

# THE WORD AND WORK

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## IT IS THE LAST HOUR

(I John 2:18)  
R. A. Brown

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

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

The fields are ripe to harvest. Weep,  
O tardy reapers, as ye reap,  
For wasted hours that might have won  
Rich harvest ere the set of sun.

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

—Selected.



# Words in Season

R. H. B.

## THE FIRST MAN'S TEMPTATION

Those who deny the existence of a personal devil, lay, however unintentionally, a heavy charge against man, as originally created by God. In the Genesis account of the fall of man (Gen. 3) the first temptation is represented as coming by suggestion *from without*, not as arising spontaneously out of the heart of man. Whatever theory men may hold as to the origin of evil, it is evident that if a being created morally pure and in perfect innocence, should conceive in himself and of himself, such an act of disobedience and rebellion against God as that which was perpetrated in the garden of Eden, it would be a far more heinous sin than if he had been deceived and enticed to it by another party. The latter fact would of course not excuse the deed, but it would greatly mitigate the guilt of it; whereas in the other case man would be put beyond the possibility of redemption, even as the angels that had sinned.

## "THE LAST ADAM"

As the first Adam was tested so was the last Adam. If the first man was created in pure innocence, the second Man came into the world in holiness. ("That holy thing which is begotten shall be called the Son of God." Luke 1:35.) The Word was made flesh—though in the likeness of sinful flesh (Rom. 8:3), yet not in sinful flesh. He became man—not sinful man, but perfect man—a normal man. For man as he now exists is not normal; he is tainted with sinful inclinations and tendencies. The very fact that all men who have come to normal responsibility have, without exception, sinned, shows that there is a cause at the root of this universal failure. Ours is a fallen humanity. The Lord Jesus was Man unfallen. This alone made it possible for Him to redeem His fellow-man. He was different from all other men. They were in darkness—He was the Light. All were spiritually starved and depleted—He was the Bread of Life. All were athirst—they must come to Him if they would drink. All were "dead in trespasses and sins"—He came that they might have life and might have it abundantly. He alone of all mankind was unstained, untouched by sin; wherefore He could take upon Himself the iniquities of us all, and offer Himself as a Sacrifice without blemish on our behalf, unto God.

## CHRIST'S TEMPTATION

Yet He was tempted—tempted in all points, from every angle—but without sin (*choris hamartias*). In every way any human desire, rightful in itself, could be appealed to entice Him away from His perfect path of faith and obedience to God—whatever appeal the world, the flesh or the devil could make, that appeal was made. For all Satan's interest depended on it. The question is raised sometimes whether Jesus could have sinned. The simple answer is that He *did* not. Just as the noble metal passes through every acid test and is

thereby proved to be pure gold so through the severest trial the Man Jesus went, and came out as pure and unsullied as He went in. Be sure He was made to feel the impact of sin upon His soul, and far more than we sons of men. "He suffered being tempted;" and "though He was a Son, yet learned obedience by the things which He suffered."

### THE MAN CHRIST JESUS

But not as the Son of God did He face temptation and defeat the Tempter; but it was as man, one of us, our Kinsman-Redeemer, that He championed our cause and met humanity's great Enemy. When He laid aside His divine glory and emptied Himself and took upon Himself the form of a servant, being made in the likeness of men (Phil. 2:6, 7) He took upon Himself the lot of man, and in every respect took His place as a man. Now a man's place before God is that of dependence, of faith, of obedience. This our Lord fulfilled perfectly through all His life and down to His death on the cross. He had to face all the difficulties of the human life. He obtained His help and strength from God by prayer. In all His works and words He waited for the Father's will. Of Himself He did nothing. He walked by faith. When He was led by the Spirit into the wilderness to be tempted of the devil, it was by the Father's appointment. And He faced the arch-enemy with no more of supernatural power than a true man in dependence on God could obtain from Him—a fact of supreme importance.

### THE TEMPTER'S APPROACH

It is not to be assumed that when the Tempter came to Jesus he *knew for a certainty* who Jesus was; nor must we assume that Jesus knew that the one who spoke to Him was Satan. For Satan on occasion transforms himself into an angel of light. And certainly in the first temptation it was a suave and sympathizing voice that spoke to the hungry Man. At last in the third temptation all came into the open; Satan knew then that he was dealing with God's Christ, and therefore offered to turn all the world's dominion over to Him; and Jesus also discerned the Tempter, called him by name, and bade him be gone. And certainly it was the Tempter, an outside party, that made the evil suggestion to the Man Jesus. It did not arise in Jesus' own heart, and could not have.

### WHAT WAS THE TEMPTATION?

But why was Satan's suggestion so evil? Many of us, or most of us could see no harm in it, so cunningly devised and concealed was the sin in Satan's suggestion. "If thou art the Son of God," he said, "Command that these stones become bread." Why not? Satan thought that if Jesus was the Son of God He would have such power. And Jesus did have it (John 5:35). But this supernatural power was to Him a sacred trust, to be used only in the Father's interest and at the Father's will. Now it was by the Father's appointment that Jesus was in this wilderness; and by the Father's will that He had been without food for forty days. If now on His own will He used His supernatural power to provide food for Himself in His need, it would have been as much as to say, "God got me into an evil case, and I

will get out of it by my own resource and power". Could He have done that? There was nothing to hinder—only His faith and utter devotion to the Father. And that was His victory.

### JESUS' ANSWER

Note however that Jesus did not argue the matter with the Tempter. It has been said that "the woman that parleys with the devil is done for." So it was in Eve's case; so it is with women today—with men also. Our Lord has just one answer. Deuteronomy 8:3 was the one passage of God's Word that applied perfectly to the case.

There it stood written concerning Israel that God "suffered thee to hunger—that he might make thee to know that man doth not live by bread only, but by everything that cometh out of the mouth of Jehovah doth man live," and in this Jesus saw Himself. His simple answer, but determined and decisive, was, "It is written." And note the rebuff in Jesus' answer. He ignored the Son of God title, and gave the Tempter to understand that as *a man* He stood there, and that "man liveth not by bread alone . . .". That was enough. And Satan, though he never gives up easily, knew at once that that settled it, and that there was no use of going further on that point. So He tried another.

### THE DEVIL QUOTES SCRIPTURE

It was as if the Tempter had said, "Well, I see you hold by what is written. Let us see whether you really believe all that is written and are willing to take a risk on it." He took Him into the holy city and set Him on the pinnacle of the temple, and said to Him, "Now cast yourself down from here; it should not be any danger to you, for (as you say) *it is written*, 'He shall give His angels charge concerning thee;' and 'On their hands they shall bear thee up, lest thou dash thy foot against a stone?'" Jesus' simple answer was, "Again it is written, Thou shalt not make trial of the Lord thy God." Far from denying or "explaining away" the scripture which Satan quoted, our Lord brought forth another scripture, one which evermore must govern a man's conduct, and prevent man from presumptuous action in such matters.

