

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

J. R. CLARK, Publisher

VOL. LII

No. 1 1

NOVEMBER 1958

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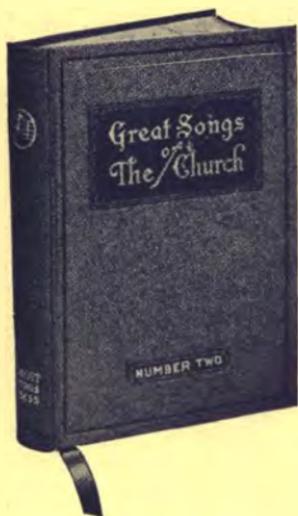
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THE WORD AND WORK

VOLUME LII, NOVEMBER, 1958

E. L. JORGENSEN AND J. R. CLARK, EDITORS

THE WORD AND WORK, 2518 Portland Avenue, Louisville 12, Ky.
Entered at the Louisville, Kentucky, Post Office as second class matter.
Single subscription \$2.00; Clubs of four or more \$1.75 each.

DAY BY DAY

Day by day the manna fell:
O to learn this lesson well.
Still by constant mercy fed,
Give me, Lord, my daily bread.

"Day by day," the promise reads,
Daily strength for daily needs:
Cast foreboding fears away;
'Take the manna of today.

Lord! my times are in Thy hand:
All my sanguine hopes have planned,
To Thy wisdom I resign,
And would make Thy purpose mine.

Thou my daily task shalt give:
Day by day to Thee I live;
So shall added years fulfill,
Not my own, my Father's will.

—Josiah Conder.



John Seventeen and Missions

E. L. J.



This is the "Sanctum Sanctorum of Scripture," the Holy of holies, the Garden of Prayer, the Chapel in the Woods. Here we may linger for a little moment, standing in silent adoration, or sitting at His blessed feet:

"Sitting at the feet of Jesus
O what words I hear Him say."

Here, in the shadow of the olive trees, yea, in the shadow of a cross, the sweetest, softest lips that ever parted are pouring out His deep concern for His own; and not for them only, but—in its farther reaches—for the whole wide world unto the end of time.

"Out of the ivory palaces" He had come; out of that land of beauty, of sunshine, and of song; out of the Father's house of mansions; out of the glory that He had with the Father before the worlds were made He had come, as the first visitor in history from another realm to our planet—the first "foreign missionary" with the gospel message. And here, in this world of sinning and suffering, of sighing and crying, of sickness and dying—here He found conditions more in contrast with His own lovely home than any human missionary has ever known. Here He came to know and feel—not only the common privations of a poor man's life—the pains of hunger, thirst, weariness. Here He lived for three years, if not for thirty years, in the dark shadow of a cross. He must have known that on yon hill or in yonder valley the tree was growing on which He was to hang as a curse for the sinful world; that somewhere the thorns were hardening that men would press into His brow; that in some shop, or at some carpenter's bench, the pins were being shaped and sharpened that were to pierce and tear His tender flesh—those hands that had been stretched out only to bless and to heal; those feet that had left their trail of mercy all over Judea and Galilee. He knew that the very men for whom He prayed and died would first deride and mock Him, spit upon Him, and strike Him. He knew these things and predicted them long before the time. Yet, He did not shrink back that God should have no pleasure in Him. Instead, He seemed to be hurrying up the stony, skull-shaped hill, that He might get Himself up on the accursed tree—that He might pay all my debts and back-dues and cancel out the loneliness and tears, the misery and the squalor, of our mortal lives. He was, indeed, the supreme foreign missionary of all time.

Now, in the great high-priestly prayer before the passion, He is burdened for His people, burdened with compassion and concern. How often we read these five words, "He was moved with compassion": five words in the English translation but only one word in the Greek: *splanknidzomai* (from *splankna*, the bowels; the form is *splanknisthe*). From Aeschylus, 500 years, B. C., down to N. T. times, the meaning was that one had been violently agitated within, that is, in the entrails. The Greeks had been taught that the seat of emotion was in the entrails—the violent emotions, such as love and anger. The Hebrews had used the word to represent the more tender affections, such as kindness, benevolence, compassion. Today, we think of the seat of emotion and affection as the brain, or the "Bible heart." Jesus was moved with compassion at the sight of suffering; but once, at least, we read that it was the sight of a multitude as sheep without a shepherd that moved Him (Matt. 9:36). He was deeply concerned for them—concerned, as the woman was concerned for the silver; as the shepherd was concerned for the sheep; as the father was concerned for his lost son; as Paul was concerned for his brethren of Israel—so deeply concerned that he said he could wish—if such a thing were possible—that he himself might be forever separated from Christ—the Christ that he loved more than life—if by such an exchange his brethren of Israel might be saved. Paul was concerned. Jesus was concerned. We need a new concern, a fresh passion for souls. To Paul, it was an unbearable tragedy that his own Jewish people who were in line, who had all the advantages, should be so near and yet so far; that any man should "graze the gates of heaven and then drive on to hell." And yet Paul's great passion for souls was but the reflection of the beating, throbbing, pulsing heart of Him of whom he said, "He loved me and gave himself for me" (Gal. 2:20).

But now, at long last, we are prepared to read six verses from the Savior's priestly prayer: the third, sixth, eighth, eleventh, thirteenth, and eighteenth:

V. 3: "This is life eternal, that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ." But how shall they know Him unless they hear? And how can they go except they be sent (sent of God)?

V. 6: "I manifested thy name unto the men whom thou gavest me out of the world": but *why*?

V. 8: "The words which thou gavest me I have given unto them": and again in verse 14: "I have given them thy word." But why is this? From time immemorial Israel had been the depository of the oracles of God (Rom. 3:3); from now on, the apostles were to be the depository and repository of the inspired, inspiring word. Why is this so?

V. 11: "I am no more in the world, and these are in the world:" but why were they left in the world? Did He not desire to have them with Him? Did He not say in verse 24, "Father, I desire

that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me"? Why then were they left in this world of sin and sorrow?

V. 13: "These things I speak in the world that they may have my joy made full in themselves." But why was it so necessary that these men should have His joy in its fulness? Most people think we have to be happy; well we do and we don't. We don't have to be happy in our job, or in our particular spot in life, we just have to be faithful in it. And if we are faithful, we will be happy. But, on the other hand, there is a joy that we cannot do without. It was the "joy that was set before him" that moved the Christ, that nerved Him and sustained Him to "endure the cross and despise the shame." It was not only the faith that soon He would sit down at the right hand of the throne of God, but He saw of "the travail of his soul," as Isaiah said (Isa. 53:11), and He was satisfied. These men that He left in the world—"twelve valiant saints, their hope they knew, and mocked the cross and flame; they met the tyrant's brandished steel, the lion's gory mane; they bowed their necks to feel the steel: who follows in their train?" O yes, they would need the fulness of His joy to sustain and nerve them! And so will we!

V. 18: "As thou didst send me into the world, even so sent I them into the world." What for? These are of course only rhetorical questions that I am asking, and we all know the answers.

I close with this one word. Today it may be said of them as it was said of Him: "They are no longer in the world." Through fire and flood they made their painful, joyous way—in the spirit, if not yet in the resurrection body—up to be with Him, where He is in the old-time glory; where He waits in the grandeur and brilliance, in the splendor and magnificence, in the lustre and effulgence of the Father's house on High. He—and they—are no longer in the world. But we are in the world! For a little while, how short, how short, we are in the world. To us, the little, brittle thread of life has been mercifully lengthened out. But why? What for?—unless it be that, steeped in His word, filled with His joy, lost in His love, united in His service, and moved by His Spirit, we may yet be able to make effectual impact on our generation—that the world may believe and know that God has sent His shining Son—our beautiful, illustrious, all-glorious Redeemer, to be the Savior of the world! O that we may witness in our day!

"Christianity was never meant to interfere with a man's obedience to the civil power. So far from this being the case it ought to make him a quiet, loyal, and faithful subject. He ought to regard the powers that be as 'ordained of God', and to submit to their rules and regulations so long as the law is enforced, though he may not thoroughly approve of them. If the law of the land and the law of God come into collision no doubt his course is clear—he must obey God rather than man."—Ryle.



The Travail of A Christian

By Alex Wilson

(First in a series of three articles)

"He shall see of the travail of his soul,
and shall be satisfied." — *Isaiah 53:11.*

The fifty-third chapter of Isaiah shows us how awful the price was which our Lord paid in order to "justify many." In this description of how He bore our sins so that we might have spiritual healing and peace, we find such words as these: despised, rejected, afflicted, bruised, oppressed, sorrows, grief. While His trial, torture, and excruciating death are the main theme of this passage, His whole life is actually pictured here, and one word is used to sum up the experience of that life: TRAVAIL. The holy agony which marked His ministry is compared to the anguish and pain and labor which a mother endures when bringing a child into the world. And this holy agony was necessary for the securing of our salvation. We are "bought with a *price*," indeed!

