

THE WORD AND WORK

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SURPRISE FOR TRUTH ADVANCE READERS

With this March issue you have become an important addition to the Word and Work family. The two magazines are now merged into one. By way of explanation (not apology, for now you are provided a good change of diet) the editor of Truth Advance, admittedly an octogenarian, feels that in fairness to our readers should he (in splendid health as yet), be given a call from on high, the paid-up subscriptions should be filled without fail, and so such a possibility has been foreseen, and by the cooperation of Word and Work that matter is taken care of. Truth Advance is given a section of Word and Work, and our ministry of the Word is thus to continue, our Lord willing it so.

Some of you have been with Truth Advance for these 18 years, plus, every one of whom is to be assured of our appreciation for your cooperation and interest in advancing the truth of God. That interest will surely increase. Thank you, every one. Watch your expiration date and renew in due time. Make Word and Work brethren happier still by sending in new subscriptions. Really advancing God's truth is not a matter of choice with God's children.

This writer has been with Word and Work from its beginning in New Orleans, March, 1908 (where we also started Truth Advance, 1938). In 1916 we were able to pass it on to abler hands to be published from Louisville, a more central location. Until the Lord called him home last April, Brother R. H. Boll was editor-in-chief, and how many blessings to how many souls have been the results, only the day will declare. So we are singing no "swan song", but find great joy in the outlook on truth's behalf. Now let us pray.

—Stanford Chambers.

WE WELCOME BROTHER CHAMBERS and TRUTH ADVANCE READERS into the WORD AND WORK FAMILY. Many of you already subscribe for Word and Work. Each name we are dating up proportionately in keeping with respective price rates of the two journals. In anticipation of this merger, we have added eight pages to Word and Work and arranged for a balanced writing program. We hope you like Word and Work.

— J. R. C.

Lest We Forget

(MOSES' FAREWELL — II)

E. L. J.



"Beware lest thou forget Jehovah thy God, in not keeping his commandments, and his ordinances, and his statutes, which I command thee this day; lest, when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thy heart be lifted up, and thou forget Jehovah thy God, who brought thee forth out of the land of Egypt, out of the house of bondage; who led thee through the great and terrible wilderness, wherein were fiery serpents and scorpions, and thirsty ground where was no water; who brought thee forth water out of the rock of flint; who fed thee in the wilderness with manna, which thy fathers knew not; that he might humble thee, and that he might prove thee, to do thee good at thy latter end; and lest thou say in thy heart, My power and the might of my hand hath gotten me this wealth. But thou shalt remember Jehovah thy God, for it is he that giveth thee power to get wealth" (Deut. 8:11-17).

Lest thou forget! Lest thou forget God's good guidance and His past blessings; lest thou forget God's providences and His present blessings; lest thou forget God's warnings and His promise of future blessings; : this is the heart of Deuteronomy; this is the burden on Moses' heart in these last addresses to Israel; this is the solemn warning that he must deliver, or die—yea, that he must deliver, *and die!* The warning is as needed today as then; and these things, written aforetime, were written for our learning, for our admonition, upon whom the end of the ages are come (Rom. 15:4; 1 Cor. 10:11, 12). Wherefore "let him that thinketh he standeth take heed lest he fall". But the Lord has power to make His servants stand; and one of his ways to make men stand is to warn (Rom. 14:4). We may not despise His gracious warnings, for none is too strong to need them. David considered God's warnings a blessing and a privilege (Ps. 19:11). Let us "beware lest *we* forget Jehovah our God!

Three hundred years ago, and more, our pilgrim fathers laid here in America the foundations of a great new empire, now said to have become the strongest, richest nation on the face of the earth. They were a company of religious patriots, one hundred and two in number. Their preacher was their leader, and their chart and compass for conduct was the Bible. For conscience toward God they braved the dangers of the sea, the ravages of the savages, and the awful rigors of that first winter during which half their number died. They held themselves a Thanksgiving Service nevertheless, by and by, and somehow, in the mercy of God, they survived the critical pioneer period of suffering and privation.

Onward and westward, later, went the pioneer movement through the great American development period. Large tracts of

forest land were cleared by the hardest, thousands of acres, marked with buffalo rings in the prairies, were brought under cultivation, and other thousands were reclaimed from the swamps by drainage. The bowels of the earth yielded up their rich metals and minerals—gold and silver, iron, copper, and zinc—and now, the power-packed uranium. Invention and discovery led the way in the speediest agricultural and industrial period of development in the history of the world. Transportation and communications—especially after the application of electricity to everything—were not a whit behind.

Thus, in our day and time, an era of unheard-of prosperity and progress spread over our land—Coast to Coast, and Lakes to Gulf. Small wonder if, like Jeshurun (Israel) of old, we “waxed fat and kicked”. Spiritual progress did not keep pace with the temporal. America, by and large, did not “render unto Jehovah for all his benefits”. Ingratitude, everywhere ingratitude and pride; for pride is the handmaid of prosperity, and pleasure goes hand in hand with prosperity and pride. Spite of wars and depressions, droughts and dust storms, fires and floods, there was no general repentance or humbling of the people. We went on backsliding still. We ran faster and faster in the mad race for quick and easy money—even Christians were caught in the rush of it. Between running after business in the day time, and the fear of missing out on some worldly pleasure by night, there was no time—no time to visit the sick or to help the widow. We were too busy to read the Scriptures, and there was no time to pray. Moses might cry “Beware” to his dying day; Peter might put us in solemn remembrance “lest we fall from our own steadfastness”; Paul might charge us, by Christ’s cross and by his thorny crown, to unflinching faithfulness; yea, our Lord Himself might gently warn, “Take heed, take heed”; but, for the most part, it went in one ear and out the other, or it ran off the hardened heart like water off a duck’s back. Our people kept going on as if time were endless, or as if men could never die; as if there were no God to give answer to, no Christ to meet in judgment, no heaven to gain, no hell to shun, no soul to save! We chose to spend our days in company of the guffawing goddess, our nights in the glare of cheap and vulgar fun. We elected to regale our senses with the carnal syncopated rhythms of the dance hall, or the vulgar gyrations of the silly two-beat, tom-tom tribe. How shall we build wholesome homes, good schools, clean communities, strong churches, and a free and lasting nation on low-brow music and low-down shows? By such means, Satan, that wretched liar, that old serpent, the murderer of souls, saps our people of all serious thought, lest they should have a moment to think, to read, to hear, to believe, to pray, to obey, and to be saved!

But would it be a serious thing, nationally, to forget God? Let Moses answer as with his latest breath:

“It shall surely be, if thou forget Jehovah thy God—that ye shall surely perish. As the nations that Jehovah maketh to perish before you, so shall ye perish” (Deut. 8:19, 20).

Let David, the prophet, answer, by the Holy Spirit: "The wicked shall be turned into Sheol, even all the nations that forget God" (Ps. 9:17). Well may we pray again today:

"Oh God of hosts, be with us yet,
Lest we forget, lest we forget."

O God, we thank Thee for every act of providence that brings Thy name to our remembrance, for we forget so easily, so often, and so soon. May we remember Thy past goodness, Thy present blessings, and all Thy exceeding great and precious promises by which Thou hast provided to hold us fast, through time and through eternity. Through Jesus Christ, our Lord, Amen.

THE UNION WHICH SANCTIFIES

N. B. Wright

The world is never satisfied with the working of God. It wants a philosophy; God gives a revelation. It seeks a religion; the Father offers a faith. The world says: "Give me a rule of life by which I may work out my own salvation, but still remain the same, though a better man."

God on the other hand, proposes to join every saved person to Himself. The gospel of grace finds a sinner unclean, but he is more than unclean. He is a member of a world-organization in rebellion against God, and as such he is an alien to God. The man is in sin, in the flesh, under law (not *the* law) and is therefore under condemnation. "Far off" is he and "contrary to".

God offers to save the individual on the basis of faith. The one *act* of salvation proves to be a series of mighty acts of Creator God, simultaneously wrought, miraculous to the last degree. If we can find the nature of man's sin, we will have a lead on the characteristics of God's remedy. Sin, John states in his first epistle, chapter three, verse four, is lawlessness. This definition is the best to be found (my own definition: "Sin is that which is contrary to the nature of God," is true, yet falls far short of the one found in the Word). Sin is being without law to God, being independent of Him; it is lawlessness.

The true comprehension of sin excludes the idea of outward *acts* of wrong-doing as being the essential nature of sin. Wrong-doings are sin, of course; but sin is not confined to evil acts. The attitude of being independent of God is a state of being in rebellion; it is sin. Sin, then, is a two-fold insanity: (1) it insults the holy character of God and (2) it defies His moral government. The sacrifice of the Lord Jesus Christ is the propitiation for our sins. That sacrifice took care of the insult to God's character so that He is free to save the sinner and not compromise Himself with the evil-doer. His death fulfilled the sentence of death due the sinner, so now God is free to remove the sentence of judgment and grant salvation.

Salvation moves the believer from his former citizenship to a heavenly one; from the federal headship of Adam (who stands as head of a race of men lost to the last individual), to the Headship of Christ in whom each one is a new creation. Further, the believer is made to be a member of the body of Christ.

Before we quote our text we give the verse just above it: "For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ". A little later the same writer offers: "Now we are the body of Christ, and severally members thereof". Christ's body is a spiritual body. The unbeliever is a "natural (soulish) man". To be saved he must become "spiritual" and become a member of the spiritual body of the Lord. How is this matter accomplished?

The text, which tells how a natural man becomes a member of a spiritual body reads: "For in one Spirit we were all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit" (1 Cor. 12:13.).

The one major factor which the world refuses is held necessary to God; that is, that the saved person will be *joined* to Christ. He can not join, but yields to Christ in obedience so that the Holy Spirit may effect the union to the body of Christ. "In one Spirit we were all baptized into one body." Union with the Savior is a spiritual one which only the Spirit can bring about.