### THE FINAL TRIAL

Now in the third trial, the devil carried Jesus to the top of an exceeding high mountain, and from thence gave Him the view of all the kingdoms of the world and the glory of them in a moment of time. Satan did not try to conceal his identity, but assumed for himself the station and authority of the Prince of the World—a title by which the Lord Jesus later referred to Him three times. "And the devil said unto him, To thee will I give all this authority, and the glory of them; for it hath been delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship before me, it shall all be thine" (Luke 4:5, 7). It was perhaps the severest test of all. Jesus knew that He was destined to receive all that glory and authority (Rev. 11:15). But a long, hard road lay before Him—a road of which He did not speak to His disciples until He acknowl-

edged Himself as *the Christ* (Matt. 16:16, 17, 21). He must obtain His glory through "the way of the cross." Satan offered Him a short cut. Moreover He could have that authority and glory *right then*—not in the distant future. Think of all the good He could do. Before His eyes rose up the millions, misgoverned, oppressed, distressed, suffering, perishing. How He could help them! And all this for just a small compromise. It would almost seem selfish to maintain a point of personal rectitude against so vast an opportunity to do good! It is a temptation that often comes to men today.

Someone approached young Spurgeon with a wonderful offer to a pulpit where he could "preach to ten thousand people every Sun-lives." Spurgeon answered, "God did not command me to preach to ten thousand people, but He did command me to be true to His word." To the Lord Jesus the will of His Father was above every other consideration, and to be faithful to Him was the one desire and purpose of His heart. His answer to the Tempter was, "Get thee behind me, Satan, for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." "Then the devil leaveth him, and the angels came and ministered unto him."

For the first time in all the thousands of years of past history was Satan absolutely defeated by a man! O Lord Jesus, how great and good thou art! Uphold Thou us in the power of Thy victory also!

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### UNITY IN CHRIST

May not we be making a mistake in the method of our labors for Christian union? Do we not need to make a more practical use of the fact that the only unity worthy of the name is union in Christ? Is it strictly true that the Bible is the basis upon which we are to unite? Would it not be much nearer the truth, yea, would it not be the exact truth, were we to say that we are to unite **AROUND** Christ and **IN** Him? And does not the New Testament teach that in this union there may still be a harmonious variety?

As when from the circumference of a circle we advance along its radii toward its center, we must come nearer and nearer together, so must we, as Christians, come nearer each other, as from our remote positions, we come nearer and nearer to Christ, the center of the spiritual kingdom. "I will draw all men to me." It was in this way that the most discordant elements in society were harmonized in the first churches. They became one in Christ. The Jews and the Gentiles were as far from each other as pole from pole, and yet Paul could say, in writing to the Ephesians, "But now, in Christ Jesus, ye who were sometimes afar off, are made nigh by the blood of Christ. For He is our peace, who hath made both one." From each extreme they drew near to Christ, until they became one in Him. His attraction was so strong that it broke down the middle wall of partition between them. If, therefore, we are to succeed in our labor for union we must rely upon this same attraction. Turn individual hearts, with their deepest devotion, to Christ.

—J. Z. Tyler.

## ORDER OF EVENTS IN REVELATION

Stanford Chambers

Our interests lie not in ancient history, neither in the brief, knife-edge present, though we are tremendously affected thereby, but in the vast future. Because of this fact and our normal concern therein prophecy is evermore of intense interest, and continuous despite the abuse by speculative and visionary interpretations. It never was divinely intended that the future and future things in reserve for God's people should be bones of contention among them; on the other hand it never was intended that matters with which His prophets were inspired to deal should be treated as matters of no concern, much less with contempt.

The *order of events* is of vital concern, becoming a matter of controversy and strife grievous to the Holy Spirit and to those who love the Lord, the order of events foretold in Revelation in particular. There is agreement as to the sequence of the visions shown John, who is found again and again saying, "After this I saw." The issue is in regard to the events seen in the visions. Order of visions does not necessarily establish the order of the events foreseen. It will hardly be denied however that as a *usual* thing the events of the vision *are* in the same sequence as the visions in which they are seen.

Illustrative of sequence of events: The new heaven and the new earth follow the old. The doom of the lost follows the great white throne judgment, which of course follows the general resurrection. Satan goes to the lake of fire following the "little season" of his release, which of course follows his long imprisonment which begins with his arrest. Preceding his imprisonment is the "short time" (12:12) which he recognizes to be allotted him after his mighty conflict with Michael and defeat at his hands, thus ending his activities Godward as "the accuser of our brethren," a function he has performed from Job's day and long before and until now,—but "a short time" from his defeat by Michael till his long imprisonment. This sequence of epochs in the career of Satan makes our history. The doom of the beast (together with the false prophet, as the second beast of chapter 13 is called) follows his 42 months of universal reign and dictatorship, Satanically inspired and empowered following his death-wound experience. His destruction is by the Lord Jesus at His coming as per Rev. 19:20 (See also 2 Thes. 2:8) after which He reigns as per 11:15 and without rival, His saints reigning with Him (20:6) for the thousand years and thence evermore (11:15).

The seven vials (bowls) of the wrath of God in chapter 16 are poured out in succession until "It is done" (v. 17). But these seven plagues "which are the last" constitute the *third woe*, which in turn follows the *second woe* embracing the sixth trumpet preceded by the *first woe* or fifth trumpet. The third woe, that is, the "seven last plagues" — the vial judgments — are embraced in the seventh trumpet. But all seven trumpets proceed from the seventh seal, hence there is a sequence in the seals-trumpets-vials judgments. These se-

rics have by inspiration these terms applied to them or to portions thereof: "The great day of his (their) wrath" as in 6:17; "the great tribulation" as in 7:14; the three woes of chapter 9 and following; "the seven last plagues" as in chapters 15 and 16; "the hour of trial" as in 3:10 embraced in the foreview given John when he was transported to heaven as in 4:1. Clearly the "time of trouble" of Daniel 12:1, the "tribulation" of Jesus' prophecy in Matt. 24:21. *Ponder well.*

In John's vision in chapter 19 "the marriage of the Lamb is come" (v. 7). That does not come until the bride "hath made herself ready," the thing she is presumably doing now, a process necessarily continuous and not complete until the last member is cleansed as per Eph. 5:26. Then comes the momentous event when He shall "present the church to himself a glorious church, not having spot or wrinkle or any such thing." This event has already taken place when John sees her arrayed in her fine linen in Rev. 19. *Sequence:* the church now being made ready, next—her catching up (rapture) as per 1 Thess. 4:17 to be "ever with the Lord—the presentation, then the marriage and the marriage supper, including related events adequate to making the event gloriously worthy of the admiration of all heaven, even the universe of God. "Blessed are they that are bidden." Amen.

This scene is in heaven, the place of her citizenship (Phil. 3:20) the while she has been on her pilgrim journey. After her rapture and the marriage supper (19:9) John next sees this linen-arrayed company coming down out of heaven with the Bridegroom KING OF KINGS AND LORD OF LORDS to accomplish all that follows in chapter 19 and succeeding chapters. His coming with all His saints (1 Thess 3:13 and Jude 14) is necessarily preceded by the presentation of the church to Himself as per Eph. 5:26, or as per 1 Thess. 4:17. Sequential to His presenting the church to Himself He comes as per 2 Thes. ch. 1 and to be admired or glorified in his saints. Compare 2 Thes. 2:8 with Rev. 19:11-20.

