

THE WORD AND WORK

(Volume XXXVIII, December, 1944)

THE AFTERMATH

'Tis first the true and then the beautiful,
Not first the beautiful and then the true;
First the wild moor with rock, and reed, and pool,
Then the gay garden rich in scent and hue.

Not first the glad and then the sorrowful,
But first the sorrowful and then the glad;
Tears for a day: for earth of tears is full,
Then we forget that we were ever sad.

Not first the bright, and after that the dark,
But first the dark, and after that the bright;
First the thick cloud, and then the rainbow's arc,
First the dark grave, then resurrection light.

'Tis first the night — stern night of storm and war,
Long night of heavy clouds, and veiled skies;
Then the far sparkle of the Morning Star,
That bids the saints awake, and dawn arise.

—Selected.

WORDS IN SEASON

R. H. B.

"WHAT IS OUR DOCTRINE?"

From the first page of our tract on "Carnal Warfare" we copy a paragraph that is of wide and general application. The question is often asked, "What does your church teach, on this or that point?" And even Christians who know no better, and have never been able to get away from the church-creed idea of sectarian Christendom, will ask, "What is *our* doctrine?" and "What does the church of Christ teach about this or that matter?" The fact is the church of Christ, as such, teaches nothing. It is her business simply to voice the teaching of Christ and His apostles. Upon that alone she stands; by that she lives and perpetuates herself. She has no other standards. But here is the paragraph:

"The church of Christ has no authority or doctrine of her own. The Roman church lays claim to the power of delivering authoritative and even infallible dictums, and infallible interpretations of scripture; and her hierarchy frames the official statement of the church's belief. But the church of the New Testament has no doctrines of her own. The authority is all vested in Jesus, her Head and Lord. The church teaches nothing of herself, makes no laws, and neither originates any truth, nor authorizes any doctrine. In this the

true church of Christ differs from all the human-creed organizations. Her one appeal is to the word of God; her one creed the apostles' doctrine. What she is to believe and promulgate is not hers to decide; it is already laid down for her in the unalterable gospel (Gal. 1:8, 9), in the authoritative teaching of the Lord's inspired ambassadors. She can only accept it. The members of the church may now and then differ as to the import of the apostles' teaching; some may pervert it, some may ignore it and destroy it; yea, even a majority might be thus guilty, without in the least affecting the Standard, or altering the true doctrine. The question then resolves itself into this: not "what does this or that preacher say about the position of the church of Christ" (for that settles nothing); but, "What has Christ, and what have His apostles taught?" As we read on the railroad tickets that "the employees of this road have no authority to alter these regulations"; so the members of the church, individually or collectively, have no right or power to alter "the faith that was once for all delivered to the saints." (Jude 3.) The apostles themselves had no such power. (Gal. 1:8; 2 Cor. 1:24.)

IS IT A SECT?

A noted Bible teacher and lecturer* is quoted as saying that "the Church of Christ" are "the most blinded of all religious people" and "the worst of all denominations." If this statement was really made by that teacher, and correctly reported, it represents a case of bad misjudgment, based upon insufficient data due to fundamental misconceptions. Perhaps the gentleman came in contact with various individuals or even congregations of the Church of Christ which seemed to him to deserve such a judgment. That is neither here nor there. He might have met up with such like samples in the apostles' days, and might have drawn a similar false conclusion. It would be as if a man came out with the declaration that "Eggs are the most ill-smelling and repulsive of all foods." You would immediately wonder what kind of eggs he had come in contact with. So is it in this case. There is no religious people in the world of whom one could less justly draw a general judgment, and who less fairly could be sized up as a whole by some of its representatives than that "Church of Christ" of which he speaks. This is an outstanding peculiarity of that body, and in that lies one of the greatest excellencies of their position. Of no people is it more true that "every tub stands on its own bottom." This is due to their fundamental constitution, their congregational independence, and the individual freedom of the members. True their ideals in these matters may not have been realized by many, but upon them they stand, and thus they profess.

First of all the people of the "Church of Christ" aim to be simply *the church of Christ* spoken of in the new Testament, non-sectarian, simple in its faith and worship, accepting all the word of God (and naught else) as standard and authority of doctrine, and acknowledging Jesus Christ as only head and Lord. Every member of the body of Christ, as he confesses, belongs to Christ; and each has the right to all the truth God

*H. A. Ironside,

has given in His word. Each is willing to stand upon the word of God alone and to believe and declare on every point all that God has said on it. Such a common faith, and with it the love of God, is the only bond of union of God's people.

Now it is quite possible, even probable, that some, even many may at one time or another fall short of this high standard; and many may be untrue to the high ground which they profess. Nevertheless the firm foundation of God standeth, and those who will may take their stand upon it and pursue the noble aim of the simple, non-sectarian, New Testament church. And that that is in line with the will of God is beyond question.

IS THERE A NEW TESTAMENT CHURCH TODAY?

Such is the situation in Christendom at large, and such the state of affairs among the churches of the "Restoration Movement" that some have been tempted to conclude that, after all, the simple church of the New Testament has no corporate existence on earth today, nor can have. Following out this conclusion they come to think that the true church consists of all the faithful souls that are scattered abroad among various denominations, or belonging to no special church or congregation at all; individuals who are born again and bought with the Blood, and whom the Lord has added to *His* church (Acts 2:47). But no denomination as such, no religious sect nor any body or congregation, can (in their view) claim to be the church of the Lord, the right, true, simple church, which is spoken of in the New Testament. They are all different from that original body: they lack this or that identifying mark; or they have added man's ordinances and commandments; or they have departed doctrinally from "the faith once for all delivered to the saints." So those discouraged ones have given up the idea of ever establishing a simple church of Christ, or trying to build up any congregation into conformity with the New Testament ideal and pattern. As a consequence they are willing to fraternize to some extent with all—at least all the "orthodox" and "evangelical"—denominations, because all have some good in them, and some godly men and women among them; on the other hand they will not be identified with any, because none represent the New Testament church. What is wrong with that view?

1. *Those who take this attitude have given up the fight.* They evidently know (or, at least, think they know) what the New Testament church is and ought to be. But the difficulty of attaining this ideal, and the opposition that would be encountered in the attempt to realize the vision seem too great. So, though "soldiers of the cross" they surrender to the enemy's greater power.

2. *It is self-centered.* Because those who, professedly at least, have stood for the simple church of the New Testament have been found wanting—because some, or all, have failed

and erred, and will not agree with you in some matter—because you can not find among them the “fellowship” and the “congeniality” you naturally crave—therefore, what? You would wash your hands of them and consign them to their own course? That is certainly easier than to “endure all things for the elects’ sake,” and to take up the cross. You can thus sidestep many of the burdens and sorrows that are incident (and always will be) to the building up of a true work of God—but is it the way of Christ?

