

# THE WORD AND WORK

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## THE JEW

Scattered by God's avenging hand,  
    Afflicted and forlorn,  
Sad wanderers from their pleasant land,  
    Do Judah's children mourn:  
And e'en in Christian countries, few  
    Breathe thoughts of pity for the Jew.

Yet listen, Gentile, do you love  
    The Bible's precious page?  
Then let your hearts with kindness move  
    To Israel's heritage;  
Who traced those lines of love for you?—  
    Each sacred writer was a Jew.

And then as years and ages passed,  
    And nations rose and fell,  
Though clouds and darkness oft were cast  
    O'er captive Israel,  
The oracles of God for you  
    Were kept in safety by the Jew.

And though His own received Him not  
    And turned in pride away,  
Whence is the Gentile's happier lot?  
    Are you more just than they?  
No—, God in pity turned to you—  
    Have you not pity for the Jew?

Go then, and bend your knee to pray  
    For Israel's ancient race;  
Ask the dear Savior every day  
    To call them by His grace:  
Go, for a debt of love is due  
    From Christian Gentiles to the Jew.

—Unknown

# Words in Season

R. H. B.

## THE ARABS

Seven Arab governments recently sent delegates to Washington to make representations to our government, to the effect that any aid by the U. S. government to Israel, whether economic or military, would be viewed with disfavor by Arab nations, and would imperil the peace and security of the Near East. It was a veiled threat, and we trust that the government of the United States will take no account of it, and will not suffer itself to be in any way influenced against the new nation of Israel. But who are these Arab nations? The same old hereditary enemies of Israel—Ammon and Moab and Edom and Ishmaelite tribes—wearing different names now, but descendants of those ancient peoples, and of a piece with them in character and motive and their attitude toward Israel.

## RUSSIA BREAKS WITH ISRAEL

Back of this—as back of most of the mischief and trouble in the modern world—is the red hand of Russia. Having for some time sought a pretext against Israel, they conveniently found it in the recent bombing of the Soviet embassy in Tel Aviv. This crime was committed by irresponsible parties, fanatics, members of some subversive society, it is thought. Despite every possible apology and all expressions of regret, all amends, and every effort to find and punish the perpetrators of that deed, David Ben Gurion, president of the Israeli government was charged with the guilt of this affair, and Russia forthwith broke diplomatic relations with the nation of Israel.

## WHAT IT MEANS

All this is ominous. It points to some sinister plan of Soviet Russia's. She is now evidently making stock of the Arab's hostility against Israel, and by her anti-Zionist (rather, plain Antisemitic) purges is currying favor with Israel's enemies in the Near East. This, and Russia's breach of diplomatic relation with the Israeli government (the breaking of diplomatic relation means cessation of friendliness between nations, and often is the first step toward war)—emboldened the Arab nations to make those demands of the U. S. government. What the outcome of it all will be cannot now be said, but without a doubt, mischief is on foot, and the worst is possible. It is something for Christians to pray about.

## A LETTER TO THE PRESIDENT

Some idea of the nature of the threatening danger may be gathered from the following letter, addressed to the President of the United States by forty-nine prominent signatories.

February 12, 1953

The Hon. Dwight D. Eisenhower  
President of the United States  
The White House  
Washington, D. C.  
Dear Mr. President:

The sudden rise of anti-Semitism in Russia and the satellite states of Eastern Europe, manifesting itself in arrests of Jews charged with "Zionism" and with serving as agents of "Western imperialism," coupled with public denunciations of the heads of the government of Israel as espionage agents of the West, must profoundly alarm all decent people. . . .

Whatever the purposes behind these manifestations, widely publicized by the official organs of the Kremlin itself, they could easily lead to a new epidemic of pogroms in countries where anti-Jewish feeling is overt or latent. Such countries include not only those in the Soviet bloc, but Germany, East and West, the Arab states and North Africa as well. Thus the Kremlin's new policy threatens violence and civil dissension in two important areas of the world and is designed to divide them from the West.

There is danger that some 2,000,000 Jews in Russia, 190,000 in Rumania, 135,000 in Hungary, 45,000 in Poland, 20,000 in Germany, and 700,000 in the Middle East and North Africa may become the victims of a new persecution loosed by Communist-sponsored attacks upon Jews. The potential danger of physical violence to some 3,000,000 Jews in all these countries is a real one.

The situation in the countries of the Middle East and North Africa is particularly precarious. For the Arab world, in ferment against feudalism, could produce both a new wave of anti-Semitic violence and a new demand for an armed assault against Israel. The resulting tension would have disastrous effects on this leading democratic outpost in the Middle East. Israel, already encircled and heavily burdened economically, could be ruined by the need to divert still greater sums to military defense.

Russia's opposition to direct negotiations between the Arab states and Israel to end the Palestine war is already registered in the United Nations; that one of its purposes is to perpetuate the state of belligerency can be assumed. . . .

Political, human and strategic considerations, therefore, dictate prompt action to forestall the possible evil consequences of recent Russian moves against the Jews.

During the Hitler period the civilized world, caught by surprise, unable to believe that mass extermination could be a realizable objective, did little to stop it. Today, with that ghastly record in mind, we have no excuse for procrastination.

We ask you, Mr. President:

1. To issue a solemn public condemnation and warning that this attack against the Jewish people is an incitement to massacre.
2. As a deterrent, to declare that the help of the United States in terms of funds, Point Four aid, and other forms of assistance will be withheld from any country which engages in such attacks.
3. To make clear to the Arab world the importance of reaching a formal settlement of the Palestine war as an end in itself and as a prerequisite to productive relations with the United States.
4. To place on the agenda of the United Nations a proposal for the establishment of a "watchdog" committee to prevent anti-Semitic violence anywhere as contrary to the Charter of the United Nations and the principle of peaceful association between countries.

Such action, we believe, is in the interest not merely of possible new victims of a blood purge; it accords with the highest purposes of international morality and international peace.

It is the hope of the undersigned, Mr. President, that you will act in the sense proposed in this letter.

Respectfully submitted,  
(List of Signatories attached)

## OUR INTEREST IN THE JEW

What is the Christian's interest in the Jew? Well, there is first *the human interest*. Here is a people, scattered and for ages homeless, oppressed, robbed, pillaged, given over many times to torture, massacre, and rapine (as under Hitler during the 30's and 40's) who have bravely battled for the precarious rest which they now hold in their ancient homeland—only to be beset again by enemies, and again threatened by the brutal might of the Red Russian World-power. For this alone the interest and sympathy of all right-minded men should be stirred up. Back in Czarist days Edwin Markham made a touching appeal to the heart of the Russian government, pleading for the release of the Jews herded together in the "Pale". Here are a few lines from Markham's poem:

"And have they not had griefs enough, this people shrunk with chains—  
Must there be more Assyrias? Must there be other Spains?"

"They are the tribes of sorrow and for ages have been fed  
On brackish desert-wells of hate, and exile's bitter bread,  
They builded up fair cities, with no threshold of their own,  
They gave their dust to Nineveh, to Babylon their moan.

"After tears by ruined altars, after toils in foreign lands,  
After wailings by strange waters, after lifting of vain hands.  
After cords and stripes and burdens, after ages scorched with fire—  
Shall they not find the way of peace—a land of heart's desire?  
Shall they not have a place to pray, a place to lay the head?  
Shall they not have the wild bird's nest, the fox's frugal bed?"

Surely every true heart will know the answer to this, and every righteous spirit burn with indignation against the oppressor.