## RIGHTLY DIVIDING THE BOOK OF REVELATION

The Lord Himself puts Revelation into three parts, instructing John as He does in 1:19. "Write" 1, "the things which thou sawest." This John does in what we have as chapter 1. "The things which are" as recorded in chapters 2 and 3 make up part 2. Present things as the Lord in the midst of the churches sees them both internally and in their environs. There is also the prophetic aspect reaching on to the events of His coming in its relation to His church, the events repeatedly referred to in the seven epistles. Part 3, "the things which shall come to pass after these things" (literal trans. *meta tauta*. *Meta*, after; *tauta*, plural, these.) begins with 4:1 and embraces all the rest of what John was shown. It deals with the judgments of God to come upon the ungodly world, interpreted in 6:17 as "the day of his (their) wrath," in 7:14 as "the great tribulation," in 3:10 as "the hour of trial, that hour which is to come upon the whole world

to try them that dwell upon the the earth," which hour His true church is to *escape*. See also Luke 21:36. These judgments reach their *climax* in the three "woes" (8:13; 9:12) in sequence, each successive woe more terrible than the one before, the third embracing the "seven plagues" in which "is finished the wrath of God" (15:1). In 16:17, "It is done."

So it is that when we open at 4:1 we read, "After these things" (*meta tauta*), the things of chapters 2 and 3, "I saw . . . and heard . . . one saying, Come up hither, and I will show thee the things which must come to pass hereafter" (*meta tauta*, after these things), and "these things" in 4:1b are the same as "the things which are" in 1:19 just as the hereafter things of both verses are the same. The things which are" include things pertaining to the church until now and cannot be paralleled by "the things which shall come to pass hereafter" (or *meta tauta*). Here is the error into which those have fallen adopting the post-millennial system including the amillennial theory, and the preposterous position that Satan is already bound and serving his prison term, lengthened out from the "thousand years" to nineteen hundred plus and forced by this position to another also preposterous that the saints are *now* judging the world in the sense in which Paul says they shall (1 Cor. 6:20) disregarding his admonition (1 Cor. 4:5) to "Judge nothing before the time, until the Lord come," and reigning now before "that day" (2 Tim. 4:8) when they shall receive their crowns! Uncrowned kings enthroned and reigning now! Satan imprisoned and yet his cause flourishing now as it never flourished before the alleged date of his incarceration! with more men and nations under his deception than ever before! Long after his alleged binding it is written by John (1 John 5:19) "The whole world lieth in the evil one." *Satan is pleased* if men think he is incarcerated and harmless if he can continue as Paul says "the prince of the powers of the air, the spirit that now worketh in the sons of disobedience."

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#### BECAUSE I LIVE

If the Christ who died had stopped at the cross  
His work had been incomplete,  
If the Christ who was buried had stayed in the tomb  
He had only known defeat;  
But the way of the cross never stops at the cross,  
And the way of the tomb leads on  
To victorious grace in the heavenly place  
Where our risen Lord has gone.

—Selected.



# Questions and Answers

R. H. B.

**What is meant by the second coming of Christ? Is it when He comes for His saints, or when He comes with His saints? If it means the latter, are there three comings?**

Christ's coming for His saints (as in John 14:3; 1Thess. 14: 16, 17) is not distinct and separate, but a step included in His second coming. There were a number of features comprised in His first coming. He came when He was born in Bethlehem; He came when He was baptized of John and entered upon His ministry (Acts 13:24); He came at His triumphal entry ("Behold thy King cometh" John 12:15); He came by water and by blood (1 John 5:6). His first coming was a composite, not a single event, His second coming likewise.

**Does the scripture teach that Christ will split Mt. Olivet with His feet when He returns? If so, please give chapter and verse.**

Zechariah 14:3, 4 states that, in Jerusalem's final distress, Jehovah will go forth for their deliverance; and that, in that day "His feet shall stand upon the Mount of Olives which is before Jerusalem on the east; and the Mount of Olives shall be cleft in the midst thereof toward the east and toward the west." The prophecy of Zech. 14: 1-9 has never yet been fulfilled, but it certainly will be, "for the mouth of Jehovah hath spoken it."

**Will there be a tribulation period of seven years? If so, where is this taught in the Bible?**

There will be a tribulation such as never has been, nor ever shall be again. This will be followed immediately by signs in heaven and

the visible appearing of the Lord Jesus Christ. When He comes He will execute judgment upon the Beast and the False Prophet, and their hosts gathered against Him. This evil world-ruler (Rev. 13:2, 7) will just have finished his wicked career of 3½ years (time, times, and half a time," or 1260 days, or 42 months—Dan. 7:25; Rev. 12:6, 14; 13:5. See also Dan. 12:1, 7). That this is the time of the Great Tribulation is evident. It is brought to its end at the Lord's glorious return from heaven (Rev. 19:11-16; 19:21).

**Why do the wicked prosper, and the righteous suffer? Is a person punished for his sins here and hereafter also?**

Jeremiah asked this question also (Jer. 12:1). So did the Psalmist (Ps. 73). The sufferings of Christ's people are temporary and remedial; the doom of the unsaved is retributive and final. When we (Christians) are judged we are chastened of the Lord that we may not be condemned with the world (1 Cor. 11:32). What the wicked suffer in this life (if they suffer at all—some do—many not) is small in comparison to "eternal fire."

**Does the church of Christ maintain a Home for the aged? If so, where is it located?**

Some congregations at various places have a home for the aged. The address of one of these Homes is "Home for Aged, Box 38, Gunter, Texas." Generally the aged and helpless are taken care of by their respective home congregations.

I have been rereading Brother Boll's leaflet on "Grace and Obedience." It has helped me to appreciate the meaning of "grace." Yet such verses as 1 Cor. 9:27, 1 Peter 4:18, Heb. 4:1 do not allow me to feel the security and peace that eliminates all fear. We cannot be **worthy** of salvation, yet we will be judged according to our works. I would appreciate help in finding the right attitude, and felt my problem might be suitable for your **Question and Answer** page.

Though salvation is by grace, Christians are judged according to their works. In Christ nought avails but faith working by love

(Gal. 5:6). The Christian's works are the evidence of his faith and love (See James. 2:14-26). Not by the merit of his works does the Christian earn his salvation, but by grace he is saved through faith. Such faith, however, if tried and real, inevitably manifests itself in outward expression—works. Nor is it the greatness of the thing done, or the value of the gift given, that determines its worth in God's sight, but the faith and love which prompted it. (See for example Matt. 10:41-42.)

Ephesus had great works, but they were depreciated by the failure of love (Rev. 2: 1-5). To Sardis the Lord Jesus said, "I have found no works of thine perfected before my God"—proof that they had failed in faith. For if the just shall live by faith (Heb. 10:38-39) Sardis no longer lived (Rev. 3:1). On the other hand, Thyatira's works showed increasing faith and love (Rev. 2:19). Where faith and love existed, there the grace of God was effective; and the mark and evidence of it appeared always in works.

All Christians will be judged at Christ's judgment seat. Some will receive a greater reward, while those who have done nothing are deprived of what they have (comp. "suffer loss" in 1 Cor. 3:15), in the parable of the talents, are "cast out" (Luke 19:16-25; Matt. 25:30). Yet here Christ is not judging His enemies (as in Luke 19:27); nor is this the criminal-court (as at the Great White Throne) but the private family assize. Some at this judgment receive "the prize" (1 Cor. 9:24; Phil. 3:14); and crowns are given to some, according to their work of faith and labor of love.

We do not hold the "eternal security" doctrine; but on the other hand—though Christians walk in the fear of the Lord (Heb. 4:1, 2; 12:28, 29) neither is their salvation dependent on their desert; they are not to live their lives under the shadow of damnation. It is our privilege to have peace with God through our Lord Jesus Christ. Read Rom. 5:1-11.

