

THE WORD AND WORK

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THE PILGRIM CHURCH

"Far down the ages now
Her journey well-nigh done,
The pilgrim-church pursues her way
In haste to reach the crown.
The story of the past
Comes up before her view;
How well it seems to suit her still,
Old, and yet ever new!

" 'Tis the same story still
Of sin and weariness;
Of grace and love still flowing down
To pardon and to bless:
No wider is the gate,
No broader is the way,
No smoother is the ancient path,
That leads to light and day.

"No sweeter is the cup,
No less our lot of ill;
'Twas tribulation ages since,
'Tis tribulation still:
No slacker grows the fight,
No feebler is the foe,
No less the need of armor tried,
Of shield and spear and bow.

"Thus onward still we press,
Through evil and through good,
Through pain and poverty and want,
Through peril and through blood;
Still faithful to our God,
And to our Captain true;
We follow where He leads the way,
The Kingdom in our view."

—Author Unknown.

Words in Season

R. H. B.

THE STIGMA OF THE PHARISEES

There is much space and prominence given in the gospels to the Pharisee. The Pharisee's way, the Lord's clash with him, and the revealing of Pharisaism, form a considerable portion of the records of Christ's life and work. And so bad is the impression left that the Pharisee has become proverbial in his ill savor, and the term "Pharisaical" never carries good significance. It carries with it the stigma of self-righteousness, hypocrisy, cringing falsehood and devilish malice masquerading behind a pretense of godliness. Certain it is that they were the bitterest opposers of the Lord Jesus Christ, and were chiefly interested in the murder of Calvary. And yet—it may come as a surprise—Pharisaism represented the best and truest teaching. The palm of orthodoxy was theirs. They held resolutely by the authority and divine inspiration of the Old Testament word. They were intent upon obedience to the law, scrupulous down to trifling details, or rather *especially* in details. And let it be well noted here that they were never blamed for their adherence to the word of God, nor for the scrupulousness of the details of their obedience.

It was a badge of honor to be numbered among the Pharisees. The Sadducees were a worldly, easy-going, let-us-eat-drink-and-be-merry-for-tomorrow-we-die set. But the Pharisee had convictions. Religion was his chief concern. He held faith and truth and fought for the best ideals, and was very strict in his observances. "Alter the straightest sect of our religion I lived a Pharisee," said Paul, in his defense before Agrippa; and it was no matter of dishonor. In the enumeration of his natural advantages and the prestige he possessed before becoming a Christian, Paul mentioned that "as touching the law" he was "a Pharisee;" to which he adds that which was expected of a true Pharisee—"as touching the righteousness which is in the law, found blameless." (Phil. 3:4-6.) How, then, did it happen that the name "Pharisee" came to carry such a stigma?

WHAT WAS WRONG WITH THE PHARISEE?

With all their orthodoxy and strictness of their religion and intense religiousness, there was one great deficiency, a fatal lack that turned all their good into evil and rendered their whole service of God worse than worthless. It was simply the lack of LOVE. Briefly the Pharisee's trouble can be summed up under these three heads (all three of which were naturally due to the absence of love in their religious system): First, they knew not God, and therefore, of course, did not love Him; second, not loving God, they of course, did not love man; and third (which is the inevitable corollary of the former two), they lived for self.

"THEY KNEW ME NOT"

It seems at first sight an unreasonable charge to bring against the Pharisees that they knew not God. They were well acquainted with

the only book that revealed God. They knew long stretches of it by memory. They called the Lord by name; insisted on the fact that Jehovah is one; fiercely condemned idolatry. They searched and, intellectually, they knew the scriptures. How, then, could it be said that they knew not God? The Gentiles knew not God; but the Jews, and especially the Pharisees, and their scribes—? Yet long before God brought that charge against them: "They that handle the law knew me not." (Jer. 2:8.) Now "the law" embodied the revelation of God. Those that "handled" the law were familiar with it, and one might suppose that they, of all men, would have known God well. But they knew Him not. They talked about Him and mentioned His name and His attributes; but it was as blind men conversing about colors and forms. They had no real conception of Him, nor any sympathetic understanding of His character and will and way. In an intellectual way they knew of Him; as a matter of fact, they were not personally acquainted with Him.

The entrance of the Lord Jesus Christ among them demonstrated the strange, sad fact. If they had known God, they would quickly have recognized the Lord Jesus; for He was in all things the Father's perfect picture and likeness. The man who knows me recognizes my photograph wherever he may see it. Those who are acquainted with me would instantly recognize my image in a mirror. Now Jesus was "the image of the invisible God," "the very image of his substance." Yet when He came they knew Him not. So different was their conception of God that when He stood before them in the person of His Son, He was utterly repugnant to them. He traversed their ideas and ideals so that they could only hate Him. They both saw and hated both Him and the Father; "because,," as Jesus said, "they have not known the Father nor me." (John 15:24; 16:3.) And those who know not God cannot, of course, *love* God. However much they may be in love with the false concept of their own imagination, God they do not and cannot love. The Pharisees, therefore, had no love of God (Luke 11:42; John 8:42); but, as already seen, they hated Him.

WHO KNOWS GOD?

We must stop a moment and consider. The Pharisees were not freaks or oddities. They were just men, religious men; and their tendencies and faults are the tendencies and faults incident to human nature—even *our* nature. The whole matter is intensely practical: religious people may today easily slip as the Pharisees had slipped. Yea, no doubt many have done so already, and many are in precisely the Pharisee's place today, they know not God. They neither understand Him nor love Him. They may be well versed in the Scriptures; able in argument; strong in defense of this, or in condemnation of that, practice. They may be intensely scrupulous unto the smallest details, but as ignorant of God and Christ as ever the Pharisees were. If Jesus should appear among them, He would meet with no welcome. He would, no doubt, ignore and walk over the little crotchets and shibboleths of some, just as he rudely stepped over those of the Pharisees; and they would hate Him for that. He would be too lax for some, too extreme for others, too good for many.

It is safe to predict that reviling and vituperation would be heaped upon Him, and He would come in for a share in full plenty of the "odium theologicum"—the religious hatred. And all that for precisely the same reason which accounted for His ill treatment among the Pharisees; "They have not known the Father nor me."

