

# THE WORD AND WORK

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## THE GREAT UNKNOWN

Why dost Thou pass unheeded,  
Treading with pierced feet;  
The halls of the kingly palace,  
The busy street?  
Oh marvelous in Thy beauty,  
Crowned with the light of God,  
Why fall they not down to worship  
Where Thou has trod?  
Why are Thy hands extended  
Beseeching whilst men pass by  
With their empty words and their laughter,  
Yet passing on to dies?

Unseen, unknown, unregarded,  
Calling and waiting yet —  
They hear Thy knock and they tremble —  
They hear and they forget.  
And Thou in the midst art standing  
Of old and forever the same —  
Thou hearest their songs and their jesting,  
But not Thy name.  
The thirty-three years forgotten  
Of the weary way Thou hast trod —  
Thou are but a name unwelcome,  
O Savior God!

Yet amongst the highways and hedges,  
Amongst the lame and the blind,  
The poor and the maimed and the outcast,  
Still dost Thou seek and find —  
There by the wayside lying  
The eyes of Thy love can see  
The wounded, the naked, the dying,  
Too helpless to come to Thee.  
So Thou art watching and waiting  
Till the wedding is furnished with guests —  
And the last of the sorrowful singeth,  
And the last of the weary rests.

—C. P. C. (in Hymns of Ter Steegen).

## LATER THAN WE THINK!

E. L. J.

Already, we are writing "1957"—except when we forget! And that is the highest, latest figure that we who live today have ever used on a date-line. Assuredly, as Paul says, "it is time to awake out of sleep: for now is salvation nearer to us than when we first believed. The night is far spent, and the day is at hand". It is later than we think.

Another year has flown, we scarce know where; and now another—the on-rolling "Happy New Year"—is upon us. It too will pass as a watch in the night, even as 1956 seems but as yesterday, now that it is gone.

It was by the unspeakable mercy and the boundless grace of our heavenly Father that we were permitted to live through that year, now gone, and to hear again from the lips of those we love the sweet music of the Christmas message, and the cheerful New Year greetings—all now, still once more, in the joyous major key. How thankful we are, and ought to be, for "peace in our time"!

We have been living in a world that is sick indeed, sick with a mental malady that threatens self-destruction, though now for a season we are enjoying peace and prosperity. But out of the crazy illness of our war-torn world, there comes at least one good thing: Satan's capital delusion of a golden age without the presence here on earth of that King whose right it is to reign has well-nigh passed out of the picture, so far as Bible readers and religious thinkers are concerned. The most we see in the religious press on that line now is the half-way position that the earth is to have no golden age at all!

But the mouth of the Lord has spoken it for our comfort—that "the kingdom of the world is become the kingdom of our Lord and of His Christ: And He shall reign for ever and ever"; that "the earth shall be full of the knowledge of Jehovah as waters cover the sea"; that, as God says, "all shall know me, from the least to the greatest"; that "the kingdom, and the dominion, and the greatness of the kingdom under the *whole* heaven, shall be given to the people of the saints of the most high"; that, whereas men have been beating plowshares and pruning-hooks and pots and pans into swords and spears, they shall yet "beat their swords into plowshares and their spears into pruning-hooks"; for "nation shall not lift up sword against nation, neither shall they learn war any more"—so says the inspired word of God.

We pray indeed, that, through the strange warnings of the wars now going on in other lands, and all the troubles that so seriously threaten us, God may lead the people of our fair land into a deep and true repentance, and into a sackcloth-and-ashes humbling of themselves before our mighty Maker, from the people upward to the rulers, as it was in Jonah's time; and then in turn, by order, from the highest to the lowest. For so it was when Nineveh was spared; and that thus there may come a lengthening of our present tranquil-

ity, and an atmosphere favorable to the greatest possible success of the gospel.

“Our fathers’ God to Thee,  
Author of liberty,  
To Thee we sing;  
Long may our land be bright  
With freedom’s holy light;  
Protect us by Thy might,  
Great God, our King.”

In that prayer-hymn we join sincerely, and to that end we stand always ready to serve, both our country and our God, within the limits of the will of God for those whose citizenship is not only here but in heaven above.

But now we are standing on the threshold of another year!

Another year—to seek the Lord, to draw nigh to God, to make our way back to His holy fellowship—if we have drifted; to warm our hearts by the fires of His love—if we have grown cold.

Another year—to watch and to wait; to pray and to work; to give thanks, and to bring our bodies, as temples of the Holy Spirit, to His praise and service; and, being filled with the Spirit, to encourage one another in psalms, and hymns, and spiritual songs.

Another year—to think on true and lovely things; to imitate God as obedient children; to walk in love, as God loved the world and as Christ loved us; to cultivate fellowship, and to keep the unity of the Spirit in the bond of peace.

Another year—to grow stronger in the Lord, to put on the whole armor of God, to quit us like men, to stand fast in the faith, and to put on love, which is the greatest virtue and the bond of perfectness.

Another year to bear tribulation in patience; to bless those who curse; to speak the things that edify, and to be longsuffering toward all.

Another year—to walk in wisdom, and to redeem days lost in idle indifference and pleasure; to cheer the weak and the aged, to help the sick and the poor; to work, that we may have to give; to feed the orphan and the widow, and even the hungry enemy, showing hospitality to all.

Another year—to nurture our children in the chastening of the Lord; to repair the fallen family altar; to sow the seed, and to harvest the ripened grain; to build the house of God with all our might.

Another year—to work as unto God; to put God first, to seek His kingdom first; to honor Him in keeping His commandments, and to give Him a chance in our lives!

This is the will of God and the whole duty of man. That in the doing of it you who read these lines may find 1957 a very happy year, is the deepest wish of our hearts for you.

Another year! A new, clean sheet to write on!

Another year! It may be the year of our Master’s coming! And O that it were today! Yes, it is later than we think!

And when a shadow falls across the room  
Where I am working at my appointed task,

I lift my eyes and ask, If He is come;  
And an angel answers sweetly in my home,  
Only a few more shadows,  
And He will come!

O God our help in ages past, Our hope for years to come:  
Be Thou our guard while life shall last, And our eternal home.

— Amen.



## Questions and Answers

Stanford Chambers

*Were the children of Israel in Egyptian bondage 430 years or is that time really dating from the call of Abraham?*

The 430 years is Paul's figure in Gal. 3:17. It is the measure of the time between the giving of the promise to the giving of the law on Mount Sinai. Not the same figure exactly, though doubtless in round numbers the same, was given Abraham in informing him that his seed should sojourn in a strange land and be evil entreated four hundred years. Though not all that time in Egypt, Abraham's people were all the while in the midst of a hostile people. Later they were bondmen in Egypt, until "in the fourth generation" they were delivered through Moses, and then brought into the land promised through Joshua.

*If salvation is the free gift of God, why are we told to work out our salvation with fear and trembling, as in Phil. 2:12?*

"For it is God who worketh in you both to will and to work," (Next verse.) When we were a boy on the farm, in Indiana, we had the privilege of working out our road tax, thus saving our cash. Paul is not talking about that kind of working it out. He is the very one who teaches that salvation is a free gift. You cannot work it out in the sense of earning it, or coming, by reason of good works, to merit salvation. Let there be worked out what God first works in. Important it is that He be allowed to work that good thing in us.

