

THE WORD AND WORK

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DECISION DAYS

Once to every man and nation comes the moment to decide
In the strife of truth with falsehood, for the good or evil side;
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand, and the sheep upon the right,
And the choice goes by forever 'twixt that darkness and that light.

Careless seems the great Avenger; history's pages but record
One death-grapple in the darkness 'twixt old systems and the Word;
Truth forever on the scaffold, Wrong forever on the throne —
Yet that scaffold sways the future, and, behind the dim unknown,
Standeth God within the shadow, keeping watch above His own.

We see dimly in the present what is small and what is great,
Slow of faith how weak an arm may turn the iron helm of fate,
But the soul is still oracular; and amid the market's din,
List the ominous stern whisper from the Delphic cave within, —
"They enslave their children's children who make compromise with sin."

For humanity sweeps onward; where today the martyr stands,
On the morrow crouches Judas with the silver in his hands;
Far in front the cross stands ready and the crackling fagots burn,
While the hooting mob of yesterday in silent awe return
To glean up the scattered ashes into History's golden urn.

— James Russell Lowell.



Words in Season

R. H. B.

THE CHRISTIAN'S INTEREST IN THE WORLD

The Christian, though not of the world, has nevertheless a great interest in the world and is deeply interested in world affairs. He cannot be indifferent to the weals and woes of his fellow-men. He holds a special position toward the world—first because he is in the world; secondly, because he is in the world for a purpose. “I pray not that thou shouldest take them from (out of) the world,” said the Lord in His great prayer (John 17), “but that thou shouldest keep them from the evil one. They are not of the world, even as I am not of the world. Sanctify them in the truth: thy word is truth. As thou didst send me into the world, even so sent I them into the world.” They were (as He said in His Sermon on the Mount) to be the salt of the earth, and the light of the world. Moreover, because they are Christ’s, they have access to God’s throne of grace, not only for themselves, but on behalf of all sinful humanity, through Him. They are “a holy priesthood”; for a priest is a go-between, between his fellow-men and God.

PRAYER FOR ALL MEN

“I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings be made for all men; for kings and all that are in high place, that we may lead a tranquil and quiet life in all godliness and gravity.” (1 Tim. 2:1, 2.) The reason is not a selfish one; for in giving His people a quiet and tranquil life, the world round about will, of course, partake of the same, and that for the sake of God’s praying people. (Comp. Jer. 29:7—“And seek the peace of the city whither I have caused you to be carried away captive, and pray unto Jehovah for it; for in the peace thereof shall ye have peace.”) For the sake of ten righteous persons in the midst of Sodom, that city would have been spared. And because of Paul’s presence on the storm-tossed ship, all that were on it, “two hundred and three score and sixteen souls,” were saved alive—“God hath granted thee all them that sail with thee.” (Acts 27:24, 37.) The prayers of God’s people have their repercussions in the council chambers of the nations. By their supplications wars are averted, and the course of human affairs is altered.

A DARK OUTLOOK

It is high time that God’s people awake to this fact. The clouds are growing thicker; rolling thunders presage the rising storm—and such a storm as the world has never before witnessed, for terribleness and world-wide extent. An unknown writer of other times described his day thus:

“The unrest grows, and nation feareth nation;
Who, who can say what shall the next day bring?
In every mind—in every rank and station
Lurk thoughts about some coming happening.”
If ever that was true, surely more so is it now. Civil Defense

Administrator Val Peterson, appalled at the prevailing indifference, according to a United Press dispatch (April 4) said that a single enemy atom-bomb attack could just about prostrate the United States industrially. He said there has been "very little seriousness" in preparing for such a possibility; and wants every American city to undergo "two test evacuations in preparation for possible atomic attack —one by day, and a later one by night." Enemy attacks will not only come from the skies, he said, but also from submarines lying out at sea. Also bacterial warfare is expected, as well as psychological warfare and sabotage. He hit hard at American unpreparedness for defense in the event of an atomic or hydrogen bomb attack on the U. S. "We have simply not accepted the possibility of an attack from the skies by intercontinental bombers carrying these tremendous nuclear weapons." It should be noted that these are not the utterances of an alarmist, or an irresponsible party, but of a high official who is in close touch with existing conditions and circumstances.

MORE FACTS AND PROPHECIES

Now comes Time magazine on its page entitled "Judgments and Prophecies," with a lengthy quotation from Atomic Energy Commissioner Thomas E. Murray, the heading of which says, "Science and Religion Must Join If The World Is To Survive The H-Bomb." "Man," he says, "now can make weapons capable of reducing the world to the primitive conditions of the time of Cain and Abel. He even has within the range of his grasp, means to completely exterminate the human race. Today scientists can make a good educated guess as to the number (of bombs) needed for a total world catastrophe—to scatter to the four winds, in a matter of seconds, the civilization it has taken man so many centuries to put together." "We face a problem that calls for a heart-and-soul solution," he adds. About fifty years ago Sir Oliver Lodge prophesied in the "Literary Digest" that if ever man became able to avail himself of atomic power, mankind would have the power to destroy themselves, without moral guarantee that they will not attempt to do it. That prophecy seems to have come true today.

WHAT CAN THE CHRISTIAN DO?

What relation has the Christian to these threatening world-conditions? Above all it is important now to be on God's side, and to be found watching, working, praying. "The supplication of a righteous man availeth much in its working." The catastrophe may be averted by the earnest intercession of God's people. And even if the catastrophe were in God's counsel inevitable, it will be good to be on God's side if or when it comes. Also to His friends God has revealed His plans and purposes. (Ps. 25:14; John 15:15.) Because Abraham was a friend of God, He did not withhold from him His purpose of executing judgment upon Sodom. (Gen. 18:17-21.) Abraham promptly availed himself of this revelation and began to intercede for Sodom, until step by step, down to a mere ten, God had granted Abraham's petitions. And although the judgment could not be averted (for there were not even ten righteous persons in Sodom) yet Abraham's intercession had won the most favorable terms for the

guilty city, and obtained the salvation of his nephew Lot, before the fire fell. Here we have at least one clue and suggestion for Christians living in these troublous days. How great would be the shame and loss if they failed of their important part in the day of crisis!

"WHEN YE SEE ALL THESE THINGS"

Because they knew not their time, nor the voices of their prophets, the Jews rejected the Christ when He came (Acts 13:27; Luke 12:13). Jerusalem fell because she knew not the time of her visitation (Luke 19:41-44). There was never a time when the study of God's prophetic word was more important to God's people—both for their own help and comfort, and also as to its application to world-events. God is working—and what will be the issue of these things? Of this we may be sure, that all things will work together for good to them that love God, to them that are called according to His purpose. It is a good time to find our refuge in Him. It is also a golden time of opportunity.

"We are living, we are dwelling in a grand and awful time,
In an age on ages telling—to be living is sublime."

* * *

THE THINGS THAT MAKE DEATH TERRIBLE

"Ah, David," said Dr. Samuel Johnson to his old friend David Garrick, when the latter had shown him his palatial new home with all its wonderful furnishings and the art treasures which adorned the walls, and the beautiful grounds surrounding the mansion—"Ah, David," Dr. Johnson said, "these are the things that make death terrible." Truly so. When a man has labored and toiled for himself and accumulated wealth and built a stately home and fitted it up for his comfort and enjoyment, and has to leave it all forever—to such a one death must be terrible. "He heappeth up riches and knoweth not who shall gather them," said the Psalmist. (39:6.) And to the man who said to his soul, "Soul thou hast much goods laid up for many years: take thine ease, eat, drink, be merry," God said, "Thou fool, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself and is not rich toward God." (Luke 12:19-21.) Death must have been bitter for him; as also to that rich man who clothed himself in purple and fine linen and fared sumptuously every day.