RELIGION WITHOUT LOVE

It will help us at this point to recall the fatal deficiency of the Pharisee's religion: it was in the main the true religion, but a *religion without love*. And that accounts for their misapprehension of God and misunderstanding of all the truth. It is only as we apprehend love that we can understand God and His plans and His teaching. "Every one that loveth is begotten of God, and *knoweth God*. He that loveth not knoweth not God; for God is love." (1 John 4:7, 8.) Let us then, put down this maxim, that we may never forget it: *Religion with the LOVE taken out of it is Pharisaism*. It may be strict, straight, abounding even in what among men are called "good works"; moral, blameless, zealous; but for all that, only Pharisaism. (1 Cor. 13:1-3.)

THE LOVE OF GOD AND THE LOVE OF MAN

The second great commandment depends for its possibility upon the first. It is only the man that loves the Lord his God who can and will love his neighbor as himself. If our ancient and modern Pharisee did not love God, it follows that neither does he love man. For true love to man (as in Christ's own instance) is inseparably bound up with the true love of God. Now that the Pharisee did not love man is abundantly evident. Take, for example, that contemptuous little speech, as brimful of pride and scorn and hatred as so short a speech can well be, spoken when the officers seemed inclined to respect Jesus' claims: "Are ye also led astray? Hath any of the rulers believed on him, or of the Pharisees? But this multitude that knoweth not the law are accursed." And there is something in the turn and tone that seems to say, "We have nothing to do with that ignorant mob; they are going to the devil, and for aught we care they may." Is it too strong? Yet the tone of speech bears it out. And who was it that objected to healing men on the Sabbath day? They would have seen people lie in pain another twenty-four hours—yea, forever—rather than have their Sabbath hobby encroached upon. What did they care for people? And who was it that murmured when Jesus ate with publicans and sinners, and when the outcasts thronged Him on the streets to catch a word from His lips. The Pharisees, to be sure. They knew better than to mix or mingle with that trash of humanity. But what of *them*? Ah, well, they may go to condemnation, only so we preserve our standing and honor. And they hated Jesus because He loved the lost sheep. Mark it again: *Religion minus Love equals Pharisaism*.

"THOU BLIND PHARISEE!"

Now, of course, when you take love out of religion, the residue is nothing and worse. Take love out of Christianity, and it is like taking the fragrance out of a perfume: the stale residue is no longer perfume. So also Christianity deprived of love is no longer Chris-

tianity. And even truth ceases to be truth to him who has no love. He loses all sense of proportion. He misses the perspective of the whole. Big things look little; little things big. He cannot understand anything rightly any more. He sees no principles and loses himself in the maze of little items which are only applications of the principle. He tithes mint and anise and cummin, but passes over the very soul and essence of the truth, justice, mercy, faith. He holds much on outward cleanness, but goes lax as to the heart. He haggles over minutiae; he splits hairs; he fusses and fills the world with a noise over items of outward observance, which would adjust themselves if but the gist and root of the will of God were found in the hearts. But let us note again the fact that for their scrupulousness the Lord blamed them not, but for that they ran after trifles while they ignored the spiritual realities of the religion of God, without which all service is but empty outward performance. Thus, lacking love, they were as blind men, ever seeking, never finding; groping and never attaining; learned, and yet knowing nothing aright. For "he that hateth his brother is in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes." (1 John 2:11.)

THE RELIGION OF SELF

Now for the last item. It follows that when a man does not love God nor cares for man, that there is only one other party left for him to serve and to be concerned for, and that is *self*. And the Pharisee's whole religion, his zeal and effort and service and gifts, had one hub to which it all belonged, and around which it revolved. That hub was just the "I". He was, without being aware of it, chiefly and supremely and exclusively devoted to himself. Even his piety and benevolence were designed for the ultimate advancement of self. Their righteousness was for exhibition, a means for gaining prestige from men; their prayers, for purposes of parade; their gifts—the trumpet was sounded before them that they might have glory of men; their zeal, to win them high ecclesiastical standing; their proselytizing, to increase their sect and party, and thus obtain applause and preferment. Their fine arguments and hairsplittings were not designed to lead to a truer service of God, but rather to display their fine acumen. Their goodness was the ground and occasion of pride; their truth, a badge of human distinction. Consciously and unconsciously they came to be hypocrites, playing, as it were, for the applause of the galleries, while professing to serve God. "How can ye believe, who receive glory one from another, and the glory that cometh from the only God ye seek not?" (John 5:44.) And their faith was no faith. (Verses 46, 47.) Their professed loyalty to God was, after all, no loyalty to *Him*. (Matt. 23:29-31.) Their service of God was not any service rendered to *Him*. (Acts 7:42, 43.) Just as, if the sun were taken out of the solar system, all the planets would go astray and go to ruin; so when the love of God and the love of man is taken out of religion, it becomes in every part and detail wrong, and the whole service, worship and life, an empty, vain show.

FOLLOW AFTER LOVE

It may be best for us—some of us, many of us, perhaps all of us—to drop everything for a while and "follow after love"—to readjust

everything upon the basis and around the center of love. Love comes from God, and it is granted to those who are poor in spirit; who hunger and thirst; who want it, and seek for it and lay hold on it. It comes from God. It is the essence of His nature. It is the fruit of the Spirit that includes and comprehends everything else. It is the bond of perfectness. It is the end of all the charge: love out of a pure heart, out of a good conscience, out of faith unfeigned. "Follow after love."

THE REVELATION --- A BOOK OF COMFORT

R. H. B.

The average reader may not think of the Apocalypse as a book of comfort and consolation. It may seem to him rather as a book full of judgments, of horrors and terrors inflicted upon the sinful world. But while it does foretell such things, it is nevertheless a book of comfort. Aside from all questions of prophetic interpretation it is a book sent and addressed to God's people to solace them in their trials and sorrows. It is Christ's message to His suffering church. And likewise it is a last call and warning to the unconverted and half-hearted. It is a book of love acting in righteousness and of mercy and judgment. And blessed is he that readeth, and they that hear the words of the prophecy of this book, and keep the things that are written therein, "for the time is at hand." (Rev. 1:3.)

Its pre-eminent purpose is to re-assure the Lord's persecuted and afflicted people. John writes to them as "your brother, and partaker with you in the tribulation and kingdom, and patience, which are in Jesus." (Rev. 1:9.) It was not through a man of ease and plenty that God sent this message, but by one who was in exile because of the Word of God and the testimony which he bore. John was a very old man; and, as we learn from Sir William Ramsay, those exiles of Patmos were made to do forced labor in the mines. Suffering saints would give heed more willingly to one who himself shared their lot. For, as one said,

"It is easy to walk in the sunshine
And preach to the man in the shade;
It is easy to stand on the firm, dry land,
And point out the places to wade."