*Explain about the 144,000 of Rev. 7:4. How saved? What their mission? Will it be during the great tribulation? If they are men, why are they called virgins in Rev. 14:4, 8?*

The question rightly assumes that they are saved. So they are, and at the time they are brought to our view they are "servants of our God." God's servants are saved people; normally they are saved to serve. These are servants already before their sealing. Through the action of the angel these became sealed servants, and there is no ground for supposing a cessation of service on their part. Seeing them in ch. 9 (v. 4), as immune to the indescribable plagues of that chapter, warrants the understanding that the sealing was for the purpose of making them immune (immune as the three Hebrews in

the fiery furnace) that they might continue serving. But there is the question as to how these Jews had been saved: they had, by someone, been pointed to that "fountain filled with blood." Why not allow that God's two prophets (Rev. 11:10) should have borne their testimony with that much success? Surely a ministry of such length would not see God's word return to Him void? Nor are the 144,000 all the saved of that generation ministered unto by the prophets. They are a select number, and a reason for their selection for such a time can be seen from the fact that they are declared to be "virgins." Men without moral blemish (Rev. 14:6) are rightly called "virgins"—virgin men. They are not necessarily nor likely all of them celibates, but they are "undefiled by women." They are such as can be called into selective service. The all-important way in which they can serve their generation would certainly be on behalf of eternity, as the world is then on fire.

Take note how that the winds were stayed for this sealing—stayed that they might not hurt until the sealing is finished. So this sealing is done in the midst of a great time of trouble, or great tribulation. The winds are released and the tribulation continues, likewise, surely the ministering by these servants.

They do violence to the whole regime under God who disallow fruitage from the ministry and testimony of the two witnesses, divinely protected and given such credentials as are displayed. Neither let the 144,000 be denied fruitage from their labors. In the last portion of Rev. 7 John saw a great multitude that no man could number, out of all tribes and nations, and he is told how that they "have come out of the great tribulation, and have washed their robes." Somebody has pointed them, likewise, to that fountain filled with blood. Somebody has done a great salvaging work among the nations. Why not allow such successful salvaging on the part of the 144,000, aided and guided by God's two great prophets?

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#### WHENCE THE CLOUD?

A professor of a large university made no secret of the fact that he was an agnostic; moreover, he boasted of his philosophy whenever opportunity to do so came his way.

"If you don't throw aside your faith in God and act in your own knowledge and strength", he would tell his students, "You'll not get very far in this world".

One day, during a class, the matter of "rain-making" entered the discussion.

"What help was faith in God during the recent drought?" the professor inquired hypothetically. "A lot of farmers got down on their knees and asked God for rain," he continued. "What did they get in answer to their prayers? The dust bowl! Do you know what they should have done? They should have sought help from science. Send a man up in a plane, drop some chemicals on a cloud, and you get rain. No need of God there," said the professor. "Any questions?"

"Yes, I have a question," one of the students replied. "Who furnishes the cloud?" —The Pilgrim.

## THE BLESSING OF UNCERTAINTY

Gordon R. Linscott

Oh, the sleepless nights and the premature gray hairs that come from worry! And worry comes from uncertainty! But the Christian is not anxious for the morrow; he can say as did David: In peace will I both lay me down and sleep..." (Ps. 4:8). Yes, the Christian is free from worry, but is he free from the uncertainties which sometimes drive others even to insanity?

Indeed, as regards our salvation, God has given us "a strong encouragement," whereby we may say, "I know". However, there are uncertainties in the Christian's life, in those things which he has in common with every man—the things which by their nature are temporary. Does the Christian have a guarantee from God that poor health, financial reverses, family difficulties, or social disfavor will not come? No, indeed! Yet these uncertainties which bring torment to the unsaved, work a blessing to the elect of God. Should we marvel at that? Is it not written, "...to them that love God all things work together for good..."? (Rom. 8:28.)

The difference between the desperation of the sinner and the calm of the believer lies not in the trial, but in its power over the person. The Christian may be deeply distressed and perhaps entirely at a loss as to how and when relief might come. He may have exhausted every resource and investigated every possible avenue of escape. Deliverance may be beyond the limits of his imagination. Yet, just when it seems that the whole world is about to crumple about him, he feels a rock sure and steadfast beneath his feet. "...for my power is made perfect in weakness" (2 Cor. 12:9). The more uncertain the situations of life become, the more certain becomes our anchor within the veil. The better we know our weakness, the more we know His strength. This is the blessing the world cannot know: the blessing of being weak and helpless—and borne upon the everlasting arms.

Many Christians deprive themselves of this blessing because they deceive themselves by feeling, "I am rich, and have gotten riches, and have need of nothing" (Rev. 3:17). Because they are not destitute of clothing and food and house and family and health, they do not realize that they are weak, helpless creatures. Since they do not deeply feel the need of the strength which comes from God alone, they do not cry out to be filled with power from on high. Being filled with the comforts and pleasures of this life, they have no room within for the Holy Spirit.

Take this to your heart; be honest with yourself as you think on these things. Do you feel secure because of your material well-being? Because you have a steady income, a home, good health, a family? Or do you live with the constant realization that these things—even your very life—are temporary, that tomorrow you may be stripped of them all? Do you *now* live toward God as if you *had already* been stripped of all, sustained by His power alone? Try it, just for one

entire day *count all things to be loss* (Phil. 3:8)—as though you didn't have them—and taste the excellency of the knowledge of Christ! You'll never go back to placing confidence in the flesh. You will see that the possessions in which men seek security are but shadows that flee away. And you will find in Him, "whom not having seen, ye love," sweet refuge from every storm of life, and "grace to help in time of need."

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## CHRISTIAN SHOULD NOT MARRY NON-CHRISTIAN

A Puritan once said, "If you are a child of God and marry a child of the devil, you can expect to have trouble with your father-in-law." "Be ye not unequally yoked together with unbelievers. "Let that be the first question settled, young man, when you are looking for a wife, and, young woman, when you are allowing yourself to be looked for, let the first question in your mind be: "Is this one who comes seeking my favor one who knows the Lord Jesus Christ?"

A man announced to me one day that he was going to get married, and I said, "Well, is the young woman converted?" "No," he said, "but she is a very sweet and lovely young woman, and I feel sure that after we are married it will come out all right; she will come to Christ." I said, "If she does not come to Christ before you are married while she looks up to you as a little god, she is not at all likely to be led to Christ afterwards when she finds out how intensely human you are."

I think of a lady who came to me in California and said, "Mr. Ironside, I want to tell you my story, and if you ever feel like repeating it when you are talking about separation, you may feel free to do so." She continued: "As a young Christian I was a very happy young woman; my heart was taken up with the things of Christ; He was all in all to me. Then I met one who seemed to me so true, so good, so noble, that I was foolish enough to think I could win him after we were married.

"He went to church with me until two weeks after we were married and then said, 'I am through with this religious sham; nothing more of it for me. If you must go on with it, you go your way and I will go mine.' I have had to go my way ever since.

"That was not the worst, for when the children came I wanted to bring them up for God, but my husband, who had been reading infidel literature and was getting farther and farther away from the faith of his old mother, said, 'No, these children will never be brought up in religious superstition,' and I have had to see them taken off to the world when I wanted them for God." Now every one of the six of them is utterly opposed to the Gospel that means so much to me."