3. *It is irresponsible.* Having cut loose from the best you have thus far had and known, you begin to drift about. Like the moth that flits from flower to flower you would suck the nectar from every blossom while leaving whatever poison there may be behind. You find good things, here, there, and yonder. You fraternize whole-heartedly with none, half-heartedly with many. You close your eyes to the manifest errors and departures among your new affiliations—perhaps persuade yourself that they are not very important—and for that matter the brethren of the old way had their defects, so one cannot be critical about the faults of others: it’s after all an imperfect world that we live in, and we cannot be over-particular. Ultimate outcome of that course is general interdenominationalism, with its broad compromise and wide acceptance of everything.

4. *It is mistaken.* Because there is no perfect church to be found it does not follow that the simple New Testament church has not, and cannot have, a corporate existence. It had such existence in N. T. times. The church of the New Testament was not perfect. Corinth had failed badly; Galatian churches were wobbly on fundamental truth; Philippi had internal dissension; false teachers and teachings harassed the churches Paul had established; and one Diotrophes had disfellowshipped even the apostle John and his helpers. But none of those things moved the servants of God. The church was built on the true foundation, inclusive and exclusive; and the building and repairing and restoring must go on despite all hindrance and difficulty. If any today have moved off the foundation, let us lead them back to it. So long as there is a congregation which, professedly at least, is committed to Christ alone, and to His word, and you can agree with them on what it takes to make a man a Christian and how to work and worship together in accordance with the New Testament, that is a congregation to work with. If on any account they draw human lines against you and throw you out, the responsibility is theirs. But even then it does not follow that we must fall in with denominationalism, and that we cannot have the New Testament church. Go forth and preach the simple word of God, and meet with those who accept it and are willing to stand as simply Christ’s people, holding fast the Head from whom all life and increase come.

“SO WALK IN HIM”

To be “*in Christ*” designates a man’s standing and position given him by virtue of his union with Christ, and whereby he is a new creature. (2 Cor. 5:17.) This position, however, is not a stationary one; but being in Him we are to *walk in Him*. (Col. 2:6, 7.) Nor is this “walking in Christ” a marking of time, or a going round and round in aimless circles, but a progress, an advance. Forgetting what is behind, we press on to things that are before. (Phil. 3:14.) Leaving first principles we press on to perfection. (Heb. 6:1f.) The Christian must evermore go on, pressing forward, abounding more and more in knowledge, in spiritual likeness to Jesus Christ his Lord.

But this very thing seems irksome to some Christians. Many seem to think of being in Christ as having come into a possession in which thenceforth to rest. To go on seems difficult to them—even perilous. They find their rest and assurance and satisfaction in what they already have and know, and fondly hope to get through on that, without bothering their minds about things that lie beyond. That course inevitably leads to spiritual death and fossilization. The very manna which they had hoped to hold and keep breeds worms for them and decays. There are leaders and teachers and preachers who (as one fitly described it) have “learned what they learned, *once*”; who have no room in their minds for further truth; who can see nothing more than what they have always seen (which, they think, is eminently safe and sound, and all-sufficient for every purpose); who want nothing more than what they always had. Yet they wonder at the deadness of the churches to whom they minister. The only semblance of interest they can stir up is by some controversy, about no matter what, and by fighting something. But that too soon plays out. The deadly scurvy due to lack of fresh food, and diseases that result from perpetual mental inbreeding, are manifest. There is coldness, indifference, lovelessness, powerlessness, worldliness; or perhaps the plague appears in bitter disputes about little minutiae, about small tithes of mint and anise and cummin, from which spring factions, parties, alienations of brethren.

“If I accepted such and such a teaching,” said one brother, “I would have to revise my whole conception of the Bible.” Which would in his view have been a first-class disaster. So he would rather save his old wine-skin than to risk putting new wine in it. We must indeed hold on to the truth we already have and on no account cast it away. But we can only really hold it as we walk onward and forward. You must by all means abide in, and not for anything forsake, the Word; yet it is only as ye *continue* (i. e. go on) in it that ye shall know the truth that shall make you free. (John 8:30, 31.)

NEWS AND NOTES

Linton, Ind.: "We had a good meeting here in Linton from Sept. 24, to Oct. 8, with D. H. Friend preaching. Every one enjoyed and appreciated Bro. Friend's presentation of the gospel very much. The message was kindly received by all who attended. We appreciated a fine fellowship from nearby churches, and preachers Clymore, Graham, and Neal, who attended. One was restored and two were baptized during the meeting. One has been baptized since.

"I have just returned from a nearly three weeks meeting with Lake church, in Harrison County, Mo. We had good attendance and fellowship and two were added to the congregation."—W. S. Hoar.

Jacksonville 4, Fla.: "The church here has been blessed by having Brother and Sister Willis H. Allen of Fort Lauderdale, Fla., for a meeting which lasted from Oct. 15 to 27. Brother Allen is neither afraid nor ashamed to declare the whole counsel of God. Brother Allen's messages were delivered with power and with love. Four were baptized Sunday afternoon."—John H. Adams.

Maxville, Fla.: "Brother Willis H. Allen, of Ft. Lauderdale, Florida conducted a two-weeks' meeting for the Woodstock Park church in Jacksonville during latter part of October. Four baptisms constituted the visible results of the meeting. Brother Allen and I did evangelistic work together in South Alabama more than thirty years ago; and it was a joy to be associated with him again and listen to some of his excellent messages."—J. Edward Boyd.

Lynnville, Tenn.: "I think the article 'the Lord is my Shepherd' by Bro. R. H. Boll in the July, 1944, issue of Word and Work, is the most beautiful exposition of this chapter I have ever seen. I would like to see it published in tract form and feel that it would do great good in increasing faith and trust in the Lord's promises to His children. Perhaps no chapter of the Bible touches the deepest and most tender chords of the human soul as does the 'Shepherd

Psalm' in this war-ravaged world. When so many are overwhelmed with sorrow and disappointments, it would be a great comfort.

"I enjoy the Word and Work and think it gets better all the time. I like the kind, gentle spirit portrayed in each article. May the Lord's richest blessings rest upon the Word and Work as it endeavors to advance, with a godly spirit, the cause of Christianity."—Mrs. R. L. Wagstaff.