## THE CHRISTIAN'S SPECIAL INTEREST

But Christians have a deeper interest. As the Lord Jesus Himself wept over doomed Jerusalem, so the Spirit of Christ in Paul yearned over Israel, his kinsmen according to the flesh—"who are Israelites: whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God; whose are the fathers, and of whom, as according to the flesh, Christ came, who is over all, God blessed for ever" (Rom. 9:1-5). True—they sinned and failed and fell. Blind to all evidence, deaf to every appeal, they crucified "by wicked hands", their Lord and their Messiah. "His blood be upon us, and upon our children," they cried in Pilate's judgment hall. And the vengeance of that Blood has haunted and pursued them through the generations. It was a national sin. But what they did, they did ignorantly and in unbelief (as Paul in 1 Tim. 1:13). It was wilful ignorance, you may say, and guilty unbelief. Yet, though they knew Jesus of Nazareth as a great and wonderful Man, righteous and clean of life, His claim they did not believe, but regarded it as blasphemous. It was in their blindness that they rejected Him; and none of the rulers of this world knew or understood—for if they had known they would not have crucified the Lord of Glory (1 Cor. 2:8). They had indeed every opportunity to know

(see Romans 10:18-21) and were responsible according to the light given them; but *know* they did not. It is the one explanation why the nation was not utterly cast off. Also there was in the nation "a remnant according to the election of grace."

#### OUR DEBT TO ISRAEL

Israel stumbled and fell, and was rejected, and is so until yet. But "did they stumble that they might fall?" (The word for "fall" here signifies a fall unto ruin.) "God forbid" answers the apostle; "but by their fall (using another much milder word here—"a lapse" or "a trespass")—"by their fall salvation has come to the Gentiles, to provoke them to jealousy." Christ's apostle now goes farther: "Now if their fall is the riches of the world, and their loss the riches of the Gentiles; how much more their fulness? . . . For if the casting away of them is the reconciling of the world, what will the receiving of them be, but life from the dead?" (Rom. 11:11, 12, 15).

To Israel, even rejected Israel, Christians owe a great debt. It was through them that the word of God has come to us; and we have entered into their riches. For as Gentiles we were "alienated from the commonwealth of Israel, and strangers to the covenants of the promise" (Eph. 2:12). But now in Christ Jesus we who once were far off, have been brought nigh in the blood of Christ. And even now we stand and live off the root and fatness of *their* olive-tree (Rom. 11:17, 24). These are some of the considerations for the Christian's special interest in God's ancient people, Israel.

#### HARBINGERS OF A SPRING-TIME

At the present time, there are signs of awakening in Israel. From "Trusting and Failing", the official magazine of the Mildmay Mission to the Jews (Vol. 53, No. 2, March-April 1952, p. 22) I copy the following item:

Here is a statement that appeared in one of the leading newspapers in Israel, which clearly shows the trend and progress of Israel's thinking:

"Two thousand years ago we Jews cut off our son Jesus. Now, because he is largely cut off by Christians, perhaps he will return to his own people."

The colporteur for the Church Missions to the Jews in Jaffa said that he had never known such a demand and willingness to pay for the New Testament as he is seeing now in Israel.

It is one of the signs of the times. There is yet much trouble ahead for Israel—in fact the greatest trouble they have ever experienced is yet in store for them; but they shall be saved out of it. Truly the Lord has chosen them "in the furnace of affliction" (Isa. 48:10). Two-thirds in the land will be cut off, says Zechariah; "and I will bring the third part into the fire, and will refine them as silver is refined, and will try them as gold is tried. They shall call on my name and I will hear them; I will say, It is my people; and they shall say, Jehovah is my God" (Zech. 13:9). But by our intercession for them to God, and by such help as we may be able to give them in their need, let us do for them.

## THE PROOF OF YOUR FAITH

Ernest E. Lyon



After telling of the trials that befell those Christians to whom he was writing, Peter states the purpose of those trials in chapter one, verse seven: "that the proof of your faith, being more precious than gold that perisheth though it is proved by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ."

It is easy to misread this verse and make it say that our faith is more precious than gold. Now, of course, that is very true, for faith obtains all the wonderful blessings that God has, things that gold cannot touch—but that is not the point that Peter is making here. The thing he is saying is that the *proof* of your faith is more precious than gold and this trial will show it in a marvelous light at Christ's coming.

To understand what Peter means by saying that the proof of your faith is precious, let us picture for a moment the gold prospector coming into town with some dust that he has taken from his land. He takes it to the assayer to find if it contains enough gold to be worth mining. You can imagine his anxiety as he waits for the report, anxious to know the truth and hoping strongly that the report will be favorable. On that report hangs a great deal to him—if the report says there is nothing of value there, he has his hopes dashed to the ground and back to the hills he must go for possibly many more months of fruitless searching. But the assayer finally brings his report, the great moment has arrived—and the assayer says "gold". His joy knows no bounds, his fortune is assured, his hopes have become realities. His long months of labor in the lonely hills have brought him what he wanted. Now put yourself in his place—which would you rather have, the little bag of gold dust that he brought or the proof that what the bag contained was gold? Obviously you would prefer the truth. He had great desires for the dust, he wanted it to be gold, but till it was proved to be gold it was practically worthless to him. He can now leave the bag with the assayer in his haste to return to his claim and hardly feel the loss, for he has what he wants—proof that his claim is precious as men count the worth of things.

Now let us look again at what Peter says. "That the proof of your faith, being more precious than gold that perisheth, though it is proved by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ." Peter says that, like gold, we need a proof of our faith and that that proof is worth far more than the gold assayer's report, for when our faith is proved we know that all our hopes of eternal things are not visions but realities. I don't

know what means an assayer uses to test gold, but I do know from this and other passages something of the means of proving faith in the Lord Jesus Christ. "Proved by fire" Peter says, the fire of trials and temptation that comes in varying amount to all who would live godly in Christ Jesus.

What a great blessing many who call themselves by the name of Jesus Christ miss because they avoid the trials that would prove their faith. They compromise with the world for fear of tribulation in the form of scorn, of being avoided, or of other more active persecution by those who serve Satan without knowing it. Apparently they have never learned the lesson that Paul was trying to teach when, in the beginning of the fifth chapter of Romans, he states that because we have been justified by faith we have peace with God and have entered into the grace of God whereby we stand day by day—all of this through the Lord Jesus Christ. He then adds, "And we rejoice in the hope of the glory of God. And not only so, but we also rejoice in our tribulations". It is easy to see why we would rejoice in hope of the glory of God becoming ours, but how about the tribulations, how can we rejoice in them? He adds, "knowing that tribulation worketh steadfastness; and steadfastness approvedness; and approvedness, hope: and hope putteth not to shame"—that is it does not end in disappointment, it gains what it expects. So we rejoice in the tribulations, not for themselves but for what they do for us. It would be just as silly to be sad at the report of the gold assayer as it is for a Christian to be made unhappy by the trials the Lord allows to come upon us. Through those trials we can see that our faith is really faith, that we are not claiming something worthwhile while holding an empty bag.

For when we claim faith in the Lord Jesus Christ we are saying that we shall not perish but have eternal life; we are saying that we have been blessed with every spiritual blessing in the heavenly places in Christ Jesus; we are saying that we are heirs of God and joint heirs with Christ Jesus; we are saying that we have a standing before the Holy God as if we had never sinned; in short, we are claiming that every lasting thing, everything of any worth in the universe is ours for all eternity. And to know that that faith is really ours is to know that all these things are ours. That is one reason why it is such a precious thing to know that our faith is genuine: that is why God allows trials to come, that we may have the joy of knowing these things now. Say not, "Why has this come to me?" Question not the wisdom, love, mercy, and power of our great God and Father of our Lord Jesus Christ when tribulations arise.

