

THE WORD AND WORK

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EVANGELIZE!

Give us a watchword for the hour,
A thrilling word, a word of power.
A battle-cry, a flaming breath
That calls to conquest or to death;
A word to rouse the church from rest
To heed her Master's high behest,
The call is given, "ye men arise!"
Our watchword is "evangelize!"

The glad evangel now proclaim
Through all the earth, in Jesus' Name.
This word is ringing through the skies—
Evangelize! Evangelize!
To dying men, a fallen race,
Make known the gospel of God's grace.
The world that now in darkness lies—
Evangelize! Evangelize!

— Selected.



It is, no doubt, the prerogative and privilege of any editor—in fact, it is his editorial duty—to discern and judge between the many manuscripts submitted (including his own effusions), and to see which is the more important and useful to his readers at the moment—whether this or that. By this test, the editors of the *W.W.* are pleased to give prominence to Gordon Linscott's offering for the month, "Our Secret Sins". —E.L.J.



Our Secret Sins

"Thou hast set . . . our secret sins
in the light of thy countenance."

Gordon R. Linscott

"Take us the foxes, the little foxes that spoil the vineyards; for our vineyards are in blossom" (Song of Solomon, 2:15). Who would think that playful little foxes would spoil a vineyard? And just when it is in blossom, ready to put forth its fruit! Who would think that a few "little" sins could spoil a Christian's life just ready to bear fruit? This, I believe is one of the greatest causes of spiritual anemia among Christians today. Many children of God have put to death "fornication, uncleanness, passion, evil desire, and covetousness," but have stopped short of putting these "all away": "anger, wrath, malice, railing, shameful speaking," and the like (Col. 3:5-6). Just when their lives should be blossoming forth to the bearing of fruit for the Savior, suddenly they are rendered barren—or near to it—by the "little foxes", the sins which are hard to detect in ourselves and easy to overlook.

How fickle is the human heart! Who, indeed, can know it? Sins which we abhor in others may be passed over completely unnoticed in ourselves. Then there are sins which we "have always done," and without question, since they are generally approved. Probably the majority of our secret sins involve activities which in themselves are entirely harmless, or even good. It is so hard to see anything wrong with spending all of our waking hours furthering legitimate business interests. Or who could find fault with being actively engaged in all of the community's civic affairs? Again, the pursuit of sports and other hobbies may be defended on various grounds. The question is, where does one draw the line? How deeply entangled in the affairs of life can we become without crowding God out?

It is sin to commit forbidden acts, but it is also an evil thing *not* to "set our affections on things above" and *not* to "seek first the kingdom of God and His righteousness". To discover these and other "little" sins which may be hidden from our own view, we must work things out individually with God. Hard and fast rules cannot be made, or at least have not been made by the Lord; for we are not all at the same stage of growth. What is an excellent piece of work for an apprentice carpenter might be totally unacceptable from the hands

of a skilled cabinet-maker. The more spiritual a Christian becomes, the keener his perception of spiritual values, and the more conscious of sin he is. Here is a call for the acceptance of individual responsibility before the Lord, for a "seeking first the kingdom of God" on an individual basis—without using the life or standards of another as an excuse. If we are to become "fullgrown men", able to digest "solid food", and fit for "full-size" service to the Lord, then by reason of use we must have our "senses exercised to discern good and evil" (Heb. 5:14). "Be filled with the Spirit," says Paul; but how can we be filled with the Spirit if we are still harboring sin in the hidden recesses of our heart? And how can we sincerely go to the Lord for cleansing in His blood if we are not truly convicted that sin is there? It is not enough merely to confess our secret sins, for this soon degenerates into a cold formality. We must continually submit our hearts and our lives to the searching light of the Holy Spirit.

Hear Paul's prayer for the Philippians (1:9, 10): "And this I pray, that your love may abound yet more and more in knowledge and all discernment; so that ye may approve the things that are excellent; that ye may be sincere and void of offense unto the day of Christ." As we learn to discern good and evil, and as we then choose the things that are excellent—how our path grows brighter before us! Our lives, instead of being stunted, with blighted, dried-up fruit, become a joy to us and a glory to our Lord.

THE LAST WORD

J. H. McCaleb

"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die."

Not long ago a great newspaper carried an editorial that was reaching skyward for this same grand truth. I am taking the liberty of quoting it.

"A poll by the religious publication reports that 'only one out of five' leading scientists in the United States believes in the physical resurrection of Christ.

"The figures are interesting and perhaps even sociologically important. Beyond that, their scientific and theological significance is extremely dubious.

"A poll of the best thinkers in the early Middle Ages would probably have revealed widespread agreement that the world is flat. And as late as the 19th century the idea of splitting the atom would have fared quite badly in the ballot box of the mentally elite.

"Likewise, the principles of pure science underlying our technological advance—our engines, our printing presses, our television—would have lain dormant for centuries to come if inventors had awaited approval by a jury of fellow scientists.

"Even the world's top-ranking scientists can be wrong about the wisdom of men. It's too much for us to expect them to be able to give us the last word on the Wisdom of God."

And so we turn to the assuring statement in the Word of God: "Jesus Christ the same yesterday, and today, and for ever".

Questions Asked of Us

Stanford Chambers



Four Questions: 1. Explain Ec. 1:4. "The earth abideth forever," and 2 Pet. 3:10. "The earth also and the works therein shall be burned up."

2. Rom. 11:26 says, "And so all Israel shall be saved." in John 8:24 we read, "If ye believe not that I am he, ye shall die in your sins."

3. What is the ark of the covenant? the blood of the covenant?

4. Explain Rev. 1:7. "Behold, he cometh . . . and every eye shall see him, and they that pierced him." If some at that time have not been resurrected, how can they see Him?

1. "The earth abideth forever." "The earth and the works that are therein shall be burned up." Can matter be conceived of as eternal? Yet, is anything annihilated? The psalmist (148:6) says concerning sun, moon, stars, water above the heavens, "He hath established them for ever and ever." Peter, of course, is not to be arrayed against the psalmist and Solomon, nor they against Peter, for they all wrote by inspiration, and the Spirit (who was active in the creation of the heavens and the earth) does not contradict Himself.

Our attention is called to the fact that the marginal rendering of the word for "burned up" is "discovered." In the white light of God in the day of our Lord's revealing, what the earth is, indeed, and its works, will be discovered. That is true in any case. The works, of course, are man's works, and while they remain the earth on which they rest is corrupt.

But "the elements shall melt with fervent heat." A very general thought is that by the elements is meant the materials or chemical elements of which the heavenly bodies are composed. It may be so. Yet the word for "elements" used by Peter is the word Paul uses translated in his phrase "weak and beggarly elements" ("rudiments" ASV) of the world" (Gal. 4:9, same word in v. 3); also the word translated "rudiments" in Col. 2:8, 20. The "first principles" are designated by the same word in Heb. 5:12. *Luo* for melt is also translated break, loose, dissolve, etc.

It must be admitted that there are ecclesiastical heavens and political heavens as well as physical or material, and such heavens are to pass away or "flee away," whatever else may be meant. Many are the Scriptures which speak to the effect that great physical changes are in store, so it were unwise to be too dogmatic on the point of the question. It *could be* cremation, but complete renovation it *will be* unquestionably.

2. "And so all Israel shall be saved." Paul qualifies this "all"

when he says (Rom. 9:6) "They are not all Israel that are of Israel." All Israel shall be saved, but not all that are of Israel. Jeremiah chapter thirty sheds light here.

3. The chest in which were kept the two tables of stone on which were written the ten commandments is designated repeatedly "the ark of the covenant." The ark was kept in the "Holy of Holies," and its preservation signified that God kept the covenant inviolate and held His covenant people for keeping it inviolate. Children of the New Covenant, the covenant of grace, the covenant sealed by the blood of Christ (whereas the old was sealed by the blood of bulls and goats) is the more sacred and by us to be the more sacredly observed. See Heb. 10:29; Matt. 26:28.

4. The event of Christ's coming, when "every eye shall see him, and they that pierced him" is the event so momentous that the universe is held at rapt attention—heaven, earth, the underworld. Now, for instance, "the spirits in prison" (1 Pet. 3:19) to whom Christ went and made proclamation (1 Pet. 3:19), who have therefore the faculty of hearing, without doubt have the faculty of seeing. We need not suppose that physical eyesight (such as the question supposes, and to be restored by resurrection) is required to behold Him. The rich man from his place in Hades "lifted up his eyes" (what kind of eyes? not those of his physical body which was buried) "and seeth Abraham afar off." We need not permit mystery to make us unrealistic.

When we meet our loved ones on the other side will they look the way they did when we knew them here?

Who can answer that? The rich man in Luke 16 referred to above is represented as recognizing the beggar Lazarus "afar off." How he looked we are not told. We may be sure that the recognition was not by the rags he had worn nor the sores he had borne. Whatever it may require to enable us to know and to know with satisfaction and joy our Lord will have made provision for. Possibly babes snatched by death from mothers' fond embrace will be presented first in the way they are lovingly remembered. Rest assured that it will be better than you yourself could fix it.

A neighbor argues that the 3000 could not have been baptized on Pentecost if baptism had to be immersion....He denies that Martin Luther taught immersion.

The first chapter of Acts states that there was a group of 120 disciples in Jerusalem. Allow that half of them were women (which is overestimating their number) and you have 60 men. Divide 3000 by 60 and you have no more for one man than it would take an hour for some baptizers to immerse.

Martin Luther did, indeed, teach that baptism is immersion, *only* immersion. Here is a statement of his, translated from the German: "The term baptism is a Greek word; it is rendered in Latin by *mercio*; when we immerse anything in water, that it may be entirely covered by water." It may surprise your neighbor to be told that John Calvin and John Wesley each said as much. I have been told by an admirer of the latter that he refused to sprinkle or pour.