John was sharer with them in the tribulation; and he comforts his brethren with the comfort wherewith he himself is being comforted of God.

* * *

If now we inquire wherein the comfort of the Apocalypse lies, there are several truths contained in it which will influence the distressed soul.

1. First of all it will help us to see things in true proportion. Our troubles, when they come upon us, seem at first to be of overwhelming magnitude. But in the Book of Revelation the tremendous issues that concern all humanity and individual lives, the doom of the wicked, the hope of the saved, the final victory of God's faithful ones over all opposing powers, and the final outcome of all things, in the light of which our own personal troubles begin to take on a look

of insignificance. Also we are made to feel that we can commit ourselves to Him who rules and overrules all things. We see our troubles in the light of the eternal years. We see them in the light of God's purpose. We see them in the light of the end. And before we know we are almost ashamed to mention them. Thus Paul, who endured more than all, said, "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed to usward"; and, "Our light affliction which is but for the moment worketh for us a far more exceeding and eternal weight of glory; while we look, not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal."

2. It will help you to put away your sin—the sin that will make you unhappy and unfit for His presence, and "the time is at hand." The Babylonish garment and the wedge of gold for which Achan sold himself and his family and the whole people of Israel—how pitiful did that look when it was spread out in the light of the sun! (Josh. 7.) And how pitiful will look the price for which we sold our peace and salvation—lust of the flesh, the lust of the eyes, the pride of life—in the light of Christ's presence when He comes! So, while in one verse He tells us to look up and lift up our heads when these things begin to come to pass, for our redemption is nigh—presently He adds, "Take heed to yourselves lest haply your hearts be overcharged with surfeiting and drunkenness and cares of this life, and that day come on you suddenly, as a snare, for so shall it come upon all them that dwell on the earth. But watch ye at every season, making supplication that ye may prevail to escape all things that are to come to pass, and to stand before the Son of man." (Luke 21:28, 34-36.) The Christian's hope is a purifying hope. (1 John 3:3.)

3. The keynote of the Apocalypse is "patience"—*hupomene* in the Greek. It literally signifies a "remaining under", holding out under strain; hence the alternative rendering "stedfastness." Seven times does this word occur in the book of Revelation (1:9; 2:2, 3, 19; 3:10; 13:10; 14:12.) Patience is always bound up with hope. Where there is no hope there can be no patience. (Job 6:11.) "But if we hope for that which (as yet) we see not, then do we with patience wait for it." (Rom. 8:25.) So if the Revelation urges patience it is because of the certainty of the hope—the foreseen defeat of the powers of evil, the sure triumph of God, and the home blessedness which He has promised to them that love Him.

"With the accession of the empire, under Constantine to Christianity, the inducement to cherish such a hope of a speedily visible return of a victorious Redeemer passed away. Augustine and other teachers introduced an interpretation of the First Resurrection and the Millennial Reign which referred both to the present estate of Christianity; and this has been in subsequent times the prevalent interpretation." (Pope, *Comp. of Theol.* Vol. 3, p. 396.) This most noteworthy fact stands supported by Schaff, Mosheim, and, so far as my knowledge goes, by all standard church-historians." —*Kingdom of God*, pp. 14, 15.

BAPTISM INTO DEATH

Article No. 3—H. L. Olmstead

"Or are ye ignorant that all we who were baptized into Christ were baptized into his death?" (Rom. 6:3.)

Volumes have been written upon the subject of baptism. All phases, proper "mode", proper subject, proper design have been discussed, disputed, and dissected. In the fire of argument and sectarian prejudice some, if not much, of the light has been obscured by the smoke we raise.

True, we have the example of John the Baptist and Jesus, and the disciples during the personal ministry of Christ. We have His commission to the twelve to go, to preach, and to baptize. We have Peter's command in Acts 2:38, the examples of the apostles and evangelists in Acts; but the full and deeper meaning of baptism remains for Paul to give us. Like many other things in the gospels and Acts baptism's meaning awaits further revelation and elaboration in the epistles. For example we have in the gospels, "He that believeth not shall be damned;" "Except ye believe ye shall die in your sins", etc.; however, the great doctrine of justification by faith is developed only by Paul and some other writers later. Again, "My body, my blood given for you" awaits the fuller revelation given later in the doctrines of atonement, propitiation, justification by grace through the redemption that is in Christ Jesus. Because we know these things in their elemental form as given in the gospels and Acts we must not ignore their fuller and more complete revelations in the epistles.

So we call your attention to—

I. BAPTISM IN ROMANS

1. This sixth chapter of Romans begins the discussion of the important question of how the man justified freely by God's grace, apart from works of law, through the redemption that is in Christ Jesus, may not continue in sin, and how such a man may live a "life unto God". (Rom. 6:10-11.) It is deplorable that so many have seen nothing in these verses but something that proves "baptism is immersion". The reference to being buried with Him through baptism, of course, points, as Wesley says, "to the ancient form of baptism by immersion." That is only incidental in the passage—it is not the main thought. What we have here is the beginning of a section of the book of Romans, chapters 6, 7, and 8, which sets forth the gospel's provision to live a life of victory over sin. The gospel's provision for this life is two-fold. It provides against our guilt and condemnation by the death of Christ for our sins received by faith. It provides against our sinful living by uniting us through the Holy Spirit with the living Christ or uniting us with Him in the likeness of His resurrection.

2. *Those who were baptized into Christ were baptized into His death.* What then in this passage is meant by "his death"? It is easy to say, if we have only in mind the doctrine that baptism is essential to salvation that it means "baptized into the benefits of His death." However rules of intelligent and honest interpretation demand that

the words "his death" be interpreted in the light of this passage in particular. So we read in verse 10, "The death that he died he died unto sin once." Therefore, Christ's death into which we were baptized was a death unto sin! That, after all, is the true meaning of our baptism. We died to sin, too, according to v. 2, and how shall we (consistently) live any longer therein? (i.e., *in sin*). But the apostle does not stop with this. We became united with Him in the likeness of his death (v.5). This union we have with Him in being baptized into His "death unto sins" is followed by our union with Him in the likeness of His resurrection. If we have been united with Him in death we shall also be united with Him in resurrection (v.5). While it is true that there shall be a resurrection from the grave, what is meant here is our present union with the living Christ. This is what makes possible "the living unto God" of verse 10. We are raised to walk "in newness of life." Without doubt there is the impartation of life from above for the person who has died with Christ. This "walking in newness of life" is not merely a determination on our part to live according to a new set of rules, but in the light of all that is said in these chapters it means walking in the power of a new and *imparted* life from the risen Christ above to Whom we have been joined!

