

# THE WORD AND WORK

A MONTHLY MAGAZINE  
SET TO DECLARE THE WHOLE COUNSEL OF GOD

R. H. BOLL, Editor

J. R. CLARK, Publisher

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—J. R. C.



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VOLUME XLVIII, JULY, 1954

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**R. H. BOLL, EDITOR**

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## At Wits End Corner

Are you standing at Wits End Corner,  
Christian, with trembling brow?  
Are you thinking of what is before you  
And all you are bearing now?  
Does all the world seem against you,  
And you in the battle alone?  
Remember — at Wits End Corner  
Is just where God's power is shown.

Are you standing at Wits End Corner,  
Blinded with wearying pain,  
Feeling you cannot endure it,  
You cannot bear the strain —  
Bruised through constant suffering,  
Dizzy, and dazed, and numb?  
Remember — at Wits End Corner  
Is where Jesus loves to come.

Are you standing at Wits End Corner,  
Your work before you spread,  
All lying begun, unfinished,  
And pressing on heart and head  
Longing for strength to do it,  
Stretching out trembling hands?  
Remember — at Wits End Corner  
The Burden Bearer stands.

Are you standing at Wits End Corner,  
Then you're just in the very spot  
To learn of the wondrous resources  
Of Him who faileth not;  
No doubt to a brighter pathway  
Your footsteps will soon be moved,  
But only at Wits End Corner  
Is the "God who is able" proved.

Louisville Courier-Journal.

# Words in Season

R. H. B.

## FALSE HOPE AND NO HOPE

"There are many young men," says Bishop Brooks, "who are reckless because they think that after a while they can be what they will to be. There are many old men who are hopeless and despondent because they think they cannot be anything else but what they are. Both are wrong." For all of us have known of young men who played the prodigal with the covert intent some time to return to the father's house, but who failed utterly in carrying out the second part of their program. The road of false confidence is lined with the bleaching bones of its dupes. And again we have known of old men who have burst through the crust of hardened years and were made new creatures in Christ Jesus, according to the unspeakable riches of his grace. But the hopeless fatalism of unbelief also has its many victims. Let us learn the precious lesson from the Word of God and the experience of men: Never risk sin, for the risk is fearful, and at the best your loss will be great. Never despair, for Jesus calls, and declares: "Him that cometh to me I will in no wise cast out."

\* \* \*

## BONDAGE OR SONSHIP

Not infrequently it is found that, although a believer in Christ and conversant with the facts of the gospel, a Christian is under the law as far as the principle and spirit of his life is concerned. Now, "the law is not of faith; but, He that doeth them shall live in them;" and, "As many as are of the works of the law are under a curse: for it is written, cursed is everyone who continueth not in all things that are written in the book of the law, to do them." Now this to a "t" describes the attitude of some Christians toward the gospel. It is altogether a wrong attitude, productive of miserable, forced service, and of a life which is unsatisfactory. Such a man is a bond-servant, not a son. His question is: "How much is expected of me, and what must I do to fill up my measure sufficiently to escape condemnation?" But the Son asks: "What may I do to serve and please my Father?" And this radically different spirit rests upon two radically different conceptions of our relation toward God. The one thinks he must commend himself to God's favor by the good works he does and the noble life he lives; and he is, therefore, of course, constantly haunted by the fear that his life is not sufficiently holy to procure the favor of God, and he has not done enough good works to keep out of hell. Then falters hope, then departs love, then dies faith and courage. For the law makes nothing perfect. But the other man takes it that he is already in God's favor through the blood of Christ and is already holy in his Lord. Then in confidence, joy, gratitude, love, full of grace and of the Holy Spirit, he lives such a life of service and purity as makes the dreary drudgery of the law appear as sin and nonsense beside it. And even if he stumble, the blood of Jesus sets him on his feet again. That man is saved by faith and grace, and

his superior life shows it. The following conversation illustrates the point. "I do not fear death," said a certain Christian, "but I dread the presence of the Almighty." "But the presence of the Almighty ought to be the sweetest, best place in the world for a Christian." "Yes; but I fall so short, I am afraid to meet Him." "Suppose you did not fall so much short, but lived very much better, so that you were satisfied with yourself; do you think that then you could stand in the searching light of God's holiness?" "No, I suppose not; I should have to trust in the blood of Christ." "Then why not just throw away the consideration of your own life and works, and trust in the blood of Jesus now just where you are?" "But we must live right." "Yes; and you will find that your life will become not worse, but very much better, when lived through the principle of this faith, and in such an assurance."