The New Testament reckons such a one to be "in Christ". The Savior as the last Adam snatches us from Adam, becomes our Head and champions our cause, for our cause is now His. The average man of the religious world looks on Christ as the impersonal or remote ruler of their lives, taking His words as law (without being joined to Him) by which to be saved. The "Jesus way of life" is not following His words and example while the heart is held in reserve. Such an act gave rise to the words: "If any man would come after me, let him deny himself." Self must be relinquished, crucified. The Lord Jesus Himself as a Person, is that Life from God. One surrenders one's being, heart and life, to the Lord personally, to be joined to Christ in Spiritual union.

This personal union to Christ, effected by the Spirit, is the secret of sanctification in the Christian's life. The Spirit frees one from sin (bondage to the sin-nature) and from connection with and allegiance to the anti-God world-system. He would settle the question of worldliness, carnality, selfishness, smallness of spirit. Sanctification, yes, personal sanctification, becomes not a burden but a joyous privilege. "Joined to another (Christ) . . . that we might bring forth fruit unto God" (Rom. 7:4).

You in Christ; Christ in you. "You in Christ" for salvation; "Christ in you" for salvation, plus grace for service as a sanctified member of His body. He said it again in John 15:4: "Abide in me, and I in you." Thereupon, we become all to the Father which His Son is. He, the fulness of the Godhead bodily, becomes our fulness.

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



Friend Or Foe

"We are passing through a world that crucified our Lord and Master, and He declares that we are not of it. Hence it follows that insofar as we have any fellowship with the world, we are false to Christ. What should we think of a wife who could sit and laugh and joke with a set of men who murdered her husband? And yet this is precisely what Christians do when they mix themselves up with this present evil world, and make themselves part and parcel of it."—C.H.M.

Some Parents Say:

"We will not influence our children in making choices and decisions in matters of religion!"

Why not?

The ads will! The press will! The radio will! The movies will! Their neighbors will! Their business will! Their politicians will!

We use our influence over flowers, vegetables, and cattle. Shall we ignore our children? —Selected.

Do You Know Your Friends?

A rich man, feeling that he was without friends in the world, said that he would divide his fortune among his friends if he only knew who they were. Years passed. The rich man died. His death occurred during a mid-winter blizzard. His last request was that his funeral be held at four o'clock in the morning. During his life-time many had boasted of being the rich man's intimate friends. Only three men and one poor woman turned out to lament his passing and to show their last respects at the grave-side. When the rich man's will was read, it directed that his vast fortune be divided equally among those who had attended his funeral. —Knight.

"I am sick of this overworked 'academic approach'. What preachers need

today is a LOVE approach to sinners."
—Bob Jones, Sr.

Misleading Statistics

During 1956 the National Council of Churches published statistics of church membership in America. These are the figures:

"Today, one hundred million Americans are members of churches. Of these 91,817,000 profess the Christian faith: 58,448,000 Protestant; 33,369,000 Catholics. And church membership in the United States is growing faster than the population. At the beginning of our national life—at the time of the Revolutionary War—only 12 percent of all American adults were church members, whereas today 80 percent of all Adult Americans are members of some church."

From this report it would appear that America is becoming more and more enlightened as the years go by. There are those who contend that spiritual and moral conditions are better than those in which our forefathers lived. Yet, the fact that there are more "church members" does not tell the complete story. J. Edgar Hoover, Director of the F.B.I., gave the following figures in a speech in Chicago, on November 23, 1956:

"One of every fifteen Americans has been arrested for a serious crime. One out of every twenty-nine Americans has been convicted of a crime—a total of five million. Crime costs Americans twenty-billion dollars a year—an annual average of \$467.00 for every American home. Arrests of boys and girls, 10 to 17 years of age, has increased 21 percent in the last four years, while the population in that age group increased only 10 percent."

The Word of the Lord is still true. "In the last days" men will be "holding a form of Godliness, but having denied the power thereof". —J.I.A.

Gentile Images

"The Gentile empires commenced with an image set up for universal worship (Daniel 3). They will end with an image set up for the same purpose (Rev. 13; 14; 15). The death penalty is the issue in both cases for refusing to render worship."

Don't Waste Those Years

An aged nobleman who had lived his life as a man of the world, was visited by God's grace when he was past eighty years of age and became a truly changed man, and spent the remainder of his life in humble faith and hope. When Christian friends congratulated him on the wonderful faith and forbearance that had been extended to him by God who had spared him, a look of sadness would come over the old man's face as he replied, "Yes, my dear friends, thank God my soul is saved, but my life is lost, my life is lost." —M'Dowel.

Great Men

The world has boasted of its great men since very early in the history of man. Many have been the benefactors of mankind in many ways, and many deserve all the honor which man can bestow. Many others are looked upon as being great simply because of some earthly title bestowed upon them by some institution or organization. These titles will avail little (important and necessary as they may be) when a person ceases to live. However, God bestows titles on His faithful saints, titles which will be remembered and honored throughout eternity. A few of these "great men" of God and God's titles conferred by Himself are as follows:

Abraham, F. G.
Moses, T. M. O. G., S. O. T. I.
David, M. G. H.
John the Baptist, G. B. O. W.
John the Apostle, D. W. J. I.

Do you remember these men by the titles suggested by the letters after their names? Look them up in the Bible and check this column for correct answers next month. —JLA.

The Way of Chastisement

I went to the chrysanthemum show last autumn. What wonderful blooms! Not only were they extraordinary in variety of color and form, but also in size. I was amazed.

I said to one of the gardeners, "How do you manage to produce such mar-

velous blossoms, of such size and perfection?"

"Well, sir," he said, "you see we concentrate all the strength of the plant on one or two blooms. If we allowed the plant to bear all the flowers it could, not one of them would be worth showing. If you have a prize bloom, you must be content with one instead of a score."

Thus, God cuts away our useless blooms of self, popularity, comfort, and ease, that He may bring to perfection the exquisite white blossom of holiness and make our immortal spirits "meet to be partakers of the inheritance of the saints in light" (Col. 1:12), flowers fit to be planted in the garden of God. —Grace and Glory.

God Took Him!

It is recorded that Enoch lived 365 years on this earth. It was then that he "was not, for God took him". He has now been with God for 4944 years, as of 1957. He never did die. He went home without dying and went to a home where people never die. What a thrill it will be to be able to talk with a man who has been kept thus by God, during all these centuries! And then again, what a thrill it will be if the Lord should come first and we go without dying, to be able to talk with the multitude of those who have reached the presence of the Lord by way of the "valley"; to be able to hear them recall the preciousness of the moment in which they left this life and first looked into the face of the Lord. By whatever nature we leave this world to be with the saints and the Lord, whether by translation as Enoch or by what the world calls death, we know that we can fear no evil, for He will be with us. —JLA.

Frightful!

"The spectacular rise in deaths from cancer of the lung continues to spiral upward. In 1933 only 3,400 persons died; this year that figure will reach the frightful total of 22,000! On these 22,000 obituary notices, only 15 in every 1,000 could add the note 'non-smoker'."—M. Brothman, M.D., Fury Magazine, October 1954.

The Worst "Disease"

Alcoholism is 115 times more prevalent than polio. Figures supplied by major national health authorities show 740,000 cases of cancer; 400,000 cases of tuberculosis; 29,000 cases of polio, and 4,589,000 cases of alcoholism.

YE MUST BE BORN ANEW!

Gordon R. Linscott

"Ye must be born anew," said Jesus to Nicodemus that night. The "must" of Jesus' statement implies also the alternative. Yes, "ye must"—or else... There is no way of artificially producing life, no substitute here for the new birth, no side door by which to escape; there are only two exits, one into life and the other into the lake of fire, which is the second death.

As birth is the beginning of life, the new birth is the beginning of a new life. It is not merely a reformation of the old life, for old bottles will not contain new wine, neither will old cloth be bettered with a new patch. "Man's part" in the new birth is so often over-emphasized that it would almost seem that man is his own savior.

It is true, very true, that a man by the surrender of his will to God is brought to the point of being born again, and that by the continued surrender of his will he lives as a new creature, *but is the new life a thing of his making? No!* Being born again is not just a figure of speech; it is a reality. It isn't just a decision in the mind of man, nor is it just "something that takes place in the mind of God." It is something which happens to the man. "...ye were also circumcised with a circumcision not made with hands... in the circumcision of Christ, having been buried with him in baptism... And you did he make alive..." (Col. 2:11-13). What happens in baptism is done without hands. Not only is the burden of sin cancelled out by the offering of the blood of Christ, but *life* is placed within the sinner. "Jesus our Lord... who was delivered up for our trespasses, and was raised for our justification" (Rom. 4:24). And should it not be so? If we should be partakers of the death of Christ only, what would we gain? Although once forgiven, we would continue to love and to live the old life of sin. "...and if Christ hath not been raised, your faith is vain; ye are yet in your sins." (1 Cor. 15:17). "Blessed is the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again... by the resurrection of Jesus Christ from the dead" (1 Pet. 1:3). Yes, in the new birth, God imparts life; He gives to the sinner something he didn't have before. What is more, He gives His Holy Spirit (Acts 5:32) to help this struggling babe who, though but a babe, is no longer slave to sin.

How different from this victorious life are those lives which have been full of good resolutions—broken resolutions—and deep disappointments because entry into the new life of fellowship with God has been sought through self-discipline. "Whenever I can quit so-and-so, then I'll become a Christian," is often heard. But even if the will-power should succeed to put to death the fleshly appetites, what can fill the resulting emptiness? Nothing but Life, and this Life is not put on by strength of will, any more than a newborn baby creates the life which he receives. And even if one should very successfully imitate the Christian virtues in his manner of life, where will he be in the day when the living alone shall be called

from their graves to meet the Lord? He who does not know the power of the resurrection of Christ now shall not share in the resurrection then.