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### SANCTIFIED WHOLLY

"And the God of peace himself sanctify you wholly . . ." 1 Thess. 5:23.

Jesus is in you, but waits to fill you. Away with every hindrance, and let Him sanctify you wholly! As He fills, He will drive your sin before Him, as the steam in the radiator drives the cold before it when you turn the valve. The radiator is an ugly piece of cold iron. It is as destitute of heat as you and I of holiness. When you want heat in it, you must let it in from the outside, just as, if you want holiness, you must get it from the Holy One. If you turn the valve a little way, just half a turn, a little heat comes in, but the steam makes a terrible noise, which makes me think of people who have just enough holiness to make them miserable. But when you turn the valve until you can turn no more, and the whole aperture is open toward the supply of hot air or steam, it rushes freely in. Oh, that this were a true emblem of the condition of our hearts toward God, when the whole nature lies unveiled before Him, that every part of it may be sanctified, because God-possessed.

—F. B. Meyer.

## DOING TO BE SEEN OF MEN

J. R. C.



In Matthew 6:1 the Lord Jesus lays down a principle which goes to the heart of things. "Take heed that ye do not your righteousness before men, to be seen of them; else ye have no reward with your Father who is in heaven." He says. When we do things religiously, to all intent, we are doing them as unto God and not unto men. If, in our inmost motives, we are referring our deeds to men and not to God, we are guilty of hypocrisy.

To offset this sin, the Lord in Matthew 6 dwells on the theme, "Do not your righteousness before men, to be seen of them." He urges His message with three practical illustrations: almsgiving, prayer, and fasting. Each of these three examples is treated, first negatively, then positively—how not to do it, and how to do it (Matt. 6:1-8, 16-18, 22-24). When you give, do not make a demonstration to attract the attention of men to your good deed, but rather give as in the sight of God, being happy in the knowledge that God sees and knows. So should it be with your praying and with fasting. Do not try to impress men and obtain their praise. In so doing you cancel out the deed: "ye have no reward with your Father who is in heaven."

Then follows the exhortation that our eye be single, that is, set on God alone, and not on man. The reason that so many are guilty of wishing to attract the attention of men to what they do, is because God is not as real to them as He should be. It doesn't mean enough that GOD sees them! They must have an earthly audience. Perhaps they are not sure that He does see, and they do not want their good deeds to go unnoticed at all.

But not all of our good works can or should be kept secret. In order to let our light shine some of our good works will naturally radiate around, and men will be caused to glorify God. Some of our giving will get out; public prayers, public singing, and public testimony are necessary. Public testimony is especially needed and we should have more of it: urgent, aggressive and strong. But let us take heed that we are speaking *to* men and not parading our righteousness *before* them. This goes for prayer, singing, and good deeds too.

A subtle danger attending these necessary public acts of goodness, of course, is that we allow the praise of men to deflect our eyes from God to men. We might set one eye on men and the other on self, and have none left for God! Besides, God wants us to have a single eye. A Christian who never gives except when it is to be known to men, who never prays but in public, who never does an act of kindness without publishing it abroad, is surely a doubtful Christian.

Child of God, do something often that is a secret between you and God alone! Do much praying in private; help someone secretly and even keep it from the one you help, if possible; try fasting and prayer when you are deeply concerned about some matter. More secret goodness on the part of us all would register in our spiritual

growth. But if you are a timid soul or inclined to be ashamed of Jesus or afraid of men, come out in the open with it—let people see you do some things for Him, for His glory and for your own spiritual good.

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## KENTUCKY BIBLE COLLEGE REPORT

W. N. A.



*"Jehovah hath done great things for us; whereof we are glad." (Ps. 126:3)*

The Lord has supplied the needs of K. B. C. in 1952, and knowing that He is faithful we have confidently begun another year. Appreciation is expressed to the churches and individuals who make the work possible by prayers and gifts.

### APPROVED FOR TRAINING VETERANS

Outstanding events during 1952 included the chorus trip through several southern states, commencement exercises May 29 when ten young people received certificates for having satisfactorily completed 95 quarter hours of work, the Louisville Bible Conference (Sept. 1-5) sponsored by the college, reaching our immediate goal of 2000 books for the library, and being approved by the State Department of Education as a non-accredited institution for the training of veterans under the provision of Public Law 550, 82nd Congress. (Those who have served in the armed forces since June 27, 1950, are entitled to educational benefits under the new G. I. Bill of Rights). New teachers added to the faculty in 1952 were Miss Martha Clark (Home Economics) and Brother G. D. Knepper (Bible, Church History, Psychology, and Business Administration). Miss Clark is a graduate of Harding College and daughter of Brother J. R. Clark, Publisher of the *Word and Work*. Brother Knepper is a minister of the gospel and has had 35 years' experience teaching Business Administration and working as an accountant. Sister Knepper is in charge of the college cafeteria. We are grateful to God for these qualified co-workers, and believe their coming to K. B. C. is an answer to prayer.

### SPEAKING—SINGING TOUR

During the Christmas holidays, Dennis Allen and a quartet (Mason Broussard, Neal Phillips, Mac and Lowell LeDoux) made a speaking-singing tour visiting Knoxville, Tennessee; Atlanta, Georgia; Jacksonville and Maxville, Florida; Crowley and Jennings, Louisiana. At most of these points Brother Allen showed color slides of various K. B. C. activities. The main purpose of the trip was to make recordings to be used on Brother Dan Richardson's ten or more radio

programs. (If churches in the Louisville vicinity would like to have Brother Allen show the color pictures—possibly a quartet can come, too—contact him at 2631 Bank Street, Louisville 12, Kentucky).

### ACTIVITIES OF FORMER STUDENTS

You will be interested in knowing the activities of some of our former students. Mac LeDoux, Neal Phillips, and Kenneth Lawyer are attending East Tennessee State College, Johnson City, Tennessee, and are active in church work; Sara Jean Covey is attending Harding College, Searcy, Arkansas; Harold Preston is minister of the Church of Christ in Parksville, Kentucky; Bob and Jo Anna Morrow are working with the church in Leon, Iowa; Earl and Ragena Mullins with the church in Ft. Lauderdale, Florida; Eugene Mullins with the Prairie Creek church near Dallas, Texas; Stanford and Nan Broussard with the church in Abbeyville, Louisiana; and Eugene McGhee with the Woodstock Church of Christ in Jacksonville, Florida.

This term twenty-four students are enrolled in the college. Tuition is \$36.00 per term. One student, Shichiro Nakahara from Japan, is receiving his expenses free. The salary schedule for teachers is \$253 per week.

### SPRING TERM

An outstanding event each spring is the extended chorus trip (April 11-19). The quality of Brother Dale Jorgenson's work as director of the K. B. C. chorus is indicated by the large number of invitations we have received. Most of the invitations have come from widely separated points and include Jacksonville, Florida; Crowley and Jennings, Louisiana; Dallas, Texas; and Leon Iowa. It will be impossible to visit churches in all of these cities, but we are considering delaying the opening of the spring term one week in order to make two trips. If any churches between Louisville and (or near) these various cities want the chorus to visit you, please let us know. This information is needed soon in order that we may determine as quickly as possible the route we will take. Because of the size of the chorus this year, we are considering renting a bus. May the Lord direct and overrule in all of these matters.

