

THE WORD AND WORK

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SET TO DECLARE THE WHOLE COUNSEL OF GOD

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"PRACTICAL EXPOSITIONS"

By Joe Nieboer

IS GOD SLOW ?

Is our God slow? In some respects, yes. The Word says, "He is slow to anger," as we read in Nehemiah 9:17, Psalm 103:8, and four other places. It is a good thing that He is, or who would be able to stand before Him? Sometimes He may seem slow in answering our prayers, too, but He will send the right answer at the right time. One dear sister and her husband labored long and hard for the Lord in a northern Michigan community. The desired results seemed very slow in coming. The sister said, "The Lord certainly is in no hurry." So it seems sometimes, but remember He is eternal and He need not hurry. May we with patience wait upon Him.

(Excerpts from J. Nieboer's book on II Peter.)

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HE LEADETH ME

John F. Chaplain

In pastures green? Not always; sometimes He
Who knoweth best, in kindness leadeth me
In many ways where heavy shadows be.
Out of the sunshine warm and safe and bright—
Out of the sunshine into the darkest night.
I oft would faint with sorrow and affright,
Only for this—I know He holds my hand;
So whether in the green or desert land
I trust although I may not understand.

And by still waters? No, not always so;
Ofttimes the heavy tempests round me blow,
And o'er my soul the waves and billows go.
But when the storms beat loudest and I cry
Aloud for help, the Master standeth by
And whispers to my soul, "Lo, it is I."
Above the tempest wild I hear Him say
"Beyond this darkness lies a perfect day.
In every path of thine I lead the way."

So whether on the hilltops high and fair
I dwell, or in the sunless valleys where
The shadows lie — what matters? He is there.
So where He leads me, I can safely go,
And in the blest hereafter I shall know
Why in His wisdom He hath led me so.



Order of End Time Events

E. L. J.

This is now the second and concluding article in our intensive examination into the sequence of the End Time Events: The order of Christ's Coming, the Believer's Resurrection (1 Cor. 15:23); the "End" (1 Cor. 15:24) and the so-called "General Resurrection" of all others—those who "lived not until the thousand years should be finished" (Rev. 20:5-7). The reader should be sure to bring up the connection from the September argument at this point.

We shall now exhibit the exact meaning of the original word (or words) that are translated "then — then" in 1 Cor. 15:23, 24, as defined by Thayer and Strong in their famous and authentic Lexicons. Those words in the Greek are *epeita-eita*:

THAYER:

eita: adverb of time, "then"; "next," "after that" . . . As in classic Greek, it stands in enumerations, to mark a sequence depending either on temporal succession, as Mark 4:28 — 1 Cor. 15:5-7 — 1 Cor. 15:24 — 1 Tim. 2:13; or on the nature of the things enumerated.

STRONG:

eita-eita: "a particle of succession (in time or logical enumeration), then, moreover;—after that, afterward, furthermore, then."

epeita-epeita: "thereafter;—after that, afterward, then."

With these definitions of the word, and Paul's own parallel use in the same chapter now before our minds, we look briefly at the New Testament use of this particle in the other cases cited by the great and scholarly Thayer:

MARK 4:28

"The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear."

In this text, the word translated "then" (both times) is *eita*; and just as in those verses quoted above about Christ's appearances, and in the verses under consideration about the Coming and "the end," the word stands for order and sequence. But again there is a suitable space of time between the blade, the ear, and the full grain in the ear: spaces that reasonably comport with one another in the nature of the case. Without these intervals and stages, would the speaker have been justified in using *eita* . . . *eita* ("then . . . then")?

1 TIMOTHY 2:13

"For Adam was first formed, then (*eita*) Eve."

Here again, as in the three other cases, the particle *eita* ("then") stands for order and sequence; but here again it has a temporal significance as well as an order of priority, though priority is the main purpose in this particular text.

Summing up these cases or examples: In each the word *eita* ("then") represents order and sequence; or, we may say, "stages". In each, it divides the events enumerated by a space that comports reasonably with the other spaces mentioned. In view of this N. T. use of the word, one wonders if Paul, by the Spirit, would thus divide

a space of 1900 years or more on the one side and "two minutes" or even "two hours or two days") on the other! Would he have divided such a relatively brief space at all, seeing that one day is with the Lord as a thousand years, and a thousand years as one day? and seeing that the resurrection and the end are so closely related in kind?

What then if Matt. 16:27 and Matt. 25:31-46 both describe the same awful event, or the same series of events, and that they are indeed all to transpire "then" (*tote*), quickly, upon the glorious appearing of Christ upon the earth? And that thus they do actually come "a millennium before the end"?

We are yet to examine Matt. 25:31-46 with 19:28, John 5:25-29, Acts 24:15 and others.

Matt. 25:31-46: "When the Son of man shall come in his glory . . . then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them," etc. etc. Is this not a scene of some grand assize among the nations *then living on the earth*? Are "all the nations," including those likened to "goats," caught up to meet the Lord in the air along with the saved, there to be judged, and then cast out? No, this is surely a scene of *nations living on the earth* when Jesus comes; nothing at all is said of the dead in this passage. The righteous dead have indeed been raised and caught up—they that are "Christ's at his coming"; but "the rest of the dead lived not until the thousand years should be finished."

While this passage is before us, it is well to note its bearing on the question, *When* is Christ to sit on the throne of His glory? It is *then* (*tote*), when He shall come in His glory. Is He on that throne now? No, *then*, when He comes. He is *now* on His Father's throne (Rev. 3:21), the throne of the universe. Did David ever occupy that throne? Of course not. But when Christ sits on "the throne of his glory" in "the regeneration," and the apostles on twelve thrones "judging the twelve tribes of Israel"—*that* embraces and comprises Christ's glorious Messianic reign!

In 2 Thess. 1:7-10 we read that Christ will render vengeance to them that know not God . . . who shall suffer punishment, even eternal destruction . . . when he shall come to be glorified in his saints." May not this well be a fuller description of the events of Matt. 16:27 and Matt. 25:31-46?

And then we have the expanded and more prolix statement of the same awful judgment upon the wicked at the coming of the Faithful and True, the King of kings and Lord of lords found in Rev. 19:11-21. This is the familiar description of the awful carnage when, at His glorious coming, the "Word of God" shall smite the nations. Do we not see here "the fateful lightning of his terrible swift sword," as the angry Son (Ps. 2:12) treads the winepress of the fierceness of the wrath of God? But *we know* — it is crystal clear in the inspired word (Rev. 19 and 20)—*we know* that this terrible scene is at the Second Coming (verse 11), and that it positively *pre-*

cedes the thousand years. And *we know* just as surely and by the same inspired word, that the "final judgment" before the Great White Throne is "after the thousand years are finished." This time note appears five times in chapter 20; verses 3, 4, 5, 6, and 7. How then can anyone be so certain that Matt. 16:27 is the "final judgment"? How dare we thus cancel out the space indicated by Paul in choosing a word by the Holy Spirit which requires a suitable space?

Now may we ask: Why — if the "end" of 1 Cor. 15:24 follows "immediately" upon the Lord's coming — why did Paul, by the Spirit, choose the word "*eita*" — which, as the brother freely conceded, makes room — to say the least of it — for a space of "two minutes, two hours, or two days," or even "a million years"? Why did the Holy Spirit choose "*eita*", when, if there be no space of time, "*tote*", or better still "*eutheos*" (which really means immediately) would have wrapped the whole matter up in a single word!