THE STING OF DEATH

But there is another thing that makes death even more bitter and more terrible, regardless of riches or of poverty. "The sting of death is sin," Paul declares. "Except ye believe that I am he," said the Lord Jesus to the Jews, "ye shall die in your sins"—which will for ever preclude their entrance to the home of God, for "whither I go ye cannot come." (John 8:21-24.) That death terminates in "the second death"; for they are not written in the book of life. The guilt, the curse, the condemnation, which the unforgiven, unsaved sinner carries with him into the beyond follows him through all eternity. It is not a happy thing to contemplate nor a popular theme for preaching: yet should not men face it and think upon it? It is no wonder that the deniers and compromisers and soft-soapers

have tried by artful devices of exegesis to take the terror out of the Bible's teaching concerning these things; and surely the Devil would by all means try to conceal the awful warning from the eyes of sinful men. It was not purely poetic imagination that represented Milton's Satan uttering these words:

"Whither shall I miserable fly
Infinite wrath and infinite despair?
Whither I fly is hell, myself am hell;
And in the lowest deep, a lower deep still,
Threatening to devour me opens wide,
To which the hell I suffer seems a heaven."

And if this in anywise describes Satan's doom, would they not also share that doom? For the sentence is "Depart from me, ye cursed, into the eternal fire, which is prepared for the devil and his angels." (Matt. 25:41.) The Lord Jesus Christ did not die to save us from a slight disaster. The joy in heaven among the angels of God over one repenting sinner testifies to the awfulness of the thing from which he was delivered.

NO TERRORS FOR GOD'S PEOPLE

"Let me die the death of the righteous, and let my last end be like his," said the hireling prophet (Num. 23:10), a wish which to him was not fulfilled. But even that long ago it was known that death held no terrors for God's people. As there was much difference in the meaning of the Lion's Den to Daniel, as compared to what it meant to his adversaries (Dan. 6), so death does not mean the same to every man. In itself death is not a good thing. It is the entail of Adam's sin (Rom. 5:12). Death is an enemy. "The last enemy that is to be destroyed is death." (1 Cor. 15:26.) But there are those with reference to whom "death has lost its venomous sting." To some it is the supreme evil; to others a blessed homegoing.

TURNING TIME BACK

Can you put the spider's web back in place, that once was swept away? Can you put the apple again on the bough that fell at your feet today? Can you put the lily back on the stem, and cause it to live and grow? Can you mend the butterfly's broken wing that you crushed with a hasty blow?

Can you put the bloom again on the grape, and the grape again on the vine? Can you put the dew drops back on the flowers, and make them sparkle and shine? Can you put the petal back on the rose — if you could, would it smell as sweet?

Can you put the meal again into the husk, and show me the ripened wheat? Can you put the kernel again into the nut, or the broken egg into the shell? Can you put the honey back into the comb, and cover with wax each cell? Can you put the perfume back into the vase, when once it has sped away? Can you put the cornsilk back on the corn, or down on the catkins, say? — You think my questions are trifling, friend; let me ask another one: Can a hasty word be unsaid, or a deed unkind, undone? — Selected.

THE SONG OF SONGS

J. R. Clark

"The Song of songs, which is Solomon's." So begins the twenty-second book of the Old Testament. The title "Song of songs" suggests that this is a song par-excellence. Holy of holies is the most holy place; King of kings is the greatest of all kings; heaven of heavens is the highest heaven. Even so, Song of songs ranks first among Solomon's songs.

"It is not left to the church in our day to decide which books should belong to the canon of Scripture and which should be omitted. Our blessed Lord Jesus Christ has settled that for us, at least as far as the Old Testament is concerned," says Ironside. Then he shows how Jesus had the same Old Testament that we have and He said, "The scripture cannot be broken." In Luke 24:44 in one sweeping statement the Lord put His stamp of approval upon the entire Old Testament — "the law of Moses, and the prophets, and the psalms," for so did the Jews divide the books of the Old Testament.

Let us quote from other recognized Bible scholars. "To such as have attained this maturity, of whatever age they be, the Song of songs is one of the most edifying of the sacred writings." (Jamieson, Fausset, Brown Commentary.) The language of the poem is considered eminently chaste among Orientals. What a pity that such a gem should sometimes be perverted!" (Dr. John R. Sampey in *Syllabus of Old Testament*.) "In the first place, this was undoubtedly an earthly love-song, but it was very pure and very beautiful. There are men and women who would find indecencies in heaven . . ." —G. Campbell Morgan.

It is an interesting fact that the Chaldee Targum contains a Jewish commentary on the book, the title of which reads: "The songs and hymns which Solomon, the prophet-king of Israel, delivered by the spirit of prophecy before Jehovah, the Lord of the whole earth."

By the time that Christ came into the world the Old Testament as we have it today had stood the test of centuries and its canonicity was established under the devout supervision of God's ancient people.

Both Jews and Christians in all the ages have seen in the Song of Solomon a foreshadowing of the relation of Jehovah to Israel, or of Christ to the church. In the foreground we have a picture of wedded love and human affection. In the nations surrounding Israel woman was looked upon as mere chattel, or slave, while wedded life in Israel represented the highest, fullest and deepest affection. Always in the Old Testament God is a husband to Israel and she His faithful or faithless wife. In the New Testament Paul uses married life to set forth the relation of Christ and the church.

The following background story is presented by Ironside: Up in the North Country Solomon had a vineyard (8:11), which he let out to an Ephraimite family. This family had at least two brothers (1:6), and two sisters (8:8). Heavy tasks were put on the older sister by her two brothers. She kept the vineyard, fed the flock and trapped foxes. She did not even have time to keep her own vineyard. One day she looked up and there stood before her a tall and hand-

some stranger-shepherd. She made excuses for her blackness, but he spoke to her words of love. Love ripened day after day. Then one day he told her he was going away; but some day he would return and make her his bride. She believed him, but probably no one else did. Her brothers taunted her. Sometime she dreamed of him and would imagine she heard the voice of her beloved, only to find upon investigation that all was quiet and dark about her.

Then one day came the cavalcade (3:6-11) with pomp and glory befitting to a king, King Solomon in person, attended by three-score mighty men. Shulamith was summoned and led before the king and to her joy and amazement she found him to be her shepherd who had won her heart and had now come for her.

Such is the background story suggested by Ironside. It may or may not be correct, but at least it suggests that here we have a picture of human affection in keeping with the Oriental conception.

A threefold message for us may be gleaned from this song. First, we are helped with a lesson on *separation*. Morgan says that throughout there breathes a spirit of mutual satisfaction. Love to them is absolutely exclusive, each seeing the other as the only one, a lily among thorns, an apple-tree among the trees of the wood (2:2). From the beginning God intended that love be the supreme affection between two. Their separation first of all was to one another. So we are not only to be separated from the world, but we are to be separated to God and to Christ. Only when we are separated to something — to Christ — is our life a success and our separation from the world complete and a joy. It is not "can I afford to give up the world for Christ" but "Now that I have Christ can I give Him up for the trifles of the world?"