3. *What is essential to baptism then becomes more important than what baptism is essential to.* True baptism means that the person has been to the cross (Matt. 16:24), and that he has been crucified with Christ so "it is no longer I that live but Christ liveth in me." (Gal. 2:20.) Rather than raising the question as to whether a person understood that baptism was essential to salvation or "for remission of sins" to determine its validity, it would be more important to ask, "Did you really die unto sin?" Of course there is really no room for any question prior to baptism but only in regard to one's personal faith in Christ. Such a baptized believer was received into fellowship in apostolic days. As to his theology or his eschatology (what he believed about last things) no questions were asked. We have a record in Acts 14 of two post-baptism questions being asked. 1. "Did ye receive the Holy Spirit when ye believed?" 2. "Into what were ye baptized?" (Acts 19:2-5.) These *are* important.

II. BAPTISM IN GALATIANS

1. The gospel of freedom set forth in Galatians makes it clear that faith in Christ makes men sons of God. "Ye are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ did put on Christ." (Gal. 3:26-27.) Nothing else makes men sons of God except faith in Christ. Such people before God are neither Jew, Greek, bond, free, male or female. Baptism in this passage becomes and is and was a sign of faith. It is the God-appointed sign of faith. Like a word is the sign of an idea, but not the idea itself so baptism here is the sign of faith. Just as Paul said in Acts 19, "Did ye receive the Holy Spirit when ye believed?" And then immediately asks, "Into what were ye baptized?" making baptism the sign of faith, so he does in Galatians. Salvation is by faith. Baptism is faith's expression. Those who were baptized *did* put on

Christ, so now though they may have previously been Jews, Greeks, bond, free, male or female, only Christ is seen. By nature or birth they may still be that, but before God they are still reckoned as sons because they have put on God's Son and these distinctions are not seen.

III. BAPTISM IN COLOSSIANS

I. "Faith in the working of God" gives us the clue to the meaning of baptism in Colossians. "In whom ye were also circumcised with a circumcision not made with hands in the putting off of the body of the flesh in the circumcision of Christ, having been buried with him in baptism wherein ye were also raised with him through faith in the working of God, who raised him from the dead." The circumcision "not made with hands" is the working of God. This circumcision puts off the body of flesh. In Rom. 6:6 "The body of sin is done away." Our faith throughout this whole process and transaction is not what we do or in our "working" but in God's working. It is He who circumcises the heart so the body of flesh is done away; and it is God who raises us or makes us alive in Christ. Our burial in baptism symbolizes the dying of the body of flesh and the resurrection to new life. The same almighty power of God which He wrought in Christ's resurrection God puts forth in our salvation and regeneration. It is regrettable that upon one hand men belittle baptism, while upon the other they make it a savior.

THE HELPING HAND

I saw a blind man standing at the corner. His white cane was held in readiness to tap its way inquiringly across the street. There were many helping hands to offer assistance. My heart was moved, too. Across my mind rushed all the many blessings that one is inclined to take for granted.

One does not have to go very far to find a friend who is bed-ridden. I have known several who could make no movement without the help of others. The patience of these good people has been almost beyond imagination. Again, my heart is moved to compassion.

These experiences and feelings are normal in any decent man's life. The misfortunes of others cannot fail to touch our hearts. We want desperately to do something, and then find ourselves pushed on into the whirlpool of activity that passes for modern living. There is not sufficient time to do all that we would.

And so we look upon the many millions who need so greatly a helping hand, and we become discouraged at the seeming futility of the task. We know from our own experience that it is impossible to find complete help from another's hand, even if he were willing. The power isn't there. We are but human beings with human limitations.

No sparrow falls without God's seeing; no trial comes without God's knowing. We have sought comfort from the wrong source. Only God can care adequately for every soul on earth. There is room and to spare. The most happy is he who looks to God for strength. Of all men, he will be the one who will have the most time for others. — J. H. McCaleb, in *Chicago Christian*.

WHOLE COUNSEL CHRISTIANS

J. R. Clark

It is true that we cannot fathom the wisdom of God. "For "how unsearchable are his judgments, and his ways past tracing out! For who hath known the mind of the Lord? or who hath been his counsellor?" (Rom. 11:33, 34.) But in spite of our limitations there is a sense in which we can, or cannot, be whole counsel Christians. Which one of us can say that he knows all of the Bible? The top-most Christians are still gleaning new truths. Yet we are committed to all of the Word from cover to cover. "Is there any portion of the Bible you do not accept?" I ask. You say, "No. I accept all of God's Word and every part of it." Even though you have not learned it all, yet you can be committed to all of it.

Paul the Apostle said, "Wherefore I testify unto you this day that I am pure from the blood of all men. For I shrank not from declaring unto you the whole counsel of God" (Acts 20:26, 27). And in verse 20 of the same chapter, "I shrank not from declaring unto you anything that was profitable, and teaching you publicly, and from house to house." When we take a stand as whole counsel Christians we are following in the footsteps of the Apostle Paul. Paul did not claim to know all of the wisdom and knowledge of God. After all, he was a man, with man's limitations, even though God did reveal the whole gospel to him. Yet he was committed to all of God's Word without reservation. In a given circumstance he preached the truth he deemed most profitable and he did not hold back needed truth through fear, even though to teach it endangered his life. He said, "But I hold not my life of any account as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God" (Acts 20:24).

Even so, Christians today can know the whole gospel and stand for the whole counsel of God, can shrink not from making it known, can teach the truth needed in given circumstances without fear or favor. To take such a stand does not mean that you are a walking Bible or that you have mastered all of God's truth.

But how can we be whole counsel Christians? First, to be a whole counsel Christian one must be non-sectarian. To subscribe to a man-made creed as your rule of faith is to be sectarian and to limit your stand for the whole truth, for what human creed contains all of the truth? Rather we should be committed directly to God's whole Word as we now know it and as we learn of it from day to day. Let no creed of man come in between you and God's Word.

A creed may be written or unwritten. One may be so filled with prejudice for certain things that have been drilled into him that he is not open for new light and better light from the Bible. He may draw a circle around commonly accepted doctrines and say, by his actions at least, "This is the whole truth and I am satisfied. Beyond this circle I shall not go. Anything more than this is strange teaching and I have no ear for it. I am not interested in further truth." Such Christians do not stand for the whole counsel. They do not stand for the "sum of thy . . . truth," but they stand for some of it.

