peace of soul for which we search so frantically.



A Christmas Gift to the Christmas Giver

N. B. Wright

The commercialism of this season of the year is most unfortunate. Do not lose Christ in the paper and string nor defer the salvation of your soul until the celebrations are past.

God gave His utmost as a gift to humanity. He gave the Best, Himself, the Greatest of all when He gave Christ. The Christ gave His ultimate, His life and blood. Each gave of Himself to us and for us.

What did God get out of it all?

What did Christ get in return for His sacrifice?

Is there no gift for the Father or for the Son?

First, GOD HAS A CHRISTMAS GIFT FOR THE SON. "What did God have left after He gave all?" you ask. The answer is NOTHING—to speak of. But in giving, He gained. He gained what He wanted.

YOU are His gift to the Son. Christ gave His life for you; God gives or gave you to Him. YOU are His possession, personal possession. "All that which the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out" (John 6:37. See vs. 44, 45). "I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word" (John 17:6. See also vs. 2, 9, 24).

Second, CHRIST HAS A CHRISTMAS GIFT FOR THE FATHER. "What did Christ have left after He gave His all?" you ask. Nothing, for He gave His all. Whence His gift, then, since He had nothing left? He too gained when He gave. He gained YOU. Then He gave YOU to God. "All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him" (Matt. 11:27). The Christ said: "Come unto me." The only way to come to the Father is by the Son. The same truth is expressed in John 14:6 when the Savior said: "I am the way, and the truth, and the life: no one cometh unto the Father but by me." See John 17:10, 26. So YOU are a personal possession.

Third, PECULIAR QUALITIES OF CHRISTMAS GIVING. God's gifts are noted by the fact that: (1) He gave Himself; (2) every other good thing was given with Christ. "He that spared not His own Son, but delivered him up for us all, how shall he not also with him freely give us all things?" (Rom. 8:32.)

Pertaining to *Christ's* gifts, let it be said that: (1) He gave Himself; and (2) every thing else came with the gift.

What can be said about *OUR* gifts to the Father and to the Son? Ah! here the comparison ceases. We had *nothing* — no thing — to bring. Even what we had was crucified with Him and cast aside as a hindrance even. It is our most precious privilege, however, in love to: (1) Offer ourselves for the indwelling of His Spirit to be used in His service; the call is to yield ourselves; (2) All we have—which is not ours but which gifts we hold as stewards—go along too. There is no holding-out nor reservations from Him.

Conclusion: (We are a blessed people in a world of Spiritual poverty. We have received much—so very much. It is our happy privilege to belong to Him and to be used of Him.

This transaction—the transfer of your person, allegiance and devotion was: (1) made possible by His birth; (2) made effective by His death; (3) guaranteed by His resurrection, and (4) consummated by your faith in Him.

ON BEGINNING 1960

Theophilus

IN THE BEGINNING GOD

This is the starting point. Beyond this we cannot go. But in the very statement (which you will recognize as the first verse of the Bible) a multitude of questions is answered, doubts dissolved, and speculations squashed. God is the First Cause of all things, for He was first, and before Him there is no God. He stands at the head of all His works. Whatever forces have been set in motion upon which the minds of men may play and wonder, God, Jehovah, must be first and only—"God Jehovah, he that created the heavens, and stretched them forth; he that spread abroad the earth and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein" (Isa. 42:5).

THE UNCHANGING ONE

God is still first. He will not be deposed by any mere man. The shouts of skeptics and the boasts of the infidel, the "discoveries" of the Higher Critics or modern disciples, cannot shake the sure foundation that *God is*, and that He has revealed Himself to man in words clear and understandable. Every grass blade evidences the work of His hand, and His image is in the water drops of every stream. And as for these philosophers and pseudo-scientists, let no man deceive you: "He that sitteth in the heavens will laugh: the Lord will have them in derision. Then will he speak unto them in his wrath, and vex them in his sore displeasure" (Ps. 2:4, 5).

GOD AND YOU

God wants to be first in your life. At the beginning of this new year, He wants to come first. And if you let Him, if you "seek first his kingdom and righteousness," there will be great reward. If, on the other hand, you turn Him down and neglect His law, spurn His

counsel and shame His cause, He will come to you quickly and grace will be past. May we urge these words of Solomon as *the* resolution for 1960:

“Trust in Jehovah with all thy heart,
And lean not upon thine own understanding;
In all thy ways acknowledge him,
And he will direct thy paths.
Be not wise in thine own eyes . . .” (Prov. 3:5-7).