Next, the communion of two souls to one another is apparent throughout these love scenes. Here we see the mutual praise of the bride and bridegroom (5:10; 6:10). Mary at Jesus' feet meant more to Him than Martha's food; communion with the poor Samaritan woman meant more than meat. We can say of the Lord, "He is my beloved and I am His." We commune with Him in prayer and meditation; He speaks words of love to us in His Word.

Then there is a lesson on love in this little book. In 8:6, 7 we read, "Set me as a seal upon thy heart, As a seal upon thine arm: For love is strong as death; Jealousy is cruel as Sheol; The flashes thereof are flashes of fire, a very flame of Jehovah. Many waters cannot quench love, Neither can floods drown it: If a man would give all the substance of his house for love, He would utterly be condemned." Here we learn four things about love. 1. Love is as strong as death. This is beautifully set forth in Christ's death for us, "who loved us and gave himself up for us." "Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren." Love is as strong as death. 2. Jealousy of love. There is a jealousy that is based on selfishness and vice, but there is a jealousy that is pure. In Exodus 20 we learn that God is a jealous God; He is jealous for our affections. Paul was jealous over the Corinthians with a godly jealousy. (2 Cor. 11.) It is natural for a husband to be jealous for the love of his wife. And we can

have a godly jealousy for the things of Jehovah. Our jealousy can be "a very flame of Jehovah!" 3. The endurance of love. This is seen in verse 7, "Many waters cannot quench love, Neither can floods drown it." In John 13:1 we read, "having loved his own that were in the world, he loved them unto the end." You can bank on the love of Christ; it is one of the things that cannot be shaken! In 1 Corinthians 13, Paul says, "love never faileth." The love that we have as Christians is a spark from the love of God, for the love of God has been shed abroad in our hearts through the Holy Spirit. 4. The value of love. "If a man would give all the substance of his house for love, He would be utterly contemned." It would not be a deal. True love cannot be bought.

A seventy-year-old man married an eighteen-year-old girl. "Do you notice how down-hearted my wife is?" asked the man of a minister. "She must have some great sorrow," responded the minister. Said the man, "I am her sorrow. She was a poor girl, very beautiful and talented, and I thought I could give her every comfort and make her love me. But it is all in vain; I cannot seem to buy her love." So it is. Love cannot be bought.

Let us approach the Song of songs with the same reverence with which we approach other portions of God's word.

"YOU NEVER KNOW"

J. H. McCaleb

He was a kindly old gentleman almost eighty years old. I was accustomed to seeing him quite frequently around the premises where I live. Often he ate at the same table. Then he went to the hospital. He never came back. One morning the girls in the dining room told me he had died. One of them exclaimed: "You never know!"

That same morning two men came into the dining-room and sat immediately back of me. As usual, they were discussing people whom they knew. One of their business acquaintances was mentioned in hushed and solemn tones. His death had been sudden. One of the men said to the other: "You never know."

Hearing that expression twice in the same morning caused me to stop to think. Truly one never knows when he will come to the end of his period of grace. For some reason we expect to live on indefinitely. Tomorrow will be soon enough to start getting right with God. But tomorrow never comes. And then some one says about us: "You never know."

I believe the greatest frustrations in life are the result of our trying to live under the shadow of impending judgment without having the assurance that only faith in Jesus Christ can give. Try as we may to avoid the issue, we know that every soul must give an accounting to the God from whence it sprang. To live in abject fear before the presence of God is miserable indeed. How simple it is to obtain the perfect family relationship with God through being born again of water and the Spirit; not of water alone, or of the Spirit alone, but of water and the Spirit.

"Blessed assurance, Jesus is mine!"

CHRIST PRESENT THOUGH ABSENT

R. H. B.

"I go to the Father, and ye behold me no more," He said to His disciples. They saw Him ascend to heaven, and they heard the announcement that, "this Jesus who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven." (Acts 1:9-11.) In a real sense therefore He was parted from them, and during the period of His absence He is in heaven, at the right hand of God, a Minister of the true sanctuary, which the Lord pitched, not man, there to appear before the face of God for us—and by this able to save to the uttermost all that draw near unto God through Him, because He ever liveth to make intercession for us. (Heb. 7: 25.)

Nevertheless He is present—spiritually, but none the less really, present with His people. (John 14:18, 19.) And that in a threefold relationship:

1. He is present with them when they are engaged in His service. "Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father, and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, *I am with you always*, even unto the end of the world." (Literally, "*I am with you all the days even unto the consummation of the age.*") (Matt. 28:18-20.)

2. He is with them when they are gathered together in His name, for prayer and worship. "For where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18:20.) O that this were emphasized and realized in all our meetings!

3. He dwells in the individual Christian. "Know ye not as to your own selves, that Jesus Christ is in you?" (2 Cor. 13:5.) "It is no longer I that live," says Paul, "but Christ liveth in me." (Gal. 2:20.) This also is a reality, to be accepted on the assurance of God's word, to be believed, to be acted upon. The whole Christian life is to be lived in the conviction and the consciousness of Christ's indwelling. And only thus can it be truly lived.

Thus in our obedient service, in our meetings for prayer and worship, and in our personal life as Christians, the Lord Jesus Christ is very truly present with and in His own; while, at the same time also, they watch and wait for His return from heaven. "For our citizenship is in heaven; whence also we wait for a Savior, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory.... Wherefore, my brethren, beloved and longed for, my joy and crown, so stand fast in the Lord, my beloved." (Phil. 3:20, 21; 4:1.)

Faith, in the very nature of things, must meet difficulties and trials. For as "hope that is seen is not hope," so also faith cannot be exercised where everything is seen. We must trust where we cannot see—yea, when all appearance (that is, the things seen) is against the promise.

IS THE BIBLE THE WORD OF GOD?

R. H. B.

This is the first and paramount question to be settled, as brought out in preceding articles. Before we can arrive at any fair judgment concerning the value and significance of the contents of the Bible we must decide whether we have to do here with the word of man or with the word of God. It will make all the difference in the world in our approach to the Bible, and also as to our verdict of its character and worth.

In the March number of the Word and Work it was shown that if the Bible is the Book of God we would have the right to expect it to be markedly different from all the books of human authorship. Now the Bible, throughout, claims to have come from God. So, first of all, the undisputed and indisputable fact was pointed out that, whatever may be said, the Bible is the most extraordinary book in all the world. In regard to its age, its circulation, its worldwide appeal, its power in affecting the lives and characters of men, its internal unity (despite the fact that some forty different men, during a period of sixteen hundred years contributed to its contents); and its persistence through all manner of opposition and hostile attack—that in this the Bible stands as the most extraordinary of all books, unique and unparalleled. It was not contended that this of itself proved the Bible to be the word of God. Of course if the Bible is indeed the word of God, that would explain all its remarkable features. And we could add with equal assurance that if the Bible is not from God we have to despair of any adequate explanation of its extraordinary traits.

But we do not leave the matter there. With all boldness, without fear of successful contradiction, we now declare that the Bible has a distinctive and inimitable Divine mark—a mark which no human writing possesses and one which can come from God alone. That mark is its prediction of the future—such prediction as could not be laid to the sagacity of human foresight, nor explained on any natural ground—prophecies of events and peoples and things often in the distant future from the time when they were uttered; detailed foretellings of what at the time seemed improbable and impossible, yet were accurately fulfilled.