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



A STRANGE FAMILY

The father has never missed church or Sunday School in twenty-three years. The mother has had a perfect record for eleven years. A son has not missed for twelve years. A daughter has been at the evening service every Sunday for eight years.

What's the matter with this family, anyway? Don't they ever have company on Sunday to keep them away from church?

Don't they ever get tired on Sunday morning?

Don't they belong to any lodges, where they get their religion, instead of at their Father's house, or to any clubs, or to anything?

Don't they ever have headaches or colds, or tired feelings, or sudden calls out of the city, or week-end parties, or business trips, or picnics, or any other trouble?

Don't they even have a radio, so that they can get some good sermons from out-of-town preachers?

Don't they ever get a lot more good out of reading a sermon out of a book?

Don't they ever get disgusted with whatever it is that their minister preaches? What's the matter with this family anyway, and why are they so happy and cheerful? We leave it to you to answer.

ETERNITY WILL TELL

Jesus always and everywhere found those who needed His message and His touch. When His gracious help was refused by some, He immediately found others who wanted Him.

In His own city, the Lord found those who were concerned. Referred to only as "they", these unknown heroes of faith were important factors... Not all of God's great characters have received the applause and spotlight of inspired revelation. The world, and even the Church do not know the names of many who shall shine as

stars for ever and ever in the heavenly kingdom. Humble little mothers, illiterate and inconspicuous men of God, and even the despised of earth have prayed down revivals and sparked glorious demonstrations of Holy Ghost power. —C L. Miller.

STUDY IN CONTRAST

The United States has delivered \$700,000,000 worth of equipment to the new German army, including 1,100 tanks, and 1,000 military planes.

The Pocket Testament League is sending 50,000 copies of the Gospel of John.

A FETISH FOR SERVICEMEN

According to United Evangelical Action, a Roman Catholic scapular has been widely distributed among servicemen. Issued by the Carmelite National Shrine of Our Lady of the Scapular, it is composed of two brown patches of cloth containing pictures of the Virgin, and it is worn about the neck on a string. "Whosoever dies clothed in this scapular shall not suffer eternal fire," the wrapper says. The name of Jesus Christ is not mentioned, and yet the Douay Version of the Bible says: "Neither is there salvation in any other; for there is no other name under heaven given to men, whereby we must be saved." How empty are the hopes of those deluded souls who put their trust in the Virgin or in heathen fetishes like this scapular! —Selected.

Temperance Regulations In India

The International Bureau Against Alcoholism (Lausanne, Switzerland) reports the following regulations now in force in India with the purpose of eliminating liquor from public life:

No alcoholic drink served at state functions.

No liquor advertisements accepted in India-owned newspapers.

Elimination of all drinking scenes

from motion pictures.

Serving liquor on all dining cars of trains and in refreshment rooms of railways banned.

The official direction that diplomatic representatives abroad substitute fruit juices for cocktails at all official functions.

The party rule that "no person who carries on trade in liquor or is addicted to drink shall be eligible for election as a congress delegate."

India recognizes liquor as a public enemy and enforces laws against it. Why can't our so-called "Christian" land of America do the same?

HERE AND THERE

There are more retail liquor outlets in America than there are grocery stores... American rock 'n roll dances have been banned in several Indonesian cities because they are considered "degrading and immoral"... J. Edgar Hoover of the FBI reports that more major crimes (2,534,000) were committed in the U. S. in 1956 than in any previous year. Under the new British income tax laws a family with two children under twelve and earning \$5,600 per year pays \$1,160 in taxes, 21 per cent of the income. A similar family in America pays \$528, or 9 per cent of the income. (We still have much for which to be thankful!)

"SEEK YE FIRST ---"

A farmer had but one son. The time for the revival came before it was possible to finish the seeding. When the first day came, the farmer hitched up the wagon early and told the family to get ready to go to the service. "But, Dad," said the boy, "you aren't going to leave the north field unseeded today? It will never be in as good shape again this season." "The field will have to wait," said the father, "the meeting has first place." During that service the boy was converted to Christ. In less than a year later he came down with a fatal illness. As the boy neared death's door, he placed his arms around his father, and with shining face, whispered, "Dad, I'm so glad you let the field wait!"

"GO . . . MAKE DISCIPLES."

Cathedrals are not the power of God unto salvation. Architecture cannot save men. Art galleries cannot blot out our sin. Athenian sculpture could not save Greece from crumbling. It is the Gospel which is the power of God

unto salvation to every believing man!

There are plenty of preachers in the world, such as they are. But most of them are too busy doing other things besides preaching. They have little time for the real work of proclaiming the gospel. The average pastor is busy raising missionary money, or taking educational collections, or visiting members who support the church and who must have special attention so that they can be kept in good humor.

These things may be all right, but they take time, and too much time. Paul didn't organize any missionary committee. He was too busy being a missionary himself. If preachers would concentrate for five years on just preaching the gospel, we would have all the money we need. When men receive Jesus as a personal Savior, when the gospel grips them, they will give money to take that message to a lost world. —The Fellowship News.

✽
The race moves forward on the feet of little children.

✽
An education should include knowledge of what to do with it.

✽
The sweetest songs often come from broken hearts.

✽
"Don't consult your bank book to ascertain your real wealth."

✽
"Where God's finger points, there God's hand will make the way."

✽
"Non-church goers wouldn't feel at home in heaven."

✽
"God will not look you over for medals, degrees, or diplomas, but for scars."

✽
"Don't place upon the stranger the responsibility of getting acquainted with you at your church."

✽
"You can't talk things right, but you can pray things right. In fact, we TALK ourselves into a lot of trouble."

✽
"No wind can help the sailor who has no port."

✽
"Some people testify that they are going to heaven to live for ever, when they are not making as much preparation as for a day's outing."



Waiting that Tires The Soul

Frank M. Mullins, Sr.

During the last war the Reader's Digest published an article entitled: "The Battle Of The River", in which the writer said: "War is nine-tenths waiting . . . waiting for chow, waiting for mail, for reinforcements, for orders." Another writer, on being asked to describe the soldier as he faced a battle, said: "The most trying thing the soldier has to undergo is the waiting period before the action begins."

Just as this is true in carnal warfare, it is also true in the spiritual realm. When one reads the book of Psalms one is deeply impressed with this fact. The servant of God must learn to wait—learn to wait on God. It is this waiting that tries the soul and proves one's faith in God. Time and again it is the lot of the child of God to face the period of seeming inactivity on God's part, when it seems that God no longer is listening when one prays—when in spite of the most earnest prayers and efforts of God's people nothing happens (no visible results materialize) and all of one's previous training, faith in God, and experience with God seem to be of no avail. If anything, the night seems to grow darker, the burdens heavier, and it seems that in anguish of soul we must cry out, as did Jesus on the cross, "My God, My God, why hast thou forsaken me." And it seems we can go on no longer.

This has been the experience of God's people from the beginning. The Psalmist knew this long overdrawn period of waiting after Samuel anointed him king over Israel. It was after this that King Saul pursued him through the mountain fastnesses of Canaan and sought to kill him. When David had opportunity to slay King Saul one marvels that he did not do so. But one thing held him back. He had learned to wait on God. He would not lift his hand against God's anointed, and when his servant, Abishai, asked permission to smite Saul, David said: "Jehovah will smite him; or his day shall come to die; or he shall go down into battle, and perish. Jehovah forbid that I should put forth my hand against Jehovah's anointed." Then followed another period of waiting that tested the soul of David as perhaps no other experience he had in all of God's dealing with him. In the Psalms he repeatedly refers to this waiting period and reveals the true attitude of the heart of faith that learns to wait on God. In Psalms 40:1-4, he said, "I waited patiently for Jehovah; and He inclined unto me, and heard my cry. He brought me up also out of a horrible pit, out of the miry clay; and He set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall

see it, and fear, and shall trust in Jehovah." David speaks not only of his own experience, but of that of Jeremiah and other servants of God in this testimony of ultimate victory for those who wait on God. But how it tried his soul! And but for his trust in God he would have had no strength to go on, as he said, Psalms 27:13-14, "I had fainted, unless I had believed to see the goodness of Jehovah in the land of the living. Wait for Jehovah: Be strong, and let thy heart take courage; yea, wait thou on Jehovah."

It is no different today for God's people. There are those now passing through this "waiting period" who feel they cannot stand it much longer. Their souls cry out for some change for the better to be wrought, some manifestation of God's presence and power being brought to bear on their particular burden or problem. The heart has almost "fainted," yearning for the waiting time to be over and desiring to know what the end shall be. To these, the Psalmist speaking out of the depths of experience, gives answer, "Unto thee, O Jehovah, do I lift up my soul. O my God, in thee have I trusted, let me not be put to shame." Then the Holy Spirit gives to him the answer to waiting on God, "Yea, none that wait for thee shall be put to shame: they shall be put to shame that deal treacherously." Thus did he find rest to his soul. Thus he came to know that ultimate victory is for those who wait on God—those who will await the unfolding of God's plans and purposes in God's own way and time. How fretfully we strike out in fleshly zeal only to aggravate the case, bring added misery, and prolong the time of waiting. How impatient we become, and even complain against God! How our faith is sifted and proven by the fires of waiting. What self-condemnation arises to almost engulf the soul, and all unnecessarily; it is simply the waiting period that tries men's souls. God will not be late, it is but that we might know Him better. "Jehovah is good unto them that wait for Him, to the soul that seeketh Him. It is good that a man should hope and quietly wait for the salvation of Jehovah." Waiting on God can be a severe soul-testing time, but most precious when the heart is resting in Jesus.