A fine example of the regular N. T. word for "immediately" (*eutheos*), where there is no delay on the one hand, and *eita* (or *epeita*) where there has been delay, is found in Paul's choice of words in Gal. 1:16 and 1:18:

"straightway (*eutheos*) I conferred not with flesh and blood";
"then (*epeita*) after three years I went up to Jerusalem."

The first statement is immediate action; perhaps not even *tote* was strong enough—therefore *eutheos*; but the second statement is delayed action, "after three years." Here he uses the same word (*eita* or *epeita*) as in 1 Cor. 15:23, 24, where there is delayed action.

And what is the main point and purpose? How important is all this? "Every scripture inspired of God is also profitable for teaching," etc. Even the shades of meaning in the original Greek are important, as our people know from the immense emphasis they have laid on *eis* in Acts 2:38 ("unto remission"), and *psallo* in Eph. 5:19 ("to sing a hymn"). But someone will say, "These are some things that God's people must do." Very well; we have written on things that profoundly affect *all* that God's people do! And we have considered only *one word* in a vast field of Scripture testimony.

No one—we repeat it—*no one*, afflicted with the post-millennial position (which corrupting Catholicism foisted on the church so long ago) holds or can hold the New Testament attitude of watching and waiting, of looking and longing, hoping and praying for the Lord's return. No man is constituted so that he can look and long for an event that *cannot* occur for at least a thousand years! If you are among those who "love his appearing" and look and long for it, then you are not post-millennial. That much is certain! And—unless we can explain away all the promises of a golden age, Old Testament and New, we have to be either "Pre" or "Post" do we not—or willingly ignorant?

If then this study were to help even one reader to the waiting, watching attitude, with all its stimulating, purifying effect on the daily life: well, that could be important—couldn't it—to him! It could be *you!*

Some have asked about other Scriptures that have a bearing on the subject of the resurrection: John 5:28, 29; Acts 24:15, and 2 Thes. 1:7, 8. First, we call attention to the Lord's use of the word "hour" in John 5:25, 29. In verse 25 the word "hour" has already covered nearly 2,000 years. The preceding verses (21-24) show that at this point Christ is speaking of His power and right to impart spiritual life to those dead in sin; and this still goes on. But if "hour" in v.25 can stretch over two thousand years, it can surely stretch over one thousand in v. 28. The Greek word in both verses (*ora*, pronounced *hora*) is the same, *Erchestai ora*, "there is coming an hour"; and the same Greek word is translated "season" in v. 35 of the same chapter—as it is also in several other places. In Matt. 14:15, Lu. 14:17, and Phil. 15 the word is translated "time." Evidently the Lord is not measuring off a period of sixty minutes. He is saying (precisely as we often say) "There will come a time." That time *was* already in for spiritual life to those who received Him; and the time *would* come for literal resurrection—whether of just or unjust—of all that were in the tombs. This, it seems to me, is also the sense in Acts 24:15 (without indicating the interval) where Paul is confessing the Jewish hope of resurrection before Felix (whose Jewish wife, Drusilla, was sitting with him). He simply took the Pharisees' side (against the Sadducees) on the issue.

If we did not have clear teaching on the interval between the resurrections (but we have) we might conclude (though not necessarily) from John 5 and Acts 24 that there is none. But it is not only Rev. 20:5, 6 that shows the interval, but 1 Cor. 15:23, 24 absolutely requires some interval that makes sense with the context.

As to 2 Thes. 1:7, 8, the "rest" and the "affliction" to be rendered are simultaneous, no doubt—at His "revelation" (apocalypse); but I take it that this event is the event of Matthew 25:31—the judgment of *those living* when the Lord comes, as already shown.

The editors of the Word and Work would like to assure our readers for their comfort that we do not require, and never have required that brethren agree with us on these lines in order to fellowship. The true New Testament religion is not that kind of thing. But if these studies lead to the "premillennial" position, they will be in good company. Many, if not most, of the brightest lights of the "Restoration" pioneers, and many later leaders, were outspokenly of this attitude: Barton Stone, James Challen, Dr. Barclay, Jacob Creath, Moses Lard, J. B. Rotherham, Wm. Ruble, J. B. Briney, Mark Collis, Dr. Brents, J. A. Harding, L. F. Bittle, Daniel Sommer, et. al. They were not "premillennialists" in any sectarian or party sense, but they held the premillennial view and attitude toward the coming of the Lord. So also have the world-famous evangelists and missionaries of this and former generations held this position.

Yes, my brethren, there is yet a golden age to come for this poor earth — when she shall have been washed of her filth through the mighty cleansing judgments of God. And there is space for it abundant, both in the Greek and the English of 1 Cor. 15:23, 24! May God haste the day!



What About Rebaptism?

J. R. C.

Baptism is a transaction between the sinner and Christ. If the one being baptized knows that Christ commanded it, and submits to please Him, and the preacher baptizes him into the Name of the Father, the Son and the Holy Spirit, then God will keep His promise to save Him.

Christianity is a closely related whole. It comprehends salvation, church relation, and Christian conduct all in one compact package. The operation that saves you binds you to the church and creates you unto good works.

However, these related things are in reality distinct. Good works must not be linked with primary salvation, as its cause. Good works come after salvation as its expression. Neither does wrong church relationship in itself invalidate one's salvation. When these three parts of Christianity (salvation, church relation, Christian conduct) are projected slowly on the screen we can see that, while salvation does add one immediately to God's church (called-out ones), yet it is an independent transaction and valid in itself. It does not depend on subsequent church relationship to be acceptable, even though the church united with may be wrong. Yet it is true that the one who is saved is added to God's church, whether he realizes it or not. This he should come to know.

Thus, since salvation consists of a transaction with Christ to take away sins, if that act is proper and scriptural, then the person concerned is to be received as a member of God's family, and not to be required to be rebaptized. If one has been baptized into Christ and I require him to be rebaptized to get into the church, that is a form of sectarianism.

The baptism that unites one with Christ unites him with God's family, the church. This, to my mind, is the nonsectarian view of baptism.

TREASURES — WHERE?

It is axiomatic to say that man cannot carry his treasures out into eternity with him. But it is divinely true that there are treasures which can be sent on ahead. Moth and rust corrupt the transitory temporal things, but that which we do for the Lord is eternal. Our citizenship, our affections, our joys, our treasures are all heavenly. And added to all this is the fact that there is an incorruptible and fadeless inheritance reserved in Heaven for us who are kept through the power of God for it.



Truth Advance Section

Stanford Chambers

QUESTIONS ASKED OF US

Is a person warranted in saying that one's works or conduct have nothing to do with his salvation?

Keep in mind "By grace have ye been saved through faith, that not of yourselves, it is the gift of God; not of works, that no man should glory." And being saved, we "are kept (guarded) through faith," and "faith is the assurance of things hoped for." Let this be set down.

But works or conduct have to do with conscience; and conscience is necessary to sustain faith. "Holding faith and a good conscience, which some having thrust from them, have made shipwreck concerning the faith" (1 Tim. 1:19). Though a man may be in the wrong way and still have a clear conscience, lacking knowledge of the truth, yet it is impossible for one to be disobedient and at the same time have the conscience required to sustain faith. So with disobedience, conscience goes. If conscience goes, faith goes, and if faith goes, assurance goes. "Faith is the assurance of things hoped for."

