

THE WORD AND WORK

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TO-MORROW

"To-morrow," he faithfully promised, "to-morrow, to-morrow I'll pray;

To-morrow I'll plead as I ought to, I'm busy, too busy, to-day,
To-morrow I'll spend in my closet, to-morrow I humbly will bow"—
Yet ever a "voice" kept whispering, "*But the church is languishing NOW!*"

"To-morrow, to-morrow to-morrow"—delay e'er repeated went on;
To-morrow, to-morrow, to-morrow—till the years and the "voice"
were gone.

Till the church its God had forgotten; till the land was covered with
sin;

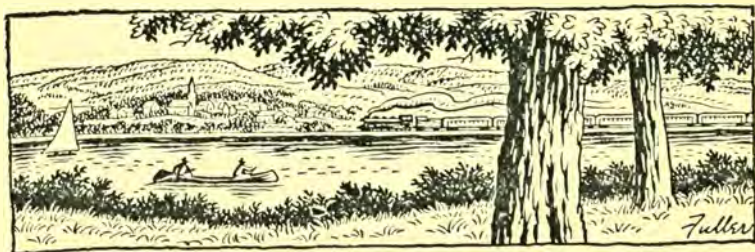
Till millions had hopelessly perished, and eternity's doom ushered in.

O members of Christ's holy Body, O Church of the Living God,
O teachers and leaders and preachers, O saints where our fathers
trod;

The "Voice" still insistently whispers; do you say "To-morrow I'll
pray?"

The "Voice" is God's urgent commandment; **THE CHURCH
NEEDS REVIVING TO-DAY!**

—T. E. S.



Words in Season

R. H. B.

WHAT MUST I DO TO BE SAVED?

On the face of it, such a question as this could not be asked sincerely except by one who really *wants to be saved*. It is therefore of doubtful value to preach "the steps of salvation" to unawakened sinners. It is often done and often responded to, as a quick and simple scheme to put one into the fold of salvation. The "plan of salvation" is discussed, "faith, repentance, confession, and baptism" are set forth—all of which items are good in their place, and indispensable, when rightly presented according to their New Testament background and significance. The subjects and action and design of baptism, especially, is set forth with much emphasis, in contrast with the prevalent religious views. Hearers may be pleased with the logic and conclusiveness of the argument concerning these "first principles"; and those who accept it are thenceforth known to be Christians and saved. On this I would cast no question or doubt, provided that the individual really wants to be saved, and that it is not merely a going through with a mechanical process to "join church." Did he really want to be saved? And why and for what? Was Christ presented to him? Did he come *to Christ* with his burden? and his need? Was it by faith in *Him*—faith in His atoning death, His burial, His resurrection, faith in *the gospel*, that he was baptized? Then well and good: the promise will not fail, and let him rest his soul on it: "He that believeth and is baptized shall be saved." (Mark 16:16.)

HOW NEED CALLED FORTH THIS QUESTION

It is notable that the question "What must I do to be saved" was, in the New Testament, never asked except under stress of a deep sense of need and in real desire for salvation. Nor was the answer given till the question was so asked. Thus, on the day of Pentecost, Peter in his sermon said not one word about *how* sinners are to be saved. He preached Christ to them—Jesus as a man approved of God; Jesus as delivered up by the determinate counsel and foreknowledge of God, by their wicked hands crucified and slain; Jesus raised from the dead according to the scriptures and exalted at God's right hand; and that God hath made Him both Lord and Christ, this Jesus *whom ye have crucified*." Thus was their awful guilt brought home to their hearts. They saw their hopeless condemnation. They were pierced to the heart (*Gr. Katenugesan*, from *Katanusso*—not a mere prick) and "said unto Peter and the rest of the apostles, Brethren what must we do?" It is not even clear that the question was asked for information: it may well have been an utterance of despair—as if to say, "What hope, what chance, can there be for men who have committed so great a crime against God and

against His Christ?" But Peter responded to their cry with an answer given in the fullness of his inspiration: "Repent ye and be baptized every one of you in the name of Jesus Christ, unto the remission of your sins, and ye shall receive the gift of the Holy Spirit." Acts 2:36-38.) "They then that received his word were baptized: and there were added unto them in that day about 3000 souls." (Acts 2:41.) It was the day that changed the world for them.

WHEN SAUL OF TARSUS ASKED

There were two other instances where this question was asked; and each time it was prompted by the realization of an extreme need. This was strikingly so in the case of Saul of Tarsus. In one moment the terrible error of his life and work was flashed upon him. The light, above the brightness of the noon-day sun; the voice that remonstrated with him—"Who art thou Lord?" and the confounding answer, "I am Jesus of Nazareth whom thou persecutest"—that was enough. In that instant he saw his awful guilt. If a sentence of eternal damnation had fallen from the lips of the Man in Glory, he would have felt and acknowledged the justice of it. And Saul said, "What shall I do, Lord?" The answer was, "Arise and go into Damascus; and there it shall be told thee——" (Acts 22:10.) In Damascus he sat, blinded, in deepest grief and darkness of soul, "three days without food or drink." Then came Ananias, commissioned by the Lord, and said to him, "Arise and be baptized and wash away thy sins, calling on the name of the Lord." (Acts 22:16.) It was after his baptism that Saul obtained that peace and comfort which (as he himself later wrote) belongs to those who are "justified by faith." (Romans 5:1.)

THE JAILOR'S QUESTION

The question "What must I do to be saved?" was also asked by the jailor at Philippi. This was in a moment of terror and wild excitement. Let the reader trace the account as given in the 16th chapter of Acts—the cruel beating of Paul and Silas; how they were cast into the inner prison, their feet made fast in the stocks, and, how at midnight, the prayer and song of the two prisoners resounded through the corridors of the Philippian jail, and "the prisoners were listening to them." Then, the earthquake which shook the prison-house to its foundation, and "the doors flew open, and everyone's bands were loosed." Now it was the inexorable Roman law that if a jailor lost a prisoner committed to his trust he must die. So the jailor, awakened out of sleep and seeing the prison doors open, assured in his own mind that the prisoners had escaped and that therefore his life was already doomed, drew his sword and was about to kill himself. But a voice from the inner prison called, saying, "Do thyself no harm, for we are all here." He perceived that a supernatural power had interfered on behalf of the two men in the inner prison. He called for a light, and trembling with fear, fell down before Paul and Silas, and brought them out and said, "Sirs, what must I do to be saved?" We may wonder and ask, what did this

ignorant heathen know about salvation? Probably little or nothing. Perhaps he had heard a report of the soothsaying woman's words: "These men are the servants of the Most High God who proclaim unto you the word of salvation." (Acts 16:17.) At any rate, that jailor realized he was face to face with Divine power, and he trembled in the presence of God. The answer was inscrutable: "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house." What did it mean? How could he believe in Him of whom he had not heard? But this much was plain—that there was salvation for him and his house through faith in a certain One called "the Lord Jesus Christ." Paul then told him the word concerning Jesus, and he was baptized the same hour of the night, "he and all his straightway."

WHEN GOOD NEWS IS WELCOME

Why should "good news" be preached to people who are in no conscious need of it? Why should "rest" be offered except to those who labor and are heavy laden? Why should any but those who are athirst be bidden to come and drink? Of what interest is a "Good Physician" to those who are not sick? Why should "steps of salvation" be preached, as though these were something in themselves, to men who do not know that they are without God and without hope in the world? When Paul laid out his great message of a "righteousness of God which is by faith in Jesus Christ," he must first bring home to them the fact that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness," and that "there is none righteous, no not one," so that every mouth might be stopped and all the world seen to be guilty before God. Then, ah, then, the glad news: "Now a righteousness which is by faith in Jesus Christ unto all and upon all them that believe; for there is no distinction, for all have sinned and fall short of the glory of God; being justified freely by his grace, through the redemption that is in Christ Jesus." (Rom. 1:18; 3:10-24.) This is gospel indeed, but only to the man who sees his need of it. To preach good news to an unawakened, self-satisfied soul is like offering choice foods and sweets to a surfeited person. He might yet enjoy something rare and spicy—hence the demand and supply for it in many a modern pew and pulpit.