If we Christians today really yearn to see men and women become sons of God through faith in Christ Jesus, we too must pay this price—travail! True, we cannot bear their sins as Christ did, but there is still the necessity of a deep agony of soul over those who desperately need to receive life. Christ calls us to follow Him and to share in the travail of His own soul.

The apostle Paul knew what this meant. As he gives a brief survey of his ministry (2 Cor. 11:23-33), he says: I am a minister of Christ in the midst of beatings and imprisonments, in many other perils, and "in labor and travail." He chose the same meaningful word which was applied to the life of Christ. See him as he reminds the elders of the Ephesian church that for three years he never stopped admonishing "every one day and night with *tears*" (Acts 20:31). Hear the cry of his heart over the backslidden Galatians, as he exclaims, "My little children, of whom I am again in *travail* until Christ be formed in you!" (Gal. 4:19.) As he spiritually begat many children through the Gospel, he repeatedly endured the birthpangs that were involved.

Why do the inspired writers compare the Christian's burden of heart to travail? There must be some points of obvious similarity which can be discovered without stretching the analogy beyond its bounds. First, both are related to *giving life*, for the Christian is seeking to bring those who are dead in trespasses and sins into life

in Christ Jesus. Second, there is *pain and agony* involved. Listen to the apostle as he says, "I have great sorrow and unceasing pain in my heart . . . for my brethren's sake" (Rom. 9:2). And reverently behold the Savior in Gethsemane and doubtless at many other times, as He "offered up prayers and supplications with strong crying and tears" (Heb. 5:7). This is the cost. Third, the motive that makes one willing to endure such a cost is the motive of *love*. The mother loves her child long before it returns that love or is even aware of what love is. In the same way, Christ loved us even while we stubbornly and proudly resisted Him. And Paul, writing about the very people who were persecuting him so fiercely, wrote, "I could wish that I myself were accursed from Christ for (their) sake, . . . that they may be saved" (Rom. 9:3 and 10:1). Fourth, there is the reward. The child is born; the unbeliever is born again; and the loving parent rejoices. "A woman when she is in travail hath sorrow, because her hour is come: but when she is delivered of the child, she remembereth no more the anguish, for the *joy* that a man is born into the world" (John 16:21).

And so the questions come to you and me: Do I really believe that unbelievers are *dead* in sin— heading for eternal doom because they are rebels against God? Am I gripped by the fact that they are *without spiritual life*? Am I willing to endure the cost of *pain and agony* in seeking their salvation? Have I such a *love* for sinners that I earnestly seek their salvation—though they may never return my love or show any appreciation for my concern? Do I really *rejoice* when a sinner repents? If I do not experience an overflowing joy when a sinner is saved, it is a sure sign that *I* have made no efforts to bring him to Christ, for the person who labors and toils for souls feels the joy of a loving parent over them when they are saved. Because he has paid a real price in seeking their conversion, they are very valuable in his sight: he sees the result of his travail, and is satisfied.

But birth is just the beginning. The parent must nourish the child, and protect him. He must train him, and administer discipline. In the same manner, we who are spiritual parents must care for our babes—those who are young in the Christian life—and rear them until they become mature. The travail is over, but the pain and effort and sacrifice are not. Paul wrote to the Corinthians to admonish them as his "beloved children," adding, "For though you have ten thousand tutors in Christ, yet have you not many *fathers*; for in Christ Jesus I begat you through the gospel." "I will not be a burden to you: for the children ought not to lay up for the parents, but the parents for the children. And I will most gladly spend and be spent for your souls" (1 Cor. 4:14-15; 2 Cor. 12:14-15). Oh, you who preach the gospel: are you truly fathers, or merely tutors; do you lovingly train Christians, or merely teach lessons and preach sermons? Does anxiety for all the churches press upon you daily, as it did upon Paul (2 Cor. 11:28)? Can you say with him, "We were well pleased to impart unto you, *not the gospel of God only, but also our own souls*, because ye were become very dear to us" (1 Thes. 2:8)?

Under the searchlight of God's word, how do we measure up? Are we burdened for the glory of God and for the eternal souls of men? Are we soberminded? Are our attitudes those of sojourners and pilgrims, or do we consume our time on the froth and vapor of things which are passing away? Are first things *first*, or are parties and games and television comedies lulling us to sleep? Listen to the words of God's mighty warrior of former days as he gives examples from his own times of individual Christians who wrought great things in prayer, and then adds: "This sort of experience, I know, is less common in cities than it is in some parts of the country, because of the indefinite number of things in cities which *divert the attention and grieve the Spirit.*"

To be fruitful for our God we must pay the price, which is travail of soul. To travail in soul we must pay the price, which is this: much *time*, which will necessitate simplifying our lives and cutting out even some good things; much *waiting before God* in meditation, prayerful study of His word, and persevering intercession; much private *worship* of God, for our yearning to save men from hell must be secondary to the prime motive of yearning for God to be honored. "Ye are a . . . royal priesthood, . . . that ye may show forth the excellencies of him who called you out of darkness into his marvellous light" (1 Pet. 2:9).

THE POWER OF UNITY

J. H. McCaleb

One little grain of sand doesn't make much impression. Millions of grains all working together form a beautiful beach and shoreline. One small drop of water amounts to almost nothing. Many, many drops can make an ocean. That all sounds simple, doesn't it? These are merely illustrations of the power of cohesive unity.

Not long ago I heard from an excellent preacher another example of this kind. He was talking about the great power of unity in the church. It is reported that along the banks of a certain river in India there are many fireflies. Down where I came from we call them lightning bugs. A firefly by itself makes a little intermittent light. One second it is here; the next it is gone. The tiny pinpoints of light are pleasing after a fashion, but they contribute little of usefulness. The illumination is not sufficient to light the way for work or play. Those fireflies in India, however, seem to have acquired the knack of working together. They light up at the same time. The illumination is not only beautiful, but highly effective.

So also with the Church, the Body of Christ. When each member goes his own separate way, he is like the firefly that shows his intermittent light all by himself. It is a pretty sight but it needs the cooperation of many others to become powerful. The Lord knew exactly what He was doing when He prayed that we all might be one even as He and the Father are one. We do well to prayerfully follow that prayer.



Later Than You Think

Frank M. Mullins, Sr.

Whether Christian or not, no informed person today can fail to realize we are living in perilous times. We are frequently asked, "What is the significance of current events in the light of Bible prophecy?" There are numerous significant factors in present day happenings—the fact that Russia has forged to the front in world affairs and is in a position to form the northern alliance of Ezekiel 38 and 39; or the fact that man has reached a point where he can destroy present-day civilization (Rev. 11:18) signifies the end time both from a human and Biblical viewpoint, as does the fact that knowledge is increased (Dan. 12:4) and man is reaching into the heavens, leaving his proper habitation and not keeping "his own principality" (as fallen angels did, Jude 6; Ps. 115:16). Leading scientists predict that within a hundred years "There'll be lavish excursion hotels at scenic spots on the moon . . . and we should be able to learn the beginnings of human motives, values, feelings, and emotions, and how our child-raising techniques work" (Scientists predict wonderful 2057, Courier-Journal, Louisville, Ky., Nov. 22, 1957).

A most significant factor is the effect this will have on faith in God. This increase in knowledge will increase man's ego, his self-sufficiency and self-will, and especially his anticipation of the discovery of the source of life by scientific methods. Possible "success" in this is indicated in Scripture, Revelation 13:15, where breath is given to the image of the beast and it has power to speak. This will be the crowning work of man and lead him to set himself forth as God in the person of the anti-Christ. All of this will be destructive to faith, and once again "the tower of Babel" will be built with man's "Let us" . . . in man's strength and resources and the rejection of God. And it brings upon the world the great apostasy and the wrath of God (2 Thes. 2:1-11). It may be later than you think! Jesus said, "WATCH"!

WHAT THOU DOEST, DO QUICKLY

Jesus knew "His hour was come," and said to Judas, the betrayer, "What thou doest, do quickly." And Judas "went out straightway." Certainly we, who love the Lord, have never lived in a time when those words, as applied to us, had more significance. If we would do anything for Christ and not "be ashamed before Him

at His coming" we must do it quickly! The call to service for Christ is most urgent in the light of prophecy today, and in the light of the most urgent need upon the world. Southeastern Christian College is a training center for missionaries and Christian workers, and laborers have already gone into the fields. A twofold challenge confronts the church, to support this ever enlarging training center, S.C.C., and to support the workers now on the field and those preparing to go out. You can PRAY! And you can GIVE, if you cannot go, but "What thou doest, do it quickly!" —Frank Mullins, Sr.