By faith Christ is received, and by faith Christ is held as one's possession. And He is our life (Col. 3:4). "He that hath the Son hath the life" (1 John 5:12). Again, "He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life" (John 5:24).

"He that believeth," present tense, not the aorist once-for-all act of believing, but the progressive, continuous believing. "Hath eternal life," likewise present tense. "Eternal life" is not eternal existence, (which the unregenerated already have), but life of the quality and nature of the Son of God, begotten in us by the Word and Spirit.

"He that hath the Son hath the life." "Christ in you the hope of glory." "That Christ may dwell in your hearts through faith." Christ is yours as long as faith is yours. "Your life is hid with Christ in God" (Col. 3:3). "Hold fast that which thou hast that no one take thy crown." "Examine yourselves, whether ye be in the faith." "This is the victory . . . even your faith."

Many fail to discern the difference between loss and being lost. There are many, too many losses sustained by the saved. See 1 Cor. 3:14 again. Failing to meet with God's approval is, in itself, great loss. Moreover it brings on the disapproved the chastening of the

Lord, "that we may not be condemned with the world" (1 Cor.11:32). He "dealeth with us as sons." "If any man sin, we have an advocate with the Father, even Jesus Christ the righteous" (1 John 2:1). Give Him the power of attorney. "He is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them" (Heb. 7:25). He is not wishing that any should perish, hence something is ever going on at the throne of grace on the Christian's behalf. Be assured.

Just preceding Calvary, Jesus told His disciples that Satan had asked for them that he might sift them as wheat. He did not deny Satan that permission, though He knew full well that they would forsake Him, flee from Him as "sheep without a shepherd." He foretold Peter's cowardly denials.

To Peter He said, "I have made supplication for thee that thy faith fail not." Why did He not pray that Peter deny Him not? We may wonder. Nevertheless, if Peter's faith fail not, the Savior can take care of his sin of denial with the lying and cursing which accompanied. And Peter's faith failed not, though certainly there was wavering. He "went out and wept bitterly"—the proof that his faith failed not. "When thou hast turned, strengthen thy brethren." And this Peter surely did. The experience of all in that permitted sifting by Satan was made to count for good, since they all loved the Lord.

If your "faith fail not," the Lord can take care of the matter of your defects, your unworthiness, your shortcomings, even your sinning, for "He knoweth that our frame is dust." Satan tempts and then accuses (Rev. 12:10). He as yet keeps this up "day and night." He accuses God to men; he accuses the saints before God. But Satan never appears there to accuse that your Savior is not there to intercede. And His intercession defeats Satan at every point if your "faith fail not." For in every such case, your Advocate can answer the accusation effectively by saying, "I died in this one's stead. He believed my message to him to that effect and put his case in my hands. You tripped him up, but he was not trusting in his own strength and righteousness but in mine. He is clothed in my righteousness. Find fault with that." Satan knows when he is answered.

But if your faith has failed, what can your Redeemer say? You afford Him no ground to stand on in making supplication for you. In your apostatising you take your case out of His hands. It must not be supposed that He would hold onto your case arbitrarily. For "without faith it is impossible to be well-pleasing unto him."

He does not want His children to sin, not once. He provides His word to guide our feet. He bestows the gift of the Spirit to "help our infirmities, who also maketh intercession for us according to the will of God. Saints and angels are for us. We should be able to shout, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

Please explain 2 Peter 1:19.

One does not go far today without running into a dark place. There is the need, whether recognized or not, of the lamp of proph-

ecy. Who would be going not knowing whither? The darkness will not always last. The Day-star is to arise as certainly as morning follows night. The "Day-star" is by some translations "the Morning Star," the Lord Jesus at His appearing. But the Day-star by some has been synonymous with the sun. Even so, "the sun of righteousness shall rise with healing in his wings," and that "sun" symbolizes the "Son." His enlightened saints will be first to glimpse the light of that Day-star, but "every eye shall" eventually "see him, and they that pierced him." That tremendous event may be near at hand, for signs multiply rapidly before our eyes.

I am being asked why a God who foresees everything would create a race, all but a few of whom would be sure of perdition.

It might be of help in this matter to be reminded of the great infant mortality rate through all the ages. What portion of the antediluvians perishing in the flood were of the unaccountable age no one knows, but it was not inconsiderable. The same can be said concerning those perishing in Sodom, Gomorrah and nearby cities. of the Amelakites, of those dying of famines, pestilences and earthquakes. Infant mortality rates much higher in heathen lands. And unless we believe the musty, Dark Ages' fatalism, we do not believe those dying before the age of accountability are doomed to perdition. Those dying in infancy God salvages. The population of heaven transferred from earth will be numbered by multiplied billions.

My neighbor argues with some vehemence that Christians who have sickness do not have faith.

He is an example of a branch of the vine running to wood rather than to bearing fruit. I have never known any one, either of that position or otherwise, who was exempt as to sickness. God cannot afford to exempt His people from decay or aging of their bodies, the common lot of mankind. They are in clay tenements subject to the weathering of earth's climate. He does the better thing, that which He promises in Rom. 8:28. This is not to say that He does not answer prayer and keep His servant well or heal him if sickness comes, when in wisdom He can.

Is my neighbor correct in his claim that in the first two chapters of Genesis we have two conflicting accounts of creation?

He errs to his own hurt. Chapter two just gives a more elaborate account than the preliminary account of chapter one.

SUBURB OF HEAVEN

The Bible often disagrees with educators. The "self-expression" craze, and its accompanying lack of discipline, have no place in the divine plan of education, either of the child in the human relationship of the family, or of the son in the divine relationship through the new birth. Bible truth, Bible methods, and Bible love can make a home a little suburb of Heaven. There is no realm of life that is not covered in the Scriptures. If there is a problem in your home or your life, search the Word of God. The answer is there for the yielded heart.

WHO IS TO BLAME?

By Neal Phillips

(See "Open Forum" paragraph in News and Notes in connection with this article.)

From the time of the first sin, man has been trying to blame someone else for his mistakes. Adam blamed Eve for his sin. Eve blamed the serpent. It is very much the same today when people try to blame others for their own mistakes. Christians very often do this too, and some preachers may be the worst offenders of all.

How many times have you heard a preacher begin a message by saying "the Lord has led me . . ." or "the Holy Spirit has directed me to speak on a certain subject," and then go on to waste quite a bit of time on a poor message of little consequence? Who is to blame? The Lord?

Or perhaps you have heard two very sincere and earnest men speaking on some subject from different points of view, each one claiming the filling of the Holy Spirit and their message as from the Lord. Is it possible for the Holy Spirit to be the author of confusion? Of course not, and most likely neither one of them spoke as the oracles of God, but you know who gets the blame . . . the Lord.

Sometimes a preacher will make a hasty move, led of the Lord, naturally and later may regret it very much. On the other hand, it may be just the reverse. Request after request may be coming in from all over, and all the while the preacher is wondering why the Lord doesn't open doors elsewhere. You know who gets the blame in either case.

But preachers are not the only guilty ones in this matter. Perhaps you have heard Christians from all walks of life blame the Lord for such trivial things . . . such as a little rain shower at meeting time to keep them away from church. What a shame, but you know who gets the blame.