CAN A CHILD ASK THIS QUESTION?

Even a child can come to realize the need of salvation and can be taught to look unto Jesus, to believe in Him, and to love Him, and to see in His cross the hope of eternal life. Many parents and Sunday-school teachers would probably bear witness to this. Many years ago the writer was telling Bible stories to a little girl, perhaps 7 or 8 years of age. He had just told her of the Fall in the Garden of Eden (Gen. 3) and how Adam and Eve were driven out of the Garden. "Why were they driven out?" I asked. "Because they did wrong," was the prompt answer. "Could they go back?" "No—the angel with the sword kept them out." "Cannot anyone that has ever done wrong go back into that beautiful garden?" "No!" she

answered emphatically. "Did *you* ever do wrong?" I asked her. She hadn't thought of that. Her eyes filled with tears. "And you cannot go back to God's garden?" She shook her head, weeping. "Don't cry," I said—"do you remember the story I told you about how Jesus died on the cross?" Yes, she did. "What do you think He died for?" "He died so I could go back to God's beautiful garden," she said, with an expression of surprise, as though she had just made a discovery. "And what does He want *you* to do?" He wants me to love Him," she answered. I think such a child would be ready for baptism. It is not rare that the wise and prudent fail to see things which are revealed to babes. "For the word of the cross is to them that perish foolishness, but to us who are being saved it is the power of God."

THE DIFFERENCE IT MAKES

The Pharisee who said "I thank thee God that I am not as other men—or even as this publican," had no conception of the meaning of salvation (Luke 12:9-14.) He stood on his merits. There was no room for God's grace or mercy in his little world. He was no doubt one of those "Show-me-another-duty-and-I-will-do-it" Pharisees. Perhaps he thought the Lord ought to be proud of him—so correct as he was in doctrine and in his orthodoxy, so scrupulous in the keeping of all the ordinances and traditions. As there was no concept of God's grace and mercy in his religion, so there could be no love to God or man in his heart. "He to whom little is forgiven the same loveth little," said the Lord Jesus to the Pharisee Simon. (Luke 7:47.) Not that there is any advantage in having sinned much—God forbid. But to the understanding of any and every convicted sinner his sin appears mountain-high, and only *the death of Christ for him* could remove his guilt and condemnation:

"I saw One hanging on a tree in agony and blood:

He fixed His languid eyes on me as by that cross I stood.

"Sure never till my latest day can I forget that look—

It seemed to charge me with His death, tho not a word He spoke.

"Alas, I knew not what I did, but now my tears are vain;

Where shall my guilty soul be hid? For I my Lord have slain!

"A second look gave He which said, I freely all forgive,

This blood was for thy ransom paid: I die that thou may'st live.

"So, while that cross displays my sin, in all its crimson hue—

Such is the mystery of Grace, it seals my pardon too."

So "the love of Christ constraineth us. Because we thus judge, that one died for all, therefore all died. And He died for all that they that live should no longer live unto themselves, but unto him who for their sake died and rose again." (2 Cor. 5:14.)

CORRUPTED HOLINESS

II

Dale Jorgenson

What manifest evidence have we of the leavened meal — of the corrupted church? Many of us could point a finger at our brother and promptly pronounce him corrupted because he does not always agree with us, or because he dares to stand in the freedom which Christ purchased for him, but such a selfish analysis of the difficulty will only extend the corruption. I believe that perhaps the simplest approach to our measure of purity as compared with the corrupted church may be found in the three channels mentioned at the beginning of this message — in the simplicity and sincerity of our faith concerning the *mission*, the power, and the hope of Christ's Kingdom.

The *mission* of the church is stated clearly and simply in 1 Tim. 3:15: we are to be the pillar and ground of the truth. It is only truth upon which we can stand — the truth of the death, the burial, and resurrection of our Lord, and without these fundamental truths of the Gospel, there is no truth worthy of the church's effort. Many of the professing church have departed from these simple but absolutely fundamental truths, and the Word of God in its entirety which must of necessity be held up with them, and in doing so have had a leavening influence upon the Body of Christ, His Church. But others, perhaps at the other extreme, have legislated and editorialized on how much truth the church is to be allowed to know—until now, if a truth-seeking brother learns more than that which the preacher dispenses to him, he is anathema. This willful ignorance, this enforced ignorance is no less corruption than is unbelief. "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." So says the apostle Paul to a young preacher named Timothy.

The *power* of the simple, uncorrupted church is the power of the Gospel, which Paul contends is the "Power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek." But thanks be to God, Jesus has not saved us only to let us struggle and fall again — to strive vainly against the power of Satan and fall finally with no hope of victory! For God has promised that when we become Christians — when we repent of our sins upon faith in Jesus and are buried with Him in baptism, that He will give us the gift of the Holy Spirit (Acts 2:38). "Hereby we know that He abideth in us, by the Spirit which He gave us" (1 Jno. 3:24). In Romans 8 Paul says that ransomed Christians walk, not by law, nor by the flesh, but by the Spirit.

The church has become leavened — corrupted — so far as she attempts to explain her mission, supply her power, and motivate her followers by human wisdom and legalistic philosophy instead of by the Power of the Gospel and the indwelling power of the Spirit of God. "But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth. This wisdom is not a wisdom that

cometh down from above, but is earthly, sensual, devilish. For where jealousy and faction are, there is confusion and every vile deed." Thus James sums up the efforts of Man to conduct his own religious affairs — to be the captain of his own soul; and upon honest reflection it would be hard to deny that he has shown us plainly the modern state of Christendom. But go on with James: "The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance and without hypocrisy. And the fruit of righteousness is sown in peace for them that make peace." This wisdom is a mark of the real Kingdom of Heaven, and it never emanates from the power of human understanding, but from the power of a Godly, born-again, Spirit-filled life.

Finally, the *hope* of the true Christian is a telling mark as to the state of the church. The world, the worldly church, Christendom in general, still talk about a better world, a good world, the basic goodness of humanity, and eternal peace on earth *without Christ's presence*, even in the face of rumblings of war and hatred and selfishness and even a necessary "police action" in Korea. The uncorrupted Christian is still earnestly "looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works." The Bible speaks at length and in detail on the Christian's hope — of meeting the Lord in the air — of the final restoration of things so that truly the Kingdom of Christ will cover the earth — and of our final glorious home with Him in Heaven; but all *our* Hope is bound up in His appearing, and it will *never* be realized until that day!

The Kingdom of Heaven has been corrupted. The leaven of Christ's enemies has permeated the greater part of professing Christendom. But those individuals who trust in Jesus — who have His *mission* on their hearts, *His power* in their lives, and *His hope* upon their heads can turn with confidence to the words of the great apostle: "Wherefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

YOKOHAMA CALLS

The property in Yokohama, for some time occupied by Brother Colis Campbell, is now presumably vacant, awaiting workers to work together with Brother E. A. Rhodes. A substantial fund is on hand to send a faithful couple or individual workers to the Yokohama field. Let us pray that the Lord send forth laborers into His harvest. Those interested get in touch with Brother J. R. Clark, Word and Work, Louisville, Kentucky.

