

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

R. H. BOLL, Editor

J. R. CLARK, Publisher

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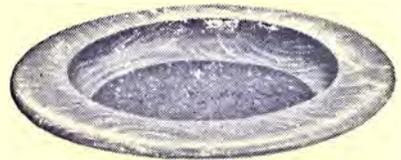
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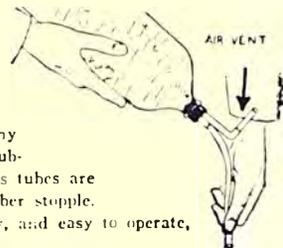
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THE WORD AND WORK

VOLUME XVIII, MARCH, 1954

R. H. BOLL, EDITOR

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THE THREEFOLD WORK

Three things the Master hath to do,
And we who serve Him here below
And long to see His Kingdom come,
May pray or give or go.

He needs them all—the open hand,
The willing feet, the asking heart—
To work together and to weave
The threefold cord that shall not part.

Nor shall the giver count his gift
As greater than the worker's deed,
Nor he in turn his service boast
Above the prayers that voice his need.

Not all can go, nor all can give
To arm the others for the fray;
But young or old or rich or poor,
Or strong or weak—we all can pray.

Pray that the full hands open wide
To speed the message on its way,
That those who hear the call may go,
And pray—that other hearts may pray.

—Annie Johnson Flint.



Words in Season

R. H. B.

GIVING THE BEST

Love always gives her best; the best she can give under the circumstances, the best that time and occasion allow. If you love, you will give your best. Now that may not be much. In money it may be only a mite, like that widow's, but representing all that of her penury she could give. In work it may be but a small act of service, the best your humble ability could render, or the best the condition of the case would admit of. It may be, too, that having found forgiveness of the Lord after a wasted life, your heart is swelling with love, and you long to bring your all unto Him that He may use you. But on account of your sin-consumed past you have nothing of any value to offer him. Your body diseased and incapable, your powers greatly diminished—there is not much you can do or give. But upon that little, and that poor and wretched, there is a stamp that makes it exceeding precious to God; it is the gift of love: it is your best. Give it.

THE VIRTUE OF REAL SACRIFICE

We cannot amount to much in the world and in the service of Christ, except we give our best. Everyone understands that talk and profession are cheap; that appearances are cheap; sometimes even prayer, church attending, money giving, visiting, and doing are cheap. You have given, perhaps, time and energy and words and money; but somehow you are dimly conscious that you have not given that which is real and essential. Your gift bears the mark of cheapness. It did not cost you anything. And in the same subconscious way the recipients of your gift realize that it is cheap. Your influence will be as cheap as your gift; and what you have given will not accomplish more than it is worth. But if you would really help men, your gift must be real. Your heart must go with it. Something must depart from your life. Power must go out from you. Thus did God give His only begotten Son. Thus did Jesus give His life a ransom for many; and taught His disciples that except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. There is a prayer that wrings the heart in its earnestness; there is a sympathy and love that makes great drafts on vitality and nervous power; there is a gift that springs from self-renunciation. That is the love, the prayer, the gift, that counts and helps. We understand, then, why Jesus' short life and limited workday has had so tremendous an effect upon all the world; His words and works and prayers and gifts were real. And He said: "If any man serve me, let him follow me." (John 12:24-26.)

ABRAHAM'S SACRIFICE

There was a lesson in God's demand upon Abraham to offer up his son—"thine only son Isaac, whom thou lovest." That child was

everything to Abraham. In Isaac was bound up his joy and his hope and the promise of God. Long had he waited for that son and correspondingly great was his happiness when the precious child was born. Never did child mean more to a loving father. Then came the strange orders from God. Can it be that God begrudges us our joy and happiness? What will Abraham now do? He might easily and plausibly have "explained" the whole commandment away. Offer up Isaac? God could not mean that literally! Is He not the Avenger of innocent blood? Slay Isaac? If I take that literally, then God's promise must fail, for He has said to me, "In Isaac shall thy seed be called"; and I think I ought not to go by an isolated sentence of God's Word, but "comparing scripture with scripture" (as we call it today, and often mean nothing more than nullifying scripture by scripture), I will harmonize the matter. God must have meant that spiritually. And so on. But God's command was explicit, and Abraham was not disposed to quibble over it. He had learned to trust God, which means to obey God and leave Him to attend to the consequences. We know the blessed outcome of that faith. And here are some of the lessons that sacrifice bears to us.

THREE LESSONS FROM A SELF - SURRENDER

First of all, the lesson of Abraham's sacrifice is that God wants our best. Every man has something on which his heart hangs, something he loves more than aught else in the world, be it now a child, a possession, a friend, a talent, a pleasure, an earthly hope, a dear plan. It is to him the best he has. It is his all. When it is given up, the man is given up; and all his minor affections and goods go with it. Unsundered, it is the citadel of self and the self-life, and as it were, an idol, that forever stands between him and God. It is for that reason that God asks it, that He may own us wholly and that He may be all to us; that henceforth no periodic sun may any more be our light by day, nor a changing moon's brightness may give us light; but that Jehovah may be our Everlasting Light, and our God our glory, and the days of our mourning may be ended. (Isa. 60:19, 20.) The second is this, that when we so give unto God the dearest and best we have, He gives it back to us, but sanctified and blessed, and a thousandfold sweeter than before; and we shall then know the joy of true possession in happy secureness such as we had never tasted before. And third — well, it was a foreshadowing of another, utter gift, of a dearly beloved Son; not a gift that man made to God, but one God gave to us and for us. Like his blessed Anti-type which was to come, this son Isaac was set for the blessing of the world. "In thy seed," it was said to Abraham, "shal! all the families of the earth be blessed." And it was God's way to show us that such help and blessing must spring from the true and real sacrifice of the very best either He or we have.

THE FRUIT OF SELF - RENUNCIATION

In this way did Matthew Levi give up his money pursuit, and at Jesus' call forsook all and went after Him. So did Zaccheus, overwhelmed by the Lord's condescending, forgiving love, surrender

the riches, upon the amassing of which he had spent a lifetime, and which represented the man's very heart. Thus did Moses renounce the glory and honor of Egypt, the wealth, social position, and earthly hope of his position, which was all he had in this world. And while we lack data as to the sequel in the case of the former two, we know the subsequent life and greatness and power of the man Moses, and understand its secret right well. Such gifts count. And to us God says, "Son, give me thy heart"—without which no other gift, however great, can count much or accomplish much; with which every minor sacrifice will come as a matter of course, and will do great execution in the world. And there is a chance and a need for such giving up of our dearest and best—to give up earthly careers for the service of God and man, to surrender that thing to which our hearts cleave, be it possessions, or home, or friends, or, as is not seldom the case, comfort, ease, and convenience; for parents to give up the child that would go to the far-off land for Christ's sake, and for sons and daughters to give up homes and dear ones; to make, in whatever line, in whatever position and circumstances of life, and to whatever good purpose, the sacrifice that is real and efficacious. The blessings of God are waiting for the man, the woman, that will give Him all. God's eyes are on you, brethren and sisters, and the great, sin-stricken death-cursed world is sending up its mute, unconscious appeal to heaven for help. Who can pray the prayer that has virtue in it? Who speak the word from a surrendered heart? Who render the service that costs, and offer the sacrifice that draws blood? For him God has a compensation that far exceeds the seeming loss: a happiness to which the world is a stranger, and a peace that passeth all understanding; and he, like his Lord, shall see the travail of his soul and be satisfied.