One of the most extreme examples that comes to mind, however, is a man who has never become a Christian. He is a relatively good man, and is more regular in church attendance than many Christians. Why hasn't he responded to the Great Invitation? The Lord hasn't called him yet (referring to some special act of God), so you know who is to blame again.

I do not mean to imply that God does not take any action in the lives of men today. Indeed, it is a great blessing to know that we as Christians are recipients of the Holy Spirit and can rest assured that God leads us and cares for us, many times in spite of hard hearts and stubborn wills.

As Christians, we can rightly claim that all that comes our way is in God's will (Romans 8:28), and has a purpose. But there is a big difference in God's directive will and God's permissive will.

Saul of Tarsus was permitted to persecute the church, casting Christians into prison and some perhaps to their death. What a change in his life when as Paul he went out in God's directive will! The chief of sinners had become the chief of the apostles!

The problem comes when we are confronted with a situation that can not be solved with a direct "thus saith the Lord." The safe ground to take in this matter is to seek and look for the leading of the Lord, certainly, but if we do not allow the Lord to have his direct will and things go wrong, let the blame be justly placed . . . not on the Lord, but on ourselves.



How Lucky Are You?

Gordon R. Linscott

A young man I know in the Northwest has been in two serious logging accidents. Both times he narrowly escaped death. One time it was a matter of an inch or two in the way a log hit him that meant the difference between a broken leg and a snapped spine. Another time, some mysterious force held up the weight of a loaded truck and kept it from crushing the life out of him. Was it "luck"?

"God held that truck up," is the testimony of Delbert White. And when most people (including some Christians) in his predicament would have been bemoaning their "bad luck," Delbert amazed the hospital staff and patients by rejoicing in the grace of God. He doesn't know what "luck" is . . . at least not in his own life.

Out of a job, partially disabled, and with a family to care for, Delbert scoured the country around for work. No luck. He had no luck . . . but a very real God. I went with him to the big mill at Superior, Montana—a 200-mile drive. Was he disappointed to be turned down again? Not a bit. Thanking God, he said, "The Lord must have something better for me."

He did. There came a telephone call from a new mill far to the east, urgently in need of block-setters. Delbert, though inexperienced, was accepted into one of the best positions in mill work. To setters, the door is open to the very top.

"What a lucky guy!" you say. I beg to differ with you. He's just a country boy who knows better than to "trust to luck." *"In all thy ways acknowledge Him, and He will direct thy paths"* (Prov. 3:6).

Glad Tidings Of Good Things

W. J. Johnson

A little boy said to his mother, "I'm always glad when the preacher comes. We have cake." This was his conception of a blessing which the presence of the preacher made possible for him to enjoy. To him it was something good to eat. To him the coming of the preacher meant glad tidings of good things of a fleshly nature.

There are adults who are childish in their views of the gospel message. For seeing temporal benefits which come through preaching of the gospel, they think of godliness as a way of gain in respect to the material things of life.

But God has connected with the mission of the preacher of righteousness greater things than the material things of this life. For he is a bearer of the words of eternal life. This gives to them who hunger and thirst after righteousness greater joy and happiness than that which is found in the things of this world. Besides the message in his own life reflects beauty, "even as it is written, How beautiful are the feet of them that bring glad tidings of good things" (Rom. 10:15).

Our Lord Jesus Christ placed in the hands of His disciples His gospel to bear to all nations, revealing the righteousness of God apart from the law. His righteousness gives the gospel the quality of good news to those who hunger and thirst after righteousness; to those who are weary and heavy laden, and have no rest for their souls; to those who realize that they fail to continue in all things written in the law to do them, that they might live in them (Rom. 10:5). For salvation is offered them freely by the grace of God, and can be accepted by faith in Christ Jesus.

It is reasonable to believe that the people who heard Peter's sermon on Pentecost readily perceived that the righteousness of God appeared to them apart from the works of the law. They realized that they had fallen short of keeping the law, according to works. For God, being rich in mercy, justified them freely by his grace through the redemption that is in Christ Jesus, whom God set forth to be a propitiation, through faith, in his blood" (Rom. 3:24, 25). Deep godly sorrow must have filled their souls, as they, through faith, put on His name in baptism, thus uniting with Him in the likeness of His death and being raised with Him in the likeness of His resurrection (Acts 2:38, 39, 41; Rom. 6). Being justified freely by the grace of God through the redemption that is in Christ Jesus, they were filled with joy and happiness (Acts 2:43-47; 4:32-36). For they had found the answer to a clear conscience (1 Pet. 3:21, 22).

Precious Reprints

From the pen of R. H. Boll

THE LORD'S BELOVED

POOR AND NEEDY

The eighty-sixth Psalm is not only a prayer, but as it were, a treatise on Prayer, and itself a model and example of its own teaching. First of all there is marked out the ground upon which a man properly prays, and the only ground on which we can commend ourselves to God's mercy and bounty. The story is told that a ragged and hungry street-waif knocked at the door of an orphanage and begged to be taken in. "What recommendation have you," asked the superintendent. "Look at me," said the boy, and held up his arms to exhibit his pitiful torn clothing. "If that is not enough, I've got no other recommendation." And that is our chief and foremost recommendation to God—not that we are deserving; not that we have rights and claims upon Him; but that we are *in need*, beyond our power to know or express. It is *that* that stirs God's compassion and moves Him to help. It was just that that brought David to his knees before God: "Bow down thine ear, O Jehovah, and answer me: *For I am poor and needy.*"

This then is the reason of David's supplication; and this the ground of his appeal. "I am poor and needy," he says in another place (Ps. 40:17), "yet the Lord thinketh upon me." The word "yet" is supplied by the translators—and never did they make a more palpable mistake. Did David mean to say that in spite of the fact that he was "poor and needy," the Lord was concerned for him? Nay, rather *because* he was poor and needy did the Lord think upon him. That is what moves God's heart. "From heaven did Jehovah behold the earth to hear the sighing of the prisoner, to loose those that are appointed to death." "His soul was grieved for the misery of Israel" (Psa. 102:19 20). How blessed is the man who so *realizes* his need and destitution that he will come to the fount of all goodness to find mercy and grace to help him in his need.

JEHOVAH'S "HASID."

This psalm was the favorite passage of that remarkable and saintly woman, Charlotte Fanning. In her last illness Brother J. A. Harding, who was frequently at her bedside, told us that she requested often that it be read to her, and she gratefully accepted and appropriated every statement in in—except one. When in the second verse the words were read, "Preserve my soul for I am *godly*," she would invariably raise her hand in protest. Not that she was not sure of her Lord, or her standing with Him, but who would feel just satisfied to rest his prayer upon the ground of his own godliness? Not she—she looked for better foundation.

That word "godly" seemed to conflict with the setting, and the strangeness of it led me to investigate the word so translated. The

result of the research was a rich discovery, which I would gladly share with my readers.