For over nineteen hundred years the people of God have waited for the return of Christ. This is the crucible, the testing and sifting of God's people. It is this waiting that identifies the true child of God, that proves the genuineness of one's faith and hope in Christ; it is, as it was with the Hebrew Christians who were undergoing and had suffered such severe persecutions, of whom the writer said, "Ye have need of patience, that, having done the will of God, ye may receive the promise. For yet a very little while, He that cometh shall come, and shall not tarry. But my righteous one shall live by faith: and if he shrink back, my soul hath no pleasure in him." And of those who waited on the Lord, and patiently endured, the writer said, "We are not of them that shrink back unto perdition; but of them that have faith unto the saving of the soul." Waiting for the coming of the Lord is truly a testing point for the souls of men—"The evil servant saith in his heart, My Lord delayeth his coming." "In the last days mockers will come with mockery, saying, Where is the promise of his coming?", but every one that hath this hope set on him "puri-

fieth himself even as he is pure" and loves His appearing. We wait patiently for Him, for He is our only hope and the only hope for a lost and bewildered world. In the words of the prophet of old, Habakkuk 2:3—"The vision is yet for the appointed time, and it hasteth to the end, and shall not lie: though "he" tarry, wait for Him; because "He" will surely come, "He" will not delay" (Septuagint Ver.).

However dark the night, however deep the sorrow, however heavy the burden, whatever sore trial one is passing through whose faith is in Jesus, the second coming of Christ will solve every problem when he shall come again the second time "unto them that wait for Him unto salvation."

FATHER, HELP US!

The purpose of this brief article is to implore righteous men, whose "lectual fervent prayers avail much" (James 5:16), to pray as never before that God will place a greater measure of love in the hearts of those in our brotherhood. Everywhere one turns, he encounters suspicion and sarcasm on the part of those who claim as their ideal the "Lamb of God." The shortage of tolerance and love poses the greatest threat of digression and schism that the church of God has faced in a long time.

We are allowing ourselves to be regimented into opposing camps that have all the jealousies, suspicions, wraths, and rivalries that trade-mark the ugliest of the sectarian spirit. One group of preachers will get together and fill their conversations with confident boastful assertions of their own conservative soundness and with sarcastic allusions to any and all who may differ somewhat in convictions. Then a group from the "other side" will meet to talk about the members of the first group and reveal exactly the same dispositions that they criticize in them! It has been a long time since this writer attended a gathering of preachers without being subjected to the depressing experience of having to listen to someone who seemed to feel compelled to offer cute rancorous remarks regarding some brethren in a different "regiment"! To date I haven't been able to see that either "side" was trying much harder than the other to demonstrate that love which "hideth a multitude of sins" (1 Pet. 4:8).

One of the most tragic facts is that everyone who becomes a victim of this disease of regimentation develops as his first symptom the surc knowledge that those who are not similarly regimented cannot possibly be sincere, honest, or intelligent, and, though brethren, are more of a detriment to the Lord's cause than a blessing.

Of course, as is true in almost every set of circumstances, self-justification is a rather simple process. The "conservative" is certainly justified in feeling as he does about the "liberals" who are "sweeping the church into apostasy," is he not? On the other hand, surely the "progressives" are more than justified in feeling as they do about the "antis" who are dragging their feet, thwarting the

great commission of our Lord, and, through ceaseless contention, dividing the house of God! If you suggest to the "conservative" that he should love his brethren, regardless of their imperfections, he will be horrified at your "wishwashiness" and will quickly brand you as a peace-at-any-price fence-straddler! On the other hand, if you suggest to an active leader within the opposing regiment that he should love his more conservative brother, showing respect and tolerance regarding his sincere convictions, you are quickly labeled an "anti." Oh, brethren, these things ought not to be!

For reasons stated above, all efforts of this article or any other to persuade brethren to change their attitudes seem to be a hopeless waste of time. However, if enough truly consecrated men and godly women will be persuaded by these lines to get on their knees the minute they read this, to pray, "Lord, help all of our brethren to be forbearing, longsuffering, kind, tenderhearted, loving as brethren . . ." who knows what the result might be? I, for one, am about convinced that we shall never argue our way out of the internal strife that plagues us—perhaps enough people holding hands together can pray our way out! —Eldred Stevens in Firm Foundation.

Studies In Acts

H. L. Olmstead



We have pointed out in a previous article the fact that the work of the apostles and the early church was, for a number of years, strictly among the Jews. Jerusalem and Judea were the scenes of their earliest endeavors.

The third chapter relates the healing of the lame man at the Beautiful Gate of the temple and the appeal to Israel to repent and be converted with the promise of several things if they would do so: (1) Their sins would be blotted out, (2) Seasons of refreshing from the presence of the Lord would come, (3) And He would send the Christ, whom the heavens must receive until the times of restoration, spoken of by the mouth of all the holy prophets of old. Much that the Old Testament prophets spake concerning the Christ and the restoration times hinges upon the conversion of Israel and their repentance.

Let us remember that the appeal on Pentecost and here in chapter 3 was strictly to Israel and their effort to prove that Jesus of Nazareth is the prophet spoken of by Moses and the Messiah for whom Israel looked and longed and also the fulfiller of God's promise to their ancient ancestors (Acts 3:19-26).

THE FIRST PERSECUTION

This preacher aroused their enemies to such a pitch of prejudice that the apostles were seized by the Sadducees and placed "in ward" (jailed) until the next day. The question of the resurrection was what stirred the Sadducees because they did not believe in the resurrection. When it was learned that they "preached" in Jesus "the resurrection of the dead" (4:1-3) the apostles boldly testified to that effect—"they laid hands on them." However, many did believe until the number of men came to be about 5000 (4:4).

Thus for the first time since the crucifixion of Christ the followers actually began to suffer the things Jesus Himself had predicted for them (John 16:1-3). However, one night in jail was all it amounted to this time, though they charged them not to speak in the name of Jesus again and "further threatened them" (4:17-21), and let them go. We are told in verse 23 that being let go they came unto their own company. Naturally they sought those of like faith and fellowship.

A PRAYER MEETING

There was no strategy conference to decide what was best to do, but the threats of the chief priests and elders of Israel were simply turned over to the Lord to take care of. This prayer was with "one accord"—they were united in prayer. The chief points in the prayer are: (1) A recognition of the complete power and sovereignty of God (v. 24), (2) A recognition of the partial fulfillment of Psalm 2, that part which relates to the official rejection of Christ (vs. 25-28). It was certainly good that these early Christians knew "the voice of the prophets" in this time of threats and persecution. (3) A recognition that God's hand was in it all—even in the rejection and crucifixion of Christ (v. 28), (4) A request that God would take over and in spite of threats and persecution grant them boldness to speak His word. God was not long in giving them evidence that their prayer was heard, for at the close of the prayer the place was shaken where they were gathered together, and they were all filled with the Holy Spirit and spake the word of God with boldness.

Just here a word might be said about "the filling" with the Holy Spirit. It is certain that all Christians receive the Holy Spirit upon conversion. There is one gift of the Spirit for all (Acts 2:38), but there are many fillings in answer to prayer and as a result of meditation upon God's word. The seven chosen to minister to the widows (Acts 6:3) were "full" of the Holy Spirit. Stephen is said to have been "full" of faith and the Holy Spirit (6:5). Later as he gave his dying testimony as the first martyr of the faith it is said Stephen was full of the Spirit (7:55). All Christians are commanded to be "filled with the Spirit" (Eph. 5:18). Elisabeth and Zacharias were filled with the Holy Spirit (Luke 1:41-67). The filling of the Spirit is essential to boldness in speaking the word and for effective and efficient service as in the case of the seven chosen for a special work in Acts 6, or for some unusual testing, as that of Stephen. The Holy Spirit is given in answer to prayer (Luke 11:13). "How much more shall your heavenly Father give the Holy Spirit to them that ask him."



The Christian Home

Howard T. Marsh

About one out of every four couples who get married in the United States gets a divorce. Many others live on together in unhappiness and disappointment. The cause for this unhappy situation is often due to the hasty and unwise decision in choosing a companion for life. Today, it can be said of only a few couples, comparatively speaking, "They lived happily ever after." Marriage and the establishing of a home is a most important step in life and should not be entered into hastily and unwisely, but soberly, thoughtfully, and prayerfully. Because of the importance of marriage the earnest seeking after the will of God in the matter is a must. Our society, civilization, even our government rests upon the happiness and security of the home life. It is time for parents and young people alike to give more consideration to the will of God, and then when they see two young consecrated Christians falling in love and planning to be married, they can say with the parents of Rebekah, "The thing proceedeth from the Lord." When this is true we can expect a Christian home and happiness.

God has always forbidden divorce. "From the beginning it has not been so." It is obvious here that the meaning is divorce for the intention of remarriage. Jesus taught that sometimes it is right to get a divorce. Surely He did not mean that a Christian woman is compelled to live with a drunken man who constantly endangers her life and the welfare of the family. But should she make such a mistake she should not be married again. When a man commits a crime and is sentenced to prison he has forfeited his right to liberty and freedom. A dangerous man is imprisoned in order to protect society. I believe that Jesus forbids divorce and remarriage (except for one cause, fornication) for the same reason, the protection of society. Remarriage after divorce for any cause is a sin against society and a sin against God. The best way to avoid this evil is to be sure you are in the will of God in choosing life's partners.