SONS OF THE RESURRECTION

The fullest account of Christ's answer to the Sadducees is given by Luke. "And Jesus said unto them, The sons of this world (Greek, age) marry and are given in marriage: but they that are accounted worthy to attain to that world (Greek, *aion*, age), and the resurrection from the dead, neither marry nor are given in marriage: for neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection" (Luke 20:34-36). The meaning is plain. The sons of *this age* marry and are given in marriage. But there is an age to come to which some, not all, are worthy to attain. That age is not what is popularly called "eternity," for all will attain to that. And there is a resurrection from (Greek, *ek*, "out of," or "from among") the dead, to which some, not all, will be accounted worthy to attain. That cannot be what is called "the general resurrection." Here, therefore, the Lord speaks of a select resurrection, which will give to those who are accounted worthy entrance into an age to come, which harmonizes exactly with the statement in Revelation 20:5, 6—"The rest of the dead lived not until the thousand years should be finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power; but they shall be priests of God and Christ, and shall reign with him a thousand years."

These, the Lord Jesus said, who are accounted worthy to attain to that age and the resurrection from the dead, are "sons of God, being sons of the resurrection." They had been sons of God before this (Gal. 3:26). "For as many as are led by the Spirit of God, these are sons of God" (Rom. 8:14). But all creation is looking forward to the *revealing* of the sons of God—that is, "our adoption, to wit, *the redemption of our body*" (Rom. 8:18-23). In this resurrection, then, are the sons of God revealed. Just as the Lord Jesus Himself was "declared to be the son of God by the resurrection from the dead" (Rom. 1:4), so will these then be manifested as the sons of God, being sons of the resurrection. Neither then marrying nor given in marriage, they are equal unto the angels. But they are also higher than any angels, for they shall be like their glorious Lord, and shall sit down with Him in His throne, and shall reign with Him for ever (1 John 3:2; Rev. 3:21).—R. H. Boll, From *Dawn*, February, 1943.



Truth Advance

Section

Stanford Chambers

THE LAWLESS ONE'S APOCALYPSE NOT YET

Our purpose here is a closer look at 2 Thessalonians 2:6-7 and context. Perversion had been imposed upon the Thessalonian saints, troubling them with the declaration that the day of the Lord was upon them ("Day of the Lord," already upon them as per Treggeles, Tischendorf, Alford, Wescott & Hort, G. Campbell Morgan, Williams' translation, Berkeley, RSV, et al.). This perversion occasioned the writing of this Second Epistle. Paul had so taught these converts that they had turned from idols to serve the living and true God, and to wait for His Son from Heaven, who delivereth us from the wrath to come" (1 Thes. 1:9, 10). He taught them the truth as to "our gathering together unto him" (2 Thes. 2:1) in 1 Thes. 4:13-18, a comforting, not a perturbing truth. Concerning "the day of the Lord" to come he gives emphasis to instruction given them when he was present with them. He had taught them concerning the man of sin and his relation to the day of the Lord.

These saints were being shaken regarding these matters, the perverters presenting their misinterpretation as having apostolic sanction. Seemingly they had forged an epistle as from Paul: The day of the Lord is on, the fiery trials being endured should be proof enough; the "wrath to come" has not been escaped; things hoped for have been missed.

No, the day of the Lord "will not be, except the falling away come first, and the man of sin be revealed" (2 Thes. 2:3), description of whom follows. "Remember ye not that while I was yet with you, I told you these things?" (v.5.)

"And now ye know that which restraineth" (v. 6). Restraineth what? The revealing of the man of sin. He is to be revealed "in his own season," in the appointed time. His apocalypse (revealing) must bide the time; his season is not yet. "Ye know that which restraineth." The time is not ripe; the cup of iniquity must be allowed to fill, is filling the while "the mystery of iniquity (lawlessness)" is working. Lawlessness does not come to its full till the "falling away." The "falling away" precedes the apocalypse of the lawless one, and "the day of the Lord," by divine decree follows all that. So let the Thessalonians and all others so confused set their minds at rest.

The event of "our gathering together unto him" (2 Thes. 2:1) is yet future, but with patience wait for it. The Lord's church is still here, and "the salt of the earth" has not entirely lost its savor. "The mystery of lawlessness" has never ceased to work, like the leaven in the dough, but the counteraction of "the salt" has maintained a certain balance till now. It would be the height of folly, however, to ignore the fact that the apostasy of the last days is on (1 Tim. 4:1). Modernism, atheism and Communism are making astonishing inroads, protesting is out, standards are lowered, godliness is unpopular, sin is palliated, crime is alarmingly increased and out of control, until lawlessness costs this "Christian nation" of ours at the rate of over twenty billions a year! Ask our F. B. I. How much more is needed before the cup of iniquity is full? Let there be no "ease in Zion" concerning this grave situation. Complacency means savorless salt, which spells apostasy. As yet, time holds (*katecho*), and the world unconsciously awaits fuller developments and catastrophe.

In verse 7 is a certain "he" who has an important, vital, part to perform in this connection, "until he be taken out of the way." Who is "he"? The same "he" does something until something is done to him. Until he be taken out of the way, "the day of the Lord" will not come (v. 7, cf. v. 3). "He" is said by many to be the Holy Spirit, and that He is "taken away" when the Lord's church is caught up, and that His restraint then ceases, thus allowing the man of sin to come into his own as per verse 4. Granting that the Holy Spirit in the church exerts great restraining power (Praise the Lord) and has delayed the apostasy (the Roman apostasy, bad as it was, failed to fill out the picture); the apostasy is here and, despite the Spirit's presence, comes in full tide before the church is caught up. The modifying and delaying wrought by the Spirit in the church is not Paul's subject here.

The Holy Spirit is not the one "taken out of the way." When the saints are raised, it is the Spirit's work; when the living saints are translated, it is the Spirit's work; and when they are "caught up," the Spirit does the taking, is not Himself taken. *Genetai*, taken, is passive voice, not active, but the Spirit is active, not passive. He does the taking. And that word "restraineth"? *Katecho* is transitive, active, translated (according to Young's Analytical) three times "hold"; three times "hold fast"; twice "keep"; twice "possess." Only in this place is it translated, "restrain." That *katecho* does have such a meaning is admitted.) In 1 Thes. 5:21, Paul to the same person writes, "Prove all things, hold fast (*katecho*) that which is good." In Heb. 3:6, "If we hold fast (*katecho*) our confidence." Heb. 10:23, "Let us hold fast (*katecho*) the confession," etc. (1 Cor. 15:2). "Keep (*katecho*)" in memory. 2 Cor. 6:10: "possessing (*katecho*) all things." Someone is holding fast, and until he is removed, the man of sin must bide the time for his apocalypse.

If "our gathering together unto him" precedes "the day of the Lord" (which troublers were convincing some had come upon them), and it does (Rev. 3:10 in connection with 1 Thes. 1:10. See also Luke 21:35, 36), then the consummation of the age is afterwards,

after "all these things" escaped by His true church come to pass—such things as are signified in the seals, trumpets and bowls judgments, the end of which is visualized in the end of Rev. 19. Now, the Great Commission is in force to the consummation of the age. Baptizing into the name of the Father and of the Son, and of the Holy Spirit is not terminated before the consummation. "The gift of the Holy Spirit" is promised those baptized in the name of Jesus Christ, "whom God hath given to them that obey Him" (Acts 5:32). So the Holy Spirit is not the one "taken out of the way." Neither does He cease His hindering of Satan in His working. He inspires and empowers with unmistakable credentials the two prophets who bear their testimony in the very midst of tribulation days. It is the Holy Spirit who providentially keeps those sealed of God from hurt, as in Rev. 9: The Holy Spirit is the agent in the regeneration of all those blood-washed in Rev. 7. Who then is the "he" of our passage?

Disavowing the role of translator of the Scriptures, nevertheless let us just have the recognized scholars supply us the words which they themselves use in other passages containing the same originals: In "out of the way," the word for "way" is *mesou* (*messos*), and is 47 times translated "midst," only this once, "way." Allow the antecedent of "he" to be Satan, and then read: "Only there is one (Satan) who holdeth fast (his position or possession in the heavenlies over the hosts of wickedness as per Eph. 6:12; as "the prince of the powers of the air" as per Eph. 2:2) until he be taken out of the midst, then (in his own season) shall the lawless one be revealed, whom the Lord Jesus shall slay" etc. Behind the man of sin comes the Son of man!

Satan holds fast till now and until Michael rises up and casts him out of the heavenly sphere he has long occupied as the accuser of the brethren (See Rev. 12), after which the earth sphere is his limited field of operation. In great wrath he, being permitted, does his worst. His strategy is shown in Rev. 13:1,ff. He calls forth the beast man of sin and empowers him for his regime as in that chapter. There is the revealing of the man of sin, not, however, till he who now holds fast his possessions (however much usurped) is taken out of the midst of the heavenlies in which he now operates. He has no special need of the man of sin (not so labeled and presented to the world) the while he retains his present principality. He is so allowed to function till iniquity comes to its full, then Michael rises up as in Dan. 12 and Rev. 12, casts Satan forth, then the day of the Lord is fully upon the world, and the great time of trouble (tribulation proper) is on. Then 2 Thes. 2:8.