"THE BEST WE HAVE"

"Christ wants the best. He in the far-off ages

Once claimed the firstlings of the flock, the finest of the wheat;
And still He asks His own with gentlest pleading

To lay their highest hopes and talents at His feet,

He'll not forget the feeblest service, humblest love;

He only asks that of our store we give Him

The best we have.

"Christ gives the best. He takes the hearts we offer

And fills them with His glorious beauty, joy, and peace,

And in His service we are daily growing stronger,

The calls to grand achievement still increase:

The richest gifts for us on earth, or in the heaven above,

Are hid in Christ. In Jesus we receive

The best we have.

"And is our best too much? O friends, let us remember

How once our Lord poured out His soul for us,

And in the prime of His mysterious manhood

Gave up His precious life upon the cross!
The Lord of lords, by whom the worlds were made,
Through bitter grief and tears gave us
the best we have."

* * *

THE FEAR OF THE LORD

There is a fear that comes of unbelief; a doubting of God's goodness and faithfulness toward us; a looking at winds and waves, like that of Peter when he was invited of the Savior to walk on the water; a doubting of God's willingness and ability to see us through, because we realize our own strength is small, such as Israel was guilty of when they refused to cross the border of Canaan because of the power of its inhabitants. All such fear is wrong in itself. In referring to it God says: "Fear not; for I am with thee." But there is a fear of faith, that makes us watchful and sober, and keeps us from trifling with the goodness and grace of God, and delivers us from carelessness and the stagnation of carnal security. Of that kind of fear God says: "Blessed is the man that feareth always." That fear is never to be outgrown. "And if ye call on Him as Father, who without respect of persons judgeth according to each man's work, pass the time of your sojourning in fear: knowing that ye were redeemed . . . from your vain manner of life . . . with precious blood." (1 Peter 1:17-19.) "Work out your own salvation with fear and trembling"—and here, as in the previous quotation, the reason for that fear is in that wonderful goodness of God itself—"for it is God that worketh in you both to will and to work, for His good pleasure." (Phil. 2:12, 13.) The very ground of our hope and confidence is also at the same time the ground of our godly fear. It is a profound reverence of God, a humble, reverential appreciation of His great love, that trembles at the thought of abusing God's unspeakable kindness.

* * *

THANKSGIVING ALWAYS

In approaching God we should never forget to return thanks for blessings already granted. If any one of us would stop and think how many of the prayers which we have offered to God *have been answered*, and how seldom we have gone back to God to return thanks for the answers thus given, I am sure we should be overwhelmed with confusion.—R. A. Torrey.

* * *

THE ATMOSPHERE OF LOVE

Keep yourselves in the love of God! Do you believe He is able to keep you from stumbling? Then what return shall you make? Only *live a love life* in return, always being on the alert to love, and to show love, and to expect love, and to suspect love, even under darkest disguises and dispensations, from whatever source or surroundings. —Selected.

"Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. —Jude 21.

THE FAR - SWING OF THE PENDULUM

Stanford Chambers

The old hymn, "All Hail the Power of Jesus' Name," long enjoyed by our fathers and mothers, is now conspicuously absent from certain hymn books whose publishers long included it. Reason? "Bring forth the royal diadem and crown Him Lord of all." A coterie of men professedly sound has assumed ecclesiastical powers and, working on the publishers (who may have joined said coterie) has had expunged this old song and other similar *crowning* songs from the books so that congregations may be prevented from singing them.

And the point of unscripturalness? Jesus has been crowned *already!* And our fathers did not know this? Hence they sang heartily, "Crown Him! Crown Him!" and "King of Kings in heaven we'll crown Him, When our journey is complete," lines expunged from another hymn long enjoyed. These measures have come to appear necessary (?) in order to "speak where the Scriptures speak."

"Choose a people's songs and you control that people." Give this new ecclesiasticism credit in their generation for this kind of wisdom. And so, further expurgations. Our fathers sang "For Christ's coming kingdom are you sighing?" Both their singing and their sighing were at fault. It should be, and has been amended thus: "For Christ's spreading kingdom," etc. Another hymn, "The kingdom is coming" must be revised to sing, "The kingdom is spreading." The case is made out, our fathers, lacking soundness, encouraged heresy; they sang unscriptural songs.

Though this new ecclesiasticism makes it a sure sign of heresy to ask such questions, we dare even so to ask, Has the kingdom of centuries of existence on earth come as yet to vast millions in heathenism? Has it come as yet to all of your neighbors? Has it come even to *you* in its *full measure!* Do you reckon you have entered upon the possession of *all* the kingdom holds for the heirs of the kingdom? Does your appropriation of the kingdom into which you have been translated comprehend nothing of the *future* of the kingdom? Paul tells people already in the kingdom, "through many tribulations we must enter into the kingdom of God" (Acts 14:22). Even ecclesiastics as a rule need Peter's admonition (2 Peter 1:11), to make sure of that abundant "entrance into the eternal kingdom of our Lord and Savior Jesus Christ." But if it is not true that "for Christ's kingdom" you are "sighing," then you should not sing it that way, of course.

"Crown Him Lord of all." Have you done that? Have you crowned Him Lord *at all?* If not, isn't it in order and time for Him to be crowned Lord of your life? Already crowned? Yes, Hallelujah! But John given a vision of the Son of man coming in His glory as "KING OF KINGS AND LORD OF LORDS" (Rev. 19:11-16), sees on His head "many diadems." Queen Elizabeth has been crowned twice; King David was crowned twice. The KING OF KINGS will be manifested wearing *many* diadems. Why should His

redeemed be denied a joyful share in conferring those diadems? Let "no one take thy crown" (Rev. 3:11) so that you have one to cast down at His blessed feet (Rev. 4:10). "Crown Him Lord of all."

A word to churches designating themselves churches of Christ: Throw off or disallow this "yoke of bondage" being fastened upon the necks of many, too many, and "stand fast in the liberty where-with Christ has set you free." To be truly His church there must be served the *one* and *only* Master. Paul exhorts that we be not brought under the power of any. A church of Christ in the true sense of the term is independent of ecclesiastical domination, *is free*.

When churches yield to ecclesiasticism there follows a crystallization into a denominational body, conformed to certain distinctive marks by which it is recognized corporeally, which marks become characteristic of the personnel composing the body and by which they are identified as to their affiliation. One certain designation is fixed upon and given pointed meaningfulness, differentiations are multiplied, distinctiveness is emphasized, and a separate existence is thus made to appear justified. But thus comes forth a denomination among the denominations! If numbers of adherents can be gained, then comes a certain prestige, and when that is gained nothing else so very much matters.

A denomination has taken shape before our eyes. It is fostered by an unmistakable ecclesiasticism, which goes so far as to choose the hymns and the hymn books. A "Church of God" denomination has been long time existent. "The Church of Christ" denomination undeniably exists and is being manipulated upon the same ecclesiastical principle, with the same right to such existence as the former except that it denies its denominational existence while the former confesses it.