The unequal yoke in marriage! What a serious thing it is. "But," you say, "my circumstances are such that I am unequally yoked with an unbeliever." There is only one thing for you to do now, and that is to go to God, and if you made the mistake of disobeying His Holy Word, confess your sin and look to Him in grace to come in and help you so to live that you may win that one to Christ. . . . Live for God in the home in such a way that the other

partner will realize that there is something genuine about your life's testimony. We read in 1 Peter 3 that the Christian's wife is bidden so to live before her husband that "If any obey not the word, they also may without the word be won by the behavior of their wives."

A little Christian woman said to me once, "You know I can't understand how it is that I can't seem to get John to be a Christian. I am at him all the time. He never comes in but what I am telling him, 'John, you ought to be ashamed of yourself. You are going straight to hell and taking the children with you.' But he only gets mad." "I don't blame him," I said, "I would too." Often you cannot win them by speech, but you can by your life. (Perhaps there will come a time when your word testimony will be accepted. —J. R. C.) —The above reprinted from an article by H. A. Ironside.

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## TRUE FELLOWSHIP

(Gleanings in 1 John)

H. L. Olmstead

So far in the study of this book we have seen that fellowship with God and His Son Jesus Christ is the main theme.

It is clear in this book that the believer in Jesus Christ has eternal life imparted by the Spirit. This is the same kind of life or the same quality of life that God has. It is the quality of life, rather than the duration, that is emphasized in this epistle. God is set forth as Light, Love, and Righteousness personified; therefore the believer, to maintain fellowship with God, must walk in Light, Love, and Righteousness.

As we go through the epistle, we are impressed with John's doctrine of sin or, rather, with God's doctrine of sin as revealed through John. In this article we desire to go through the book in order to see what the teaching is. We do not believe that the full and final word on sin is to be found in the writing of John, for Paul has much to say about sin, especially about "indwelling sin" which becomes active through the commandments of God. He talks about the "law of sin and death" in our members and calls for deliverance from it all through the seventh chapter of Romans and finds his deliverance in the eighth chapter. However, the first epistle of John emphasizes the utter incompatibility of sin, i.e., actual transgression, with the Christian's new state as the possessor of eternal life.

We begin with this general statement, "Sin does not belong to the possessor of eternal life." He writes "that we may not sin" (2:1). He warns us against "doing sin" (3:4-8). The man begotten of God "doeth no sin" (3:9). This expression, "doing sin," means the giving way to the spirit of lawlessness so that there is the actual violation of the commandments of God or actual transgression of God's law. On the other hand there must be the positive keeping of the commandments of God which he terms "doing righteousness" (2:29; 3:7, 3:10). Also he calls this positive action "doing his commandments" and "keeping his commandments" (2:3; 3:22; 5:2-3). So sin does not belong in the believer's life. The Christian is to do no sin but is to do righteousness and keep God's commandments.

We now come to an expression which John uses several times. That expression is "sinneth not." Let us see who they are who "sin not."

1. Whosoever abideth in Him (3:6).
2. Whosoever is begotten of God (3:9; 5:18).

Does this mean that a Christian who has truly been born of God and who truly abides in Him will never sin, and if he does, is it proof that the man was never born of God or was never in Him? What is more, can it mean that such a man, though it was once the case, is no longer a born again child of God and no longer abides in Him? Much in this epistle and elsewhere in God's word proves that such is *not* the case. We will confine what we have to say in this article to the first epistle of John itself.

We call your attention to the tense of the verb "sinneth" in the Greek. It is a tense which does not mean the man never sins but a tense that means that it is not the habitual, settled practice of his life. In chapter 3:8 he uses this tense in saying "the devil sinneth from the beginning." That is the habitual, settled, purposeful practice of Satan, sin and sinning. This is not true of the truly begotten child of God. If sin comes into the life of the child of God, he is to confess it (1:8-9) and seek the cleansing blood and avail himself of the advocacy of Jesus Christ (2:1). A child of God may sin a sin which is not unto death and pray for it (5:16) and be prayed for. This shows conclusively that a true Christian may be sometimes guilty of sin though it does not belong to him and is wholly unnecessary. One of the proofs that such a one has eternal life is his willingness to bring his sin out into the light in which he walks, confess it, and seek forgiving grace.

Finally John says that one begotten of God *cannot* sin because God's Seed abides in him. Again let it be said that the original tense here indicates that the man, if he really be born again, cannot continue habitually to live in known sin, and it is certainly true that he cannot *consistently* continue to do so. When Jesus said in Mark 2:19, "Can the sons of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they *cannot* fast," Jesus did not mean that it was impossible for them to fast, but it would have been inconsistent and incompatible with the joy of the occasion for them to have held a fast instead of a feast. So it is with the man who has been redeemed from sin. It would be and is all out of place and character for him to continue in sin that grace may abound (Rom. 6). He *cannot* with the new birth consistently go on in sin.

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Face the work of every day with the influence of a few, thoughtful, quiet moments with God and your heart. Do not meet other people, even those of your own home, until you have first met the Guest and honored Companion of your life—Jesus Christ. . . . Meet Him alone. Meet Him regularly. Meet Him with His open book of counsel before you; and face the regular and irregular duties of each day with the influence of His personality, definitely controlling your every act. —John Timothy Stone.

## THE REBIRTH OF ISRAEL-- II

K. William Rinne

Let us inquire now, concerning the uniqueness of this event (Israel's rebirth). There are three things worthy of our consideration, each of which makes the rebirth of Israel without like or equal. The Jewish people are divided into three great classes, namely the orthodox, the status quo, and the reformed. William E Blackstone, in the work referred to by this author, commenting upon these three groups says, "The orthodox hold to the Old Testament Scriptures, as interpreted by the Talmud, as the literal Word of God, and also to the hopes and heritage of their ancestors founded thereon. They believe in the oft repeated utterances of the prophets, that some day they shall return to Palestine and become permanently settled as a holy and happy nation, under the sovereignty of their coming Messiah. These hopes are the very core of their intensely religious life, and are embedded in the most solemn devotions of their prayer-book. Every morning, throughout every nation and clime, whither they are scattered over this whole world, the orthodox Jew lifts up his prayer:

'Save us, O God of our salvation, and gather us together and deliver us from the nations.

'May it be acceptable unto thee, Eternal; our God and the God of our Fathers, that the sanctuary may be rebuilt speedily in our days and our portion assigned us in thy law. There will we serve thee in reverence as of old, in days of yore.'

In that solemn service of the Passover they cry out, 'At present we celebrate it here, but the next year we hope to celebrate it in the land of Israel,' and again, 'O build Jerusalem the holy city speedily in our days. Blessed art Thou, O Lord!' " (pp. 236, 237.)

The status quo group endeavor to "reconcile the genius of Judaism with the requirements of modern times" (p. 238).

"The Reformed Jews or Neologists have rapidly thrown away their faith in the inspiration of the Scriptures. They have flung to the wind all national and Messianic hopes. Their rabbis preach rapturously about the mission of Judaism, while joining with the most radical higher critics in the destruction of its very basis, the inspiration of the Word of God" (p. 238). Some have gone entirely over into agnosticism, which avers that the Zionist movement is not a religious movement at all but rather economic and nationalistic in character. It is this tragic course of events which makes the rebirth of Israel distinctive in nature from a prophetic standpoint. For, from these agnostics there developed a wing of the Zionist movement which gave rise to the father and principal leader of modern Zionism, Dr. Theodor Herzl of Vienna as well as another outstanding leader, Dr. Max Nordau of Paris. "The Zionists have seized the reins and eschewing the help of Abraham's God they have accepted agnostics as leaders and are plunging madly into this scheme for the erection of a Godless state." (p. 240.) (See Deut. 30:1-10; Zech. 12:10-14; 13:1; Rom. 11:26.)