O WIFE — O HUSBAND

Stanford Chambers

The wife thus addressed by Paul (1 Cor. 7:16) and the husband he likewise thus addresses is a Christian who has a non-Christian companion. The context shows that. It is likely in each case that the one became a Christian after the marriage relation was entered into. But even when such is not the case, the question asked is pertinent, "How knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O husband, whether thou shalt save thy wife?" That is calculated indeed to deter the one that is the Christian from any responsibility for a separation on the one hand, on the other to stimulate the most prayerful care to live the life calculated to win the companion to the Savior and the joys of salvation. That would make living thus most worth while.

A young lady, a Christian, had been brought up to know these scriptures but was not in the heartiest accord with what she considered some unreasonable restrictions in the home life and succeeded in getting away from home "to work." Her job threw her into a different atmosphere and companionships. Contrary to parental training she married a non-Christian, and what was more, steeped in the superstitions of Rome. The romance faded out and the glamour. The poor girl came for conference and counsel. Like the prodigal son this prodigal daughter had come to herself. She had disobeyed God; what could she do? "Well, 'there is forgiveness with God'. Look to Him for that, then by His grace make the best of it." She would try. But it was hard, and she "paid." She did have a desire to save that husband, thought the only way was to convince him that her religion was right and his wrong. As a result added to other unpleasantness came endless debates, bitter quarrels. We happened in on one real episode. Sensing the whole we changed the subject at once, engaged in "light conversation" about various and sundry matters, departed pleasantly.

Another conference—with the wife: "Promise me that you will never enter into another argument with ——— again." Well, how could she ever save him? He must be shown what the Bible teaches." Another way, 1 Peter 3:1f. "Ye wives, be in subjection to your own husbands; that, even if any obey not the Word, they may without the word be gained by the behavior of their wives."

"Promise that you will quit "talking" and go to living before ——— as you have never lived before him and pray as you have never prayed." It was hard for her to see, but she finally promised. Probably two years passed before anything "happened." Then came a specially conveyed message: "——— has promised to come with me to hear you preach!" Then the report of most favorable reaction, and his return to hear further. Then some inquiries for information. Prejudice was giving way, the Word was taking root, light was penetrating, conviction was showing. ——— confessed the Savior, confessed Him not only with the mouth but by being buried with Him in baptism. Since then, after some years, the Lord has taken him home.

WHAT USE OF PROPHECY?

R. H. B.

As some see it, the word of prophecy (to which the apostle says we do well to give heed as unto a lamp shining in a dark place, 2 Peter 1:19) is only a *superfluous* thing. In fact, when the case is analyzed, according to that view it is *worse* than superfluous. The Lord had far better left that part of the Bible blank. It is not merely useless, but may occasion the gravest misunderstandings and errors. Manifestly they think that we can get along without it. Haven't we always? Why then call attention to, why then stir and agitate, why then preach or teach on, a thing that is so needless, profitless, and besides may do great harm? But, brethren, if that view be correct, the fault is God's. It is He that gave us the prophetic word, and commended it to our especial notice. It is He that urged the one great prophetic book of the New Testament upon our attention—and that more solemnly and earnestly than He urged upon us any other of the New Testament books. The word of prophecy is *ours*—not, indeed, to make it a basis of speculation, nor yet to garble it, cripple it, trim it to make it fit our preconceived ideas; nor by ingenious methods of "spiritual" interpretation to evaporate all its obvious sense and meaning, to make it mean whatsoever we may list—but to study it, teach it, handle it as faithfully and loyally as any other part of the scriptures. Like the rest of the Word, it is not a menace, but God's counsel to us, profitable for teaching, for reproof, for correction, for instruction in righteousness, and designed to contribute its important part toward making the man of God perfect, thoroughly furnished unto every good work. (2 Tim. 3:16, 17). To deny this would be no mark of safeness, soundness, loyalty, or faithfulness to God.

THE NEED OF THE LIGHT OF PROPHECY TODAY

It is especially in times of restlessness, in times of violence and lawlessness; times of immorality and decadence; times of apostasy and of confusion, times of crisis and dark portent—such times as ours—that God's saints ask, "Lord, how long?" and "What shall be the end of these things?" And shall not their righteous desire be stilled with God's good word of prophecy?

THE HUNGER FOR PROPHECY

Men hunger for prophetic truth. It has its appeal to every heart. Christians want it and need it. Sinners are arrested by its solemn predictions to the one it bears warning and an urgent call; to the other it carries admonition, hope and encouragement. To the one it points out the sure issue of the world's vain course; to the other it shows how to live in this present evil world, while looking for that Blessed Hope. The craving to know the future is not evil: It is righteous and God-implanted. No schoolboy could be held down to his daily lessons without a thought of examination, and of graduation, and beyond that of the consequent career in life. No farmer plants a crop without the vision of the harvest and plans beyond. No man starts on a journey without a mind to his destination and his further

purposes there. His interest in the journey itself, its progress, its incidents, depends upon the regard he has of its destination. So is the Christian on a journey—a pilgrim and stranger, in a perplexing world. The prophetic word holds up his goal to him. And in the light of that goal he understands much that would otherwise seem dark and disheartening. The ultimate issue of God's plan shows him his place and part in the now. Moreover it inspires him with zeal and courage, the while it delights his mind with the glories that shall be, and the infinite wisdom of God's ways. The man who is starved on these truths can not be as well off as he who has been fed. And as a hungry child will eat things that he ought not, so some will turn to Russellism, Adventism, Christadelphianism, and similar things, to gratify their soul-hunger. The best preventive for, and remedy of, perverted prophetic teaching is the full and faithful teaching of God's sure word of prophecy. A new, earnest, faithful, careful, re-study of the prophetic teaching of the Bible would go far to heal the dissensions among Christians concerning those themes.

BAPTISM OR FAITH

Robert B. Boyd

In our day of tremendous and pitiful religious confusion, even those who profess to be fundamental, may develop peculiar religious loyalties that make it impossible to pursue an honest investigation of the Word of God on points that might affect their present religious convictions. Sometimes, to protect these religious convictions, questions are asked, not for the purpose of an honest effort to learn the truth, but for the purpose of justifying a position. For instance, sometimes the question is asked: "Which do you think saves a soul, Baptism or Faith?" Well, the purpose of the question is to get you to select one, either baptism or faith, to the exclusion of the other. The assumption is that, in forcing you to make a choice between the two, your answer will be, "faith."

Let me illustrate the unfairness of the question with an example. Suppose someone should say to you: "Which do you think healed the blind man (Jno. 9), washing in the pool of Siloam, or, the *power of the Lord*?" Now, the answer is easy and simple. It was the power of the Lord, of course. But suppose your *purpose* in asking the question (with its obvious answer) is for the same intent as that question about which saves, baptism or faith. That would mean, then, that upon receiving the proper answer that the blind man received his sight by the power of the Lord, you would conclude that therefore he need not have washed in the pool of Siloam. And we all know that that just *is not so!* It is true that it was the power of the Lord, wholly and altogether, that gave the blind man his sight. But he didn't receive the benefits of the Lord's healing power until he washed in the particular waters that the Lord designated!

Questions can be asked with unfair, improper motives in mind. It is indeed *faith* in the Lord Jesus Christ, Who died for our sins, that saves! It is the power of God, acting in salvation by His grace, that saves! But the "obedience of faith", in this particular instance, the act of obedience produced by faith that brings one into contact

with the blood of Christ is baptism. The Lord has made an appointment to meet us with His power at baptism; let us have the faith to keep and meet the appointment!



Questions and Answers

S. C.

Does the Scripture teach that a Christian should forgive a wrongdoer, even if he fails to repent, and fails to ask for forgiveness?