"The reality and fearfulness of Hell stand out awfully. There is a Hell after death. The state of the wicked man after this life is not annihilation. There is a Hell which ought to be feared. There is a just God Who will finally cast into Hell the obstinately impenitent and unbelieving. Let us not fail to notice that 'fear' is an argument that ought sometimes to be pressed on professing Christians. Christ Himself used it."—Ryle.

Bound By The Rudiments

N. B. Wright



A visitor to the manse said: "All bondage is of Satan."

There are only two classes of men whom he can bind; namely the children of disobedience and the household of faith. A favorite and successful ruse in his bag of tricks is often of one principle. The shackles on one class of men are essentially the same as those used on the other. Yet the one group is lost to the last individual, whereas some of the others are saved. This bondage is to: (1) the rudiments of the world, and (2) the rudiments of the faith.

1. The ABC's of the world. Now read Colossians 2:8 with this thought in mind. "Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the traditions of men, after the *rudiments of the world*, and not after Christ." The rudiments are called elements in the margin. The rudiments of any subject are the ABC's of it. The ABC's of the world are all scientific discoveries, philosophical conclusions along with social, industrial, economic, intellectual, educational and cultural findings of men on a physical and material plane. Many axioms or principles confined to the material universe really work to many practical ends and are necessary to human life. But they stop short of Creator God. These rudiments are the building blocks of the universe as men seek, find and appropriate them. The refusal to know and honor God as their Creator and Supporter is what makes them to be the elements of the world. Albert Einstein worked with his blocks, in mathematics and philosophy about the atom. But he was an unbeliever. He knew only the ABC's. So all such individuals, regardless of his or her profound learning, never go beyond the rudiments of their craft. Three serious results follow—they are:

(1) Bondage. The principle involvement with the ABC's (they are very intriguing and satisfying to the flesh) is that it encases the whole person in a thought barrier through which he cannot break. This human mind resists God with all its powers.

(2) The natural mind of man is blinded by Satan. These rudiments are inflated to appear very imposing in size and are proved to be quite successful in material gains. The result is that a person can't see beyond the things of physical senses and intellectual conclusions.

(3) Pride. Profound learning in the ABC's, with the incredible progress modern times associates with it, causes man to be proud of

himself and his attainments. But he is extremely jealous of his own honor; therefore he refuses God His rightful place. Even though the universe is immense, there isn't room for vain man and God — so God has to go!

THE CURE

There is no cure for those who refuse to be humble. But there is a real cure for the contrite of heart. It rests primarily in the revelation of God. We mention only three mediums of His revelation; namely — (1) His Word of Truth, the Bible; (2) in the person of the Lord Jesus Christ; (3) The Holy Spirit Who illuminates the pages of the Bible (1 Cor. 2). He it is Who must reveal, through the pages of the Book, the sinner's need of Christ and Christ's sufficiency to meet that need. To advance beyond the ABC's to the Ph.D's of life which is faith in and yielding to the eternal God, is accomplished by revelation, not discovery. God, unless there be rare exceptional minds which sincerely seek all truth, refuses to be discovered. If you insist by your own intellectual process and scientific astuteness to discover God, He persists in concealing Himself beyond the range of your minds or instruments. He is careful in the bestowing of His gifts; but He does it for those who qualify. From babes and sucklings He has ordained praise; to the humble, dependent soul, God steps forth in the full blaze of His splendor to dazzle the heart with the glory of His Person and with the redemption in Christ.

Then to be free, one will die to the rudiments. "If ye died with Christ from the rudiments of the world . . .". Col. 2:20. Christ becomes everything. "For in Him dwelleth all the fulness of the God-head bodily". Col. 2:9. "If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on things that are above, not on things that are upon the earth." Col. 3:1, 2.

II. The ABC's of the Christian faith, or, of the Oracles of God. How Satan must delight in his success of bringing the children of God into bondage! His success often lies in the same principle, still. You and I, without taking due care, would exchange the bondage of ABC's of the world for bondage to and in the ABC's of the Christian faith. They are called First Principles in the Word and by us. But these so called by the word is not *our* statement of them. We think of First Principles as being Faith, Repentance, Confession and Baptism. The Word adds other truths: "repentance from dead works, and of faith toward God, and of the teachings of baptisms and of laying on of hands, and of resurrection of the dead, and of eternal judgment" (Heb. 6:1, 2).

There was need in the early days of the Reformation and the generation which followed, to stress the *first principles* because of opposition from the sectarian world. The Reformation went on, the world went on, the church went on—into bondage. Being supremely occupied with the first principles (margin: Greek, *beginning*) we were brought unto bondage by Satan. Few are free souls today. Expressions as: "I don't believe in paying for preaching of the Gospel if I don't

hear it" surely is going into all the world! Again: "I don't believe in the preaching of anything that is not necessary to salvation" certainly is growing in grace! In many churches (and this scribe would that he were wrong) bondage is so pronounced that this attitude prevails: "To mention what Christ has done is acceptable, even necessary; to emphasize what we do is paramount; but to *stress* what Christ has done is an unknown tongue and to be rejected as sectarianism." Christ is all but a stranger in His own house; the Gospel becomes baptism; truth is scorching the sects; the church a personal party.

Here, too, the same unfortunate results are found.

(1) Bondage. To suggest that the church is free is shocking and unthinkable.

(2) Blinding. Eyes and hearts are blinded to Christ — Who He is, what He has done, what He means to His people.

(3) Pride. "We're the only people who have the truth (yet the truth makes for freedom); the only ones who are saved." Wait, further degeneration sets in. The last word so far seems to be: "We've done what Christ asked of us in our having believed and being baptized; now tell sinners what they must do; show the sects their faults; but let us alone, we've done our duty." There is nothing, of course, in that remark to remind us of the essence of Pharisaism: "You're no good because you are not exactly as I am."

The Holy Spirit describes the results of being bound by first principles; then proceeds to offer the cure. "For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food." Those who confined themselves to first principles, lost the *first principles*. The cure: "Wherefore leaving the doctrines of the first principles of Christ, let us press on unto perfection" (Heb. 6:1). Notice, he said "leaving"; He did not say: "abandon", or "neglect" or "leave out." But leave them in the sense that a carpenter *leaves* the foundation of a house when he builds upon that foundation.

Christ is the answer to the "babes in Christ" (those who use only the milk or the first principles of the Word) and to the "babes in the woods" (those bound to the rudiments of the world). The word for *perfection* in Heb. 6:1 is FULL GROWTH, in the margin. The Eternal Father, to this end, has provided gifts for His people: "And he gave some to be apostles; and some prophets; and some, evangelists; and some pastors and teachers; for the perfecting up of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ." Eph. 4:11-13.

Let thy speech be better than silence, or be silent.

If your religion costs little, it is worth little.



Right Motives

Willis H. Allen

In that portion of the Lord's "Sermon on the Mount" which we have in the first part of Matthew 6, one thing stands out on the surface, viz., the possibility of doing the right thing in the wrong way. Jesus says, "Take heed that ye do not your righteousness before men to be seen of them." Then He mentions three specific categories in which that very thing is commonly done: almsgiving, praying, and fasting. All of these things are important and necessary in the life of the Christian, yet the service performed in each may be such as fails of being blessed of the Lord, or of bringing any benefit to the individual. If we do our righteousness to be seen of men, it will be seen of them and we will have our reward only in their praise. The higher reward of our Father in heaven will not be for us. However, Jesus does not teach us here that none of these things may be done "in public." And we should be careful lest we find ourselves hiding our miserliness behind the cloak of secrecy. Jesus commended the gift of the widow who made her contribution to the treasury box in the temple. But while the gift may be made in public, the giving must be done as unto the Lord, and to be seen of Him and not of men. God knows the gift, and He knows the heart behind the gift. And the same is true of praying.

Hypocrites love to pray in such a way that their prayers shall be noticed by men. Many a man who prays in public thinks more of what the audience will think of the prayer than of what God thinks of it. The audience should hear the prayer (otherwise there would be no point in the public prayer), but only that they may make the prayer of the leader their prayer, too. And let the leader realize this, and pray loudly enough and distinctly enough that others may be following him. But let the motive be sincerely that God may hear and answer.

The choicest place of prayer is in the "inner chamber," having shut to the door." But even here we might be too formal. Paul says, "I will pray with the spirit and I will pray with the understanding also." We can talk with God in greater sincerity and reality in the consciousness of no outside interference, with the sense of being alone with God.

Precious Reprints

From the Pen of R. H. Boll

(When Brother Boll wrote this article on "The Body of Christ" fourteen years ago, I thought it was a highly significant article and worthy of wide circulation. It ranks among his finest writings. We wish to give it to our readers in two installments.—Pub.)

THE BODY OF CHRIST

Around the body of our Lord Jesus Christ gather all the great doctrines of the Christian faith. All the heresies of ancient days and those of modern times clash at one point or another with the Bible teaching concerning the body of Christ; so that in a true understanding of this theme we have a real safeguard of the faith. The hope of the Christian, the hope of Israel, and the hope of all the world hinges in some way upon the doctrine concerning Christ's body. Let us consider the teaching of the word of God on this great theme, and take up the following aspects of it:

1. Christ's natural human body.
2. His resurrection body.
3. The body of His glory.
4. The body in which He will come again.
5. His mystic body.