But maybe you have been thinking that the trials Peter speaks of are not very great. Let us look and see. In our text he says, "Put to grief in  *manifold trials* " and speaks of faith being "proved by  *fire* "; before that paragraph is over he speaks of the sufferings that came to Christ, and you know what great sufferings those were. In chapter two he speaks again of Christ's sufferings and says of the way He took them, "Christ also suffered for you, leaving you an example, that

ye should follow His steps." In chapter three he reminds us that "it is better . . . that ye suffer for well-doing than for evil-doing" and again uses Christ as an example. In chapter four he urges us to arm ourselves with the same mind as Christ, who "suffered in the flesh"; later in the chapter he then speaks specifically of the trials that were coming on the Christians to whom he wrote this letter in these words: "Beloved, think it not strange concerning the fiery trials among you" and adds, but inasmuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of His glory also ye may rejoice with exceeding joy"—for, may I add, not only do trials prove our faith and give us confidence of the exceeding great promises of God, these same trials are all noted down by God and will be so greatly rewarded by Him that we shall be exceeding glad that we have suffered for Him. The rest of that fourth chapter goes further into that; read it for your own encouragement; read it and see how much better it would be to have nothing but suffering in this world and have Christ than to have all the riches of this world without Him in Whom there is the only salvation. Of course, we do not have to make that choice in many cases, but Peter himself knew that he was going to leave this world by the way of the cross and he counted it joy to thus suffer for the Lord whom he knew so well.

Now, have you been applying these things to yourself? Let us ever remember that the Bible has not been preserved for people who have gone on—they no longer need the written word; it was written for us, and these words of encouragement are for us, that we might be faithful to witness for the Son of God who loved us and gave himself up for us that we might be delivered out of this present evil world. He knew that the world that hated Him and crucified Him lay in the evil one and that it's hatred for Him would be transferred to those who love Him and suffer for Him because of that love. On the night of His betrayal He said, "In the world ye have tribulation: but be of good cheer: I have overcome the world." The very next day the world was to crucify Him, but He had overcome the world. Even so John writes in first John, chapter five, "For whatsoever is begotten of God overcometh the world: and this is the victory that hath overcome the world, even our faith. And who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"

There are many today who are much like some of those early Christians who were feeling that what was happening to them was a "strange" thing, something that should not happen to them since they were children of God, the God who overrules all things. They have seen that suffering comes not in *spite* of God's love, but *because* of it, for He knows that we need such means to prove our faith, to purify our faith, to increase our faith, to draw us to the point that we will be able to fall upon our knees with Jesus Christ in the Garden of Gethsemane and say, "Nevertheless, not my will but thine be done." So long as we are ready to question the rightness of what happens to us, even so long will we fail to realize that God never makes a mistake, that He is overruling in everything that happens to us, that the best thing for us in *every* instance is the thing that

God desires, not the thing that our flesh may cry for. Let us ever love and serve Him and remember that in the day when we appear before Him He will *not* say, "Well done, thou prosperous, easy-living servant"; He will *not* even say, "Well done, thou hard-working, fretful servant"; but He *will* say, "Well done, thou good and *faithful* servant." Let us serve Him in unswerving, trusting faith.

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## ABOUT ROMANISM

(Letter to a Christian woman who was considering becoming a Roman Catholic):

My dear Sister:

Your letter reached me today, and I can't tell you how deeply troubled I was to see you in such a danger, the greatness and awfulness of which you do not understand. I am glad that God put it into your heart to write to me about it before the matter had gone so far as to be beyond remedy.

Evidently you have got hold of some Romish propaganda (of which there is much circulated in these days). It is as deceptive and vicious as the father of lies can make it. (I know, for I am well acquainted with it) and is well calculated to deceive simple humble hearts and lead trustful souls astray into falsehoods of the Romish system, to their perdition.

Now the first thing I would counsel you to do is to lay aside that Roman propaganda, once and for all. We are none of us any match for the shrewdness of Satan, and if we lend him an ear he can make black seem white, and right wrong. There is much warning given us in God's word on this point. "Take heed," says the apostle Paul, "lest there be any one that maketh spoil of you, through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. 2:8). He warns them to "be no longer children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error" (Eph. 4:14). We are warned that in later times some shall fall away from the faith ("the faith that was *once for all* delivered to the saints," Jude 3) giving heed to seducing spirits and doctrines of demons" (1 Tim. 4:1).

Your one hope and help lies in the word of God. "Thy word is a lamp to my feet, and a light to my path" (Psalm 119:105). "Everyone, therefore, that heareth *these words of mine*," said the Lord Jesus, "and doeth *them* shall be likened unto a wise man who built his house upon a rock" (Matt. 7:27). *Read your Bible.* For not by what men say, or some pretended priesthood claims, but by what the Lord Himself has said to us, we shall be judged. "The word I spake, the same shall judge him in the last day" (John 12:48). The Romish errorists will tell you that you cannot yourself understand the Bible—that it requires an infallible interpreter, and that, of course, they have that "infallible interpretation." But when you

read the New Testament you will see that those words were addressed to common Christians, even to outsiders, and to such folk as you and me, not to some set of authorized interpreters; and our salvation depends on our personal and individual acceptance of that word. Foolish indeed would we be if we would let some set of men, no matter what their claims may be, take the Word of God over into their hands, to tell us what it means!

Now when you read the New Testament you won't find in it anything to correspond to that strange international organization which is called the "Roman Catholic Church." There is nothing like it in the pages of God's word. In vain would you look for anything like the "Pope," or his "College of Cardinals," "Archbishops," "Monsignors," "Right Reverends," or whatever other high-sounding names they betitle themselves with. On the other hand the Lord Jesus absolutely condemned that very thing: (Matt. 23:8-12) "But be not ye called Rabbi: for one is your teacher and all ye are brethren. And call no man your father on the earth: for one is your Father, even He who is in heaven. Neither be ye called masters: for one is your master, even the Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted." They have to do a lot of "interpreting" to get around that. Nor is there any intimation of a priesthood set over the common rank and file of Christians. We have one Highpriest: the Lord Jesus Christ; and *all* Christians alike are priests unto God. (1 Peter 2:9; Rev. 1:6). The "*Mass*" is a pure invention, based upon the tradition of men. Their prayers to the "saints," and to "the Virgin Mary" and all the rituals and images and relics "veneration" is simply idolatry. Of course they deny that indignantly (they *have* to)—but facts are facts.

As you know I was born and reared, taught and instructed in Roman Catholicism, and remained so till twenty years of age. The memories of my childhood are bound up with that system and its imposing worship and ritual; the people who were nearest and dearest to me lived and died Roman Catholics. (Do you ask whether they were lost or saved? I would leave that in God's hands. This I know—that were I, with the better light God gave me, to go back to that, *I* would be lost.) I have nothing to boast of. I was neither better nor wiser than the rest. Only God in much mercy granted to show me His way and His truth. So I could not exalt myself nor entertain personal hatred toward the victims of Romanism—but by God's help I must show them the way home.

One or two points more. You say that Jesus founded His church on Peter, according to Matthew 16. Very well. Yet, if so, it was not upon Peter any more than on the rest of the apostles. The church is said to be "built on the foundation of the apostles and prophets" (Eph. 2:20). Yet it was not upon men as men that the church was built, but upon the truth which Peter confessed and the inspired apostles preached, that Jesus is the Christ, the Son of the living God. For "Other foundation can no man lay, than that which is laid, which is Jesus Christ" (1 Cor. 3:11).