### WANTED, FORTY STUDENTS

The Board of Directors (composed of elders and leaders of Portland and ten other churches of Christ) is looking to the future and thinking in terms of enlarging the work. At the last meeting of the Directors (Brother Albert Von Allmen, Chairman), it was decided to set aside a small sum (to be given to the college by the Alumni Committee of P. C. S.) as the beginning of a building and expansion fund.

Before the college can be accredited by the Accrediting Association of Bible Institutes and Bible Colleges (Providence, Rhode Island), we must have at least 40 full-time students. We will be glad to receive the names and addresses of high school seniors or high school graduates who are Christians and want one or two years of training under Christian teachers and in a Christian environment. Address Winston N. Allen, 2630 Montgomery Street, Louisville 12, Kentucky.

# ROMANS

R. H. B.

## Romans 10

The chief point in the tenth chapter of Romans is that Israel's rejection was their own fault. It was not because of any arbitrary decree; not because God wanted it so; not because it could not have been otherwise, but simply because of their wrong attitude and action. Already in the last verses of the ninth chapter is that fact brought out. Why did Israel fail of that promised "righteousness," on which the fulfilment of all her promises hinged? The answer is, "Because they sought it not by faith, but, as it were, by works." Like many today, they wanted to attain by their own efforts (i. e. by lawkeeping) what could be obtained only as a free gift from God through faith in Jesus Christ. In their pride and self-will they "stumbled at the stone of stumbling." (Rom. 9:32, 33.) Paul's heart's desire and supplication was for their salvation. He knew, as no non-Jew could know, their zeal for God; so great, but, alas, so misdirected, a zeal without knowledge, not according to, but set contrary to, God's will and way of salvation. They were ignorant of (alas, *wilfully ignorant*, v. 21) of the righteousness of God (which is revealed in the gospel, chapt. 1:17); and in their endeavor to build up a "righteousness of their own" (namely, that which is of the law, Phil. 3:9) they would not submit to the righteousness which God had prepared for them and offered to them. (Rom. 10:1-3.) For Christ is the end (both goal and terminus) of the law to every one that believeth.

In verses 5-10 he contrasts the two kinds of righteousness, that of the law, with that which is of faith. The righteousness which is of the law is set forth in verse 5. It says that if you do all that the law commands you shall live thereby. That is the principle of salvation by works. (9:32.) Compare here Gal. 3:12—"the law is not of faith, but he that doeth them [the precepts and commandments of the law] shall live in them." "*But the righteousness which is of faith saith thus if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God hath raised Him from the dead, thou shalt be saved.*" This is the contrast. In the one case the man seeks to attain to salvation by dutiful observance of the requirements of the law. In the other he receives salvation as a free gift because he believed in heart in the risen Lord, and confessed his heart-belief with his mouth. (vs. 5-10.)

It will be noticed that in bringing out this contrast we omitted verses 6-8, viz.: "Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down;) or, Who shall descend into the abyss? (that is, to bring Christ up from the dead.) But what saith it? The word is nigh thee, even in thy mouth and in thy heart; that is, the word of faith which we preach: because — etc." This is a reference to Deut.30:12-14, freely and allusively quoted here by Paul; and the point is that it does not devolve on the sinner to bring Christ down from heaven, or up from the deep (for that great work has already been done *for us* by God); but simply to receive the message of faith

which is preached, of the crucified and risen Savior, and to acknowledge Him as Lord. This he further corroborates with another scripture, Isa. 28:16, "Whosoever believeth on Him shall not be put to shame." Two words of this quotation he takes up specially: (1) the word "whosoever," showing that it applies to both Jew and Gentile alike (v. 12), and (2) the word "believeth," showing that that necessarily implies the hearing of the message of faith which is proclaimed by Christ's messengers. (vs. 11-17.) He backs up the quotation from Isaiah with another from Joel (2:32), "Whosoever shall call upon the name of the Lord shall be saved"; which is to the same point as Isa. 28:16, for in each of them is the same "whosoever"; and the "calling upon the name of the Lord" in Joel 2:32 answers to the "believing" in Isa. 28:16 (which necessarily precedes)—for how shall they call upon Him in whom they have not believed? And of course, how shall they believe on One of whom they have never heard? And again, how shall they hear except through God's witnesses and messengers whom He sent forth to proclaim the testimony? It follows therefore that this saving faith comes through the hearing of the message, namely, the word of Christ, the gospel. (vs. 11-17.)

But why was Israel so devoid of faith? Had they had no opportunity to hear the gospel? Surely—as public and far-sounding as the testimony of the heavens to the glory of God (Ps. 19:11.) was the voice of the gospel among them. But did they not know that this would happen to them for their unbelief and disobedience, that they would be rejected, and that the outcast Gentiles would get the benefit of their Messiah's salvation? Yea—Moses already had foretold as much (v. 19, quoting Deut. 32:21); and Isaiah plainly prophesied of the salvation of the Gentiles (v. 20, quoting Isa. 65:1). "But as to Israel he saith, All the day long did I spread out my hands unto a disobedient and gainsaying people." They had been invited and implored and urged more than any people (Matt. 23:27). But they refused. The Gentiles on the other hand gladly received the word. (Acts 13:46-49.) What then should God have done in such a case? Whose fault was it that Israel was rejected and that the Gentiles had displaced them in the favor of God?

In glancing back over the chapter we are struck with the apostle's free use of the Old Testament scriptures—sometimes applying a passage strictly, according to the literal meaning and context (as in vs. 16, 19, 20, 21); then again taking a statement out of its connection and applying it universally, because it contained a universal principle, as in verses 11, 13, 15. Again he seems to quote words of scripture, not for proof or illustration, but allusively, because they express his thought, though in their original connection they seem to refer to something quite different (vs. 6-8, 18). The Holy Spirit could use the Word as He saw good, and did so always truly and rightly; sometimes by strict interpretation (which we can follow and check up on); or again by newer and deeper applications, which go beyond us and in some cases amount to traditional revelation. We shall see more of such uses of scripture before we conclude our study of Romans.

In our next lesson, Rom. 11, the apostle opens a vista upon God's future dealings with Israel.

## ANSWER THESE QUESTIONS

What is the chief point in the tenth chapter of Romans? Was Israel zealous for God and sincere? Did that save them? Why not? How does Moses describe "the righteousness which is of the law?" (v. 5.) How does Paul describe "the righteousness which is by faith?" (vs. 6-10.) How does he show that "calling upon the name of the Lord" implies the previous preaching of the gospel? How does he show that God did not reject Israel arbitrarily, but only after every effort had been made to win them?

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## AN APPEAL TO CAESAR

J. Edward Boyd

(Lessons on the Book of Acts)

Felix was succeeded as procurator of Judaea by Porcius Festus. Soon after taking office, the new governor made a visit to Jerusalem. Such a visit to the most important city of the province was desirable in order that he might become acquainted with the leaders of the nation and the problems of his administration. He was quickly brought face to face with one which was to cause him much perplexity. For during the two years since the trial before Felix the hatred of the Jewish leaders against Paul had not abated. And now, with a governor in office who had no knowledge of the history of the case, they thought they might be able to accomplish their evil purpose. So they informed him about Paul and urged him, as a favor to themselves, to have the apostle brought from Caesarea to Jerusalem. This was, of course, with no desire for a fair trial; nothing was farther from the thought or desire of these chief priests and principle men of the Jews. Indeed, they intended that he should be waylaid and killed before he reached Jerusalem. But Festus saw no good reason for granting this request, since he himself was soon to return to Caesarea. So he suggested that some of them, men with proper authority, accompany him and make their charges there.