The question is often asked, "Can one be forgiven for divorce for any cause and remarriage?" Yes, God has and will forgive such sins, but that does not give one a permit or license to commit the sin. One can be forgiven for murder, but surely you would not go out and kill some one just because you can be forgiven. Here is food for thought. Suppose some one steals your car. Can that one be forgiven? Yes, God would forgive and you would forgive him. But what about the car, should he keep it or give it back to you? The answer is obvious that he should restore the car to the owner. But for some ungodly reason, a man can get the crazy idea that he can

steal a man's wife, get forgiveness and keep the wife. It doesn't make sense to me that he must restore the car, but can keep the wife. However, it is not true in all cases that the husband or wife is stolen, but in many cases they are. Prayer to God is desperately needed in the matter of choosing a life companion.

Love is the most important element in marriage and the welfare of the home. It is said of Isaac that he loved Rebekah. There can be no lasting happiness where a God-given love does not reign supreme. This is another reason why one should not be hasty. Many who fell in love at first sight should have looked many times. Jumping hastily into love and marriage is often disastrous. Take time to seek the will of God. Instead of writing to such as Dorothy Dix, talk to the heavenly Father. God the Father, God the Son, and God the Holy Spirit make up the most successful matrimonial bureau. Seek God's will in this important step in life and have a happy Christian home.

AUTHORITY IN RELIGION

Theophilus

In Matthew 21:23 the Scripture says, "And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?" Here was a question about authority, authority for religious teaching. The question has many implications with regard to the present religious state.

The Jews understood thoroughly the need for authority in the matter of religion. They had their sacred writings: that portion of the Scripture we call the Old Testament, comprising the 39 books from Genesis to Malachi. Moses and the prophets were their guide. They *knew* that their religion had come from God. But what about this teacher Jesus? Whence did He come, and by what authority did He teach, though not clothed in sacerdotal garb? This was not the first time they had raised this question. Some time ago they had flouted in the face of the blind man whom Jesus had healed, "We know that God hath spoken to Moses: but as for this man, we know not whence he is" (John 9:29). Of course, we believe and know where Jesus came from. His works, as Moses' works, testify that He is of God. We can say, as the seeing blind man said long ago, "Why, herein is the marvel, that ye know not whence he is, and yet he opened mine eyes... Since the world began it was never heard that any one opened the eyes of a man born blind. If this man were not from God, he could do nothing" (John 9:30-33). All of this points up the need to understand the authority upon which we rest our faith. It is a good question to ask ourselves, "By what authority doest thou these things?" It might be amazing to many religious people to see how little authority they have for some of the things done in the name of Christianity.

Every man, regardless of the religious sect or denomination in which he claims membership, has "authority" for what he does. Do

I mean to say that here are religious people who practice contrary things who yet have authority to practice? For example, here is a group that sprinkles infants and adults and calls it baptism, and another that practices immersion only as the true action of baptism, and yet each has authority for its actions? Yes, each has authority, but certainly not the *same* authority. There are at least three sources of authority by which people judge their religious practices today.

The first source is that appealed to by the autocrat, the anarchist, and the lawless. It is the rule of self. The person who lives by this authority does just as he pleases in matters of religion. He sets up his desires, his likes and dislikes as the standard. Should one try to point out that he has no word from God for his practice, he will immediately be told, "Well, I don't see anything wrong with it". The whole thing becomes a matter of personal whim, and of course there is nothing a person may not do and *call* it "Christianity" or "religion" under this rule. It might be very surprising to ask yourself, "Just how many things do I practice that have no other authority except that I like them or that most people like them?"

The second source is that of tradition. This source existed in Jesus' day as may be seen from His many encounters with scribes and Pharisees and Sadducees, and it continues to be very popular down to our time. Those who follow this line work on the proposition that "It was good enough for father and it's good enough for me." They appeal to the decisions of the elders, and are great sticklers for the decrees of conferences, synods, and, in some circles, the *ex cathedra* utterances of some "infallible man" in the city of Rome.

The third source of authority is the Word of God, the Bible. Those who follow this rule, this source of authority, believe that "A man shall . . . live . . . by every word that proceedeth out of the mouth of God" (Matt. 4:4). They shun to practice that which is not revealed in the Scriptures, but are zealous for the teachings of the living oracles. Among this group I am happy to number myself and my brethren. These are they who truly believe and seek to practice what the Bible teaches, either by express command or approved example. "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work" (2 Tim. 3:16, 17).

These are the three general sources of authority in religion. Naturally they overlap at times. There are folks who are willing to go along with the Bible just as long as it suits them. But should it seem to teach contrary to some cherished shibboleth or tradition of their own, they are willing to set it aside as a dead letter, or to explain it away as being very figurative or just incomprehensible. In this class fall the modernists who acclaim our Lord as the world's greatest teacher, moralist, and spiritual guide, but actually make Him the world's greatest liar when they deny what He said about rising from the dead. But let us now draw our facts together.

The danger of the first two sources of authority is plain to all who want to be sure in their faith and rest their all in God. Take the rule of self. Does God always approve what man likes in religion? Did He not reject the sacrifice that pleased Cain so well? (Gen. 4). Were not Nadab and Abihu destroyed before their altar

in offering strange fire? And does not the Lord Himself teach that "Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? and then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:22, 23). It is dangerous to follow our likes and dislikes in religion.

And what about the rule of tradition? Is a thing approved of God simply because it has been done a long time? If that be true the great Reformation of the 16th century was certainly a farce; for that tradition-bound Roman church had burned its incense and sprinkled its holy water and preached its indulgences for hundreds of years, without one word of Scripture warrant. No! A thing is not right because it is old. "If any man speak, speaking as it were oracles of God" (1 Pet. 4:11). This is the only old-fashioned way that interests us. The danger of tradition was pointed out by our Lord Himself when He said, "Why do ye also transgress the commandment of God because of your tradition . . . Ye have made void the word of God because of your tradition . . . In vain do they worship me, teaching as their doctrines the precepts of men" (Matt. 15:1-9). Well may we cry out with Hosea, "My people are destroyed for lack of knowledge;" "Let us know, let us follow on to know Jehovah" (4:6; 6:3).

But, dear friends, there is a source of authority that comes from God. "Thy word is truth" (John 17:17). "Blessed are they that do his commandments, that they may have a right to the tree of life and may enter in through the gates into the city" (Rev. 22:14). "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." . . . "Everyone therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock" (Matt. 7:21, 24). If you build your life before God on this foundation, with this source of authority, you need have no fear. You may await the day of His coming in peace and commit your soul in faithfulness to the care of Him who doeth all things well. The present is the time to begin.

TENTH ANNUAL

LOUISVILLE CHRISTIAN FELLOWSHIP WEEK

WILL BE HELD AUGUST 26th to 30th

At PORTLAND AVENUE CHURCH OF CHRIST, 2500 Portland Ave., Louisville

Theme: THE OPENING OF THY WORDS GIVETH LIGHT

Anyone from a distance, who desires accommodations in Christian homes, should contact Brethren Wilson Burks, 5341 Westhall, or Willis Allen, 4118 Vermont, who have again offered to serve on the "housing committee".

We plan to put a complete schedule of the week in the August Issue of *Word and Work*.

Planning Committee:

W. Robert Heid,
Carl V. Wilson,
John E. Mengelberg.

Precious Reprints

From the Pen of R. H. Boll

This is now the fourth installment in the series of nine under the general caption, "Prophetic Enquirers". Interest this month centers in Apollos' sermon on the subject, "The Use and Need of Unfulfilled Prophecy". As explained at the outset, these essays constitute a study in prophecy—true to life, but fictional in style for added interest, and highly suited to our own times. The series appeared first in *The Word and Work* for 1916, and the present installment is extracted from the May issue of that year. It was one of the greatest years editorially in freshness and voluminous output of Brother Boll's long life.

Following the "Enquirers", we have reprinted two pages, also from R. H. B., dealing with certain phases of the "Holy Spirit" teaching. They are reproduced, by request, and in order to fill a certain urgent need. The first portion, "Baptism Of The Holy Spirit" comes from the September issue of the *Word and Work*, 1935, and warns against the extremes of "Pentecostalism". The other portion, "Shunning The Teaching About The Spirit", is extracted from the December issue of the same year, and warns against an opposite extreme—the great loss to those Christians who fail to appropriate all that God has promised in His word of the Spirit's presence and indwelling.

The "Precious Reprints" section, therefore, turns out to be more lengthy than usual this month; but we suppose that no apology is in order, ever, for the length of Boll reprints! We have shortened the front-page section in proportion.

This is, perhaps, the place to say that if other readers remember special paragraphs or articles from the pen of R. H. B., we shall be glad to reprint them on request. The "Prophetic Enquirers" series should not be interrupted in 1957, but we could still make place for other reprints, or hold them over until 1958.—E. L. J.

THE PROPHETIC ENQUIRERS - - IV

THE SERMON

It was on the Lord's day following that Apollos preached a sermon far-reaching in its effects upon the church at X, and fraught with consequences for himself and others which he did not surmise. For it was indeed as plain and strict a scripture theme as any he had ever presented. And Apollos was, with all his learning and power, as simple-hearted as a child and knew no course beyond straightforward, simple honesty. He had always held up the standard of pure New Testament Christianity. He called himself a simple Christian. He had never accepted clerical degrees and titles, and such honors as men bestow upon one another (John 5:44) but had been content to be a plain child of God, a servant among the servants of the Lord. Nor had he bowed his head to any ecclesiastical yoke; or committed himself to any human creed. He had never asked anyone what he should preach and had not subscribed to any control and direction except His Who is the Head of the Body, the church, to whom alone he felt himself responsible. Accordingly, he had followed in his teaching a very simple method of procedure. On every question he examined the Scriptures, and then in love and humility, and in the fear of the Lord, he presented to his hearers such things as he had found in the word of God. It would be too much to say that he never erred in his apprehension of the word of God; but he always realized that possibility, and did his utmost to arouse in his brethren that noble Berean attitude (Acts 17:11) and to encourage them to a

personal and conscientious searching of God's word. Above all things, it had never occurred to him that such a course as his would or could be called in question by his brethren who stood upon the same non-sectarian ground with him. But he lived to learn how strange contradictions and how great disenchantments life can bring.