Each local church in the original New Testament plan was in-

dependent of all other congregations. There is a love-tie between churches of the Lord, but the loyalty-tie goes up—each church must be loyal to Christ alone as Head. The same is true of each individual Christian. There are certain love obligations that we have to one another, but no one has the right to lord it over our faith. Each of us should be committed to God and to His whole Word and live for it and die for it if need be. This is the first requisite of a whole counsel Christian.

Next, one could hardly be a whole-counsel Christian if he did not have a saving knowledge of the truth, if he were not able to point out the way of salvation to a wayfaring sinner. He must see man lost in sin, and God's provision for salvation in the sacrifice of His Son. He must know that by grace through faith a man is saved, knowing the need of repentance, and the place of Christian baptism in bringing the sinner unto Christ.

A whole counsel Christian will take on Christ-like characteristics as he basks in the warmth of the Word of God alone, searching out God's will for his life. He will naturally re-enact in his experience the simple items of Christian worship, such as prayer, praise, fellowship, remembering the Lord in the Lord's Supper upon His day. He will be interested in the spiritual teaching of God's Word: the working of God, grace, the new birth, the new life, and the whole field of spiritual truth as it comes to his attention. He will be open to God's Word on all prophetic teaching, as concerning Israel and the coming of the Lord and things related, giving each part, as need arises, its proper Bible emphasis.

In short, a whole counsel Christian is one who disentangles himself from all sectarian connections outwardly and genuinely in actual practice, and is loyal to God and His Word only in his religious life, knowing the way of salvation, engaging in simple worship, and delightedly, with open heart, searching for truth directly from the Fountain of Life—God's Holy Word.

THE SONG OF SOLOMON

In the first place, this was undoubtedly an earthly love-song, but it was very pure and very beautiful. . . . To those who live lives of simple purity, these songs are full of beauty, as they utter the language of human love; and finally, in spiritual experience, they express the relation of such as have been wooed by God in Christ, and thus have come to love and know Him. . . . It is an interesting fact that the Chaldee Targum contains a Jewish commentary on the book (Song of Solomon), the title of which reads: "The songs and hymns which Solomon, the prophet-king of Israel, delivered by the spirit of prophecy before Jehovah, the Lord of the whole earth." . . . It describes Solomon, not as a king merely, but as a prophet-king, and justly affirms that the songs and hymns were delivered by the spirit of prophecy, and, moreover, that they were delivered before Jehovah, the Lord of the whole earth. If Solomon wrote of human love, he nevertheless sang before Jehovah. The undoubted thought of that ancient title is that the songs had a spiritual significance.

—G. Campbell Morgan in *Living Messages*.



Questions and Answers

R. H. B.

Do you teach Russellism? (Russellism goes under the name of "Jehovah's Witnesses" in more recent times.)

Answer: I oppose every single distinctive doctrine of Russell's.

Do you teach Adventism?

Answer: Not so much as one distinctive doctrine of Adventism. The Adventist view as to the kingdom, the millennium, and their system of interpreting prophecy, I repudiate.

Do you believe in a second chance?

Answer: I believe in many chances while a man lives, but not in any chance after death.

Do you believe that the wicked are annihilated?

Answer: No.

Do you set the time of Christ's coming?

Answer: No. No man knows that day or that hour. We do not know whether it will be today or tomorrow, or next year, or in our lifetime. But His coming is always imminent—that is, "always to be looked for"—especially in these days.

Do you believe that Jesus will come in a "flesh-and-bone-without-blood body"?

Answer: I believe that Jesus will come in His resurrection body. He arose in the body which was laid in the tomb, although transformed, glorified, immortalized. His resurrection body is distinguished from "spirit," in that it had "flesh and bones." It could be seen and handled. "See my hands and my feet that it is I myself; handle me and see, for a spirit hath not flesh and bones as ye see me having." (Luke 24:39.) On the question whether the blood was also present in this glorified body, I neither affirm nor deny. I take my stand simply on the statement of Luke 24:39. I believe that Jesus will come the same Jesus as He went up. (Acts 1:11.) "The Lord himself" shall descend. (1 Thess. 4:16.) "See my hands and my feet that it is I myself." (Luke 24:39.)

Do you believe that Christ will sit on a literal throne in literal Jerusalem, to rule the nations with a literal rod of iron?

Answer: A "throne" in the Bible and in common usage stands for government rule and authority. The "rod" is the sceptre, again a common expression denoting the exercise of royal power. A sceptre of iron is a strong and strict rule. The "literal Jerusalem" will be transformed and renewed, and the cloud of glory—the token of God's presence—which once led Israel in the wilderness and rested upon the Tabernacle, will be over her as a canopy. The impression that Jesus will have His residence in Jerusalem under ordinary human conditions is too absurd to deserve a serious answer. Jerusalem will be His glorious resting place, and the center of His world-government in the age to come. (Isa. 11:10; 4:4, 5; Psalm 132:13, 14.)

Do you believe that baptized believers are in the kingdom?

Answer: I do. See Colossians 1:13. I have never taught otherwise.

Do you believe that the church is a kingdom, or is it only the vestibule of the kingdom?

Answer: There is no kingdom of God on the earth now, save the church. All that are in the church are in the kingdom. The church is,

as David Lipscomb expressed it (G. A., May 21, 1903) "the kingdom in its present stage." It is therefore not merely the vestibule of the kingdom.

To show how "the keys of the kingdom" can admit a man in the church; and how a man who is in the church is in the kingdom, while yet the church is not all there will be of God's kingdom, I have sometimes used the illustration of a man's opening a meeting-house—how, after entering the vestibule he was indeed in the meeting-house, while yet the "vestibule" is not the same thing as the meeting-house, nor co-extensive with it. A man cannot be in the vestibule without being in the meeting-house; a man cannot be in the church without being in the kingdom. But to the kingdom in its future stage the church bears a much more important relation than a "vestibule." The church is not merely the subjects of it, but co-rulers with Christ over the nations. She is His Bride and shares His throne. (2 Tim. 2:12; Rev. 2:26, 27; 3:21.)

Do you believe these things to be essential? (Future prophecy teaching.)

Answer: I believe that all the word of God should be taught. We have no authority for drawing a line through the word of God and distinguishing between "essentials" on the one side and "non-essentials" on the other. We never know what part of God's word may prove essential to move a sinner to be saved (Jer. 26:3) or to help a Christian in a time of need. No servant of God has the right to discard or suppress or discredit any part of God's teaching, or to demand his fellow-servant to do so.