On the day following their arrival, Festus took his seat on the tribunal and ordered Paul to be brought in. The Jews made a number of serious charges, vehemently insisting that he should not be allowed to live any longer. Paul's defense was a simple denial of having committed any offense, either against the law of the Jews, or against the temple, or against the imperial government. In spite of the confusion of the accusations and denials, Festus came to a fairly clear understanding of the case. He was convinced of Paul's innocence—that he had done "nothing worthy of death;" and he perceived that it was only a controversy about questions of their own religion and about a certain man named Jesus, whether he was dead or alive. (See 25:18, 19, 24, 25.) All this must have seemed quite foolish to this Roman rationalist. He could have thrown the case out of court, as Gallio on a former occasion had done at Corinth (Acts 18:12-16); but he was desirous of having the good-will of the Jews. To incur their displeasure at the beginning of his administration might make his task of preserving order in this restless province

the more difficult! So he said to Paul: "Are you willing to go up to Jerusalem, and there stand your trial before me on these charges?" (Weymouth's translation.)

But the apostle had no intention of returning to Jerusalem. He could expect no justice from his own nation. There was nothing, so far as could be seen, to be gained by going back. And he knew that he did not have to go back. He had but to speak two words in that Roman court (in the Latin, "Caesarem appello") and the governor would not dare to send him back. And, after again asserting his innocence and his legal rights before Caesar's judgment seat, he spoke those words: "I appeal unto Caesar." Ordinarily Roman governors had supreme criminal jurisdiction in the provinces over which they ruled; but Roman citizens, except when taken in the act of banditry or piracy, had the right of appeal to the highest authority in the empire, which was at this time vested in the emperor. Once before the apostle had taken advantage of his Roman citizenship (Acts 22:25-29); and now he did so again. Probably no one was more surprised than Festus at this turn of events. He conferred with his council; but there was no ground upon which the appeal could be denied. So he announced his decision—the only one which he could legally make: "You have appealed to Caesar; to Caesar you shall go." The case was out of his hands, except that he must keep the prisoner safe and send him to Rome at the earliest opportunity, along with his official report and other documents bearing upon it. Thus Paul was at least assured of a trip to Rome. What would be the outcome? He did not know; but from past experience he could hope for better treatment at the hands of Roman officials, heathen though they were, than from his countrymen, God's chosen people!

But we must not make the mistake of thinking that it was merely to save his life that the apostle had made this appeal. He had not forsaken the principle which he had on former occasions enunciated on the seashore of Miletus: "But I hold not my life of any account as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God." (Acts 20:24.) Gladly he would have died for his "brethren according to the flesh," if thereby he could have brought them to Christ. But above all, he must walk along the pathway of God's will. And that pathway now led, not back to Jerusalem, but to Rome. (Acts 23:11.) He clearly understood that. And note how the hand of the Lord had been working in those recent events. His life had hung in the balance when the Jews asked Festus to have him brought to Jerusalem; how easily the governor could have stepped into that trap. But he decided against it, and their plot was thwarted. Later, there was the suggestion of Festus himself that Paul go to Jerusalem to stand trial there. This brought about the appeal to Caesar, with the assurance of the visit to Rome for which he had been praying.

One thing troubled the governor: he must send the prisoner Paul to the emperor; yet what definite reason could he give for his being in custody? It was an embarrassing situation. While he was pondering this problem, there arrived at Caesarea Agrippa II, king

of Chalcis, with his sister Bernice, to make a visit of welcome to the new governor. This Agrippa was a member of the notorious Herodian family. His great-grandfather had slaughtered the babes of Bethlehem; his granduncle had murdered John the Baptist; and his father had killed the apostle James; and he himself was living with his sister in sinful relationship. But he was at that time superintendent of the temple, with the power of appointing the high-priest; and he was well informed in all matters pertaining to Jewish law and customs. So from him Festus hoped to receive help in solving his problem. Agrippa's interest was aroused and he expressed a desire to hear the man for himself. "Tomorrow," said Festus, "you shall hear him."

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## REAL WORTH

"Talk is cheap." That is an expression with which we are familiar. Also, most of us are a little cheap because we must admit that we do a considerable amount of talking without doing very much to back it up.

It is true that we are swayed by eloquence and by persuasive words. The disappointment is great, however, when promises are not kept and when the demonstrated performance indicates the words were empty. And so, we begin to appreciate the real worth of the individual who establishes his character by what he does rather than by what he says.

In commercial circles, where the success of an operation depends upon the day-to-day ~~avail~~ availability of willing hands to do the job, the dependable man stands out. Spotty attendance and continual lateness will wreck an organization. You are familiar with the well-meaning man who is always floundering around but who never quite keeps his appointments. Usually he is a likable person who will promise you anything, and who thinks he means it. In comparison, look at the man who is always there. You know which one has your respect. One carries the load, while the other jumps on some one's back, and becomes a load himself.

Christianity follows the same pattern. Either it is a part of a man's life, or else it is but an empty protestation. It is easy to talk about loving our fellow man, but difficult to practice the art. We love ourselves too much to have much left over. A mutual trust in God is the only successful way of reaching the common ground of understanding. The reality of our claim to Christianity will be demonstrated more by our actions and not so much by our words.—J. H. McCaleb in *Chicago Christian*.

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You are not to be merely on the defensive. You are not merely to stand, but to *Withstand*. You are to "stand against." A kind of passive harmlessness does not meet the requirements. This oft-expressed "have-never-done-anything-very-bad" attitude has never won a battle, has never crippled the foe, is never "mighty to the tearing down of strongholds" (2 Cor. 10:4). "Thanks be to God who giveth us the victory through our Lord Jesus Christ." It costs too much to win? The cost of defeat is infinitely more! —Stanford Chambers.



## Seed Thoughts

### A SETTLED QUESTION

A noted preacher once stated that in his childhood home the question of going to church on Sunday was not a debatable one. A good deal of failure in Christian life comes of our leaving it an open question whether we will do God's will or not. Then when the time comes to obey, we consider and debate and halt between two opinions until the day is lost. "O that my ways were established to observe Thy statutes!" wrote the psalmist. Yes, if we would but settle the question in our hearts, once for all, beyond further discussion, that, whatever may come or go, we will first of all do God's will!

—R. H. B.

### PUT THIS IN YOUR BIBLE

An omer was 6 pints.  
A gerah was 1c.  
A farthing was 3c.  
A shekel of gold was \$8.00.  
A Talent of silver was \$538.30.  
A talent of gold was \$13,809.00.  
A cubit was nearly 22 inches.  
A shekel of silver was about 50c.  
A hin was a gallon and 2 pints.  
A mite was less than a quarter of a cent.  
A day's journey was about 23 1-5 miles.  
A Sabbath Day's journey was about an English mile.

—In the Western Voice.

### SEALED WITH THE SPIRIT

"In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise." Eph. 1:13. The Lord puts a seal upon His own, that everybody may know them. The sealing in your case is the Spirit producing in you likeness to the Lord. The holier you become, the seal is the more distinct and plain, the more evident to every passer-by, for then will men take knowledge of you that you have been with Jesus.

—Andrew Bonar.