In the midst of an apparent drifting away from orthodox Judaism and a corresponding increase of unbelief and godlessness among the Jewish people, a second unique feature is to be noted. On the part of some of the great Jewish leaders there appears to be a most significant return to the Scriptures as their authority for laying claim to the land which is being bitterly contested today. Furthermore, there is sufficient evidence scattered in different volumes testifying to this remarkable fact. Dr. Nahum Sokolow, president of the World Zionist Organization from 1931-1935, instrumental in obtaining the Balfour Declaration, and entrusted with every post that Zionism has had to offer, has written two large volumes on the history of Zionism. In the Appendix of this great work, Dr. Sokolow devotes a number of pages to quoting all the Old Testament prophecies promising a return of the Jews to Palestine. In speaking of the promise to Abraham, he says: "It is impossible to understand how it can be said that this covenant will be remembered, if the Jewish people is to continue dispersed, and is to be forever excluded from the land here spoken of" (p. 161). At the end of all his quotations of the prophets, Dr. Sokolow makes the following significant statement: "These predictions undoubtedly signify that the children of Israel shall enjoy a kingdom and dominion under the whole heaven, that is, upon the earth, which shall never be destroyed, nor shall the kingdom be left to another people" (p.167).

It is somewhat astonishing to note the extent to which the re-birth of Israel is turning the attention of many Jews back to a re-study of their ancient Scriptures. In an article entitled, "For From Zion Will Go Forth The Law," which appeared in the *American Jewish World* for April 15, 1949, the Jewish writer links the ideals of the new Jewish state with the time of Abraham. The article reads in part as follows:

"From the very inception of our national consciousness, we quested for an answer to the riddle of the meaning of our existence and, also, to the puzzle of the existence of other nations and the universe as a whole. Our collective answer has been that we are to become 'holy' individuals and a 'holy' nation, in approximation to the 'holiness' of God. 'You shall be holy, for I the Lord your God am holy' . . . The 'Jewish Mission' to the world is inseparable from Jewish nationhood. This mission, and nothing else, was why Abraham was told to forsake his country and go to the land God would show him. He was promised greatness and prosperity there, so that in him would 'all the families of the earth be blessed.'"

A third phenomenon most unique is ably set forth by Moses Hess in the work referred to by this author, namely that the great work which Israel is to perform "cannot be discharged anywhere else but in Palestine, where he will again be a nation possessing his own soil, a fundamental condition for living a regular normal social life" (p.32). The outstanding German Theologian of the nineteenth century, Dr. J. H. Kurtz, in his still important work, *History of the Old Covenant* (Vol. 1, p. 214), emphasizes this point in an amazing figure of speech: "As the body is adapted and destined for the soul and the soul for the body, so is Israel for that country and that country for Israel. Without Israel the land is like a body from which the

soul has fled; banished from its country, Israel is like a ghost which cannot find rest."

Moses Hess further states that "the regeneration of Judaism and Jewry is impossible in exile where it lacks the soil, the basis of a political life, and where there exists constant fear of disintegration. In exile, the Jews are unfruitful in all spheres, spiritually and economically. Jewish economic life, no matter how prosperous it may be in some countries, is abnormal; it lacks a basis, the soil; the Jews, therefore, cannot be creators and are only middlemen. It is only in their own land, where they will be able to produce new economic and social values, that they will continue to develop their greatest creation—Religion, which as a moral force will exert great influence upon humanity and thus bring about the realization of social harmony" (p. 32.) It should be noted that Moses Hess wrote these words in 1862. He was one of three classical exponents who believed in the national emancipation of Israel by political action, and proposed the establishment of a Jewish homeland with the aid of France.

It is wonderful to behold, and a privilege to be living in a time when God is once again confirming His Word. The word spoken, first to Abraham four thousand years ago, second, in the prophetic utterances of Moses thirty-five hundred years ago, and third, through the prophets of Judah and Israel twenty-five hundred years ago that Israel would return to her land never to be uprooted again. Though opposed by the powerful nations which surrounded her, renounced by Israel in her idolatrous unbelief and often afterward ridiculed by Jew and Gentile, we see Israel rising through the debris of the disasters and persecutions of centuries. "The Hebrew language revived, the Levitical law enforced, the city of Jerusalem its capital, the Sabbath observed, and the Messiah hoped for." The Jews have and will surprise the world by their achievements.

"There is a people stiff of neck,  
Dispersed from the Euphrates to the Rhine,  
Its whole life centered in a Book—  
Oft'times bent, yet ever straightened;  
Braving hatred and contempt,  
It only dies to live again  
In nobler form."

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God must be sought and seen in His providences; it is not our actions in themselves considered which please Him, but the spirit in which they are done, more especially the constant ready obedience to every discovery of His will, even in the minutest things, and with such a suppleness and flexibility of mind as not to adhere to anything, but to turn and move in any direction where He shall call. —Madame Guyon.



It is not given to our weak intellects to understand the steps of Providence as they occur. We comprehend them only as we look back upon them.

# Precious Reprints

FROM THE PEN OF R. H. BOLL

Among his many able contributions to our magazine, our lamented editor-in-chief wrote none that were read with greater interest than his annual New Year's article on the world outlook in the light of prophecy. Our reprint for this first issue of the new year is taken from the *Word and Work* for January of 1936. How strikingly like our own times were those of that day! And, of course, the prophetic picture of the world as drawn from the Bible twenty years ago, is bound to be the same today, and so it will be until the time comes and the end-time predictions are fulfilled. The admonitions and warnings of this article are indeed timely and in order for us all today. —E. L. J.

## THE MARCH OF TIME

In the voice that announces the March of Time there is a tone as of a judgment trump, which casts a sort of chill over the heart. Very often, too, the dramatic recital of world events that follows justifies the foreboding fears. "Time marches *on!*" cries the announcer. Yea—and whither does she march? Who can tell? Who knows? The hour is coming, and now is, when men's hearts are failing them for fear of the things that are coming on the world. The sea and the waves—the vast masses of mankind, have found voice, and the roaring reverberates from shore to shore. Dark clouds hang heavy upon the horizon. Lightnings flash here and there, and ever-nearing thunder rolls foretell the gathering storm. Now it is Italy, Germany, or France, or England, or Japan, or Russia, one or another, any or all of these. . . . Whither goes this march of time? Who can tell?

But the Christian has his word of prophecy more sure, to which he gives heed as unto a lamp shining in a dark place until the day dawn and the day-star arise in his heart. He knows some things (and has always known them)—among them the sure approaching doom of the world in the day of the Lord; and also the sure hope of the child of God. He knows that for him the night is far spent and the day is at hand. He is not in darkness that that day should overtake him as a thief; nor has God appointed him unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ, who died for us that whether we wake or sleep we should live together with him. (1 Thess. 5:1-10.)