These points involve no congregational practice and there is nothing in them that should raise a barrier between brethren who differ concerning them. They are subjects for profitable brotherly investigation and discussion.

If the righteous go to heaven, who will inhabit the new earth?

Answer: When after the thousand years and the final rebellion and judgment the first heaven and the first earth have passed away, and no place is found for them, there will be a new heaven and a new earth; and the New Jerusalem will come down out of heaven from God; the tabernacle of God being then with men, He will dwell with them, and as a result death shall be no more, neither shall there be mourning and crying nor pain anymore. (Rev. 20:11-21:4.) This will be the final abode of God's people.

When will the promise, "The meek shall inherit the earth" be fulfilled?

Answer: In connection with the above quoted verses, we read: "He that overcometh shall inherit these things, and I will be his God and he shall be my son." (Rev. 21:7.) Even during the millennial reign when all nations shall be subject to Christ, the saints will have the possession of the earth. (Dan. 7:27; Rev. 2:26, 27.) The Abrahamic covenant involved the heirship of the world (Rom. 4:12.) As for the church, from the coming of Christ, and thenceforth for ever, wherever He is, there she will be; for "so shall we ever be with the Lord." (1 Thess. 4:17.)

"THE LITTLE VIRTUES"

It is as though Paul would ask how those who have any realization of God's forgiveness could be unforgiving to their fellows. And those who remember the self-emptying love of Jesus, how He laid His glory by, how can they be proud and self-seeking? My Christian faith, in the measure in which it becomes real to me, will bring forth the beauty of Christian living. —Francis B. James.

THE APOCALYPSE

It is a well known fact that the authenticity of the last book in the Bible has been sorely assailed. From very early times, the great body of nominal Christians has slighted, and too often set aside and altogether rejected it. "In the Council of Laodicea," says Gibbon, "the Apocalypse was tacitly excluded from the Sacred Canon by the same churches of Asia to which it is addressed; and we may learn from the complaint of Sulpicius Severus, that their sentence had been ratified by the greater number of Christians of his times."

Nor have subsequent centuries diminished this feeling of aversion in any perceptible degree; however precious the Book may have been to a few, it still continues, even in this twentieth century, to be lightly esteemed by, and unintelligible to, the masses of Christendom.

But the explanation of the fact is very simple and obvious: the teachings of the Apocalypse oppose themselves at every turn to the tendencies of human thought.

For, in the first place, the Book deals, more largely than any other inspired writing, with the supernatural, and that, not the supernatural of the past, which men will sometimes endure, but of the future, which is intolerable to them. Consequently they have endeavored to rationalize it, to treat it as a book containing nothing but figures and symbols, which it is not; and, having thus changed its appalling truths into a vague, uncertain, and, one might almost say, articulate sound, they have naturally ended by discarding it altogether.

Again, it describes the true churches upon earth in a manner unbearable to the worldly mind; while it exhibits the nominal church and the world as they appear to the eyes of God, and pronounces His judgment upon them. And finally, it tells us that both of them will grow worse and worse, until the present age passes away in the flames of the Lord's appearing.

Any idea which men may have of the regeneration of the world by culture, by art, or by any human effort, even in the preaching of Christianity itself, is forever swept away by this book. And rightly so, as we, ourselves must confess; for all the experience of the present and the past teaches us, that civilization and its concomitants have no power whatever to purify the heart; and, in themselves, can only make men more clever and refined and hypocritical in their modes of sinning.

Lastly, the appalling threats of wrath and judgment, with which this Book teems, have also been a great cause of its unpopularity.

Nevertheless, these same denunciations, when hurled in the power of the Spirit upon ungodly men, have sometimes made the world to tremble, and, like Herod, to do many things. Such, for instance, was their effect, when, thundered from the mouth of Savonarola in the densely crowded duomo at Florence, they forced the quivering libertines to bring out their wicked pictures and statuary, and to burn, or break them to pieces, in the streets. But, alas! such repentances, like that of Nineveh, are short lived as regards the masses of the

affected; and presently a reaction sets in, and evolves a bitter hatred of that which caused them.

If, however, we turn our eyes toward the people of God, we shall find, that, distasteful as the Apocalypse has proved to the worldly-minded, it has always been the refuge of true believers in times of persecution and peril, of the real members of Christ whenever they have been oppressed for the Word of God, and the testimony of Jesus Christ.

For to them it speaks of hope, of the great deliverance, when the silence of Heaven will at last be broken by the long-awaited bidding, "Come up hither!" when, in a moment, all the complicated snares of Satan will be rent asunder, and the released captives joyously ascend as birds to their nests. It assures us, that, in the meanwhile, the eyes of the Lord are upon all that is being done on the earth beneath Him, and reveals His knowledge and judgment of the oppressing world. And, when sorrow and anguish are prevailing among His loved ones below, and their hearts are wrung for their own miseries and those of their fellows, and for the whole creation that is groaning and travailing in pain together with them, it draws back the blue curtain of Heaven, and lo! the Lord, Whose is the Kingdom and the Power and the Glory, stands behind it, restraining Himself only until His own, who are in the world, can be gathered in, and the armies that are to follow Him can be assembled in Heaven. Then, suddenly as the flame that leaps from the summer-cloud, He will rend the Heaven and come down; those that are corrupting the earth will be destroyed, and, after all the weary centuries of oppression and misery, a King will rule in righteousness.

Then, indeed, will the dear Lord see of the travail of His soul, and be satisfied. And what wonder that so enrapturing a description should even now have power, among His people, to quiet the restless pulse of care, to light up the wan face of the dying with a joyous smile: "what wonder that many, as they looked on the "little while between" in this light that streams directly from the Throne of God, should have felt that they were able to do, or to suffer, all things through Christ which strengthened them!

— G. H. Pember.

EDITH RICHARDSON

As we go to press our hearts are made sad to hear that Sister Edith Richardson, wife of Orlie Richardson, has departed to be with the Lord. She and her husband have been faithful members of the Ellis Church of Christ, near Dugger, Indiana, for years. Her father and mother, Brother and Sister Jesse Burge were staunch workers in the Ellis church in their day. Sister Richardson was a good singer. She was a good mother to her children, and a faithful wife.

"Her children rise up, and call her blessed; her husband, also, and he praises her saying: Many daughters have done worthily, but thou excellest them all. Grace is deceitful, and beauty is vain; but a woman that feareth Jehovah, she shall be praised."