The house was filled, and all preliminaries over, Apollos stood up and announced his theme—a theme so unusual that at once a thrill of interest caught the whole audience.

"THE USE AND NEED OF UNFULFILLED PROPHECY"

The full verbal report of the sermon was not taken; but his outline was so clear that many carried it home with them, and remember the gist of the discourse unto this day. For that was a sermon that marked an epoch. The course of it ran as follows:

"The Unfulfilled Predictions of the Prophetic Word are of incalculable value; not only because all the word of God is valuable, but because this portion of it serves a very special end which no other portion of the Bible supplies. Christians should know and teach God's predictions of things future, urgently and faithfully.

1. For Our Benefit and Blessing.
2. For the Good of the Unsaved.

I will deal with the latter aspect of it first.

"I was amazed, my brethren, as I studied this question almost incessantly for the past five days at the prospect that unfolded itself before my eyes. I had, I know not why, held a vague expectation of the gradual improvement of the world, of a steady spread of light and truth until at last the whole wide world would be won for Jesus and the present age would melt into a glorious dispensation of the fullness of the times and of eternal bliss. I have not, I am sure, in the short time of my recent special investigation, gone very deeply into the subject—yet far enough to learn some things which are obvious indeed, and which, if a man truly believe God, will make both his ears tingle. Instead of a prospect of gradual betterment, there unfolded itself before my eyes a vision of unparalleled trouble, of judgments ahead such as mankind has never beheld. I saw the world convulsed in terror; I saw blood flowing as in rivers; I saw the red lightning-gleams of the Day of Wrath. The sun hid his face, and the moon became as blood; the earth trembled and reeled to and fro, and the mountains were melted under the feet of Jehovah of Hosts as He came forth out of His place to punish the world for its evil, and the inhabitants thereof for their iniquity. And God's word does not deceive. The world is perpetually talking of improvement and advancement and of the onward march of progress and civilization; and there is indeed enough of outward improvement in the material things, and in some respects, in moral decency, to lend color to the delusion. But, as in the days of Noah, when men ate and drank and bought and sold and planted and builded, and married and were given in marriage, and prided themselves in their mighty geniuses of renown, and expected nothing but great times ahead, and "knew not until the flood came and took them all away"—so today also the same awful sentence of Jehovah—"I will destroy"—hangs heavy over

the fair, smiling scenes around us. When the disciples showed Jesus the wonderful buildings of the temple, how it was adorned with goodly stones, He could not look upon the beautiful structure with any pleasure and gratification, for He saw the wrath of God breaking upon it: "See ye not all these things? Verily I say unto you there shall not be left one stone here upon another that shall not be thrown down."

"Brethren I feel anew that we are but strangers and pilgrims here; and there is no spot of rest and complacency in the world and its works. A sentence have I heard, a voice of terror and destruction upon the whole world. We may build no hopes here. But alas, how little we are willing to believe it and to take our stand accordingly. I, too, have slept; I, too, have been at ease in Zion. But God has opened my eyes. Now I must hasten and lift up my voice and cry aloud and warn, for we know not the day. Too long have we slumbered under the world's delusive song of optimism. God would have us know what shall be the end of these things. If such things as He describes are in store for the world (and the word of God can not be broken) men must be told about it; and it falls to us to tell the world, if haply some will listen and flee from the wrath to come, and cease from building upon the hopeless sand, and from casting their lives into the current of the world's false and vain activities. I am ashamed before you all this day, brethren. I have shared in the conventional and customary optimism of the world. I spoke of betterment and good times ahead, when I should have known better. What if Noah had preached optimism while the ark was preparing? He had as much human reason to do so as we have. But God had taught him otherwise, even as He has also taught us."

Here Apollos read passages from both the Old and New Testaments, bearing on the impending world-wide judgments.

WHY CHRISTIANS NEED THE PROPHECIES

The need and use of the unfilled prophecies to the Christians he took up under four points:

1. They make known to us the plans and purposes of God, so that we may intelligently cooperate with Him as "friends" and intercessors and servants through faith and love. (Ps. 25:14; John 15:15; 16:13; Gen. 18:17-23).

2. That they may not be caused to stumble. . . . For the word of prophecy is a light that illuminates the path ahead (2 Pet. 1:19). He gave some instances how some believers had been cruelly disappointed, had stumbled, and had been shaken from their faith, some of the world's blasphemous utterances about God, when great disaster occurred—floods, earthquakes, the sinking of the Titanic, and most of all the present terrible war; how Christians lost confidence in (what they mistakenly supposed to be) the promises of the Bible, when such terrible things befell; and how they doubted the tender mercy and lovingkindness and care of the Father in heaven. "Such stumbling," said he, "as well as those that arise from their own tribulations and persecutions, would have been impossible in the case of Christians who were instructed in the word of prophecy" (John 16:1-4).

3. That the knowledge of these things beforehand steadies and calms and encourages Christians in the midst of the most menacing circumstances and prevents their being ensnared by false appearances of worldly glory, power, prosperity, and the specious schemes for world-betterment which are apart from the blood of Jesus.

4. That a knowledge of the things to come furnishes personal incentive to watchfulness, prayerfulness, readiness; and how especially the precious promise of the Lord's return is set forth as the hope which prompts to all holy living and earnest endeavor in God's service.

In his conclusion he urged a great danger of which he had very recently been apprised—the danger of pernicious teachings based upon the prophecies, containing enough of truth—*neglected* truth—to convince and attract, that the victims might be enthralled in the bonds of a false system.

SWEET AND BITTER

Apollos, always powerful, had spoken with the especial animation with which a man utters a new discovery that grips his own heart and soul. He may have spoken too unqualifiedly here or there, and perhaps too abruptly, as a man in his frame naturally might; but not hastily and immaturity. For once his attention had been directed to the facts, he saw them plainly and vividly as they were; his former patient, faithful Bible-study now coming to him in good stead. And the sermon made a profound impression. In the case of many an interest was begotten that day that brought rich reward in after-times. But—as it was with the Lord, and inevitably also with His faithful servants—“the multitude was divided” in their judgment. “What was the matter with Brother Apollos today?” said a hearer of the lighter sort to a lady companion; “he preached like a crazy Adventist. I have never heard him on that sort of tangent before.” “That sounded exactly like Russellism to me,” said the little lady; who, if all had been known, could not have distinguished Russellism from Mormonism; and could hardly have told a page in the Bible from a chapter in the Koran. She made that remark only to keep up the conversation. But someone in passing overheard it, and told others that he had “heard it said” at the church, that Apollos was teaching Russellism. And these in turn told others. Thus the thistledown began to fly thicker and thicker.

“CARTHAGINEM DELENDAM”

Something mightier, however, was brewing in a little group that had gathered on the outside. They were men of some prominence and prestige; and for one cause or another they had never altogether relished Apollos' preaching. It may have been the latter's independent and fearless manner which put them ill at ease, lest he might disturb some of the conventionalities; or perhaps they had felt that the high standards Apollos set made demands on them to which they must either bow, or else be discredited; or there may have been other and better reasons—at any rate they had (quite unconsciously perhaps) for a good while been ready to take up an occasion against the preacher. Like the old Roman who concluded all his speeches with the remark, “Ceterum censeo Carthaginem esse delendam” (“As for

the rest, it is my judgment that Carthage should be destroyed") and, that being their frame of mind they soon found an excuse for destroying Carthage—so these brethren had long carried it as a motto hidden deep in their heart of hearts that Apollos must be gotten rid of at the first good opportunity. This now promised to be that desired opportunity. And they themselves hardly realized the secret cause of their opposition to Apollos, but made themselves and one another believe that they were but zealous for truth and God's cause.

As Apollos went out he passed the group and spoke to them cordially. They looked after him as he walked away, and on their countenances hung a cloud that bespoke no good.

(To be continued)

THE BAPTISM OF THE SPIRIT AND THE FILLING

R. H. B.

The baptism of the Holy Spirit, like the baptism in water, is an initial, initiatory event, without which one is not even a member of the Body. This is seen from I Cor. 12:13, where it is stated that "in one Spirit were we all baptized into one body." At its first occurrence this was plainly seen. Those individual believers in Christ that received the baptism of the Holy Spirit on Pentecost, were thereby and thenceforth joined and welded together into one body, the church. "Does then every believer have to be baptized in the Spirit in order to become a member of the body?" we are asked. Some brethren among us hold so. They believe that when one is baptized in water he is also at the same time baptized in the Spirit; and they plausibly point to the analogy of the typical baptism of Israel "in the cloud and in the sea" (1 Cor. 10)—the two-fold element, water and the cloud, and in the cloud was the presence of God. Most however take it that the baptism of the Spirit was given at the beginning, and once for all; and that everyone as he is baptized into Christ enters into and becomes a partaker of the original baptism of the Spirit and is thus incorporated in the One Body. That is to say the baptism of the Spirit is not given from heaven in each individual instance, but was given once for all, at the outset. Each believer as he is added to the Body enters into the benefits of that original baptism. This is naturally set forth in the language of I Cor. 12:13—"For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and *were all made to drink of one Spirit.*"

In keeping with this is the fact that the baptism of the Spirit, whether received directly or indirectly, is a thing that occurs once, and only once in any case, and is therefore once for all. We never read of anyone's being baptized in the Spirit repeatedly. No one ever received the baptism of the Spirit more than once. The baptism of the Spirit is never spoken of in the plural. Nor is anyone who had ever received the Spirit at all spoken of as being afterward baptized in the Spirit. Through the original baptism of the Spirit have all Christ's people received the Spirit and were made members of the One Body.

