

THE WORD AND WORK

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THE LAST HOUR

The sunset burns across the sky,
Upon the air its warning cry;
The curfew tolls from tower to tower—
O children 'tis the last, last hour!

The work that centuries might have done
Must crowd the hour of setting sun,
And through all lands the saving Name
Ye must in fervent haste proclaim.

These fields are ripe to harvest — weep,
O tardy workers while you reap,
For wasted hours that might have won
Rich harvests ere the set of sun.

We hear His footsteps on the way!
O, work while it is called today,
Constrained by love, endued with power —
O children, in this last, last hour.

—Clara Thwaites.



Words in Season

R. H. B.

THE PENITENT'S PRAYER

The fifty-first psalm is evermore the standard expression of the soul's deep penitence. Although given under the Old Covenant, it anticipates the dispensation of grace. According to the demand of the Law the penalty of David's sin should have been death without mercy. But upon the basis of Grace (grace dearly bought, but freely bestowed) the word to David was, "Jehovah hath put away thy sin: thou shalt not die." (2 Sam. 12:13.)

"Take with you words," said the Lord, speaking prophetically to penitent returning Israel in Hos. 14. David came to the Lord with words—words that came from the deepest depths of his heart, yet were inspired by the Holy Spirit. This penitential prayer does not lend itself to cold analysis. It must be felt to be understood. As we read it our own soul bows with David's at the throne of grace—for may not we also have need and reason to pray this prayer with him?

NO EXCUSES

Let us note some of the features of David's God-inspired penitential pleading. First of all we note the total absence of all excuse. He makes no extenuation of his guilt. He has nothing to say for himself. The confession of his sin is sharp and uncompromising. Some have thought to find a self-justification in the words "Behold I was brought forth in iniquity, and in sin did my mother conceive me." But David did not mean either to impugn his mother's character, nor did he say this to make excuse for himself. He only confesses himself a sinful man, member of Adam's fallen race; not for mitigation, but, as all sinners, worthy only of condemnation, utterly unworthy to stand in the presence of the Holy One of Israel. This is essential. So long as a sinner makes excuse he is not right before God—he has not seen his sin in true light, his repentance is not real. If he cannot come clean he cannot come at all.

"HE WILL ABUNDANTLY PARDON"

Another feature of this penitential prayer is the petition for complete and absolute forgiveness. "Blot out my transgressions," he says. How more fully could the expunging of the dark record be expressed? When a thing is blotted out its last trace is gone. Here is a point to be observed: often the penitent sinner can hardly be persuaded that his sin is really and wholly forgiven and forgotten. We are so prone to measure God's ways and thoughts by our own; and under deep conviction our guilt seems so great that a doubt may still remain. That is why the word of God speaks so emphatically of the forgiveness of sin. God never does anything half-way or skimpily. What He does He does whole-heartedly and thoroughly. "Far as the East is from the West, so far hath he removed our transgressions from us."

(Ps. 103:12.) He casts all our sins into the depths of the sea. (Mic. 7:19.) "I have blotted out as a thick cloud all thy transgressions. Return unto me, for I have redeemed thee." (Isa. 44:22.) "Repent ye therefore and turn again that your sins may be blotted out." (Acts 3:19.) It is a matter of believing God without regard of human doubts and fears. When God forgives He forgives entirely and He forgets utterly. "Their sins and their iniquities will I remember no more." *We* remember—and it is good that we should, that we may never forget what once we were and what God's love has done for us. The remembrance of it keeps us humble, and will fill our mouths with thanksgiving and praise through all eternity.

CLEANSE ME

The penitent's plea does not stop with the cry for forgiveness. Though sin be forgiven, the stain of it remains. For sin "defiles the man." It leaves a blot on our consciousness and conscience, on our life and character. So now he prays that—not only the record of his sin might be deleted, but that he himself might be cleansed. "Wash *me* thoroughly from mine iniquity and cleanse *me* from my sin." And, "Purify me with hyssop and I shall be clean; wash me and I shall be whiter than snow." Here again the perfectness of God's work appears. In all the world we know of nothing so white as the newly fallen snow. But there is one thing whiter: it is "the sin-stained spirit washed in the crimson flow." (For the blood is implied by the hyssop — the little brush-like plant that was used in the sprinkling of blood in the rituals of the Old Testament, and we read the Old Testament in the light of the New.) A question may arise in our poor and narrow hearts — "Is such a thing possible? —for me? —Would God, could God, do this? But why, pray, would He have put such a petition upon the lips of His servant if He had not been able and willing, and if He had not meant to fulfil it? Perhaps we have never yet realized the fulness of God's salvation, nor the length and breadth and height and depth of it all. And we need so much to know and apprehend it, for glad willingness in our Christian life and service.

A NEW HEART

There is one thing more. David's great sin had come out of his heart. "For from within, out of the heart of men, evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness— all these evil things proceed from within, and defile the man." (Mark 7:21-23.) Sin is not a skin disease, to be removed by superficial treatments, by culture, education, ethics and mental discipline: it is of the heart; and the remedy, if any, must go as deep as the seat of the disease. David had done his great wrong—he was in deep penitence, he had been forgiven—but what guarantee, so long as that same heart was there? When his penitential grief had passed, might he not do the same or like things again? A traveler in India told how in time of a flood he was guest in a bungalow which was situated on a high hill. All around the flood was raging, and wild animals of

the jungle were swimming in for refuge to the high island on which the bungalow stood—deer and antelope, and gazelles, among them also a magnificent Bengal tiger—cowering, humble and gentle among the other animals. Without a word the owner of the bungalow went back into the house, took down a large bore rifle, walked up to the tiger, put the muzzle of the gun in the tiger's ear and pulled the trigger. "Seems like a pity," the guest remarked, "he was doing no harm." "No," said the master of the house, "not now. But as soon as the terror of the flood is past he would be as ferocious as ever." Is not this a sort of parable? What good, after all, is forgiveness if I am left to myself with that old evil heart out of which all my past evil action sprang reigning within? David saw that. And the Holy Spirit placed a new petition on his lips—a most wonderful one: "*Create in me a clean heart O God, and renew a right spirit within me!*" This is the great final need—a clean heart, a right spirit. It does not come of itself, it does not grow. Man cannot create it. Only God can create. (The Hebrew word *bara* "create", is never used in the Bible except of God.) Could that be? In that would lie the prospect of a true God-pleasing life. Certainly God must have meant to answer this petition. The old heart, still there, but kept in subjection, and a new heart "created in Christ Jesus," dominant, from which the new life flows. For "if any man is in Christ there is a new creation; the old things are passed away; behold, they are become new." (2 Cor. 5:17.)

"THEN"

"Then will I teach transgressors thy ways, and sinners shall be converted unto thee." *Then*—when? Well, when God has fulfilled all His great mercies unto me — when He has blotted out all my sins, when He has washed my conscience of its stains, when He creates a new heart and renews a right spirit within me, when He restores to me the joy of His salvation, and upholds me with a willing spirit then, then will I tell others of thy goodness and thy grace, and of the way of thy salvation; and sinners will hear and believe and be converted, not to the doctrine merely, or only to a plan of salvation, but unto thee—a God merciful and gracious, abundant in lovingkindness and in truth. "O Lord, open thou my lips, and my mouth shall show forth thy praise. For thou delightest not in sacrifice, else would I give it: thou hast no pleasure in burnt-offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." Thus ends the psalm. The two verses added pertain to that time and to the Old Covenant. But the spiritual truth of the penitential prayer of David belongs to us in Christ Jesus.