An iron lung may produce respiration in a corpse, but never life. Self-discipline may produce an outward semblance of Christian virtues in you, but it will never produce life. "...he that hath not the Son of God hath not the life" (1 John 5:12). Whether strong-willed and self-disciplined, or the weakest willed and vilest of sinners, you can be born again. Just as surely as "you *must*", you also *may* receive Him who is the Life, and in Him a new life, a new nature which is from above. This new birth doesn't depend upon your position in life nor upon any special ability—only your willingness to submit to God, and your confidence that He will cancel your sins in the blood of Christ and by His resurrection grant you a new life here, and the earnest of that which is yet to be.

Won't you cast your anxieties and your apprehensions on Him? Trust Him to work out the difficulties as they may arise? Now... tell Him what your heart feels, and commit yourself to follow through with obedience from the heart.

THE END FROM THE BEGINNING

J. H. McCaleb

During the last few years it has become popular to deny periodically that the church is an afterthought. What has brought this sudden defense of a well established truth is a mystery to me; for surely no Christian can possibly believe that the church of the Lord Jesus Christ could be the result of second guessing.

One really stands aghast at the thought that one would accuse God, the Omniscient, of having to resort to the human expedient of trial and error. That kind of reasoning just doesn't make sense. Even the thought is repulsive; because it bears the malodorous implication of sacrilege.

In the beginning God made man in His own image. Man failed and was driven from the presence of God. The long way back became a terrific battle against the powers of darkness. Through it all shone the great grace of God. Through many failures has come success. Were these successive steps afterthoughts of God? Perish the thought! God knows everything, from eternity to eternity.

With David we can say: "O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain to it."

I thank God that we can trust Him to direct our ways with a sure knowledge that sees the end from the beginning.

Truth Advance Section

Stanford Chambers



QUESTIONS ASKED OF US

What should be the practice of a family of simple Christians who move into a locality where there is no congregation of the simple New Testament type?

Be one. Do you not read of "the church in thy house"? They come in for salutation and commendation. Do thou likewise and expect God in due time to give increase.

Please harmonize Ps. 110:1 and 1 Cor. 15:25. The one verse seems to hold Christ at the Father's right hand till His enemies are made the footstool of His feet, the other seems to locate this work of subduing during His millennial reign.

"The times of restoration of all things" come "when he shall send the Christ" (Acts 3:20, 21). And when He does come He will be seen seated "at the right hand of power and coming on the clouds of heaven" (Matt. 26:64, et al). Christ will never abdicate His position with the Father. "Of the Son he saith, Thy throne, O God, is for ever and ever." When He comes "in the glory of the Father," He will come in the power of the Father also. That "all power" which is now His, He will then exercise to the fullest extent required in subduing all things unto Himself. When Briton's king was emperor of India as well, and visited that portion of his realm, and while there sat upon the throne in India (which was his), he did not abdicate his throne in London, nor did he diminish his power over the entire commonwealth; instead he increased it.

Does John 6:53, as many teach, refer to the partaking of the bread and fruit of the vine in memory of Christ on the first day of the week?

The Lord's supper was not then instituted nor under consideration. The Lord Jesus was going to give His life for a ransom for all. The full benefit of His sacrifice was (and is) for every one who by faith appropriates the same. To eat His flesh and drink His blood is to make that appropriation. That is by faith's action in receiving Him. "He that hath the Son hath the life." Are you feasting on Him? Are you drinking at the fountain? At the Lord's supper exercise faith in Him to appropriate all the more of Him indeed, for "Christ in you the hope of glory." The "Presence" is not in the material bread and wine, but in the heart, else one does

not indeed commune. In the reading of the Word and in prayer, be yet more appropriating Him.

Please explain Mark 9:1, also 2 Cor. 8:8.

Mark 9:1. Some standing there never saw the kingdom of God come with power. Judas for one. Doubtless others, who had not eyes to see, but were blind to the kingliness of the King in their midst, manifested in the power of His patient endurance, in the prostrating of His arrestors, in the uniqueness of His death, the darkening of the sun, the quaking of the earth, the rending of the temple veil, the rending of tombs, His resurrection, when He was "declared to be the Son of God with power," His appearing and vanishing during the forty days, His ascension on high, the coming of the Holy Spirit, the marvelous power of the word of the cross in piercing the hearts of thousands of the *particeps criminis* in His slaying — these and other demonstrations of divine power were bringing in the kingdom of God. That same power of the cross is till now bringing in the kingdom to those who have eyes to see. Then there is the glorious consummation yet future.

2 Cor. 8:8. Even those called to be saints are human enough that they need greatly the help of the example of others. Paul made use of the zeal of the Macedonians in the matter of giving to inspire and stimulate the Corinthians to grow in the grace of liberality. That were better than by way of commandment. Some teachers prefer to plank it down what you've got to do or else. Paul knew a better way than that of law.

NOW WHEN THEY HEARD THIS

Clyde D. Ross

"Men and brethren, what shall we do? was the question asked by men that had crucified the Son of God. What had they heard to make them ask this question? The Holy Spirit was now present to reprove the world of sin, and of righteousness, and of judgment.

These men of Israel were convicted by the Holy Spirit as Peter told them Christ was the one spoken of by David the prophet, and how they had taken and by wicked hands had crucified and slain the Lord. God raised Him from the dead.

Every true conversion must be preceded by real conviction of heart. In order to bring about conviction or cause men to be "pricked in their hearts" we must preach Christ and Him crucified. The early Christians went everywhere preaching Christ crucified, risen, ascended, and coming again. This is also the message for our day.

We should not fail to tell men to repent, and to be baptized; but let us first preach the gospel with power through the Spirit. May we, as true ministers of the Word of God, be faithful in preaching this message. This is the only message that will cause sinners to turn from idols, to serve the true and living God and to wait for His Son from heaven.



Bible Prophecy

Frank M. Mullins, Sr.

PROOF THAT GOD IS THE ONLY TRUE AND LIVING GOD

Frank M. Mullins, Sr.

The Bible Does not argue the fact that God is God, the only true and living God, it declares the fact. However the Bible offers much confirmatory evidence that proves, in this sense, the fact so stated. The Bible itself is the very word of God, the truth. Therefore what evidence is found in man's search for truth will confirm this fact. As Dr. Howard F. Vos* declares concerning archeology: "Archeology provides an excellent apologetic for the veracity of the Scripture. . . Some critics of the Bible have been silenced or made more cautious by the finds of excavators in the Near East . . . when the great Sir William Ramsey started his explorations in Asia Minor, he doubted the historicity of Acts; but his finds there proved the contrary to be true, and he became an ardent advocate of the trustworthiness of Luke's scholarship." Therefore the findings of his explorations became to Sir William Ramsey confirmatory evidence which caused him to accept the fact that the Bible is true, the truth of God. Even so the Bible gives confirming proof of many of the fundamental truths it declares.

When Jesus had come forth out of the tomb, He showed Himself alive "by many infallible proofs" (Acts 1:3). Concerning the fact that He is Christ, the Son of God, we read: "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name" (John 20:30-31).

The same is true concerning the fact that God is the only true and living God. "The heavens declare the glory of God; and the firmament showeth his handiwork" (Ps. 19:1). "For the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity" (Romans 1:20).

As the mounds of dirt and hills of the Near East confirm the history of the Bible, as the heavens declare the glory of God and His everlasting power and divinity are perceived through the things

*An Introduction To Bible Archeology by Dr. Howard F. Vos.

that are made, as the miracles testify that Jesus is the Christ, the Son of God, so does the word of prophecy prove that God is not only God, but that He is the only true and living God so that there is none like Him. Hear the words of the Prophet Isaiah, Isa. 46:9-10—"Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me; declaring the end from the beginning, and from ancient things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure. . .". Prophecy is not a superficial doctrinal point; it is one of the evidences of Deity, the proof that God is the only true and living God—there is none like Him—"declaring the end from the beginning," "and from ancient times things that are not yet done". This places prophecy in the same category as "the heavens" that declare the glory of God, as "the things that are made" through which His everlasting power and divinity are perceived, as the miracles of Jesus which are written that we may believe that He is the Son of God. Prophecy is evidence that God is the only true and living God, as certainly as when Jesus spoke concerning Himself: "I tell you before it come to pass, that, when it is come to pass, ye may believe that I am He" John 13:19).

If a scientist refused to accept the factual evidence of archeology he would but prove himself a biased and bigoted man and no scholar at all. And so it is with one who refuses to weigh the evidence of the heavens, or the things that are made, or the miracles of Jesus, or the prophetic word. He who attacks the word of prophecy or scoffs at the message of the prophets undermines the very foundations of faith in God, and turns the heart of God's people to misery and suffering. Consider the history of Israel as summed up in II Chronicles 36:15-16: "They mocked the messengers of God, and despised his words, and scoffed at his prophets, until the wrath of Jehovah arose against his people, till there was no remedy." These are perilous times, and nothing increases the peril so much as the attitude today, not of the world, but God's people toward the word of prophecy. My prayer is that these words may in some measure awaken God's people to the gravity of the matter, and to give due regard to the study of the prophetic word, as in the words of Peter: "Whereunto ye do well that ye take heed, as unto a light place" (2 Pet.1:19).

GOOD NEWS

There is good news, bad news, and just news, but the best news is still the old, old story "that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures." If you have acted on that news you are in line for some more good news, i.e., "that there is laid up for you the crown of righteousness" which the Lord will give when He comes to all them that love His appearing. And they will enter into the joy of the Lord, joint heirs with Him of the kingdom. Is it worth waiting for? Do you love His appearing? Do I? If so we have a hope both sure and steadfast. —M. K.