The word "godly" is, in the original, a most extraordinary word. It does not carry the significance of our word "godly," nor does it mean "holy," or, in the noun form, "saint," although it is several times so rendered, and still less does it have the meaning "merciful," which is sometimes given it. The word is, in the Hebrew, "hasid." It comes from a simpler noun, "hesed," which is the regular Old Testament word to denote God's *loving kindness*, His *free grace*, His *unmerited favor*. And the word "hasid" (as noun) denotes when applied to a man, simply *the object of God's grace and loving kindness*. In confirmation of this I quote from a work of Willis J. Beecher—a Hebrew scholar of highest rank and weighty authority, who incidentally made special study of this particular word. He says, "the idea properly conveyed by the words of this stem is that of kindness or favor, or free grace . . . When words of this stem are translated by 'holy' or 'saint' it confuses them with the words of the very different stem 'Kadash' . . . This latter stem denotes 'holy' in the sense of being separate by reason of his ceremonial or moral good character. . . . As differing from this, the adjective from this stem (hasid) should denote a *kindly loved one*, a *dearly loved one*, a *avored one*, *one who is the object of gracious love and is treated accordingly*" (italics mine). "When applied to men it describes them as the depositories of Jehovah's loving-kindness. A *hasid* is a person in whom the divine graciousness and favor are especially manifested . . . It goes without saying that persons in whom Jehovah makes His kindness known should themselves practice loving kindness toward Him and toward other beings; but they are *hasidim* (plural of "hasid") not in virtue of this but in virtue of His loving-kindness as shown in and through them."

A little further research disclosed the fact that some very careful and accurate translators gave the word that meaning. So, for example, the scholarly and excellent Baptist translation reads: "Preserve my soul, for I am a *beloved one*."

In another place (Ps. 4:3), "But know that Jehovah has set apart his beloved—that is to say, His "*hasid*"—Alexander Maclaren, in his commentary on the Psalms, translates the same passage thus: "But know that Jehovah has set apart as his own *him whom He favors*." And the line from Psalm 86, which we are now studying, he renders, "Keep my soul for I am favored (by Thee)." But we have also a Biblical explanation of this notable word. In Psalm 50:5 Jehovah issues command for a convocation of His *hasidim*, and then explains whom He regards as belonging to that class: "Gather my saints (my *hasidim*) together: those who have made covenant with me by sacrifice."

It is clear therefore that the *hasid* is the man who stands on a footing of grace with God. He has by faith rested his soul in God's blood-covenant. He is the one with whom God deals only and always on the basis of grace. In another passage which, unfortunately our translation obscures, David states it so, in so many words: "With a

hasid thou wilt show Thyself *Hasid*." In one of these instances *hasid* is the bestower of grace (for the word can carry either active or passive meaning according to context), in the other instance, the *hasid* is the recipient of grace. So that literally and properly it may be rendered thus: "With an object of grace Thou wilt show thyself gracious"; or even, "Toward a loved-one thou wilt show thyself a lover" (Psalm 18:25).

GRACE-FOOTING VERSUS LAW-FOOTING

There have always been those who stood in a relationship toward God of law-keepers toward the lawgiver; and on the other hand, those who (though surely no less obedient) stood as beloved children toward the loving Father. The ones were in a covenant of law and of works; the others in the covenant of God's free grace by faith. And it makes all the difference in the manner of life and service, and in the success and destiny of those persons respectively. An effort has been made to show that the difference between God's dealings with Saul and with David is accounted for by the differences in their respective sins. Saul failed to obey God's commission to exterminate Amalek; David committed adultery and murder. The necessary conclusion, which is also avowed, is that immorality is not as serious as the sort of weakness and self-will exhibited by Saul. I would take frank and square issue against any such inference. David's sin, so far as the word of God itself enables us to measure, was if anything the more heinous and inexcusable. If Saul despised God's word, no less so did David, and the scripture plainly says so (2 Sam. 12: 9, 10). Why then the difference? It is not due to the difference in their respective sins, but in the difference between their attitude and relationship toward God. David, as his penitential psalms show, threw himself upon God's free mercy and grace, and upon the blood-cleansing which was not of the law (for the law had no provision for such sin as David's faith.) Paul points out this fact in Romans 4:6-8, and shows that the mercy and grace freely bestowed upon guilty David, is of the same sort as that which we freely receive through the gospel, and an anticipation thereof. The fact is, David was a *hasid*—a man who stood in the grace of God, and while his chastisement was great, so was also the mercy of God toward him; for "where sin abounded, grace did abound *more exceedingly* (Rom. 5:20). Saul stood in no such relationship with the Lord. I do not say he could not have so stood, but he did not. God himself draws the distinction of His course and attitude toward David and toward Saul. For among the gracious and sure blessings of David, we find this in regard to his descendants: "I will be to him a Father and he shall be to me a son: if he commit iniquity I will chasten him with the rod of men and with the stripes of the children of men; but my lovingkindness (*hesed*) will I not take from him as I took it from Saul whom I put away before thee" (2 Sam. 7:14, 15).

THE NEW TESTAMENT "HASID."

The "hasid" of Jehovah, the favored, beloved one, today is, now as then, such a one as has made covenant with God by sacrifice (Ps. 50:5)—the one only true sacrifice, by which He hath perfected

forever them that are sanctified. These are they who have by expressed faith, through the gospel, subscribed to that blood that cleanseth us from all sin (Eph. 1:7). They are the recipients of God's free grace (Eph. 2:8-10). They not only entered by grace but they stand in grace (Rom. 5:1-2) and rejoice in hope of the glory of God. They are the ones whom God picked and chose, that He might be surpassingly kind to them, and make them examples of His free goodness and favor: "God's elect, holy and beloved" (Col. 3:12) and God's "beloved children" (Eph. 5:1). These who have heard, believed, accepted the invitation and offer of the gospel (Acts 2:38) are Jehovah's *hasidim* today, to whom He will be abundantly gracious. The wonder is that all men will not rush and throng to take His mercy from His outstretched hand!

We can well see now why David pleaded the fact that he was a "hasid" as ground and reason that God should hear his prayer. Am I not thy child, thy loved one, O Lord? Hast not Thou chosen to pour out upon my head all the fullness of Thy tender mercies, and Thy free, good favor? Hast not Thou begun to be gracious to me? and wilt Thou not continue Thy grace toward me as the days require? Since then I am Thy "hasid", the child of thy mercies, hear me, yea, hear me, O my God! And I can well see why no child of His, living or dying, need raise his hand about this in protest, but rejoice rather "in joy unspeakable and full of glory."

GUIDED FINGERS

J. H. McCaleb

I was listening to a music lesson being given in the next room. The little girl was trying valiantly, and the teacher was in great earnest. That child was most fortunate in having so painstaking and conscientious a tutor. In spite of every effort, however, the young pupil kept making mistakes. Finally, the teacher gave the following terse admonition: "Get your mind ahead of your fingers!"

Sound advice, indeed, for any one. We need to think before we act. We need continually to get our mind ahead of our fingers. There are some people who appear to be moving in a leisurely manner and with no particular flurry of speed. But somehow, the job gets done with time to spare. The planning had been good, and each move had been thought out. The mind had been ahead of the fingers.

In contrast, we are familiar with others who go rushing about in a frenzy of commotion. There is much activity, but very little accomplished. The fingers move rapidly, yea, almost hysterically. The music, however, comes out sour.

Perhaps we are inclined to make the same error in trying to follow out a Christian life. We are tempted to mistake perpetual motion for true goodness. Here, again, we need to get our mind ahead of our fingers. If we are to live by faith, it is compulsory that we go to the source of faith, even God's Word. There we shall find sufficient wisdom to keep our mind ahead of our fingers.