Congregations in this free land have the right to choose whether they yield to the denomination of men or stand free in the Lord. A church that shrinks from and would avoid being marked and ostracised as unorthodox and be counted as in good caste with the party — well one easy course to pursue would be to just let the ecclesiastical powers that be determine for you your hymn book, and in the event you perchance have a disapproved book, advertise a song book burning! "And wisdom is justified of her children."

HOW TO PREVENT BACKSLIDING

A Christian lady, whose life tells for the Lord, said to me: "After I was saved, I was so afraid I might backslide, and I went to see an old lady whom our whole village knew was a real Christian. I told her about my fears of going back, and of my longings to be a true Christian. She gave me a motto to hang on my bedroom wall, and it has stayed with me through the years. The words are: "Still on Thy Holy word, help me to feed and grow. Still to go on, to know the Lord, and practice what I know." —*Sunday School Times*.

REPENTANCE UNTO LIFE --- No. I

H. L. Olmstead

"And when they heard these things, they held their peace and glorified God saying, Then to the Gentiles also hath God granted repentance unto life." (Acts 11:18.)

This was the reaction of the "apostles and brethren" at Jerusalem (Acts 11:1) when they heard from Peter the account of the conversion of Cornelius and his household, the first fruits to Christ among the Gentiles. (Acts 10.) It was an occasion for rejoicing and glorifying God that His grace had given (granted) unto the Gentiles the privilege of repentance which would mean their salvation. "Repentance and remission of sins" under the commission of Christ were to be preached among all nations beginning from Jerusalem. (Luke 24:47.)

WHAT IS REPENTANCE UNTO LIFE?

1. *The call to repentance is an old one.* It is not peculiar to the Christian dispensation. Noah, a preacher of righteousness, called men to repentance, though with but little effect, before the flood. It was not something for the covenanted people of Israel alone, for the men of Nineveh were called to repentance and did repent at the preaching of Jonah. (Matt. 12:41.) John the Baptist called Israel to repentance in view of the impending reign of God (Mark 1:4); and Jesus Himself took up the message (Mark 1:14, 15), as did His disciples. It continues into the Christian age (Acts 2:38, 3:19, 17:30-31).

2. *It is an absolutely indispensable thing.* There is no substitute for it. It is repent or perish. (Luke 13:1-5.) Nominal church membership, engaging in religious exercises, works of charity, religious background or training do not suffice. "I tell you, nay; but, except ye repent, ye shall all in like manner perish." Singing loud at church, quoting and arguing Scripture, devotion to a religious group, contention for some theological position, can never take the place of repentance. It lies between man and salvation. "Beyond the Alps lies Italy" said the ancient invader. Beyond repentance is salvation.

3. *There are no exceptions.* "God commandeth all men everywhere to repent" in view of the judgment. (Acts 17:30-31.) The little damsel was but recently dead and still lay in her chamber (Mark 5:35-42); the son of the widow of Nain was on his way to the burial place (Luke 7:11-17); Lazarus was four days dead and in his tomb (John 11:39-44); but all were dead! One was no more dead than the other and all must have the power of Christ unto life. So it is today with all who are dead in sin; all must be called by the divine voice unto repentance unto life.

DEFINITIONS AND MISUNDERSTANDINGS

1. The phrase "repent of sin" may be misleading. We do not object to this phrase for it has its scriptural place. For example in

Rev. 9:20-21 certain people were punished because they repented not of their works: idolatry, murders, sorceries, fornication, and theft. This shows that sin is to be "repented of". However when one defines repentance as a popular evangelist of other years defined it, as meaning "just quitting your meanness" it is superficial and misleading. Too many people have tried "just quitting their meanness" and failed; it fell short of being repentance unto life.

2. *Again, neither conviction of sin nor sorrow for sin are repentance*, though both may lead to repentance. Felix, in Acts 24:24-26 was so convicted of sin that he trembled, but he only sent the preacher away. Then there is a sorrow for sin that may work death. Judas Iscariot we think is an example of that and the word of God goes so far as to say "he repented himself" (Matt. 27:3), but it was not repentance unto life." There is only one kind of sorrow which can work repentance and that is "godly sorrow" or "sorrow toward God" (2 Cor. 7:8-11).

3. *Repentance unto life is repentance toward God*. This was the repentance called for in every dispensation and it is the repentance Paul testified—"Repentance toward God and faith toward our Lord Jesus Christ" (Acts 2:21). The prodigal son did more than leave "the far country" and the pig sty. He arose and went to his father! That is what got him out of the far country, and out of his association with the swine. (Luke 15:11-32.) His conviction that he would perish where he was, coupled with his determination to go to his father, makes his act an example of "repentance unto life." Not until he sorrowed toward his father was his repentance genuine. David said in Ps. 51, "Against thee, thee only, have I sinned." All sin is against God primarily and it is He who must be reckoned with.

4. *Repentance toward God is unto life only when it leads to exercise of faith in Jesus Christ*. Jesus Christ is God's propitiation for sin and only in Him is there life. The man truly convicted of sin and sorry toward God for sin is ready to accept God's provision for sin. We believe the true order is just as given by Paul—"Repentance toward God and faith in our Lord Jesus Christ." "How can ye believe", said Jesus, "who receive glory one of another and the glory that cometh from the only God ye seek not?" (John 5:44.) These people had to do some repenting before they could believe. The same was true during the ministry of John the Baptist. The publicans and harlots believed him, but the chief priests and elders "did not repent themselves that they might believe him." (Matt. 21:32.) Not until man has been convicted of sin and desires to turn back to God will he look effectually to Christ as his Savior and accept Him as such. Until this is done he cannot be said to have saving faith.

"I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me, seemed insufficient for the day."—Abraham Lincoln.

THE "WEARINESS" OF SERVING GOD

R. H. B.

What a jaded, debilitated religion they had in the days of Malachi! Just the picture of a great deal of ours. Their sacrifices were blemished, and they had made the table of Jehovah contemptible. Their spiritual leaders had lost faith and turned aside out of the way and caused many to stumble. Their morality had declined with their religion, and they were playing at fast and loose with God's solemn institution of wedlock. They had robbed God, not giving Him the due tithes. Probably they "couldn't"; and made a string of excuses, no doubt, just as people today who do not contribute toward the Lord's work. They said also: "Behold, what a weariness is it!" For as the spirit dies down, the service of the Lord becomes a dreary performance and an insufferable, boring drudgery; just as today a lengthy sermon, or a long meeting, or the reading of a chapter a little longer than the average, or a prayer, or a song with more than three verses, stimulate complaint. For men and women get very tired, and it is a great weariness to serve God. All the while, however, they blessed themselves in their hearts, and resented the intimation of the prophet that all was not right with them. When God said, "O priests, that despise my name," they came back quickly with, "Wherein have we despised thy name?" as if to say: We know of nothing like that; prove it against us. Again, "Ye offer polluted bread upon mine altar;" and they in return, "wherein have we polluted thee?" When Malachi says, "Ye have wearied Jehovah with your words," promptly they flew back at him with the question: "Wherein have we wearied him?" God calls on them to return, but the innocents did not know in what or for what or how they really could make any change for the better. "Return unto me, and I will return unto you, saith Jehovah of hosts. But ye say, Wherein shall we return?" Or, again: "Will a man rob God? yet ye rob me." But they reply: "Wherein have we robbed thee?" "Your words have been stout against me, saith Jehovah. Yet ye say, What have we spoken against thee?" Hard people to reach were they; blind, self-deceived, self-complacent, just as those of Laodicea who esteemed themselves rich and in need of nothing; and they knew not that they were miserable and poor and blind and naked. O that we could be roused out of our self-satisfaction and be penitent and humble before God, that we might be cleansed and find the true riches of God, love and joy and peace and power, and be no longer content with a mechanical, half-rate, dry-as-dust sort of counterfeit of Christ's religion! Then shall it be gladness to serve the Lord, and no longer a weariness.