### DIVINE CURRENCY

Gold cannot be used for currency as long as it is mixed with the quartz and rock in which it lies imbedded. So your soul is useless to God till taken out from sin and earthliness and selfishness, in which it lies buried. By the regenerating power of the Spirit you must be separated unto Christ, stamped with His image and superscription, and made into a divine currency, which shall bear His likeness among men. The Christian is, so to speak, the circulating medium of Christ, the coin of the realm by whom the great transactions of mercy and grace to a lost world are carried on. As the currency stands for the gold, so does the Christian stand for Christ, representing His good and acceptable will.

—A. J. Gordon.

### SERMONS IN SHOES

The preaching that this world needs most is the **sermons in shoes** that are walking with Jesus Christ.

### GOD'S MASTERPIECE

"Base things of the world and things which are despised hath God chosen." 1 Cor. 1:28. In some of the great halls of Europe may be seen pictures not painted with the brush, but mosaics, which are made up of small pieces of stone, glass or other materials. The artist takes these little pieces, and, polishing and arranging them, forms them into the grand and beautiful picture. Each individual part of the picture may be a little worthless piece of glass or marble or shell; but, with each in its place, the whole constitutes the masterpiece of art.

So I think it will be with humanity in the hands of the great artist. God is picking up the little worthless pieces, and is making of them His great masterpiece.

—Simpson.

# NEWS AND NOTES

## BROTHER COVEY

When I read in the December number of Word and Work reports of the death of Brother Tona Covey, I thought of a life, clean, humble and well spent in the service of the Lord. In my association with him at Potter Bible College I learned to esteem his pure motives and earnest desire for the truth. His diligence in acquiring a thorough knowledge of spiritual things was manifested in his searching the scriptures for a richer and fuller meaning of what God has spoken. There is comfort in feeling that by his departure from this life he has gone into the presence of Christ Whom he loved and served.

—W. J. Johnson.

**Dallas, Texas:** The Lord blessed us with a splendid New Year's eve watch-night service at the Mt. Auburn church, with excellent attendance, and good cooperation on the part of sister congregations (East Grand, Fair Park, and Prairie Creek). Other congregations were represented by various individuals. Shortly past the midnight hour, an invitation was extended, and possibly a dozen or more responded to rededicate their lives to the Lord. Speakers included Dr. Eugene V. Wood, Jesse E. Wood, J. E. Blansett, Dr. Cecil E. Brooks, and Frank M. Mullins. Several other preachers were present. We could have had several other talks had time permitted.

"A young married woman was baptized into Christ at Mt. Auburn the first Sunday of 1953, and there was another response for reconsecration. The Lord blessed us with 103 present for Sunday School on this same Sunday. Not too long ago our attendance goal was 80, and we seemed to be having difficulty in reaching it! But lately we have been favored of God in going over the 100 mark several times.

"The Lord's work in Denton, Texas, where Bro. Jesse Z. Wood preaches, has brighter prospects for the future. They soon will be in their own meeting house in a good part of town. The congregations in Dallas that are set to de-

clare the whole counsel of God are cooperating in meeting some of the expenses connected with the purchase, and repairing, of the building. I'm now teaching a class in Daniel each Thursday night at Denton."

—Robert B. Boyd.

**Mobile, Alabama:** "I feel that the recent changes that have been made in the Word and Work have greatly enhanced its reception as far as the average lay Christian goes. I like it very much."

—Dr. Cecil Brooks.

**Leon, Iowa:** "We have been having some good meetings here and enjoying the work very much. We went to Sunny Slope Sunday evening for a wedding. This is my second since I have been here. I have begun putting articles in the weekly paper. Pray for us as we work here for the Lord."

—Bob Morrow.

## FROM BROTHER SHANKS

To all my Christian friends who prayed for me throughout my illness, from which I am now recovering, I wish to say, thank you and God bless you. I am especially grateful to the blood donors and wish I could thank each one personally. I hope my friends will continue to pray for me that all my remaining days may be to His praise.

Augustus Shanks.

Route 4, Box 535, Danville, Illinois.

**Tell City, Ind.:** "We wish for you all and the Word and Work great things in this New Year. We like the new printing and the arrangement, it is truly an asset to W. & W.

"The Lord richly blessed His work in Tell City during 1952 with the best attendance and the best financial year in the history of His church here. We rejoice, too, in that one renewed her covenant with the Lord, four were added by membership and sixteen by primary obedience. Three of those baptized were mothers with children 4, 5, and 6 respectively, and two of the men baptized were of Catholic faith. We trust the Lord will

open doors and give even greater reason for praise during this New Year.

"The second Sunday in December we had a joint fellowship meeting at Lilly Dale, the beginning of a series of monthly meetings so designed as to promote missionary spirit, giving to missions, and congregational singing."

—Elmer Ringer.

## LOUISIANA NEWS

A. K. Ramsey

The last night of the year at Amite church, regular prayer meeting (no watch party) was glorious: one woman, the mother of several children, was added to the church. A young man came up promising to work harder and more faithfully for the Lord during the new year.

### Headed For K. B. C.

At Amite, La., on the first Sunday of the year, Brother John Fulda, in an inspiring thirty-minute talk, declared his intentions of becoming a minister of the Gospel, and to that end he was checking out of L. S. U. (a junior in music dept.) and entering Kentucky Bible College in Louisville, Ky., so as to receive instruction at the College and in Brother Boll's Bible classes.

### Two New Congregations

Last year two new congregations were formed in the Amite section: one at Ponchatoula by Richard Ramsey, and the other at Tangipahoa under Gale Palmer. Also the church in the Yates community was revived last year through the efforts of Richard Ramsey and is now meeting regularly. Brother Ramsey (Richard) is greatly aided in his evangelistic work by loud speakers.

### A Negro Congregation

In the afternoon of the first Sunday of the year Brother A. K. Ramsey spoke to a Negro congregation about five miles south of Amite. Effort is being made to create enough interest among the colored people to warrant having a preacher of their own race to be brought in for a meeting.

### WANT A YOUTH REVIVAL?

Eugene McGhee, minister of the Woodstock church in Jacksonville, Florida, feels led of the Lord to

offer to conduct youth revivals for churches wherever such meetings are desired. His plan would be to visit all the young people in the church and their friends, to enlist young Christians to assist in such visitation, to visit the local school when possible, to direct his messages to youth. Brother McGhee is a young man and has developed into a forceful speaker. He desires to do this work because he feels that this is a neglected field and for the glory of God. His address is 2934 Lowell Ave., Jacksonville, Florida.

### DESIRES TO VISIT CHURCHES

After a long and good ministry at Farmington Road church in Detroit, Brother J. Scott Greer has resigned to take effect June 1. He would like to visit among the churches and get better acquainted with his brethren in the Lord, and at the same time be used of the Lord to bring the Gospel to them. He would be glad to go anywhere in the States, where he could be of help and service, whether for a regular length meeting or just for a few days. 21861 Brittany, East Detroit, Michigan, is his address.

### E. L. J. TO WRITE SERIES

Brother E. L. Jorgenson has promised us a series of short articles under the caption, "Table Talks", as a service to those who serve at the Lord's Supper. We can be sure if E. L. J. does it, it will be done well. We do not wish the Word and Work to be different from what it has been through the years, but we would like for it to serve more people in more ways. Again we are asking that you, as a friend of this good paper, keep your name on our mailing list, and encourage others to subscribe, or send in gift subscriptions. The price, \$1.50 per year; \$1.25 in clubs of four or more.

Tune in "Words of Life" over W.G.R.C. if you live within two hundred miles of Louisville. If the Lord puts it into your heart to have fellowship in this good work, send to N. Wilson Burks, 5341 Westhall Ave., Louisville, Ky. Cost has just increased from \$25 per broadcast to \$41.80.