WHO IS SOUND?

(Here is a good word on love and unity from the late J. N. Armstrong, a true man of God.)

Matters of inference and judgment and other minor matters have always been as they are today, save the undue emphasis and stress that are put upon our differences now. If Christians are allowed to keep their individualities and permitted to make individual effort and progress in Christian growth, there must be, there will always be, differences among growing, developing children of God. The New Testament disciples had these differences. We find references to the fact throughout the New Testament history. In what period of the church's history would we not find differences like ours on the indwelling of the Holy Spirit, on the eldership, on “special providence,” on prayer, and so forth? When I was a boy, the disciples were not alarmed about it; no disturbance of peace came up over it. Brother Jones might not agree with Brother Smith, but nobody was alarmed at it. When I entered the Bible School at Nashville, it was well understood that Brother Sewell and Dr. Brents differed on the appointment of elders, on the millennium, and other questions like them. So it was understood respecting Brethren Lipscomb and Harding, Taylor and Lipscomb, and so forth. Each freely discussed his side, or phase, of the controverted point. That anybody would consider one “unsound,” “disloyal,” or unworthy of the most hearty fellowship never entered one's mind. Different ones of these noble brethren were invited repeatedly to visit the school and present earnestly and ardently his knowledge of the subject, and we boys loved them all, admired them all. “Parties” or “divisions” among us over such things were foreign to all of us.

May I entreat you and your goodness of soul not to think of one of your faithful brethren's being “unsound” because of his position on any of the differences now among us? The very thought is wicked. Let these differences be discussed fully, freely, and brotherly among us, but may our great Father forbid our ever regarding one sound and the other unsound because of their positions respectively on these matters. Brethren, whosoever does so is a factious man. He is a sower of discord and a builder of faction among the faithful of God. I know we are standing for better things, and I want to beg the readers of this paper to stand firm for this better ground. Don't tolerate and allow to grow around you the sentiment that

would measure soundness by this intolerant, sectarian spirit. The progress of our beloved people and of that brotherly spirit so necessary to the peace of this people will not allow that divisive spirit. Let each conscience be free and settle the matter for himself and believe on all these questions what he believes the Bible teaches about them. Let him not be afraid to make known his conviction lest he be called unsound; let us be real brethren, faithful brethren, loyal to one another, in spite of these matters. —J. N. Armstrong, in the *Gospel Herald*.

SO, YOU WANT TO BE A PREACHER?

Richard Ramsey

There is the story told of a little boy named Johnnie who told his mother that he had decided to be a preacher when he grew up. The mother was amazed that her naughty boy would express such an ambition and so she asked him, "Why do you want to be a preacher, Johnny?"

"Well, Mommie," replied Johnny, "you make me go to church anyhow, so I might as well get paid for it."

Probably some preachers chose that career because it appeared to them to be an easy job with good pay. While this is not the highest motive for choosing to preach, it is conceivable that a man might turn out to be a good preacher, rendering service to the congregation and glory to God, although his primary concern was the monthly paycheck. An unknown prophet told Eli that his descendants would beg for a job, saying, "Put me, I Pray thee, into one of the priests' offices, that I may eat a piece of bread" (1 Samuel 2:36). Even in spiritual work the laborer is worthy of his hire.

Probably if you asked a dozen different preachers the question as to why they chose the ministry, you would get a dozen different answers. One felt a passion for lost souls, another made a promise to his mother on her deathbed, another loved to read and meditate, another likes to promote church activities, another felt the need of reforming his community, another felt that his talents were in that direction, another let his wife push him into it, another merely drifted into it without planning. Perhaps some felt that it was better to be in the pulpit preaching good sermons than to sit in the pew and listen to bad ones!

Too often we have acted as though the one qualification for being a preacher was the urge to do it. This urge may be interpreted as a "call," "the guidance of the Lord," or "the leading of the Spirit." As a result men with no ability or qualifications may try to preach and fail in spite of their willingness and zeal.

On the other hand, men of great ability who would make good preachers never consider that calling because they never felt the urge to preach. Perhaps with a little encouragement, yea, even coaxing, these men would dedicate their lives to the Lord for the work of preaching.