* * *

DANIEL SET HIS HEART TO UNDERSTAND

"From the first day that thou didst set thy heart to understand and to humble thyself before thy God, thy words were heard," said the heavenly messenger. This is that same Daniel who at first "purposed in his heart." (Dan. 1:8.) Once this man made up his mind as to the right course, nothing could budge him. He had seen the

vision as it was given to him by the Spirit: now he must know the meaning of it. So he "set his heart to understand." He did it by self-humiliation, by fasting, by earnest, persevering prayer. Is the truth worth that much trouble? "My son, if thou wilt *receive* my words, and *lay up* my commandments with thee; so as to *incline thine ear* unto wisdom, and *apply thy heart* to understanding; yea, if thou *cry* after discernment, and *lift up thy voice* for understanding; if thou *seek her as silver* and *search for her as for hid treasures*: THEN shalt thou understand the fear of Jehovah, and find the knowledge of God." (Prov. 2:1-5.) First, to "receive" the word—that is, as it were the passive attitude; then, to "lay up"—that is, trying to retain and remember; next, "to incline thine ear"—that is listening carefully; then, to "apply thy heart"—that is earnest effort; then, feeling the need of God's help, to "cry after discernment," and to "lift up thy voice for understanding"; finally to dig for silver and for hid treasures— Oh *then*, thou shalt understand and find knowledge! Daniel knew the priceless value of God's truth. O that we today would seek after it!

* * *

PRAYER FOR UNDERSTANDING

On the surface of God's word lies much precious truth, "that he may run that readeth it." But there is more than surface truth. There is meat as well as milk. To him that prayerfully searches it, the word of God yields deeper truth and understanding. "Teach me," "teach me," the psalmist in the 119th Psalm pleads, ten times over, and "give me understanding"; and, "open thou mine eyes that I may behold wondrous things out of thy law." (Ps. 119:18.) Is it worth while? Those "practical" minimumsters who are satisfied with their little pint cup full of God's ocean, and say that is all anyone needs "to be saved"—may not think so. But how the servants of God of old sought for deeper knowledge! For the Ephesian brethren Paul prayed that God might "give you a spirit of wisdom and revelation in the knowledge of him, having the eyes of your heart enlightened, that ye may know. . ." (Eph. 1:15-19.) There is such a thing as spiritual insight, which God gives to those who truly desire it.

On one occasion when Bunyan was endeavoring to pray, the tempter suggested that "neither the mercy of God nor yet the blood of Christ at all concerned him, nor helped him because of his sin; therefore it was vain for him to pray." Yet he thought with himself, "I will pray." "But," said the tempter, "your sin is unpardonable." "Well," said he, "I will pray." "It is of no use," said the adversary. But still he answered, "I will pray." And so he began his prayer: "Lord, Satan tells me that neither thy mercy nor Christ's blood can save my soul. Lord, shall I honor thee most by believing that thou wilt and canst? or him by believing that thou neither wilt nor canst? Lord, I would fain honor thee by believing that thou canst and wilt." And while he was thus speaking, "as if someone had clapped him on the back," that scripture fastened on his mind, "O man, great is thy faith." —Selected.

“WHO WERE THE ‘VERY CHIEFEST APOSTLES’ ”?

E. Gaston Collins

Not many months back it was my genuine pleasure to be in the company of three well known and highly esteemed brethren, whom I love. All of us are preachers of many years experience, possibly totaling close to two hundred years for the four of us. That represents a vast amount of Bible study, and much communion with God. Our conversation was all pleasant and elevating, and, with many happy reminiscences, we naturally included some Bible questions. But being the youngest of the group, like Elihu, I thought, “Days should speak, and the multitude of years should teach wisdom.” Yet, I ventured the question, “WHO WERE THE ‘VERY CHIEFEST APOSTLES’ THAT PAUL REFERRED TO”? In short order the three brethren answered, “the twelve apostles.” While I attempted to explain why I didn’t think so, I didn’t get very far with it—other things came up, we passed on, and I didn’t insist.

The three brethren’s answer doubtless represents the thinking of many others, as I have observed. But for a long time I have not thought the above answer correct. So I here state why, and it should also be of general interest, and promote helpful thinking.

Please refer to 2 Corinthians, chapters 10, 11, 12, for the full context. Observe that Paul begins ch. 11 with, “Would that ye could bear with me in a little foolishness.” False teachers had disparaged his claims, which, with the attitude of some of his brethren at Corinth, compelled a self-defense. One as humble and consecrated as Paul could only do this with some sense of shame. So he apologizes for it. His word “foolishness” is repeated in vs. 17 and 21; and the word “foolish” is used some five or more times here. These words literally haunt these chapters. They “compelled” him to say, “seeing that many glory after the flesh, I will glory also,” (11:18) i.e., pardon this “foolishness”. The false teachers claimed to be apostles, and were belittling Paul’s work and claims, so he writes sarcastically. Hence, to say that Paul refers to the twelve apostles of Christ, when he says, “the very chiefest apostles,” is to miss his point altogether. It would also be to cast Paul in a role foreign to his true character—off-color for him—for he was not one for boasting (this word being used many times in these chapters). He speaks kindly in the highest terms when he refers to “all the apostles,” i.e., the twelve. He says he was “the child untimely born,” and adds, “For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God,” (1 Cor. 15:8, 9). This great and humble man of God spoke here without sarcasm, far different from when he referred to “those preeminent apostles.” His humility extended further than that, when he said, “Unto me, who am less than the least of all saints.” (Eph. 3:8.) Again speaking very humbly he calls himself the chief of sinners. How unfair then is it to picture Paul “without understanding,” (10–12)) in seriously “comparing” himself with the twelve? In that light his irony can be understood, for *the twelve were not giving him any trouble* at Corinth, or anywhere else.

His effort in these three chapters was to expose those he calls “false apostles, deceitful workers, fashioning themselves into apostles

of Christ," hence, to say he refers to the twelve apostles when he says, "the very chiefest apostles," is completely out of line with his line of thought. He is trying also to show the church how foolish it was for any Christian at Corinth to "bear with the foolish gladly, being wise unto yourselves,"—scathing irony. (Cp. 1 Cor. 4:10.)

Furthermore, what point could be served in Paul's bringing up at this date an unwholesome comparison between himself and the twelve, and thus continuing that old feeling of strife, when the twelve were not his competitors at Corinth? Perhaps he never had to contend with that old temptation to seek position, as the twelve were troubled—"who then is the greatest?" and, asking for the right hand and the left hand in the kingdom. Doubtless even the twelve had been "converted" on that point by this date. Rather, as between himself and other bona-fide servants of God, he was content to let the work speak for itself; as we often say "eternity alone" can reveal the good one does. Hence, the utter distaste Paul displays in the strong words he uses here in speaking of himself and his detractors. He gave them the simple truth when they forced him to it. If he sought self-vindication it was not between himself and the twelve. The Lord deliver us from that unwarranted conclusion.