These five items are thus listed merely for our convenience in the study of the subject.

I. CHRIST'S NATURAL, HUMAN BODY

Inseparable from the truth of Christ's humanity, and the fact that He became man—is the fact of His natural human body. Though supernaturally begotten and conceived, He was naturally born, a natural child, "born of a woman, born under the law" (Gal. 4:4) and subject to all physical laws pertaining to man. "Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same . . . Wherefore it behooved him in all things to be made like unto his brethren . . ." (Heb. 2:14, 15, 17.) There is mystery in this too deep for us to fathom. In vain would we ask, as Nicodemus, "How?" and "How?" We must content ourselves with the facts as they were and as they are revealed to us, always jealously careful lest in the effort to explain the mystery we lose the reality of the simple facts. He who in the beginning was with God and in His own Nature and Being was God; He through whom all these things were created, was made flesh ("became flesh") and dwelt among us (John 1:1-3, 14). He who was in the form of God, emptied Himself and took upon Himself "the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross." (Phil. 2:5-8.) Note however that He remained the same Person, throughout. When He emptied Himself He did not empty Himself of Himself; but simply laid aside His divine glory which He had with the Father before the world was (John 17:5),

and accepted the limitations of human existence. He became man — real man, and truly man — not sinful man (for in Him was no sin) but normal man. God sent His own Son “in the likeness of sinful flesh.” (Rom. 8:3.) Over and over again in all the record the facts of Christ’s real humanity and actual physical body, are certified to us. He grew up as other children, in normal development of body, soul, and spirit (Luke 2:40, 52). He had the same experiences of hunger, thirst, weariness, pain.

“The bounding pulse, the languid limb.
The changing spirit’s rise and fall —
I know that they were felt by Him,
For they are felt by all.”

He tasted all the lot of man; was tempted in all points even as we are (“sin apart”); and though His death had its own terrible and infinite significance, we are distinctly told that He became man in order that He might die. (Heb. 2:14; Matt. 20:28.) “Sacrifice and offering thou wouldest not, but *a body didst thou prepare for me*; . . . then said I, Lo, I am come (in the roll of the book it is written of me) to do thy will, O God.” And this will of God was consummated in “the offering of the body of Christ, once for all.”

The enemy aware of the great importance of this truth, has done his utmost to deny and pervert this teaching concerning the actual, physical, material reality of Christ’s human body. The Gnostic sects of old which denied the physical reality of His body (as “Christian Science,” falsely so called, does today); or those different, but related heresies according to which Jesus was but a man as other men, and a divine principle (which is “the Christ”) came upon Him at His baptism, and forsook Him at the cross — and the teaching of other cults, which are bent on wiping out the atonement (such as Theosophy, Spiritism, “New Thought,” “Unity School of Christianity,” and similar systems of falsehood) unite in their attack on the *manhood* of the Son of God. “Who is the liar,” says John, but he that denieth that *Jesus* (the man Jesus — for “Jesus” was distinctly His human name) is the Christ?” Any sect, cult, philosophy, that differentiates “Jesus” from “the Christ” comes under this ban and anathema. “This is the antichrist, even he that denieth the Father and the Son.” (1 John 2:22, 23.) And again, “Every spirit that confesseth *that Jesus Christ is come in the flesh* is of God: *and every spirit that confesseth not Jesus* is not of God: and this is the spirit of the antichrist whereof ye have heard that it cometh; and now it is in the world already.” (1 John 4:2, 3.) In his second epistle (2 John 7) he says this: “Many deceivers are gone forth into the world, even they that confess not that Jesus Christ cometh in the flesh. This is the deceiver and the antichrist.” It is then of the highest importance, and essential to the true faith, that we keep pure and clear the truth concerning the Child to us born, the Man Christ Jesus, “who was born of the seed of David according to the flesh,” and “declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead, even Jesus Christ our Lord.” (Rom. 1:3-4.)

II. THE RESURRECTION BODY OF CHRIST

The resurrection body of our Lord was none other than the physical body which had been laid dead in the tomb then quickened and raised, yet now endued with immortality, incorruptible, and having qualities and powers which were not manifest in Him before His death. Much turns upon this fact. The modernist who denies the actual bodily resurrection of our Lord Jesus Christ; and the Russellite (more lately "Jehovah Witnesses") cult, according to whom the body of Christ was not raised at all, but perhaps "spirited away" by the angels to be kept somewhere for a memorial or "dissolved into gases," as also the heretical cults afore-mentioned — these outdo one another in denying the reality of Christ's resurrection body, and the identity of His resurrection-body with "the body of His humiliation." But the Scriptures most carefully mark and preserve this identity as a matter of gravest importance. The sixteenth Psalm, quoted by Peter in the Pentecost-sermon, was a prophecy of Christ's resurrection. In it the Messiah declares that His flesh would "dwell in hope"—literally, "my flesh shall tabernacle," or "pitch its tent in hope"—truly a strange statement. But the explanation follows: "Because thou wilt not leave my soul unto Hades, neither wilt thou give thy Holy One to see corruption." The person of whom this is said was dead: his soul was in Hades, his body liable to (but divinely preserved from) corruption. Therefore he says that his flesh would pitch its tent in hope—expecting to sojourn but a brief time in the tomb, and awaiting its speedy resurrection. This was a prophecy of Christ. Peter shows that it could not have been meant of David himself, for David "both died and was buried, and his tomb is with us unto this day"; but speaking as a prophet, "and knowing that God had sworn with an oath to him, that of the fruit of his loins he (God) would set one upon his (David's) throne; he foreseeing this spake of the resurrection of Christ, that neither was he left unto Hades, nor did his flesh see corruption. This Jesus did God raise up, whereof we all are witnesses." (Acts 2:25-32.)

It is clear from this that it was the fleshly body of our Lord Jesus which was laid in the tomb, which was carefully preserved from the taint of corruption, and was raised in His resurrection. It was in this body that He was seen and known by His disciples. True, there was a change. The resurrection body of Christ had certain transcendent properties and powers which (because outside our experience) we cannot conceive of. It had the qualities proper to spirit, while yet also those of the physical body. The law of gravitation did not limit and control it. He could work in line with that law, or rise above it. He could walk, but He did not have to walk: He could be here or there in the swiftness of a thought. He could (and did) eat and drink (Acts 10:41) but no one imagines that He needed material food for the sustenance of that new life. He could be seen, and again He was invisible; He could be handled — had flesh and bones, susceptible to touch and resistant to pressure; yet could pass through closed doors, as a sunbeam passes through solid glass. The wounds of His crucifixion were there. "He showed

them his hands and his feet." "He showed them his hands and his side." (Luke 24:39, 40; John 20:20.) He submitted Himself to Thomas' examination: "Reach hither thy finger and see my hands; and reach hither thy hand and put it in my side; and be not faithless but believing." (John 20:26-29.) * Thus He was with them showing Himself alive after His passion "by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God." (Acts 1:3.)

"But," the reader may ask, "why should this fact be so important, and so fully and carefully set forth in the resurrection narrative?" The answer to this will come out chiefly under the next heading, in which Christ's present body in glory will be our study. But one point we must have seen already. God had sworn with an oath to David that *of the fruit of his loins, according to the flesh*, He would set one upon his throne. That is to say, it would be an actual, lineal descendant of David, that should be the occupant of David's throne. Now the only link that Jesus Christ had with David was through His physical body, the body of His flesh. If that had been done away in His death and resurrection all connection with David would have been broken (for He was "born of the seed of David according to the flesh"). The Lord would in that case have had no more relation to David than to anyone else; and being thus utterly severed from the genealogy of David, would have no right to occupy David's throne.

To be continued

A LESSON IN TACT

A preacher was watching a neighbor put some newly relined brakeshoes on his car. He was having considerable difficulty hooking a spring in place which had to be fastened under tension. Another neighbor who was an automobile mechanic came up and he, too stood watching. Finally he said to the man struggling with the stubborn spring, "if you won't think that I'm just trying to act smart I'll show you an easy way to do that." "Why certainly, I'll be glad to have you do so," replied the man. The preacher went home humbled by the keen realization that a man of the world had taught him a needed lesson in being tactful. Since then he has observed the delightful effectiveness of the little door opener when used in the simple language of the mechanic, changing it only to fit the occasion. "If you won't think I'm just trying to act smart I'll tell you what the Bible says about that." Try it sometime. —Leroy Yowell.

We can't imagine the unspeakable tragedy of one soul's being lost; yet every second someone departs from "the life that now is" unprepared for "the life that is to come." God, Christ, and the Holy Spirit know the meaning of the word *lost* and have spared no effort to win the lost; have we?

No doubt the Lord now in heaven longs to be united with His church; no doubt He longs to reign on His throne, but first the world must be evangelized; first all nations must hear the gospel. It is not God's will that any should perish.