## THE WORLD OUTLOOK

For many years past, every New Year some prophetic theme (usually on the Outlook and the Signs of the Times) is discussed among us at the "watch-meeting." And for years past, each year it was said that the situation was graver, the outlook darker, than ever before, and that we needed not be surprised at anything the new year might bring. Again the season has rolled around, and again, standing on the threshold of a new year, the same thing is true. Dark as were the prospects of preceding New Years, darker still is it now. The voices are multiplying and growing louder that tell us so—daily papers; the news service, marvellously efficient; weekly reviews and summaries; radio news-commentators that reach every nook and glen

of the country. Who has ears to hear? "How is it ye know not this time?" said the Lord to His generation. But as in the days of Noah and Lot, they go on, on business or pleasure bent, eating, drinking, buying, selling, planting, building, marrying, giving in marriage. God's hand is lifted up, but they see it not. Yes, they see, but do not perceive; they hear, but do not understand. As people were wont to do in other ages, they put far off the evil day. Careless optimism leads the procession; and the multitude follows the piper, and their pomp and glory and he that rejoiceth among them descend—whither? It may happen in Russia; it may happen in Spain, they say; it may happen in Europe—*it can't happen here!* And yet who can guarantee that *anything* may not happen here?

During the past year one crisis after another arose—like breakers of the sea that chase each other up the beach; or dash themselves into spray and foam on rocky cliffs; while back of all a silent tide, relentless, irresistible, rising to overwhelm and sweep the lands with unprecedented catastrophe. Again and again has Europe (and *the world*—for alas, "who shall live when God doeth this?") trembled at the verge of destruction. Again and again has the cataclysm seemed at hand. "Mars is grinding his sword," says one of the voices. It is already ground: its edge is super keen. All is read; the battle lines are drawn, waiting only, it seems, for a signal that may at any moment be given.

Every few weeks international relations seem to be at the breaking point. How many new crises will arise in the new year, and whether one of them may be the final one that shall engulf the world in ruin, no one can know. In addition to this international fear, most nations are strained from within by contending revolutionary forces struggling for mastery; while the general status of religion and public morals foretoken dissolution. The Roman Empire is rising from its ashes. Protean forms of antichrist appear. Israel's dead bones are stirring and gathering themselves together. The hour is late. Watchman, what of the night?

And what shall we say and do at such a time? Surely it is time for God's people to look up and lift up their heads; and for all to watch and pray that we may escape the things that shall come to pass and be permitted to stand before the Son of man (Luke 21:28, 34-36). And to urge all, while it is called Today, to seek in Christ a refuge from the wrath to come.

#### **GOD STILL SPEAKING**

It is true that in the Bible we have God's only revelation, the standard of truth and doctrine, the faith once for all delivered to the saints. But God has spoken otherwise and still speaks to men, to the world at large, to nations, to families, to individuals. By mercies and judgments; by kindness (Acts 14:17; Rom. 2:4) and by chastisements; by good and evil fortune, by calamities and by blessings; by illness, by loss, by bereavements, by sorrows, by afflictions, by help in time of need, by deliverance from danger, by guidance and by perplexities, by strange providence, by world-events, by acci-

dents, God speaks to us yet and constantly, at sundry times and in divers manners. Have you heard Him? Have you listened? Have you interpreted His language aright? Here, too, it may be said that blessed are the eyes that see and the ears that hear, and the hearts that understand.

"Our fathers understood not thy wonders in Egypt, they remembered not the multitude of thy lovingkindnesses," laments the psalmist. (Ps. 106:7.) Their eyes were holden, their ears heavy, their hearts hardened. They could not get His lessons though He spelled them out in giant letters before their vision. They understood not. "I have given you cleanness of teeth in all your cities, and want of bread in all your places; yet have ye not returned unto me, saith Jehovah. And I also have withholden the rain from you . . . yet have ye not returned unto me, saith Jehovah. I have smitten you with blasting and mildew . . . yet have ye not returned unto me, saith Jehovah. I have sent among you the pestilence after the manner of Egypt: your young men have I slain with the sword . . . yet have ye not returned unto me, saith Jehovah. I have overthrown cities among you as when God overthrew Sodom and Gomorrah, and ye were as a brand plucked from the burning; yet have ye not returned unto me, saith Jehovah." This failure to learn anything from these lessons of God left but one final recourse: God must step in Himself and execute judgment. "Therefore thus will I do unto thee; and because I will do this unto thee, *prepare to meet thy God, O Israel.*" (Amos 4:6-12.)

These things might have been said to us. Many and various have been the providential dealings of God—the visitations He sent upon our nation, depression and drought and flood and storm and earthquake; awful warnings have come to us through the bloody wars and calamities in other countries—yet have men acknowledged God or returned to Him? He has spoken to us in manifold ways to make us feel our dependence, our guilt and need, and has not left Himself without witness—but who has had eyes to see and ears to hear and a heart to understand? "In that day did the Lord Jehovah of hosts call to weeping and to mourning and to baldness, and to girding with sackcloth: and, behold, joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine: Let us eat and drink for tomorrow we shall die. And Jehovah of hosts revealed himself in mine ears. Surely this iniquity shall not be forgiven you till ye die, saith the Lord, Jehovah of hosts." (Isa. 22:12-14.)

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"Dear Lord,  
Build my house on a foundation of love;  
Make its threshold of sympathy,  
And its door key of faith;  
Let the light of understanding shine from its windows;  
Let peace, gentleness and truth  
Hover around its fireside;  
Roof it with content.  
In Thy Name, Amen."

— Selected.



## Seed Thoughts

J. L. Addams

### ALL-SEEING EYE

A story is told about Lafayette, that great man of France, who was such a friend to George Washington. He says that he was once shut up in a little room in a gloomy prison for a great while. In the door of his cell was a small, very small hole cut. At that hole a soldier was placed day and night to watch him.

All he could see was the soldier's eye; but that eye was always there! Day and night, every moment when he looked up, he always saw that eye! O, he said, it was dreadful; there was no escape, no hiding; when he lay down and when he rose up, that eye was watching him!

We should never forget that the eye of Jehovah is upon us and to Him we must answer for all we do.—Sel.

✽

### IMPERFECT VISION

The oculist tells us there is a disease of the eyes called hyperopia, or far-sightedness. The person can see distant objects with perfect clearness, but he cannot see what is close at hand. Such a person needs bifocal lenses, which will enable him to see both distant and near objects.

Every individual needs bifocal lenses in performing the common duties of everyday life. It is possible for one's eyes to be fixed so constantly on doing big things that he is blinded to the importance of doing little things.—Open Windows.

✽

The *New York Times* carried the announcement of a new discovery in the field of biological warfare. After spending \$50 million on research, the U.S. Chemical Warfare Service has developed a poison so effective that an ounce will kill 180,000,000 people.

✽

### REVELATION 3:20

He who opens the hands of the day with the hand of mercy, draws around His people the curtains of the night, and by His shining presence makes the outgoings of the morning and of the

evening to rejoice. A promise at dawn and a sure word at sunset crown the day with light, sandal its feet with love. To breakfast with Jesus, and to sup with Him also, is to enjoy the days of heaven upon the earth. It is dangerous to fall asleep till the head is leaned on Jesus' bosom. When divine love puts its finger on the weary eyelids, it is brave sleeping.—C. H. Spurgeon.

✽

### WHICH KIND ARE YOU

There are at least four kinds of people in every church.

The first, like a car off the rails, is of no use at all until they get back on the line.