Commentators generally agree with the position I have presented, including Brother McGarvey (as I remember). I recently consulted A. T. Robertson's "WORD PICTURES IN THE NEW TESTAMENT." The following quotations from him, if lengthy, are clear and enlightening. He says:

On 11:5 and 12:11, "The rare compound adverb hyperlian (possibly used in the vernacular) is probably ironical also, 'the super apostles' as these Judaizers set themselves up to be. 'The extra-super apostles', (Farrar). He is not referring to the pillar-apostles of Gal. 2:9." It seems also that ch. 11:13 would sustain this position too—for such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ."

On ch. 12:11 he further says, I am become foolish . . . "In spite of what he said in v. 6, that he would not be foolish if he gloried in the other Paul. But it seems that he has dropped back to the mood of 11:1, 16. . . . He literally means, 'I ought now to be commended by you' instead of having to glorify myself. He repeats his boast already made (11:5f), that he is no whit behind 'the super-extra apostles'. Even boasting himself against those false apostles causes a reaction of feeling that he has to express (cf. 1 Cor. 15:9; Ti. 1:15f.)."

Further, on ch. 11:13 he says, "Masquerading as apostles of Christ by putting on the outward habiliments, posing as ministers of Christ ('gentlemen of the cloth', nothing but cloth). Paul plays with this verb in vs. 13, 14, 15." ("Fashioning," "fashioneth," "fashion.")

On v. 14, "The prince of darkness puts on the garb of light and sets the fashion for his followers in the masquerade to deceive the saints. 'Like master like man!' cf. 2:11 and Ga. 1:8. This terrible

portrayal reveals the depth of Paul's feelings about the conduct of the Judaizing leaders in Corinth. In Ga. 2:4 he terms those in Jerusalem 'false brethren.'

On v. 15, "Jesus (John 10:1-21) terms these false shepherds, thieves and robbers. It is a tragedy to see men in the livery of heaven serve the devil."

On v. 16, "Paul feels compelled to boast of his career and work as an apostle of Christ after the terrible picture just drawn of the Judaizers. He feels greatly embarrassed in doing it. Some men can do it with complete composure (sang froid)."

On v. 23, "As one beside himself... 'beside one's wits. Only here in the New Testament. Such open boasting is out of accord with Paul's spirit and habit... He claims superiority now to these 'super-extra apostles.'" —Borden. Indiana.

VALUE OF THE PROPHETIC WORD

Winston Allen

Some of the values of the prophetic portion of God's Word may be concisely given as follows:

Prophecy leads to *preparation*. To be forewarned is to be forearmed. God has revealed definitely what lies ahead for the Jews, Gentiles, and the church. (A wise man was asked to coin a phrase that would always be true regarding anything in the world. In response to the request, after considerable thought, he issued the statement, "This too shall pass away.") "Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness?"—2 Peter 3:11.

Faithful acceptance of God's prophetic word leads to *purification*. "And every one that hath this hope set on him purifieth himself, even as he is pure." 1 John 3:3. We want to be ready when the Lord returns. "And now my little children, abide in him; that, if he shall be manifested, we may have boldness and not be ashamed before him at his coming." 1 John 2:28.

Prophecy leads to *expectation*. All of us need motivation; we must have something intensely desirable to look to in the future if we are to remain faithful under the strain of the present. A person can endure almost anything if he has a solid and sure hope. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed to usward." Rom. 8:18.

Prophecy leads to *evangelization*. Prophetic students make the best missionaries; they see the world as a doomed vessel, and realize the importance of saving as many individuals as possible.

Prophecy makes up more than one-fourth of the Bible. In view of Paul's statement in 2 Tim. 3:16 that every scripture is profitable, and in view of Peter's statement in 2 Peter 1:19 that prophecy is a light in a dark place, we should give more heed to this neglected portion of God's Word.

EXPOUNDING THE WORD

R. H. B.

Many years ago a good friend gave me a well-meant lesson about commenting. "I notice that you read scripture right along, but at some particular passages you stop and explain and explain. Why do you do that?" "Well I don't want the hearers to get a wrong impression," I answered. "If they get a wrong impression from the plain reading of the Word, who would have made that wrong impression — you, or the Author of the Word?" I had no answer. "You could leave that responsibility with the Lord, couldn't you?" he concluded. Well, so I could. He was right in a way — yet not altogether. Where people had previously got mistaken impressions of certain scriptures, or if they cannot get the import of them by simple reading of them, it becomes necessary to point out the true meaning of the passages in question.

The faithful exposition of God's Word is the very substance of true preaching. The mere reading or quoting of God's Word is not preaching. The word must be expounded, its lessons and meanings must be pointed out, applications must be made. This is especially necessary when preaching to those who have never heard, or who know but little. In conversation with a missionary I suggested that a new man in the field before he had learned the language might just memorize in the native tongue some important passages and repeat them to the people. "It would do little or no good," the missionary answered: "they would have to have every word explained to them. Take for example John 3:16. It would seem that a child could understand the wonderful message that 'God so loved the world that he gave his only begotten Son...' But not here in India. When you say 'God' they wouldn't know what god or kind of god you meant. You would have to go back and tell them something about the true and living God of the Bible. Then the word 'loved' — it would shock you to know how little that meant to them, and what false meanings they would attach to this word. And the 'Son', the 'only begotten' — what would they make of that? And so forth. You see they would be altogether mystified, and get little or no impression of the truth. Just as you have to begin in teaching a little child, so these people are as children, or worse, because of the false teaching they had received with reference to the spiritual truths set forth in the Bible." The missionary was right. And does not that same principle apply in all preaching and teaching?

"The natural man receiveth not the things of the Spirit of God for they are foolishness unto him, and he cannot know them, for they are spiritually discerned." (The word in the A. R. V. is "judged", or "examined".) So says Paul in I Cor. 2:14. This raises a grave question: we are (or were) all of us "natural men" — how then could any of us ever have received "the things of the Spirit of God" — that is, the revelation of God's truth? And how could any man be saved unless he received the things of the Spirit of God? Some take the position that God performs a spiritual miracle on some per-

sons, and thus enables them to take in the truths of God. But instead of waiting for such an intervention of God, is there not for us a simple way to lead the "natural man" to spiritual understanding? When a bridge was to be built across Niagara, they first flew a kite across. To the kite was attached a string, which was taken hold of on the other side. To that string a small rope was tied; to the rope a heavier one, then a cable, finally a heavy steel cable. Thus was the first connection established. There is some simple element of "true light, even the light which lighteth every man, coming into the world". If that is received more will follow. If you show a child a printed page it is perfectly meaningless to him. Yet by means of that same printed page, step by step, he can be taught to read. Whatever God may do in any given case, it is obviously our part thus to begin to teach patiently, not children only but sinful men and women. Some may refuse the light as it dawns, but to those who receive and believe, the gospel becomes the power of God unto salvation.

HERE I STAND

J. R. Clark

"Here I stand; I cannot do otherwise; God help me!" So said Martin Luther when he answered a summons to appear before the Diet at Worms. Martin Luther was a man of strong convictions. While he grew up in the Catholic Church, and had no notion of leaving it, he nevertheless was moved by reading the Scriptures to urge the Mother Church to accept the grace of God in exchange for the prevailing system of salvation by works. His proffered light brought down upon his head the anathema of the Church. He did not give them up; they gave him up!

Many members of the church of Christ find themselves in somewhat the same position as Luther. As in his case we are connected with a big growing church, whose avowed position of plain undenominational Christianity, weekly communion, manner of receiving sinners, etc., makes it possible for us to fellowship them and be one of them.