By mixing God in every avenue of our lives—in our reading, in our conversation at the dinner table, even in our transportation and work—we can well spend much more of our lifetime with God. "All for Jesus! all for Jesus! All my being's ransomed powers; All my thoughts and words and doings, All my days and all my hours."

THE SECOND MILE

J. R. Clark

In Matthew 5:41 we read, "And whosoever shall compel thee to go one mile, go with him two." That word *compel* is an interesting word. It is of Persian origin and refers to a custom dating from the days of Cyrus, king of Persia. Royal couriers pressed into service anything or anyone they met and needed in transmitting the king's messages. The Romans borrowed this word to express a similar custom among themselves. To the Jew, who longed for his independence and hated Roman rule, this was a peculiarly hateful form of Roman oppression.

Then came the Stranger of Galilee. He sat down on the mountain'side and taught His disciples in the presence of the multitude, who partook of the crumbs that fell from their table. In the course of His sermon the Master referred to this hated Roman custom. We can be sure that their ears pricked up. What would He say about this distasteful service? Would He encourage them to resist the tyrant? or would He say, "Go with him"?

What He did say was enough to cause all ears to tingle! "And whosoever shall compel thee to go one mile, go with him two." Not only submit, but volunteer to go an extra mile! This was a bomb shell! This surely was revolutionary! No one had ever so spake. The truth is that it was a stroke of genius, for when carried out it turned the tables on the oppressor, throwing him into confusion, disarming and completely routing him.

Joseph E. Harvey puts it in verse as follows:

"Come here, you dog, and bear my pack a mile," So spoke a Roman soldier to a Jew, "The day is hot, and I would rest a while, such heavy loads were made for such as you."

The Jew obeyed, and stooping in the path, He took the burden, though his back was tired; For who would dare arouse a Roman's wrath, or scorn to do what Roman law required? They walked the mile in silence; at its end they paused, but there was not a soul in sight.

"I'll walk another mile with you, my friend," spoke up the Jew, "this burden now seems light."

"Have you gone mad," the angry Roman cried, "To mock me, when you know that but one mile can I compel such service?" By his side the Jew stood silent, but with kindly smile.

"I used to hate to bear a Roman's load, before I met the lowly Nazarene, and walked with Him along the dusty road, and saw Him make the hopeless leper clean. I heard Him preach a sermon on the mount; He taught that we should love our enemies; He glorified the little things that count so much in lessening life's miseries."

The soldier tried to speak; as he began his head bowed, his eyes with tears were dim; "For many years I've sought for such a man, Pray tell me more; I, too, would follow Him."

To many, the Christian life, involving humility in service, patience in persecutions, suffering and sacrifice, is distasteful. They are pressed into service by duty, by necessity, by the fear of hell and by outward compulsion. They go to church with a scowl upon their faces, or, at least, with no joy in their hearts. They do as little as they can in God's service to get by and appease His wrath. Such Christians are trudging the first mile only; they have not experienced the joy of going the second mile.

The grace of God, which lifts us out of sin through the precious blood of Jesus and implants the Holy Spirit in our hearts, sends us singing down the second mile. The second mile Christian is motivated by love. He goes to church because he loves to; he gives and works and sacrifices with a willing spirit. He has a passion for the Lord's work and for the souls of men. He is a plus Christian, abounding in service to God and men. He does not serve on the basis of law and compulsion, but on the basis of love and grace. The fact that he volunteers to add a second mile to his service proves that the first mile is not drudgery, nor done as a mere duty.

Someone has well said, "Only when we lay our hearts and lives on the altar of human service and sacrificial devotion to God voluntarily, out of conscious love for Christ and faith in God, do we pass from law-service into grace-service. It is only when one falls in love with the Lord Jesus Christ as a person that the lowliest task becomes a joy, and humiliation and suffering for His Name's sake becomes a crown of glory that fadeth not away—only then do we walk a second mile."

We see our Lord as He trudges the first mile to Calvary, under the cruel weight of the cross. They forced Him to bear it until He fell exhausted on the way. But at Calvary He went the *second mile* by dying on the cross for their sins and ours! He saw the travail of His soul and was satisfied. "Who for the joy that was set before Him, endured the cross, despising shame" (Heb. 12:2).

In view of this picture, is it too much that we go a second mile in loving service to the Master, extending the helping hand, attending faithfully every service of the church, making every sacrifice necessary for the advancement of the cause of Christ? Let us be *second-mile* Christians!

MORE TIME TO GOD

Someone has said that in an average life of 70 years the time would be used somewhat as follows:

Three years would be spent in education; 8 years in amusements; 6 years at the dinner table; 5 years in transportation; 4 years in conversation; 14 years in work; 3 years in reading; 24 years in sleeping; and 3 years in convalescence.

But how much time does man give to God? If he went to a 15 minute service every Sunday and prayed for five minutes every morning and evening, he would be giving five months to God—five months out of seventy years. —*Twentieth Century Christian*.



Seed Thoughts

D. L. A.

What Kind of Watching?

I read somewhere of a little boy who was told that the eye of God is always watching us. He thought a minute, and then he said, "I'd like to know what kind of watching it is. Tim Brown watches me in school so he can tell teacher if I whisper, and get me bad marks. But father watches me in a different way. When I am on the beach he keeps watch so I won't get in too deep. I like that kind of watching. Is God watching like that?" —From Moody Monthly.

Private Affairs and God's Work

The earth has a double motion—one small circuit around its own axis, and another, a wide sweeping orbit around the sun. They do not interfere with each other; they harmonize and the smaller aids the greater. So every man has his own small secular affairs, but this must be in the great onward motion of his life's course around the Christ, the "Sun of Righteousness." —R. H. B.

The Conscientious Objector

Captain Gwinn, a man of the world, gave this brilliant defense of conscientious objectors in the House of Commons:

"These people are not a blight upon the community: they may very probably prove to be, in my opinion, the very salt of the community. I think that everyone who has seen war has one governing desire, and that is to see war abolished from the world. I am not at all sure that these people, whom we propose to reject as outcasts of the state may not be the best people to help in the fight to make an end of war.

"There is one thing that nobody can deny them, and that is courage—the most difficult form of courage in the world—the courage of the individual against the crowd. That is the courage which, above all others, makes for freedom." —Selected.

"My Father Is the Husbandman"

It is comforting to the Christian to know that trouble, in whatever form it may come to him, is a heavenly messenger bringing us something from God. Dr. Vincent tells of being in a great hothouse where luscious clusters of grapes were hanging on every side. The owner said, "When my new gardener came, he said he would have nothing to do with these vines unless he could cut them clean down to the ground to the stalk; and he did, and we had no grapes for two years, but this is the result." Pruning *seems* to be destroying the vines; the gardener appears to be cutting it all away; but he looks on into the future and knows that the final outcome will be the enrichment of its life and greater abundance of fruit. There are blessings we can never have unless we are ready to pay the price of pain. There is no way to reach them save through suffering. —Selected.