\* \* \*

### CONSERVATISM AND PETRIFICATION

There are reactionaries in the line of Bible study and truth seeking, as in everything else. Some who have found some truth are so rejoiced in it and taken up with it that they do not care for anything further, and really look askance at the man who dares to go on. They want to stop there. They have what they think are the essentials, and the way of salvation—what more does a man need? Everything beyond that seems to them unnecessary, and they call it speculation" and "theorizing." Like the Jews said, "We know that God hath spoken unto Moses: but for this man, we know not whence he is," these say: "We know that this and this is true and right; but as for those unaccustomed teachings (not denying that they are in the Book), we do not know about them." They bank much on what is "plain". It seems not to occur to them that much that seems so "plain" and easily understood in the world is false; and, on the other hand, much that is true is sometimes more or less obscure and difficult to apprehend. What shall we say of such men? Such men may, without intending it, have hindered the growth of the church by their well-meant but mistaken endeavor to keep God's children forever on a diet of milk or restricted nourishment. They are responsible for the defection of many eager, wide-awake souls from the body of Christ into sectarian bodies, in search of a deeper religious life and a fuller teaching. These ultra conservative men say they must "contend earnestly for the faith which was once for all delivered unto the saints;" and they think they are doing it. They do not once consider that they are contending for but one-half, or one-fourth, or perhaps one-hundredth of "the faith that was once for all delivered unto the saints." They are the servants who, having obtained one talent of truth, hold it fast in clenched grip, and do not open their hands to reach out for more, afraid lest they lose some of what they have or get hold of some error. And will the Lord of truth be pleased with that? Such conservatism is inimical to the best interests of God's people and God's great purposes. It is not by resting in attainments, but in attaining, that we grow. So "leaving the doctrine of the first principles of Christ, let us press on to perfection. . . . And this will we do, if God permit." Do not be afraid of receiving all the Bible says, though at times there be

things deep and inscrutable. It was all designed to minister good to you. It is good for a man to keep his mind open to more light and for correction of mistaken views; to receive the doctrines of human teachers cautiously and tentatively, but the word of God itself with a whole-hearted confidence.

\* \* \*

### "LET US"

The note of exhortation runs through the entire letter to the Hebrews, and is frequently marked by the hortative form, "Let us." The inspired writer always lays the foundation of facts and truth first, and then forthwith applies it in exhortation to the lives of the Christians.

In reference to Israel's failure to enter the land of rest and promise because of their unbelief, he says: "Let us fear therefore, lest haply, a promise being left of entering into his rest, any one of you should seem to have come short of it. . . . Let us therefore give diligence to enter into that rest, that no man fall after the same example of disobedience." (Heb. 4:1-11.)

By way of encouragement and assurance he points to our great and merciful High Priest and exhorts again: "Let us therefore draw near with boldness to the throne of grace, that we may receive mercy, and may find grace to help us in time of need." (Heb. 4:16.)

Because they had not grown as they should, and had rather even gone backward, he writes: "Let us press on unto perfection, not laying again a foundation. . . . And this will we do, if God permit." (Heb. 6:1-3.)

At the conclusion of his great teaching about the true Priest, Sacrifice, Blood, and Sanctuary, and our relation thereto: "Let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience: and having our body washed with pure water, let us hold fast the confession of our hope that it waver not; for he is faithful that promised: and let us consider one another to provoke unto love and good works; not forsaking our own assembling together." (Heb. 10:22-25.)

Three more times does he say, "Let us." When after the chapter of faith and heroes of faith he presses the vital point, "let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us . . . looking unto Jesus the author and perfecter of our faith." (Heb. 12:1, 2.)

And in view of the fact that Jesus for our sakes went out as one unclean to the place of reproach, outside the camp, "let us therefore go forth unto Him without the camp bearing His reproach," in no wise ashamed of our Lord or blushing to speak His name. (Heb. 13:13.)

Finally, through Him (for only through Him can we worship and serve acceptably), "let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased." (Heb. 13:15, 16.)

Would it not make a change in our life if we should take up these ten "Let us" passages and look at them in their contexts, meditate on them, and appropriate them to our own souls?

## PAUL'S TEACHING ON LIBERTY

R. H. B.

How to guard liberty from lapsing into license and lawlessness on the one hand, and yet not destroy the liberty by legal restraint is a delicate problem. You are free, you tell me — *but!* Why tell us we are free if only to put us under bondage again? "Ye are not under law, but under grace," says the apostle. If that is true then no law is to be imposed upon us. Yet you tell us that we must not transgress the law. There are things we must not do, and other things we must do, just as of old. "For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage." (Gal. 5:1.) Where does this freedom come in? Wherein does it consist? What is the yoke of bondage in which we are not to be entangled again?