Simplicity of Life

Alex Wilson

(This article was written by Brother Wilson while a student in College. He is now a teacher in Portland Christian School, Louisville. While it is more "Extra-Scriptural" than our usual offerings, it is printed for its intrinsic value, and as an encouragement to other young men—to study, search and write. The Editors of Word & Work will gladly give careful consideration to manuscripts of unusual excellence from those in this group. —Editors.)

All truth and wisdom come from God. Therefore wherever we find truth we can thank God for it and then act in accordance with it. As Christians, we can thank our Father even for truth and wisdom that unbelievers have discovered and expressed in literature and philosophy through the centuries. Of course we should be careful to test all of man's sayings by the measuring rod of what God has said in the Bible; otherwise we will easily become ensnared in the appealing but Godless teachings of the world.

The following article was originally a paper written for a literature course. The summaries and quotations contain much food for serious thought, and meditation on them will richly repay the reader. The thoughts were gathered from many different writers, but the main source was Henry David Thoreau's book, *Walden*, written about 100 years ago. Though Thoreau was not a Christian, we can profit from much that he wrote in this powerful protest against materialistic ease and complacent conformity.

I. Human Pride, Discontent, and Greed

Thoreau, *Walden*: "Some things are really necessities of life in some circles, the most helpless and diseased, which in others are luxuries merely, and in others still are entirely unknown."

More's *Utopia*: One of the main themes of this book is that the desire for unnecessary comforts is the root of human misery. Pride and greed and viciousness come when men seek more than they really need. Luxury breeds the vices of society.

Plato's *Republic*: Plato long before had said that excess possessions, the unnecessary things in life, are the cause of greed, jealousy, and war. This is so, he observed, because people keep wanting more and more; they never reach the point of satisfaction. Pride is at the root of this unquenchable discontentment.

C. S. Lewis, *Mere Christianity*: "Each person's pride is in competition with every one else's pride. Pride is essentially competitive."

. . . Pride gets no pleasure out of having something, only out of having more of it than the next man. We say that people are proud of being rich, or clever, or good looking, but they are not. They are proud of being richer, or cleverer, or better-looking than others . . . It is the comparison that makes you proud: the pleasure of being above the rest."

James 4:1-2a, Phillips translation: "What about the feuds and struggles that exist among you—where do you suppose they come from? Can't you see that they arise from conflicting passions within yourselves? You crave for something and don't get it, you are jealous and envious of what others have got and you don't possess it yourselves. Consequently, in your exasperated frustration you struggle and fight with one another."

II. Poverty: External or Internal?

Walden: "Most of the luxuries, and many of the so-called comforts of life, are not only not indispensable, but positive hindrances to the elevation of mankind. With respect to luxuries and comforts, the wisest have ever lived a more simple and meagre life than the poor. The ancient philosophers . . . were a class than which none has been poorer in outward riches, none so rich in inward . . . None can be an impartial or wise observer of human life but from the vantage ground of what *we* should call voluntary poverty."

William James: "We have grown literally afraid to be poor. We despise anyone who elects to be poor in order to simplify and save his inner life. We have lost the power of even imagining what the ancient idealization of poverty could have meant; the liberation from material attachments, the unbribed soul, the manlier indifference, the paying our way by what we are or do, and not by what we have."

III. Riches: External or Internal?

Walden: "A man is rich in proportion to the number of things which he can afford to let alone." ". . . my greatest skill has been to want but little."

Plato's Republic: "The actual tyrant is really the most abject slave, a parasite of the vilest scoundrels (his own cravings). Never able to satisfy his desires, he is always in need."

F. M. Cornford, explanatory note in the *Republics* "No man is rich whose desires can never be satisfied."

Edward Dyer:

"Some have too much, yet still they crave.
I little have, yet seek no more:
They are but poor, though much they have,
And I am rich with little store.
They poor, I rich; they beg, I give;
They lack, I lend; they pine, I live."

2 Tim: 6:6-8: "There is great gain in godliness with contentment; for we brought nothing into the world, and it is certain

that we cannot take anything out of the world; but if we have food and clothing, with these we shall be content."

Psalm 4:7: "Thou hast put gladness in my heart,
More than they have when their grain and their new
wine are increased."

IV. Progress?

Walden: ". . . Lol men have become the tools of their tools." "Our inventions are wont to be pretty toys, which distract our attention from serious things. They are but improved means to an unimproved end, an end which it was already but too easy to arrive at."

Peter Viereck: "Americans these days are lusting after supermarkets, and committing television. . . . The road to hell is paved with good inventions."

V. Purposeful Sacrifice

Walden: "Simplify, simplify . . . The nation . . . is ruined by luxury and heedless expense, by want of calculation and a worthy aim . . . ; and the only cure for it . . . is in a rigid economy, a stern and more than Spartan simplicity of life and elevation of purpose."

F. B. Meyer. "There is nothing that men dread more than poverty. They will break every commandment in the decalogue rather than be poor . . . (Yet) 'hath not God chosen the poor of this world?' (James 2:5) Why is poverty so dear to God?"

"It is in harmony with the spirit of the Gospel. The world spirit aggrandizes itself with the abundance of its possessions. Its children vie with each other in luxury and display. The spirit of Christ, on the other hand, chooses obscurity, lowliness, humility; and with these poverty is close akin.

"It compels to simpler faith in God. The rich man may trust Him; the poor man must

"It gives more opportunities of service. The rich are waited on . . . The poor, on the contrary, are called to minister to one another at every meal, and in all the daily round of life. Herein they become like Him who was, and is, as one that serveth, and who became poor, that through His poverty we might become rich."

Letter from missionaries doing pioneer work on the foreign field: "The art of simple living is important for missionary candidates to learn before actually going to a foreign field. 'Things' can be a terrible barrier between the missionary and the people. What we have is often more impressive than what we say. Much wisdom must be exercised to know how close we can approach the standard of living of the nationals and still not endanger one's physical and mental well-being and hinder the efficiency of one's labors. It seems that if we had just a fraction of the equipment and food that we would feel to be the minimum, we would still be very wealthy in comparison with our Asmot neighbors."

Phil Saint, brother of Ecuador martyr Nate Saint, writing shortly after the martyrdom: "Back in the homeland many Christians are taking stock of their lives and re-evaluating their own measure of devotion to Christ. Somehow the shiny new car sitting in the driveway doesn't seem quite so necessary. Somehow the fancy clothes, so thoughtfully purchased, have lost their appeal. Hours spent sitting comfortably before a television set bring a haunting sense of spiritual delinquency from the more vital tasks of life."

Excerpt from a letter written by a U. S. citizen who is a Communist: "A genuine Communist lives in virtual poverty. He turns back to the Communist party every penny he makes above what is absolutely necessary to keep him alive . . . Communists don't have the time or the money for many movies or concerts or t-bone steaks or decent homes and new cars. We have been described as fanatics. We are. Our lives are dominated by one great overshadowing factor, the struggle for Communism."

Amos 6:1: "Woe to them that are at ease in Zion."

James 5:5: "You have lived on the earth in luxury and in pleasure; you have fattened your hearts in a day of slaughter."

Luke 12:15: "And Jesus said, 'Take heed, and beware of all covetousness; for a man's life does not consist in the abundance of the things which he possesses.'"

Mark 10:29-30, Berkeley Version: "Jesus said, 'I assure you, there is no one who has left home or brothers or sisters or mother or father or children or fields on account of Me and the Gospel, but will receive a hundred times over now in this life homes and brothers and sisters and mothers and children and fields—along with persecutions, and in the future age eternal life.'"