The second is like a car that stands stock still on the line, but will go if it is pushed.

The third is like a good engine, going full speed ahead, but alone.

The fourth is like an engine going at full speed, but pulling cars along with it.

... To which class do you belong?

✽

### "GO"

There is a mighty go in the Gospel, as well as come. It is come, go. Go, preach and heal; go, home to thy friends; go into the highways; go, into all the world. Many Christians do not obey, many churches have no blessing, because they do not go.—B. F. Jacobs.

✽

More Americans die of suicide than of appendicitis. Self destruction rates 11th among the causes of death in the U. S.

✽

The United States is producing 40,000 new alcoholics annually, according to a report from the Yale Laboratory of Applied Physiology.

✽

"Are you a reservoir, or a channel of blessing?"

✽

"We can't all be apostles, but we can be living epistles."



## HOW CHRIST GUIDES

Carl Vogt Wilson

(Carl Vogt Wilson's acceptance sermon  
at Portland Ave. Church, Louisville.)

Recently I stood in the great heart of the city of Atlanta—5 Points, it is called—and noted the various guide signs on the telegraph poles. You can imagine the confusion with five main highways converging at that one point. One post had an arrow pointing in each of five directions! It was mighty difficult for a man to find his way about down there. And that brings us to the question, "How can any one of us really find the right way through life down here in this confused and crooked world, which the poet calls, "This sorry scheme of things"?"

Two answers are possible: First, *man does not know* the way to walk—apart from the Lord he has no guide for his life. "Oh Jehovah, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." The second answer—a most reassuring one—is that *God does know* the way and will show it! In Psalm 32 we read, "I will instruct thee and teach thee in the way thou shalt go. I will counsel thee with mine eye upon thee."

Now in the days of Moses—as we read in our lesson (Nehemiah 9:1, 3, 7-19) when God led Israel forth from Egypt with a mighty hand, He furnished a pillar of cloud by day and a pillar of fire by night (Neh. 9:19b). How plainly God staked out His guidance for His people in those days! Does He have equally discernible ways for His people today? In taking up the subject this morning, "How God Guides" I feel the necessity of making this a personal testimony. It is only right that this congregation should know how God led me to accept the call to full-time service at Portland.

When the question of filling our vacant pulpit came up several months ago the congregation was invited to hand in the names of prospective ministers. As these folded slips of paper came in, there were a few on which were written, "Brother Wilson". Occasionally a sister would say—in a shy way on leaving the service, "How about Brother Wilson for that vacancy?" But to Brother Wilson the thing seemed too ridiculous! He was all set in his life's work; God was prospering him there—his department was having the most successful year in its history! He realized how little he knew of the Word—how could he, of all people, follow after a Bible scholar like Brother Boll?

Meanwhile the pulpit committee, holding its periodic meetings, prayed earnestly for God's guidance in the selection of His man for

this place! Also, many of the sisters had a prayer group.

One day, to my surprise, I received a long letter from Brother Chambers, saying some kind things about me and stating his belief that if I would be willing to resign my position at Peaslee-Gaulbert and work full-time for the Lord at Portland, he felt God would bless! Amazement filled my heart! I have always loved and respected Brother Chambers as a consecrated man of God, but this time I really wondered at his judgment. I let the letter pass without comment, other than a protest of my own unworthiness.

But God was still working in a mysterious way! For the first time in its history, the Louisville Bible Conference date was set ahead to the last week of August instead of the first week of September. My vacation for the past several years has been the last of August, so this was the first time I could really "take in" the Conference. As I recall, instead of being too happy at this turn of events, I was rather sorry—for now I'd feel obligated to attend when my flesh really felt I needed a vacation in which I could just be free to do as I pleased! What is more—I soon received a letter asking whether I'd make one of the talks at the Conference, on "What Christ Means To Me As A Business Executive." I felt the Lord would want me to say a word for Him, so accepted the invitation.

But now came regrets as I struggled to prepare the message. Satan crept in—as he always does—and made me resentful about having to take my vacation time to write a speech that wasn't any good anyway! One evening I "blew up" before the whole family, giving a very poor testimony for the Lord. Then, although my date was only a few days away, I tore up my whole speech and started all over again. Because God wanted to teach me that His strength is made perfect in weakness, He blessed the talk and gave me to understand more fully that "It is no secret what God can do!" He was showing me that I could not deliver the talk, but that *He could*—given a willing instrument! This "token for good" strengthened my faith, gave me still another cause for thanksgiving, led me a step closer to His service!

Finally our pulpit committee came to the conclusion that we had "tarried long enough at this mountain"; so we decided on a day of prayer and fasting to seek God's further leading for the pulpit vacancy. After a most earnest season of prayer, we began to discuss, one by one, the names still left on our list, until we came to "Wilson", when I asked to be excused to permit free discussion. Thirty minutes later, when I came back to the meeting place at Brother Bornwasser's the brethren informed me that God had led them to a unanimous choice and that they would not offer the pulpit to anyone else until I had definitely turned it down! That day brought a real spiritual crisis in the Wilson household! There was no longer any possibility of side-stepping a decision—of turning the responsibility aside. God's people wanted a definite "Yes" or "No"—and I had to learn God's plan for this life of mine in order to answer in His will!

I was truly at the Red Sea!

"Have you come to the Red Sea place in your life  
Where in spite of all you can do

There is no way out, there is no way back—  
There is no other way — but through?  
Then wait on the Lord with a trust serene  
'Til the night of your fear is gone;  
He will send the wind, He will heap the floods—  
When He says to your soul, "Go on!"

"And His hand will lead you through—clear through—  
Ere the watery walls roll down.  
No foe can reach you, no wave can touch—  
No mightiest sea can drown!  
The tossing billows may rear their crests  
Their foam at your feet may break  
But over their bed you shall walk dry shod  
In the path that your Lord will make!

—Annie Johnson Flint.

And while we were much in prayer on this matter, God began to show His will. An aunt of ours (whom Brother Boll had baptized and in whom we had confided), sent us two tracts by James McConkey. One was on "Guidance" In this he stressed the importance of *waiting on the Lord*. Stay where you are until God leads you otherwise, but *have that willingness to do His will* at all cost, either in the place where you are or wherever He would lead you. Very simply this writer points out how we get guidance: (1) from God's Word; (2) from the inner peace given by the Holy Spirit and (3) by God's providential arrangement of our circumstances. The circumstances God uses may be extraordinary (as in the case of the apostle Paul's calling), but often He uses the ordinary events of our lives which He makes cumulative to lead us *from* the path He doesn't want us to follow *to* the path He has picked out for us.

Taking up the first point (namely guidance from the Word of God), we knew from the study of Titus and Timothy that it was scriptural for an elder, an overseer, to exhort in the sound doctrine and to convict the gainsayer. God promises there to honor those who labor full-time in the word and in teaching, and through Peter urges us to tend the flock of God. So the first of McConkey's three requisites had been checked off. We felt somehow that if we decided as God would have us decide, that the Holy Spirit within us would give that peace that only He can give. That took care of point number 2 (the inner peace of the Spirit), so we prayerfully watched for the pattern of circumstances.

The Sunday morning after the committee decision had been made known to me, Brother Frazee announced Hymn No. 75 as our invitation. When we came to that third verse, . . .