This question of liberty came up prominently in Corinth; and Paul devotes several chapters to it in his first epistle to the Corinthians. In 1 Cor. 8 we read that the Christians at Corinth who had been taught that God is One and that no idol is anything in the world, felt free therefore to go into the idol's temple, and even to eat of the sacrifices. For they knew that there was no such thing as idol-gods. So why should they stand back for a mere superstition? They could eat in an idol's temple just as well as anywhere else. The truth, they thought, had made them free; and there was no law to prohibit. How did Paul deal with this conceit? Did he tell them that they were forbidden to eat meat in the idol-temple? Did he tell them that they would go to hell if they did so? Not at all. It is wonderful how Paul sets them straight on this (and on other of their failures) without even once departing from the principle he had laid down in the letter to the Romans: "Ye are not under law, but under grace." (Rom. 6:14.)

### HOW PAUL DEALT WITH THIS PROBLEM

First of all he concedes to them that they have *knowledge*—and also, that the knowledge which they had was true and correct. But knowledge by itself puffeth up, he told them; only *love* can *build* up. In the pride of your knowledge concerning God, and knowing that idols are but figments of man's imagination, you counted the whole business of idol-worship as nothing, and showed your independence of it all by freely participating in it, thus showing the world that to you it is an utterly indifferent matter. Very well, thus far. However, there were those who saw you who were not so enlightened, and who thought you really took part in the idol-worship; and there may even have been some Christians, weak in the faith, who were not so clear of understanding in this matter as you are. They may have been led to think—"There is our brother, a member of the church, and he eats in the idol's temple. Perhaps it is not so wrong, after all. Perhaps there is some truth in the doctrines of idolatry," and so forth. And such a one, encouraged by your example, may do as you do: he goes in and eats in worship to the idol. What you did with a clear conscience is in his case a grievous sin. And so, through your knowledge, he that is weak perishes, *the brother for whom Christ died?* Think that over. And what

will you do about it? As for me, Paul, if meat cause my brother to stumble, I will eat no more flesh forever. Could there be a more powerful deterrent from doubtful practice than this? (1 Cor. 8:7-13.) It has many applications today.

Paul is not yet done with his lesson about Christian liberty. He now, in 1 Cor. 9, pleads his own example, and that of Barnabas—concededly free men in Christ, who yet worked to make their living, a thing which they did not have to do. (He elaborated on this from verse 4 to 13.) Perfectly free to enjoy every right and privilege, Paul has brought himself under a willing bondage, in the hope of gaining souls for Christ. To the Jews he became as a Jew—adapting himself to their customs and prejudices (which, he was not obliged to do), in order to win the Jews; among Gentiles he fell in with their ways (“to them that are without law, as without law; not being without law to God, but under law to Christ.” Comp. Gal. 6:2.) To the weak he became weak—that is, he accommodated himself to their foibles and frailties (Rom. 14:1-5)—that he might gain the weak: he became all things to all men that by all means he might save some. Did he do this because he had to? No—mere “have-to” never gets that far. But Paul was striving for a prize. Like the runners in the public games who willingly subject themselves to severe discipline, so Paul disregarded personal feelings and bodily ease and comfort. “I buffet my body and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected.” Like the athletes of the Olympian contests he was running for a crown—(comp. Phil. 3:14)—they for a corruptible one, he for a crown incorruptible. (1 Cor. 9:19-26.)

#### “LET HIM THAT THINKETH HE STANDETH”

He is not finished with his lesson on liberty. The sense of freedom in Christ must not lead us into careless living. He brings up the example of Israel, how that, though delivered from the bondage of Egypt and baptized unto Moses in the cloud and in the sea, and sustained by supernatural food and drink, nevertheless failed badly and fell in the wilderness. “Now these things happened to them for examples; and they were written for our admonition, upon whom the ends of the ages are come. Wherefore let him that thinketh he standeth take heed lest he fall.” (1 Cor. 10:1-12.) It is especially such proud self-assurance that lays one open to temptation. Be careful, lest you trust in your privileges and fall into sin. Now Paul goes back to the question about idolatry. To eat in the idol’s temple is after all not such a light and innocent matter as you thought, not even to you who are enlightened. When in the church’s worship you partake of the bread and the cup—do you not by so doing enter into communion with the body and blood of Christ? The worshippers of the Old Testament who ate of the sacrifice offered on the altar—did they not have communion with the altar? So do they who partake of idol-sacrifices have communion with idols. Not that an idol is anything: but back of the idols which the Gentiles worship, are demon-powers, and these are the real recipients of the worship that is offered to idols, “and I would not that ye should have communion with demons.” And he concludes this with a solemn warn-

ing: "Ye cannot drink the cup of the Lord, and the cup of demons: ye cannot partake of the table of the Lord and the table of demons. Or do we provoke the Lord to jealousy? are we stronger than he?" (1 Cor. 10:14-22.) So, after all, your boasted knowledge is not so complete as you thought.