God, through His prophets, challenges the heathen gods and prognosticators to produce something equal to that. "Produce your cause, saith Jehovah; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and declare unto us what shall happen—show us things to come. Declare the things that are to come hereafter, that we may know that ye are gods..." (Isa. 41:21-23.) "Behold the former things are come to pass, and new things do I declare; before they spring forth I tell you of them." (42:9.) "I am God, and there is none like me; declaring the end from the beginning and from ancient times things that are not yet done..." (46:9, 10).

From among such prophecies let us take brief notice of only two—but these such as cannot be shrugged aside, nor discredited

by any subterfuges of modernist arguments, namely the prophecies concerning Israel, and the prophecies concerning Christ.

The history of the people of Israel up to the present day is itself a marvel; but a double marvel when we find that it was all foretold and minutely mapped out thousands of years ago in some of the oldest portions of the scriptures. Before ever Israel entered their land Moses foretold what would befall them in their latter days, and why, and how the end would come, and what afterward. All this not in a general way, but in much detail. The centuries since have verified those predictions thus far to the letter. No nation has ever gone through such adversities, none has ever passed through such fires of fierce persecution. The afflictions of this people prophetically outlined in Lev. 27 and Deut. 28, and again in the prophets, have been and are being literally fulfilled unto this day. Though scattered and peeled, robbed, pillaged, murdered in thousands and millions, driven from place to place, without homeland and central government (excepting now the very recent development of the Israeli government in Palestine)—yet they are still here, and not a decadent people, but young, virile, powerful. How could all this be accounted for? Not on natural grounds. But God's word foretold it from of old. "For I am with thee, saith Jehovah, to save thee: for I will make a full end of all the nations whither I have scattered thee, but I will not make a full end of thee; but I will correct thee in measure, and will in no wise leave thee unpunished." (Jer. 30:11.) And again it is written: "Thus saith Jehovah, who giveth the sun for a light by day and the ordinances of the moon and the stars for a light by night, who stirreth up the sea, so that the waves thereof roar; Jehovah of hosts is his name: If these ordinances depart from before me, saith Jehovah, then the seed of Israel shall cease from being a nation before me for ever. Thus saith Jehovah: If heaven above can be measured, and the foundations of the earth be searched out beneath, then will I also cast off all the seed of Israel for all that they have done, saith Jehovah." (Jer. 31:35-37; see also 33:23-26.) Neither the extreme sufferings, nor the unfailing preservation of the nation of Israel could have been surmised when these predictions were made. The laws of the rise and fall of nations do not, it seems, apply in the case of Israel. As Renan, the French infidel, said, "The history of Israel contradicts all the philosophy of history." The word of God gives the only explanation. Here the honest mind, like the wise-men of Egypt, must bow and confess, "This is the finger of God." Dr. Briggs, who was far from being biased in favor of the conservative belief in the Divine inspiration of the scriptures, so bowed in acknowledgment that here we have, not the word of man, but the word of God. "Hebrew prophecy," he says, springs from divinity as its source and ever flowing inspiration, and it points to divinity as its fruition and complete realization. None but God could give such prophecy; none but God can fulfill such prophecy. The ideal of prophecy and the real of history correspond in Him who is above the limits of time

and space and circumstance, who is the creator and ruler and savior of the world." (Briggs, Messianic Prophecy, p. 499.)

We must defer the discussion of the Divine seal in the prophecies concerning the Christ who was to come, who did come, and shall come, as foretold and foreshown in the inerrant word of God.

OPPORTUNITY

Opportunity may be defined as a fit or convenient time or a suitable occasion. Paul admonishes us, "So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith" (Gal. 6:10). This scripture indicates we should be alert to opportunities for doing good. "Great opportunities come to all, but many do not know that they have met them."—A. E. Dunning. Martin Luther has well said, "For truth and duty it is ever the fitting time; who waits until circumstances completely favor his undertaking, will never accomplish anything."

When Adam and Eve were placed in the Garden of Eden under such favorable circumstances God gave man his first opportunity. In the Garden of Eden there was fellowship with God, and "every tree that is pleasant to the sight, and good for food" and man was "to dress it and keep it" (Gen. 2:9, 15). Satan led the man and his wife to lose this golden opportunity by enticing them to do that which the Lord had specifically forbidden them to do.

God gave Israel a great national opportunity at mount Sinai which is expressed in these words, "Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be mine own possession from among all peoples: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation" (Ex. 19:5, 6). To this all Israel lightly answered, "All that Jehovah hath spoken we will do" (Ex. 19:8). But ere long this covenant was broken "and the people sat down to eat and to drink, and rose up to play" (Ex. 32:6) and another God-given opportunity was badly bungled.

The Gentiles' great opportunity came when the children of Israel failed to accept what was freely offered to them in Christ. For the Jews had the gospel preached to them first. When Paul first proclaimed the gospel to the Gentiles many were glad to accept the opportunity of salvation the gospel afforded them (Acts 13:46-49), but gradually the Gentiles have come to despise and reject the wonderful opportunity of accepting Christ until very few of them are deeply moved by the preaching of the gospel today.

The church's great opportunity is to allow God to make "known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord:" (Eph. 3:10, 11). The United States has almost 50% of the wealth of the world and is spending billions to defend itself from communism but very little for the spread of the gospel. With more than half our population professed Christians think what could be done with the gospel if the church would even now use its God-given opportunity to the full. — J. C. Tate and Kenneth Hoover.

Notes On the Significance of the Seven Churches

Richard Ramsey

Chapters 2 and 3 of the book of Revelation consist of letters to seven churches. The following observations should be noted:

- (1) The seven churches were real churches in existence in John's day. The places, names and events are to be considered as historical facts.
- (2) The messages are for all Christians wherever or whenever they live. This is shown by the statement in each letter, "He that hath an ear, let him hear what the Spirit saith unto the churches."
- (3) The letters cover the entire church age, for they look forward to the second coming of Christ as the goal to be desired. See Revelation 2:25 and 3:12, for instance.

Therefore we conclude that these seven real churches demonstrate typical conditions that will be manifested in the church until the coming of Christ. We see a mixture of good and evil in the churches, even as in the Lord's parable of the wheat and the tares. This mixed condition prevails until Christ returns. Instead of teaching that the church will gradually conquer or transform the world, the Bible clearly shows that the church itself will become increasingly corrupt.

Some expositors have attempted to make the seven churches to be typical of seven different periods of the church's history. In some cases there seems to be some similarity to historical developments, but no one has yet worked out an explanation that proves completely satisfactory. It seems better to regard the conditions in these churches as typical of conditions that may exist side-by-side throughout the church age.

Philadelphia and Laodicea seem to bring into sharp contrast two conditions that will prevail when the Lord returns. Philadelphia pictures the faithful church and Laodicea the worldly apostate Christendom. Philadelphia represents all faithful saints, which are to be delivered from the Great Tribulation (Revelation 3:10; compare Luke 21:36, and 1 Thessalonians 1:10). No hope of such deliverance is given to the Laodicean church as a whole, but it is indicated that individual members of it may be saved, as in Rev. 3:20, 21.

The letters to the seven churches cover the entire church age, which is brought to a close by the return of Christ for His saints. Beginning with Revelation 4:1 the book turns to discuss the "things which must be hereafter," that is, after the church age, after the faithful have been caught up to meet the Lord in the air, as described in 1 Thessalonians 4:16, 17.