ECCLESIASTES

Ecclesiastes is one of the most difficult books in the Bible to understand unless we realize that in it God has divinely recorded the human experiences of the wisest of men and his conclusions about life, all entirely apart from the supernatural. Human thoughts are recorded by divine inspiration, but the thoughts are human, not divine. The thesis of the book is that "all is vanity." Have you never thought how true that is of the one who is not in saving relationship with God? He works, he plays, he loves, he hates, he studies, he becomes rich, and what does it all profit? It is transitory and unsatisfactory—truly vanity. "Solid joys and lasting pleasures none but Zion's children know."

Like every other part of the Book, Ecclesiastes points us to the cross of Christ. Pleasure, riches, achievement, wisdom—all have an end, and none provide peace and joy. But the cross is the fountain of joy and the source of peace. Some of us have been saved for so many years that we have forgotten the misery of life out of Christ. Let us not take Him and His gifts for granted, but praise Him ever increasingly.

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



God's Flock

In Luke 12:32 we read, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Thus it will be noted that the followers of the Good Shepherd are addressed as the "little flock." Compared with the rest of the world, and those on the broad way, this is very true. And since such is the truth, then:

1. The majority may be on the wrong way.
2. Smallness or weakness does not involve defeat.
3. God does not reward according to appearances.
4. The Christian should always be hopeful.

A woman told Billy Sunday that she had a bad temper, but that it was over in a minute. "So is a shotgun, but it blows everything to pieces," was his reply.

Japan's Need

In the land of Japan with a population of 92,000,000, the "Protestant" church numbers only about 300,000 members meeting in some 5,000 churches over the land. Many of the rural areas have only small handfuls of believers struggling to exist. More than 95 per cent of Japan's towns and villages are without any Christian testimony. What a loss it will be if we lose this generation to agnosticism!

Too Many Generals

Two boys were playing soldiers. Their father asked them, "What are you doing, boys?" "Oh, we are playing war." "But I don't hear any guns, nor do I see any clashing with the enemy," replied the father.

"Oh, but we are generals, Dad!" proudly answered the boys.

In the Lord's army, are there not too many generals? Are there not altogether too few slogging foot soldiers who battle the enemy and storm the forts of wrong and the "spiritual hosts of wickedness?"

Christians are photographs of Christ, and in the darkroom of sorrow and affliction, God is developing some of His loveliest characters."

Grenfell and Moody

Dr. W. T. Grenfell tells us in his autobiography that he was converted to Christ through the common sense of Moody. In a meeting in which young Grenfell was present, Moody had asked a certain minister to lead in prayer. The good man continued in a long oratorical effort with beautiful words and phrases. Young Grenfell was bored and was about to slip out of the meeting when Moody cried out, "Let us sing a hymn while our brother finishes his prayer." Let us remember that the service of the church is

no place for long and "beautiful" prayers as such, but in such meetings, let us come to Him simply as "Our Father."

Your Sunday School

By the time you read this, your Sunday School (or, Bible School) will be well into the last quarter of the year. Will it be just another season to you, or, will it be another important opportunity to win souls to Christ? The following, thought-provoking article was written by W. A. Snyder and should cause every church member and leader to reflect upon the effectiveness of the Bible School where God has placed them for service.

"The Sunday School, what is its value? Can we estimate its worth? We all agree the Sunday School is needful, but are we serious enough about improving and enlarging it?—The fact that two out of three 'Protestant' children are out of Sunday School and that there are 38,000,000 boys and girls growing up without any religious education, should alarm us and put legs to our prayers.

"The Sunday School, as an agent of religious education today, has to take the place of family worship, the public school, and the church. Most American boys and girls no longer know about the family altar, or Bible reading and prayer at school. Many do not stay for morning church or come to the evening services. If these are to be reached and won for Christ the Sunday School must do it.

"THE AVERAGE CHILD RECEIVES 12,000 HOURS IN THE PUBLIC SCHOOL. THE AVERAGE CHILD RECEIVES 170 HOURS IN THE SUNDAY SCHOOL!

"Just think, 12,000 hours to prepare him for this short, uncertain existence. Only 170 hours to prepare for eternity!

"What do we see in the Sunday School? The attendance records? The well-dressed boys and girls? Our vision should include such as: The priceless soul, the church members they will make, the preachers, the evangelists, the song evangelists, the missionaries, and strong, Christian citizens to make our community a better place to live."

Perhaps Before Morning

To me the Second Coming of Christ is the perpetual light on the path, which makes the present bearable. I never lay my head upon the pillow without thinking that perhaps, before morning breaks, the final morning may have dawned. I never begin my work without thinking that perhaps He may interrupt my work to begin His own. This is now His word to all believing souls: "Till I come." We are not looking for death, we are looking for Him. —G. Campbell Morgan.

Liquor Madness

Based upon an estimated adult population of 103,080,000 in America, and as conducted by a Gallup poll, 59,700,000 persons use alcoholic beverages . . . Seventy-five per cent of the inmates in the Onondaga, New York Penitentiary are alcoholics . . . Half of the nations 4,750,000 alcoholics are third-generation Americans: half of these are under forty years of age and twenty per cent are women.

* * *

"If all the people who sleep in church were placed end to end . . . they would be more comfortable."

NEWS AND NOTES

OPEN FORUM

Brother Neal Phillips has an article in this issue of *Word and Work*, entitled "Who Is To Blame?" The theme of his article is in reality "The Lord's Guidance." Taking a cue from the full fellowship meeting we think this might be a good lead-out article for an open forum discussion. Some might wish to present an additional thought or personal testimony on God's guidance, or simply to express themselves pro or con about the thoughts presented by Brother Phillips. You may be able to express yourself in two or three sentences or you may wish fifty or a hundred words. At the most let us confine our thoughts to 150 words. The editors reserve the right to edit and delete the contributions as seems good. Also they may select what they consider the best, as we may not be able to use all that is written. If this open forum test is satisfactory, we wish to present an article on "Sectarianism" next month as a lead for discussion. —J. R. C.

Louisville, Ky.: Highland Church is looking forward eagerly to a six-day meeting October 25-30 with Bro. Ed. Bousman, of Lynchburg, Ohio, preaching. Bro. Bousman, who took part in the Bible Lectureship in Winchester last March, impressed many with his earnestness and zeal as well as with his fine evangelistic style. We invite all the churches of this area to be with us whenever possible to hear Bro. Bousman in his first meeting in this area. —Ernest E. Lyon

Denton, Texas: We feel that there are good possibilities here at Sequoya Park church. We have had 37 for the past two Sundays in Sunday school. The group here certainly seems dedicated, and they are wanting to go forward. We plan a meeting Oct. 4 to 9. I'll do the preaching myself. Remember this effort in your prayers. —Antoine Valdetero.

Sister D. H. Friend

On Wednesday, September 16, early in the morning, Sister D. H. Friend died in her sleep. She was called home to be with the Lord whom she loved so well. Several years ago we sorrowed at the passing of Brother D. H. Friend. We have known this beloved one for many, many years, as far back as 1915.

at least. Her kindness, patience, love, and faithfulness always marked her as an outstanding minister's wife and a good Christian.

She is survived by three daughters and one son: Mrs. Lottie Dening, Mrs. Gladys Frazee, Miss Frances Friend, and Demus H. Friend. —N. Wilson Burks.