However, as in Luther's case, we protest widespread legalism and urge upon our brethren salvation by grace through faith, apart from works. This new emphasis, which is not really new, embodying Holy Spirit teaching, is distasteful to those steeped in legalism (those who are not so affected will fellowship faithful brethren though they may differ with them on some matters). Law and grace do not mix (Rom. 11:6). Ishmael still persecutes Isaac. In our case, as Luther's, we did not give our brethren up; they gave us up. Like they feel God deals with them, so they deal with brethren. One such brother said to me, "If we don't agree with the preacher in everything he preaches we dismiss him." (There is not much opportunity under such pressure for a preacher to lead a congregation into new truth

from God's word.) Another said, "We are not supposed to be tolerant; God is not tolerant." All of this stems from law.

What does the Bible say? "For the law was given through Moses; grace and truth came through Jesus Christ" (John 1:14). "By grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works that no man should glory" (Eph. 2:8, 9).

The law plan of salvation is a self-effort plan, consisting of a moral code and those who endeavor to keep it. Those who fail suffer the consequences! God tested man under this plan and he failed miserably! "For as many as are of the works of the law are under a curse: for it is written, Cursed is every one who continueth not in all things that are written in the book of the law, to do them" (Gal. 2:10).

God knew that it would turn out this way and was prepared with a better plan—grace. "The law came through Moses, but grace and truth came through Jesus Christ." Man needed something to counteract the wages of sin, which is death. God gave him the blood of Jesus. He did through grace what men could not do by law. But the cleansed man was weak; he needed something to enable him to overcome sin day by day. For this need God gave man the Holy Spirit to dwell in him and to strengthen him. "If any man hath not the Spirit of Christ, he is none of his" (Rom. 8:9). "If by the Spirit ye put to death the deeds of the body, ye shall live" (Rom. 8:13). "Strengthened with power through his Spirit in the inner man" (Eph. 3:16). Paul said, "I labored more abundantly than they all; yet not I, but the grace of God which was in me" (1 Cor. 15:10).

The law principle says, "Do and thou shalt live." The grace principle says, "Live and do." Law waits for us to do enough to impart unto us a standing with God. Thus law Christians can never be sure they are saved; cannot have blessed assurance; can never feel ready for the Lord's coming, and thus do not love His appearing! If we are not sure of our acceptableness how can we love His appearing? But grace gives us cleansing and strength and a perfect standing with God immediately. Grace keeps on cleansing us from sin day by day; and grace gives us power to overcome sin. Law is self-effort; grace is God's doings. Grace imparts to us a higher, holier, better life.

Many, while claiming to be under the New Testament, nevertheless think of the New Testament plan as simply a better law. To them we are still under law—a better law, given by Christ, but as to principle just the same as the law of Moses—the do-or-be-damned principle. Thus they are never really sure, and thus they are hard, exacting and intolerant as were the Pharisees. This is legalism.

The organized church cast Martin Luther out. The Pharisees cast the Lord Jesus out. But this did not alter their stand for the right. May the Lord help us to stand for the gospel of the grace of God come what may.



Questions and Answers

R. H. B.

In Rev. 1:7 we read, "Behold he cometh with the clouds; and every eye shall see him, and they that pierced him." How can this possibly be if the wicked are not raised until 1000 years have passed?

It certainly couldn't be—not if all the wicked of ages past would see Him at His coming with the clouds. In fact, in that case they would have had to be raised *before* He comes, so that they would be there when He comes. Evidently it cannot mean that. The seventh verse of the 1st chapter of Revelation is not meant to contradict the 5th verse of the 20th chapter. Every eye shall indeed see Him ultimately, but not all will see Him at the same time. Rev. 1:7, like Matt. 24:30, refers in the first place to the living who will be here when He comes with the clouds. The thought that the very individuals who pierced Him would have to be present to see Him coming, is not a warranted inference.

Who are they that pierced him?

It was a Roman soldier that actually pierced Him; but back of that act was the disobedient nation of the Jews who rejected, condemned, and delivered Him to the Romans. See Zech. 12:10 and John 19:37. So long as that people continue in the Christ-rejecting attitude of their fathers, they must be classed with them as those "that pierced him."

Do churches of Christ do missionary work among the Jews? If so, how and where may one who is interested in this seemingly neglected work have a part in it?

I haven't heard of any adequate efforts along this line. Brother Eckstein, supported by a congregation in Dallas, had a Jewish Mission there for some years. He now lives in Kansas City and receives help from individual Christians in various places. Also, a brother who lives in Palestine, engaged in secular work, but deeply interested in Jewish work, receives gifts from brethren to help with the expense of his efforts.

We hear so much about the support of orphanages, but isn't the church concerned about the homeless old folk, who are really the forgotten ones?

Churches are concerned, or should be, for homeless old folk, as well as orphans. Hardly would any congregations let such needs go unattended, though this work is not necessarily done through an institution. See I Tim. 5:16 and Jas. 1:27.

Why do we seldom hear sermons about repentance, forgiveness, brotherly love, holy living, etc.? Would there not be less wrangling among so-called Christians if these subjects were stressed more?

The themes you mention are worthy of very special emphasis—yet not to the exclusion of Bible doctrines on other themes, even matters of controversy if discussed in a right spirit. Where love

reigns it is not likely that there will be much "wrangling". Where there is no love nothing else matters much. (1 Cor. 13:1-3.)

Should women teach in Sunday schools or take part in business meetings of the church?

Women have a right to teach wherever they can or may, except for the restrictions mentioned in 1 Cor. 14:34, 35, and 1 Tim. 2:12—the latter evidently referring to teaching in assemblies where men are present. The Sunday School is not the church, nor is it (or should it be) an organization separate from the church; but it is a private activity of members of the church. To elucidate—if a sister should want to teach her children in her home at a special time, she would certainly have the right (even a duty) to do that. Now suppose that neighbors would want to send their children—that would be good and only good. Suppose further, that the number of children would increase so that it would be impractical to teach them in one room, and the mother would call in a sister to help and to take say some of the younger children—that still would be good. If then, that would be right and proper in the home on Saturday, it would be equally right on Sunday at the meeting-house, or for that matter at any other place. When the Lord told us to teach we are thereby authorized to teach anywhere at any time, in any way, so long as it does not infringe on any other word the Lord has given. As for the business meetings, in view of man's headship, it would seem that that should be left to the men.

Are any of the historical events that are taking place today referred to in Bible prophecy?

Yes—for example the preservation of the nation of Israel (Jer. 30:11); the present continuance of "the times of the Gentiles" (Luke 21:24); and other things. Also, present day developments pointing toward foretold conditions, such as the deterioration of professing Christendom (2 Tim. 3:1-5; Luke 18:8). The word of prophecy is to the believing man of God as a lamp shining in a dark place to which he does well to give heed. (2 Peter 1:19; Luke 21:28.)

Please explain Genesis 2:17. Did not Adam live many years after this statement?

Adam certainly died spiritually on the day he sinned (comp Eph. 2:1); and could have died physically except for God's interference. As it was he was excluded from the tree of life, and the seed of death implanted in his body must inevitably work out to final dissolution.

Was Satan one of the angels who kept not their first estate, who are "reserved in everlasting chains under darkness"?