But he returns once more to the principle of liberty. "All things are lawful"—that is true, for we are not under law. Yet there is something more to be considered: "Not all things are expedient." Again,—“All things are lawful, but all things edify not. Let no man seek his own, but each his neighbor's good.” After some special instructions (lest they burden themselves with unnecessary scruples), his last word is this: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God. Give no occasion of stumbling, either to Jews, or to Greeks, or to the church of God: even as I also please all men in all things, not seeking mine own profit, but the profit of the many that they may be saved." How many are the applications of this principle of Christian liberty to us in our day—especially with reference to doubtful things and "border-land" practices!

### THE INWARD LAW

The conclusion is plain. In all our freedom, love is the supreme consideration, and obedience always of prime importance. The Christian life and conduct, however, is not regulated by compulsion from without, by an external law, written and engraven on stones; but from within, by a law written on the fleshly tables of the heart. Someone has said that a man is free when he *wants* to do what he *ought* to do. There is still a "must" in the Christian's life, even as there was in the life of our Lord Himself, of whom it is written, "Sacrifice and burnt offering thou wouldest not, but a body didst thou prepare for me . . . Then said I, I.o, I am come, in the volume of the book it is written of me, to do thy will, O God." (Heb. 10:5-7.) The Psalm from which this is taken, adds this: "I delight to do thy will, O my God: yea, thy law is within my heart." (Ps. 40:8.) The flesh is never so, for "it is not subject to the law of God, neither indeed can it be:" but the regenerate child of God, by the power of the indwelling Spirit, puts to death the deeds of the body. And the fruit of the Spirit is, "Love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control. Against such there is no law." (Gal. 5:22, 23.) And "where the Spirit of the Lord is, there is liberty."

---

### ADVICE TO ELDERS AND PREACHERS

(Given more than 100 years ago)

As much as possible let us avoid dwelling on the controversies of the day. These rather please the curious, than profit and convince the sinner, or comfort and strengthen the saint, or promote the cause of true piety on earth.

Let us pursue steadily the course we have taken, and leave the

event with God. We have taken the Bible as the only rule of our faith and practice, and the name Christian as the only name we wish to have. In this, we can not be wrong. Let the parties deride and defame us — let them anathematize and reject us. Let them call us heretics, Arians, or devils — still let us cultivate the gentle and meek spirit of Jesus. "Be wise as serpents, and harmless as doves." We are advancing to the judgment, where justice will be done us. Party spirit and high pretensions, shall be disregarded and their advocates shall be filled with shame and confusion. — Barton W. Stone, 1844.

## STANDING ALONE

J. R. Clark

The expression "A million people can't be wrong" sounds more convincing than it really is, for indeed, a million people can be wrong. Numbers prove nothing. There may come a time in your Christian life when you find it necessary to stand alone.

"Noah was a righteous man, and perfect in his generation: Noah walked with God." But in doing so he found himself going in one direction while the people of his generation were rushing madly in the opposite direction. Noah practically stood alone. Only his immediate family listened to his preaching. The many were wrong and he was right.

The prophet Jeremiah stood alone over against a nation of rebellious people. When God called Jeremiah He said to him, "I have made thee this day a fortified city and an iron pillar, and brazen walls, against the whole land." Jeremiah has been called the weeping prophet. While his heart melted in tears at the sins of his people and because of his love for them, yet he stood as a stone wall, impregnable and strong. Jeremiah was made a laughing-stock and a reproach all the day. But when he was tempted to say, "I will not make mention of him, or speak any more in his name," then there was in his heart a burning fire he could not contain — he had to speak! The pathetic thing about Jeremiah was that with all his crying out against evil, it seems that he did not have even *one* convert. No one heeded his warning! In a very literal and real way Jeremiah stood alone. Yet he was right and the thousands were wrong. *One* on the Lord's side is stronger than a multitude without the Lord!