— Prepared for the Church of Christ Bible classes at Southeastern Louisiana College by Richard Ramsey, Instructor.

ARE CONVICTIONS IMPORTANT?

Are convictions important? Many people say that they are not. It does not make much difference, they say, what a man believes; life is the thing that counts. But merely saying a thing often does not make the thing true. As a matter of fact it does make a tremendous difference what a man believes.

A modern French novelist wrote in 1889 a very interesting book to show that that is the case. I have just been re-reading it, and I find it almost as impressive as I found it when I read it the first time. The novelist who wrote it is hardly to be put in the first rank of French writers. But this one book of his is certainly worth reading. Some years ago I was talking about it to a French lecturer and critic who was inclined to be very severe upon this writer. But then I said that I had read one book of this writer and that it seemed to my poor judgment to be a masterpiece. "Yes," said the critic with whom I was talking; "that particular book of this writer is indeed a masterpiece." The book that I am referring to is the novel by Paul Bourget entitled *Le Disciple*, "The Disciple." It describes with a delicacy of touch in which French writers excel, the simple and austere life of a noted philosopher and psychologist. He was engrossed altogether with the things of the mind. His lodging was up four flights of stairs. His daily existence was an invariable routine. Coffee at six o'clock, lunch or breakfast at ten, walk until noon, work again until four, visits of scholars and students three times a week from four to six, dinner at six, short walk, work, bed promptly at ten. An inoffensive scholarly man if there ever was one, a man who, in the words of his caretaker, "wouldn't hurt a fly."

But one day this peaceful routine was strangely broken into. The philosopher was summoned to a criminal inquest. A former pupil of his was accused of murder. He had been a brilliant young man, who had climbed those four flights of stairs full of enthusiasm for what he regarded as liberating doctrines. He had drunk in those doctrines only too well. In the prison he wrote an account of his life for the eye of his revered master. In it the abstract becomes concrete. The terrible story is told of the way in which those supposedly liberating doctrines work out in actual practice.

It is rather a tremendous little book—that study of "The Disciple" by Paul Bourget.

But the same tragedy as that which is so powerfully depicted in that little book is appearing on a gigantic scale in the whole history of our times. Fifty or even twenty-five years ago, certain views about God and about the Bible might have seemed to a superficial observer to be perfectly respectable and perfectly innocent—as harmless and as remote from anything like tragedy as Bourget's philosopher up his four flights of stairs. It was such a sweet, pleasant thing—that older Modernism, or "Liberalism," as it was euphemistically called. But today it is having its perfect work. It is destroying civil and religious liberty; it is defiling the sweetness and gentleness of the Christian home; it is causing contracts public and private to be explained away, until the man or the nation that sweareth to his own hurt and

changeth not is regarded as a curious relic of the past. Do you look with complacency upon the world where purity and honesty and liberty are regarded as out of date? Do you think it is going to be a pleasant world to live in? If you do, you are blind. You have to be pretty blind not to see that mankind is today standing over an abyss.

Do not be deceived, my friends. This notion that it does not make much difference what a man believes, this notion that doctrine is unimportant and that life comes first, is one of the most devilish errors that are to be found in the whole of Satan's arsenal. How many human lives it has wrecked, how many mothers' hearts it has broken! That French novelist is entirely right. Out of the Pandora box of highly respectable philosophy come murders, adulteries, lies, and every evil thing. —J. Gresham Machen.

Questions and Answers

R. H. B.

"I would like for Bro. Boll to comment on Rev. 19:9, and the parable of the marriage in Matt. 22, with emphasis on the guest without the wedding garment."

In the parable of the marriage-feast the bidden guests who refused the invitation are Israel, the disobedient nation.. The King sent them a second invitation (on Pentecost and for sometime after) which was not only spurned, but some "laid hold on his servants, and treated them shamefully, and killed them." This filled up their measure to overflowing, and resulted in their utter rejection and later in the destruction of their city (A.D. 70). So by Israel's fall salvation came to the Gentiles (Rom. 11:11). Verses 8-10 of Matthew 22 refer to the world-wide proclamation of the gospel, and an ingathering of many of all sorts. But none are finally admitted to the great feast but such as have on a wedding garment. (The King Himself furnishes the same, and for failure to have it there is no excuse.) The man without a wedding-garment represents a class—men whose response and profession is nominal only, not real.

The parable sets forth the kingdom of heaven (1), in the King's preparation of the marriage-feast; (2) in the gathering of guests to attend the feast; (3) in the judgment of those so gathered; and (4) in the feast itself.

As to Rev. 19:9—this deals with another matter. It is not a parable like that of Matt. 22, but a direct prediction of a future event in heaven—the marriage of the Lamb. The bride is the church—the Lamb's betrothed wife. (2 Cor. 11:2; Eph. 5:22-32.) Her place is the highest of all—the most intimate union with Christ. Those bidden to the marriage-supper of the Lamb, though their honor is high indeed, are not identified with the Bride herself. There is a similarity here with the parable of the Wedding Feast; but the correspondence is not to be pressed too closely.

"SOME REVIVAL MUSTS"

In preparation for protracted meeting, a faithful little church sends out the following bulletin:

Revival days are right upon us. The sense of urgency on our part right now will determine whether we shall have a real revival or just a series of services.

1. Prayer MUST be offered!

Vital to revival is prayer—agonizing, compassionate, earnest praying! There is no substitute for prayer in revival.

2. People MUST be found!

Christ came to seek and to save the lost. We need to face the fact that lost people are not going to come in great numbers unless we go after them. The seeking task has been left in our hands.

3. Plans MUST be made!

God's work must not be done haphazardly. It calls for the genius of promotion, of progressive emphasis, and of sacrifice. Other plans must be put in the background by God's people, and the revival must come first.

4. Personal work MUST be done!

Revival must be personal. We must pray for souls by name. We must seek out people where they are, with the open intention of presenting the claims of Christ to their souls. This is the best time of the year to do personal work—while interest is high, prayers are fervent, and conviction is intense.

Some churches are content just to have their usual protracted meeting in the usual way and go through with it as usual. But the congregation that sends out such a message to its members, seems to be in dead earnest. This may indicate the contrast between a live church and one that only has a name that "she liveth"; . . . between a Philadelphia and a Laodicea.

"PEACEFUL CO-EXISTENCE"

Nowadays we hear much of "peaceful co-existence" with Russia and Soviet China and Russia's satellite states. The Kremlin encourages the idea by making extraordinary concessions, and sending out expressions of peace and good will. And in the anxiety to avoid war (a very understandable anxiety) we are inclined to trust Russia's fair talk—although all evidence shows that Russia is not to be trusted in any matter.

The following (taken from the Prairie Overcomer) should be held before the eyes of all our people and of all who direct the country's affairs.

Red China, backed by Russia, has tried to bluff the United States away from Formosa. We believe the U. S. means to say, "Thus far and no farther." We shall likely have "co-existence" for a time, but there will be nothing "peaceful" about it. The following paragraph, issued by the head of Communist International as far back as 1930, throws much light on present Russian strategy:

War to the hilt between communism and capitalism is inevitable. Today, of course, we are not strong enough to attack. Our time will come in twenty or thirty years. To win we shall need the element of

surprise. The bourgeoisie will have to be put to sleep. So we shall begin by launching the most spectacular peace movement on record. There will be electrifying overtures and unheard-of concessions. The capitalist countries, stupid and decadent, will rejoice to co-operate in their own destruction. They will leap at another chance to be friends. As soon as their guard is down we shall smash them with our clenched fist.