True Fellowship

(Gleanings In I John)

H. I. Ohmstead



The fellowship we have with God, which is the theme of this epistle is practically possible for one reason and one reason alone. God, who is Light, Love, and Righteousness, the three things in which a child of God must walk, makes this walk possible for the Christian through the Holy Spirit.

Not much is said in I John about the office and work of the Holy Spirit, but enough is said to make it certain that the power for the Christian's walk in fellowship with God is not in himself. In chapter 2:20 it is said, "Ye have an anointing from the Holy One, and ye know all things." In verse 27 we are told, "And as for you, the anointing which ye received of him abideth in you, and ye need not that anyone teach you; but as his anointing teacheth you concerning all things, and is true, and is no lie, and even as it taught you, ye abide in him."

There are several things said about this "anointing": (1) It is from the Holy One. (2) It is the source of our knowledge. (3) The anointing abides in us. (4) This abiding anointing teaches us. It is evident then that every true child of God has not only an outward teacher in the printed and spoken word, but an inward guide and teacher in the person of the Holy Spirit. The Holy Spirit, who inspired the word, did not act for a while merely as God's secretary in revealing the word and then return to heaven, but He enters into the person born of God to help him interpret and apply that word to his own life. To such a child of God the Holy Spirit becomes an inward witness to the fact that He is abiding in us. In 3:24 we read, "And hereby we know that he abideth in us, by the Spirit which he gave us." In 4:13 it is stated that "we know that we abide *in him* and *he in us*, because he hath given us of his Spirit." This is why John can say in 5:10, "He that believeth on the Son of God *hath the witness in himself.*"

The Spirit then, not only bears witness in the word, but in the heart of the believing child of God. He has the consciousness of abiding in Christ and that Christ abides in him. This, we are sure, is experimental. The true believer really experiences within himself this consciousness.

Finally, in warning believers against the coming antichrist and the spirit of antichrist which was in the world already (1:1-4) he has this encouraging word to say, "Ye are of God, my little children,

and have overcome them: because greater is he that is in you than he that is in the world." This is indeed reassuring. The antichrist, the spirit of antichrist and the many antichrists (2:18) with their false prophets (4:1) make up a formidable host of wickedness against whom the believer must contend. They are strong, wily, and wise in this world, all creatures of Satan and empowered by him. They "are in the world", John says, but there is a "greater" one in you (4:4). This "greater one" is none other than the Holy Spirit which he says is "in you". Again here in 1 John we have the great doctrine of Romans 8. There is victory over Satan and sin by the power of the indwelling Spirit.

To sum up the teaching of 1 John we have: (1) The character of God set forth as being Light, and Love and Righteousness; (2) fellowship with God can only be maintained by our walking in Light, Love, and Righteousness; (3) this is impossible unless we have faith in God's Son, who "came in the flesh" and was also "from the beginning", "in whom was life", and who is "the true God and eternal life". (In other words, unquestioning faith in the deity of Jesus Christ); (4) the power to keep true fellowship is given us through the anointing of the Holy Spirit, who guides, teaches, and imparts true knowledge of God's word and becomes within us a "witness" that we are abiding in Christ and Christ is abiding in us. Because this Greater One is in us we can overcome and be assured of victory.

THE BEGINNING OF THE CHURCH

Theophilus

When did the New Testament Church begin? The answer to this question will help to distinguish between the Lord's Church and the sects of purely human origin. For the Church of Christ is not a sect, not a denomination, but the Christ's own body (Col. 1:18), God's house (1 Tim. 3:15), and temple (Eph. 2:19-22), and kingdom in this present evil age. (Col. 1:12-14; Rev. 1:6; ASV.)

If it should be noted that within the body of people who make up the Lord's Church, there should be practiced sectarianism on the part of individuals or groups, this will in no wise affect the thing itself—the church of Christ. Faithless disciples of Christ do not make Him faithless (2 Tim. 2:13). Neither will sectarian church members make His Church a sect. Thus we may search out of Scripture the beginning of the one Body, the Church, built by Christ and acquired with His blood in perfect confidence that this Church will be of divine origin.

Jesus foretold the beginning of His Church in Matt. 16:18, 19 when He said, "And I also say unto thee that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be

bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." The beginning of the New Testament Church must be placed *after* Matthew chapter 16. Jesus here used the future tense, "will build". (This of course eliminates the theory that John the Baptist founded the Church, or that it had been founded by the Lord Jesus at any time previous to Matthew 16.)

Now on turning to Acts 5:11 we read about the disciples in these words: "And great fear came upon the whole church, and upon all that heard these things." The beginning of the Lord's Church must be placed *before* Acts 5:11, for here it is spoken of as already existing. Thus it is certain that the beginning of the Church may be located historically in the time space between Matt. 16:18 and Acts 5:11. This reduces the possibilities to a very few chapters—about sixteen.

But this may be reduced even further. In Eph. 1:19-23 we read of "the strength of his (God's) might which he wrought in Christ *when he raised him from the dead, and made him to sit at his own right hand in the heavenly places, far above all rule, and authority and might and dominion, and every name that is named, not only in this world, but also in that which is to come; and he put all things in subjection under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all.*" If one notes the emphasized words above, he can easily see that Christ became head of the Church *after* the resurrection and *when* He took His seat at God's right hand. Now *a body does not exist apart from its head.* The Church is Christ's body; He is its Head. He became such on His being enthroned in heaven. This was the time when the Church began.

The possibilities as to time are therefore narrowed down to the events covered from Acts 1:12-5:11. For Jesus' ascension is recorded in Acts 1. Now the candid reader will find but one day in all these verses upon which the beginning of the Church may be placed—a day on earth that corresponded to that moment in heaven when the Lord Jesus "sat down on the right hand of the Majesty on high"—the day of Pentecost. (Acts 2.) On this day there was (1) a great demonstration of the power of God in the Spirit's coming, (2) the great cosmopolitan audience assembled, (3) the first sermon in obedience to the Great Commission, (4) the first response to the risen and glorified Christ. And for the first time it is said, as the Common Version records it, "And the Lord added to *the Church* daily such as should be saved." This is the day when the Church began. May we urge all to meditate upon the words of the second chapter of Acts that, when they have obeyed the words of commandment there given, they too may be added to that One Body which is the Church—not any religious body of human origin late or early—but to the Church of Christ.

"If all our misfortunes were laid in one common heap, whence everyone will take an equal portion, most people would be content to take their own and depart." —Socrates.

Precious Reprints

FROM THE PEN OF R. H. BOLL

In 1916, the eschatological teachings that are usually summed up by Bible scholars under the term "Premillennialism" were challenged, both the teaching and the term, and Brother Boll wrote the following prolix explanation and statement on the subject. It was, no doubt, his earliest opportunity to write in perfect freedom for the religious press, as we had, that very month, obtained our own publication vehicle—*The Word And Work* (Jan., 1916). Perhaps he never wrote a better, clearer article on the subject, nor one received with greater interest than this.—E. L. J.

WHAT IS PREMILLENNIALISM?

What is Premillennialism? The word looks and sounds formidable, and we get the impression at once that it is one of the many "isms" in the world; the theory of some peculiar sect or cult; or some strange system of doctrine; and that a "premillennialist" is a man who has subscribed to that creed and system. But the impression misleads. Premillennialism and Postmillennialism are simply two alternative positions touching the relative order of the millennium and Christ's Coming. Premillennialism is simply the position that Christ comes *before* the Millennium; and Postmillennialism contends that He does not come until *after* the Millennium. And since nearly all professed Christians believe in a millennium of some sort; and all believe that the Lord will come; and none (so far as we have heard) have ever contended that the Lord comes *during* the Millennium—it follows that there are only two chances, and no third: either the Lord comes before the Millennium or after. If one believes the former they call him a "premillennialist"; if the latter, a "postmillennialist". And so every Christian who takes a position at all, is either the one or the other; if he denies the one, he subscribes to the other; if he combats the one he adopts the other.

AND WHAT IS THE MILLENNIUM?

The word "millennium" simply means a period of a thousand years—just like the word "century" means a hundred years. But the term, "*the Millennium*" is used to denote that thousand-year period referred to six times in the first seven verses of Revelation 20. Now, whether this be a period of just this literal length or not, it is identified with that blessed era of which (all concede) the scriptures speak: a time when Satan shall be bound, when righteousness shall reign; when swords are beaten into plow-shares and spears into pruning-hooks, and the nations shall learn war no more; but the knowledge of the Lord shall cover the earth as waters cover the sea. The postmillennial view puts the Lord's coming beyond that era of righteousness and peace, and therefore a good thousand years off. The premillennialist expects the Lord first. Some who have felt the difficulty of the postmillennial position have tried to remedy it by teaching that the Millennium is *going on now*—so that the Lord's return may not be so far off. This latter position will be noticed further on; but I may say here that it is hardly worth serious consideration or refutation.

HOW I FOUND OUT I WAS A PREMILLENNIALIST.

Years ago, having never been influenced, so far as I know, by any human teaching on premillennialism, before in fact I even knew the term, I had from study of the word of God come to a premillennialist conclusion. In 1903, in a Western State, a denominational preacher who was trying to "place" me asked me, "Do you believe in the second coming of Christ?" "I certainly do," I answered. "Are you pre or post?" "What do you mean," I asked. "Are you premillennial or postmillennial?" "I do not yet understand what you mean," I responded; "I am not versed in theological terms." "Well you believe in a Millennium?" "Surely." "Then do you believe that Christ comes before or after the millennium?" "Why, I hadn't thought about it specially," I answered, "but it *must* be before; for the Lord told us to 'watch and be ready for ye know not the day nor the hour.'" "That settles it," said the preacher: "*You are a Premillennialist.*" And so I found out for the first time what I was.