When the Lord told us to pray the Lord of the harvest to send

Continued on Page 344

NEWS AND NOTES

Dugger, Ind.: My trip to Indianapolis Sunday afternoon and night was enjoyable. About thirty-five were present. This group of Christians, which meets at 2044 N. Olney, is enthusiastic and appreciative of the help we give them. There is considerable talent among the members and they are willing to use it. —Maurice Clymore.

The Allens Back in Hong Kong

Hong Kong: We are glad to be back. The work as a whole seems to be in good shape. It is certainly more encouraging than when we first came here. Victor left for Manila Saturday morning. I know they were glad to see him. Victor had our room repainted—in fact, the whole place. We are real pleased with our little new refrigerator. They also left a toaster for us, and a pressure kerosene burner, which is much better for boiling water. We have water only four hours a day now. It may continue so for the rest of the winter.

There was good interest in the Sunday School here yesterday. There were about fifty present. There was also a very good crowd here last night for the worship service. Brother Wan interpreted for me. There are six who are to be baptized this evening. They are converts from the October evangelistic meeting. —Dennis Allen.

Brother Stanford Broussard held a meeting at the church in Denham Springs, La., from October 23 to 28.

The Venice church of Christ at Boothville, La., was host to a Thanksgiving service which lasted all day with dinner on the grounds.

Dedication Service

The Eastern Hills church of Christ held dedication services on Sunday, November 15, at 3:00 P. M. There was special singing from "Good Tidings Radio Chorus" and guest speakers from the Dallas area. Following the dedication a Gospel Meeting was conducted nightly with a different speaker each night. The Eastern Hills church is located at Winn-Joyce and Beltline Roads, Garland, Texas. Dr. Cecil E. Brooks is minister.

Louisville, Ky.: The meeting of the 18th Street Church, Louisville, was held during the week of October 11 to 18. Brother Thomas Y. Clark of the Rowan

Street Church held the meeting. The attendance was very good, averaging seventy per night. There were fifteen who came for rededication to the Lord and three were baptized into Christ. This little mission church had 81 in Sunday school on Nov. 8.—John Keeton.

Good Youth Meeting

The new building at Rowan Street church of Christ was filled to capacity with several standing at the youth rally on November 15. The S.C.C. male quartet brought two special numbers, the Buddy Clark family sang, and John Fulda brought a message. The congregational singing with various leaders was an inspiration. Thomas Y. (Buddy) Clark is doing a wonderful work at Rowan St. church here in Louisville.

Ft. Lauderdale, Fla.: The Lord is blessing here in Ft. Lauderdale. The people have a mind to work. Our highs are 41 in Sunday school, 28 in evening church, and 21 on Wednesday evening. We are enjoying Florida and the work of the Lord here very much. —Delmer F. Browning, 2149 S.W. 47th Avenue.

Brother Waldo Hoar reports that the work at the Jackson Street congregation, Sullivan, Indiana, is going forward in peace and harmony, though it is a small company of believers. Brother Hoar's address is 328 West Street, Sullivan, Ind.

Louisville, Ky.: The eight days revival closed at Jeffersontown, Kentucky, on November 8. There were five responses, one of them for confession and baptism, and the other four for renewal. This young church has a wonderful future, with responsible leadership and many children. We were delighted to be with Brother John Pound, the minister, during this meeting. He is a strong and devoted servant of the Lord. —N. Wilson Burks.

Orlando, Fla.: I am from the Cramer and Hanover church in Lexington, Ky. We moved to Jacksonville, Florida, two years ago and worshipped at King's Highway and Southside churches. Three months ago we moved into the Orlando area.

On Nov. 1, we began holding meetings in our home. At the first service there were 12 present. On Sunday night we had 13 and Wednesday night, 14. On this past Lord's Day, Nov. 8, there were nineteen present and one young

mother came for baptism, two others rededicated their lives to the Lord. — William B. Spears.

Livingstone N. Rhodesia: The Father has sent rich blessings and encouragement. Last week we had a refresher course for African Christians. The first day there were 107 present. Some of these walked twenty-five miles and carried their blankets. Many were barefooted, even though it is winter now. As I looked over this crowd composed of women with tiny babies, eight or nine lepers, blind and cripples, who had sat on hard planks for five hours, and continued to ask questions about the Bible, the thought came to me, "Should we be teaching them, or should they be teaching us?" — J. A. Britnell.