No. God does not forgive where there is no repentance. However, He holds that forgiveness in His heart, ready to bestow it when the sinner turns to Him. (Ps. 86:5) So let us do. And as He seeks by His goodness to lead us to repentance (Rom. 2:4), so let us seek to win those who have wronged us. "Even as the Lord forgave you, so also do ye." (Col. 3:13). Moreover—since we cannot read hearts as He can and does, let us not be too exacting to decide whether the wrongdoer has really repented or not; but if he comes to you saying, "I repent", forgive him; even if seven times in the day. (Luke 17:4.)

Was Zechariah 14:4 fulfilled at the crucifixion of Christ? Not if language means anything. Read the whole passage, Zech. 14:1-9. The prophecy concerns Jerusalem's final distress and deliverance. No such thing as that described in Zech 14:4 has ever taken place, and will not till the Lord descends to defend Jerusalem during the last (all too successful) assault of her foes. Then, indeed, will they welcome Him, saying, "Blessed is he that cometh in the name of the Lord." (Matt. 23:39.)

What does the Holy Spirit do for us that the written word does not do?

What the word of God does for us is incalculable. Do not discount it. Believe it, receive it, live upon it, and walk by it. It is living and active; it comforts and consoles; it corrects and instructs. "It is my meditation all the day." But the Holy Spirit gave us the word; it is the Holy Spirit's word, and the Spirit, who "helpeth our infirmities," "maketh intercessions for us." He is the Paraclete to our own Spirit. He is the gift of God "to all them that obey him." "Grieve not the Holy Spirit of God."

What is the Scriptural teaching regarding degrees of punishment and rewards in the future life?

The punishment, if it is to be just ("according to works") must take into account the relative gravity of sins. Thus it will be "more tolerable" in the day of judgment for Sodom and Gomorrah than for Capernaum which sinned against greater light. So, likewise, "Be not many of you teachers, my brethren, knowing that we shall receive the heavier judgment" (James 3:1). The impenitent sinner treasures up (heaps up more and more) wrath against the day of wrath (Rom. 2:5, 6. See also Luke 12:47, 48).

As with punishments so with the rewards of Christ's redeemed. There are crowns to be gained (1Cor. 9:24); and as they have been faithful in a very little, their Lord will set them over much; and that always in proportion to their faithfulness and diligence. See also the Parable of the Talents (Matt. 25) and of the Pounds (Luke 19).

Please explain Matt. 24:40, 41.

The context shows that here He speaks of the sudden judgment which will take away one and leave another. In another (opposite) sense it can be applied to the occasion when the Lord Jesus Christ comes to receive His own to Himself. Then will some be caught up and others left behind: some to be "forever with the Lord," the others, to face the terrible things that shall come (1 Thess. 4:16, 17 and Luke 21:36).

AUTONOMY OVERDONE

Stanford Chambers

When Paul sent to Ephesus inviting the elders of the church to meet him at Miletus he did not specify as to whether it was the elders of "The First Church" or of "Diana Blvd." or of "Central" or "West Side". Likely no one gets the impression reading this record in Acts 20, or in reading Ephesians, or the letters to Timothy whom Paul left at Ephesus, neither the letter in Rev. 2 that there were more than one eldership overseeing the "one body" at Ephesus. Necessarily there were different meeting places in that large city with so many disciples, but that does not mean that there were divisions among them, even congregational divisions under independent elderships or oversight.

Paul and Barnabas returning from their first missionary tour "appointed elders in every church," so it is recorded, but how many churches had they established at Lystra, Derbe, or Antioch? "And for this cause I left thee in Crete," so Paul wrote Titus, "that thou mightest set in order the things that were lacking, and appoint elders in every city." He wrote, "the saints in Christ Jesus at Philippi, with the bishops and deacons." From that unless you interpret in the light of present day set-ups you would not get the impression that there were a plurality of elderships or diaconates at Philippi or elsewhere. The present day set-up is a different picture, lacking correspondence notwithstanding a certain definite plea. The deviation has come about, and probably the best correction possible would be for the different elderships to learn how and strive to cooperate. Even that is ruled out in many cities by a cleavage which has come about through an intolerant dogmatism fostering a sectarian spirit resulting in more than congregational distinctiveness.

Under this overdone autonomy regime a number, even a very few, dissatisfied or "miffed" disciples can whiff themselves off to a hall and set up house, call a preacher of their "stripe," get them an eldership and become the only New Testament church in all the region round. Refuge is afforded other disgruntled members, even subjects of discipline, and by personal solicitation and appeal to prejudices, numbers are increased at the expense of congregations already established. They become proselyters of as zealous a type as those the Lord Jesus had plenty of observation of (Matt. 23:15), with likely as salutary results. And one thing is indisputable — they believe in the autonomy of the congregation.

ROMANS

R. H. B.

FINAL LESSON

Romans 16

We might be tempted to take the last chapter of this epistle as important, and of no special interest to us. But we would miss much if we passed it over lightly. Those salutations which at first seem little more than a list of strange names, give us an insight into the dear esteem in which Christians held one another, and the fine appreciation of any good work, or of excellence in any of the brethren. True, it is Paul's spirit and attitude we see here; but that was also the standard for all, and reflected among all.

First of all Phoebe, who no doubt was the messenger that brought this epistle to the church in Rome, is commended to their love and regard. She is a servant (literally a "deaconess") of the church at Cenchreae, Paul tells them; a helper of many and of Paul himself. Receive her therefore "in the Lord" and "worthily of the saints," and give her all the assistance she may need. Phoebe need have no fears as to her welcome after that! Then follow those living greetings, full of real and warm affection and appreciation. First Prisca (Priscilla) and Aquila. They were Paul's "fellow-workers" not subordinates, not underlings, not mere assistants, but, though Paul is an apostle, these two common folk are equal partners with him in the work of the Lord. He also brings to remembrance their deeds of heroism on his behalf—concerning which we know nothing more except the reference given here—how on some occasion they risked their lives for Paul. Then, too, they sheltered a church in their house—one of the four instances in the New Testament. (1 Cor. 16:19; Col. 4:15; Phm. 2.) Then a salutation to Epaenetus, Paul's "beloved," to whose everlasting honor it is recorded that he was "the firstfruits of Asia unto Christ." Then there is a "Mary" who had "bestowed much labor" on them. How had Paul learned that? And how was it that he remembered such a thing? Ah—it well deserved mentioning, for it was no small matter to him, nor in the Lord's sight. Then to Andronicus and Junias—kin of Paul; fellow-prisoners of his, too, they had been; of note among the apostles; and who had been Christians longer than himself. That is to say, while Paul was still "breathing out threatening and slaughter against the disciples," they were already worshipping and serving the Lord Jesus Christ. Of Ampliatus he can say nothing in particular, but that he is his "beloved in the Lord." Urbanus is his fellow-worker in Christ, and Stachys is, again, just his "beloved." Apelles is "approved in Christ"—who must have stood some special test; for a man is first "proved," and then, if found true, he is "approved." And so on. Some "labor in the Lord"; another "labored *much* in the Lord." Rufus is "the chosen in the Lord," and his mother had been a mother to Paul also. Name after name follows. Finally, before an interlude, "All the churches of Christ salute you."