Evidently not, as shown in 1 Peter 5:8. A certain number of evil angels are chained under darkness, for special reason. (Jude 6.) But Satan and his angels still occupy the "heavenly places" (the spiritual realm) and Christians are warned against them—mighty foes as they are, whom we can only defeat in the power of God and by "the whole armor." (Eph. 6:10.)

HEREDITY

Our own heredity is something over which we have no control. Heredity is determined by our ancestors, culminating in our parents. None of us were permitted to choose our fathers or our mothers so our heredity was determined for us before we were born. When this inescapable conclusion is drawn, most of us are inclined to take a fatalistic attitude that we are what we are and cannot help it. This is done because we overlook the most important of all factors in our destiny, that of the "GRACE OF GOD which hath appeared bringing salvation to all men, instructing us to the intent that denying ungodliness and worldly lust we should live soberly and righteously and godly in this present world looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ." Titus 2:11-14. There are three things which determine the destiny of all men—heredity (over which the individual concerned has no control), environment (over which the individual has a limited control, increasing with age and a growing independence of other men) and the grace of God which furnishes the inclination, the instruction and the power to overcome his environment and overrule his heredity to God's glory and his individual good, depending upon the faith of the individual concerned.

Cain and Abel were brothers, sons of the same father and mother, reared in the same environment, yet Cain was the first murderer while his brother Abel was the first martyr. It was not heredity or environment that made the difference, for they were the same for both, but faith. (Heb. 11:4.) Abel "being dead yet speaketh." His message is that it is not heredity or environment that determines the eternal destiny of a man but his faith in God. If men are the products of their own heredity and environment why are they not all alike, for all come from a common ancestor according to both science and the Bible (Acts 17:26), and he is largely the maker of his own social environment. The Bible recognizes the importance of heredity and environment because it restricts marriage and warns that "Evil companionships corrupt good morals." (1 Cor. 15:33.) That is as far as the scientist can go, but the Bible offers grace to all as an effective means of overcoming both heredity and environment in the eternal destiny of man.

In seven generations from Adam, Lamech, who was a descendant of Cain, and Enoch, who was a descendant of Seth, were far apart; Lamech being a bigamist who boasted of murdering a fellowman (Gen. 4:23, 24), while Enoch was a prophet (Jude 14) who walked with God (Gen. 5:21-24). But it is evident that heredity and environment alone do not explain the difference for both have a common ancestor in Adam and there could not have been that much difference in the controlling power of environment or it would have controlled Cain and Abel alike to begin with. Faith (Heb. 11:5, 6) and prayer (Gen. 4:26) were evidently the determining factors while heredity and environment played only a secondary role in their individual destiny.

In Noah's day the social environment was universally corrupt, "for all flesh had corrupted their way upon the earth." (Gen. 6:5, 11.

12) but by faith Noah overcame his environment (Heb. 11:7). This all adds up to this thought that no man need despair because of his heredity or environment but rather to accept the grace of God, by faith which is the determining factor in the eternal destiny of every soul. —J. C. Tate and Kenneth Hoover.

SAVED BY GRACE THROUGH FAITH

W. J. Johnson

“Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with every spiritual blessing in the heavenly places in Christ: even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love.” (Eph. 1:3, 4.)

God, having planned our redemption in Christ Jesus before the foundation of the world, deserves all glory and honor. For according to His wisdom and understanding He purposed to save us through His only begotten Son Christ Jesus. According to the riches of His grace we have our redemption, the forgiveness of our sins, in the blood of Christ Jesus; who is the Lamb slain from the foundation of the world (Rev. 13:8). And according to the good pleasure of His will He decreed beforehand our adoption as His children through faith in Christ Jesus, His only begotten Son. In fact all things were done according to the counsel of His will, even the making known unto us through the gospel the things concerning our salvation in Christ. “In whom ye also, having heard the word of the truth, the gospel of salvation,—in whom, having also believed, ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance, unto the redemption of God’s own possession, unto the praise of his glory.” Read Ephesians 1:13-14.

Notwithstanding that the preparing and offering of salvation to us is according to the exceeding riches of God’s grace, there is something that we must do to save ourselves from the wrath to come. No one else can do that for us. There is no provision for substitutes in hearing, believing, repenting, confessing, and being baptized into Christ Jesus. For this is an individual matter to be decided and acted upon. It expresses the mind of the person accepting Christ. For obedience must be from the heart, if we desire to be made free from sin and become servants of righteousness. (Romans, chapter 6.) It is the will of God that every one exercise his own volition in following His instructions about accepting Christ as his personal Savior. What He has instructed us to observe in this thing is important. No one should feel that he has the privilege to leave out any part of it that he chooses to. However the tendency to leave baptism off in putting Christ on is obvious. Nevertheless it has specified mention by Him in relation to the salvation that He offers: “He that believeth and is baptized shall be saved.” Mark 16:15, 16.

Baptism is not something added to faith, nor is it something that can be excluded by faith. For it marks the time we die to sin, “Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through

baptism into death: . . . (Rom. 6:3, 4.) knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin;" (verse 6), but servants of righteousness, partakers of salvation in Christ Jesus.

—Alexandria, La.

FEAR AND REST

Adolph Saphir

We know only in part, in fragment. It is difficult for us to combine different aspects of truth. When doctrines apparently contradictory are presented to us, we are apt to attach importance to one, and to leave the other in the background, treating it with indifference and cold neglect. We cherish some portions of truth; we look but rarely and hastily on others. In our choice we are influenced by our natural temperament and conformation of mind, by preconceived notions, by the type of religious teaching in which we have been trained, and sometimes by our sinful tendencies, which shrink from some portions of Scripture and some aspects of divine truth, which avoid and hide themselves from the corrective and rebuking influence of some part of God's message.

It is part of our imperfection here that we cannot see the whole truth simultaneously, that we see truth in fragments, and that, while our eye rests on one phase or side of the revelation of God, the other portions are comparatively hid from our view. In eternity we shall see and know the Lord as He is. We shall behold at a glance the whole counsel of God; our light and love shall be perfect. (1 John 3:2; 13:12.)

It is salutary to remember our tendency to partiality and one-sidedness in our spiritual life, in order that we may be on our guard, that we may carefully and anxiously consider the "Again, it is written;" that we may willingly learn from Christians who have received different gifts of grace, and whose experience varies from ours; above all, that we may seek to follow and serve the Lord Himself, to walk with God, to hear the voice of the Good Shepherd. Forms of godliness, types of doctrine, are apt to become substitutes instead of channels, weights instead of wings. Here is the most subtle danger of idolatry. Doctrines and systems of doctrines are like portraits more or less faithful and vivid of a beloved and beautiful countenance. But they are necessarily imperfect. They recall some aspects or expressions or characteristics; they are helpful to recall the reality and fulness of which they are incomplete representations. But we must not substitute them in our minds and imaginations for the living face. Doctrines and circles of religious thought and experience are like channels; but we must not breathe the limited air of an enclosed space, but keep our hearts in communion with God, that out of the ocean of light and life, out of the living fountain, we may receive constant renewal and revival.