Brother Boll's Classes

Brother Boll's Bible classes are now under way. The day classes meet from three until four-thirty on Monday, Wednesday, and Friday. Then there is a Monday night class, especially for young men; a Friday night class for all in the main auditorium of the Portland church. Those who can should attend his class held in the Highland Library on Thursday morning at ten o'clock. This group is taking a New Testament survey.

"Robert Boyd of Johnson City, Tenn., was with us recently in a two-week's meeting at Highland church, Louisville. By his transparent sincerity, his honesty and ability, he won the hearts of all from the very outset. The attendance was excellent for our times, with the house full or near full, except two times. Five were added to the Highland Congregation—three by baptism, and two by membership. It was a sweet and happy heart-warming fellowship, in which our own people and our sister congregations cooperated gladly without compulsion or constraint. The closing days were further brightened by the coming of Brother Boyd's little family of wife and boy."—E. L. J.

Dugger, Ind.: "I think all readers of Word and Work will agree that it has been exceptionally fine this year. A fine spirit of fellowship prevails among the congregations of this part of the state. The fellowship singings on Sunday afternoons have helped to bring this out. We had a good singing at Berea on November 12 and the next is to be at East Jackson St. church in Sullivan. We want to

be ready for the more glorious fellowship after this life. New Year's greeting to all."—Maurice Clymore.

Sullivan, Indiana: "Our meeting at East Jackson Street, Sullivan, with Brother Frank Mullins as evangelist, was a great success, although it was shortened to one week. We had two rededications and one baptism. We had excellent crowds and they are continuing good since the meeting. The congregation was revived spiritually. Brother Mullins' sermons were inspiring and spiritual and did all who attended much good. Another placed membership last night at prayer meeting. The work at Farnsworth is doing wonderfully well, too.—Eugene Graham.

Joint Thanksgiving Service

The churches in Louisville held their annual Thanksgiving service at the Shawnee church this year. Many congregations were represented in the crowd that packed the auditorium. Brother E. E. Kranz, minister of Cedar Springs church, brought an excellent message, and the Golden Gospel Chorus lifted the hearts of those present with special songs suited to the occasion. The offering taken amounted to \$200 and was used for the Potter Orphan Home.

Tell City, Ind.: "We had fine crowds at all points Sunday. Ninety-three were present in the morning at Tell City and a hundred or more were at Lily Dale. One came for membership at Tell City Wednesday evening."—Elmer Ringer.

Lexington, Ky.: "We had a fine fellowship with the good Mackville church last week. I preached five nights and Brother Brooks one. We had two baptisms during this engagement.

"We had good services here at Lexington last Sunday. Our Wednesday night prayer service is well attended. The people are interested in our study of Revelation on that night."—H. N. Rutherford.

Used Song Books.

Great Songs Press has 55 used songbooks, No. 1, shape notes, for sale at 15¢ each; also about 75 copies used No. 2, round notes, "streamlined" size, in good shape, at 40¢ each.

Gallatin, Tenn.: "Brother E. G. Collins of Nashville, Tennessee, has just closed a twelve-day meeting here. Fifteen were baptized, one restored, and nine came for membership. Two more placed membership today. Brother Collins' messages were full of Scripture, full of love, and full of the Spirit of Christ. The congregation cooperated by their presence, their prayers, and their purses, and God gave the increase."—H. L. Olmstead.

Davis City, Iowa: "Brother S. D. Garrett's visits and messages in these parts were appreciated. He did not get to as many churches as we would have liked. We had him stop off on his return toward Kansas City and Searcy, at Alanthus, Mo., where we were holding a meeting. We had a fine crowd and all appreciated his message. The church there had known nothing before of our missionaries. Hope they will now be wanting to help in their support.

"The Alanthus meeting began October 22, and continued to November 5. Two girls were baptized. There was not much outside attendance and I therefore did most of my preaching to the church. They have a fine group of young people and young married folks in the church. Good field in that part for sounding out the word."—Wm. J. Campbell.

Louisville, Ky.: "Over fifty percent of the attendance in the meeting at Pendleton, Kentucky, were non-members. Some were members of denominations, but without a church home and some had never made a profession of faith. A minister enjoys preaching to others than his own people. Some showed evidence of serious thinking, but only two responded to the invitation. These came for renewal and membership.

"Brother Clyde Edens has done mission work in the Pendleton community and ministered to the little church there for several years. They have recently renovated their little building at a cost of around \$300. They lack \$100 of being able to meet this obligation. They hope to clear it by spring. A few congregations who

may be casting about for some point to place a missionary gift would do well to remember these brethren in their struggle to carry on. Address Clyde Edens, Pendleton, Ky."—J. R. Clark.

In addition to meeting their regular budget the Camp Taylor church, near Louisville, has really gotten joy out of liquidating a \$750 church debt bit by bit this fall. Many of the members have had a part in clearing this obligation, only a few dollars of which remains to be paid. This is a good time for churches to erase obligations.

Brother Albert Martin reports 12 baptisms in a ten-day meeting at Cat Creek church, near Rosslyn, Kentucky. Three others were reclaimed in this effort.

Brethren M. D. Baumer and Newton Shropshire are each preaching half time at the Main Street church in Winchester, Kentucky, until the church calls another regular minister. These brethren are members of the church there.

There was one baptism in the Shawnee meeting which closed recently. Brother Boll brought the messages. Many were in attendance from the other congregations of the city. Brother Joe Blansett led the singing in a very acceptable manner.

We are now making up our Sunday School Times club for 1945. The regular price is \$2.25, however, by sending in a club we are able to offer it to our friends for \$2.00.

Brother Orell Overman was in New Orleans for two weeks this fall in the absence of Brother Frank Mullins. Brother Overman took care of the radio broadcasts and the regular work with the church there.

Brother N. Wilson Burks of Cave City, Kentucky, who is helping the Horse Cave church to get on a stronger footing for the Lord, exchanged pulpits with D. H. Friend at Fifth and M congregation in Louisville, recently.

The Forest Hill mission, near Sneedville, Tennessee, suffered a shock when Brother S. T. Dickson fell and seriously injured an eye.

He has now been released from the Madisonville, Tenn., hospital and is in a private home. Mrs. Dickson hopes to soon resume teaching her cottage Bible class.

Word comes that E. H. Hoover was in a good meeting with the Pekin, Indiana, brethren this fall.

New Church Building to be Erected

A long distance call from Elmer Ringer of Tell City, Indiana, informs us that the church there has priority permission to erect a new house. Their present church home is very small and inadequate.

Brother Ringer supplements his support by doing secular work in order to remain on the Tell City field. He preaches at Tell City and also at Lily Dale and at a mission.