Now comes an interlude—a warning against certain parties who are causing divisions and occasions of stumbling among them, contrary to the doctrine which they had learned—possibly Judaizers, like those of Acts 15:1; or men, who like Diotrephes, desired to have pre-eminence, and cast their brethren out of the church (3 John 9 10); or like those who, turning away from the truth, had taken to “profane babblings,” such as “Hymenaeus and Philetus, men who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some” (2 Tim. 2:16-18); or, perhaps, like some in Corinth, who said, “that there is no resurrection of the dead” (1 Cor. 15:12); or like those who ate heathen sacrifices in idols’ temples, proudly asserting their right and liberty to do so, although thereby they caused the downfall of brethren (1 Cor. 8). All such were to be marked and avoided, for they were not really servants of the Lord Jesus Christ, but served their own belly (i.e., were out for their earthly advantage only; cp. 2 Peter 2:13) and by smooth and fair talk beguiled innocent hearts. The warning of Christ in Matt. 7:15-20 is in the same line.*

Verse 20 (which recalls Gen. 3:15), points forward to the final defeat of Satan through the faith and faithfulness of Christ’s servants.

Perhaps here Paul had meant to conclude the epistle, for he writes the usual benediction: “The grace of our Lord Jesus Christ be with you.” But he resumes and adds salutations from his companions, Timothy and others. Tertius, the amanuensis who wrote the epistle at Paul’s dictation (comp. Jer. 36:17, 18) also enters his own salutation.

The finale of the epistle is, as it were, a grand diapason, the solemn and majestic closing chord of a doxology, ascribing praise to Him who is able to establish us according to Paul’s gospel, according to the revelation of the secret of the ages (cp. Eph. 3:4-7) now by inspired writings, according to God’s commandment, made known to all nations “unto obedience of faith” (Rom. 1:5)—“to the only wise God, through Jesus Christ, to whom be the glory for ever. Amen.”

* * *

Let us now look back over the way we have travelled—a path beginning in deep darkness, but like unto the dawning light which shineth more and more unto the perfect day.

“Romans” is revolutionary. It will likely upset our foregone ideas. It runs contrary to popular religious views. It clashes with much customary preaching. Because it does not fit in with our habitual thinking we quickly forget its teaching, if indeed we have ever grasped it. It was for this reason that Chrysostom of old had it read to him twice a week, lest its precious truths should fade from his mind. It tore like a bomb-shell into the false doctrines prevalent in Paul’s time. It was the dynamite that blasted the errors of Rome

*It should hardly be necessary to point out that those who take this passage as their justification in casting out their brethren for any and every difference of view in the scriptures are greatly perverting this passage and showing themselves worthy to be classed among those who “cause divisions and occasions of stumbling” contrary to the teaching.

in Luther's day. It is again needed in our time. James Denney (Introduction to the Epistle to the Romans, Expositor's Greek Commentary, Vol. II, p. 572) points out what is the power and meaning of the message of this epistle to us (*italics mine*).

"He (Paul) is stating the case of gospel against law—against all that is pre-Christian, infra-Christian, anti-Christian; and his polemic has not a temporary but a permanent significance. It is addressed not to Jews of the first century but to men and to Christians of all time.

Nothing as conclusively proves its necessity as the fact that it so soon ceased to be understood. It is not easy to live at the spiritual height at which Paul lived. It is not easy to realize that (*true*) religion begins absolutely on God's side; that it begins with a demonstration of God's love to the sinful, which man has done nothing, can do nothing, to merit; and that the assurance of God's love is not the goal to be reached by our own efforts, but the only point from which any human effort can start. It is not easy to realize that justification, in the sense of the initial assurance of God's love, extending over all our life, is the indispensable pre-supposition of everything which can be called Christianity. It is not easy to realize that in the atoning death of Christ and the gift of the Holy Spirit there are the only and the adequate securities for Christian morality; that the only good man is the forgiven man, and that he is good not because he is under law but under grace."

Such a book must be studied with an open mind—rather, with a heart and mind surrendered to the Word of God. Paul speaks with Divine authority. His teaching is not his, but Christ's. (1 Cor. 14:37.) He speaks by the Holy Spirit. These studies were written for those who hold this conviction. To those who doubt the apostle's authority and inspiration, "Romans" could hardly be anything else but a sealed book. My counsel to such would be that they look carefully into the proofs and evidence of Paul's conversion and the Divine commission he received from the Lord; which proofs are no less conclusive than those which attest the resurrection of Christ.

SUMMING UP THE CONTENTS OF ROMANS:

I. Following the introductory portion (1:1-17) Paul sets forth the awful ruin into which sin has plunged humanity—the masses of the Gentile world (1:18-32); the better classes of the Gentiles also, and also the Jews who prided themselves on their religion and their moral superiority (chap. 2); then summing up all, together, that every mouth might be shut under the judgment of God (3:9-20.)

II. At this point begins the revelation of that "righteousness of God" which is set forth in the gospel (1:17) and which is by faith in Jesus Christ, and which consists of our "being justified freely by his grace, through the redemption that is in Christ Jesus." This runs through from 3:21 to 5:11.

(5:12 to 21 may be regarded as a bridge of transition to the new division which begins at 6:1.)

III. The way of the Christian life—the victory over sin and the new life in the Spirit is set forth in chapters 6 to 8; in which it is seen that no more than a man can be justified through works of law (3:20) can

he be sanctified by the keeping of the law. (See esp. 7:1-14.) Deliverance and power comes through the Spirit.

IV. The great and important question of God's dealings with Israel is taken up in chapters 9, 10, 11. In chapter 9 it is shown that God's rejection of Israel was no breach of God's faithfulness to Israel—that mere fleshly descent from Abraham, Isaac, and Jacob, gave them no claim on God—that in any case God bestows His mercies as He sees fit, not according to human dictation. In chapter 10 it is seen that Israel's rejection was not due to any arbitrary decree of God, but to their own perverse choice, against all God's pleadings with them. In chapter 11 Paul shows that God's dealings with Israel are not yet closed by any means. He looks forward to a day of Israel's national conversion, which in its effect upon the world at large will be as "life from the dead." (See esp. vs. 12, 15, 25-29.)

V. The practical conclusion and application begins at chapter 12:1 and runs through chapter 15. Christian living in general is the theme of chapter 12; Christian conduct with reference to civil governments, and toward our fellow-men in general, is taught in chapter 13; the righteous attitude toward special church difficulties which threatened the unity of Christ's people, is discussed in chapters 14 and 15.

Chapter 16 contains salutations, and concludes with a sublime doxology.

* * *

A great Bible-teacher once said, "If you get 'Romans,' God has got *you*." This is surely true. So let us go back over Romans—study it thoughtfully, earnestly, praying all along that the eyes of our understanding may be enlightened, and that the great truths it sets forth may mold our thoughts and lives.

QUESTIONS ON FINAL LESSON

Is this last chapter also an important one? What precious lesson and example runs through all these salutations? What warning and injunction against evil workers? Who wrote this epistle at Paul's dictation? What is the grand final doxology?

SISTER ALTA BOYER

Mother of Sister Ethel Sevedge and of Brother Orlic Boyer, widow of Brother J. D. Boyer, an honored preacher of the Gospel, fell asleep in Jesus May 28th. Eighty years of age. She was a true, humble child of God, and during her long life filled her place faithfully. In recent years an invalid, she was tenderly cared for by her daughter, Sister Sevedge.

The work of her humble, trusting life and work will be manifest in that day when all Christ's own shall have their praise from Him.

— R. H. B.

PAUL'S VOYAGE TO ROME

(Continued)

J. Edward Boyd

IN PERILS OF THE SEA. When a gentle south wind arose, thinking the opportune time had arrived, they set sail toward the desired haven. They were keeping close to shore, when suddenly the wind changed. A northeaster blew across the island with such force that the ship was driven before it out to sea. This was the beginning of a desperate struggle of man against storm that was to continue for two long weeks. It was as if Satan were trying determinedly to prevent Paul's going to Rome and thus to defeat God's purpose, first by drowning him in the sea, then by having him killed by the soldiers, and, when these failed, by having a poisonous viper strike him down. But a greater than Satan was keeping an eye on the apostle every moment of every day and night. The Lord's servant could not perish until his work was done. And then he would be taken to be with his Lord, which was to him a happy thought.