But Peter was no pope. Instead of being boss, he took orders from other brethren (Acts 8:14) and also a rebuke from the apostle Paul (Gal. 2:11-16). That he ever held a place of headship over the church is just another of the false teachings; and that he was ever regarded (or regarded himself) as Pope is absolutely without proof, and to say nothing of the idea of his having had "successors."

The identity of the church depends on faith in Christ and in His word, not on historical connection. The New Testament church consisted simply of congregations of individual believers, without human creed or earthly headquarters. Their worship was very simple (Acts 2:42). And everyone who then, or today, accepts and obeys the gospel, the Lord Himself adds that person to *His* church (Acts 2:47). That is where you stand, and must continue to stand. That is all-sufficient for you as for me also.

Above all remember—lay aside resolutely the evil propagandas of men, and go to God's word, looking to Him, as you read, for light and guidance.

Yours in brotherly love,

R. H. Boll.

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## THE ETERNAL AUDIENCE

J. H. McCaleb

I am sure that you have a child in your life. If you do, you are bound to love children and are familiar with their ways. Your grandparents particularly have heard over and over expressions like this one "Grandmother, watch me do this—watch me!"

Children must have an audience. They need the approval and encouragement of others. In a way, we are all still children, for we never become too old to crave the approval and recognition of others. In athletics the practice field does not provide the same atmosphere as the big game itself. The big crowd is lacking. The audience is not there. Teams have risen to great heights purely through the encouragement of those looking on.

People in business and public life respond in a similar manner. In business all too often criticism is the only rule. I have seen men wilt under its withering breath. I have seen the same men rise to new heights under a kindly gesture of approval. Truly we need our fellow man and we need him on our side.

There are times, however, when there is no crowd and no applause. The audience is entirely lacking. We look in vain for some one to watch us. The going is tough. We seem to be bucking the tide all alone. Have we forgotten God? He is present all the time and is always watching us. He is the real audience for all of our actions. His encouragement and His approval mean everything; for God holds the keys to eternity.

It is well to remember that God sees all, including the bad as well as the good. We need never fear we have no audience. Our main concern is to please the One who sees us always.



Robert B. Boyd  
Daily Counsel Evangelist



Dr. Cecil E. Brooks  
Daily Whole Counsel Bible Talks\*



GOOD TIDINGS QUARTET: Mason Broussard,  
Neal Phillips, Lowell LeDoux and  
Mac LeDoux

# Good Tidings

in sermon  
and song

## HISTORY OF THE GOOD TIDINGS RADIO MINISTRY

Robert B. Boyd

The GOOD TIDINGS radio ministry is the result of a humble man's vision and childlike faith in God. Bro. Dan Richardson, who lives in Jacksonville, Florida, is a professional sign painter; but first of all he is a Christian who thinks of his profession in terms of serving God. "Good Tidings, in sermon and song," had its beginning in Jacksonville Fla., when Brother Richardson proposed to the management of a local station that they give him 30 minutes of broadcasting time weekly for religious purposes in exchange for his professional services. Next came a 30 minute program on WNER in Live Oak, Florida. At that time preaching was being done by Brothers Richardson, J. Edward Boyd, and John Adams, men who lived in the area, and singing was done by a local group.

To do this work, Brother Richardson had purchased professional recording equipment, and with this good beginning, he began to visualize a great network of stations carrying the Good Tidings programs. Your writer, in sympathy with this effort from the very beginning, was contacted about taking over the next two stations (Ft. Lauderdale, Fla., and Greenville, S. C.) full-time, the theory being that a devoted, faithful listening audience can best be obtained by this method.

Well, I presented the matter to the Mt. Auburn brethren in Dallas, and was agreed to purchase, by faith (I had no balance in the treasury!) professional tape recording equipment (We now have over \$800.00 invested.) By the time we were set up to start furnishing programs, it had developed that Bro. Richardson wanted to make all the programs uniform, and messages from here went to all of the stations.

In the meantime, Bro. Richardson was convinced that this work was definitely of the Lord, was thinking in terms of expanding. Well, an oil company to which he is under contract to paint signs, sent him to Mobile Ala. He contacted Dr. Cecil E. Brooks (of the Mt. Auburn Church), station

LIST OF STATIONS  
"GOOD TIDINGS, in sermon and song" is broadcast in eight states, reaching listeners in at least 100 cities. Here follows a list of stations, together with their broadcast:

STATION	KC	POWER	
WLEX	1300	1000 watts	Live
W OBS	1360	1000	" Jack
WNER	1450	250	" Live
WJIV	900	1000	" Sma
WGOV	950	5000	" Van
WMRC	1440	5000	" Gre
WBRD	1580	250	" Ft.
KSKY	660	1000	" Dal
WEAS	1010	10000	" Dec
KWEM	990	1000	" Wash
WKAB	940	1000	" Mobile

\*Denotes stations with daily programs, with messages by Dr. Cecil E. Brooks. In all other stations, it is heard Monday-Friday; in Jacksonville, it is heard daily.



**GOOD TIDINGS CHORUS**  
 Composed of young people of  
 Mt. Auburn Church of Christ,  
 Dallas, Texas  
 Scott Blansett, Director

**Dan Richardson**  
 Production



Front row — Shirley Morse, Marialyce DeLoach, Ruth Smith, Lois Lawyer, Thelma Miller, Dorothy Crckett, Marialyn Blansett, Pat Wood, Margaret Boyd.  
 Second row — Imagene Addington, Dorothy Daniel, Vila Belken, Lucy Wood  
 Back row — Dillard DeLoach, Robert Boyd, David Crckett, Scott Blansett (Director), Meilyn Belken, and Billy Jack Smith.  
 Not Pictured — Willie Lee Morris, Arlis Morris, Mary Jo Hare, Pauline Hare

# ROADCAST *Declaring the whole counsel of God*

there by the Public Health Service, I found that Dr. Brooks was broadcasting already, paying for the time of his own personal income. It decided to offer Bro. Richardson's professional services to the station in exchange for this time, to be taken care of by the Good Tidings program, in addition, to secure daily programs on which Dr. Cecil Brooks would appear locally. God miraculously overcame some difficulties that were in the way, and arrangements were made. Soon after that, God suddenly rewarded Bro. Richardson's faith with an offer from an influential radio man to use the Good Tidings broadcast on the important stations at strategic locations, permitting him to paint

signs for these stations at his convenience! Lately, Station WLEX in Lexington, Ky., has been added to the Good Tidings network, in cooperation with brethren in that area, and now, in addition to the singing groups you see pictured on these pages, we are receiving help from the a cappella singers, and the Hymnsters Quartet of the Cramer and Hanover church.

Here is an interesting quotation from a recent letter from Bro. Richardson: "There are eleven weekly broadcasts, ten daily, five in Mobile and five in Jacksonville—21 broadcasts per week, or almost eleven hundred broadcasts per year. I estimate that we are using \$18,500 worth of air time per year, and the way it looks we will increase that figure in another year to possibly twenty-five or thirty thousand dollars."

Some of you may live in areas where you can not get the Good Tidings broadcast, and due to Bro. Richardson's human limitations, you cannot reasonably expect him to get to your area in the near future. However, if you would like to purchase radio time in your area (as we do in Dallas)—either as a group of individuals or as a group of churches—we'll be more than happy to send the broadcast into your area regularly. If you would like a sample program, we will gladly supply that. My address is 710 Parkview Ave., Dallas, Texas.

being heard over eleven radio stations. In response to numerous inquiries, details, that carry the "GOOD TIDINGS"

**DAY and HOUR**

	Sunday,	2 p. m.
	Sunday,	2 p. m.
	Sunday,	2:30 p. m.
	Sunday,	1:15 p. m.
	Sunday,	3 p. m.
	Sunday,	7 a. m.
Fla.	Sunday,	8:30 a. m.
	Sunday,	9:30 a. m.
Ala.	Saturday,	8:30 a. m.
Ark.	Saturday,	8:45 a. m.
	Saturday,	11:15 a. m.

the Good Tidings chorus, and guests, daily program is heard at 10:15 a. m., in hour.