Spanish Churches

From Spain, by way of the **Christian Chronicle**, comes a report of a number of heretofore unknown churches in Spain which attempt to order their Christian life and church affairs by the New Testament pattern. These churches have a pattern of worship and organization like churches of Christ in this country. They have never had any direct connection with the American churches. One significant difference between the Spanish churches and the vast majority of the American churches is that the Spanish churches believe in the reign of Christ over the earth after He returns. It is comforting to know that there are those throughout the world who have remained true to the scriptural teaching on prophecy. — Bob Ross.

Ramsey Correspondence Courses

As of November 13, a total of 193 persons have enrolled in our Bible Survey course by correspondence. New enrollments are coming in almost every day. Sixty-four of this number have already completed the course and have received their certificates.

Fifty persons have now enrolled in the Prophecy course by correspondence. This is an advanced course which should be taken only by those who already are very familiar with the Bible.

Nine congregations have used the Bible Survey Course in class study, and one congregation already is using the Prophecy course in class study.

In our daily classes there are nine college students enrolled. Six of these are from the Church of Christ, one is from the Church of God, one is a Methodist and one is a Jew.

We are thankful to God for His opening up these doors of opportunity for

us to teach His word. Please pray that we have increasing number of open doors and increasing faithfulness in this work. — Richard Ramsey, 1102 N. Oak St., P. O. Box 715, College Station, Hammond, La.

Parkville, Ky.: In our meeting in Wichita Falls, Texas, Nov. 1-18, the Lord blessed wonderfully with revival. Four souls, also, were born into the kingdom of God. Such fellowship as thrills our souls was experienced. For it all we praise Him from whom all blessings flow!

The church there is going onward in the work of God. — Frank Gill.

Louisville, Ky.: Spent the last Lord's Day of October with the Nelsonville congregation and Robert Heid, who has ministered the Word faithfully there for 15 years. Some four years ago this church suffered the loss of its building by fire. They have rebuilt and have now a splendid block building, with class rooms in basement, well furnished, well heated and lighted. They are now completing a block "parsonage" and have it already habitable, so that Brother Robert can take his family week-ends and can thus give the work more of his time. The fellowship of the Nelsonville congregation is enjoyable.

Our Portland Bible Classes, Friday nights, and our East Jefferson St., Tuesday mornings, are going with good interest. The spiritual needs of the masses should be a subject of prayer by all saints. — Stanford Chambers.

Louisville, Ky.: On December 5, Brother and Sister E. L. Jorgenson will celebrate their golden wedding anniversary. Since they will be in California at that time the Highland Church helped them to celebrate this fine occasion in advance by having a social meeting in their honor and presenting them with a gift in memory of the fifty years, a great many of which have been spent in loving help of the members of this church. We hope to be able to celebrate anniversaries with them until the Lord shall come. — Ernest Lyon.

Brother Jorgenson's California address will be 2011 North Highland Ave., Hollywood 28, California. He is leaving Louisville by train on December 4, to spend the winter in California.

Louisville, Ky.: On October 25-30, the Highland Church was refreshed by a meeting in which Ed Bousman was the very able evangelist. This was Bro. Bousman's introduction to Louisville, but we hope it will not be his last

meeting among us. Twenty-one churches were represented by attendance of their members in the meeting. Attendance and interest were good throughout. —Ernest Lyon.

OPEN FORUM

Open Forum is just an experiment. It may be short-lived. Two responded to our request for comments on "Sectarianism." We plan to publish them in January, inviting others to write briefly, either on "Sectarianism" or on our new subject, "Fellowship." In this issue read articles on "Who Is Sound" and on "Togetherness." Also note Brother Chambers' comment on fellowship in his department. Our thought is to stimulate interest and to encourage us to take a firmer hold on truth — J. R. C.

Campbell, Texas: Our Word and Work came today. How we enjoy every word, and wish everybody might read and understand each issue. —Mrs. R. Q. Pettitt.

BUY FROM WORD AND WORK

Brother Wood, the manager of our store, has increased the stock of books and supplies two-fold, perhaps. Our shelves and counters are well-filled. He

is experiencing his first holiday season with us, and counting on us to come in or write in for orders. After all, what could be a more helpful gift than a Bible or a good book? We have beautiful Christmas cards and small gifts for your Bible class. Also the time is approaching for many renewals to Word and Work. A four-year subscription will come at club rate. One year, \$2, club of four or more names, \$1.75 each. Write for special price on bundle orders. Shop with Word and Work Book Store, 2518 Portland Ave.