Under the lee of the small island of Cauda the sailors were able to undergird the ship, passing ropes underneath and around to strengthen her against the violence of the storm. But the wind was driving them in the direction of the Syrtis, where were dangerous shoals, on the North African coast. To avert this peril, they "lowered the gear and were driven". (27:17.) The evident purpose of this was to change the ship's course. It has been calculated that it would thus drift west by north at such an average rate of speed as to bring it to the island of Malta within about fourteen days. (The Life and Epistles of St Paul, by Conybeare and Howson.) But this seems to be contradicted by the expression "driven to and fro" in verse 27. However the meaning of the Greek verb so translated in the American Standard Version (and "driven up and down" in the King James) is "to bear or carry through." So Weymouth translates it: "As we were drifting through the sea of Adria." The Revised Standard has it, "drifting across." In the footnote Weymouth points out that the phrases "to and fro" and "up and down" would "imply shifting winds, of which there is no trace in the narrative." And they did reach Malta at about the end of fourteen days. Thus the force of the very storm that threatened to destroy them, together with the skill of the sailors, was used of the Lord to bring them to a place of safety and closer to their destination.

But before this place was reached, those on board the ship had given up all hope of being saved from a watery grave. Part of the cargo and the tackling of the ship had been thrown overboard, which suggests that the vessel was leaking. Many days passed, and still there was no abatement of the tempest. Neither sun nor stars had appeared. It was at this hopeless moment that Paul "stood forth in the midst of them" with words of encouragement. First he reminded them of his previous warning, which they had not heeded; perhaps they would listen to him now. He made three predictions: there would be no loss of life among them; the ship would be lost; and they would be cast upon a certain island. The second they could

easily believe; the third may have been considered possible; but that this should take place without the loss of a single person of the two hundred and seventy-six on board must have seemed utterly incredible. Yet here was this strange prisoner calmly and confidently declaring that it would be so.

Paul gave them the explanation of his confidence. An angel of his God had stood by him that night, declaring that he must stand before Caesar, and that God had granted him all those who were sailing with him. He must stand before the Roman emperor; such was the Lord's decree, and nothing could prevent it. The expression "God has granted thee" suggests that Paul had been praying—pleading for the lives of the men on board that ship. Had these heathen soldiers and sailors been praying to their gods also? The situation was so desperate that they had been many days without food. But they had received no assurance; they had no hope. Very simply the apostle gave utterance to his faith: "I believe God... I believe that it will be exactly as it has been spoken to me." We are not told what effect Paul's words produced upon his listeners. Later the sailors did not seem too confident. And the soldiers would have nullified his prophecy, if they had been permitted to do so. But surely they must have remembered, when each of the three predictions had been literally and exactly fulfilled. Would some of them be led thereby to turn to Paul's God and to obey the gospel of his Christ?

About midnight of the fourteenth day the sailors suspected that they were drawing near some land. The sound of breakers, which one less familiar with the sea would be unable to distinguish in the roar of the storm, would be detected by their practised ears. Successive soundings confirmed this opinion. They appeared to be approaching land rapidly. They were alarmed; for the ship might be driven upon rocks and wrecked. So anchors were let out from the stern. Anxiously the men waited for day. Would the anchors hold? Would the leak grow worse and the ship founder? The sailors decided that they would have a better chance for safety in the life-boat. So, under pretense of laying anchors from the bow, they lowered it into the sea. They would save themselves, if possible, and leave the rest to their fate.

But Paul, ever alert, saw through their scheme. And he knew that the skill of the sailors would be sorely needed when day dawned. So he said to the centurion and the soldiers: "Unless these remain in the ship, you cannot be saved." Promptly the soldiers cut the ropes and let the life-boat drift away so that the sailors were unable to carry out their plan. Paul's judgment was now highly respected. He was now the virtual captain of the ship! But the question may be asked: "Why should he have interfered? Had not the Lord definitely granted him the lives of all on board? And could He not have fulfilled His promise without the help of the sailors?" But it is evident that Paul saw no inconsistency between trusting God's promise and taking proper precautions on the human level. The natural inference is that the fulfillment of the promise depended upon the co-operation of those who were to be benefitted by it. We may never be able to answer with complete satisfaction all the questions that may arise in regard to this matter; but this incident should help us to realize that divine sovereignty and human responsibility are not incompatible.

SAFE ON THE ISLAND OF MALTA. At last, after long hours of waiting, dawn was near at hand. Deeply concerned for all on board, Paul urged them to break their fourteen days' fast. Again he assured them of their safety, declaring that not a hair of any one of them should perish—a proverbial saying once used by Jesus. (Luke 21:18.) He then gave an impressive demonstration of his own confidence; there in the presence of them all he took bread, gave thanks to God, and began to eat. In this hour of peril, when he might well be expected to cry out in desperate appeal to his God, he was calmly expressing his gratitude and partaking of food. By this simple act he was giving the strongest kind of testimony to his faith in the God he served. And it was effective; "Then were they all of good cheer, and themselves also took food." Then they threw overboard the rest of the cargo, which would make the ship more manageable when they tried to reach the shore.

After daybreak the attempt was made; but the vessel ran aground still some distance from shore and safety. The bow was fast in the mud; and the stern, exposed to the violence of the waves, began to break up. And at this time another danger threatened Paul. The soldiers proposed that all the prisoners be killed, lest any of them should swim away and escape. From their point of view this was no more than a sensible measure, since they would be answerable to the Roman government for any prisoners that got away. It seems that Satan was determined that Paul should never reach Rome! But God had willed that he should go to Rome. And it was through the friendship of the Roman centurion that the apostle was saved from this danger. Julius well knew the risk he was taking; it could mean the loss of his own life if he arrived in Rome with any prisoner unaccounted for. But he took that risk; he refused to permit the soldiers to carry out their purpose. Perhaps there had been kindled in his own heart some degree of faith in Paul's God, so that he was confident that everything would turn out as the apostle had predicted. He began to issue orders. Those who could do so were to swim to shore. Others were to make their way on planks or on pieces of the ship. And so they all reached shore—every one of the two hundred and seventy-six—without the loss of a single one, even as the Lord had promised.

From the ship the sailors had not been able to recognize the place to which they had drifted; but now that they had landed safely they found that they were on the island of Melita (known today as Malta). Three things claim our attention here: the hospitality of the natives; Paul's experience with the viper; and the healing of the sick, especially that of the father of Publius, chief man of the island. (This was his official title as the Roman officer in charge.) The word *barbarian*, used in speaking of the inhabitants may be somewhat misleading. It does not mean that they were savages. To the Greeks any man who was ignorant of the Greek language and culture was *barbaros*. These people showed unusual kindness to the strangers shipwrecked on their island, kindling a fire and welcoming them all because of the rain—a splendid example of hospitality worthy of any people.

A man's character is often revealed in trivial incidents. Paul's energetic nature would not permit him to stand idly by while others gathered fuel for the fire. When the deadly viper fastened itself upon his hand, the natives leaped to the conclusion that here was a criminal whom the God of justice had at last overtaken. Let us not be too harsh in our judgment of them. We have known of Christians in our day who, when someone became the victim of serious misfortune, attributed it to some unknown sin that he had committed. They forget the sufferings of Job, or the answer of Jesus to His disciples concerning the man born blind. (John 9:1-3.) It is indeed true that calamity does sometimes come as the direct result of personal sin; but it is not always so. In this instance there was a fulfillment of the words of Jesus in Mark 16:18, in that the apostle suffered no harm from the viper. (But he never made a practice of snake-handling!) The natives watched him for a long time; and, when they saw that nothing happened to him, they changed their minds and said he was a god!