The exhortations of the epistle to the Hebrews may appear to some difficult to reconcile with the teaching that the grace of God, once received through the power of the Holy Ghost by faith, can

never be lost, and that they who are born again, who are once in Christ, are in Christ for ever. Let us not blunt the edge of earnest and piercing exhortations. Let us not pass them over, or treat them with inward apathy. "Again it is written." We know this does not mean that there is any real contradiction in Scripture, but that various aspects of truth are presented, each with the same fidelity, fulness and emphasis. Hence we must learn to move freely, and not to be cramped and fixed on one position. We must keep our eyes clear and open, and not look at all things through the light of a favorite doctrine. And while we receive fully and joyously the assurance of our perfect acceptance and peace, and of the unchanging love of God in Christ Jesus, let us with the apostle consider also our sins and dangers from the lower, yet most real, earthly and time-point of view.

The earnest counsel of the apostle in Heb. 4:1, *Let us fear*, may seem to be incompatible with his frequent and emphatic teaching that we have not received the spirit of bondage again to fear; that he is persuaded that nothing shall be able to separate us from the love of God that is in Christ Jesus; that we are to rejoice in the Lord, and that alway.

Yet a most superficial glance at the epistles, and at the Scriptures in general, will show that fear is an essential feature of the Christian.

The worldly man neither fears nor loves God. He sometimes imagines he loves God because he is not afraid, because he is not awed by the holy majesty of God, and does not tremble at the righteous condemnation of the law. He mistakes his feeling of ease for a feeling of love to God, of whose character he has a false and shallow view. Absence of fear he mistakes for presence of love. The soul which is roused and convinced of sin fears God, His displeasure and punishment; fears the future, with its darkness and misery. This fear, created by the Spirit, has in it already elements, though concealed and feeble, of trust and affection. There is in it, as there is in repentance, a longing after the peace of God, a desire to be brought into harmony and fellowship with Him. There is in this fear, although dread and anxiety about self may predominate, reverence, conviction of sin, sorrow, prayer.

When Christ is beheld and accepted, there is peace; but is there not also fear? "With thee is forgiveness of sin, that thou mayest be feared!" Where do we see God's holiness and the awful majesty of the law as in the cross of Christ? Where our own sin and unworthiness, where the depth of our guilt and misery, as in the atonement of the Lord Jesus? We rejoice with fear and trembling.

Thus the apostle Peter says, "If ye call on him as Father, who, without respect of persons judgeth according to each man's work, pass the time of your sojourning in fear; knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot."

It is because we know the Father, it is because we are redeemed by the precious blood of the Savior, it is as the children of God and as the saints of Christ, that we are to pass our earthly pilgrimage in

fear. This is not the fear of bondage, but the fear of adoption; not the fear which dreads condemnation, but the fear of those who are saved, and whom Christ has made free. It is not an imperfect and temporary condition; it refers not only to those who have begun to walk in the ways of God. Let us not imagine that this fear is to vanish at some subsequent period of our courses, that it is to disappear in a so-called "higher Christian life." No; we are to pass the time of our sojourn here in fear. To the last moment of our fight of faith, to the very end of our journey, the child of God, while trusting and rejoicing, walks in godly fear.

Likewise does the apostle Paul say, "Because God worketh in you to will and to do, work out your own salvation with fear and trembling." Not the fear of the self-righteous, who are under the law, without peace and strength, but the fear of those in whom the Holy Ghost dwells with His light and energy. Fear is therefore compatible with faith and assurance. The children of God, who cry Abba, who praise the Lamb, who are sealed by the Holy Ghost, rejoice with fear and trembling.

Fear which is rooted in unbelief is evil; for it drives away from God. If we fear that God will not be faithful and fulfil His promises, if we doubt the efficacy of Christ's atonement, or the immovable firmness of His gracious word, we are sinning against God, and forsaking the Rock of our salvation. Looking to God, our loving Father, our gracious Savior, our gentle and indwelling Comforter, we have no reason to be afraid. The only fear that we can cherish is that of reverence and awe, and a dread lest we displease, offend, and wound Him who is our Lord. But when we look at ourselves, our weakness, our blindness, our sinfulness; when we think of our path and our work, of our dangers and enemies, we may well *fear*, we may well feel that the time for repose and unmixed enjoyment has not come yet, and that, sure of our ultimate triumph, we must watch anxiously and constantly; we must dread our own sinfulness and our temptations; we must fear worldly influences and estrangements; we must work out our salvation with fear and trembling.

Yet the man who feareth always is blessed; for in the *fear of the Lord*, as the wise man saith, there is *strong confidence*. Strong confidence! For if you think that the Bible doctrine of the Christian's fear favors the notion that the child of God is not to have the *knowledge* of salvation, that he is not to be filled with joy and peace through believing, you are mistaken. All Christian life starts from faith, trust, thanksgiving; not from doubt and suspense. Because Jesus the Son of God loved us and gave Himself for us, we live unto Him and serve Him. Moved with fear, like Noah, we enter the ark, and we are safe, adoring the goodness and the holiness of our Lord and Redeemer. The fear which hath torment is that fear which turns its face from the light and love of God. And if any element of torment enters into our fear we are to turn to the Lord, and look at that perfect love which casteth out fear. Whatever time I am afraid, I will trust in the Lord, said David. When we feel our weakness, danger, and sin, we look unto the Lord Jesus and hear Him say, "My grace is sufficient for thee."

FAITH OF OUR FATHERS

E. L. J.

FROM HORATIUS BONAR, D.D., LL.D.

(Of Kelso, Scotland.)

"The church says, . . . My kingdom is at hand; my sun is about to rise; I shall soon see the King in his beauty; I shall soon be keeping festival, and the joy of my promised morning will make me forget that I ever wept."

"Beyond the death-bed, and beyond the grave, she sees resurrection. Beyond the broken hearts and severed bands of time, she realizes and clasps the eternal love-links; beyond the troubles of the hour, and beyond the storm that is to wreck the world, she casts her eye, and feels transported into the kingdom that cannot be moved, as if already she had taken up her abode in the New Salem, the city of peace and righteousness."

"This is our night-watch. To this the Master has appointed us during his absence. 'Watch ye, therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.' (Mark 13:35-37.) It is the prospect of morning and of the Master's return that keeps us watching—especially in these last days when watch after watch has come and gone, and has not yet arrived. 'His going forth is prepared as the morning' (Hos. 6:3); and that morning cannot now be distant.

"The church must fulfil her night-watch. Whether long or short, perilous or easy, she must fulfil it. It is watching to which she is specially called; and sadly will she belie her profession, as well as disobey her Lord, if she watches not. She need not think to substitute other duties for this, as more needful, more important, or more in character. She dare not say, 'I love, I believe, I pray, I praise, why should I also watch? will not these do instead of watching, or is not watching included in these?' Her Lord has bidden her watch, and no other duty, no other grace, can be a substitute or an excuse for this.

"She is to believe; but that is not all; she is also to watch. She is to rejoice; but that is not all; she is also to watch. She is to love; but that is not all; she is also to watch. She is to wait; but that is not all; she is also to watch. She is to long; but that is not all; she is to watch. This is to be her special attitude, and nothing can compensate for it. By this she is to be known in all ages, as the watching one. By this the world is to be made to feel the difference between itself and her. By this she is especially to show how truly she feels herself to be a stranger here.