Their new church building is to cost the modest sum of about \$7,500, fully equipped. They want to be ready to start building on December 20, which will necessitate a certain amount of cash on hands. Churches and individuals who are acquainted with Brother Ringer will know that an investment in this project will be a gift to a good cause. We suggest that churches where he has held meetings or ministered regularly, and churches and individuals that know him rally to his assistance. Send gifts direct to Elmer C. Ringer, 1124 Tenth Street, Tell City, Indiana.

The Portland Christian School

The Portland Christian School is a local Louisville faith project. It provides Christian environment and Bible instruction for our children in connection with their secular education. Those in charge are carrying on in a modest way. If they have ever made any public appeals for support outside of the Portland church, we have never heard of it. Humanly speaking, this is our project and our responsibility and should not be neglected. Those of us who live in and near Louisville should remember and forward this good work with our prayers and means. At least, once per year a community-wide drive should be made to call in gifts for the advancement and support of this school.—J. R. Clark.

Hundreds of subscriptions expire with this issue. Renew promptly. Please.

A TIME OF DETOURS

Stanford Chambers

Much of the preaching of today fails to produce that conviction the Lord Jesus said the Spirit of truth should produce. Present day preaching then must be greatly void of the Spirit. Sinners therefore are not stirred, godly sorrow is in little evidence, repentance, that which passes for it, falls short of repentance unto salvation. It has come to pass in our day that the church is expected to accept what is often but a gesture at repenting. People have been led to feel that they are actually doing the church, this one or that one they join, a favor by joining it. They have been won perhaps by being told that they would be such an asset to the church! Imagine if you can New Testament preachers winning sinners by that method. Picture if you can John the Baptist talking that way to his hearers. Who has removed the axe they laid at the root of the tree?

Reformation—an incomplete reformation at that—has been substituted for regeneration. Reformation is a legitimate fruit of repentance, and there should be a strong demand indeed for “the fruits meet for repentance,” but the mistake is made of looking for fruit when there isn’t even the root. The need of sinners both in and out of the church is the kind of preaching that produces the faith that purifies the heart, the obedience to the truth that purifies the soul. Fallow ground needs to be broken up. Contrition may be old-fashioned, but God who changeth not still dwells “also with him that is of a humble and a contrite spirit.” And “the sacrifices of God are a broken spirit: A broken and a contrite heart, O God, thou wilt not despise.”

There is ground for misgiving in some circles as to the validity of much of their baptizings. Well there may be misgivings wherever baptism is made a substitute for that working of grace in the heart whereby we are saved. Baptism as appointed by our Lord has a most important function, but it was never appointed to be a substitute. It should be a matter of concern when those baptized give little evidence that they have been born of the Spirit, but only of water. Many have as much need to be baptized over as the twelve men of Ephesus whom Paul taught and baptized as recorded in the nineteenth of Acts. Like those Ephesians they have not so much as heard that the Holy Spirit is given—given to them that obey Him. “That which is born of the Spirit is spirit,” and they that are born of the Spirit are no strangers to contrition and the workings of divine grace in the soul. Dealing with God and eternity is too serious a matter to be “detouring” around godly sorrow, contrition, and the genuine resultant, “repentance unto life.”

It behooves the messenger of the Lord to “Cry aloud and

spare not." It is in order to echo forth again the Holy Spirit's demand through James: "Cleanse your hands, ye sinners, and purify your hearts, ye double minded. Be afflicted and mourn and weep. Let your laughter be turned to mourning and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall exalt you." Let the axe lie at the root of the trees. Let that gospel be preached in which is "revealed the wrath of God from heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness." it is time to call sinners to repentance.

ALPHABET OF THE BIBLE

Paul R. Neal

"I am the Alpha and Omega, the beginning and the ending, saith the Lord, which is and which was, and which is to come, the Almighty."—Rev. 1:18.

So many people make the statement, "I cannot understand the Bible." No one can understand the Bible until he knows the alphabet. Learn the alphabet and the Bible will be plain.

Our Lord said, "I am the Alpha and Omega." Alpha is the first letter and Omega is the last letter of the Greek alphabet. In fact, He is the alphabet of the Bible. All centers around Christ. He is the key to the Bible. He unlocks and opens it, so that we can read and understand.

Our English alphabet consists of twenty-six letters, from A to Z. In our alphabet the Lord would have said, "I am the A and Z." We can arrange these twenty-six letters in such a way that we have words, sentences and books. But before we can read and understand a book we must know the alphabet. To understand the Bible one must know the alphabet of the Bible—*Christ*.

From the beginning to the end the Bible has one great theme, the Person and Work of Christ. Christ is in the beginning of the Bible (John 1:2, 3; Col. 1:16). We open the Old Testament and read, "He is coming! He is coming!" We open the New Testament and read, "He has come! He has come!" The first name in the New Testament is Jesus (Matt. 1:1). The last name in the New Testament is Jesus (Rev. 22:21). Christ is the Alpha and Omega" of the New Testament. Christ is the "Alpha and Omega" of the Bible. Christ is in all the Scriptures (Heb. 10:7). Christ is the "author and finisher of our faith" (Heb. 12:2). The first and all important question is, "*What are you going to do with Jesus, the alphabet of the Bible?*"

Learn the alphabet; know Christ; and the way to the Father's house will be plain and easy.

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A CAUTION —LEST WE FORGET

We, the children of God, citizens of the kingdom of heaven, must not be swept off our feet in these times that try men's souls, but must hold firm grip on ourselves lest we forget our place in a time like this.

We must remember that we are not of the world, but are "sojourners" and "pilgrims," "strangers" on our way home. "If the world hateth you, ye know that it hath hated me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I chose you out of the world, therefore the world hateth you" (John 15: 18, 19). "I have given them thy word; and the world hated them because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil one" (John 17:14-16). Notice how significant the words—"I pray not that thou shouldest take them from the world (Greek, out of the world). No, the Lord needs his disciples in this dark and dismal world.

So He did not pray for the Father to take them out of the world, but that He would keep them out of the evil of the world, keep them separated from the life of the world. "Come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing, and I will receive you" (2 Cor. 6:17).

Lest we forget, may I remind my readers too that the Bible is the same book in every part of the world and that it reads the same in every country; that the thirteenth chapter of Romans reads to the Christian in Italy or Japan, as it does to the Christian in America. "The powers that be are ordained of God." "There is no power, but of God." "Let every soul be in subjection to the higher powers." "He that resisteth the power, withstandeth the ordinance of God." "For he is a minister of God to thee for good." Thus the Bible reads to every Christian in every country.