She will be missed by her many relatives and friends.

— J. R. Clark.



Seed Thoughts

J. R. C.

THE WORK TODAY

Fill the day with love. Forget yourself and think of others. If there is a call for kindness now, today; it may be too late tomorrow. If a heart hungers for a word of appreciation, of commendation, of cheer, of encouragement, say the word today, for, saith Christ: "The night cometh, when no man can work." —J. R. Miller.

BLESSED ASSURANCE

A preacher thought his time had come to die. He had been a good man and rich in good works. Nevertheless, when he recovered, he said, "When I was in that low state and thought I was going to die I was haunted by the words of Peter, 'If the righteous are scarcely saved, where shall the ungodly and sinner appear?'" God did not put these warning words in His book to haunt the righteous in the time of death. True, the Christian is tried and purified in the fires of suffering. Yet he can look forward to an abundant entrance into the eternal kingdom of our Lord and Savior Jesus Christ.

The reason many of God's people do not have blessed assurance is because they view salvation law-wise rather than grace-wise. Are you a faithful Christian and yet do not have the blessed assurance? Chances are, in that case, that you are a legalistic Christian, rather than spiritual. —J. R. C.

UNBELIEF CLOUDS

It is not the distance of the earth from the sun, nor the sun withdrawing itself, that makes a dark and gloomy day, but the interposition of clouds and vaporous exhalations. Neither is the soul beyond the reach of the promise, nor doth God withdraw Himself, but the vapors of the carnal, unbelieving heart that cloud. "He did not many mighty works there because of their unbelief." Matt. 13:58 — John Owen (1649).

THE LESSER MISTAKE

If I take God literally and He meant it figuratively, then my mistake is relatively small. He will say, "You certainly were dull, I thought you would understand better than that." But if He says something and I make it mean something else on my own, when He meant what He said, then that will be a serious error. It is better to make a mistake holding to the literal word than make a mistake departing from it. Have good sound reasons before you turn loose of the literal word. —R. H. B.

IN THE NICK OF TIME

"In time of need" (Heb. 4:16). I am never tired of pointing out that the Greek phrase translated, "in time of need," is a colloquialism, of which "nick of time" is the exact equivalent. "That we may... find grace to help in 'the nick of time'." Grace just when and where I need it. You are attacked by temptation, and at the moment of assault you look to Him, and the grace is there to help "in the nick of time." No postponement of your petition until the evening hour of prayer; but there, man, there in the city street, with the flaming temptation in front of you, turn to Christ with a cry for help, and the grace will be there in "the nick of time." —G. Campbell Morgan.

GOSSIPING SCAVENGERS

Advertising another's thoughts is not motivated by that thing said to "cover a multitude of sins," but it is the fruit of another spirit that revealeth a multitude of sins, that is, others' sins. Does a Christian have to tell everything he knows? Can he keep nothing? And does one have to make of his ears a garbage can for the convenience of gossiping scavengers? And then sing, "Each can his brother's failings hide, And show a brother's love." —Stanford Chambers.

NEWS AND NOTES

MARY CARTY

Berea has suffered the loss of one of her most noble and faithful members. Sister Mary Carty fell asleep in her Lord last March 25 after a very hard and trying illness.

She leaves her husband, Marion, and two daughters, Marilyn and Jane. All are faithful members of the church. "She is not dead but sleepeth," as Christ said of Jairus' daughter, but is awaiting the return of her Lord. — Coy Campbell.

Leon, Iowa: We were blessed of the Lord with one baptism this month. We are praying that others may come to the Lord. We would like for some one there to come and work with us.—Bob Morrow.

Frankfort, Ky.: The work here at Antioch is going along very well. Attendance is good and our interest has been excellent. One was baptized recently. Brother Albert Martin of Roslyn, Kentucky, will be with us for a meeting from April 19 through April 25.

—Asa Baber.

Mobile, Ala.: We had a lady to place membership with us a few weeks ago as a result of hearing our daily broadcasts for almost a year; also she said she knew this was where she belonged for some time. There are many people in Mobile like that. Some are bound by denominationalism, but actually they know and say that their hearts are with us and that they feel just as we do. The ties of the world are very strong and hard to break. "This kind come out only with much prayer." Pray with us that the Lord will have His way in the hearts of many in the next few months. A lot depends on what develops now. —Neal Phillips.

Brother Neal is praying and searching for a worker to come to Mobile and take his place as he wishes to continue his college work.

Jennings, La.: We are now having a spring meeting with speakers from local congregations — A. J.

Istre, Stanford Broussard, John May, Maurice LaFluer and myself —we plan to begin our Vacation Bible School on June 7 and continue it for two weeks in connection with our summer meeting. —Earl Mullins.

E. L. Jorgenson and wife have been called to California to be at the bedside of his sister, who is seriously ill. They had just recently returned from a rather extended visit to that State. He plans to have fellowship with the Holywood Central Church during his stay there, helping the work as he is needed. This congregation meets in an attractive ground-floor public hall at the corner of Santa Monica Blvd. and Stanley Street.

Jimmie Hardison has taken up work with the Woodstock Church in Jacksonville, Fla. Word comes that he is very happy in his work with these brethren. If they can't keep him busy Brother Dan Richardson will find plenty of extra work for him. Besides sending out Good Tidings programs featuring Robert Boyd and the Good Tidings Quartet, to several communities, Brother Dan has Orell Overman speaking on tape recordings five days per week in Jacksonville. And he is paying for the many programs sent forth by placing and maintaining billboards along the highways. —New Albany.

Dallas, Texas: I heard the K. B. C. chorus at the Fair Park church last evening and enjoyed it much. As accurately as I could count, I think that the entire audience numbered 175. The chorus is to be with the East Grand church tomorrow night (April 20.) —J. E. Blansett.

Brother Robert Garrett reports that two were baptized into Christ during the meeting held by the church in Ft. Lauderdale where he ministers. Brother Frank Mullins was the evangelist. On the Sunday following the revival effort two young people came forward, confessed faith in Christ and were baptized. They are planning a vacation Bible school with Frank Gill assisting.

Amite, La., (April 13): The congregations in this section of the State are planning a heavy summer campaign of gospel work, including many meetings and vacation Bible schools. Bros. Paul Knecht and Hall Crowder are tentatively announced for meetings in May and June respectively. Brother Richard Ramsey expects to hold his first meeting of the year with the Baywood church, beginning April 30, to be followed with tent work in various communities. Amite is planning V.B.S. with preaching at night to begin June 6. In this way we will have two services each day. Our congregations are so close together that we try to avoid having two meetings running at the same time.