ON THE STUDY OF PROPHECY

(This excellent article by R. C. Bell is taken from **Firm Foundation**. In it he points out the way to unity while we are exercising freedom in exploring the whole word of God, even though differences may arise over such matters as unfulfilled prophecy. He exposes the sectarianism underlying current divisions in the brotherhood. Brother Boll and other writers of the Word and Work have been advocating this freedom of simple Christians for years. If all of us who claim to stand as simple Christians will heed this article, unity will come over night. We take it that Brother Bell may not fully agree with us on unfulfilled prophecy. That gives his article all the more force! May the Lord give us a brighter day in love and unity.—J.R.C.).

Sometimes brethren justify their small interest in the study of prophecy on the twofold ground that a knowledge of unfulfilled prophecy is not essential, and that a study of it causes discord in the church.

These brethren forget that, although far more of the Bible was for many generations unfulfilled prophecy than at present, albeit a goodly portion of it is still prophecy unfulfilled, holy men of God kept "Searching what time or manner of time the Spirit of Christ which was in them did point unto." They also forget that Paul says that the Jews condemned Christ "Because they knew him not, nor the voices of their prophets." (O, had they but believed their own prophets.) Again, these brethren forget that Christianity is built basically upon truth at any price; not upon peace at any price. Christ Himself says: "Think ye that I am come to give peace directly in the earth? I tell you nay; but rather division." Christ not only separates His church from the world, but He also separates true from false believers in His church. Peace that does not chord with truth is dischord.

ESSENTIAL AND NONESSENTIAL

As in the material world "essential" is a relative term, so it is also in the spiritual world. Foods for either body or spirit, though all be good foods, are not all equally nourishing and essential for all men alike. God's great variety of foods in both these worlds provides for the wide differences in individual appetites and needs. And in either world for one man to decide what another man must not eat is improper and presumptuous. Suppose a Christian finds that the cardinal doctrines of Christ's second coming and the things pertaining thereto, minister to his spiritual life, making him less worldly, but more heavenly—with more of the peculiar pilgrim-spirit of Christianity in general; and believes that other Christians will likewise be more blessed, and thank him for telling them what he has found; who has, on the bare assumption that his doing so is non-essential and hurtful, the authority to lord it over his judgment and conscience, and to forbid him?

Christians believe that everything in the Bible, which God spent so much time and care writing, serves His over-all purpose of restoring Adam's fallen race, and that therefore nothing in it is non-essential. What little moves one Christian may be the very thing that

energizes another Christian's whole personality, and leads him finally to heaven. The Good Shepherd, who died that He might have a flock and always has its best interests at heart, calling His sheep "my friends" and "my brethren," leads each sheep "by name," according to the sheep's inviolable personality and individual need, in and out over God's broad, rich, gradated "green pastures." For the free use of this sacred opportunity Christ sets His sheep free from the man-centered, legal covenant of condemnation and death. Such being the fixed, infallible policy of "the chief Shepherd," how can His undershepherds do other than, abhorring all policies that hamper or minimize unfettered inquiry, diligently promote untrammelled study, discussion, teaching, and all the principles and methods conducive to equal opportunity, individual liberty, and Christian independence and fulness. Can anything else be Christ's Christianity?

Christ particularly warns His disciples first of all: "Beware ye of the leaven of the Pharisees, which is hypocrisy." In effect, He is saying that Pharisaism has eaten the heart out of Judaism, but that this must not happen in His church. Has His anxious warning been heeded? Is it not to be feared that Pharisaic partisanship, traditionalism, love of "chief seats in the synagogues," prejudice, envy, bigotry, and self-seeking in general have invaded His church, and are gnawing from within at its very heart? How can leaders in Christ's church become "Ecclesiastical Magnates," who act as if the church exists for them instead of their existing for it, who hold their interpretations and authority too holy to be questioned, and who neither themselves enter into, nor suffer others to enter into Christian realities. But were there no danger of His church developing a fossilized leadership," as Judaism had done in His day, why did Christ warn against it? Did Christ but recognize the flesh instead of crucifying it with the passions and lusts thereof (Gal. 6:24), what a populous church He could have.

THE CENTRAL POINT

The details of the Second Coming are not basic. Let these be what Christians find them to be, they are not of a nature to disturb, much less to disrupt, Christian fellowship. I earnestly insist, for I think I have the mind of Christ, that, not a secondary matter such as the details of unfulfilled prophecy, concerning which saints who held different views on earth may be found in heaven at last, but the right of Christians to "go in and go out" searching for the truth that makes them freer and freer is the deep, pivotal principle involved. May all Christians ("for we are brethren") hold fast by his Central Light, and relatively unimportant circumferential matters will, as we grow in grace and knowledge, fall into the proper perspective.

The fallacy that it may be expedient sometimes for the sake of peace to suppress some of the Bible is an exceptionally vicious thing. If part of the Bible is nonessential, men must decide which part. Some say that belief in only one church and water baptism is unnecessary; others, that belief in the virgin birth and the resurrection of Christ is not essential. This disastrous error has contributed much to the founding of the many divisive, denominational creeds.

churches, and cults in Christendom today, and can but continue to breed discord and division. Surely, brethren who consent to it do not realize that, inasmuch as Christian freedom is the mother of all other freedoms, the whole world of men is deeply wronged when free thought and free speech are disallowed in the church.

Since to decide whether things in the Bible are essential or non-essential is not given to men, do not men who do it arrogate to themselves a divine prerogative, and grind under heel a sacred Christian right? The greatest Christian has no more authority to withhold any portion of God's holy word from his brethren than the least Christian has. Christians, loving Christ with a self-effacing love, love, as He commands, all His friends even as He Himself loves them (John 13:34). This knits all Christians together with Christ into one organic whole—all sharing a common life as a vine and its branches share a common life, a vital unity running throughout all its parts. This Christian organism, that is, Christianity itself, is jeopardized, as I see it, when preachers and others, afraid to call their souls their own, keep their ears to the ground to learn the reaction of "the brotherhood" to questions before they take sides. Remember the Pharisees, the parents, the son, and the Christ of John 9. —R. C. Bell, in *Firm Foundation*.

TEACHERS, FALSE AND TRUE

Quintis Raisor

In these troublous times as we hear many different opinions expressed by various teachers, we can appreciate more the truth of God's holy word, handed down by His holy and faithful prophets, apostles, and God's own Son, Jesus Christ. It behooves us to be careful and check the things we hear by the Scriptures and to take note of what is being said and by whom, for so many err, not knowing the Scriptures.

The apostle Paul, in speaking to the elders of the church at Ephesus, whom the Holy Spirit had made overseers, said, "I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them" (Acts 20:29, 30). He further says that the time would come when men would not endure the sound doctrine, but, having itching ears, would heap to themselves teachers after their own lusts.

Paul was warning of just such times as now exist. Since his departure things have gone from bad to worse and so it has been to the present. Even before the beloved John was taken to be with the Lord all sorts of wrongs had entered into the churches. Christ Himself appeared to John and told him to write the things which he saw in a book and send it to the seven churches. He knew their condition, both good and bad, and pointed out the wrongs of which each church was guilty. Each stood condemned in proportion to sins committed, and bore responsibility accordingly, some more, some less. Christ told them what to do to get right with God. He told each church to repent.

If we will measure ourselves by these warnings and truths given by the Savior and by the beloved apostles, we will not be as soft as many preachers and Christians are today. By such examination of ourselves and of the congregations where we worship we can know just where we stand and with what we are affiliated. Christ was actually on the outside of one of the seven churches of Asia, pleading for entrance, saying that if any man would open the door, He would come in to him, and would sup with him.

We can know whether we are in the right way by using God's measuring rule, even the word spoken by God's Son. God said, "This is my beloved Son, in whom I am well pleased, Hear ye him." Are you listening to Him, or to man? You may even be heeding your own perverted opinions. But as for me and my house, we choose to serve the Lord and to heed His teaching. It is so easy for us to be wrong, but He is never wrong. In Christ are all the treasures of wisdom and knowledge hidden. He is my teacher and my guide. Praise His holy Name!

—Edited by J. R. C.

LIGHT STRENGTHENS FAITH

W. J. Johnson

We understand that light is valuable in respect to our temporal life. We need it in our daily occupations, and to guide our pathway around the pitfalls of darkness, and we recognize its importance in reducing criminal activities.

When we look into the heavens, and behold the great multitude of heavenly bodies, sparkling in splendor, giving light to brighten our way upon earth, we desire to know how these things came to be. Also, when we study the earth on which we live, noting its formations with rich deposits of wealth hidden therein, and all forms of living things (animals and creeping things on the land, the birds of the air, and the living things in the sea) we are further impressed with the wisdom and understanding which the Creator of the heavens and the earth possesses. But we do not learn from these things the identity of the Creator, and who were associated with Him in the work of creation.