"My life I bring to Thee —  
I would not be my own!  
Oh, Savior, let me be

Thine ever, — Thine alone!" . . . I just *had* to come forward to Brother Davis, requesting prayer for guidance, that God would eliminate *all* my self-will and accept me to be "ever His alone!" Then God took over and things really started happening!

The next Sunday Brother Mullins preached that stirring message on "Where is the God of Elijah?" He looked right at me as he proved that God is still the same almighty God yesterday, today and forever. He is able and willing to work through Elishas as well as through Elijahs, but one pre-requisite is lacking. "Where is the faith of Elijah?" to enable God to do His same mighty works as heretofore? I felt then—I feel now—that someone had asked Brother Mullins to preach that sermon directly at me—it fitted me so perfectly! Where was my faith, indeed?

The next week we had letters from our children, to whom we had written the news and from whom we had requested prayer. One wrote, "As the Lord promises through His servant Isaiah, 'The Lord shall guide thee continually' and 'He will teach us of his ways and we shall walk in his paths.'" How wonderful that He shows us the way and all we have to do is walk in it—trusting Him for strength. "The other youngster wrote, "Two verses I have taken for this year are: first, Jeremiah 33:3. This has certainly come to pass in Dad's case—we didn't expect it! The second verse I've taken is John 11:40 where Jesus says to Martha, 'Said I not unto thee that, if thou believest, thou shouldst see the glory of God?' . . . Whatever happens we're going to see His glory!"

So our loved ones endorsed the proposal whole-heartedly. But God sent a voice from the dead, as it were, to strengthen His pattern of circumstances! A young couple had moved in with us temporarily, and in straightening up for them, I picked up one of Mother's old Bibles. Sheets of paper—in her dear writing—fell from the book; she had been using them to memorize the Scripture! And what was the message she sent me so supernaturally, almost, (as I had been figuring all the pros and cons)? She had written (Phil. 3:7, 8, 9), "But what things were gain to me, those I counted loss for Christ, Yea, doubtless and I count all things but loss for the excellency of the knowledge of Jesus Christ my Lord: for whom I have suffered the loss of all things and do count them but refuse, that I may win Christ"! On the same page, as though to confirm my encouragement, she had penned, "I can do all things through Jesus Christ which strengtheneth me," and also, "My God shall supply all your need according to his riches in glory in Christ Jesus." Would you say that God had sent me that message from Mother as part of His guidance? I accepted it as such!

Then came two more items in our mail—unlooked for—and the people who wrote them knew nothing of our particular problem. In a letter from Betty Knecht Allen this sentence jumped out of the page to hit me again. She wrote, "I am learning more and more that when something has to be done that you can not do, you let the Lord use you anyway, and it is He that makes it come out all right!" *That* was the kind of faith I needed!

The other piece of mail was the little publication of Brother Mullins at K.B.C. called "The Evangelist". As I read Victor Broadus's article there, I found that the Lord was using him to answer every question that I had brought up in my mind against serving the

Portland congregation. This was more than a coincidence; it was God's hand!

Victor writes, "Let us consider some of the reasons (or are they excuses) for not going to preach the gospel:

1. *God needs Christian businessmen.* Now, if Victor had written farmers or Christian doctors, it wouldn't have hit me so hard. But *businessmen!* Then he asks, "Am I a businessman for God's sake or for my own and my family's sake?"

2. *I never had a call.* Brother Wilson certainly could not hide behind *this* one at this time!

3. *I must earn a living and provide for my family.* It is true (writes Victor) that sacrifices will have to be made, but who can really make sacrifices in comparison with what Jesus gave up for us?

4. *My health will not let me go.* As you know, I had a bout with cancer several years ago so wanted to be very sure on this angle. I had several thorough physical exams and more or less told the Lord, "If you bring me through these tests all right, I'll really present my body a living sacrifice for your service". And He did! Victor answered this one by saying that the apostle Paul apparently had poor health, yet he was the world's greatest missionary. God can take care of the health problem.

5. *I'm too old.* . . . It's true that fifty-three may not be the ideal age to start work for the Lord, but as the article points out, "Brother Charles Gross was sixty-six years old when he went to the foreign field, and he is doing commendable work. As Brother McKinley brought out in telling me of his committee vote for me, "Who knoweth whether thou are not come into the kingdom for such a time as this?"

Isaiah said, "Here am I; send me."

Since I have been thus led of the Lord, step by step, along the way to this present moment, I want to assure you that I would not dare to stand in your pulpit unless I felt so guided by God.

Brother Boll told of the little boy looking out of the hay-loft of a high barn to his uncle standing on the wagon below. "Come on, jump," said the uncle, "I'll catch you!" and although it looked so high and frightening — having perfect confidence that his uncle *could* catch him and *would* catch him, the lad jumped! Like him, I'm "jumping" on faith at God's call, and depending on Him to uphold and sustain!

As Jesus approached the end of His ministry, His disciples one day argued over which of them was accounted to be greatest. At that time, He admonished them, "I am in the midst of you as he that serveth."

Like Paul, I am with you in weakness and in fear and in much trembling. But God grant that the preaching you hear from this pulpit will be in demonstration of the Spirit and of power: that your faith may not be found standing in the wisdom of men, but only in the power of God! "Except Jehovah build the house, they labor in vain that build it; except Jehovah keep the city, the watchman waketh but in vain."

# NEWS AND NOTES

## A NEW EDITORIAL STAFF

In a move to divide responsibility and to give variety to our articles, we have asked a few good and able men to complete a formal, regular editorial staff for the Word and Work. Some of these have accepted assignments; others will write on general themes.

E. L. Jorgenson and J. R. Clark will continue to be executive editors. Those who have accepted special assignments are as follows: E. L. Jorgenson, Editorial Article; Stanford Chambers, Query Department; Frank M. Mullins, Sr., Prophecy Articles; J. L. Addams, Seed Thoughts; J. Edward Boyd, Word Studies from the Original Text; Howard Marsh, The Home; H. L. Olmstead, Bible Book Studies; Carl Kitzmiller, Youth Problems; Robert Boyd, Christian Education; J. R. Clark Reading Circle; Frank Gill, News Editor. The Writings of R. H. Boll will continue to be featured under PRECIOUS REPRINTS. Articles of Lasting Interest: J. H. McCaleb, Gordon Linscott, William Rinne, Dennis Allen, Bernard Wright, Frank Gill. These last have not been consulted, but since they write more or less regularly anyway, we are including them in our staff of writers. All who wish are invited to submit articles for approval. The dead line for receiving articles is the 15th of the month preceding the month date of the forthcoming issue. If articles are late they will be reserved for the next issue. News can be received up to the 20th of the month, or to the time that Word and Work goes to press. We hope to set a publication date of a day or two before the first of the month.

**Hapeville, Ga.:** Bro. Victor Broadus and family were with us this past Sunday night and Victor brought us an excellent message. One young man placed membership. A few weeks ago a young married woman was baptized. Recently we lost a family which moved away. We have had quite a few visitors. One young couple has shown very good interest. —Carl Kitzmiller.

**Louisville, Ky.:** Last Lord's day a young couple came forward for membership and a man came to confess sin and ask for the prayers of the church. The work at Ormsby Avenue seems to be progressing well in every way. We do need more interest in night meetings, even though attendance in these services is about as usual. —J. R. Clark.