We are sure that Paul would not permit them long to retain such an opinion of himself. (Acts 14:11-15.) Yet we do not doubt that the incident gained him much prestige which he could use for the furtherance of the gospel among them. Added to that was his ministry of healing, to which Luke gives considerable attention. The gratitude of those simple folk is beautiful to see. They bestowed many honors upon their guests; and when, three months after the shipwreck, the journey was resumed in another ship of Alexandria, they put on board such supplies as were needed for the rest of the voyage. It is not said that Paul preached the gospel on Malta; but need it be? Could he spend three months among these people and not give them the message of salvation, when to do so was the supreme mission of his life? There is indeed a tradition, considered reliable, that from this visit a church came into existence. We cannot now know how many lives were richly blessed because of the storm and shipwreck, making all the sufferings endured abundantly worth while.

THE END OF THE VOYAGE. Few details are given concerning the rest of the journey. They put in for three days at Syracuse, on the island of Sicily; from there they sailed to Rhegium, and then to Puteoli, where ships discharge passengers and cargoes for Rome, some one hundred and twenty-five miles to the northwest. Most of this distance was traversed by the famous Appian Way, known in those days as the "Queen of Roads." At Puteoli brethren were found, another indication of the zeal of the early church and the widespread progress of the gospel. It seems clearly implied that the urgent invitation to tarry with them seven days was accepted, of course with the kind permission of Julius. This gave time for the news of Paul's arrival to reach the brethren at Rome. They manifested their great love and esteem for the apostle by coming to meet him, some as far as the Forum of Appius. Soon he was in the Imperial City; his prayers had been answered.



Seed Thoughts

J. R. C.

It is one thing never to know the prophecies and altogether another to know them and set them aside.

Always the **doctrine** comes first and then the **ethics**. All through the Bible there runs a substratum of truth upon which practical teaching rests.

Modernists say, "We are not concerned about the Virgin Birth. Thousands in the early church knew nothing about it and yet were saved. Why bother with it?" It may be true that many Christians do not know about the doctrine of the Virgin Birth as such, but they do accept Jesus Christ as the Son of God, and as they learn about the virgin birth their standing as God's children hinges upon the acceptance or rejection thereof.

A man might get along without some of his body members, but the time might come that he would lose his life because he did not have them or a certain one of them. So it is with a truth that one might think to do without.

It is as though he would say, "I'm not interested in the hidden works of the watch; give me the face and hands which tell the time, and keep the works!"

Abraham did not say, "Lord, do not tell me these things about Sodom and Gomorrah. Just tell me how to be saved." With such an attitude he would never have been called the friend of God, for the friend is interested in all that his master doeth. Abraham listened, then interceded. Without his intercessions Lot and his daughters would have been lost in the judgment which was rained upon Sodom.

Satan knows the value of the Word of God. He is quick to snatch up the seed that falls by the wayside, lest men hear and be saved. In Daniel 10 he intercepted the messenger that was coming to Daniel with answer to his supplications, thereby betraying the importance he attached to God's Word.

A Principle of Prophecy

A cyclorama is a large curved picture representation of a scene such as, for example, the battle of Gettysburg. In the foreground, blending into the background picture, are real objects: rock fences, rail fences, a road, a real cornfield, real soil. These blend into the distant battle-picture. This illustrates many of the prophecies which have an immediate near fulfillment and yet look out to the distant future for their final and full realization, such as the "abomination of desolation" of Daniel 11, which, though fulfilled in the days of Antiochus Epiphanes, was spoken of 500 years later by the Lord in Matthew 24 as being yet future.

Four Books Satan Hates

Of course, the devil hates the whole Bible, but, from all appearances, there are four books that he hates especially: the **Gospel of John**, because therein is stressed the deity of Christ, and Satan is particularly allergic to that; the **Book of Deuteronomy**, because with Deuteronomy the Lord Jesus gave the devil an awful whipping at the Temptation; the **Book of Daniel**, for therein the final fall of the kingdoms of the nations is predicted and these have been delivered into Satan's hands during this age; the **Book of Revelation**, especially, for therein the message of Daniel concerning the kingdoms of the world is enlarged upon and the doom of Satan set forth. Why wouldn't he hate this book? Is it any wonder then that the higher critics have broken their teeth on these Books in their effort to tear them to pieces? Let us beware lest the devil stir up hatred in us for any part of God's Word.

What We Cannot Believe—But Must

That I can be forgiven.
That I can be cleansed from all sin.
That God loves me.
That Christ is able to save.
That I can be all I ought to be.

NEWS AND NOTES

Nelsonville, Ky.: The congregation at Nelsonville plans a two weeks' meeting with Bro. J. Scott Greer, of Detroit, Michigan, as the evangelist, to begin Sunday, June 14. Brother Greer is well known and dearly beloved by the entire community, and we are praying for a fruitful season of exhortation and teaching. —Robert Heid.

Ft. Lauderdale, Fla.: Our V.B.S. starts June 8th. We are to have a meeting with Bro. Chambers in connection with it. Please pray for the meeting and V. B. S. —Earl Mullins.

Pekin: Bro. R. R. Brooks is on the air each Saturday morning from 6:00 to 6:30, station W.L.S.M. Some of our young folks are helping in song. Pray for this program that it will be a blessing to many.

Our hearts were made happy beyond measure when a couple came from quite a distance and gave us \$170.00 for this work. Since then more has come in. 1220 on your dial. —Jesse O. Hottel.

New Orleans: The ministry of the Word, with Hall Crowder, of Gallatin, Tennessee was a time of refreshing and instruction for all at 7th and Camp Sts., May 3-10. The teaching was forceful, counsel wise; lessons, among other expositions, on first principles were needed and appreciated. Eight responses in all. —N. B. Wright.

Brandon: Last Word and Work contained many things of interest to us. Thank you for special mention of Brandon again. It will be yet a few weeks before we can hold services in the building.

Where is the young—younger—man whom we could lay hands on for this work, one who could supplement his support by holding down a job? Brandon can't do as well by a preacher as Ft. Lauderdale does—not yet. (A subject for prayer.) —Stanford Chambers.

Lexington: Our meeting with Bro. John May closed Sunday night. Fine crowds throughout and excellent messages on John's Gospel—3 responses, one of these by baptism. —H. N. Rutherford.

Amite: Mr. Ramsey is out of hospital and at Ruth's house at Baton Rouge. Has to stay in bed about a month yet.

—Mrs. A. K. Ramsey.

Louisville, Ky.: "The Ormsby Avenue church had a good, fruitful meeting the first half of May. The messages of Paul Clark were on a high gospel plane. Three were baptized into Christ and five placed membership with us from out of town congregations. The Highland church dismissed a midweek service and came. The Kentucky Bible College chorus was present one night and lifted our hearts with messages in song.

"E. L. Jorgenson spoke morning and evening at Ormsby on the fourth Sunday in May. F. S. Spaulding of the Sellersburg Home was our guest speaker on the fifth Sunday, featuring the Home children in a program at night."

—J. R. Clark.

Hear Maurice Clymore

Those in the Falls Cities area should hear Bro. Maurice Clymore in the meeting at Cherry and Griffin, New Albany, Indiana, from June 8 on for two weeks. Bro. Clymore has served as minister in Dugger, Indiana, for the last thirteen years, but has not done much evangelistic work because of ill health of his wife, who is now much improved, for which we are thankful to the Lord.