But we learn from the sacred writings Who the Creator is, and who were associated with Him in the act of creation. For God reveals Himself in relation to the universe, and makes known through Whom these things were created, and how they are being upheld. It is "by faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear (Heb. 11:3). Besides this we learn from His word that nature bears witness to His existence and power. It is written, "The heavens declare the glory of God; and the firmament showeth His handiwork. Day unto day uttereth speech and night unto night showeth knowledge" (Ps. 19:1, 2). And again, "For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity: that they may be without excuse" (Rom. 1:20).

Faith in God comes by hearing His word (Rom. 10:17). For through His word we learn Who He is and what His relationship is to us; we learn of His interest in our welfare, both temporally and spiritually, and of His love which He manifested toward us in the gift of His Son who, according to His grace, tasted of death for every one who comes to Him by faith. For faith is necessary to please Him, as it is written, "and without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them who seek after him" (Heb. 11:6).

God has spoken (Heb. 1:1-2) and commanded the heavens and the earth to give ear unto His word (Isa. 1:2). For His message is important and full of meaning to His people. For His word concerns their welfare. Its importance is indicated in its power to continue for ever, after the heavens and the earth have passed away (Matt. 24:35).

The value of the word to enlighten the eyes of men, to direct their way unto life, to give understanding and to produce faith, and to strengthen faith in God is given by David in the 119th Psalm. This is a great ode to the word, and anyone who reads and studies it in its relation to other portions of the Bible, will say with David, "The law of Jehovah is perfect, restoring the soul; The testimony of Jehovah is sure, making wise the simple" (Ps. 19:7), for it unfolds the thoughts and intents of the heart, so that a person may see himself as he is, helpless, without God and without hope in Christ Jesus in a lost and ruined world. Truly, the word of God is essential to enable us to see our dependence upon God for salvation. The importance of abiding in the sacred writings was impressed upon the mind of Timothy by Paul. Also their value to furnish the man of God completely unto every good work (2 Tim. 3:12-17) indicates that His word conveys a meaning, clear and independent of nature, history, and archaeology. For the light seen in these things is revealed to us in the scriptures.

The testimony of nature to the existence and power of God is spoken of in the scriptures; and what is found in history and archaeology are records which verify that holy men of God, moved by the Holy Spirit, lived and wrote in the times, and the places, and under the conditions indicated to us in the scriptures. Consequently they are not the essentials that give strength to faith in God, but only witness to the great light which is revealed to us in the word.

God reveals Himself through the word, as light, in whom there is no darkness at all (1 John 1:5-7). In Christ Jesus the Son of God there is light and life. His words are also light and life, revealing the past, the present, and the future. Many have believed on Him through His word, without knowing the testimony of nature, history, and archaeology. It is through reading and studying the scriptures that we are enabled to "grow in grace and knowledge of our Lord and Savior Jesus Christ" (2 Pet. 3:18). For through them God has channeled His light to guide us in righteousness and to strengthen our faith in Him.

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



How's Your Influence?

The following incident is related of a speaker who was asked by a broken-hearted mother to visit her son in a penitentiary where the speaker was to visit in the near future. The mother handed him her photograph, and a letter to her son, and said, "Will you show him my picture? He never answers my letters; maybe this will touch his heart." The man called at the prison and the young man was brought in under guard. Upon being presented with the photograph of his mother, he said without emotion, "Yes, that's my mother. Her hair is grayer, but that's her." And then, handing the photograph back, he said in a voice of bitterness, "When you see my mother again, return the picture and this letter (which he refused to read). I don't want them. It was in my mother's home I played my first game of cards. It was at my mother's table that I took my first drink, and those two things, drinking and gambling, have put me here for fifteen years. And now she sends me her picture with belated and pretended love. Take them back and tell her that I have no time for her or the religion she professes."—Sel.

☼
"Two classes of people are heard boasting: those who are the 'has-beens' and those who are the 'never-dids'."

WATCH FOR THIS PREACHER

A new minister came to a church in a city of Ireland. He was a so-called liberal, one of those people who prided Himself in his "freedom to preach" whatever he desired. He began to speak disparagingly of the Bible. First, he ridiculed Genesis, then Daniel, Lamentations, Jonah, and on into the New Testament, including the virgin birth of Jesus, the miracles, and finally Revelation. One day a prominent member of the church sent for him. The man was dying. "Shall I

read a little from the Bible and pray with you?" "Yes", replied the dying man. The wife brought the minister a Bible. As he opened it he beheld a most unusual sight. Many of the books of the Bible were missing. Some pages were torn out. Some chapters were gone. Some verses were cut out. It was then that the startled liberal said, "Don't you have a better Bible than this one?" Accusingly the dying man replied, "When you came to the church I had a whole Bible. But whenever you told us that a book was fiction, or that it was not inspired, I tore it out of my Bible. When you told us that a chapter or verse was not true, I removed it from my Bible. When you told us that some of the stories were fables, I cut them out, too. There is little of my Bible left except the two covers."

☼
"A man who knocks the church should go to church occasionally to see if the church has mended the faults of which he complains."

☼
We sincerely commend the work of the Olmstead Memorial Library Campaign. If you have not received an interesting and informative leaflet about this work, write to "Olmstead Memorial Library," P. O. Box 584, Louisville 1, Ky., and one will be sent to you by return mail.

A SERIOUS THOUGHT

A skeptic once derided a Christian by asking: "Say, George, what would you say if when you die you found there isn't such a place as heaven after all?"

With a smile, the believer replied: "I should say, 'Well, I've had a good time getting there, anyway!'"

Then the Christian sent a boomerang back to the skeptic—a question not so easy to answer, "I say, Fred," he asked, "What would you say if, when you die, you found there is such a place as hell after all?"

TEMPLE OF GOD

N. Wilson Burks

"Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?" So asked Paul of the Corinthians. Perhaps Corinth was due the heaviest criticism of all New Testament churches. They were guilty of division, of incest, of drunkenness at the Lord's table, of foolish teaching about the resurrection, of a wrong conception of the work of the Holy Spirit, and of a lack of the love that would have corrected their attitude toward others.

Yet they were called "Temples of God." They were told that the Spirit of God dwelt in them, and that it was wrong to abuse or to destroy this temple. We find in the second letter that Paul wrote them that they underwent a spiritual house-cleaning. We often judge, condemn, and, so many times, lack patience with the weak—not that we should approve of sin. Sin we must condemn, and give no ground to it. But Christians are Christians in the inward sense because Christ has planted the Holy Spirit in them.

"Temples of God!" What a wonderful guest is the Holy Spirit! God touches our every activity, plan, desire, prayer. God is in our present work, and tomorrow He will go to work with us; He will go on our vacation with us; He will sit in the family circle. We know that "Christ in you" is actually the Presence through the indwelling Holy Spirit. But a professing Christian who does not seek the very leadership of the Spirit must grieve the Spirit. How much Christ would do with us, and how very, very fruitful He would make us if we only submitted to His leadership. We believe that as temples of God we will be acutely aware of the will of God. This, to be sure, requires the study of His Holy Word. We believe that as temples of God we will have seasons of prayer in His presence. We believe that as temples of God the purposes of God will ever come first in our lives. As James De Forest Murch put it in his song:

In all that I say, in all that I do,
Thro'out the world of toil and strife,
By day and by night, thro' trust in His might,
I'll put Jesus first in my life.

There is never a happy Christian unless he is completely surrendered to the will and purposes of God.

A TRIBUTE

Brother Hoover was a great friend of Word and Work through the years. He went to Bible College with Brother R. H. Boll and Brother Harold Olmstead. He was a fine, true preacher of the word, a kind Christian gentleman in every respect. I was associated with him in a meeting at Dugger, Indiana, and one at Johnson City, Tennessee. He attended and spoke at several of our fall Bible Conferences here in Louisville. We will miss Brother Hoover: his name in Word and Work, his encouraging words, and his presence at special meetings. But his memory will linger in our hearts until we meet him at the rapture. —J. R. Clark.

WILLIAM WALTER HEID

One of God's faithful servants was called to be in the presence of his Master on October first, with the home-going of Brother William Heid of the Portland Avenue congregation here at Louisville. Just as his life had been lived in the service of his Lord, so was the manner of his death; he "fell asleep" in Jesus during the night's slumber and when his loved ones attempted to call him for the duties of the day, he had departed to be with his Savior.

Brother Heid was very humble in his own estimate of his service for the Lord, but those of us who have shared the heat of the day in the Master's vineyard with him can truly echo David's sentiment as he said, "Know ye not that there is a prince and a great man fallen this day in Israel!"

Brother Heid had labored in the ranks of the Lord's army for many decades; personal worker, Sunday School teacher, song leader, Christian business man, deacon of the congregation—these and other positions he had filled, and filled well, for the Lord! There is scarcely a member of our entire congregation whose life he has not touched in blessing. We shall miss his faithful, self-less service through the passing days; but the anticipation of being once more united with him before the throne of our Lord Jesus makes us realize anew the blessedness of laying up for ourselves treasures in heaven.