# Questions and Answers

R. H. B.

**When is the judgment spoken of in Romans 14:10, and who is included in this judgment?**

Paul is writing to the Christians in Rome—to a people justified by faith, having peace with God, standing in grace, rejoicing in hope of the glory of God, delivered by the blood of Christ from the wrath to come (Rom. 5:1-9). But he also lets these saved and redeemed ones know that they must be manifest before the judgment seat of Christ, to answer for the things done in the body, whether they be good or bad (2 Cor. 5:10). This is not the criminal court, where men are judged as to damnation (as in Rev. 20:11-15) — it is, as it were, a family affair, in which His own, the members of His church, His household, are judged according to their faithfulness—for high or low place, for reward or loss, for promotion or demotion.

When Christ appears with His saints, and assigns them their rule, they are already placed in accordance with this judgment (1 Thess. 2:13; Rev. 2:26, 27. See also Luke 19:11-27).

**When does the Great Tribulation occur?**

An answer to this is found in Daniel 12:1. It will start suddenly at the sign given in Matt. 24:15. It is followed immediately by the portents of the Lord's return in glory (Matt. 24:29ff).

The persecuting reign of the Beast of Rev. 13 (in Daniel, the "little horn"—7:21, 25)—"a time, times, and half a time", which (in Rev. 11:2, 3; 12:6, 14; 13:5) is defined as "42 months", "1260 days"—that is, three years and a half; and corresponds to the latter half of the seventieth week of Daniel 9:27. This is the time of the Great Tribulation.

**Please comment on 2 Peter 3:10. When will the earth be burned up?**

The total destruction of the earth does not take place till after "the thousand years." See Rev. 20:7-11 and 21:1. In the "day of the Lord," the day of wrath and vengeance, which precedes the thousand years, there will be great, but not complete, destruction (Ps. 46:8-10; Isa. 24:1-4 and 13,14). The full and final fulfillment of the prophecy of 2 Peter 3 will take place after the millennium.

**Did Jesus expect the end of the world in his generation?**

If He had it would prove that for once He was mistaken! The questioner surely did not think that. In the words of J. S. Lamar (Commentary on Luke, chapter 21:32) "It is clear that by **generation** (genea) the Savior did not mean **the people then living**; for, while this is one of the significations of the word, it is not the only one. It also means **race, breed, king, sort, species.**" Thayer's Lexicon so gives it "men of the same stock," "a race of men very like each other in endowments, pursuits, character." The Abbot-Smith Lexicon gives as the first definition "race, stock, family."

For instances of the wide use of "generation" see Ps. 12:7; 14:5; 72:15; 112:2; Matt. 17:17; Luke 16:8. About the "end of the world" see the marginal reading on Matt. 24:3 in the Am. Standard Revised Version.

### Does the Bible teach "Heavenly Recognition?"

All the evidence we have indicates it. Moses and Elijah were known on the Mount of Transfiguration. "I shall know fully even as also I was fully known" (1 Cor. 13:12). The comfort the apostle gave to the bereaved ones in Thessalonica was that, living and dead, together we shall be caught up in the clouds to meet the Lord in the air, and so shall we ever be with the Lord"—which would be no comfort if we were strangers to one another and did not know our loved ones (1 Thess. 4:13-18).

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## CHRISTIAN BOY--CHRISTIAN GIRL

Stanford Chambers

You of course realize that but for God you would have no being. He is "the Father of spirits," of our spirits. The Father of our Lord Jesus Christ made Himself our Father; that was by regeneration and new birth. "Behold what manner of love the Father hath bestowed upon us that we should be called the children of God."

Now, do you also realize that there was purpose in your having been given being? And that you were given regeneration in order that that divine purpose might be accomplished, the purpose which sin would otherwise have defeated? and which you were about to cooperate with to your own utter ruin? By His grace He saved you from self-destruction, and that also by your co-operation with Him through the faith you placed in Him through the Lord Jesus. With this realization you can know that your Lord is concerned about every phase and particular of your life. What affects you concerns Him. It is yours therefore whatever that particular may be as it presents itself to you to "take it to the Lord in prayer." This is your birthright and your very highest privilege. "Take it to the Lord in prayer." Talk with Him about it. Tell Him all; keep back nothing. "He will direct thy path" to joy and success. He will guide through every testing; He never leads to failure. Believe in Him.

Christian boy, there is somewhere the "girl" for you. The one you need; the one who needs just you. Your Lord gave her being as He did you. And in her the being that will exactly fit your being, as its supplement. You do not know who that one is, but He does. It is yours to ask Him to show her to you, make her acceptable to you, to give her to you, and that for keeps. "Ask and ye shall receive."

Christian girl, there is for you somewhere the "boy." The one you need; the one who needs just you. Your Lord who gave you being gave him being, and a being to fit your being exactly and supplement it. You do not know who that one is, but He does. You two were made by Him for each other. It is your high privilege to ask Him to bring that one your way. If in faith, and abiding trust, you "wait patiently for Him" your marriage will never "go on the rocks."

# ROMANS

R. H. B.

## Romans 11.

These three chapters, Rom. 9, 10, 11 concern God's dealings with Israel. In chapter 9 he shows that Israel's national rejection was not a violation of God's promises to the nation—that the mere fact of their fleshly descent from Abraham, Isaac, and Jacob did not by itself alone entitle them to the covenant promises—that God had always discriminated among them, and selected whom He would to inherit His blessings; also that God was perfectly within His rights in doing so; and that their own prophets had themselves foretold that only a remnant out of the multitude of Israel would be saved.

In chapter 10, the apostle proceeded to show that it was not because of any arbitrary decree, but because of her own determined refusal of God's way of salvation that Israel was set aside. (Rom. 9:30-10:21.)

Our present chapter takes up the question whether that is the final word on the matter. Did God cast off Israel? No one of course would ever have questioned for a moment that *individuals* of Israel would be received if they turned to Christ, or whether such would be as acceptable and welcome as others who turned to the Lord. That would never have been doubted. It was understood that the gospel was for all, for "whosoever will," yea, to the Jew first, and also to the Greek. (1:16.) So when he raises the question "Hath God cast away *His people?*" the apostle refers to the nation as such, not to individuals who from among them would turn to Christ. The question is whether God had for ever given up His special and distinctive relation to that nation, Israel, whom from the first He had brought into existence, which He had created, formed, and made, and chose, that they should fulfil a particular purpose of world-wide blessing. Has He abandoned this purpose? Is that nation, as a nation, cast off for ever? Has the nation of Israel lost for ever its special relation to God? Are they for ever and in every way reduced to a common level with other nations? (For that is all the "casting away" could mean.) The apostle's answer is an emphatic denial. "God forbid—God hath not cast off His people whom He foreknew." It will help us here to glance ahead to a few statements he makes in the course of the chapter.