No Armor for the Back

The armor in Ephesians 6 provides no protection for the back. A young soldier was wounded unto death in a battle of the wilderness and his father was telegraphed for. He found him in a hospital lying on his face with a gaping wound between his shoulders and said quietly, "My son, that's a bad place to be hit." The youth turned with a painful effort and pointing to a wound in his breast said, "Father, here's where the ball went in."

Disappointments His Appointments

I have watched an insect making its way with some earnest purpose along the highway. I have watched its movements so long that I have become much interested in the success of its errand. I have seen when a loaded cart was coming up, whose wheel would have crushed the creature in an instant. I have laid a twig across its path, and compelled it to turn aside. Oh,

how it stormed and fretted against my interference: if it could communicate with its kind, it would have a tale of hardship to recount that night, of some unknown and adverse power that stopped its progress and overturned its plans. Conceive, now, that intelligence should be communicated to that tiny being, and it should discover that another being, immeasurably raised above its comprehension, had in compassion saved it from death! Such will be the discoveries made in the light of Heaven of the deliverances God wrought for His people. Oh, that will be joyful, to find out more and more of that incomprehensible thing! —From William Arnot.

"We Are Christians and Hate War"

During the fighting in New Guinea a digger was left for dead by the side of a trail. Later he recovered consciousness and lay there expecting every moment that Japanese soldiers would arrive and finish him off. Finally, four Jap-

anese soldiers did arrive. To his surprise, instead of killing him, they lifted him gently and carried him to the side of a track in another part of the forest. Before leaving him, one of them said, "You will be quite safe here. Some of your countrymen will arrive here soon and pick you up. We are Christians, and hate war."

"Like As a Father Pitieth"

A little boy was told by his father not to go near the mill pond nor even to climb the fence that was around it. One day some one ran to the father crying that the boy had fallen into the pond. What did he do: did he say, "Well, I warned him not to go near there; he disobeyed me, so he will just have to take the consequences?" No indeed, being a father he ran to the pond, jumped in and pulled the boy out, and by working with him, was able to revive him. Does God show any less grace and love to His children in their sins and failures? —R. H. B.

THE GOOD APPROACH

J. H. McCaleb

He was selling Griffin Shoe Polish, and he did a good job. This young man was a friend of mine, and we got to talking about our daily work. He told me about his job.

I should have said that he showed me rather than told me. Instead of hearing a long story about the merits of the product and a great many dry details, I was given a shine—and a good one. After that it was easy to become interested in the information that every salesman is anxious to give. Apparently this was the approach used when contacting the trade. I have never seen a man yet who was not happy to get a shine. This whole procedure so impressed me that I have become a booster for the polish myself. It seems to be everything claimed for it.

When it comes to Christianity, most of us are poor salesmen. There is a tendency to do more talking than demonstrating. We like to sit back comfortably in our armchairs and argue; or, we take great delight in telling everyone else how they should live, and what they should do. The explanation is quite necessary, and there is a place for the clinching bit of persuasion. But first, we must gain a man's interest; he must want to listen. We cannot consider that to demonstrate is beneath our dignity.

To demonstrate the Christian life, one must be a willing servant. He who is greatest is one who serves the most. When we show by our actions that we take delight in performing for our fellow men the humble tasks of love, one is constrained to stop and listen. The good salesman is willing to get down upon his knees.

THE THREE-FOLD SALVATION

Ernest E. Lyon.

Salvation! O Salvation! The joyful sound proclaim, Till earth's remotest nation has heard Messiah's name." So goes the conclusion of one of our fine hymns. "We have heard the joyful sound: Jesus saves. Jesus saves!" begins another. Indeed, salvation is a joyful word wherever it is used, for it implies that one is to be saved from something you don't want to something you do want. And when we are speaking of Bible salvation through the Lord Jesus Christ we are speaking of being saved from a worse fate than we can imagine to a wonderful eternity that will be far more joyful than we can ask or think.

I wonder if you have ever noticed how sometimes the Bible speaks of salvation in the past tense (such as, "By grace *have ye been saved* through faith," in Ephesians 2:8); sometimes in the present tense (such as, "*Receiving* the end of your faith, even the salvation of your souls," in 1 Peter 1:9); and sometimes in the future tense (such as, "A salvation *ready to be revealed in the last time*," in 1 Peter 1:5). These passages indicate something of the fullness of the salvation unto which God has called us in His Son. He has done something for us already, He is working for us now, and He has something yet for us to enjoy in entering into the fullness of His salvation when Christ shall come again for us.

It is impossible to exhaust all that the Word of God says about any one of the three phases of salvation that we have just mentioned. Let us look for example at the salvation that He has already wrought for us. It is called "justification" in many passages; that simply means that God has declared us righteous because God's own righteousness is given to all who believe upon His Son, all who come in God's appointed way through His Son who died on the cross for us. We are not righteous in ourselves, but God can count us righteous because the blood of Christ was shed unto the remission of our sins. That past tense of our salvation is also spoken of as the new birth, for God has begotten us again Himself, not through the flesh of man but by God's own Spirit, of incorruptible seed through the Word of God, because we receive His Son by faith. Another way that it is referred to is as "the salvation of our spirits", for God has given life to our spirits by means of His Holy Spirit. His Spirit now bears witness with our spirits that we are children of God; His Spirit now dwells in us that we might understand the things of God, that we might be able to worship God in Spirit and in Truth, that we might no longer be controlled by our own wills, our own emotions, our own desires, but might be able to know and do His will. All of these things and many more God has already done for us when by grace were we saved through faith, and not of ourselves, lest any man should boast. For we are His workmanship, created unto good works which God afore prepared that we should walk in them.

In trying to give you just a brief outline view of some of the things God did for us when He saved us, I have already mentioned

some of the things that God is doing in connection with His great salvation at the present time. Sometimes this view of salvation is called sanctification, for God has separated us from the world as servants of His and the word sanctify simply means "to set apart"; daily, then, He works in us to make us more like His Son, through whom He has called us. Like our justification, this is by grace also, by God's unmerited favor, for we read in Romans 5:1, 2: "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have had our access into this grace *wherein we stand.*"

Our ability to stand before God, to continue in the way of righteousness, to cast aside our own wills and seek His will, and all else that goes with it does not depend on our strength but upon God's strength. In fact, our own wills, our own emotions, our own desires, are contrary to God, and our souls, of which these are parts, need saving the same as our spirits. That is why in 1 Peter 1:9 we read, "Receiving the end of your faith, even the salvation of your souls." The word "receiving" shows that day by day God is working out the salvation of our souls, day by day He is working in and through us His eternal purpose in Christ Jesus. He is not speaking of some far-off event, He is telling us of what He is doing now in and for us. Oh, my friend, if you have held back from believing fully upon the Lord, if you have kept from being baptized into Christ by your fear that you are not strong enough to continue on, remember these words and remember also that the Lord said, "My grace is sufficient for thee: for my power is made perfect in weakness." When we come to Him for cleansing from our sins we must come just as we are, asking Him to wipe away our sins in the blood of the Lord Jesus Christ; and then He does not send us out to continue that which we couldn't begin in our own strength; He gives us His Spirit to bear His fruit in us and keeps us by His grace.