It is therefore unscriptural to speak of *Christians* being baptized with the Holy Spirit. In becoming Christians the original baptism of the Spirit on Pentecost becomes effective for each and all. But none that have become Christians are ever told that they are yet to expect to be baptized in the Spirit.*

The case is different with the filling of the Spirit. Though on the occasion of that first baptism and as a result thereof "they were all filled with the Holy Spirit" (Acts 2:4). The same people who had at first been baptized with the Spirit and were then "filled," were filled again (Acts 4:31)—and no doubt again and again, as the occasion required. But the "baptism" was once for all. Though in consequence of the baptism they were "filled," the two are not synonymous: the filling was oft repeated, the baptism never. "Be filled with the Spirit" is a command to Christians (Eph. 5:18). But never are Christians exhorted to seek for the baptism of the Spirit. To adhere strictly to the language of Scripture in this matter will prevent misunderstandings, correct errors, and forestall harmful controversy.

* The case of the Samaritans in Acts 8 is clearly exceptional. There, for reasons known to Him, the Lord withheld the Spirit till the apostles came down from Jerusalem. Some hold that Samaritans had the Spirit as all baptized believers have the Spirit, and that the apostles only imparted supernatural gifts to them. Others take it that the Samaritan converts had not the Spirit as yet in any sense, and that God made them wait for the apostles in order to show the vital unity connection of this new work with the original work at Jerusalem. Yet in this case we have not a new baptism of the Spirit. The distinguishing feature of the baptism of the Spirit is that it came direct from heaven, without intervention of human hands.

SHUNNING THE TEACHING ABOUT THE SPIRIT

A writer in a religious magazine reporting religious conditions in Germany tells the following interesting fact:

"A generation ago there was a revival in Germany, and then it was followed by the Pentecostal movement in one of its most fanatical forms. There came such a fear over the religious leaders of Germany that they actually banned the name of the Holy Spirit."

Clearly Satan gained a point there. Without a doubt it is one of his devices to caricature the true working of the Holy Spirit in the Christian, and by distorted teaching, and by wild, fanatical orgies of deluded people, in order to disgust and frighten sober-minded believers. In their revulsion from the false they would naturally be driven clean away from the true, and ignore the promise of the Holy Spirit and lose faith in the Spirit's work and power in Christians. That is a great loss indeed. We see a similar reaction in the case of some in this country, who, swinging away from a spurious emotionalism, have practically denied the Spirit and repudiated His personal indwelling. Now, the Spirit is that other Comforter, given to supply the place of the absent Savior. He dwells in the individual Christian (1 Cor. 6:19) and in the church as a whole, sanctifying it as a temple of God (1 Cor. 3:16); strengthens the saints with power in the inward man (Eph. 3:16), enabling them to overcome the flesh (Rom. 8:13), shedding abroad the love of God in the hearts (Rom. 5:5), and bringing forth the Christlike fruit in their lives (Gal. 5:22). Let

us believe what God says about these things, trusting freely in the declarations of God's word; and by faith let us claim and entertain the Spirit of God in our hearts. The result will without fail confirm the testimony of God's word, and there will be new power in our Christian life and a holy boldness unto God's service.



Sin Pays Wages

J. R. Clark

Sin pushes its ugly face in everywhere—in society, in business, in politics, in trade unions, in the church, in the schools, in the home. Wherever one turns he encounters sin. Here is a problem all must face!

The apostle Paul frightens us by saying, "For the wages of sin is death." This clause glares at us ominously. It is made up of three hard, bony nouns, employing a minimum of lesser words to hold them together—the WAGES of SIN is DEATH. Sin is a terrifying monster!

Sin pays wages. Paul's entire statement is, "For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord." Here we have a study in contrasts. Over against sin is God; on the one hand we have wages, and on the other is a free gift. Death is in contrast to eternal life. Thus is the second half of our verse lighted up with the glory of God.

Eternal life is not earned; it is a free gift. "For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory."

But men who are lost receive just pay for their deeds. They earn all. Sin has a full purse. Sin has never defaulted or asked to be excused from paying her debts. She has a heavy bank account and is well able to pay each of her creditors in full. Sin is loaded!

Sin insists on paying wages. Her books are kept with painstaking accuracy. She has a sheet for each sinner and adds an entry every time he sins. He is treasuring up wrath against the day of wrath. His sins grow and grow until they are piled mountain high. One may say to sin: "I'll let you off; you don't need to pay me." But sin insists on paying. Then you say: "Well, then, make it fifty cents on the dollar." But sin says, "I'll pay you the last farthing."

Sin pays in kind. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life." Man reaps what he sows. Be sure your sins will find you out. Drunkards, adulterers, the pleasure-mad, lovers of self, the world and the devil

are all sowing to the flesh and must reap accordingly.

Sin is her own executor. In a sense, she pays her own wages. Jesus did not come to condemn the world. It was condemned already by its own sin. The world was sinking by the weight of its own sins. "Each man is tempted when he is drawn away by his own lust, and enticed," says James. "Then the lust, when it has conceived, beareth sin: and the sin, when it is fullgrown, bringeth forth death." No one is to blame for our sin except ourselves.

Lastly, sin's wages is DEATH. Death here means ultimate separation from God and all that includes. It means a burning hell, the lake of fire, "eternal punishment, eternal destruction from the face of the Lord and the glory of his might." It means that the sinner will end up in the hands of an angry God. How terrible! How frightening! How it robs the world of its glamor!

With the Psalmist we say, "Kiss the Son lest He be angry and ye perish in the way... Blessed are all they that take refuge in Him." While the first half of our text is dark, the latter half is light! The blood of Jesus cancels sin and lets the sinner go free. But he must make a choice. He must accept Christ as Savior, in God's own appointed way.



Light from the Greek Article

J. Edward Boyd

During a recent Bible study we came to the statement in John 1:17: "For the law was given through Moses; grace and truth came through Jesus Christ." At this point one of those present remarked: "That sounds as if there were no grace and truth before Christ came." Yet we do know that there had been an abundance of truth revealed in the Old Testament centuries before—truth concerning creation, the fall, the history of Israel, etc. And had not the grace, the unmerited favor, of God been often manifested—to Abraham, to the nation Israel in their deliverance from Egyptian bondage, and on many other occasions, to David (especially after his grievous sin), and to many others? A similar problem appears in Gal. 3:23: "But before faith came, we were kept in ward under the law, shut up unto the faith which should afterwards be revealed." From this are we to infer that prior to the coming of Christ there was no faith? In verse 6 of this same chapter the apostle contradicts such an inference: "Even as Abraham believed God, and it was reckoned unto him for righteousness." Moreover, the examples of faith in Hebrews 11 are all taken from those earlier days. Does Gal. 3:23 contradict all this?

The solution of the problem is to be found in the use of the Greek article with each of these words in the passages quoted. In John 1:17 it is "*the* grace and *the* truth"; and in Gal. 3:23 it is "*the* faith." So John is not speaking of grace and truth in the general sense of these terms, but of that particular manifestation of divine favor and that special and full revelation of God's truth which is to be found only in the Lord Jesus. Likewise Paul is not using the word "faith" to denote a mere feeling of confidence (such as is encouraged by philosophers of this world) that somehow everything will turn out all right. It is the faith which he has just mentioned in verse 22—a faith that is centered in a specific person, the Lord Jesus Christ, as the one "who gave himself for our sins, that he might deliver us out of this present evil world." (Gal. 1:4.) Fundamentally it is based upon certain specific events: that "Christ died for our sins . . . was buried . . . and raised on the third day." Thus it is faith in the finished work of Christ, which would, of course, have been impossible prior to the event. So, as is so often the case, an apparent contradiction vanishes when a sufficient number of the facts are known.

But why (some may be thinking) have not the translators in such instances brought the article over into the English? Sometimes this could and should have been done. It is difficult to understand why the translators of the King James version did not do so in Rev. 7:14. Their rendering of this passage is certainly misleading. It has been applied in funeral sermons to departed saints who had suffered much in this life. But that great multitude that John saw was not composed of such as these. The tribulation out of which they came was a specific event—"the great tribulation," as in the American Standard, the Revised Standard, et al. Actually, it is in the original even more emphatic—"the tribulation the great"—the article being repeated with the adjective. Thus it becomes unmistakably clear that this multitude came out of a specific time of trouble, as predicted by Jesus in Matthew 24:21; and so it should be translated, "the great tribulation."

However, because of certain peculiarities of English idiom, the solution of the problem is not always so simple. The Berkeley version does indeed use the article in its rendering of Gal. 3:23: "Before the faith came". But to the English reader this is not altogether satisfactory. Better is the rendering of Weymouth and of Williams: "But before this faith came." For this is in harmony with the fact, well known to students of the language, that the Greek article often has the force of a demonstrative. Here it points definitely to the faith mentioned in the preceding statement.

BENEDICT'S SCRAPBOOK

This book furnishes a rich supply of illustrations for the minister, Sunday school teacher, and public speaker. Not only is it useful in sermons and speeches, but also contains a host of illustrations for the church bulletin. Benedict's Scrapbook is published by Eerdmans Publishing Company, for \$3.95.—Harold R. Preston.

The Christian Hope

II

K. William Rinne



The Christian hope also relates to the destiny of the universe as a whole. The entire Bible throbs with the idea of purpose. Nature is not a blind, meaningless process. History is not a series of cycles but movement in a straight line, according to a purpose, and the whole creation moves in the direction of God's goal. There is a providence which is present and active. The teaching concerning the kingdom carries in it the assurance of the reign of God in history, and the anticipation of a day when all things shall be brought into subjection to Him (1 Cor. 15:28), when every knee shall bow and every tongue "confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:10-11), and "The kingdom of the world (shall) become the kingdom of our Lord, and of His Christ: and he shall reign for ever and ever" (Rev. 11:15). History will culminate in a final victory when the Lord of history "shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords" (1 Tim. 6:15).