In v. 11 he raises again the same question with which the chapter began. Grant that they have stumbled (9:32)—"have they stumbled that they might fall?" Again the apostle's answer is "God forbid." The nation did not fall to utter ruin; but their *lapse* (not the same word in the Greek as that translated "fall" in v. 11) became the occasion in God's providential plan, for sending salvation to the Gentiles. And even that latter He does in order that thereby He may provoke Israel to jealousy. Whatever the reason may be, the great, world-wide blessing depends upon the conversion of this extraordinary people. "For if their fall [their lapse] is the riches of the

world, and their loss the riches of the Gentiles; how much more their fullness? — For if the casting away of them is the reconciling of the world, what shall the receiving of them be but life from the dead?" (vs. 11, 12, 15.) And again: "As touching the gospel they are enemies for your sake: but as touching the election they are beloved for the fathers' sake. For the gifts and the calling of God are not repented of." (vs. 28, 29.)

In all these verses the apostle is obviously speaking of the people of Israel, the great, temporarily rejected nation, descended from Abraham, Isaac, and Jacob. The reference is not to the small contingent who out of Israel accepted Christ; still less to the believing Gentiles, but to the nation of Israel—the nation which had stumbled at the Stumbling-stone and had fallen, and whose casting away had resulted in the spread of the gospel to all the Gentile world; who now, for our sakes, are enemies, but are still beloved for their fathers' sake, and whose national gifts and calling have never been cancelled. Having seen this clearly, let us return to the beginning of our chapter to take it up in order.

\* \* \*

*Paul's remark in verse 1, "For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin" is somewhat puzzling. Many commentators take it that Paul puts himself forward as an example and a proof that God had not cast off His people. If that were the case it would seem meaningless. It would prove only that an individual Jew could turn to Christ and be saved—a thing which no one disputed, and which would leave the great question, "Hath God cast off His people?" unanswered so far as the nation of Israel (which is the real subject of the question) is concerned. For this cause some of the weightiest and most scholarly commentaries reject this view, as, e. g., The Bible Commentary (formerly the "Speaker's"); Meyer's; the Expositor's Greek Testament; Alford's; Stifler's; Sanday's. These (excepting Alford) take it that Paul means that being himself a Jew he could not countenance or endorse such a thought. To which Godet, almost indignantly, replies that truth is above national feeling and prejudices. Which is all so; but in this case the national feeling and "prejudice" is not opposed to the truth, but on the truth's side; as Paul presently proceeds to show. No, God has not cast off His people whom He foreknew. The reference in this chapter is throughout to the election of the nation as a nation, and therefore the words cannot have a limiting sense 'that the people whom He foreknew,' i. e. those of His people whom He foreknew; nor again could they possibly refer to the spiritual Israel, as that would oblige a meaning to be given to *laos* [the people] different from that in v. 1." (Sandy; and so also Godet, Alford, Meyer, Expositor's Greek Testament, Bible Comm.) Then follows the argument of the remnant. Always and always, by God's own guarantee and providential watch-care, there is a goodly remnant in Israel, which fact is in turn the guarantee of the nation's continuance. (For unless the Lord had left them such a remnant the whole nation must have perished. Isa. 1:9; Rom. 9:21.) There was such a remnant in Elijah's time, when all seemed hopeless and the prophet thought he alone was left. There was such a remnant in Paul's time also—not a contingent*

composed of zealous law-keepers, but a remnant "according to the election of grace," therefore not on the ground of works or merit, but of faith in Christ. But the nation as a whole, all but this elect remnant, were hardened; even as had before been prophesied and written (vs. 7-10).

From verses 11-15 he shows that this failure of the nation was not final and complete, but served an important purpose in God's plan for the present, namely the "reconciling of the world," which means the offering of free salvation to all the nations (comp. 2 Cor. 5:18-20). This, in order to provoke the faithless nation of Israel to jealousy. And if even their failure was the occasion of such blessing to the Gentile world, what will it mean when the nation turns and is received into God's favor! It will be as life from the dead to all the earth!

\* \* \*

*The great figure of the Olive Tree* comes in here. (Verses 16-24.)

In the offering of the "firstfruits" (v. 16; Numb. 15:18-21) "the first of their dough" sanctified all the remaining mass of it, and thus the acceptance of Israel's covenant-fathers, Abraham, Isaac, and Jacob, implied that their seed, the nation of Israel, is "holy" (i. e. set apart, separated unto Jehovah, Deut. 7:6-8). Now, changing the figure, not to bring out the same truth again, but a new and additional one, he begins to speak of the olive tree, whose branches derive their "holiness" from the holiness of the root. Some of its natural branches (Jews) are broken off, and "contrary to nature," branches from wild olive-trees (Gentiles) are grafted in. What is meant by this olive-tree? Not here the Jewish nation; nor even the "true Israel," or "spiritual Israel," of which the broken-off branches were never a part. For the Gentiles who by faith in Jesus Christ were grafted into the good olive tree, were not incorporated into the nation of Israel, for God made of the two (believing Israelites and believing Gentiles) one new man, neither Jew nor Gentile. Nor could it do, for obvious reasons, to say that this olive-tree is the church. For neither were the Jewish believers originally in the church, nor were the unbelieving Jews broken off from the church, for they never belonged to it. What then is the olive-tree? Simply the covenant of promise. That had belonged particularly to Israel. The Gentiles had been "alienated from the commonwealth of Israel," and "strangers from the covenants of the promise." (Eph. 2:12.) The olive-tree on whose "root" (the covenant fathers) Israel had stood, was never the Gentiles', but Israel's "own olive tree." (v. 24.)

\* \* \*

The rest of the chapter gives us a birds-eye view of the situation and God's gracious plans regarding both Jew and Gentile. It is "a mystery" he says (i. e. a *previously unrevealed secret*) of which he would not have Gentile Christians ignorant lest they should become wise in their own conceit, (alas, have they not greatly fallen into both the ignorance and the self-conceit?)—namely, that a hardening has befallen the nation of Israel; yet not a total hardening: it is limited both as to extent and time; it is a hardening "*in part*"; and will continue only "*until*" a certain time-limit, namely "*until* the fullness of the Gentiles shall have come in." And so—in this manner,

i.e. through the coming in of "the fullness of the Gentiles" and the consequent lifting of the period of hardening—"all Israel shall be saved"—that is Israel, the nation of whom all along he has been speaking, who had been hardened. The apostle is not speaking of those individuals composing the nation who died in their sins and unbelief in times past, but of the nation who shall in all their numbers at last turn to the Lord. That this will not be apart from their individual faith and obedience is evident from verses 23 and 26 (last clause). What this salvation of Israel will mean to the world at large is indicated in vs. 12, 15. What is meant by the fullness of the Gentiles coming in? Not the conversion of all Gentiles; yet the coming in of *some full number* contemplated. Consider Luke 14:22, 23, as a possible explanation; also the similar (but different) expression in Luke 21:24.

We cannot enter into particular discussion of the rest of the apostle's argument. Verse 28 has already been referred to; v. 29 declares that God has never given up His original purpose concerning Israel, and never will; verses 30 to 32 show that God has used the present disobedience of Israel to send mercy to the formerly disobedient Gentiles; and is using the mercy bestowed on the Gentiles now to extend mercy to Israel. He has allowed both Jew and Gentile to fall into disobedience, that *mercy* may be granted to both.

The vision of God's great plan fills him with an ecstasy of adoring wonder; and the discussion of Israel's state which began with so deep a sorrow of heart (9:12) ends here with a shout of praise.



## Seed Thoughts

### PLANNED NEGLECT

One time a noted young concert artist was asked the secret of her success as a violinist. She made a strikingly peculiar reply. She said, "The secret of my success is **PLANNED NEGLECT.**" She explained that when she first started studying violin she found that there were many, many things that continually demanded her time and attention. Always when one thing would be about finished, something else in the home would be demanding her time and attention. After she had taken care of all such matters, then she would turn to her music, and practice as she had time and opportunity. With this system the young student was getting nowhere fast! She was doing poorly with her music, and was on the road to being a first-class failure.