WHAT IS MODERNISM?

The Modern Movement, based upon the New Knowledge, protests that it does not take the Bible from the people, but purifies it of the errors which have encrusted it. This movement in its radical assumptions, claims that to be rightly understood, the New Testament must be deleted of the Grecian mysticism of St. Paul, the fallacy of the death of "the Just for the unjust," the reality of the resurrection of our Lord and the consequent attributed facts. Modernism has woven about the head of the "simple Peasant of Judea" an ideality which demands no essentially historic basis. It would make of the cross a beautiful expression of self-sacrifice and enshrine the living Christ as a potency for good, regardless of how He came into the world or how He went out of it. In other words it would decree that we need not know anything about our Lord; there is an evident spirit in the world that makes for righteousness and we may rightly attribute that spirit to Him, regardless of the body of doctrine as expressed in the creeds of Christendom. —Kenneth McKenzie.

INCONSISTENCY

The unsaved man watches the happy, singing Christian, and snorts "emotionalism" then goes out to a ball game and screams himself into a frenzy.

He sneers at the call for missionaries for the foreign field, then waves the flag and urges young men to join the army and fight the endless battle for peace.

He scorns the church as being weak, yet he spends three times as much money for tobacco as he gives to the church.

He mocks at salvation being bought with the blood of Christ, but he believes in a country kept free by the blood of its sons.

He is ready to give plenty of advice in matters of religion but is unwilling to read and study the Bible as the greatest instruction for mankind.

He studies road maps for a trip; but refuses to study the Bible as a map to lead us from earth to heaven.

He has life insurance; but no provision for the life after death.

The only consistent thing about him is his inconsistency.—Sel.

"The reason why souls very often have not peace is because they are occupied with themselves; for they do not find what they think ought to be in a Christian. Whereas if I am looking at Christ there is no difficulty.... The effect of this is that I am happy, and God can use me in His service. But if I am troubled about the salvation of my own soul, how can I be occupied in the service of others? The great question of self never will be settled till Christ is the center of everything for us." —Wm. Kelley.

BRO. FRANK GILL'S TRIBUTE TO HIS BROTHER ELAM GILL

Extracts from a letter to Mr. and Mrs. O. L. Harris
of Lexington, Kentucky.

There are many questions that might arise in our hearts concerning Elam—his life and his early departure. But since we have faith in God through Christ they need not be harbored, because we know that all things work together for good to them that love the Lord, to them that are called according to His purpose. We need not know why or how. As for each one of us God has a very definite purpose, so He did for Elam, also. He merely finished his task before we did. Already in the short time he was here, he fulfilled his course and finished the work God gave him to do; a more concentrated effort! His work is over and he goes on home to rest. It reminds me of our time at home on the farm. We had many days of hard labor in the heat of the summer days. Always we looked forward to the completion of the job at the close of the day when we could go home for rest and relief. Then Elam was a hard worker and was faster than the rest of us. Not that he would leave us with the work to do, for he was always helping some one else; but he would get through his work before the rest of us. So, now, he has completed his work sooner than we and thus has gone home where he finds rest and relief in the presence of Christ and the Father.

Now again, as we all looked forward to sundown when we could all come in from the different fields of labor there on the farm to the happy gathering with each other at home and in the presence of Mom and Dad, so we now look forward to the close of the day when we shall be called home from the various fields of labor to a happy reunion and gathering at home with Jesus Christ and God the Father. "There is a Sabbath Day of rest awaiting the people of God."

Though we miss the joy that Elam's life brought to us, and the friendship that meant so much, these are only memories; we rejoice with him in that he already has experienced the immediate presence of the Lord and the perfect rest from all the curse of sin. He was a wonderful blessing and inspiration to me. He was a friend to all!!

ALWAYS ABOUNDING

Not long ago we received a letter from an insurance company in Kansas City with a postage free information card enclosed with this frank statement: "Of every 100 persons who get this letter: 52 will throw it away without reading it; 30 will read, then throw it away; 13 will put the card aside but never mail it; 5 will mail back the postage free card." This means they expect a complete loss of 95% on every letter they mail out; yet they are taking this calculated business risk to build up the policy-holders in their company. Sometimes we are not willing to give out tracts or make personal calls in order to save souls simply because we feel that the loss is too great. Jesus gave His own precious life to save the world realizing that the loss of those who would not accept it would be staggering. "Let us not be weary in well doing, for in due season we shall reap, if we faint not. So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith., (Gal 6:9, 10).

FAITH OF OUR FATHERS

E. L. J.

(Continued)

FROM JOHN BUNYAN

(Born A. D. 1628; died 1688)

"None ever saw this world as it was in its first creation, but Adam and his wife, neither will any see it until the manifestation of the children of God; that is, until the redemption or resurrection of the saints. But then it shall be delivered from the bondage of corruption into the glorious liberty of the children of God. Adam, therefore, as a type of Christ, reigned almost a thousand years. The world, therefore, beginning thus, doth show us how it will end, viz, by the reign of the second Adam, as it began with the reign of the first. These long-lived men, therefore, show us the glory of...the latter day, that Sabbath when Christ shall set up his kingdom on earth. According to that which is written: 'They lived and reigned with Christ a thousand years.' Hence, therefore...the dragon is chained for these thousand years."

EARTH'S GOLDEN AGE: A REVELATION OF GOD

(By George Gilfillon of Dundee, 1851)

In Scripture alone do we find this doctrine inwrought with the whole system, pervading all its books; and, while thoroughly severed, on the one hand, from absurdity and mysticism, expressed, on the other, in a profusion of figure, and painted in the softest and richest colors. How sublime the conception, in its own original fountains, reposing under the tree of life, the leaves of which are for the healing of the nations! And especially as we find it flaming around the lips of the prophets of God, who leaped up exulting at the sight, seeing in the distance the wolf dwelling with the lamb, and the leopard with the kid; the mountain of the Lord's house exalted above the mountains and established above the hills; the New Jerusalem coming down from God as a bride adorned for her husband; earth uplifted from the neighborhood of hell to that of heaven; the smoke of its every cottage rising like the smoke of an altar, peace brooding on its oceans; righteousness running in its streams; and the very bells of its horses, bearing 'Holiness to the Lord' 'Arise, shine', they cry, 'for thy light is come, and the glory of the Lord is risen upon thee.' 'Who are these that fly as a cloud, and as the doves to their windows?' 'The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee. Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.' Who but writers in the highest sense *inspired* could so often assume, or long sustain, such strains as these? Who, but they, could keep so steadily separate from the deep clouds of the present a prospect so distinct and sublime? Who, uninfluenced by the Spirit of the Lord, would have dared, not merely as a poetic conception, but as a prophetic announcement, to predict what all history and all experience would seem to stamp with the wildest print of Utopia? And yet, in

the Hebrew prophets, we find it closing every vista, irradiating every gloom, lying, like a bright western heaven, at the termination of every prophetic day; coloring the gorgeous page of Isaiah; gleaming through the willows where Jeremiah had hung his harp; glaring on the eye of Ezekiel, who turns from his wheels, 'so high that they were dreadful,' to show the waters of the sanctuary becoming an immeasurable and universal stream; mingling with the stern denunciations of Micah; tinging with golden edges the dreams of Daniel; and casting transient rays of transcendent beauty amid the troubled tragedy of the Apocalypse." —*Bards of the Bible*, p.31-33.