But the Christian cannot partake or share in the hating, the starving of men, women and children, the bombing, the killing, and all the other works that are essential to combative war.

Every earthly government that has in its citizenship Christians recognizes the problem that this creates. Our own government is magnanimous in its efforts to protect its Christian citizens in this matter; I do not know of any other government that has gone so far to meet the requirements of the Christian conscience as our own government has done. This stirs us all with the deepest gratitude. For this magnanimous treatment of the Christian's conscience all Christians owe a debt of unstinted loyalty to the government which entails upon them obedience, *limited only by their conscience.*

The Christian therefore, is always a willing, obedient subject—rendering obedience, for the Lord's sake, to his government. He shows honor and respect to those in authority; he is quiet, law abiding, and faithful. This is the best position and attitude of the Christian in whatever government he may live. But he can never do that which his Lord forbids.

We in the United States hold in honor our government, we are grateful always to the government and to God for the liberty and protection that our Lord provides for us through the government. We are glad that it is our privilege to make "supplications, prayers, intercessions" for our rulers in these perilous times. We are much concerned, too, about the outcome of the present conflict and pray daily for God's overruling providence, that he may direct all to His glory and to the relief of suffering humanity.

But that a man who has confessed Jesus "as Lord" (Rom. 10:9, 10), who has taken Christ's yoke (Matt. 11:28-30), who has become a citizen of the kingdom of God, with citizenship in heaven (Phil. 3:20; 2:10), who has been begotten of God (1 John 5:1), born again (John 3:5), whose very body is a temple of the Holy Spirit (1 Cor. 6:19), who is a new creature (2 Cor. 5:17), who has been bought, redeemed, purchased—ransomed—by the Lord's blood and therefore is not his own, but is a bondservant (slave) of Jesus Christ (1 Cor. 6:19, 20; 1 Peter 1:18, 19; Acts 20:28; 1 Cor. 7:22, 23) — that this man could share equally with other citizens of an earthly government in responsibilities and service to the earthly government; that such a man as described above would be as free to answer the "call of his country" and to comply with all the demands of the government after he is called as another citizen who has none of these relations to God, and hence, owes none of these obligations to Heaven, is not even thinkable.

To us who have citizenship in heaven our Lord says: "If thine enemy hunger, feed him." "Render to no man evil for evil or reviling for reviling." Christ "suffered for you, leaving you an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth. Who, when he was reviled, reviled not again; when he suffered, threatened not."

(See 2 Cor. 6:17; Rom. 12:20; 1 Pet. 2:2, 25; 3:9.)

"Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you and do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of God" (Matt. 5:43, 45).—J. N. Armstrong, in *Firm Foundation*.

Hundreds of subscriptions expire with this issue of the Word and Work. Renew promptly, please.

THE BABE OF BETHLEHEM

R. H. B.

The story of Jesus does not begin with His birth, as do the biographies of men. In the beginning before aught else existed was the Word, and the Word was with God, and the Word was God. Before the foundation of the world He was in the bosom of the Father, the object of the Father's love (for "the Father loveth the Son, and hath given all things into His hands"); and before the world was, He shared the Father's own glory. It was through Him that God planned the ages, and through Him all things were created—all things visible and invisible, whether thrones or dominions or principalities or powers; and without Him was not anything made that hath been made. It was of Him that it is written—"Thou Lord in the beginning didst lay the foundation of the earth, and the heavens are the works of thy hands: they shall perish, but thou continuest; and they shall wax old as doth a garment, and as a mantle shalt thou roll them up—and they shall be changed. But thou art the same, and thy years shall not fail." (Heb. 1:10-12.) "And the Word became flesh, and dwelt among us, and we beheld his glory, glory as of the only begotten of the Father, full of grace and truth."

His entry into the world of mankind was of His own choice and by the Father's will. With purpose and intent He laid aside His divine glory; and "existing in the form of God, he counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men." (Phil. 2:6, 7.) "For ye know the grace of our Lord Jesus Christ," says Paul, "that though he was rich, yet for your sakes he became poor, that we through his poverty might become rich." (2 Cor. 8:9.) There was then a time when He was rich—and how rich!—and then He became poor, and that deliberately, for our sakes: *how* poor the story itself will show; that through His poverty His redeemed ones might become rich—how inconceivably rich!

His coming into the world was carefully planned from of old, both as to time and manner. In the garden of Eden it was announced that the seed of the woman should bruise the serpent's head; and "When the fullness of the time came, God sent forth His Son, made of a woman . . . that He might redeem them that were under the law." (Gal. 4:4.) To none other that ever lived could the term "the woman's seed" be so perfectly applied. He had no human father. But to a pure and humble maiden of Nazareth in Galilee was made known God's counsel and purpose in a wondrous message, borne by an angel of God, that she should bear a son, whose name was to be called Jesus. "He shall be great, and shall be called the Son of the Most High; and the Lord God shall give unto him

the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. And Mary said unto the angel, How shall this be, seeing I know not a man? And the angel said unto her, The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore the holy thing which is begotten shall be called the Son of God." (Luke 1:31-35.) This, as the gospel of Matthew tells us was in fulfilment of the prophecy of Isaiah, "Behold, the virgin shall be with child, and shall bring forth a son, and they shall call his name *Immanuel*, which is, being interpreted, God with us." (Matt. 1:22, 23.)

When one day W. E. Gladstone, the "grand old man" of England, and the Archbishop of Canterbury were with Queen Victoria, the queen said to Gladstone—"In all your wide reading, what in your judgment is the most sublime passage in literature?" "The first verse of the first chapter of Genesis, Your Majesty," Gladstone answered promptly: "In the beginning God created the heavens and the earth." "And what is the most beautiful story you have ever read?" queried the queen. "The most beautiful story I have ever seen or heard, Your Majesty, is the story of the Nativity, as given in the gospel of St. Luke," Gladstone answered. Those among us who know and believe will also bear testimony that nothing could exceed the wonder and beauty of the story of the Savior's birth.