The origin and nature of the Christian hope make it the only true hope of all mankind as well as distinct from all other hopes. Because it is forward looking, it is the one hope that grows brighter as the end of the present age draws near. It stands out in bold relief against the background of events in history with all the injustices, vast and destructive wars, unrest and revolution among the nations, God-denying forces in human society, the bland irresponsibility, blind drifting, and blank despair of nihilism, and the modernism, indifference, and worldliness which has crept into the churches today. Present day Christianity is greatly influenced by the currently popular emphasis on peace of mind as the goal of religion, and the emphasis on feeling good as the purpose of the worship services of the church. This emphasis on inner attitudes can be a deterrent to a true Christian hope. The shallow optimism of humanism is false. Men have failed to create a better world, and their failure has led to despair of human capacity to do so. As twentieth-century Americans, we have inherited a kind of social or cultural hope (a cumulative heritage of ideas and practices for human betterment) from our fathers. This, for the most part, is taken for granted by the many and in reality amounts to little more than the second-hand faith of our forefathers. In these critical days when rival faiths and pagan hopes are not only challenging but are displacing the Christian hope, we need to give the more earnest heed that our distinctive

Christian hope be built upon a distinctive spiritual faith which goes deeper than culture and which transcends both time and society.

To flourish, the Christian hope needs not only a foundation in its faith; it needs a calling and a task. The calling is to turn our professions and trades into *vocations* so that whatsoever we do in word or in deed, we do it as unto the Lord, giving thanks to God the Father through Him (Col. 3:17). The task is to spread the whole gospel to the whole world by every means, and to bind into one the church that proclaims this gospel. The gospel proclamation is the hope of the world. Christ has gained the victory over sin and death, and "because of the hope that is laid up for (us) in the heavens" (Col. 1:5) let us "hold fast our boldness and the glorying of our hope firm unto the end" (Heb. 3:6). "But now we see not yet all things subjected to him" (Heb. 2:8), and so we labor on in hope of the final triumph of good over evil, that God may be all in all.

"Be strong, and let your heart take courage, all ye that hope in Jehovah" (Ps. 31:24).

WORSHIP AT HOME

There's a lot of difference in things that sometimes sound alike! The New Testament speaks of churches that met in the houses of various individuals. Don't confuse that with what many people mean when they say they can worship "at home."

"I can study my Bible at home." "I can worship at home." "I can have a prayer service of my own at home." Such are the statements by which people sometimes excuse themselves from the public meetings of the church.

Now we would not deny the truth of a single one of these statements. Of course you can study at home, pray at home, worship at home. Let's go even farther and say that as a Christian you OUGHT to do so! But something more needs to be said if you use such statements to excuse yourself from the church meetings **WHEN YOU COULD ATTEND!**

Of those who could attend the Sunday morning Bible classes (Yes, we know it takes an effort; all of us who attend are aware of that!) but who do not, we'd venture the guess that 99 out of 100 **DO NOT STUDY AT HOME** during that time and most likely do not study for an equivalent period at any other time. A more accurate figure might be 999 out of 1000.

Practically the same thing could be said of every other service, whether primarily for study, worship, or prayer.

You can worship at home, **BUT DO YOU?** Experience would indicate that the person who spends the most time in home worship is the one who is also in the public worship at his every opportunity! He who willingly forsakes the church meetings is most likely forsaking all worship and devotion.

While you can worship at home (and let's even grant that you are one of the very exceptional individuals who uses that amount of time for such that you would spend in the public services), there are some things you cannot do "at home."

You cannot obey the Lord's teaching: "Not forsaking our own assembling together" (Heb. 10:25).

You cannot have the fellowship with the saints that is so important for the best Christian development. Don't minimize the importance of being with good Christian people whenever you can!

If you do not meet with the saints, you cannot be engaged in "teaching and admonishing one another with psalms and hymns and spiritual songs" (Col. 3:16). Singing worship songs alone does not fulfill that passage.

You could take the Lord's supper at home, but to do so when you could have met with others of God's people suggests a situation remarkably similar to that at Corinth (1 Cor. 11:17-34). "Wait one for another" suggests no place for the private observance in such a case.

In short, you should be in the church meetings if you are a Christian and if God has enabled you to do so! When you cannot attend, God knows it. He also knows when you simply do not, and He knows why! —Carl Kitzmiller, in *The Assistant*.

JESUS IS COMING

JESUS IS COMING —(Fleming H. Revell Company, New York) by W. E. Blackstone. 245 pages. \$2.00.

I just finished reading "Jesus Is Coming," by W. E. Blackstone. In his preface the author says, "It has been our prayerful desire to furnish, in abbreviated form, a hand book that might serve as a convenient reference in the study of this truth, and as an aid in the presentation of it to others." This helpful book has passed through many editions and has been published in twenty-five languages. It hits the spot as we say. Mr. Blackstone sets forth in simple language various details that gather around the second coming of the Lord: the fact of the coming, its imminency, arguments showing that the coming is to be premillennial, the rapture, the Great Tribulation, the restoration of the Jews and their cleansing from sin, the church and the kingdom distinguished, the testimony of the church historians as to early church belief in the thousand years, the practical aspect of the second coming, answers to objections raised, the plan of the ages, etc. The running comments are on the upper portion of each page, while the lower part of the page gives pertinent Bible references printed in full. It is all there before our eyes. In my view there is nothing to equal this book on the Second Coming in print. We commend it most heartily to all students of the Word. It will be an asset to any Christian's library. —J. R. C.

The book, "Jesus Is Coming," by W. E. B., was the first book that made the coming of Jesus Christ a living reality to me. I had already become convinced that our Lord's coming would be before the millennium, having reached that conclusion in studying the works of the Danish theologian, Martensen, but it was merely a theological conception until I read the book "Jesus Is Coming." It was this that first brought me to definite convictions and made the doctrine not only clear, but very precious. It is one of the books that has had a decidedly formative influence on my life and teaching. I always recommend it to those who are beginning the study of the subject. I hope that it may be as much blessed to others as it has been to me. —R. A. Torrey.

A number of years ago I had placed in my hands the little book, "Jesus Is Coming," by W. E. B. Prior to that time I had no defined method of Bible Study, and I confess with shame that I had very little passion for Bible reading and for the winning of souls.

This book completely revolutionized my thinking, gave me a new conception of Christ and a new understanding of what it meant to work for Him. I most cordially commend it to Christian workers everywhere. —J. Wilbur Chapman.

NEWS AND NOTES

Frankfort, Ky.: The Lord has blessed the work at Antioch the first six months of 1957 and our attendance and interest have been very good. Our attendance has been on the increase since the first of June. On the 31st of March we had a fine spiritual service at which Glenn Baber was ordained to the ministry. Brother Frank Mullins was the speaker, and a very impressive service was enjoyed by those present.

Brother H. E. Schreiner was our evangelist in a fine meeting May 28 through June 9. Six were added to the congregation—five by baptism and one came for membership—and the church was built up by the fine messages brought by Brother Schreiner. He is a fine preacher and dedicated to the service of God and His church. May the Lord continue to bless his work.—Asa Baber.

TUNE IN ON SATURDAYS

Even if you are busy on Saturday mornings you should take a radio break at 9:30 to hear "Words of Life" over WGRC. J. R. Clark is to speak during July, August, and September. His general theme is "The Parables of Jesus." Also enjoy the radio chorus.

A letter from the Gruvers says: "We visited an African Farm Purchase Area recently, where four or five hundred children are without school. Their parents have begged us repeatedly to help them get a school. This we are trying to do. We have known these people for a year and have made three visits there and have baptized a few people. On this last visit we spent three days with them and slept in the truck. The area lies among the hills covered with rocks and trees. Allie and I are much impressed with their need and the opportunity it offers as a mission field.

The saying is true
That laborers are few;
The fields are white
For the harvest is ripe.

May the Lord of the harvest send forth laborers. —Claude Neal.

SOUTH LOUISVILLE

Our Wednesday night crowds are staying up and the average for two months in a row has been good. On

the first Wednesday evening of June we reached 45. On Sunday, June 2, we had a sister to come for membership in our congregation. —N. Wilson Burks.

PORTLAND AVENUE CHURCH

The Lord has abundantly blessed the work at Portland in recent weeks. Brother Wilson is preaching fine sermons while the interest and spirit of the congregation seems good. Within the past four weeks five young people have come for baptism. We are now in the midst of the first week of our V. B. S. Attendance is running about 150 each day.

Already we are looking forward to and praying for our fall meeting. Brother Mullins is to be with us for two weeks in October the Lord willing. —Frank Gill.

YOUTH RALLY

The past two monthly youth rallies were at Tell City, Indiana—at the Lily Dale Church in May and at the Tell City Church in June. This month it is to meet again in the Hoosier State at Borden. Being only about thirty miles from Louisville, it is near enough that every church in the Louisville area should have a good representation there. Remember, it will be July 21.

TELL CITY NEWS

Our Wednesday night attendance is on the way up, we have divided the group into two classes so that we now have a children's class as well as one for the adults. Whereas we used to have from twelve to eighteen at this meeting we now have in the thirties or forties. For example, on June 5th we had forty-five present.

Please note the time change of our radio program. In the "radio-log" of the April issue of the Word and Work our program was listed at 7 p. m. each Saturday. The time has been changed to 12:30 p. m., Saturday —Bob Morrow.