So, one day the young lady made a decision. She said, "I'm going

to reverse the whole procedure." And she did. In her own words, she said: "I deliberately planned to neglect everything else until my practice period was completed. That program of planned neglect accounts for my success." May God help us to put this principle into practice as Christians!

—Robert Boyd in *Christian Visitor*.

### MODERNIZED CHRISTIANITY

Religionists today have modernized Christianity, humanized God, deified man, glorified the devil, air-conditioned hell, taken the sting and wrath out of the judgment, denied the power of the Holy Spirit, produced a crop of infidels that are void of vision; but this has not saved a soul, nor given lasting satisfaction to the heart of any man. Christianity without Christ just will not work!

—Orell Overman.

## LIGHT PREVENTS BLINDNESS

A stranger passing some mines in Pennsylvania asked a little boy why the field was so full of mules.

"These mules are worked in the mine during the week," replied the boy, "and are brought up into the light on Sunday to keep them from going blind."

The same should be done for many human beings who will go spiritually blind if they are not exposed to the light of God's word at least once a week.

## IN SECRET WITH GOD

If we would pray aright, the first thing we should do is to see to it that we really get an audience with God, that we really get into His very presence. Before a word of petition is offered, we should have the definite consciousness that we are talking to God, and should believe that He is listening, and is going to grant the thing we ask of Him.—R. A. Torrey.

## YOUR MEDICINE

If there is a passage in the Bible that you do not like—that you skip or hasten over in your reading, on which you do not like to dwell, to which you do not want your attention called, about which you would rather hear nothing—rest assured it is the very passage you need. It is the very medicine your condition demands, and, however bitter it may be, it will help you. Turn back now to it. Meet it squarely. Do not try to explain it away, to get around, over, or under it. It will cut like a two-edged sword, but to heal. It will convict and condemn you, but that it may save. Let it sink into your heart. Humble yourself, and smite your breast, saying: "God be merciful to me a sinner." In that way you will get the good of God's word, and in no other; for as long as you refuse any of it, the rest will not help you.

—R. H. B.

## SECTARIANISM

The spirit of sectarianism is to take some passages and to stand on them, bringing all other passages in line at the expense of further truth. The greatest sectarian in the world is the person who

thinks that he has encompassed the whole body of truth. No one is quite that far advanced. God has more and more for us, which unfolds as we study His word.

—Ky. Avenue Church Bulletin.

## TODAY AND TWO ETERNITIES

Some attempt to carry the load of three days—of today, yesterday and tomorrow. The strain of such a load is too much! Think of it: today, wedged between two eternities. **Yesterday** has gone; **tomorrow** has not yet come. Having had our yesterdays cleansed with the blood of Jesus, let us content ourselves with the task of **today**.

If we overcome and live right today, **today** when filed under yesterday, will hold no regrets. If we live right today then the tomorrows can be conquered as they come.

**TODAY!** This is the big day! Today is the day to repent, to make wrongs right, to lend a hand, to be saved, to go to church, to quit that bad habit. Tomorrow is when fools repent, and idle men work. If there is a task you should do, do it today—and there is!

—J. R. C. in Assistant Minister.

## OUR LIFE A SONG

God wants our life to be a song. He has written the music for us in His Word and in the duties that come to us in our places and relations in life. The things we ought to do are the notes set upon the staff. To make our life more beautiful music we must be obedient and submissive. Any disobedience is the singing of a false note, and yields discord. —J. R. Miller.

## MONUMENTS THAT ENDURE

Marble and granite are perishable monuments, and their inscriptions may be seldom read. Carve your names on human hearts; they alone are immortal!

—Theodore Cuyler.

## OFTEN TRUE

A little boy with his father at the "installation of the pastor" asked, "When they install him do they put him in a stall and feed him?" "No," replied the father, "they hitch him to the church and expect him to pull it."

## PAUL BEFORE AGRIPPA

(Lessons On the Book of Acts—Acts 25:23-26:32)

J. Edward Boyd

The following day Agrippa and Bernice came to the appointed place for the hearing; and with them were the military tribunes and the prominent men of Caesarea. The occasion was one of much pomp and ceremony; probably none of those present had any higher motive than the love of display and the desire for the entertainment which the examination of a noted prisoner would afford. They could not know that they were to hear one of the greatest oratorical masterpieces of all time, and, much more than that, a message of vital importance to them all. It is often so; our greatest opportunities frequently come at the most unexpected times.

At command of Festus Paul the prisoner was brought in. The apostle found himself in the presence of a notable gathering, which included the governor, a king, and a princess! And he was a prisoner, bound to a Roman soldier. Yet it is the name of that prisoner that has lived through the centuries; and but for him, it is quite unlikely that the names of the others would be known to any of us. He heard the brief introductory speech of Festus, as the governor told of the clamor of the Jews against him, of his own decision, of the appeal to Caesar, of his own perplexity, and of the purpose of the hearing. Agrippa then took charge and gave Paul permission to speak on his own behalf.

The address which follows has been called Paul's defense; but it is much more than a defense. It is a dynamic presentation of the truth of the gospel against the background of his own personal experience. It is the apostle's expression of his own personal conviction that Jesus is the promised Messiah risen from the dead, and his story of the events that brought him to that conviction, transforming him from a violent and relentless persecutor of the followers of Jesus to a most ardent proclaimer of the gospel of Christ. It was another effort on his part to carry out the supreme mission of his life—that of saving sinners by means of this gospel which he knew to be the power of God unto salvation. Without losing sight of all the others present, he made an especial appeal to Agrippa, who, with his sister Bernice, was perhaps the most notorious sinner there present. But this gospel could save even him, if he would give heed and repent.

Paul's introductory statement is a splendid example of fine Christian courtesy. It contained no flattery; for Agrippa was indeed able, by reason of his learning and position, to listen comprehendingly to the apostle's reasoning. First he spoke of his early life and training. Although born in Tarsus of Cilicia, he had been brought up under the influence of strict Jewish orthodoxy. He had lived as a Pharisee—a member of that party which insisted upon the strictest compliance with the letter of the law. His life had been too well known to permit successful contradiction of this fact. He had shared the Messianic hopes of his nation, according to the promises made

by the Lord to the fathers of ancient times. Indeed, it was for this hope that he was accused by the Jews! Then he put a question (not only to Agrippa, but to all present—the pronoun is plural): Why is it judged incredible with you, if God doth raise the dead? Is not He Who has given life able to restore it? Does it require greater power?

### PAUL'S RADICAL CHANGE

Next the apostle spoke of his former attitude toward Christianity. He was convinced that it was his duty to do many things in opposition to the name of Jesus of Nazareth. He had acted in harmony with this conviction. He gave details indicating the extent of the persecution he had waged against the followers of Jesus: he had imprisoned many; he had voted to have some put to death; he had punished them in all the synagogues and had tried to make them blaspheme; and such was his raging fury against them that he persecuted them even to foreign cities. These were well known facts that could not be denied. Then he related his transforming experience on the Damascus road: the light brighter than that of the mid-day desert sun; the voice calling him by name and asking in the Hebrew language, "Why do you persecute me?" And when he had inquired concerning the identity of the speaker, the answer had come back: "I am Jesus whom you are persecuting." There could be no mistake about it; it was Jesus of Nazareth who had met him on that road. And there was no anger—no condemnation; only instructions about what to do and a declaration of His purpose in thus appearing to him: "to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee"; and also the promise of deliverance from Jews and Gentiles as he went forth "to open their eyes, that they may turn from darkness to light and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me."