Now, we have hardly touched the surface of the many wonderful things that God says about how He has saved us and how He is daily keeping us, but even if we could exhaust those subjects we would still not have completed the subject of salvation, for God has more yet to come, more of the things "which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love Him." Peter makes reference to the fullness of salvation in this brief statement in 1 Peter 1:3-5: "Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time." Later, in the thirteenth verse, he uses the "salvation ready to be revealed in the last time," as a means of exhortation this way: "Wherefore girding up the loins of your mind, be sober and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ."

Many names can be given to that future phase of salvation, but

I suppose that "glorification" is the most common one, for then the glory shall be ours. In that day we shall receive the salvation of our bodies; these bodies which are still, as Paul calls them, "the bodies of our humiliation" will no longer be subject to human limitations with death dwelling in them, for "if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies, through his Spirit that dwelleth in you" (Rom. 8:11). Or, again we read, "For our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory" (Phil. 3:20, 21). Many other passages, such as the great resurrection passage in I Corinthians 15 also point out that in that day God shall take away the bodily limitations and failings that we have and shall do for our bodies what He has done for our spirits and what He is doing for our souls. In that day we shall indeed be entire in spirit and soul and body.

But that still touches upon only one phase of the "salvation ready to be revealed unto us in the last time." We have not mentioned yet that most wonderful of all facts, that "the Lord Himself shall descend from heaven . . . and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." On the night of His betrayal Christ said, "I come again and will receive you unto myself" and this being in His presence is not for the thirty years He spent on earth before but for all eternity without end. Well can Peter say concerning Jesus Christ, "Whom not having seen ye love; on whom, though now ye see Him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory."

Need I say more concerning the glorious future when our faith will no longer need to be proved, when we shall no longer be sojourners and pilgrims but will be at home with the Lord, when death shall be no more and all things that are unpleasant shall have passed away and we will be so changed that we shall have unspeakable joy forever? For such is the salvation that God has called us to in His Son.

I wonder now what all this means to you. I have been speaking of "us" because I have been including all those who have believed on the Son of God, all who have placed their faith on Him, have confessed His Name, have been baptized into Him; in short—all who have been saved by grace through faith. But are *you* included in that group? God does not hold out that wonderful future as something that all men will have. It is only for those who have partaken of the salvation that He offers; it is only for those who have accepted the Lord's invitation when He said, "Come unto me all ye that labor and are heavy laden, and I will give you rest." These things are not to all men, though the way to get them is open to all; they are not to what your neighbors might call good men; they are to those who are saved by the blood of the Lord Jesus Christ. Come to Him for cleansing in His blood.

IN EARLY CHRISTIANITY

(The following paragraphs are taken from a volume entitled "Christianity In Conflict With Heathenism," by Gerhard Uhlhorn — a work of highest standard and scholarship, translated from the German, and published by Charles Scribner & Sons.)

Christianity as yet presented none of the external advantages which afterwards brought into the church so many spurious members. Instead of power, honor and wealth, it offered reproach, derision and constant peril. Nor did custom and tradition yet incline men to the mere outward profession of Christianity. Whoever adopted the new faith did so from personal conviction and from the heart. Such an act was a sacrifice; for whoever became a Christian was compelled to renounce not only immemorial prejudices, but usually, also, father and mother, brothers and sisters, friends and relatives, perhaps office, place and employment. The turning-point between the pre-Christian and the Christian life stood out with great distinctness. It is characteristic of a period of conflict that sudden conversions are more frequent than at other times, that the marvel inherent in every conversion becomes more evident, and, so to speak, more palpable. Not infrequently did it happen that the execution of a Christian occasioned the immediate conversion of some among the guards, soldiers, executioners and spectators. According to credible testimonies, yet more striking changes occurred. Under Diocletian, an actor in Rome, Genesisius, appeared in a play in which the Christians were ridiculed. He performed his part without hesitation and to the delight of the people, until the moment when he was to ask for baptism. Seized by an irresistible power he suddenly stood still and silent, and then explained to the astonished audience, that he himself desired to become a Christian. Upon this he left the stage, received baptism, and soon sealed his faith with a martyr's death.

* * *

A calm and sacred earnestness pervaded the entire life of Christians. Knowing that Christ's followers are the salt of the earth and the light of the world, they endeavored to fulfil their calling. Their eyes turned to the future, to the Lord who had promised to come again, and in expectation of His speedy appearance they followed with zeal after that holiness without which no one shall stand before Him. Their life was a military service, under Christ their Captain. To Him they had taken in baptism the soldier's oath; and for Him they had renounced the devil, and all his works and ways. Their standard was the cross, their watchword the confession of faith; their weapon, with which they stood on the watch night and day, and kept station and vigil, was prayer. "Let us never walk unarmed," exhorts Tertullian; "by day let us remember our station, by night our watch. Under the arms of prayer let us guard the standard of our Commander; praying let us await the angel's trumpet."

The Christian life was always uniform. "Nowhere," says Tertullian, whom we have just quoted, "is the Christian anything but a Christian." Not merely at church, but at home also, in their vocations and on the street, Christians desired to appear as Christians.

They guarded with the greatest care against any connection with heathenism; they avoided with the utmost conscientiousness everything which could in any way be construed as denial of their faith. Difficult indeed must have been the task, for their entire life was encompassed by a network of heathen customs which a Christian must every moment rend, if he would remain true to his God. Every step and turn necessitated a confession of faith, and every confession involved a danger. The symbols, and still more the spirit of heathenism, were everywhere. If a Christian went upon the street, he saw the images of the gods standing there, and met processions in which they were solemnly carried about. All who passed by paid them homage; the Christian could not do this. If he entered the Senate, or a court of justice, there stood an altar with incense and wine. Custom required one in passing to offer a libation, and strew incense. If he stepped into a tavern or stall, or shop to make a purchase or leave an order, he always found an altar and little idols, often no larger than the thumb. Or perhaps he was invited by heathen friends or relatives, to a family festival. If he did not go, he gave offense; if he went, he still could not but incur their displeasure by declining to participate in the festal sacrifices and in the libations which were offered from beginning to end of the meal, especially to the Caesar-god, and by refusing to partake of this or that article of food. Frequently on such occasions the heathen purposely tempted the Christians, by setting before them food prepared with blood, from which, according to Acts 15:29, they were accustomed to abstain. In such circumstances Christians esteemed it all the more their duty openly to acknowledge their faith. Not only custom and usage, but language also was thoroughly imbued with heathenism. The formulas of the oath, depositions, testimony before a tribunal, greetings and thanksgivings, all contained remembrances of the heathen gods. By Hercules! --this and similar exclamations were often heard. The Christian must refrain from these, must at least protest by silence. He might give alms to a beggar on the street. Naturally, in gratitude, the recipient would wish for his benefactor the blessing of some god. Christians who were strict in their deportment believed that it was not permitted them, in such a case, to remain silent, lest it should seem as if they accepted the blessing of an idol: they considered it incumbent upon them openly to avow that their charity had been given for the sake of the living God, and that He might be praised therefor. If a Christian had occasion to borrow money, the note which he must sign would contain an oath by the heathen gods. He could only refuse to execute the note.