But it is beauty in a strange setting. We see a poorly-clad man who is helping a frail woman—his betrothed wife—along the toilsome way. It was slow going, weary and painful, and the journey is long—some seventy miles from Nazareth in Galilee to Bethlehem. For the Roman census has summoned him to the city of his fathers, and his wife could not be left behind. It was late when they arrived. There was no room for them in the inn. They found shelter in a stable. It was there, during the night that God gave to the woman, and through her, to all mankind, the most precious Gift He ever bestowed or could bestow—as said the prophet, "Unto us a Child is born, unto us a Son is given." Out in the fields shepherds were keeping their flocks by night; and an angel of the Lord stood by them, and the glory of the Lord shone round about them, "and they were sore afraid." And the angel said to them, "Be not afraid; for behold I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David, a Savior who is Christ the Lord. And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes and lying in a manger." And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, "Glory to God in the highest, and on earth peace, good will to men." The vision disappeared and the shepherds hastened to the nearby village, and

there found Mary and Joseph in the stable, and the babe in the manger, as the angel had said. Strange entry for God's King! How pitifully poor was this Child! If he had been born in a royal palace and laid upon silken beds, the descent from His bright home above would still have been immeasurable. But not in any human habitation was He to be born, but in a cattle-shed; His first cradle was to be a trough in which the beasts were fed. No pretty little clothes awaited this little new-comer, such as loving hands prepare for the babes that are born in our homes, but in rough goods from the bolt—"swaddling-clothes—was He wrapped. And as if to pour contempt on all pride of man, it was not to lords and princes, nor even to priests and scribes, that announcement of the newborn King's arrival was sent, but to the lowly, simple-hearted men who pastured sheep on Bethlehem's hillsides.

In a Bible class the question was raised why the Lord of glory chose so lowly a birth; and one suggested that perhaps it was that no person, however poor and lowly, should ever have room to think that the Lord Jesus would look down on him. The first step was also the beginning of a life of poverty—first in the wretched village of Nazareth where He grew up; then in His ministry, when He had nowhere to lay His head; and on down to His death when they stripped Him of His garments and vesture, and nailed Him on a tree, and friendly hands laid Him in a borrowed tomb. Strange indeed were the ways of God and the counsel of His love.

Yet in this Child of Poverty was wrapped up the world's hope. This was the Day-spring from on high, sent by the tender mercies of God, to shine upon them that sat in darkness in the shadow of death. Of this Child old Simeon said, as he tenderly held it in his arms, "Now lettest thou thy servant depart, Lord, according to thy word, in peace; for mine eyes have seen *thy salvation* which thou hast prepared before the face of all peoples." (Luke 2:29-32.) For "in none other is there salvation: for neither is there any other name under heaven that is given among men, wherein we must be saved." (Acts 4:12.) Therefore also must His Name be called Jesus: "for it is he that shall save his people from their sins." (Matt. 1:21.)

The gospel of our salvation begins not at Bethlehem, but at Calvary; not at the cradle, but at the cross. Yet that cradle had to be that the cross *might* be. In the common course of things we all are born to die. But this Child was born that He might die—not of necessity like all the rest; with intent and purpose He partook of our flesh and blood, "that through death He might bring to nought him that had the power of death, that is the devil, and that he might deliver all of them who through fear of death were all their lifetime subject to bondage." (Heb. 2:14, 15.) Thus came this wondrous Child

into the world—wonderful in His entrance, wonderful in His life and work; wonderful in His death and His victorious resurrection; wonderful now in His ministry of the heavenly sanctuary.

But His final work is not as yet manifest. Was it "Peace on earth, good will to men" the angelic host shouted in their praise of God on that fateful night when Christ was born in Bethlehem? Alas, near two thousand years have passed since then—two thousand years filled with strife and bloodshed and heartbreak. Even today the world is locked in death-struggle, in the cruellest and most terrible war of all time. Has the angels' announcement proved futile and false? Let us for the moment look back. "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and they that were his own received him not." He was despised and rejected—but it was by this means that the things which God had foretold by His prophets, that His Christ should suffer, were fulfilled. But there were *individuals* then, and since, many, who received Him. And, "to as many as received him, to them gave he the right to become children of God, even to them that believe on his name; who were born, not of blood nor of the will of the flesh, nor of the will of man, but of God." Not the world at large, not any nation as such, but individual believers—these does the good Shepherd now gather into one fold—"elect from every nation, yet one o'er all the earth." These are His own. They are not of the world. They share His rejection and His sufferings, and are biding the coming Day.

For the promise of peace on earth, good will to men, is yet to be fulfilled. The day is coming when all that is promised and all that is foretold shall come to pass, since the mouth of the Lord hath spoken it. In that day shall the righteous flourish and abundance of peace till the moon be no more. "Instead of the thorn shall come up the fir-tree, instead of the briar shall come up the myrtle tree; the wilderness and the dry land shall be glad; and the desert shall rejoice and blossom as the rose; and the knowledge of Jehovah shall cover the earth as waters cover the sea." When the seventh trumpet is sounded voices from heaven announce "the kingdom of the world is become the kingdom of the Lord and of his Christ; and he shall reign for ever and ever." (Rev. 11:15.) For Jesus is coming again. He who once was the Babe of Bethlehem, who walked in poverty and humiliation on the earth; who died for our sins on the cross of Calvary; who rose from the dead and ascended to the Father; He to whom now belongs all power and authority in heaven and on earth, He will come again. He will make good all the Messianic promises of the prophets of old. For this event all creation waits. And His own, who in this day have fled to Him for refuge, who have confessed His name and received Him as their Savior and

Lord—they too watch and wait till the day dawn and the morning star shall arise in their hearts. The old hymn pictured this, the Christian's blessed hope:

I woke and the night was passing
And over the hills there shown
A star all alone in its beauty
When the other stars were gone.

For a glory was filling the heavens
That came before the day,
And the gloom and the stars together
Faded and passed away.

Only the star of the morning
Glowed in the crimson sky—
It was like a clear voice singing:
Rejoice for the Sun is nigh!

O children a Star is shining
Into the hearts of men,
It is Christ with a voice of singing:
Rejoice, for I come again,

For the long, long night is passing,
And there cometh the golden day;
I come to my own who love me,
To take them all away.

It may be today or tomorrow,
Soon it will surely be;
Then past are the tears and the sorrow,
Then home for ever with Me.

JESUS WEPT

Jesus wept. He wept at the tomb of Lazarus. He knew better than we what death means. He wept over Jerusalem. He knew better than we what sin is, and especially the sin of refusing to let Him have His way with us. "Surely he hath borne our griefs and carried our sorrows." Shall we continue to grieve the one who has suffered most of all for us? He suffered to save us from the suffering of eternal torment. There is joy in heaven over one sinner that repenteth.—*Shawnee Church Bulletin.*

HOUTZ-COVEY

LaVern Houtz and Allene Covey will have double reason for celebrating Thanksgiving in the coming years. They were united in the holy bonds of matrimony at the bride's home on Thursday, November 23. Brother Boll was the officiating minister. Brother Houtz is from Albion, Nebraska, and is now serving on the faculty of Portland Christian School. The bride is the daughter of Brother and Sister Tona Covey. They are at home in an apartment at 2433 Portland, Louisville. We extend congratulations to this fine young couple.