Thus it was that Paul accounted for his radical change and subsequent activity: "Wherefore, O king Agrippa, I was not disobedient to the heavenly vision." Jesus had appeared to him, and had spoken with him; and he knew that he had been wrong in opposing Him. Moreover, the Lord had definitely appointed him to the ministry of the Word. All his preaching, whether in Damascus, or at Jerusalem, or throughout all the country of Judea, or among the Gentiles, was only in response to orders from above. This he wanted Agrippa to understand. And he wanted him to know, too, that this was what the Jews had against him, that this was the real reason for their seizing him in the temple and trying to kill him. That he was yet able to stand there testifying for Christ because he had received help from God, according to His promise. And the truths he proclaimed, the sufferings of the Christ and His resurrection, by which light was brought both to the Jews and to the Gentiles, were precisely what Moses and the prophets had long ago foretold.

# NEWS AND NOTES

Brother Albert Martin, who preaches for several congregations in Bath and Powell counties of Kentucky, is sick in Good Samaritan Hospital, Lexington. So says Brother Rutherford in his church bulletin. Let us pray for this good man of God.

**Nelsonville, Ky.:** "An afternoon Bible class at Farmers Schoolhouse in nearby Larue County has been very encouraging. Usually some eight to fifteen of the folks there have, with a carload from Nelsonville, comprised an inspiring audience. The Lord's Supper, which is provided, is especially appreciated by them. We trust that as the weather opens up the attendance will build up again as it was last summer."—Robert Heid.

**Johnson City, Tenn.:** "We are having a good time in the Lord out at Mountain View church this week. Brother H. L. Olmstead is doing the preaching in a meeting there. We are having good attendance, good preaching, and good singing."—James C. Lewis.

**Dallas, Texas:** "Since last report the Lord has blessed us at Mt. Auburn church with eight responses to the invitation. One was baptized, one restored, and six placed membership.

"On Sunday afternoon, February 1, the Good Tidings radio chorus (the young people's chorus of Mt. Auburn) made a personal appearance at the W. Oak Street church in Denton, where Bro. Jesse Z. Wood preaches. Interest and attendance have increased in the Thursday night Bible class that I am privileged to teach.

"We have recently started a men's Bible study and training class at Mt. Auburn, with splendid interest, especially on the part of our young men. We praise God for His blessings upon us in His work."—Robert B. Boyd.

## THE PARKLAND CHURCH Louisville

On Sunday, February 22, the Parkland church of Christ, Louisville, met for the last day in their building at Southern and Beech. They had a big day with three good meetings. Jonah W. D. Skiles, who helped to put the church on

its feet twenty-five or more years ago, was speaker at the morning service. In the afternoon, H. N. Rutherford, the first minister of the church, was speaker. The house was filled with local members and visitors from other congregations, who had come to wish them well in their new building venture, and to glorify the Lord for the ministry of the Parkland church through the years. Brother Rutherford brought a fine quartet from Lexington.

The congregation bought the Parkland building in 1912 from an Episcopal church group at what would now be considered a very low figure. Brother H. N. Rutherford served them for the first four years as minister and they love him still.

Fifteen years ago Brother J. L. Addams became minister at Parkland. For five years he supported himself at secular work, after which he resigned his position and launched forth in a full-time ministry. The church has grown spiritually and in numbers; many improvements and additions have been made to the building. In recent months many colored people have moved into the community, and now the colored brethren have purchased the building.

The Parkland brethren have a new building under construction in the southwest part of the city on Ralph avenue, about half way between Dixie Highway and Cane Run Road. They should be in their new structure about the middle of the summer. In the meantime they are meeting in a lodge hall at 28th and Dumesnil. A larger crowd than usual was in attendance their first Sunday. They are visiting neighboring congregations for night meetings. We wish them well in their new venture for the Lord!

**Louisville, Ky.:** "At our business meeting in March, after getting expressions from brethren, and after much waiting and prayer, the brethren named three men for elders and four for deacons. Appointment before the church is to be made soon. We would like for our friends in the Louisville area to remember that Ormsby is planning a gospel meet-

ing with Paul Clark as evangelist, beginning May 3. One of our members, Mrs. George H. Leffler, has turned in 77 names to the Word and Work in her 1953 club."

—J. R. Clark.

The new congregation at Jeffersonton, Ky., baptized two into Christ the last Sunday of February. Already they are talking building. Their attendance has gone to over forty and they are rejoicing in their new work.

#### SUMMER YOUTH CAMP

A new camp site has been secured for this summer. The new camp is located one mile out of Brownstown, Indiana, a section noted for its scenic beauty. This is a newly developed camp and modern in every way; each cabin cares for sixteen and has hot and cold water, even picture windows. The kitchen and dining room are fully equipped with all modern conveniences. The spot is set off by woods and a beautiful lake. So this is our dream camp for the summer, and the price may be less! Junior camp is scheduled to begin August 9, and senior camp, August 16. Details will be forthcoming in a later issue of Word and Work—perhaps June. Hall Crowder, Box 1, Gallatin, Tenn., is director and Howard Marsh, Sellersburg, Ind., assistant.

Oakland, Calif.: "Yes, we too, like the new arrangement of Word and Work, but we really thought it was 'tops' before. Each number seems to get better."

—Mr. and Mrs. H. E. Garber.

#### RECORDER FUND

Three came forward at the Highland church, Louisville, the last Sunday in February, one of these for baptism, the others to place membership. Their minister, Ernest Lyon, is taking the lead in creating a fund to purchase tape-recording equipment to be used in the work of the Lord, at the Kentucky Bible College and for radio programs near and far, as songs can be sent to those who need hymns for their programs. This is to be standard radio equipment, including the basic machine, mikes, a machine to make duplications, etc. About \$1200 is needed for the complete outfit. The fund has now reached around \$525. We might add that those at Highlands who are hungry for

the word of God are getting a great blessing from the ministry of Brother Lyon.

#### A GOOD WORD

California: "I find through all the years, with all the publications I take, and I take most all of them, when I want the richest, most spiritual help, I can go to Brother Boll's articles and come up with some real meat; it has consistently been true," said a good brother to a sister. Then he looked up and said, "Don't you take the Word and work?" The sister told him that she had taken it for years, but that for some time had failed to send in her renewal, without any reason, save negligence. And now the sister subscribes for herself and for another. Have you neglected to send in your renewal or your list of names? We are gratified at the many clubs we have received this year—let's keep them coming!

#### GOOD TIDINGS

Read about the Good Tidings Radio Ministry in the center pages of this issue of Word and Work. Brother Boyd says, "The time ought to come when brethren will recognize the importance of this radio ministry enough to support Brother Richardson so that he can give full time to securing broadcasting time on stations throughout the country." and we say, "Amen."

#### NEW CHURCH BUILDING

Brother Stanford Chambers, of Brandon, Florida, states that several of his friends have sent gifts to help them with their new church building, which is nearing completion. He is deeply grateful. Here is a worthy cause. What about showering Brother Chambers with small individual gifts for this project? His address: Box 368, Brandon, Florida.

#### Order Great Songs From W. W.

Churches and individuals may now order **Great Songs**, considered by many the world's finest hymnal, from the Word and Work. We have stocked a supply for local trade, or will be glad to deliver them anywhere in the United States at \$1.10 postpaid (the new shape note edition). The round note edition comes with responsive readings added at \$1.20 for quantity orders, or \$1.30 for a single copy.