### SISTER ELLA PRESTON

There was a large crowd at our beloved Sister Ella Preston's funeral last Thursday afternoon. The Kentucky Bible College Chorus was there at Ebenezer Church to sing. Sister Preston was with us in the work here in Lexington about 20 years ago. She was truly a worthy woman and answered to the description of such a one described in Proverbs 31. Sister Preston suffered for several years and bore it all patiently. She reared five noble sons alone, as her husband preceded her in death many years ago. These sons are a living monument to her faith in Christ and good works, which shall follow her. She has one preacher-son, Harold Preston, who is the minister at Parksville Church.

Louisville, Ky.: "The Parkland Church announces a 'Home Coming' to be held the last Sunday we will be in our old building. This will be

February 22, 1953, with services at 10:50 a.m., 3:00 p.m. and 7:45 p.m."

—J. L. Addams.

The wider variety of reading matter given in the November and December numbers of *Word and Work* is a commendable improvement. I believe that the department, *Your Questions and Answers* will serve to fill an important place.

—W. J. Johnson.

Word comes that the brethren living at Jeffersontown, Ky., have begun a work for the Lord in their own community. Their first meeting was held in a school house with 32 present. Brother G. D. Knepfer and Brother John Pound are ministering to this new group.

Thanks to the many who have sent in clubs to the *Word and Work*. A sister leads the list with 65 names. Others have sent in large clubs.

### BROTHER COVEY

Brother Covey has left us and gone to be with the Lord. I first met him in 1910 when he was teaching in the Odessa Bible College. He was receiving for his services his board and room and a little pocket money. From the time that I first met him until the past year, he lived a life of sacrifice. The Lord's words, "He that loseth his life for my sake shall find it" were certainly true of him. And what joy it is to know that he found "his life"; that is, that life which all men need, the eternal life. That life which is for all who will receive it as a gift. He, like Paul, counted the things of this life as refuse, that he might gain Christ, and gaining Him, gained His glory which is life indeed.

It is good for us to meditate on the lives of such men. Men who work day after day for the Lord, toiling for the work's sake, receiving little or nothing for their labor; no praise, little encouragement; most men think they are foolish, spending their lives for naught, when they might make for themselves a good "reputation". But in the sight of God their "reputation" is high, the highest in the world, as was Christ's. They spend their lives for the Lord; they are wise; their praise is of God and not men; and best of all their labor is not in vain. Most men labor for the bread that perisheth. They make for themselves a good reputation among men; they are praised by men and finally end their life with few if any treasures in heaven. Thank God for the life of our faithful Brother Covey.

—A. E. Rhodes.

### BROTHER DAVID MARSH

Brother David Marsh of the Salem Church, near Cynthiana, Kentucky, passed into the presence of his Lord December 31, 1952, and was buried on January 2, 1953. He was a good man and will be greatly missed from the church at Salem, where he was a life-long member, and a good citizen of his community. The saints of God are passing on, but it cannot be otherwise, as our lives are a vapor (Jas. 4:14), "all flesh is as grass," (1 Pet. 1:24; Job 14:1); as a shadow (Psa. 144:4); and altogether vanity (Psa. 39:5). So let these sudden deaths and the passing of our loved-ones be a warning and incentive to all to labor on and be prepared to meet our God.

—H. N. Rutherford.

## ALBERT GALE PALMER



Brother Gale Palmer of DeRidder, Louisiana, was killed suddenly, December 30th when the tractor he was using to pull stumps on his farm overturned crushing him. He leaves behind his wife, Vivian, and nine children. Brother Palmer, who was thirty-four, had been active for many years in the Lord's work in Louisiana. Lately he had been preaching at Baywood church of Christ, Baywood, La. During the years he did much preaching at mission points and churches in his own home parish and at other points in the state. He was full of zeal and a tireless worker in the Lord's service.

He was born at Blue Springs, Nebraska, but spent most of his life in Louisiana. After graduating from DeRidder High School he attended Brother Boll's Bible Classes in Louisville and was known by many of the Lord's people in this vicinity. The funeral was conducted January 2nd with N. B. Wright of New Orleans and Richard Ramsey of Ponchatoula being in charge. Brother Ramsey said it was the largest funeral he had attended, which indicates the high esteem in which he was held by those in his own community. Though we do not know why this sorrow and loss has come, we know the God who loves us and who doeth all things well.

### SISTER PALMER AND HER NINE FATHERLESS CHILDREN (Taken Last Summer)



#### An Urgent Need and Our Opportunity

"Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." James 1:27.

Sister Palmer will have a heavy burden keeping her family together and providing their support. The Lord will not fail her; neither should we fail Him and miss the blessing. Brother Ben J. Elston who is deeply concerned about this family says, "I believe she is trying to be a true

widow and mother."

The following is a list of the children, their ages and sizes:

(Back row, left to right)				(Front row, left to right)			
Bertie Ray (Bert)	Age 13	Size 14		Richard Wayne	Age 10	Size 10	
Alice Sue	" 12	" 12		Mary Florence	" 9	" 8	
Robert Gale (Bobby)	" 11	" 12		Elizabeth June	" 8	" 8	
				Kenneth Dale	" 6	" 6	
				Charlotte Rose	" 5	" 4	
				Virginia Anne	" 3	" 3	

We felt sure the Lord would move the hearts of several to help supply the needs of these children. Ladies groups in individual churches may want to "adopt" one of the children and take the responsibility for providing clothing. Others may want to make up a bundle of clothing to send, or to send money. Send all clothing and gifts to Mrs. Vivian Palmer, DeRidder, La.

## BOOK REVIEWS

### MINISTER'S PERSONAL RECORD

**Minister's Personal Record**—by Bernard Brunsting. \$2.00.

This record book is designed to provide adequate forms to record the essential data for a minister for a five year period including: weddings, baptisms, funerals, sermons, etc. It is of handy size, well bound with gold stamping, and reasonably priced.

This would be a welcome gift to almost any minister.

### THE HEIR OF REDCLYFFE

**The Heir of Redclyffe**—By Charlotte M. Yonge. 309 pages \$3.00.  
(Abridged by Marian M. Schoolland)

This classic English novel of a penitent soul struggling to purify itself has now been made available to American readers in a very readable abridged form. The setting is 19th century England.

It is essentially a character story contrasting vividly two young men; Sir Guy, a noble character of great courage, love and humility, and Philip, haughty and domineering, who illustrates the danger of a proud and critical spirit and the awful train of suffering it brings in the life of the one who gives way to it and to the lives of those around him. There are a number of other excellent characters pictured which set forth with real insight the workings of the human heart.

The romantic element in the book is rather prominent but altogether on a high plane. There is nobility of life and high purpose manifested which is not often seen in our day.

The reading of this book had a great influence upon the great European statesman and theologian, Dr. Abraham Kuyper when a young man. He saw in his own heart what Miss Yonge pictured in Philip and considered it as a Divine warning concerning the course he was pursuing.

He says, "What my soul lived through at that time I have only later fully understood; yet in that hour, from that very moment, I despised what I had formerly admired, and sought what I had formerly held in no esteem. . ."

This novel can be recommended for any young person of high school or college age who has not been fed wholly on comic books. The religious background is that of the Church of England but little that is objectionable from this standpoint is presented.

—D. L. A.