IS THE COMING OF CHRIST PREMILLENNIAL?

J. Edward Boyd

The Word "millennium" means a thousand years. However, when we speak of "The Millennium" we think not so much of its duration as of its character—an era of righteousness, peace, etc. "Premillennial" means before the millennium. Is there to be such an era? Will it precede or follow the second coming of Christ? Let each examine the scriptures for himself.

I. 1. *The Prophets Predict Such an Era.* There will be a time when : All idolatry has ceased (Isa. 2:18, 20) and the knowledge and worship of Jehovah are universal (Isa. 2:2, 3; 11:9; 66:23; Zech. 14:16ff); All nations shall be subject to His rule (Ps. 72:8-11; Is. 2:4; Dan. 7:13f.; Zech. 14:9, 16); Justice is impartially administered (Ps. 72:2-4; Isa. 32:1; 11:3-5); Prosperity with contentment abounds (Ps. 72:16; Isa. 35:1; Joel 3:18; Amos 9:13; Micah 4:4); Creation experiences a great transformation (Isa. 11:6-9; Rom. 8:19-22). Does this portray a restoration of Edenic conditions? See also Gen. 1:26, 28; Ps. 8; Heb. 2:5-8; Acts 3:21). It is of course taken for granted that these prophecies mean just what they say.

2. *These Predictions Have not Been Fulfilled, nor Will They Be Prior to Christ's Second Coming.* For during this present age recognition of Christ's authority is far from universal (Matt. 13:1-23.) Tares grow with the wheat until the end of the age (Matt. 13:24-30; 36-43—"The end of the world" means "the consummation of the age"—see R. V., margin). The last days of the age are to be evil, like those of Noah and of Lot (Matt. 24:37-39; Luke 17:26-30) and true faith will be hard to find (Luke 18:8; see also 2 Tim. 3:1-5). The mystery of lawlessness was already working in Paul's day and is to culminate in the manifestation of the man of sin, who will be brought to nought by the manifestation of Christ's coming (2 Thess. 2:7, 8; of Isa. 11:4, last clause, where in the original language the expression "the wicked" is singular number—"the wicked one").

3. *Conclusion: This Era of Universal Blessedness Will Follow Christ's Second Coming.* Hence, His second coming is premillennial.

II. *The New Testament Book of Prophecy Corroborates This View.*

1. *It specifically teaches that there is to be a millennium* (Rev. 20:4-6). During this thousand year period Satan is bound that the nations may not be subject to his deceptions. (1-3) Meanwhile Christ, with His resurrected saints, reigns.

2 *This follows His second coming* (Rev. 19:11ff.). That this IS His SECOND coming is evident, for He then comes as an avenger (see 2 Thess. 1:7-9). He is then to rule the nations (see Matt. 25:31, which tells *when* He will sit upon the throne of His glory). He then executes judgment upon the beast (cf.

Rev. 13:1-8 and 2 Thess. 2:3-10). This takes place at His second coming (2 Thess. 2:8—It is evident that the man of sin and the beast are identical). There is a resurrection of saints, and that too is associated with His second coming (Rev. 20: 4-6; 1 Thess. 4:16—“The dead *in Christ* shall rise first”). The Millennium follows; then the final judgment. (Rev. 19, 20.)

3. Our conclusion is that the millennium of Rev. 20 is the same as the era of blessedness of Old Testament prophecy, for it is evident that both follow His second coming. Hence, *His Second Coming Is Premillennial*.

III. *This View Was Generally Held by the Early Church.* Many historians bear witness to this fact. None deny. The noted historian Gibbon testifies: “The ancient and popular doctrine of the millennium was intimately connected with the second coming of Christ . . . carefully inculcated by a succession of church fathers from Justin Martyr and Irenaeus, who conversed with the immediate disciples of the apostles, down to Lactantius, preceptor of Constantine.” (See also article “Millennium” in Encyclopedia Britannica.) We are further informed that it was when the church became more worldly and wealthy that belief in the doctrine declined and that it practically disappeared under the Roman Catholic regime. On this point Gibbon says: “But when the edifice of the church was almost completed . . . the doctrine of Christ’s reign on earth was at first heralded as a profound allegory, was considered by degrees as a doubtful and useless opinion, and was at length rejected as the absurd invention of heresy and fanaticism.” Thus it is evident that Christians “in the three first and purest ages” understood these prophecies in their natural, obvious sense. Is it likely that they were fundamentally wrong in this? Or shall we prefer the interpretations of the corrupt and apostate church of later times? If those who hold to the premillennial view are wrong, they have at least the consolation that they are in the company of that great body of Christians who lived so near the apostles. And in the inspired word they find much reason to abide there.

WILLIAM G. KLINGMAN Jr.

William G. Klingman Jr.—youngest son of W. G. Klingman of Dallas, nephew of the late George A. Klingman, was killed in an airplane accident on a routine flight, near Santa Rosa, Calif., Oct. 2, 1944. “Billy” was 22, a radio-man, third class, in the U. S. Navy Air Corps. He was baptized by his father at Lockney, Texas, in 1937. As a Christian he was zealous and earnest, and his aim and purpose was to fit himself for the ministry of the Gospel when released from the service. In all the tragedy of the sudden loss (and, alas, in our evil times, how often are our homes thus suddenly desolated!) it is the one sweetest comfort that the one taken away has gone to be with the Lord. This confidence and consolation has enabled Bro. and Sister Klingman to bear up in the loss of their “baby-boy,” and they have not had to sorrow as those who have no hope. There is still sorrow, sharp and deep, but, thank God, not a sorrow unrelieved; for the promise of God does lighten the darkness, and the future holds the hope that we shall meet our loved and own in that great day.

R. H. B.

THOUGHTS WORTH WHILE

D. H. F.

THE VITAL CONTACT

Dr. Theodore L. Cuyler once visited Scotland and made diligent search for someone who had known Robert Murray McCheyne. Finally one old man was brought forward.

"Can you tell me," asked Dr. Cuyler, "some of the texts of McCheyne?" And the old man made reply, "I don't remember them." Then can you tell some sentences that he used?" And again the reply was, "I have entirely forgotten them." Then said Dr. Cuyler, "Well don't you remember anything about him at all?"

"Ah!" said the man, "that is a different question. I do remember something about him. When I was a lad by the way-side playing one day McCheyne came along, and laying his hand on my head, said, 'Jamie, lad, I am away to see your poor sick sister,' and then looking into my eyes, he said, 'And, Jamie, I am very concerned about your own soul.' I have forgotten his texts and his sermons, Dr. Cuyler, but I can still feel the tremble of his hand and I can see the tear in his eye."