**Lexington, Ky.:** It was a big surprise to hear that Portland Church had chosen Brother Carl Vogt Wilson as an elder worthy of double honor, in asking him to be their minister. But I know of no one who is quite as worthy to take that honor as Brother C. V. Wilson. His messages are superior to those of most of us preachers. —H. N. Rutherford.

It is true that Brother Carl Vogt Wilson, who has sat at the feet of Brother R. H. Boll for many years, and served as elder, has been selected

as the new minister of the Portland Avenue Church. Brother Wilson has resigned his position as head salesman for the Peaslee-Gaulbert Corporation, and will be released about February 1. Elsewhere in this issue the Word and Work presents Brother Wilson's acceptance sermon.

### Reception For Brother Chambers

The Portland Avenue Church gave a reception in the Portland School basement on December 28 at eight o'clock in honor of Brother Stanford Chambers upon his eightieth birthday.

Brother Chambers is well and alert. He is doing a magnificent job in his Friday night class at Portland and his writings continue to have all the old time power.

**Baxter, Ky.** I have greatly enjoyed nearly two years' work with the brethren here at Ross Point, and their many manifestations of love for me, and the perfect peace and harmony that now prevails make it hard for me to leave, but since I am leaving them in good hands, and I feel that the field to which I am going affords greater opportunity for me in the Lord's service, I feel constrained to make the change. I go to work with the South Side Church of Christ in Abilene, Texas, beginning the first Sunday in the New Year. My address will be 941 Chestnut Street.

Pray for me that the Lord may use me unto His glory in this place.

#### An Interesting Note

"I want to be a brother to you and to love you as the Lord has taught. I do not like much of the spirit that prevails and I for one now realize that we have erred in drawing such rigid lines of fellowship."

**Comment:** I think that if those of us who differ on matters of prophecy would all talk to one another in the spirit manifested in the little note above, that the church of the Lord would enter into a new era. —Pub.

#### News From the Philippines

We are indeed very glad to let you know that the true Gospel has been brought to the teachers' pavilion, Quezon Institute, by the ministers of the church of Christ. The Broadbuses have left but the Allens have faithfully continued the work among us who are weak and sick. They hold services in two different wards of the hospital. They come to us twice a week for Bible classes and the Lord's Supper every Sunday and Tuesday nights at 6 to 7. Some of us are old and it is our first time to study the word of God. We enjoy our study and in spite of our physical weaknesses we sing to the top of our voices, for we have found the Lord. As a result of the ministry of the Gospel here many lives have been changed and others have made their stand for the Lord. A man 52 years old had been under the spell of tobacco since boyhood but says, "Now that the Lord has taken hold of me I have given up smoking and other worldly pleasures and am following Him in the waters of baptism." Another man 65 years old said, "I have never known the study of the Bible, only now that I have attended the classes of Brother Allen. I am following the Lord too in baptism." Four others who had been living in sins and trespasses, of which the writer is the chief, have been baptized and are now witnessing for the Lord. Pray that many more might come to the knowledge of the truth and always remember the Allens and the little flock here in your prayers.—Dioscoro Patrit, Teachers' Pavilion, Quezon Institute.

**Seffner, Fla.:** The church in Brandon, Florida seems to be taking on

some new life with the untiring efforts of Brother David Brown, who is now working with us. We had a record attendance last Lord's day for many months. Two carloads of children were brought in to boost attendance. We still need faithful members to move in with us as I am alone since my wife departed to be with her Lord on October 16. If interested let me know soon. I am very lonely. —H. C. Hinton, Rt. 1, Box 552.

**Brandon, Florida:** I was pleased to read an article in the last Word and Work from the pen of our beloved Brother Hinton. It has been my privilege to be closely associated with him the past few months, and he has been an encouragement to me. He is truly a man of God, humble, cheerful, and inspiring. I am thankful that the Lord has led us this way. —David S. Brown.

#### Sister Hinton Departs

On October 16 Brother H. C. Hinton lost his companion of fifty-nine years. Sister Hinton had been in poor health for some months; however, she was active from her chair in service and love for the Lord. She was always at the house of worship right up to the time she became bedridden. Her love for Christ was very evident. The church misses her, but we realize that Brother Hinton feels the loss more keenly, yet his love for God and his faith has been manifested to us all in his hour of greatest sorrow. Thank God for such men! He is ever busy in the Lord's work, watching and waiting for the return of Christ, setting a fine example for us at Brandon. —David S. Brown.

**Johnson City, Tenn.:** Brethren Robert Boyd, Paul Clark, Robert Garrett have all done a fine work here at the Mountain View Church. All three have helped make the church a fine group with which to work.

The congregation is to be commended for their work of faith. In the last eight years they have undertaken to build a nice meeting-house and a fine parsonage. They have also gained souls for the Lord. One thing that makes the work pleasant here is the fact that the night attendance almost equals that of the morning service. Also they believe in coming out for the midweek meeting. Each member is willing to do his part in building

the work. Pray for me that I be a help rather than a hindrance to such a fine spirit. —Eugene McGhee.

**Benham, Ky.:** We are having meetings in our home every Friday evening. One of our neighbors came who had not been in any church service for two years. We hope that many will be reached and that we can show them the simple way of the Lord. —Jesse Bibb.

**Frankfort, Ky.:** The Lord has blessed us here through the year. Our interest and attendance have been good. During June we had a fine Vacation Bible school. Brother H. E. Schreiner was with us for ten days the last of July in an evangelistic meeting in which eleven were added to the membership. The church was greatly strengthened by the fine messages the Lord gave us through this servant of His. Others have been added at regular services.

The last of October the Lord permitted my wife and I to make a trip through Georgia, Florida, and Alabama, where we visited brethren in the Lord. I spoke twice at King's Highway Church in Jacksonville, Florida, where Brother N. B. Wright is laboring. Also we visited the good people at Brandon, Florida, where David Brown is doing a fine work. We visited with the brethren at Hapeville, Georgia, where Brother Carl Kitzmiller is laboring. —Asa Baber.

**Amite, La.:** I do not know why, except for the God-fearing people we have here, but the work is growing tremendously. It has been necessary for us to build another building in order to accommodate our Sunday school. —John Fulda.

**Hammond, La.:** Tremendous blessings were bestowed upon the churches in this area last week through the messages delivered by Bro. G. D. Knepper. Brother Knepper conducted a youth revival at the Church of Christ Bible Chair building in Hammond, Dec. 10-13, and spoke on Sundays in

several churches to capacity crowds, and three times on the radio. His deeply spiritual messages left a deep imprint upon the minds of all who heard him.

Virginia and David and I found that having Brother and Sister Knepper in our home was one of those bright experiences that you treasure in your memory for a lifetime. —Richard Ramsey.

#### Office Notes

In giving change of address please give both old and new addresses.

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#### Word and Work Still Reasonable

Every two weeks I pay our paper boy \$1.00 or 50 cents per week. If a friend and I would stop in a confectionary for a hamburger or some ice cream, I would think nothing of paying the fifty cent check. After all an extra fifty cents a year on the **Word and Work**, bringing the total to \$2 is reasonable enough. We hope that none discontinues the **Word and Work** on account of this bit extra. The **Word and Work** must pay it and is thus passing it on to the subscriber.

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When prayer is answered, forget not praise. The apparently conquered enemy steals in again at the door of an ungrateful heart.

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You can't repent too soon; for you know not how soon it may be too late!