BOHON CHURCH OF CHRIST

Harrodsburg, Ky.: The Lord surely has blessed the work at Bohon Church of Christ this year. It is the first time in the history of the church we have been able to have full-time preaching. Brother Kenneth Preston is the minister. From January 1st to this date the attendance and offerings have increased fifty per cent. Last Lord's day

evening three from the Christian Church came forward to take membership with us.

We are planning and praying for Sunday School rooms to be added to our building in the near future. At present we are supporting the "Words Of Life" program over WGRC. "The Gospel of Christ" program, over WHBN, Portland Christian School, and Southeastern Christian College.

Brother Orell Overman is to be with us in a revival effort in September.

We have near twenty readers of the Word and Work and they all testify that it is "tops" in Christian literature.

If you should be in Mercer County any week end come to worship with us. I believe you will be glad you came our way. —G. B. Whitenack.

Lexington, Ky.: July 28, 1957, marks the twenty-fifth year of service for Brother Homer N. Rutherford at the Cramer and Hanover Church. In honor of his twenty-fifth anniversary there will be a formal program and reception on Saturday night, July 27, at the YMCA auditorium in downtown Lexington, at 161 North Mill Street, at 7:30 p.m. After Sunday services July 28 there will be a homecoming picnic. All friends, former members, and ministers are cordially invited to share the fellowship of this celebration. For further information write to Brother Charles N. Reeves, 483 Sheridan Drive, Lexington, Kentucky.

HAVE A TENT MEETING

Since the back lot at the Portland church in Louisville has been paved, the tent under which Brother Boll conducted so many meetings can be of no more service to this congregation. Therefore it is being offered to any congregation or preacher of the Word who can put it to use. If you can so use it please contact the elders of the Portland church, at 2500 Portland Avenue, Louisville, Ky.

ROSS POINT REPORT

Baxter, Ky.: Since coming to the Ross Point Church last December 31, we have been very busy in the work of the Lord. There has been so much sickness and so many deaths. One man in the Harlan Hospital with a bad lung condition confessed Christ on March 15. Six weeks later, on Sunday afternoon he was baptized. We took him to a baptistry in a church at Loyall, and he seemed to stand it all quite well. But the following Friday

night he passed away and was buried on Sunday. We were all so happy that he made things right with the Lord.

On the following Sunday two of his brothers and their wives came forward at the morning service—three for baptism and one for renewal. We baptized them in the river that afternoon. There was great rejoicing. The church seems to be taking on new growth. Three others have rededicated their lives since we came.

We plan a D.V.B.S. for the first of June with Brother L. V. Houtz in charge. Brother E. C. Ringer will be with us in July for a two-weeks revival beginning on the eighth. Knowing we can do nothing of ourselves, we praise the Lord for all of His goodness. Continue to pray for us. —O. N. Marsh.

NEW PREACHER AT SULPHUR

Knoxville, Tenn.: After earnestly praying and seeking the will of the Lord, we are leaving Knoxville and expect to begin work with the church in Sulphur, Louisiana, about the 20th of June. We are looking forward to the privilege of working with this congregation and are trusting the Lord for guidance and help. We request your prayers. —Clyde D. Ross.

TEN BAPTISMS

Sellersburg, Ind.: The Sellersburg church was blessed of the Lord in our recent Youth Meeting and Vacation Bible School. Brother Frank Gill, our evangelist, brought the messages to our young people each evening for one week. The Bible School ran for two weeks. Ten were baptized into Christ and we expect others to come. We have had a nice increase in attendance at the services here this year.

At this writing I am in Ponchatoula, Louisiana, in a meeting where Brother Bob Ross is minister. —Howard T. Marsh.

ABOUT THE LINTON MEETING

Hapeville, Ga.: I enjoyed my part of the recent meeting at Linton, Indiana, and am happy to report a good meeting. Of course, many more public responses were desired (seeing that quite a few attended who had definite needs), but we are thankful for those who did respond. Two were baptized into Christ and one transferred membership, all of these largely the result of previous personal work by Brother Pound and others. Several services saw the meeting-house full, almost to the

point of overflowing a time or two. Groups visiting from various sister congregations, about 15 in all, contributed much.

The date for our Vacation Bible School has been set as July 8-19. Brother Frank Mullins is to be with us July 14-21 for a meeting, and thus the school will be held a week before the meeting and during the week of the meeting. —Carl Kitzmiller.

FROM THE LOUISIANA FIELD

Amite, La.: Brother Richard Ramsey reports fine attendance and a good spirit of interest shown in the meeting at Turkey Creek. Brother Matthew Varnado, who has just returned home from K.B.C., conducted services at Covington last Sunday in Brother Ramsey's absence.

Brother Robert Boyd is with the church at Alexandria in gospel meetings. Brother Johnson reports a good start in the meeting last Monday night and anticipation of a good meeting. Those good brethren are working hard to build up the cause of Christ there.

The Ponchatoula Church of Christ, where Bob Ross ministers, has converted two Negroes, a man and his wife, who have accepted the New Testament church pattern and who can form the nucleus of a Negro church at Ponchatoula. And now probably the time is ripe for bringing a Negro evangelist into the field for some meetings among the people of his own race.

Some classes are being arranged at the Bible Chair at Hammond and will probably be assembling Monday, June 17. Keep this work on your prayer list. It is supported by the free-will offerings of the children of God.

The Amite church building is being redecorated and the lights are being changed. It has been in use eight years and this is the first time it has been worked over. —A. K. Ramsey.

SYLVANIA CARRIES ON

The Sylvania church, near Louisville, is carrying on despite the absence of her life-long minister. Brother Paul Knecht, who was instrumental in beginning the work at Sylvania five years ago and who has faithfully labored with this young church ever since, is spending the summer in Paris, France, sponsored by the U. of L. Upon returning from Europe, he plans to work toward his Master's Degree at Michigan State.

As a token of the good work of Brother Knecht, the church continues to work and worship with no regular ministers at the present. Various speakers are filling the pulpit from time to time. May the Lord's great blessings rest upon this congregation in her work for Him.

YOUTH CAMPS

The Kentuckiana Christian Assembly will be in its eighth session from July 7 through July 20 with Hall C. Crowder as director and Howard T. Marsh as assistant director. As it has for the past two years the Assembly will use the facilities of Southeastern Christian College in Winchester, Kentucky, with the Junior Camp meeting the first week followed by the Senior week.

The fourth annual Christian Youth Encampment will be held at Chicot State Park Group Camp, near Ville Platte, Louisiana, August 4 through August 17. Brother Frank M. Mullins is director of this camp being assisted by Brother Kenneth Istre. As at K. C. A. the Junior Camp uses the first week and the Senior Camp the second.

MT. AUBURN CHURCH, DALLAS

Dear Brother Jorgenson:

I have never had a moment of regret for having accepted the call to Mt. Auburn. I was a bit fearful when we moved here in May, but the Lord has allayed all doubts and fears, giving us grace upon grace.

Really, I couldn't say enough good things about the people here. Of course you know them, so I suppose it isn't necessary for me to try. Interest is improving and attendance is good at all of our meetings. We have just begun a Sunday night training program for all age groups; it will be varied in content to make it something more than a repetition of Sunday morning classes. We are also using teachers not active in the Sunday School.

Dr. Cecil Brooks' class has undertaken the project of sending free subscriptions to the Word and Work to those who write in response to our broadcast. From a practical point of view, we believe this to be far better than merely replying by letter, or even than sending tracts. Twelve times the person will be reminded of the original message which stirred him to write, and just that many times he will be urged to

continue on in the same way. We are looking to the Lord, however, to use these W. & W.'s in even a greater way, to the stirring and convicting of souls, and pointing them to the Savior. Would it be possible for us to enjoy club rates for this project, even though we do not always send them in in club members? (Club rates, of course! Would others be interested? Publisher.)

Last week we were blessed by the presence of O. D. Bixler and Jesse Wood in our prayer meeting. Both brought short inspirational messages. We were made to rejoice by news that Dr. Cherry (the specialist who a year ago gave Ruth Wood four months to live) reported that not a trace of the cancer could be found. Praise the Lord for His eternal mercies! —Gordon Linscott.

WE STAND CORRECTED

E. L. J.

Brother Bob Haddow of Temple City, California, writes requesting of a statement made by us in the May W. W. concerning Ernest Beam's music convictions. It turns out that we were right on the distinction in Lakewood church, but wrong on Brother Beam's reasons for it. We are glad to publish the necessary portion of the Haddow letter:

"I do not understand what you mean when you say that Brother Beam made a distinction between the morning and evening services. It is usually true that the evening service in most of our churches is less formal than the morning service; but it seems to me that you leave the impression that this in some way determined Brother Beam's conviction on the music question. It is true that the Lakewood church did not use the instrument in the morning worship service, but did for the evening service; but this difference in practice was not because Brother Beam thought it sinful in the morning worship and right in the evening service. The Lakewood church deletes the instrument on Sunday morning and employs it on Sunday evening in an effort to provide ground where brethren of different background will feel at home."

ANOTHER BIRTHDAY IN AFRICA

Pass not these mile-stones standing still;
Caleb was eighty when he took the hill.
There are villages many off in the Bush
To be reached by the man with faith and push.

These mortal bodies admit decay;
It's dust-to-dust and clay-to-clay.
But the strength of God is renewed within;
And we preach by the power received from Him.

There's many a skirmish along the way;
Many an effort our steps to stay;
But we'll take the last mile looking to Him;
To live is to labor; to die is to win.

Our greatest care is, "Who'll take our place?"
Who'll take up the mantle and continue the race?
Somewhere in some cottage or manner of home
Is the heart that is willing His will to be done.

—Charles E. Gruver.