Brother Heid is survived by his widow, Pauline, by their daughter, Ruth, and by three stalwart Christian sons, Walter, Chester and Robert, who follow in their father's footsteps in their love and service of their God. We rejoice with these that there is laid up for him that crown of righteousness which the Lord the righteous judge shall award to all His faithful ones at that day!—C. V. Wilson.

TRIP TO MEXICO

Late Sunday afternoon, July 6, Matthew Varnado and I set out for Mexico. We stopped at Jennings church of Christ for night services and then continued our journey. We arrived at Brownsville, Texas, in time to attend revival services Monday night at a Spanish-speaking church of Christ.

Tuesday we spent an entire day visiting with the people on both sides of the border, being hospitably received by preachers. To our great delight our two years of Spanish study had enabled us to express ourselves fairly clearly so that the people readily understood us. Our problem was that our ears are not accustomed to hearing Spanish, so that we could not understand the people except when they spoke very slowly and distinctly.

The primary purpose of our trip was to test our dream of training missionaries for South America in our Bible Chair here at Hammond. We now know from experience that this plan is practical. It would be possible for a young man to step right into mission work in a Spanish-speaking country after four years of Spanish in college and Bible Study in the Bible Chair.

Due to the kindness of friends along the way in feeding and lodging us, our expenses, including gasoline and car maintenance as well as food and lodging, was barely \$60. We feel that the experience was worth many times the cost in money and energy and we heartily recommend that we make "full steam ahead"

—Richard Ramsey.

NEWS AND NOTES

REPORT FROM BROTHER JORGENSON

Late in August, in God's sure providence, I suffered a "heart attack," as our readers know. It was neither mild nor extremely heavy, but medium—of the type that struck our president some years ago: "coronary occlusion." The patient gets well—if he can live long enough!

Our good doctor has expressed "amazement" at the progress being made toward recovery; but to us "it is no secret what God can do," in answer to the prayers of His believing people.

It would be something beyond our present time and strength to acknowledge all the cards, letters, messages, and flowers by means of which so many brethren and friends have tried to convey to us the cheering, magic message of the ages, "We love you, and we are praying for you." In answer, we can only say, "Thank you again and again." And if God sees fit to answer your prayers and to lengthen out life, we shall plead for strength to witness to His power, and grace, in His power and grace, in a more effectual way than before.

"So I go on not knowing—I would not if I might;

I would rather walk in the dark with God than go alone in the light

I would rather walk with Him by faith than walk alone by sight."

CHANGES

In these few weeks of our illness, there have been the changes that are inevitable in this earthly life.

"Change and decay in all around I see,

() Thou who changest not, abide with me."

1. The husband and father from one of the most beloved families in the church at Portland Avenue here in Louisville—the Millett family—passed away.

2. Brother Wm. W. Heid, long-time member of the Portland Avenue Church, and the highly efficient printer of our magazines (since the Janes-Covey combine ended) fell asleep in Jesus while he slept the normal sleep of night. He worked at the linotype all day, retired as usual; but in the night

there came a very quiet, secret call, known only to him, and he was gone. His well-trained family and staff—including his wife, two sons and a daughter, Walter, Robert, and Ruth (top-notch printers and top-grade Christians) will carry the Heid Printing Company right on.

Well may we pray:

"Should swift death this night o'er-take us,

And our couch become our tomb,
May the morn in heaven awake us
Clad in bright and deathless bloom."

3. On October 3, in Chattanooga, the beloved and faithful preacher, Ernest H. Hoover, passed on to higher ground. We can only say (for others will write), a truer, better, kinder man or minister never lived than Brother Hoover—so far as we know—never! God sustain and bless Sister Hoover, and the truly undenominational church of Christ that Ernest established on McCallie Avenue.—E. L. J.

TWO ANNIVERSARIES AND A BIRTHDAY

On September 20 an interesting news story appeared in a New Orleans Daily. The story was concerning Brother and Sister Chambers. It was the occasion of their sixtieth wedding anniversary, Brother Chambers' sixtieth anniversary in the ministry, and Sister Chambers' seventy-ninth birthday. Their wedding ceremony was said by Ben J. Elston on September 21, 1898. Brother Elston is now in his nineties, himself a retired minister, residing in DeRidder, La.

On this very special day Brother Chambers preached at the Seventh and Camp Street church, where he served as minister for twenty years. During those years Brother Chambers began publishing the Word and Work, which he called "The Christian Word and Work." In 1916 he turned this publication over to Brother Boll.

Brother Chambers has preached thousands of sermons during his sixty years ministry, preaching nightly in revivals lasting as long as five or six weeks at a time. He has a record of each sermon he ever preached and each soul he won to Christ. He entered the ministry at the age of twenty-one, after attending the Nashville Bible

wishes to thank the preachers and others who are using bundles, giving the finished book wider circulation.

NEW BOOK FILLS A NEED

The little book titled "The Premillennial Position of the Primitive Church" by J. R. Clark, seems to be filling a need in these days when brethren from some churches are dis-fellowshipping those who believe what the Bible says on prophecy. This book gives the testimony of the best authorities, classified and chronologically arranged for quick reference, and then proceeds to set forth the testimony of the Bible itself. It will

serve as a brief handbook to those who are confronted with the prophecy question—and who isn't? Several ministers seem to want to place it in the hands of each of their families. Orders are coming in more rapidly than for any book we have published. They are being ordered by the fifties, forties, twenties, one ordered a hundred. Several have ordered ten and on down to singles. The price is fifty cents in any quantity. Men such as E. L. Jorgenson, Frank M. Mullins, Robert B. Boyd, have spoken highly of its possible usefulness. Beautiful printing, a neat cover, 68 pages. Post-paid, 50c. We will bill you.

E. H. HOOVER CALLED HOME

(The following is a reproduction of an article appearing in the Chattanooga Times, Saturday, October 4. This will give basic details. We hope to have further expressions from friends later.

Ernest H. Hoover, 76, minister of the McCallie Avenue Church of Christ for the past 18 years, died Friday afternoon in a local hospital.

Mr. Hoover lived at 721 Mississippi Ave. in North Chattanooga. He was born in Cannon County, the son of the late Cris Hoover and Mrs. Betty Curlee Hoover, and came to Chattanooga Nov. 6, 1915, to become minister of the Central Church of Christ.

Mr. Hoover remained at Central Church for 16 years before becoming a missionary in east Tennessee (Johnson City). After nine years in this field he returned to Chattanooga in 1940 to take the pulpit of the McCallie Avenue church.

He is survived by his wife, Mrs. Fayola Hoover; brother, Nathan Hoover, Tampa, Fla.; two sisters, Mrs. Youree Carter, St. Louis, and Miss Lora Hoover, Murfreesboro, Tenn.

Funeral services will be held at 5 p.m. Sunday (Oct. 5) at the National Funeral Home, with Minister Homer N. Rutherford officiating. The funeral party will leave Chattanooga Monday at 10 a.m. to go to Franklin, Tenn., for services at 12:30 p.m. at the Mount Hope Cemetery.

CLARENCE MORROW LEAVES US

As we are ready to go to press news comes of the sudden departure of Brother Clarence Morrow. He had been in poor health for several years, but he seldom, if ever, missed any of our special rallies at Louisville and at Winchester. He was a faithful Christian and loved the Lord supremely. We counted him as a dear friend. He was a friend of our educational programs, of our publication work, and of the spread of the Gospel generally. We will miss Brother Morrow much, but hope to meet him in a better world. —J.R.C.

Announcements for CHRISTIAN EDUCATIONAL CONFERENCE

Nov. 24 - 26

Church of Christ Bible Chair

Hammond, La.

The following schedule is not complete at the time of writing, since a few speakers still have to notify us of their acceptance. Night services will be held in the Amite Church or Christ building. Day meetings will be held in the Bible Chair building in Hammond.

Monday night, "Trends in Christian Education" by Kenneth Istre.

Tuesday morning, "Trends toward greater education in the U.S.A." by N. Wilson Burks.

"History of the Church of Christ Schools and Colleges" by Paul Clark.

Tuesday afternoon, "Accreditation of Church Schools and Colleges" by Jonah W. D. Skiles.

"Support of Church Schools" by Edward Schreiner.

"Publicity for Church Schools and Colleges" by Robert B. Boyd.

Relationships between Churches and Schools" Roundtable discussion.

Tuesday night, "God and Education" by Laverne Houtz.

Wednesday morning, "Organizing and Administering the Christian Day School" by Claude Neal.

"Administration of the Christian College" by Paul Clark.

"Functions of the Bible Chair" by Richard Ramsey.

"Pitfalls and Dangers to be avoided in school planning" by Stanford Chambers.

Wednesday afternoon, "Administration of a Foreign Mission School" by W. L. Brown.

"Scope of the work of a Bible Institute" by Laverne Houtz.

"Is a Seminary Feasible Now?" by Kenneth Istre.

"A coordinated program for correlating the entire work of the church in Education" Roundtable discussion.

Wednesday night, "Training for Missionary Service" by Gordon Linscott.

Thursday morning, Thanksgiving Day Services at the Denham Springs Church of Christ.

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