FROM BISHOP THOMAS NEWTON

(Born A. D. 1703, in England; died 1784.)

"With what propriety can it be said that some of the dead who were beheaded 'lived and reigned with Christ a thousand years, but the rest of the dead lived not again until the thousand years were finished' (Rev. 20:4, 5), unless the dying and living again be the same in both places, a proper death and resurrection: ... If the martyrs arise only in a spiritual sense, then the rest of the dead rise only in a spiritual sense; but if the rest of the dead really rise, the martyrs rise in the same manner. There is no difference between them; and we should be cautious and tender of making the first resurrection an allegory, lest others should reduce the second into an allegory too, like those whom St. Paul mentions (2 Tim. 2:17, 18), 'Hymeneus and Philetus, who, concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some.' It is to this first resurrection that St. Paul alludes when he affirms (1 Thess. 4:16) that 'the dead in Christ shall rise first.' and (1 Cor. 15:23) that 'every man shall be made alive in his own order; Christ the first fruits, afterwards they that are Christ's at his coming, and then cometh the end,' after the general resurrection.

"In the general, that there shall be such a happy period as the Millennium, that the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High' (Dan. 7:27), that Christ shall have 'the heathen for his inheritance, and the uttermost parts of the earth for his possession' (Psalm 2:8), that 'the earth shall be full of the knowledge of the Lord, as the waters cover the sea' (Isa. 11:9), 'that the fulness of the Gentiles shall come in, and all Israel shall be saved' (Rom. 11:25, 26): in a word that the kingdom of heaven shall be established upon earth, is in the plain and express doctrine of Daniel and all the prophets, as well as of St. John: and we daily pray for the accomplishment of it, in praying 'thy kingdom come'. But of all the prophets, St. John is the only one who hath declared particularly, and in express terms, that the martyrs shall rise to partake of the felicities of this kingdom, and that it shall continue upon earth a thousand years: and the Jewish church before him, and the Christian church after him, have further believed and taught that these thousand years will be the seventh Millenary of the world. A pompous heap of quotations might be produced to this purpose, both from Jewish and Christian writers."



Seed Thoughts

Demus Friend

SEEKING THE LOST?

A little old woman, tired and worn, lay on a cot in a corner. A visitor had just finished reading the twenty-third Psalm: "The Lord is my shepherd...Surely goodness and lovingkindness shall follow me all the days of my life; And I shall dwell in the house of Jehovah for ever." After a moment's pause the reader asked gently, "Are you one of His Sheep?" "No," came the quavering answer, "but I'd like to be." It took only a few minutes to show this poor soul the Lord's invitation and His way for one to accept it. Her obedience of faith was spontaneous. The sickbed did not hinder her full surrender to her Lord. Thus was brought into the fold one of God's little ones. The chance (?) visitor had found one of the Shepherd's lost sheep.

Are you seeking the lost? The Lord Jesus told Paul, "I have much people in this city." Paul had to preach not only publicly but from "house to house" to get the voice of the Lord to the sheep in Corinth. It takes that to bring them out. (John 10:27.) If it served then for Corinth it will now for Louisville or any other place, as the true incident related above indicates.

—o—

"What I have, He claims;
What He claims, I yield;
What I yield, He takes;
What He takes, He fills;
What He fills, He uses;
What He uses, He keeps;
What He keeps, He satisfies."

—o—

GETTING MAD AND QUITTING THE CHURCH

An old Negro preacher said to his audience: "Some folks think they hurt the church when they get mad and quit, but they are wrong about that. It never hurts the tree for the dried-up apples to fall off!" —Selected.

HAPPY EMBARRASSMENT

"It's embarrassing to obey the Lord after having put it off so many years." But in spite of embarrassment at such a public, though tacit, admission of guilty procrastination, the speaker lost no more time. She was buried with Him through Baptism into death and raised to walk in newness of life, happy beyond measure that she now had "nothing to fear" but everything to look forward to.

Are you putting off the important matter of salvation? It can be worse than embarrassing. It can mean lost opportunity and result in a lost soul.

—o— SERVICE TO OTHERS

The great violinist, Paganini, willed his marvelous violin to the city of Genoa, on condition that it must never be played upon.

Wood, while used and handled, wears but slightly. Discarded, it begins to decay. The lovely-toned violin has become worm-eaten and useless except as a relic. It is only a reminder that a life withdrawn from service to others becomes quite useless. —Sel.

—o— Sweet Will Be The Flower

Without confidence in the love of God we can not cheerfully submit to His discipline.

Let not the morrow be as a thief to rob you of this day's blessing. We are apt to judge of things by present appearances; but the Lord sees them in all their consequence.

—o—

A happy heart transfigures all the world for us. It finds something to be thankful for in the most trying circumstances, even in the night of sorrow. Let us try to see the beauty and the goodness of God. The Psalmist tells us, "The world is full of the goodness of the Lord." How much do you see of it? Open your eyes and stop grumbling, and then your experience will start songs of praise in your heart to the Giver of all good.—Sel.

NEWS AND NOTES

Ottumwa, Iowa: On Lord's Day, April 17, a brother who had accepted Seventh Day Adventism a few years ago was restored to fellowship of the church at Finley Avenue and Adella Street, and his three daughters were baptized. On April 3, at the close of a five nights meeting, in which Brother Billy Orten was the preacher, two young people were baptized. —Frank S. Graham.

Louisville, Ky.: The Lord is not slack concerning His promises, says Peter in 2 Peter 3:9a. Not only do we know this from God's Word, but also by experience. His grace and mercy have been bountiful. Thus far this year there have been two baptisms and two have placed membership for which we thank God, and others should follow. Sunday, April 17 a new S. S. attendance record of thirty-five was set along with a record attendance of seventy-three for worship service the same day. Believe me, that little place was straining at the seams. Let us urge all Christians who read this to make it a matter of prayer that God may grant us a place more adequate to our needs soon. Our meeting with Brother Willis Allen is scheduled for May 15-27 and we are praying for God's work to be accomplished in a great measure then. This is your invitation to attend. —M. Brent Hickman, 17th St.

Gallatin, Tenn.: We enjoyed the short visit with the Kentucky Bible College chorus. Paul has done a good job with them! — Hall Crowder.

Louisville, Ky.: Right now we are looking forward to a great revival for the week beginning April 24th. Brother Kenneth Istre, Dallas, Texas, is to be our evangelist. There are many attending the Fifth and M Street church who should make a decision to accept Christ, some young people and others who are older. Fourteen responses to the invitation for the first sixteen Sundays of 1955. We feel the Lord is blessing us greatly. We have a young married people's group numbering about twenty-five

couples working toward an enlarged Bible School. Average attendance for first four months is good: January, 155; February, 136; March, 140; April, for three Sundays, 161.

We all need your prayers.—N. Wilson Burks.

BRYANTSVILLE, IND., NEWS

March 12 was a busy day for our community. The visit of thirty students and teachers of Kentucky Bible College was a very pleasant experience. Noon lunch was served at the home of Brother and Sister Hollis Sherwood. A trip to Spring Mill State Park by the young people in the afternoon and a basket dinner in the evening were enjoyed by all concerned. The evening concert of the choir was very inspiring and interesting.