"Men ask her, 'Why stand ye gazing up into heaven?' Her reply is, 'I am watching.' Men taunt her, and say, 'Why this unrestfulness?' Her reply is, 'I am watching.' Men think it strange that she runs not with them to the same excess of riot (1 Peter 4:4). She tells them, 'I am watching.' They ask her to come forth and join their gayety, to come forth and sing their songs, to come forth and taste their pleas-

ures, that thus they may teach her to forget her sorrows. She refuses, saying, 'I dare not; I am watching.' The scoffer mocks her, and says, Where is the promise of his coming? She heeds not, but continues watching, and clasps her hope more firmly.

"Sometimes too, a feeble, doubting, or inconsistent saint asks in wonder, How are you so strong, so hardy, so able for the struggle, so successful in the battle? She answers, 'I watch.' Or he asks, How do you keep up a tone so elevated, and maintain a walk so close, so consistent, so unearthly? She answers, 'I watch.' Or he asks, How do you overcome sloth, and selfishness, and love of ease; or check fretfulness and anxiety, or gain the victory over a delaying spirit? She answers, 'I watch.' Or he asks, How do you make head against your fears, and challenge danger, and defy enemies, and keep under the flesh? She replies, 'I watch.' Or he asks, How do you wrestle with your griefs, and dry up your tears, and heal your wounds, nay, glory in tribulation? She answers, 'I watch.'

"O what this watching can do to one who understands it aright! Faith alone will not do. Obedience alone will not do. There must be watching.

"And this watching takes for granted the suddenness and uncertainty of the day of the Lord. It does not say, The Lord must come in my day; but it says, The Lord may come in my day, therefore I must be on the lookout. This 'may come' is the secret of a watchful spirit. Without it we cannot watch. We may love, and hope, and wait, but we cannot watch. Our lamps are to be always trimmed. Why? Not merely because the Bridegroom is to come, but because we know not how soon he may come. Our loins are to be always girt up. Why? Not simply because we know that there is to be a coming; but because we know not when that coming is to be."

TESTIMONY OF OLD ENGLISH DISSENTERS

From A. Grosse

"No man rightly desires Christ's coming, but he that hath assurance of the good and benefit of His coming. To them the day of Christ is as the day of harvest to the husbandman, as the day of deliverance to the prisoner, as the day of coronation to the king, as the day of wedlock to the bride—a day of triumph and exaltation, a day of freedom and consolation, a day of rest and satisfaction; to them the Lord Jesus is all sweetness, as wine to the palate, and ointment to the nostril, saith Solomon; honey in the mouth, Bernard; music in the ear, and a Jubilee in the heart. Get assurance of Christ's coming as a ransomer to redeem you, as a conqueror to subdue all your enemies under you, as a friend to comfort you, as a king to honor you, as a physician to heal you, as a bridegroom to marry you, and then shall you with confidence and boldness, with joy and gladness, with vehement and holy longings, say, 'Come Lord Jesus.'"

FROM ARCHBISHOP WILLIAM NEWCOME

(Born A. D. 1729, in England; died 1800.)

"I understand this (Rev. 20:4) not figuratively of a peaceable and flourishing state of the church on earth, but literally of a real resurrection, and of a real reign with Christ, who will display his royal glory in the New Jerusalem."



Seed Thoughts

Demus Friend

That marvelous book, the Bible, is still "the Word of God" that liveth and abideth forever. And all the enemies of yesteryears and nowadays have not extinguished one spark of its holy fire, nor diluted one drop of its honey, nor torn one hole in its beautiful vesture, nor broken one string on its thousand-string harp, nor weakened its vitality by one pulse beat, nor shortened its march of triumph by one step. Today this Bible walks more by-paths and travels more highways and knocks at more doors and speaks to more people in their mother tongue than any other book this world has ever known, or ever will know.—Dr. Robbert G. Lee.

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Keep Close

The late Dr. Andrew Bonar once remarked in his own quaint fashion that it is always easy to trace the footprints of a person if one walks close behind him; but if one is some distance back, he may fail to find them. Similarly if one will follow close after the Master, he will easily see the way; but if he tries to follow afar off, he will find it difficult to know the path of His will.—Sel.

"They call thee rich: I call thee poor
Since thou darrest not use thy store
But savest it only for thine heirs
The treasure is not thine but theirs."—Cowper.

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In Heavenly Places

Scientists tell us that there is a place up in the air above the earth where a stone weighing a ton would weigh naught. The attraction from other bodies at that height would overcome the attraction of gravitation, and you could hold this immense stone on your finger. There is a place high up in the spiritual realm where our burdens become light. The closer we are to God the lighter our sorrows are; the closer we are to earth the heavier they rest upon us.—Sel.

"To know God as far as He has revealed Himself to us is the noblest aim of our understanding; to love Him the purest and holiest exercise of our affections; and to obey His commandments, the most rational, honorable, and delightful employment to which our time and talents can be devoted."—Samuel Wakefield.

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Our Rock Never Trembles

Dr. J. U. Stotts tells the story of a man who was out in a boat, when a terrific storm came up and the boat was capsized. The man struggled to a rock and with great difficulty clung to it until rescued. One of his rescuers asked him if he did not tremble greatly during the raging of the tempest. "Yes," he replied, "I did tremble, but the rock didn't." Christ our Rock never trembles, no matter how severe the storms of life or how much we may tremble. On Him we are safe until the boat comes that shall take us ashore to our eternal home. (Matt. 7:25.)—Moody Church Herald.

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Morbus Sabbaticus is a disease peculiar to church members.

1. The symptoms vary, but it never interferes with the appetite.
2. It never lasts more than 24 hours at a time.
3. No physician is ever called.
4. It always proves fatal in the end—to the soul.
5. It is extremely contagious.

The attack comes on suddenly every Sunday. No symptoms are felt on Saturday night, and the patient awakes as usual, feeling fine; eats a hearty breakfast. About nine o'clock the attack comes on and lasts until around noon. In the afternoon the patient is much improved and is able to ride around or read the Sunday paper. Patient eats hearty supper, but the attack comes on again and lasts through the evening. Patient is able to go to work Monday, as usual.—Sel.

NEWS AND NOTES

Amite, Louisiana: In this Louisiana field a number of converts have been reported since the first of January, most of them at Ponchatoula where Richard Ramsey works out in every direction. Denham Springs is making good progress toward their own house. Bro. Sidney Mayeux is a faithful worker there, along with Brothers W. J. Johnson and Richard Ramsey. Our little Tangipahoa congregation is talking about building. Amite is planning a spring meeting and V. B. S. with Richard Ramsey preaching and Edward Schreiner assisting. We are expecting Bro. Vernon Lawyer and his family to spend some time with us during the summer.—A. K. Ramsey.

Jennings, La.: Spring meeting starts the 20th with A. Valdetero and Stanford Broussard as speakers. Pray for us and the work here.—Earl Mullins.

Wichita Falls, Texas: We enjoy the Word and Work and receive much spiritual profit from it and from other writings by Brother Boll. ... Bro. Boll is scheduled to be with the church here from April 17 through May 1st, and we are making preparations for a good meeting.—J. Miller Forcade.

Greenville, S. C.: We have witnessed growth both spiritually and in number in the Washington Avenue congregation in the past year. We are looking forward to our annual home-coming the first Sunday in June. We take this opportunity to invite as many from out of town who can to come. I feel a change of preachers would be a great help in the work. Anyone interested please contact me. —Henry Harding, Route 5, Greenville, S. C.

St. Petersburg, Fla.: I get real spiritual food from Word and Work. Wish I could help extend the circulation and reading of it. —Mrs. P. L. Harper.