This part of Louisiana is east of the Mississippi river. About one-fourth of the population of the State lives east of the river. In 1910 there were only about three congregations in this whole area, now there are more than twenty with a combined membership not to exceed 1500. There are probably 100 congregations in the State. All of them small with only a few with over 200 members. Louisiana is still a great mission field. Since about 1908 the following three men have been in some way associated with practically every development in southern Louisiana: Stanford Chambers, W. J. Johnson, and A. K. Ramsey. The last two are still on the firing line in the State. Bro. Chambers is still doing a commendable work in Florida. —A. K. Ramsey.

Louisville, Ky.: I am enjoying the work here at Jefferson Street church very much. Our night services have picked up and also the Sunday school. Through the blessings of the Lord two young people recently received Jesus Christ as their Savior. Pray for us that more souls will be saved. —Eugene McGhee.

New Albany, Ind.: Cherry Street church enjoyed the fellowship of visiting brethren from 16 congregations at the rededication of their remodeled building, Sunday afternoon, April 11. A short history of the congregation was read; talks and special singing made up the rest of the service. We rejoice in the

vision of those who started this work and have carried it on. Bro. O. E. Shields of Louisville, the only survivor of those who conducted the first service, was present and made an inspiring talk. We were made especially glad in our morning service when ten of our fine people rededicated their lives to the Lord.

Cherry Street is planning a revival to begin June 7th, with Bro. Maurice Clymore of Dugger, Indiana as the visiting evangelist. We hope our revival has already begun and will continue. Two fine young parents have recently been baptized. —Bruce D. Chowning.

Wanted: Copies Boles-Boll Debate.

Ponchatoula, La.: One young lady has been baptized from our village Bible classes recently. —Richard Ramsey.

There has been a repeated request to have Brother Boll's tract "Why Not Be Just A Christian" printed into Korean. One missionary (quoted in Bible House Bulletin) said, "If I had \$100,000,000 I would give it all for the printed gospel ministry." Send Christian literature!

Porterville, Cali.: We have really enjoyed the last few days. Saturday night, Sunday and Monday, the Allens were here and we had wonderful fellowship. Had our largest crowd thus far Sunday morning and evening—thirty-seven in Sunday school. The Lord continues to bless... We still need your prayers. —Eugene Mullins.

"Pray, brethren, pray—the night falls fast.

The sowing-time will soon be past. The millions wait still. Hear their cry....

O send the Word before they die!"

Wanted: Copies of Boles-Boll Debate.

COLLEGE HAS DEFICIT

It seems rather customary at this time of year for the College to be running a deficit. Each year the Lord raises up friends to send gifts to enable the teachers to have their full pay by the end of the school season. We trust that it will be so again this year. The new treasurer is H. E. Schreiner, Rt. 3, Box 562, Louisville, Ky.

BROTHER BOLL IN MEETINGS

Brother Boll is holding a meeting with a congregation in Wichita Falls, Texas, and will go from there to Mt. Auburn church in Dallas for a meeting.

J. L. ALLEN

Brother J. L. (Josh) Allen died January 21, 1954, after an illness of eight months. He was 77 years old and had spent about fifty of these in the service of the Lord. He leaves only his wife and we extend our sympathy to her. Brother Allen will be greatly missed here at Antioch as he was for many years one of the leaders and was very zealous in the Lord's work. Our loss is Heaven's gain, for to depart and to be with the Lord is very far better. The funeral was conducted on Sunday afternoon at the Antioch church by Asa Baber and H. N. Rutherford.—Asa Baber.

MEETINGS PLANNED

Brother Harry Prather, minister of the Rowan Street church at 3008 Rowan, Louisville, is announcing a meeting to be held there beginning May 2. Antoine Valdetero, a young minister from Crowley, La., now in K. B. C., is to do the preaching. The Rowan Street brethren have recently enlarged their auditorium.

Ormsby Avenue church of Christ, 622 East Ormsby, Louisville, is scheduling a special series of services to be held from May 9 through May 16. There will be a different speaker each night. Preachers from the Kentucky Bible College are to be used in this effort. Ormsby has joined other churches in the Louisville area in giving their auditorium a new look. We wish to make this time a season of reconsecration. Also we hope we can help the College wipe out the present deficit through special gifts.

K. B. C. CHORUS TRIP

As these notes are being prepared Dale Jorgenson and the K. B. C. Chorus are giving concerts through the South land. This year their schedule led them to Henning, Tenn., to three congregations in Dallas, Texas, to Denton, Texas, to the South Side Church, Abilene, to Jennings, La., and to other points in that State, and to Gallatin, on the way home. Already we have encouraging reports from their tour.

Headquarters for V. B. S Supplies

Each year many churches buy Vacation Bible School supplies from the Word and Work. We are stocking what we consider the best materials and can obtain for our customers any supplies desired. If you plan to buy such materials, why not order from the Word and Work?

Dallas, Tex.: We are looking forward to having Brother Boll with us at the Mt. Auburn church May 3 to 9.

Lord willing, the Good Tidings quartet and I will do mission type evangelistic work this summer in the area reached by the Good Tidings broadcast. We expect to start with a tent meeting in Mobile, Alabama, going from there for a few nights to Pensacola, Florida, to be with Brother R. D. Ruben and the Correy Field Rd. church. We will probably start in Mobile about June 6. Other places now on our tentative schedule include Denton, Tex., and points in Georgia and Iowa.

We have been praying the Lord to send forth laborers into the great mission field covered by the Good Tidings ministry, and the Lord has already raised up two spiritual men of experience who have expressed a desire to do this type of work. Please join us in praising God for the many doors of opportunity He has opened, and pray with us for His continued blessings. —Robert E. Boyd.

Chattanooga, Tenn.: We enjoyed having the Dewitt Garretts with us last Sunday. He showed pictures of the African work at night. Bro. Garrett seems very capable. —E. H. Hoover.

STUDY TO BE QUIET

The great lack of our life and the great poverty of our life is that we make inadequate provision for quietness. We are often out in the open, but how seldom we are in the **secret retreats with God.** Study—make it your concern, to be quiet. "Oh, how precious are the lessons which I learn at Jesus' side." This is an experience to aim for. 1 Thess. 4:11.

—Dr. John MacBeath.