ROBERT GARRETT CAR FUND

Robert Garrett and family hope to sail for Africa about December 24. Ormsby Church has been soliciting funds to enable them to take a station wagon with them. To date we have received \$714.81, with others promising, and still others, whom we think will give, not yet reporting. We need \$2000 plus Robert's present car for the wagon, and about \$850 for African customs. At that, it is much cheaper than he can buy a car in Africa. Send gifts to J. R. Clark, 2229 Dearing Ct., Louisville 4, Ky. All gifts acknowledged. An itemized report will be given later.

SO, YOU WANT TO BE A PREACHER? (Concluded from page 341.)

forth laborers, did He absolve us from any further responsibility along that line? Or, should we not, while praying for laborers, work to develop those laborers?

Sometime ago I had a conversation with a Roman Catholic priest in which I mentioned our shortage of preachers and asked him if they had any trouble getting priests. His reply was that formerly they had great trouble getting priests, but that now their seminaries are swamped with more applicants than they can take in. What made the difference? They now have a program of pushing their talented young men into the priesthood. Every priest is supposed to be on the lookout for promising young men in his congregation, and to pal with them and to lead them into the priesthood, urging them to try it at least.

Surely I believe that preachers must be chosen by God and raised up by the Lord of the harvest. But I also believe that God must convert a sinner, and yet I preach to sinners. Maybe God could use our efforts in a similar manner to raise up laborers. Why should not we preachers and parents vigorously promote a plan to make preachers out of our boys?

So, you want to preach, young man? A worthy goal, a great ambition! Prepare yourself, train for the job, and pray God to make of you a great preacher.

For That Book-Loving Friend

THE JEW IN THE PLAN OF GOD, by Robert L. Evans.

"It is the aim of Dr. Evans, in **The Jew In The Plan Of God**, to answer every question which may arise concerning the Jew, and to trace his history from the call of Abraham to the present day. The book contains a wealth of information about the past and present history of the Jew, together with the Biblical, prophetic picture of his future sphere of service. In view of recent developments and the recognition of Israel by the United Nations, we cannot be indifferent to the place of the Jew in history. This book reveals the hand of God in the unique history of the Jew." Cloth, 192 pages; \$2.25.

THE TABERNACLE, by M. R. DeHaan

"Every detail of the Tabernacle . . . ' says Dr. DeHaan, 'points to some aspect of the Person and work of our Savior.' But, he is quick to add, the Tabernacle is a picture of much more than that—it is a type of the believer as well, and it presents a complete picture of the plan of salvation. Here is an inspiring group of messages on the subject of the Old Testament Tabernacle closely and faithfully following the teaching of the book of Exodus."

Cloth, 185 pages. \$2.50.

HOW TO WORK FOR CHRIST, by R. A. Torrey

"In this work, Dr. Torrey describes the methods he found most successful, many fields of endeavor which are often overlooked, objections people most frequently raise and how to meet them, and suggests the kind of sermons to preach. It is distinctly the 'success' type, a handbook on how to do the job most effectively yourself, and how to get others to do it. Without a doubt, **How to Work for Christ**, is one of Dr. Torrey's most useful, enduring works."

Cloth, 512 pages. \$4.00.

BIBLE HANDBOOK, by H. H. Halley.

"I consider it to contain more concise, understandable, accurate, and pertinent information as to Biblical contents, archaeology, chronology, geography, and historical backgrounds than any other book of modest price on the market." —Dr. F. D. Whitesell.

Cloth, 956 pages. \$3.00.

SEVEN SIMPLE SERMONS ON THE SECOND COMING, by Herschel Ford

"I have read at least fifty books on the second coming, but this is the clearest, one of the most definite, one of the most sane presentations of the subject that has ever come to me. Especially was I fascinated by the study of the Anti-Christ. I have never in all my days seen anything as clear, anything as cogent, anything as direct as that dissertation." —Dr. Hyman J. Appleman.

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THE DAWN OF WORLD REDEMPTION—A Survey of the History of Salvation in the Old Testament, by Erich Sauer.

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