WORDS OF LIFE

Brother Burks says: "We meet many folk who say they are listening to 'Words of Life.' Are you? Tune in 1570 kc Sunday morning at 8 A. M. The singing is inspirational and the messages are aimed at a better understanding of the nature, outlook, and practice of the church as pictured in the Book of Acts."

Send Your Bulletin

We do appreciate the local church bulletins that come to our desk. Often we glean news from them. Keep them coming. Of course, we appreciate separate news items for our news columns.

Independence, La.: I have been sick during the past several months, and have had to spend most of my time in bed. However, God enabled me to get the Bible classes started at the grammar school near here. Mrs. Henry Ford is filling in as teacher until the regular teacher can return to active duty. This is the second year of this effort. A community auditorium is used at noon on Mondays and Thursdays for these classes. Perhaps some of the brethren would have some literature which would be satisfactory for the first six grades of school that they would pass on to me here. About 25 pupils attend these classes. We sing, have prayer, and about twenty minutes of Bible study. —Odis O. Ford, Rt. 2, Box 123-B, Independence, La.

THIRTY-SIXTH SESSION

Portland Christian School, Louisville, began its thirty-sixth session Tuesday, September 8, with a record enrollment of approximately 220 pupils, taxing its room capacity. Some grades are overcrowded, particularly the first and second grades with thirty-four, and the seventh grade with thirty-nine (unofficial). This crowded condition emphasizes the need for a new building, with added and improved facilities. A move for such improvement is already under way, with \$7,100.00 in cash on hand. This good school serves the

whole Louisville area. Perhaps interested ones would like to add to that fund.

* * *

The Ralph Avenue Church, Louisville, where J. L. Addams ministers, has had five responses in the last two weeks, four for rededication and one for membership.

Hammon, La.: We are having a good meeting here at the Bible Chair. Bob Ross is preaching some fine sermons. We enjoyed our trip to Louisville. Thanks for everything all of you did for us. —Richard Ramsey.

Needed to Complete Set

A reader writes: "Several months ago I sent in a list of needed back issues of Word and Work in order to complete my set. You were kind enough to print an appeal for these. Here is my present needed list: 1917 and 1918, all numbers except August, 1917, and March, 1918; 1919, June, July, and October; 1920, February, and December; 1924, July and November; 1929, August; 1930, February; 1931, January; 1933, February; 1935, March; 1937, November. If either your office or some reader could supply any of these, I will pay a fair price for them." Send to Word and Word office, or, better, write us or call us and we will give you the address of the inquirer.

ENROLLMENT OF SEVENTY-EIGHT

We hear that the enrollment at Southeastern Christian College is seventy-eight. We have received no official report. The offering at the rally day service was around \$3000. It was reported that several churches had sent checks through the mail, some amounting to \$100 or more. One church had \$300 which had not been turned in. It seems that South Louisville church gave \$338.50 above Sunday to Sunday gifts. Let more join those who are giving a dollar or more per week to SCC to assist in operating expenses. Fifteen hundred such givers, along with income otherwise would underwrite the needs of the school. It is a great privilege to share in this good work of training young people for Christian work.

Eight Meetings for the Summer

Herman Fox, Jr. has already conducted six meetings this summer. He is now in the midst of a gospel effort at Ormsby church of Christ. He is to be with the Parkville, Ky., Church in

a series of meetings beginning October 5, according to plans. This will complete his evangelistic work for the year. To date 260 have responded to the invitation, from fifty to fifty-five of these by primary obedience. Over 200 have come to confess sins and rededicate their lives to the Lord's service. Brother Fox preaches with unusual earnestness and power.

Portland Avenue Revival

The Portland Avenue congregation, Louisville, has invited Gordon R. Linscott from Dallas, Texas, to preach in a meeting from October 4 to 21.

Hammond, La.: The North Oak Street Church of Christ in Hammond, La., recently held a revival meeting with Bro. James R. Ross of Hapeville, Ga., preaching. Many visitors from other congregations greatly encouraged this young church in the work. Bro. Ross preached forceful and stirring messages.

Seven college students have enrolled in the Bible Chair classes this Fall semester. Six of these are members of the Church of Christ.

Correspondence course No. 2, "A Survey of Bible Prophecy," is now ready. Anyone desiring to take this course should write us for a free sample of Lesson 1.

Enrolment in the first correspondence course continues to grow. It is "Survey of the Bible" and has proved profitable both to those who knew very little, and to those who wanted to refresh their memory of the Bible. Please continue to pray for the growth in usefulness or the Bible Chair. —Richard Ramsey.

Eastview, Ky.: We have had fourteen baptisms between July 26 and August 16. Twelve of these came during the Revival meeting by Brother Herman Fox, Jr. The Lord, using the fervent devotion of Brother Fox and the zeal of the brethren at Eastview, brought some thirty additional responses by way of reconsecration of lives to the Lord. The glory be to Him. —Claude Neal.

Louisville, Ky.: In the gospel meeting at Ormsby Church just concluded three turned to the Lord and were baptized into Christ. Another came for reconsecration and membership. Several came for prayer, confession of sin and rededication to the Lord's service. Bro. Herman Fox, our evangelist brought some outstanding messages from the Word of God. —J. R. Clark.

THE FALL AND RISE OF ISRAEL

By William L. Hull. (424 pages, \$3.95)

This is a wonderful treatise, lucid and interesting in style, sketching briefly Israel's past history from the close of Bible times, but with more especial treatment of the affairs of Israel in the modern era—the rise of Zionism, events following the first world-war, and since, down to recent days (1954). The author writes from wide and careful research, and from personal knowledge, having lived in Palestine for nineteen years. Mr. Hull is editor of a Palestine newspaper. He writes from the Christian standpoint. He is himself a witness of many of the situations and events he describes. Although the book is scholarly, exact in its statements, and carefully documented, it reads like a romance and stirs the imagination and the heart. It is much worth while. **Order from Word and Work.**

—R. H. B.

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JEHOVAH OF THE WATCHTOWER

Authors, Walter R. Martin and Norman H. Klann. Published by
Biblical Truth Publishing Society, New York, N. Y. \$1.75.

This is a thorough expose of the important anti-Biblical teachings of Jehovah's Witnesses. It is the first full length portrait and objective analysis of this movement published. The teachings of this organization are expounded in a spirit of fairness and candor. The authors have done a tremendous amount of research in preparation for this production, even going to the headquarters of the organization itself for much of their material. I read this book with a great deal of interest and profit. It is the very book needed by those who have had to encounter members of this sect—and who hasn't? Their chief publication, "The Watchtower", has over a million circulation in 63 different countries. They deny the triune God, the deity of Christ, personality of the Holy Spirit, reality of hell, consciousness after death, the bodily resurrection, the personal and visible coming of the Lord.

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—J. R. C.

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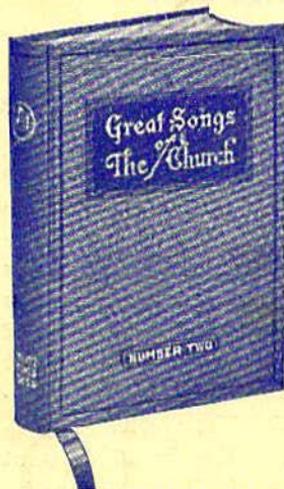
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