THINGS THAT MUST FOLLOW.

From each of these two views, the premillennial and the postmillennial, follow certain consequences. I shall not undertake here to do more than to state them. The postmillennialist expects that day of bliss to come in consequence of the gradual conversion of the world by the means now in use. For in order to have a millennium, truth and righteousness must first prevail. He therefore expects great improvement in the world, and makes much of all signs of progress and betterment. For this reason he also considers himself "optimistic." I would, however, point out here in passing that this puts the Lord's coming more and more interminably into the far-off future; for not only must the millennium come and pass before the Lord comes, but there is evidently a long stretch before us yet before there can even be a millennium.

The premillennial view, on the other hand, contends that the distinction between the church and the world will exist clear up to the Lord's return. The church, as its very name implies, is simply an election—a *selection*: God is *taking out from* among the nations a people for His own name; and Christ's faithful ones will be subject to opposition and persecution until Jesus comes. At the Lord's coming the church will not be essentially better, and even the professed church of the last days will be the worst and the darkest. The premillennial believer takes no stock in the theory of "world-improvement." As some have expressed it, "the world is a sinking ship, and it is not our business to try to keep the ship from going under, but to get as many passengers as will to jump into the life-boat;" and that it is not so much our business to put out the fire, as to snatch men as brands from the burning. It must be manifest that this view is very uncomplimentary to the "world." It lays the world's pride and pretense in the dust. The world, the worldly, a worldly church, worldly preachers and all those who, like Demas, "have loved the present world," can in the nature of the case have no sympathy with this teaching. In saying this I do not mean that all who oppose the premillennial view are worldly, for I do not so

believe; but that those who are worldly will naturally oppose the premillennial contention. The other side, however, retorts upon the premillennialists that they are "pessimistic." But they insist that the postmillennial position is really the pessimistic one, in that it can offer no better hope than that which the past centuries have belied and proved vain; its prospect points ahead to an endless, weary stretch of years of doubtful world improvement. Its hope of world-conversion has not the least corroboration from experience, for there has never been such an acceptance of the gospel by even one nation, one land, one city, not even where the gospel has been preached most thoroughly that would lend the least appearance of probability, or sustain the faintest promise of the thought that the world can be or will be so converted. But the premillennial view looks not to earthly developments, but to an event from heaven: its hope is from above, bound up in the appearing of a glorious Lord and Savior who will adjudge, avenge, and adjust all things at His coming and bring about that better day.

STRICT AND LOOSE INTERPRETATIONS.

It may be said further that the premillennial view rests upon a careful and strict construction of the prophetic word; whereas the postmillennial necessitates a figurative and spiritualizing interpretation of most of the Old and New Testament prophecies. It puts upon these scriptures that vague and "highly figurative" construction which to a great extent leaves every man free to read into the Word whatever he wishes to see in it; or to waive the whole prophetic revelation as something too deep and mysterious for him to decipher. For the postmillennial position does not comport with any strict and faithful construction of the prophetic portions of the Word of God. The premillennial position on the other hand depends upon a strict acceptance of what the word of God says. It goes on the assumption that the word of God is inspired; that therefore it means what it says; that when interpreted according to the laws that govern the interpretation of language it is to be absolutely relied on; and that scripture explains scripture.

It is not strange, therefore, that among all the infidel higher critics there is not one premillennialist to be found. They are all and every one, in so far as they believe in any millennium at all, postmillennialists. Nor do they recruit their numbers from premillennialist ranks, but their unbelieving doctrines gain their entrance in postmillennial ears and hearts. It is surely significant that among the scholars, theologians, university professors, etc., who hold the premillennial view (and there are a number of them) not one "destructive critic" can be pointed out; and that on the other hand the "destructive critics" are invariably postmillennialists.

This is not saying, of course, that all postmillennialists are infidel critics; but only vice versa. This thing however is evidently true: that the postmillennial view is compatible with the infidel criticism of our day, and that the premillennial teaching is not compatible with this infidelity, inasmuch as a strict and faithful acceptance of the word of God is its very soul and basis.

"WATCH AND BE READY."

It is again evident that the postmillennial view cannot be conducive to making a man watchfully expectant of the Savior's coming. If a millennium of universal peace and bliss is to intervene before the Lord's coming, how could one "wait" for that? Or, still less, how could one "look" for it? or, still, "watch" for it? It is only natural that death should have been substituted as the goal of our hope and the event for which to prepare, in the place of the Lord's coming—an exchange which is common with postmillennialists, but which the New Testament never makes. In fact the postmillennial position would naturally incline Christ's servant to say, "My Lord delayeth his coming"—a thought which leads to a careless life and which we are especially warned against.

IS THE MILLENNIUM NOW?

Some, as pointed out before, who felt this difficulty, have tried to put it that the millennium is in progress now; and since, of course, in that case we could not know just when it would come to a close, it would behoove us to watch and be ready. This is a bit better so far as that point goes, but raises a host of difficulties. *This the Millennium?* With nearly half of all humanity involved in the most terrible war of all history? *Satan bound?* In Peter's day he *went about* as a roaring lion. (1 Pet. 5:8). Is he bound *now*? We are told that Satan is "*being bound*" now. But that does not satisfy the case. Before ever that thousand years' reign begins Satan is bound, and not only bound, but imprisoned. Is he so bound now? Is he imprisoned now? What would the world then be if he were turned loose? But enough of that.

One other evidence (already touched upon) of the premillennial coming of the Lord, lies in the fact that the last days are the worst. It is not so much the question with the inspired writers whether *the world* will get better or worse. The world lieth in the Evil One (1 John 5:19) however it may outwardly improve. But the professed church, the very salt of the earth, will corrupt (2 Tim. 3:1-5) and it will not be much faith that the Son of Man when He cometh shall find on the earth. The mystery of iniquity was already working in Paul's day, awaiting only a release from restraint to come to its full manifestation of the Man of Sin, an individual with whom the Lord will personally clash at His coming (2 Thess. 2). This sufficiently shows that no era of universal peace and world-wide conversion and righteousness precedes the coming of the Lord.

But the premillennial expectation of the Lord (which was the all but universal expectation of the church for several centuries) needs to meet no such difficulties. It makes us watchful and zealous. It fixes our hope on an event ever imminent, in which our whole hope is bound up, and weans our hearts away from the world unto the surpassing glory of "that day".



The Christian Home

Howard T. Marsh

Second only to the church of our Lord Jesus Christ in beauty and importance stands the Christian home. The Christian home is one of the sweetest and most beautiful institutions on earth, and rightly so, for it has been God's desire from the beginning that the home and family unit should be closely knit and bound together as one. Seldom will you look upon anything more wonderful and attractive than a consecrated Christian family, where the very atmosphere is permeated with the sweetness of a Christ-like nature. Here, you will find love, peace, good will, devotion, and affection abounding.

In our article on "The Christian Home" last month, we mentioned that in order to have such a home, it must be rooted in the days of courtship by the choosing of Christian associates and companions. This is a must, and will contribute more toward happiness in the home and life than any other one thing. The admonition from the Word of God is, "Be not unequally yoked together." Where is there a more intimate yoking than at the marriage altar? When is this admonition more needed than at the time two hearts are giving their solemn vows to each other in holy matrimony?

The wedding is the birthday of the home, and if both parties are consecrated Christians, then we have the birthday of a new consecrated home. Let us note one important point here. All birthdays are for a lifetime. Your birthday is one and the same forever. It never changes. Only death can stop it, and even then it remains the same. We still celebrate Washington's birthday, even though he has been dead for years. The birthday or the beginning of your home should be of equal importance. Nothing but death should stop or dissolve this union. All the marriage ceremonies that I have ever read or heard have one important question which is asked of both the man and the woman. It is, "Do you promise before God and these witnesses to love each other and to keep thee only to each other so long as you both shall live?" This vow carries with it the responsibility of a lifetime obligation to each other.

It is of the utmost importance that this teaching be imbedded firmly and deeply in the minds of all of our young people today, for seldom do we find a Christian home that did not have its beginning with two Christians at the marriage altar. Marriages and the establishment of a home is one of the most important steps in life. Only one other is more important, that of becoming a Chris-

tian. Anyone who is contemplating marriage should spend much time in prayer, in fact, this should be a matter of prayer long before the one and only is met. It is good that our children be taught to pray in regard to this great and important decision.

The great leader of Israel, Joshua, said, "As for me and my house, we will serve Jehovah." Let us strive to keep this thought alive today. For it is only by this means that we can hope to have Christian homes.



No Double Standard

Carl Kitzmiller

Who among us could deny that there are problems and questions that are largely the concern of young people? They are problems about school life and about dating, or maybe questions about entertainment or participation in certain activities. By reason of the natural changes resulting from growth, certain temptations may be intensely keen at this period of life. It is to be expected that the development from childhood into manhood or womanhood will be accompanied by problems and questions, nor do we intend to minimize the importance of helping young people in meeting and being prepared to meet these when they arise. We plan to deal with some of the specific problems on these pages in future issues. First of all, however, some basic foundation work is in order.

Some of us may have been impressed, as we have read the Word of God, with the fact that God does not make much distinction as to the matter of age. We said *not much*, not that there was *none*. We noticed last month some whose names would be inscribed on a Young People's Honor Roll of Faith. Yet there is no special effort on the part of God to impress us with the ages of these. We can only guess at Daniel's age when he refused the king's dainties, being guided by the custom of the times in which boys of about twelve to fourteen were chosen for such training. Samuel grew up in the temple; David was a well-favored youth. Again we do not have God's making a point to us strictly on the basis of their age. We can only guess that Joseph and Mary were young people, perhaps late teenagers, on the basis of what is generally true of the age for marriage. Could there be a reason for all this? Would it not have been better for God to have emphasized their ages so that we could use them more exactly today to encourage young people? Obviously not, or He would have done so! It is enough for us to know that in God's Hall of Fame there are some who were young, some who were old. The young person need never fear rejection from a place of honor

with God merely because he is young; on the other hand, he cannot expect a place there merely because he is young. Daniel is there because "he purposed in his heart," not simply because he was young. David is there because he trusted in and was concerned about the honor of his God, not because he was a youth. On we might go. Mary's age is not so important as her submission, "Behold the handmaid of the Lord." He who is the good Shepherd will surely deal gently with the lamb, but let not the lamb suppose that because he is a lamb he need not hear the Shepherd's voice.