Many special relations of life brought the Christians into still more difficult situations. A master would order a Christian slave to do something wholly unobjectionable from a heathen point of view, but sinful according to a Christian standard, and yet the slave was completely in the power of his master, who could have him, if disobedient, tortured and even killed. How should the Christian wife, who had a heathen husband, fulfill her Christian obligations, attend divine worship, visit the sick, entertain strangers, distribute alms,

without offending her husband? How could the officer, or the soldier, perform his duties without denying his faith? For long the two callings were deemed incompatible, and the officer preferred to resign his position, the soldier to leave the ranks, rather than to give up his Christian profession. Those who could not do this were often obliged to purchase fidelity to their Lord with their blood. Many a person also, in order to become and remain a Christian must have relinquished the trade or employment which procured him a livelihood. All who had obtained a support by the heathen cultus, servants and laborers in the temples, idol-makers, sellers of incense, as well as actors, fencing-masters in the gladiatorial schools, etc., were admitted by the church to baptism only on condition that they should abandon their occupations, and whoever as a Christian engaged in such employments was excluded from fellowship.

THREE LIGHTS AS ONE

F. B. Meyer related that when he was crossing the English Channel one dark night, he stood on the deck by the captain and asked him how he could strike Hollywood Harbor on so dark a night. He answered: "You see those lights? Those three must line up behind each other as one light, and when we see them so united we know the exact position of the harbor's mouth." Then, Dr. Meyer would say: "When we want to know God's will, there are three things that always concur—the inward impulse, the Word of God and the trend of the circumstances. God in the heart impelling you forward. God in His Book corroborating and God in circumstances. Never start until these three agree."

THE LONE WARRIOR

The fellow who fights his fight alone
With never a word of cheer,
With never a friend his help to lend,
With never a comrade near—
'Tis he has need of a stalwart hand
And a heart not given to moan:
O brave and grim is the heart of him,
The fellow who fights alone.

God bless the fellow who fights alone
And arm his soul with strength,
Till safely out of the battle rout
He conquering comes at length
Till far and near into every ear
The fame of his fight is blown,
Till friend and foe in the victor know
The fellow who fights alone.

—Unknown.

NEWS AND NOTES

Hollywood, California: Today, February 21, is our third Sunday away on this present trip. On the first Sunday, Feb. 7, I had a good song rally at Downtown Church in El Paso. On Feb. 14 I was asked to preach to the beloved Hollywood Blvd. where Robert Box is now the honored minister. On Feb. 21, today, it was my privilege to teach the adult class and to speak at the Lord's table. Thus, the Lord opens doors for witness and testimony. Pray for us. We were happy to find the Boulevard Church moved from Hollywood Hotel to "Stanley Hall"—a small public hall, beautiful and suitable, first floor, at the corner of Stanley St. and Santa Monica Blvd. Traveling brethren should take notice of this change. Find the building at 1057 Stanley Street or 7700 Santa Monica Blvd., in Hollywood.—E. L. Jorgenson.

REPORT FROM FLORIDA

Jacksonville, Florida: For the past few months we have been conducting afternoon gospel singings at the Maxville church of Christ. This has proved a fine time for fellowship among our four congregations in the northeast section of Florida. In addition to Bro. J. E. Boyd's working with this church he continues to teach Bible lessons each Wednesday night at the Woodstock church where attendance continues good.

Bro. Johnnie Adams is doing a fine work with the Southside church and they now have four class rooms completed, as well as the auditorium. There are some souls that have been reached through his efforts in this section.

Bro. D. L. Griffis has, in addition to his regular duties as minister of the Raiford Road church, accepted a call to preach each first Sunday in the chapel at State Prison, Raiford, Fla. He says that this has been a real heart warming experience to him, just seeing men who have really repented and turned to Christ, although they have sinned grievously.

My own load has been greatly lightened since the Lord brought

Bro. Lowell LeDoux to assume the recording and distribution of the Good Tidings Broadcast. He is a hard worker and it is good to have a co-worker who really shares the same interest and zeal for the work. He is also serving as assistant minister at Woodstock, working with the young people.

We visited the Ft. Lauderdale work recently and they are doing well with Robert and Joy Garrett. Bro. Brady Green is helping considerably in the work there.

—Dan Richardson.

Amite, Louisiana: Amite church has set up a parsonage fund to be added to as the heart moves our members. This gives us a new goal toward which to work. Besides a local budget of about \$300.00 monthly the church contributes to the Richard Ramsey evangelistic work, to two foreign missions, to one orphan home, clothes one orphan girl, to the radio work, to a regular church paper. Besides she advertises in local papers, supports protracted meetings, and makes special contributions to other fields and work. This activity has stimulated both the spiritual life and the desire to do even greater things for the Lord. We learn to do by doing.—A. K. Ramsey.

Chattanooga, Tenn.: Have built lately new S. S. class room. Adds to our church house considerably.—E. H. Hoover.

Literature Fund: Word and Work often receives requests from missionaries for Bibles, tracts, and other literature. Somehow it hurts our conscience—and seems unnecessary, too—to send them a bill. So far, some of this expense has been absorbed by Word and Work, some has been met by the Missionary Office, and the Lord continues to make ends meet both places. But one good sister has found it on her heart to send us money for missionary literature. This will be set aside in a separate fund, and as requests come in, we will send the literature and draw on this fund. Money for this purpose should always be designated "Missionary

Fund." We think this is a good project in the interest of missions.

Leon Iowa: We started a radio program Friday, Jan. 29th, using Good Tidings recordings. Seems as if prayers are being answered concerning this work. We moved into our new home Jan. 16th. There is a great need for workers in this field. —Bob Morrow.

Porterville, Cal.: We are working with a new group of Christians, a group who trusts the Lord (although most are just "babes in Christ") above most Christians who have known the Lord for years. They believe the Lord does things for His people, not just in theory either. It is just a mission work at present and we are looking to the Lord to sustain, each one of us counting the other better than himself. We covet your prayers that the Lord may work in us and through us to His glory and honor. At the present we are meeting in a small home, but it will be too small if the number increases much more. Pray with us that the Lord will supply a place large enough when we need it. This is not an appeal for money but for the prayers of God's people in a common cause, the winning of souls for Christ.—Eugene Mullins.

Brandon, Florida: The church at Brandon, Florida, is moving along with about the same attendance as we had when we began meeting in our new house except quite a number of winter visitors. We would be very glad if some Christian families could realize the need of helping in building up a stronger congregation by their locating with us. Also as Bro. Chambers has not many more years to be so actively in the work as he now is it seems to us that some younger man should be located with us to supplement the work and take over when necessary. We feel that it is the Lord's leading that we have a church here and certainly it should continue to grow.

We are planning to build a home for our minister as soon as we can do so—the Lord willing. Make this a matter of earnest prayer. I will be glad to help in whatever ways I can in locating Christians —H. C. Hinton.

TAKES NEW WORK

Bro. Eugene McGhee has resigned his work at the Woodstock church in Jacksonville, Fla., to preach at the Jefferson Street church in Louisville, Ky. Report comes that Brother McGhee has done a commendable work at Woodstock the last two years. Just recently he was united in marriage to a fine young Christian girl in the church there. He comes to Jefferson Street with a co-worker! Our congratulations and best wishes go with this young couple.