We were very happy to have as guests last Sunday morning Brother and Sister E. L. Jorgenson of Louisville. Brother Jorgenson preached the morning sermon.

Our average attendance for Sunday morning has been over 100 for many weeks now, thanks to our Lord's blessing. We are praying for a wonderful week of revival, teaching, and blessing, in June, when Brother R. H. Boll is to be back at Bryantsville in a meeting. —Dale Jorgenson.

Louisville, Ky.: We have had a good year at Jefferson St. church. We have gained about ten new members, seven by baptism. We give the Lord all the praise.—Eugene McGhee.

Hillsboro, Oregon: "I have thoroughly enjoyed your study on "The Kingdom of God." It has been most enlightening. I used it as a basis for a study in our mid-week Bible study and our folk really enjoyed it too. —Ivan Correll.

Tarrant, Ala.: I have read your articles in Word and Work for several years. I enjoy them very much. I pray for you often, Brother Boll, and also for E. Gaston Collins, who was reared in my home town, Huntsville, Alabama. I remember him not only as a good preacher, but also as a fine singer.

I have just finished reading his article in Word and Work. I hope he can contribute other articles.
—James M. Neill.

Des Moines, Iowa: I am looking forward to the conference this summer. Will it be in August?—Hollis McClaran.

The Bible Conference is scheduled to take place from September 5 to 9. Details are being worked out and will be published in Word and Work as soon as speakers and subjects are finally determined.

KENTUCKY BIBLE COLLEGE NEWS

We have on our desk a bulletin from Kentucky Bible College. We see that the operational expenses for teachers' salaries, utilities, wages, and other necessary running expenses come to \$3,200.00 per month. This does not include repairs and supplies and payments on the property. In all \$200 per day is needed to meet all expenses. Some fifty churches are now contributing to K. B. C. The Corporation is still trying to get 2000 persons to give on the average of \$1 per person per week. Are you on that list?

The College chorus has just completed a trip through the South. We hope for some first hand news before we go to press.

S. D. GARRETT'S RETURNING TO AFRICA

The S. D. Garrett family is a tried and proven missionary family. They have worked and labored hard on the African field for many years and the results of their work have revealed their worthiness. We of the Sellersburg church feel honored to be sponsors of their work. They now have tentative plans to return to Africa in July of this year. The amount of money needed for their passage will be about \$2,000. There will also be some need for supplies and other things to take with them.

The African field is one place yet open to our missionaries and the preaching of the gospel. Doors have been closed in many other places and they could be closed in Africa. The field is now white unto harvest. We have a good reaper in Brother Garrett, so let us all put forth every effort to raise the

full amount needed for his return. There is also a need for more regular monthly contributions for the work after he arrives on the field.

Now, let us be much in prayer for these worthy servants and the work in which they are engaged. Send to the Church of Christ, 211 South New Albany St., Sellersburg, Indiana.—Howard T. Marsh.

Amite, La.: Although no converts were recorded, our spring revival was a great success. Attendance was good from the start with the largest crowd the last night. Richard Ramsey did the preaching, dealing with such subjects as the Virgin Birth, the Resurrection of the Body of Christ, the Holy Spirit, the Second Coming of Christ, the Inspiration of the Bible, and other fundamental subjects. Both Jews and Gentiles were in the audience. All of our nearby congregations cooperated, setting the pattern for the many meetings in this field to follow during the year.

Amite church has V.B.S. with preaching at night set to begin June 15th and run through June 26th. Bro. H. E. Schreiner, of Louisville, is to be with us for that work and plans are being made now for a great meeting at that time.

Hayden Grove church three miles east of Amite has about completed plans for moving Brother A. Valdetero into the field about June first. This will add another full-time preacher to this field.

Richard Ramsey has arranged to begin the summer tent work at Denham Springs with a meeting starting May first. Tent will be on the lot purchased as a building site. Plans there call for the building to be ready for use by the middle of the summer.—A. K. Ramsey.

Brother Valdetero and family will be with the Hayden Grove church of Christ east of Amite, another year. Wish them well in their new field of labor. Bro. LeFleur will begin work with the church at Crowley after Bro. Valdetero moves.

Brother and Sister W. A. Goudeau and family write that they are moving to Kentucky. They will be near Winchester.

Reports from the mission points are encouraging. Two baptisms at Ponchatoula and three placed membership in February. Attendance and interest good at other points. A new mission is being started at Zachary. Brother Mayeux of Denham Springs preached there recently to about 40 people in a home. Brother Richard Ramsey has had fine interest in his Bible class at Amite. He is scheduled for several meetings before beginning evangelistic work in the summer. —W. J. Johnson.

We have requests for used copies of "Romans" by Stifler and "Hosea, Heart and Holiness of God" by G. Campbell Morgan. Can you supply?

Wichita Falls, Texas: This is a wonderful little church, full of faith and love and good works, zealous and active and earnest. Bro. Forcade has been of much help to them also. We have a Bible class

daily (including Saturday) at 9:00 a. m., studying Acts. Folks are so eager to hear and learn it is a pleasure to teach them. Frank Gill and a company of young people are expected from Abilene (75 miles), April 22nd. Three young folks have been baptized. —R. H. Boll.

Kentucky Bible College has just returned from a nine day trip through Tennessee, Texas and Louisiana. The Chorus was well received everywhere. About 100 prospective students were contacted. Contributions to the College amounted to \$738.29, which more than covered the expenses of the trip.

Dallas, Texas: It is very good to be home again. We anxiously look forward to seeing all of our friends there. Hope to see Brother Boll in a few days. —Vernon C. Lawyer.

BOOK REVIEWS BY KENTUCKY BIBLE COLLEGE STAFF

COMMENTARY ON THE EPISTLE OF THE ROMANS by Martin Luther —Zondervan Publishing House, \$2.95.

This latest and easy-to-read translation should be of interest to teacher, preacher, layman and student alike. It was the Book of Romans that inspired Luther to post his famous 95 theses to the door of the church in Wittenberg.

The book is a digest of Luther's notes and comments on Romans as delivered in lectures to students of the University of Wittenberg. It gives an insight into the thinking of one of the great forces in the Reformation movement.

Luther's method of interpretation and comment was a radical departure from the medieval approach. His method was the foundation of the modern exegesis.

Law and grace, works and faith are discussed by Luther, with the great doctrine of justification by faith being expounded in easy-to-understand language. It was this justification by faith doctrine that gave the fire to the movement of the Reformation.

THE PERSON AND WORK OF THE HOLY SPIRIT By Rene Pache. Moody Press. \$2.50.

This book meets the challenge of the greatest need in the body of Christ today. It is a comprehensive treatment of the subject, and is based essentially upon the Bible as from the Holy Spirit and is, therefore, fundamental and practical, and at the same time inspirational.

It is a good book for both young and old Christians not only to read but to study with an open Bible and a prayerful heart. Wherein one disagrees with the author on some doctrinal point, or wherein his treatment is not exhaustive, he sincerely urges the reader "to make a personal study of all passages connected with this matter."

There is no greater need in the life of God's people today than that met by the indwelling of God's Spirit... it is the dispensation of the personal ministry of the Holy Spirit... to know the work and Person of the Holy Spirit better is to glorify Jesus Christ, the Son of God, in our life and testimony. This book is commended to all Christians.

Order above books from Word and Work, 2518 Portland Avenue, Louisville 12, Kentucky.