Is it not the deeds of men, rather than their profession and their formal exhortations, that give them power over others?—*Sunday School Journal*.

MOLDING INFLUENCE

The steel that has suffered most is the best steel. It has been in the furnace again and again; it has been on the anvil; it has been tight in the jaws of the vice; it has felt the teeth of the rasp; it has been ground by emery; it has been heated and hammered and filed until it does not know itself, and it comes out a splendid knife. And if men only knew it, what are called their "misfortunes" are God's best blessings, for they are the molding influences which give them shapeliness and edge, and durability, and power.—Henry Ward Beecher.

WHY THE LOST SPIRITUAL ENERGY?

A writer in a religious journal relates that once upon a time he commenced to get cold toward God. He still had something of the love and fear of God in his heart, and desired to do his duty; but he felt that his spiritual strength was gradually slipping away. He no longer took delight in the service of God. His private devotions became a burden. He became depressed in spirit. Morbid fancies assailed his mind. Evil thoughts disturbed his peace. He became dead to his duties to others and thought only of self. People who once spoke of him as an earnest Christian began to call him a hypocrite. Yet, in spite of all this, he felt the inward promptings of the Holy Spirit, and desired to do better. One day while arrang-

ing his study table, he came upon the cause of his troubles. *His Bible was covered with dust.*

Like a flash it came upon him that the reason for his deadness was that he had been depriving his soul of its proper nourishment, and that his lethargy was the result of slow starvation. And as he went back to the Bible with a new zest and enthusiasm, his hungry soul fed upon the Bread of Life, and he was soon strong again in Christian effort.—Louis A. Banks.

COMMON TO ALL

Among the parables that Chinese teachers use is the story of a woman who lost an only son. She was grief-stricken out of all reason. She made her sorrow a wailing wall. Finally she went to a wise old philosopher. He said to her, "I will give you back your son if you will bring me some mustard seed. However the seed must come from a home where there has never been any sorrow." Eagerly she started her search, and went from house to house. In every case she learned that a loved one had been lost. "How selfish I have been in my grief," she said, "sorrow is common to all."—From *How to Face Life.*"

THEIR LOSS IF UNACQUAINTED

Private Henry Pauch and Steve Obeda, inducted at Fort Sheridan, Ill., came to Camp Wolters, Texas, in the same troop movement. For two months they were in the same platoon and slept in bunks not far apart. Then they swapped addresses. One lived at 2553 South Troy Street, Chicago, and the other at 2541, same street, same city. They were close neighbors, but strangers, for thirteen years—then got acquainted so far from home. But there is a stranger case of stranger-ship than theirs—one which should provoke tears, not smiles.

We tread God's earth and breathe His air, yet multitudes are total strangers to Him. One might remain a stranger to his neighbor and not suffer any great loss, though neighborliness carries its own reward. But it is impossible to remain a stranger to our Lord and not suffer eternal loss.—*Now.*

HOW EXPRESS CHRISTIANITY

In the home—by love and usefulness.

In business—by honesty and diligence.

In society—by purity, courtesy, and humility.

Toward the unfortunate—by sympathy and mercy.

Toward the weak—by helpfulness and patience.

Toward the wicked—by overcoming evil, without compromise.

Toward the strong—by trust and cooperation with good.

Toward non-Christians—by witnessing to Christ and his gospel.

Toward the penitent—by forgiveness and restoration.

Toward the fortunate—by rejoicing with them without envy.

Toward God—by reverence, love, and obedience.

"TILDA" GABHART

Efforts to translate a life into language have been many, but all have failed to some degree; and the more beautiful and exalted the life the more inadequate the language. My heart holds a heavy burden of desire to write of Sister Tom Gabhart ("Tilda" as she was so affectionately called), of Mackville, Kentucky, whom many knew, and to become acquainted with her was to love her. This was evidenced by the great concourse of people that attended her funeral.

The following extract from Bro. H. L. Olmstead's letter to brother Gabhart, her beloved and saintly husband, pays this well-deserved tribute to her beautifully simple life in Christ Jesus; "I received the card which carried the news of the passing of Sister "Tilda." Well, so this good wife, Christian mother and beloved child of the Lord has finished the journey. I cannot figure out in my own mind just how it will seem to go to your house and not hear her happy, cheery voice and busy step as she went about the duties of her household, looking well to its ways and the ways of the family. It is also hard beyond the imagination for me to visualize just how it will be to enter the house of God and not hear her voice and not see her face. You were blessed many years with a good wife and the children with a grand and good mother, for this I know you are grateful to God. It was always a joy to be at your home and to her I am indebted for many kindnesses and services rendered to me through the years. There never was any feeling other than that I was welcome in that home. I have enjoyed many a good meal and good bed at her hands. Besides this, the joy of friendship and companionship in the Lord makes her going a distinct loss to me. We send to all of you our heart-felt and most profound sympathy and Christian love. We know that you know how to lean on the Lord and trust His goodness and we pray that He may supplement your loss by His goodness and grace. Sister 'Tilda' belongs to that favored and 'blessed' group who 'die in the Lord' and your separation from her will not be over long."

Her wonderful Christian influence will live in her children and grand-children even to generations yet unborn. She was one of the King's daughters who is all glorious within the palace (Psa. 45:13). For at least two years before her home-going she was restricted in health because of heart disease. On October 23 her wonderful spirit went on to be with Christ. In death her face reflected with a celestial smile the delight of her first vision of her Savior and the blessed hope of His return. The funeral service was held at the Mackville, Ky., Church of Christ, of which she was a charter member, being conducted by R. R. Brooks and the writer. I was requested to read and sing "Good Morning up There." Christ has made death a narrow starlit strip between the communion of yesterday and the reunion of tomorrow. So we are saying good-night to our beloved Sister "Tilda" here but we are expecting to say Good-morning before very long.

"Goodmorning up there where Christ is the light, Goodmorning up there where cometh no night; When we step from this earth to God's heaven so fair, We'll say good night here, but goodmorning up there."

Her children rise up and call her blessed and in every particular her husband can say, "My dear wife was God's gift to me—supplementing, completing, sustaining, and helping. I was justly proud of her. She was a satisfying companion, a tireless partner in every service, a great Christian and devoted lover. I can only exclaim as did Job of old, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

H. N. Rutherford.

No chance is there after death to repent and receive pardon. Only they who die in the Lord are blessed, and only they who live in Christ die in Christ.

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