Our Lord loves young people—so full of life and vision. He has entrusted them with some *awful* responsibilities and decisions. But He has no double standard of conduct—one for young people and one for the adults. The gospel which saves a young person is that which is preached to all men. The Bible of the young man is also the Bible for all others. The Holy Spirit indwells (and enables) the youngest Christian as surely as the oldest saint. Taking up one's cross, denying self, and following Christ are not acts for gray heads alone, but for all who would come after Him. The many admonitions of the epistles are addressed to no one particular age, only to those who are the Lord's. Our Lord seems to have the notion that all who are old enough to receive him are old enough to obey Him.

Earlier we stated that *not much* is said about age. We should notice the principle thing that is said. Recognition is taken of the "babe in Christ" who must be fed for a while with milk (whether that be a young person or an old one; it is the age "in Christ" here in view). Some matters take time, and our Lord is not unreasonable. Time is needed before we become a teacher of others (Heb. 5:12). Experience is to be desired for certain works (e.g., 1 Tim. 3:5, 6). Even our faith can grow—and does. In such things as these, obviously He expects less of the very young in Christ. Never see, however, in this increased responsibility that comes with increased opportunity, any excuse for the young person to "sow his wild oats," disobey His Lord, or abandon His worship. The proper growth is forward and upward!

SHUT OUT

A minister told how one Sunday night when he was quarantined in his house because his child had diphtheria, he watched his church next door; the church that he could not enter. He saw the lights shining through the windows. He watched the people going in. Then the service started, and he listened to the music. At last he could not stand it any longer. Silently, like a thief, he stole out at his back door, and crept up close to a window and listened. Within all was bright; outside he stood in the chill darkness. "I realized for the first time in my life," he said, "what it meant to be shut out, what a terrible thing it meant to be shut out! And some day I should stand at the gate of heaven. What a terrible thing if that door would be shut against me!" God does not want that! Nor do you! But we must not neglect the only means of opening that gate, even the acceptance of Him who said, "I am the way, and the truth, and the life: no man cometh unto the Father, but by me." —Selected.

Christian Education

Robert B. Boyd



Education is too often thought of exclusively in terms of mental cultivation and development. Fill the mind with facts, useful facts, that can be directed toward materialistic achievements. That, according to most people, is the ultimate purpose of education.

The Bible says, "The fear of Jehovah is the beginning of knowledge." (Prov. 1:7.) Since education deals with the pursuit of knowledge, if it fails to put the "fear of Jehovah" into the heart of the student as the foundation upon which to add the accumulation of other facts, then the recipient of such an education is, in God's sight, ignorant. Many great (?) institutions of learning are producing educated ignoramuses!

Since man is a triune being, composed of spirit, soul, and body (1 Thess. 5:23), true education comprehends the needs of man as a whole. Therefore the Bible is made the center of the curriculum, not merely as a great work of literary art (which of course it is, and there is none greater!), but as the very Word of God that, when properly taught and studied, reaches not only the mind, but also the heart. It is taught as the book in which Christ is seen in His rightful place, and the result is, students learn to live! And that, after all, is the real purpose of education, to learn to live.

At Kentucky Bible College, students learn to live, because they are taught the true definition of life, namely, "To live is Christ". (Phil. 1:21.) Life is not thought of as being worthwhile without the knowledge of Him in all of His fulness. Any other viewpoint of life is like the thought in the poem, "The Bride's First Cake":

"She measured out the butter
With a very solemn air;
The milk and sugar also,
And she took the greatest care
To count the eggs correctly
And add a little bit
Of baking powder, which,
You know, beginners oft omit.
Then she stirred it all
Together, and baked it for an hour,
But she never quite forgave herself
For leaving out the FLOUR! —Selected.

Parents who make great plans for their children's higher education, with emphasis only on educating that which is physical, and with the thought exclusively of materialistic gain, will never quite forgive themselves in years to come, for leaving out Christ. Without

a true knowledge of Him, life is a failure, just as was the bride's first cake without the flour!

Send your young people to Kentucky Bible College* where academic standards are not neglected, but where education comprehends the needs of the student as a whole—Spirit, soul, and body.

* A standard coeducational Christian Junior College plus a Three Year Bible Institute above the Jr. College level, Winchester, Ky.

LESSONS ON FIRST PETER

J. Edward Boyd

THE SERVANT'S APRON OF HUMILITY

Likewise, ye younger, be subject unto the elder. Yea, all of you gird yourselves with humility, to serve one another; for God resisteth the proud, but giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time; casting all your anxiety upon Him, because He careth for you. (5:5-7.)

From his exhortations to the elders Peter turns to the younger. There is disagreement about the significance of this term, some thinking that it applies to the subordinate officers (such as deacons) of the church, others taking it to include the entire number of those ordinarily designated as the younger. After all, it does not greatly matter; for, as we have already seen, the elders were the bishops, or overseers of the flock; so it would naturally follow that all others, whether serving in an official capacity or not, would be expected to be in subjection to them.

Next the apostle addresses the entire membership with an exhortation to humility. Williams translates: "And you must all put on the servant's apron of humility to one another." For the noun which corresponds to the Greek verb used here signified the "white scarf or apron of slaves." Again our minds are carried back to that scene (John 13:1-16) in which Jesus girded himself with a towel (the badge of a slave) and washed the disciples' feet thus performing for them the most menial task. Now it was no ritual that He was establishing—there is no hint in all the New Testament that foot-washing was ever so practiced—but an impressive and much needed lesson in humility that He was thus teaching; and now Peter, following the instructions of his Lord, is passing it on to other Christians, that they may in the highest sense obey the word and follow the example of Jesus.

Yet it is a lesson difficult to learn; for it is so contrary to the flesh, as Peter well knew from his own experience. Said Augustine: "Humility is the vessel of all graces." But it is not highly valued among men of the world; and it is too much neglected by those in the church. For even there too often pride rules the will: the pride of place, manifest in the striving for positions of honor and prestige and unwillingness to serve in a lowly place; pride of grace, revealed in the holier-than-thou attitude often assumed toward those who appear to have fewer spiritual advantages or attainments. Such was

the attitude of the Pharisee who prayed in the temple, boasting about his superiority over other men. To assume that he told the truth does not make the pride of his heart less obnoxious. Other aspects of pride there are, as some one has pointed out: pride of face, pride of race, etc. But why should mortal man be proud? What do we have that we did not receive?

Moreover, consider God's attitude as set forth in the latter part of verse 5. It is a military term used here: God arrays Himself against the proud. But it is upon the humble, upon the one who is teachable, obedient to authority, not self-assertive, who receives reproof and correction and profits thereby, who is willing to serve anywhere the Lord leads, not despising the lowly, obscure place nor the small opportunity—it is upon such that God bestows His grace. The way up is down; and there is the sure promise that exaltation will come in due time—the Lord will see to that. But do the cares of life press heavily upon us? Does the "fiery trial" seem unbearable? Endure it patiently; cast your burden of anxiety upon the Lord (and leave it there); He knows and understands; He is concerned about you; He cares for you.

A POWERFUL ADVERSARY

Be sober, be watchful: your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour: whom withstand stedfast in your faith, knowing that the same sufferings are accomplished in your brethren who are in the world. And the God of all grace, who called you into His eternal glory in Christ, after ye have suffered a little while, shall Himself perfect, establish, strengthen you. To Him be the dominion for ever and ever. Amen. (58-11.)

Peter was under no illusions concerning the personality, the power, and the activity of the devil. He knew how his Lord had been tempted; and he doubtless remembered how he himself had been sifted as wheat and who it was that had prayed that his faith fail not. (Luke 22:31-32.) No one could have told him that Satan is not a real person, or that he can be overcome without divine aid! Ever the relentless opponent of righteousness, the devil, approaches men in various guises. To Eve in the garden he was the subtle serpent, suggesting doubt as to God's goodness; to some he transforms himself into an angel of light (2 Cor. 11:14), even quoting Scripture, that he may more easily lead men astray; but here Peter sees him as a roaring lion, seeking whom he may swallow down. Evidently the apostle was totally unaware that Satan was already bound! For the picture is not at all of a savage beast securely tied and sealed in a pit, nor even of one just tied to a tree; but rather of a ferocious monster free to roam and trying to destroy the work of God by violent means—by opposition, persecution, and death.

But what can we do about it? We are obviously no match for this foe. The situation calls for soberness (self-restraint) and vigilance. For the peril is real, and it is great; but it is not hopeless. Says James (4:7), "Resist the devil and he will flee from you." Withstand him, not in proud, self-confidence, but in the faith in Christ Jesus. "Faith is the victory" that overcomes. And this is faith in Him who is "the lion of the tribe of Judah." The adversary is no

match for Him. And it is well to remember that we are not alone: for (says Peter, as translated by Williams) "you know that your brotherhood all over the world is experiencing the same sort of suffering." Other consoling facts are given in verse 10: God has called us to eternal glory in Christ (see also Romans 8:18); the sufferings will soon be over (also 2 Cor. 4:17); and after that He will perfect, establish, strengthen us.