Brother Boll's meeting at Wichita Falls, Texas, was one of the happiest (he says) he has held in recent years. There were three baptisms and two restorations. The little congregation at Wichita Falls is strong in faith, in brotherly love, and in good works—a close approach to the pattern of the New Testament church.

Louisville: Portland Avenue Church of Christ announces a D. V. B. S. under the direction of Frank Gill, beginning July 13. Classes will meet at 9:00 a. m., and be dismissed at 11:30. All boys and girls ages 3 to 15 or thereabout, are especially invited. Transportation arrangements will be made on request.

Mackville, Ky.: From March 23 to April 5 we were engaged in a very fine meeting with H. C. Crowder of the Gallatin, Tenn., church. We feel the Lord blessed our efforts and that much good was accomplished. The finest fellowship was enjoyed in the church and the home of Bro. H. L. Olmstead. Seven were added to the body by bap-

tism and 2 by letter.

I just returned May 3rd from one week's meeting with the Antioch church and Bro. Baber. This was planned to be a teaching program to the church ending with the ordination of four elders and four deacons. Interest and attendance were good throughout the week. Much work for Christ is evident in this growing congregation and our prayer is that they shall do even more now under the leadership of these consecrated men.

Beginning June 7 I shall be helping, if the Lord wills, with Dedication services, V. B. S., and meeting at the Ebenezer church. We need your prayers for His enabling.

The work at Mackville continues with His blessings. We are very thankful to have some part along with several other churches in sponsoring the Good Tidings Radio Ministry.

—Orell Overman.

Johnson City: Our hearts were made sad when Brother Kenneth Istre announced his decision to resign as minister of the Locust St. Church, and to take up work as associate minister with the Fair Park Church in Dallas, where he plans to continue his education in seminary work. Brother Istre and wife Betty, have done a good job in their work for the Lord at Johnson City, and have endeared themselves to the hearts of the congregation.

We accept Brother Istre's decision as the work of God, and believe the Lord has been instrumental in filling the vacancy by directing to us Brother Waldo Hoar; so, with hearts of sadness we say farewell to Brother and Sister Istre, and with outstretched arms of gladness we welcome Brother Hoar and family into our fellowship and labor of love for the Lord.

—Locust Street Church of Christ,
—L. A. Singleton.

Winchester:

The Spring Revival held at the Main Street Church of Winchester was conducted by Brother Paul Clark. The congregation was stirred and impressed by Brother Clark's earnestness and sincerity in his gospel messages. Five of our young people repented to the call for rededication of their lives to the Lord.

Many visitors and friends attended the services.

The peak of the revival occurred on the Friday night on which the Portland Christian High School Chorus presented their most excellent and sincerely appreciated program of message-in-song.

—B. D. Rake.

Gallatin: Our meeting with Bro. Overman preaching in April resulted in 8 baptisms and 2 by membership. There have been 2 baptisms since the meeting. Our contributions for all purposes the first four months in 1953 have amounted to \$6892.77. This does not include various "projects" for missions and charity given by different Bible classes.

—H. L. Olmstead.

Many copies of the new book "Faith of Our Fathers" were sent out to editors and leaders among the brethren, but only a few have said "Thanks"—so far.

Eastern Louisiana: Brother A. K. Ramsey is still resting up after a heart attack suffered April 17. Various members of the church are helping out in preaching and in teaching classes during his absence from the church in Amite.

The Amite church has had a revival spirit for several months. Many have been baptized since Jan. 1, and one young man has entered the ministry. It is good to see a congregation progressing so favorably. Recently a new attendance record was established at Sunday School.

The song rallies on the second Sunday afternoon of each month have had a wholesome influence on all the nine congregations participating therein. On May 10 the song rally was held at the Tangipahoa Church of Christ, a congregation established last summer through the work of Bro. Gayle Palmer and others.

The Haydens Grove church recently completed the addition of Sunday school rooms to its building. The Shiloh church has helped its work by putting signs on the main roads around, giving directions for getting to the church.

All the churches have co-operated splendidly in the tent revivals being conducted by Richard Ramsey. These revivals are being held in towns where we do not have churches of Christ, or where the

church is weak. In spite of cold and rainy weather the tent has been put to good use. At the time of this writing (May 5) the tent is lying on the ground in Zachary, Louisiana, badly ripped up in the rainstorms and winds over the weekend. Brother Fulton Curtis and Brother Richard Ramsey were to have begun a revival there May 4, but had to wait for better weather and for repairs to the tent.

—Richard Ramsey.

South Louisville Church of Christ:

We have enjoyed a very fine and stirring week's revival at the South Louisville Church. Brother R. R. Brooks, minister of the Highway Church in Pekin, Indiana, brought us an excellent Bible-centered series of gospel sermons. One response in rededication, and spirit of faithfulness from the membership, and good singing added to Bro. Brooks' good labors. Other churches who have not heard him would do well in having him for a visit.

The Bible School is averaging about fifteen above last year. The morning attendance is on the increase, and we have had some of our larger Sunday evening services, with a miniature Bible School program at an earlier hour, well-attended. We have been bringing a series of messages from Isaiah in the evenings. God is blessing us.

—N. W. Burks.

Abilene: On May 3 we closed a meeting that in the way of attendance and co-operation on the part of the membership was one of our finest. The messages were of the highest order, Bro. Robert B. Boyd being our evangelist. There were three responses for rededication of life to the Lord on the part of our young people during the meeting, and the past Sunday, the first following the meetings, a mother and daughter were baptized into Christ.

—Carl Kitzmiller.

Ross Point: The work at Ross Point Church in Harlan Co. is bearing fruit. Interest seems to be on the upgrade. Last Sunday (May 10) was a day of rejoicing for the church. Three men, heads of families, came forward at the morning service and made the good confession. There were tears of joy in many eyes. We have been work-

ing and praying for these men for almost two years. They were baptized at two o'clock in the river nearby. It was a beautiful scene. That night five came for reconsecration. Two were wives of these men. It was a day that will be long remembered.

A married lady placed membership here three weeks ago. Thursday night all three men were at prayer meeting with their families. We feel a revival has already started. The Lord willing, Bro. Howard Marsh will be with us in a two-weeks' meeting beginning June 15. Pray for us in this work as there are many hindrances.

—O. N. Marsh.

Dallas, Texas: April 6-12 I had the privilege of being with the Fulton and Merina Sts. church of Christ in Hapeville, Ga., where W. C. Cook is the minister. A high point in the meeting was the presence and singing of the Kentucky Bible College chorus one night, and we greatly praise God that three were baptized into Christ.

I was with the Southside Church of Christ in Abilene, where Carl Kitzmiller preaches, April 22-May 3. This meeting was characterized by splendid interest from the very start, throughout the meeting. There were three responses during the meeting, and two have been baptized into Christ since, for which we praise God.

Bro. Boll preached at Mt. Auburn, Sunday, April 19, and for 3 additional nights that week, and attendance and interest were good. Bro. J. L. Addams was with us for a week, May 10-17, and his work in our midst was greatly appreciated, as demonstrated by the fact that we had good attendance in spite of the rainy weather. One came forward to confess sins.

Lord willing, I'll be in Mobile, Ala., to help Dr. Cecil E. Brooks launch forth by faith to establish a whole counsel work in that city Sunday morning, June 7. Then, beginning on the night of June 7, we plan to preach a week or so in Pensacola, Florida. The Good Tidings Quartet, and Dan Richardson, plan to work with me in these efforts. Your prayers for our program of evangelistic work at these places, and throughout the summer, are greatly desired.

—Robert B. Boyd.