Tulsa, Oklahoma: If it is good to honor those to whom honor is due (and the scripture can not be broken) then it was good for the brethren to honor our beloved Brother Boll as has been done in the celebration of his fiftieth anniversary at Portland. I just finished reading in W. & W. the excerpts from telegrams and letters that came in from men and women who love and appreciate him and many of the sentiments expressed there struck a responsive chord in my own heart and brought tears of appreciation. These expressions brought me to my knees too in thanksgiving to God for our brother for whom I have thanked God many times in the past. No one knows just how much God has used him to help and comfort me. It was through his faithful exposition of God's Word in Word and Work that I was led out of the bondage of legalism into the glorious liberty of the children of God. And many times since his "Words In Season" have expounded to me the way of God more accurately.

Of all the people who should have honored him with a letter at the time of the celebration I should have been first. Please forgive me for being last! —Leroy Yowell.

PONCHATOULA WORK

The brethren in Ponchatoula continue their faithful struggle in the Lord's work. Sunday morning attendance here is usually around 15. On the third Sunday of the month Bro. Wilkie Johnson preaches in Ponchatoula morning and evening and at the Berea Church of Christ in the afternoon. This gives Bro. Richard Ramsey a free Sunday to devote to developing new mission

points. On Sunday night, Feb. 21, Bro. Ramsey spoke in the City Hall in Denham Springs to an audience of 20 persons, about half of whom were residents there.

The college Bible classes have a fluctuating attendance, but our largest class had only 6 persons. This semester we are studying Matthew verse by verse. On Monday nights a class for the general public is being held in Amite, taking a survey of the New Testament, following a textbook by Merrill C. Tenney, **THE NEW TESTAMENT: An Historical and Analytical Survey**. Over 30 persons are taking this class regularly.

Brother Wilkie Johnson came to this field over forty years ago, leaving a teaching position at Abilene Christian College to do mission work in Louisiana. Several congregations have been started through his work and hundreds have been baptized into Christ by him. In schoolhouses, under brush-arbors, and in a tent which he hauled by wagon and ox-team he preached the gospel in these parts. The hardships and struggles which he endured were many, but the long effort of seed sowing is eventually producing a harvest. His example is a great encouragement to the "young Timothys" of today.

On the third Sunday in January Bro. Ramsey visited the Boothville Church of Christ, about 70 miles south of New Orleans. This church seems to be making some definite progress. Their preacher, Brother Holdeman, is to be commended for his zeal and his faithful work in spite of great hindrances. Mrs. Holdeman has undergone a major operation since that time. Remember this faithful servant in your prayers and offerings.

Winchester Campus Project

A new effort to raise funds to purchase the Wesleyan Campus at Winchester, Kentucky, has been launched. The fund committee is made up of N. Wilson Burks, H. L. Olmstead, Frank Mullins, Howard Marsh, H. N. Rutherford, Ben Rake, LaVerne Houtz, John Tanner and Dennis Allen. Already, mostly in a former drive, eighteen have stepped forward with an offer of \$1000 each on the plant according to a report from Brother Burks.

Around \$50,000 in all has been promised and others are adding to this. The money is being gathered for the Winchester project. If the property there should be disposed of before we are able to close the deal, it is hoped that the Lord will open up another suitable location. But as money is being collected for Winchester, contributors, in that event, will have an opportunity to say whether they wish their money diverted to this other place or returned. This clears the way for contributions from those who are especially interested in the Winchester move. Address the treasurer, Dennis Allen, 2631 Bank St., Louisville 12, Ky. Make checks payable to Kentucky Bible College and mark them for Winchester Campus.

To Sail April 24

Dennis Allen reports that he plans to sail for the Philippines on or around April 24. The Portland Avenue church, Louisville, Kentucky, has volunteered to sponsor him, with Billy Wells, 4414 Parker, Louisville, Ky., acting as treasurer. Brother Allen is looking to the Lord for necessary funds. Already there has been good response, but considerable is yet needed and most of his regular support is yet to be made up.

BOUND VOLUMES READY

The 1953 Bound Volumes of Word and Work and Quarterly are now ready for delivery. If you want a copy why not order it now? We will bill you if you prefer. The price is \$2.00. It is bound in maroon cloth and stamped in gold. Also we have bound volumes back to 1947 (except 1951) at \$2 each.

Church Leaders' Meeting

On Sunday, April 24, at 3:00 P. M., there will be a quarterly meeting for preachers and church leaders held at the Ormsby church of Christ, 622 East Ormsby Avenue, Louisville, Ky. All leaders and preachers far and near are invited.

RADIO BIBLE CLASS

Brother R. H. Boll is teaching the Book of Revelation over WGRC, Louisville, on Saturday mornings at 9:30. The program opens with a few numbers from local singers and the last fifteen minutes is given over to the lesson.

THE PILGRIM CHURCH

THE PILGRIM CHURCH by E. H. Broadbent (London: Pickering & Inglis Ltd.) in some 400 pages gives an account of the continuance down through the centuries, from apostolic times to the present, of various church groups holding fast the principles taught in the New Testament. These groups, arising in areas and eras remote from each other, had no common bond or origin, but were united in their faith and practice through their study of the Word of God. Holding to the doctrines of salvation by grace through faith, the universal priesthood of believers, and the separation of church and state, they were constantly persecuted and reviled by the powerful religious system of Rome. These groups met on the Lord's Day to partake of the Lord's supper and practiced believers' baptism. Derisively called Cathars, Novatians, Bogomils, Paulicians, Albigenses, Waldenses, Lollards, and other epithets by their religious opponents, they steadfastly refused to accept any name but Christian.

In this work Mr. Broadbent has made a very valuable contribution to church history. Realizing that the most plentiful source material upon these groups, and that used by most church historians, is left by their religious enemies, and therefore liable to misrepresentation and falsehood, Broadbent has probed deeper into source materials and has endeavored to reconstruct the beliefs of these groups from their own writings, thus presenting a far different and truer picture of these believers than that presented us in the standard church histories.

Himself a simple, undenominational Christian (Brethren), Mr. Broadbent has represented these movements in a very fair and unsectarian way. His treatment of the work of Thomas Alexander Campbell is given the same Christian consideration as that accorded the work of George Muller, Anthony Norris Groves, J. N. Darby, and others one might consider as the author's "own" brethren. Noting some of the tendencies away from the original plea of the Campbells, Mr. Broadbent comments, "All these experiences continue to illustrate the importance of the original 'restoration testimony' as to the fact that a return to the Scripture is the one way to true unity of the churches and to their power to spread in the world, by giving it the whole Word of God."

This book should be placed in the hands of every minister of the Word and would be profitable for all Christians to read.

L. V. Houtz
History Department
Kentucky Bible College.

The **PILGRIM CHURCH**, by E. H. Broadbent can be ordered through Word and Work. Price \$4.00.

TRUE OBJECT OF OUR WORSHIP

Lyman Beecher Stowe, in "Saints, Sinners, and Beechers" tells of one occasion when Thomas K. Beecher substituted for his famous brother, Henry Ward Beecher, at Brooklyn. Many curiosity seekers came to see and hear Henry Ward Beecher. Upon Thomas K. Beecher's appearance in the pulpit the sightseers started for the doors. Thomas K. raised his hand for attention, and made this announcement: "All those who came here this morning to worship Henry Ward Beecher may now withdraw from the church; all who came to worship God may remain." —From *Christian Beacon*.

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