CONCLUSION OF THE EPISTLE

By Silvanus, our faithful brother, as I account him, I have written unto you briefly, exhorting, and testifying that this is the true grace of God: stand ye fast therein. She that is in Babylon, elect together with you, saluteth you; and so doth Mark my son. Salute one another with a kiss of love.

Peace be unto you all that are in Christ. (5:12-14.)

Here we have the concluding words of this letter. First there is mention of Silvanus, generally understood to be the Silas that was companion to Paul on his second missionary journey. But now he is in the company of Peter, ready to serve as the bearer of this letter to the Jewish Christians in Pontus, Galatia (to whom Paul had once written), Cappadocia, Asia, and Bithynia, with many of whom he was most likely acquainted. He had suffered and sung hymns with Paul in the Philippian jail, (Acts 16:19-25.) We are told little of his activities; but we feel sure that he had always been as Peter here describes him: the faithful brother, ever dependable in the work of the Lord. We cannot know how much has depended, and yet depends, upon those faithful servants of God whose names and accomplishments get little or no publicity. But the Lord knows and will reward them. Then there is an exhortation to stand fast in "the true grace of God." Peter had much to say about grace; as someone said long ago: "He began his epistle with grace, he finished it with grace, he had besprinkled the middle with grace, that in every part he might teach that the church is not saved but by grace."

Next we have the salutations. "She that is in Babylon" could mean a person; but the context and circumstances seem to favor the view that it was the church. The mention of Mark, whom Peter affectionately calls "my son", is in harmony with statements of early Christian writers that, after leaving Barnabas (Acts 15:39), he became Peter's interpreter and under his direction wrote the gospel that bears his name. That Peter had been on intimate terms with the family is evident from Acts 12:12. So Mark, who once faltered in his Christian service (Acts 13:13; 15:38), had recovered from his lapse and had made a useful servant of the Lord. (See also Col. 4:10; 2 Tim. 4:11.) Verse 14 refers to the customary method of greeting; Peter urges that it be an expression of the highest type of love (agapee). In an ancient document is a statement to the effect that "The abuse of this custom led to its confinement to men with men and women with women and to its final abandonment." Whatever method of greeting is customary, it should be done in purity, sincerity, and Christian love. (See also Romans 16:16.) And so we come to the benediction of this great epistle: "Peace be unto you all that are in Christ."

NEWS AND NOTES

The Portland Avenue Church is beginning the year with enthusiasm and expectations of great things in the days ahead. Brother C. V. Wilson, upon whom fell the mantle of Brother Boll, has now entered into the full-time ministry on behalf of this congregation. He is everywhere esteemed highly in love with the result that the prayers of many are supporting him in this wider field of service.

Thus far in the new year, three have responded to the invitation for rededication and one has come to place membership with the congregation.

The South Louisville Church announces a spring revival for the week of April 14-21. The general topic for this week of meetings, with the "home forces" in charge, is "One Week With Our Lord."

The Sellersburg Church reports good interest in its educational program. Each Monday afternoon there are classes for children and every Monday evening this program is repeated and enlarged upon by the addition of a young people's and adult department. On Monday night, February 4, there were 70 present in the young people's class alone. And keeping their aims high, they are hoping to reach 100 for this group.

Amite Louisiana: The Lord has blessed with very good attendance at both the Shiloh and Hayden Grove churches of late. The Sunday schools have increased, and at Hayden Grove there have been three who have obeyed the gospel during the first two weeks of the year. For all this we thank the Lord and look to Him for continued blessing.

May God's blessings be with all of you good Louisville folks. Brother Wilson's decision certainly speaks, in my mind, as loud and forceful as anything that ever came out of Portland. There is just something about a living sermon like that that sticks longer. May God raise up more such elders! —Antoine Valdetero.

Abilene, Texas: We had a fine day Sunday with attendance above average at both morning and evening services. At the evening service a fine young couple came forward to place

membership with us. My family and I are enjoying our work here in this new field, and we desire the prayers of all the saints that we may be guided from above and enabled to do much to the glory of our God and the Lord Jesus Christ. May all of my friends note my new address below. —C. H. Wiley, South Side Church of Christ, 911 Chestnut Street.

Brandon, Florida: Yesterday (Jan. 20) we had 51 at church. About a dozen were little, poor children, we haul in. The contribution was \$71. David Brown is giving us some wonderful sermons. It is amazing and almost unbelievable that he is so deep and capable and can hold the interest of the audience like he can. I believe he is scheduled to be numbered among our great preachers. This little church is frowned upon by all the other Churches of Christ (?) in this part of Florida. —John Thornton.

Fort Lauderdale, Fla.: The evening of February 5th was used of the Lord. Brother Robert Boyd, promotional director of Kentucky Bible College, spoke to a small audience in which a number of strangers, including young people, were present.

If the gentle readers of these columns don't pray, the following paragraph may result in "nipping in the bud" a good thing, rather than to furnish a favorable climate for it to burst into fruition. A few Sundays ago there was a new maturity, expressed in solemnity, in the song service led by Brother Brady Green. Our remarks were: "As we note a new quality in the singing today it could mean that God is going to grant us a revival." The Sunday night audience, since that date, has more than doubled. It is our trust that God will place good things before us.

Those of you who journey to Ft. Lauderdale, Florida, as visitors or permanent residents, come "in spirit" to the Westside Church of Christ, S. W. Cor. 2nd Court at 12th Ave., then see that your "bodies" are present, too. —N. B. Wright.

Youth Rallies

On the third Sunday of January, the Louisville Area Youth Rally was held at the Utica Church in Indiana. De-

spite unfavorable weather, there was a capacity crowd present. Brother Charles Knecht, young people's worker at Utica and elsewhere, was in charge of the meeting. The highlight of the service was a presentation of fine spiritual singing by the Kentucky Bible College chorus under the direction of Brother Dale Jorgenson. A short, thought-provoking message was presented by our young brother, Ralph Javens. The February Youth Rally is scheduled to be at the Portland Avenue Church, Louisville, on February 20 at 2:30 P.M. The Portland Christian High School Chorus and K.B.C. Quartet will be featured. Choruses, quartets, trios, duets, and song leaders from various congregations will also participate. Thus, we are looking forward to a fine meeting.

Iroquois Mission

The Iroquois Mission, meeting in the Auburndale schoolhouse here in Louisville, seems to be making steady progress. Those present at the Sunday morning meeting usually number between 40 and 50. A fund of some \$1850 has been built up for the purpose of purchasing property. Brother John Mengelberg is the minister of this young congregation.

Amite, La.: Beginning Sunday, February 3rd, at 2:30 p.m., in the American Legion Hall, Greensburg, La., and each Sunday afternoon thereafter during the month of February, church of Christ will hold services. Richard Ramsey, Floyd Ricks, and Odis Ford will alternate in the preaching. We urge other congregations to send delegations out and to encourage this missionary effort. Much of this kind of work is needed in this whole area, and our congregations should be seeking and entering these new places.

On our way to Covington last Tuesday afternoon, Mrs. Ramsey and I stopped at Lallie Kemp Hospital to visit some sick folks. We arrived at Covington a bit late for supper—but were fed nevertheless. Then we went to church where a small group of people assembled for services. I was glad to have an opportunity like this to speak to those fine people. After spending the rest of the night at the Richard Ramsey home, we came by WFPR Wednesday morning for our regular weekly broadcast. We commend the faithful brethren at Covington to the Lord, for they are striving to sow the seed of the kingdom in that old town.

Remember them in your prayers.—
A. K. Ramsey.

Manila, Philippine Islands: Last Monday (Jan. 28) we went with a real estate agent to look at another piece of property right across the street from the house that burned several weeks ago, which we thought we might be able to buy, but couldn't. This property would be ideal, though the building is old and would need some changes. Everyone seems agreed that if the Lord works it out so we can buy it that it would be the very thing. The owners are using it for a school and say they are not too anxious to sell it. They will not set a price but asked us to make an offer. The real estate agent thought \$25,000 (U.S.) would be a fair price for it. That is \$40 per square meter plus \$5,000 for the house (500 sq. meters). We are praying definitely about it now and looking to the Lord to work it out.—Betty Allen.

Manila, Philippine Islands: The real estate man has suggested to us a price on the property, but of course we have no idea if the owners would accept it. People usually expect you to bargain here. We think it is a good price, but we may offer lower, so we will have a little room for bargaining. Also we would demand a guarantee that the place be vacated before we close the deal. It can be very hard to get people out here, and this is a school. The court would not likely force them if they have no place to go. However, the Lord can work this out if He wants us to have it. Victor suggested the place just across the street from this (the one that burned) as desirable. This is much better, so I feel sure he will approve. Everyone here seems to feel it is very desirable.—Dennis Allen.

Dallas, Texas: Victor Broaddus and family passed through Dallas Feb. 3, and spoke (with pictures) to a united meeting at the Fair Park Church. The Lord has surely blessed the labors of the Broaddus-Allen team in Manila and outstations, and also at Hong Kong 700 miles away.

I regretted to read in Nebraska papers that Brother Frank I. Houtz had passed away. He was the father of our beloved brother in the K.B.C. faculty, LaVern Houtz, and he was once, in my boyhood, my public school teacher.

Brother J. E. Blansett, our long-time minister here, is in broken health, but continues faithfully with the Gaston Avenue Church. We are still assisting Mt. Auburn Church in preaching, classes, radio, and visitation. Must move on about March 1, D. V. —E. L. Jorgenson.

Lexington, Kentucky: We had a great day last Lord's day when we had 177 in the Bible school and Brother and Sister V. N. Broaddus, Sister Alice Broaddus and daughters Ruthie and Marjorie, Brother and Sister Schooling, Brother and Sister Addams from Louisville, Brother and Sister Hill of Frankfort, Brother and Sister Blair of E'town in the audience. We did well to set the Broaddus family on their way to the Philippines worthily of God (3 John 6, 7). —H. N. Rutherford.