Brandon, Fla.: Spent March 5-15 at Ft. Lauderdale enjoying fellowship and hospitality while endeavoring in love to speak God's message and help His cause. Advised by the good McConnaughay's eye

specialist there to have cataracts removed, we decided on Louisville as the place for the operation. Our friends and friends of Truth Advance may address us at the "old stand," 2605 Montgomery Street, Louisville. Robert Gill is now working with the Brandon brethren, and all there will be glad for the prayers of all the saints.—Stanford Chambers.

Knoxville, Tenn.: Although this work has been established for over five years, attendance is still relatively small; but we continue, believing that His "power is made perfect in weakness." A meeting is being planned April 17-24 with Antoine Valdetero as evangelist. If you are living in the vicinity of Knoxville and would be interested in casting your lot with us in this needy mission field, contact James Ross, 128 Fountain Ave., Fountain City, Tenn. —James Ross.

ADULT CAMP PLANNED YOUTH CAMP ALSO

The camp program that we have been operating for young people for the past five years is being moved this year to what we hope is a permanent location on the campus of Kentucky Bible College. The availability of the campus will make possible an expansion of the program to include a week for adults. This will be done **IF there is sufficient interest.** Classes in the Bible and related subjects would be offered; inspirational singing and preaching would be featured; wonderful fellowship with Christian people and plenty of time for rest and relaxation on the beautiful campus of K. B. C. The program would probably start with the noon meal on July 4 and close with the noon meal the following Saturday. Cost would probably be between \$10 and \$15.

Where could you find a more delightful, profitable and inexpensive week's vacation? If you are interested in further details write a card or letter **AT ONCE** to Hall C. Crowder, Box 101, Gallatin, Tenn. Be sure to indicate how many places you would be interested in reserving. This will not obligate you in any way.

KENTUCKY BIBLE COLLEGE

Last week (Feb. 14-18) K. B. C. had her first Bible Conference in Winchester. Attendance and interest continued to grow each day and more than three hundred were present for the last service. If the coming of the Lord is delayed, the Bible Department will plan to sponsor such a conference each year (possibly in March). The youth Camp under the direction of Bro. Hall C. Crowder of Gallatin, Tenn., is to be conducted here next summer (available class rooms, dormitories, gymnasium, swimming pool, baseball field, tennis courts, etc., make this a good location.) Interest has been expressed in having an adult camp meeting for one week immediately preceding or following the youth camp (July 10-23.) What is your reaction?

Our annual extended chorus trip through several southern states is scheduled for the middle of April. Under the direction of Paul Clark, the chorus has made appearances in a number of churches and high schools during the school year.

K. B. C. has a daily (except Sunday) radio program over station WWKY, Winchester. This 'Radio Bible School' is under the direction of Brother Frank M. Mullins, Sr., head of the Bible Department.

As an example of the way God has blessed the work, during 1954 around \$100,000 was given toward purchase of the 8-acre campus and buildings we now occupy in Winchester. Directors of the Kentucky Christian Educational Corporation state that \$40,000 must be raised in 1955.

Next summer Brother W. L. Brown, Business Manager and Treasurer of the college, and I, are to travel for the school as much as possible, visiting churches and prospective students. If you would like for one of us to visit your locality to speak and show pictures of school activities, let us know. We hope to have a college quartet available at least part of the summer.

K. B. C. offers a basic Junior college course and a three year seminary course. Tuition and fees are \$100 and room rent is \$50 per semester. Board is \$9 per week. Churches or individuals are encouraged to give either tuition or

complete scholarships to worthy students who otherwise could not come.

K. B. C. is seeking to follow the admonition expressed in Isaiah 54:2 "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes." We need the prayers of God's people to the end that K. B. C. may put first things first, and that the borders of her usefulness may be enlarged.

—Winston N. Allen, President.

Gallatin, Tenn.: All goes well here so far as we can see. We have zoned the town for more effective visitation of prospects and are organizing the men for a training program in order to fit them for more effective service. Also to begin publication of a small paper in the future. —Hall C. Crowder.

Louisville, Ky.: The Ormsby Church here in Louisville plans a revival meeting, beginning Sunday, April 24. Brother Paul Knecht will do the preaching. We have just finished the study of the Book of Hebrews in the midweek service. A brother came forward to place membership last Sunday. —J. R. Clark.

TENTATIVE PLANS

The committee on the fall Bible Conference has drawn up tentative plans for this big event. The time is set for September 5—9. The Portland Avenue church here in Louisville has consented to sponsor it this year in the absence of the college.

The first session will be Monday evening, consisting mainly of a key-note address and a welcome to visitors. From Tuesday the layout of the program is as follows:

9:45 A. M., Prayer time; 10:00, Bible study Hour; 11:00 an address; 2:00 P. M., an address; 2:45, a panel discussion led by four 5-minute speakers; 7:30 P. M., music period with congregational singing; 8:00, an address. Speakers are being contacted and plans otherwise formulated. We want this to be the finest and best attended series that we have had thus far. Preachers and church leaders should plan to come.

Drop In At Word and Work

Our Vacation Bible School materials are in. We have ordered samples of a new (new to us) three year V. B. S. course in which the flannelgraph is used in each department, along with workbooks for the children. We carry communion bread, communion trays and glasses, church Bibles, Great Songs of the Church, religious books, Bibles and Testaments, greeting cards for all occasions, mimeograph supplies. We have ordered a supply of \$1.35 American Standard Testaments, pocket size, which are ideal as gifts to new converts or for use otherwise. If you live in the Louisville area come to see us at 2518 Portland Avenue.

Youth Rally Well Attended

The youth rally for March assembled at the High View Church, out from Louisville, on the afternoon of March 20. High View's large new auditorium was packed in spite of a downpour of rain. Several groups of young people brought special numbers in song, including a children's chorus from Camp Taylor, directed by Joe Blansett, Sr. Aside from High View it seemed that Camp Taylor had the largest number present, perhaps forty or fifty. Alex Wilson of the Portland Avenue Church brought the message of the hour, which was very good indeed. The next youth rally is scheduled to be held at the Sellersburg, Indiana church of Christ on Sunday, April 17, at three P. M.

MANILA TRAINING SCHOOL

We are planning to open a training school for native workers here in June when the new school term begins. This will just be a part of the training program of the church and an effort to carry out the instructions of 2 Timothy 2:2. One of our first needs will be good books that can be used by the students in their study and preparation. The following books will be needed particularly: Bible reference books, good, fundamental commentaries; study course books; devotional books; doctrinal books and those that deal with false teachings; some Christian fiction. Back issues of the Word and Work will also be welcome. We hope that those who send will select carefully and send books that they feel will be of real value to young people preparing themselves for the Lord's work. These books will be put to good use. We have some young men who are very eager to study and learn and are very capable. You can make a real contribution to the advancement of the gospel here by sending us books of the type mentioned. Please send them as soon as possible. Text books (any of the above would go in this class) can be sent at a very low rate. See your post office for details.—Dennis L. Allen, P. O. Box 2635, Manila, Philippines.

BOOKS WANTED

The editors have received a request also from a missionary in the Tennessee mountains for bound volumes of the Word and Work for the years 1946 to 1954. We can hardly afford to give away nine of these books at Word and Work expense. Perhaps some of you would like to have a part in placing these bound volumes where they can be used to advantage.