The Broaddusses left Lexington on their journey to the West Coast and the Philippines on Monday, January 29.

A Report On Stewardship

On Thursday evening, January 24, a large group of ministers and church leaders of the Kentuckiana area gathered on the campus of Kentucky Bible College. Following a delicious meal in the college cafeteria, the group met in the auditorium for what might be called "A Report On Stewardship." A report was given on the progress and results of the K. B. C. Financial Campaign, on the remaining indebtedness of the College, on the operating expenses, and the present needs. It was shown what five hundred additional contributors giving only a dollar a week could do for the needs of the college, and those present were urged to keep the financial campaign alive. Also, it seems desirable to consolidate small debts and outstanding bills. Therefore, the Corporation is asking for friends of K. B. C. to lend money —\$1000 or more per person—for one year or more at the rate of 3 per cent. Can you help in this capacity? All can pray. Therefore, pray daily for K. B. C.

Winchester, Kentucky: The Main Street Church has set itself to pray for revival, weeks before Brother Kenneth Istre comes to preach during the spring meeting. The Lord willing, Brother Istre will be with us from Wednesday, April 17, through Sunday, April 28. We earnestly request the prayers of those in Christ, everywhere, for this meeting. "Put us on your prayer list."

Our fall meeting, if the Lord tarries, is set for Wednesday, October 2, thru Sunday, October 13. Brother Carl Kitzmiller has been asked to work with us in this campaign for Christ. It is a joy to work here at the Main Street Church. The fifteen-minute prayer service just before the evening worship and preaching hour, refreshes our hearts greatly. We believe these prayers are being answered. There is a spirit of revival evident. Several who have been following a "long way off" have come up, asking for "a closer walk with the Lord." This from the home folks at Main St. Besides these, there have been at least twenty from students at K. B. C. answering the call at invitation-time. It's sweet to hear them pour out their hearts, when we say, "Why have you come up?" Some answer, "I want to know God's will for my life;" others, "I haven't walked as close to the Lord as I'd like." One young lady said, "I have loved ones at home, out of Christ, and I've come asking prayer for them." "Put these burdens on your prayer list—you in other places." No doubt, the Lord will soon send some of these young laborers into your part of the harvest field. —Jesse Z. Wood.

The Cramer and Hanover Church in Lexington, Kentucky reports five baptisms recently. There was one baptized into Christ on Sunday, January 20, two the following Sunday and two more on the following Wednesday night. This congregation is also manifesting its zeal in the Lord's work by the fact that it has set a goal of \$1,000 toward the purchasing of mission property in Manila.

About the Word and Work

Sharon, Tennessee: Seeing my name listed in the last issue of the Word and Work with the regular contributors somehow gave me a deeper realization of the responsibility that is entailed upon the would-be writer. Truly an article can be an occasion for good or for harm, or it can be a mere waste of space. The Word and Work as a whole is a wonderful instrument for good, and what might come from a single copy of it is beyond our estimation. I wish that in some way a large number of Christians could be awakened to this fact, in order that each issue might go forth with the power of a multitude of prayers behind it.

Your new plans for the Word and Work seem very promising. I believe that the new subscription rate will be more than offset by the improvement and enlargement of the magazine.—Gordon R. Linscott.

Tangier, Virginia: We thought the article by N. B. Wright in the December issue of the Word and Work was especially good and looked for the promised articles on "The Other Purposes of the Death of Christ" and "The Union Which Sanctifies" in the January issue. These will be expected in later issues. —James C. Richardson.

Gainesville, Texas: I wish to say that I have confidence in the teachings of you people. I knew Brother Boll for nearly forty years, and the statement that someone made of him that he was an "Exegete without a peer"—truer words were never spoken than those. I only wish that I could be credited with saying them. Also, another said, "that in him we feel the magnetism of the mystic John as he sat alone on the isle of Patmos and visioned the glories of the triumphant church." —Roe Miller.

Winchester, Kentucky: I appreciate the privilege of contributing to Word and Work and the place you have given to me in the editorial staff. I like the idea of pictures, not just to get my picture in the paper, but believe it gives a personal touch to the article, just as we frequently hear people say, "I like to look at the speaker."

May God bless you in the good work you are doing and give you good success throughout the year. —Frank M. Mullins, Sr.

Ministers, why not give The Word and Work magazine a boost by mentioning it in your bulletins now and then? For example, the following appeared in Brother A. K. Ramsey's bulletin, Louisiana Christian:

"WORD AND WORK, monthly, published at Louisville, Ky., formerly edited by Brother R. H. Boll, deceased, and now edited by Brothers E. L. Jorgenson and J. R. Clark, has recently selected a staff of well-known ministers, assigning them to special departments in the paper. The price of the paper has been increased to \$2 per year. Why not put the paper in every Christian home? Margaret Ann Johnston will be glad to take your

subscription and forward to Word and Work."

Thanks To Our Clubbers

We owe a debt of gratitude to our Word and Work clubbers who keep our subscription list up. Mrs. Leffler, one of our best supporters in past years (sending in 105 subs last year) has been hindered this year due to illness. However she has sent in several names and has referred many of her subscribers to other clubbers. We would like to publish the names of a few who have sent in large numbers of subs. Here are some:

Maurice Clymore, Dugger, Ind... 25
Mrs. Tona Covey, Louisville, Ky. 30
Eugene Pound, Linton, Ind..... 30
Esther Karthman, Louisville, Ky. 25

Many others have sent in between 10 and 20 subscriptions. This might encourage others of us to work a little harder to give the magazine wider circulation. Our thanks to all cooperators.

Switz City, Ind.: Since beginning the use of our new Sunday School addition at Pleasant Grove church we have doubled our S. S. attendance as well as having much better facilities in which to teach our youth. We are so blessed of the Lord to have almost paid for the addition in little more than one year. We have recently begun mid-week Bible study of selected topics which we hope will be of great help to the church.

The work at Ellis, where I minister one Sunday per month as well as conduct weekly prayer meetings, continues about as usual. These two churches are doing more in many ways the last few years than they have done in the past, for which we feel greatly encouraged in many ways.

This past year also brought a reasonably heavy evangelistic schedule for me with meetings in Brandon, Florida, South Louisville, Jacksonville, Florida; Ellis, Indiana; Sellersburg, Indiana; Lexington, Kentucky; and Leon, Iowa.

The Kentucky Bible College chorus paid a visit to our area on Feb. 21, singing at two schools and the Pleasant Grove church. Both Ellis and Pleasant Grove served as their hosts for the occasion. May God bless their every work for Him. —Orell Overman.

Richardson Home Burns Down

Jacksonville, Florida: Into every life there comes a world of various experi-

ences each to have some unforeseen part in shaping our outlook and conduct. On the night of January 31st my wife and I suddenly awoke and within a few minutes saw our old home rise in smoke. Although help came almost as instantly as the fire, only a handful of articles was saved. We are not disturbed about our material loss but now even thank God for it. Sometimes only the real test can prove to us our attitude toward such possessions, and this experience has encouraged us. Peter says, "Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness..." Now I know, more than ever, how very temporal these earthly things are. Before, I had unconsciously felt that things we touch and feel are real but am now convinced it is the opposite. We have constantly thanked the Lord for limiting the misfortune. Some time earlier our children had slept in the room in which the fire broke out but were at that time in my parents' house.

Friends and daylight came in a few hours, and we began to feel a truer sense of wealth than we had previously

known. From then till now, there has been one continuous stream of love from friends. Looking back now, we feel we could not possibly give up this love so expressed in exchange for what was lost materially. Thanks to everyone who reminded us of the assurance contained in Romans 8:28 Whatever His "all things" consist of in this case, we do know we did not "need" the things lost. The proof thereof is that we are living and happy without them.

Please let no one interpret this as an appeal for help. We only write at Brother Gill's request and because we know some will worry lest they know we are not in want. A verse that has become increasingly dear to me just now, reads, "We know that we have passed out of death into life, because we love the brethren." Your love to us has strengthened this assurance and is proof of salvation's being a present possession to all of us who are brethren in Christ.

We did not lose any of our Good Tidings equipment since it was in our shop building where the King's Highway congregation also meets for worship. —Dan Richardson.

THE HEM OF HIS GARMENT

By Argye Briggs (Eerdmans), \$3.00

The "Hem of His Garment" has been called the finest of its author's novels. Argye Briggs, writer of "Root Out of Dry Ground" and "This, My Brother" excelled herself when she produced "The Hem of His Garment." She reveals a peculiar insight into the workings of a dual personality in the character of Sharon, the heroine.

Sharon is a vivid character, typical of one who is guided by her brooding senses. She states as facts the things she senses and thus the other characters are seen through her eyes and those of her second self, Strange Sharon, who has a distorted vision.

As distinctly two-in-one as the well-known "Dr. Jekyll and Mr. Hyde" (but with a reverse outcome through the triumphant power of God), Sharon pursues her double-minded, unstable course, until in the word of God she finds that His strength is made perfect in weakness. Then in that strength of the Lord she conquers her unbelief by faith, love crowds out fear and enables her to keep out ugly thoughts and evil actions in those days of mental depression—in short, to be depressed and sin not.

Her natural weakness is not taken away; she is never to be like those about her whose backgrounds are different. Rather she finds that she must accept herself as patiently as others have accepted her and makes a heroic, victorious effort to fill faithfully, as unto the Lord, the place in which, by her own untutored will, she finds herself.

The story gives a stark, tragic portrayal of home conditions both in her own home and her childhood home, where the mother is without God and shows how the power of love can triumph, changing the environment and atmosphere when the soul of its presiding spirit is reborn. —Mrs. Paul J. Knecht.