Paul, the apostle, knew what it meant to stand alone. He gives an account of such an experience in 2 Tim. 4:9-18. First, he says, "Demas forsook me, having loved this present world. . . ." In Gal. 1:4 Paul identifies this age that Demas loved as "this present evil world." John says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." And James adds his testimony in James 4, "Know ye not that the friendship of the world is enmity with God?" In loving this present world Demas had the wrong kind of love, but in the context, in the preceding sentence, Paul speaks of a contrasting love, for he declares that a crown of righteousness is laid up for all those that love His appearing. He who loves the world does not love His appearing, and he who loves His appearing does not love the world!

As we read on in 2 Tim. 4 Paul declares that "Alexander the

coppersmith did me much evil; for he greatly withstood our words." And then he says, "At my first defense no one took my part, but all forsook me: may it not be laid to their account." No one took his part; all forsook him! Paul was not on trial for any crime or misdemeanor, but rather for his activities in proclaiming the gospel, out of the deep convictions of his heart. It was in his case as of Martin Luther, who said, "Here I stand. I cannot do otherwise. God help me!" So Paul had come to a time in his life when he had to stand alone. But he was not really alone, for in the next verse we read, "But the Lord stood by me, and strengthened me: that through me the message might be fully proclaimed; and that all the Gentiles might hear. . . ." No one took his part, but the Lord stood by him! When men failed him the Lord took him up. In fact, the Lord was always there, but His presence was more sweet and precious and pronounced when all forsook him. So it can be in our case.

Perhaps Jesus was the most misunderstood Man that has ever lived. His first coming was announced over and over by the prophets; He came to bring healing and salvation to this sinsick and lost world. But men misunderstood Him and rejected Him. "He came unto his own and they that were his own received him not." As He came closer to the cross the crowds got thinner and thinner. The first year of His ministry was a year of popularity, then came the year of opposition, which faded into the year of obscurity. When He gave a discourse on the bread of life many of His disciples went back and walked no more with Him. Jesus said to the twelve, "Would ye also go away?" Simon Peter answered Him, "Lord, to whom shall we go? thou hast the words of eternal life."

Finally came Gethsemane. He and His disciples crossed over the brook Kidron, where was a garden into which they entered. Then He took three of His disciples and went a little further, and parting from them a stone's cast He went into the shadows and prayed alone. Judas forsook Him; Peter followed afar off, all the disciples left him and fled. He was alone at Gethsemane, alone at His trial, alone on the cross. Some of His bewildered friends stood around, but none could help, none could share His suffering, none could play the role of co-redeemer, not even His mother! He suffered and died alone! Thus Jesus knew what it meant to stand alone.

A preacher was preparing to speak on the street corner. He saw one of his preacher friends and called to him to come and stand with him. Just to have a friend by your side means much. A man of God was about to be burned at the stake. The crowd was gathered around. Suddenly a man walked out of the crowd and up to the martyr and shook hands with him. With tear-filled eyes the martyr said, "You'll never know what this handshake meant to me." While it is good to have those who stand with us, yet we should not allow our convictions to be lessened and tempered by those around us. Even though many concur with you in a truth, stand for it between yourself and God as tenaciously as if you were Jeremiah, or Daniel, or the apostle Paul himself. As the song goes:

Dare to be a Daniel,  
Dare to stand alone;  
Dare to have a purpose firm,  
Dare to make it known.

# THE PERFECT PANACEA

Stanford Chambers

The sin-sick soul needs Christ. The sick world needs Christ. The heathen need Christ, the unlearned need Christ, the poor need Christ, the cultured need Christ, the scholarly need Christ, the rich need Christ. Christ received meets every need, meets it perfectly, and He alone does so. His redeemed should know this, and "Let the redeemed of Jehovah say so."

"Philip went down to Samaria and preached Christ unto them." Of others it is stated that they preached the Word. But He is the Word. They preached the things concerning the kingdom, but He is the King, and to preach the kingdom is to preach Christ. They preached the gospel, but He is the Gospel. Its wording is only to set Him forth to those of need. The remedy for sin is Christ. Rules there are, but the rules are not the remedy; they are directions for taking the remedy, and the remedy is Christ.

The backsliding Galatians needed Christ. "My little children for whom I am in travail again until Christ be formed in you, even you before whose eyes Jesus Christ was set forth crucified." "Christ in you the hope of glory," is just as applicable to the Galatians as to the Colossians; just as applicable to us. To the carnal Corinthians: "I am determined to know nothing among you save Jesus Christ"—the Christ who was crucified. The Hebrew Christians about to apostatize are presented Christ in His deity and all His superiority and excellencies from the beginning to the end of the epistle. And to each of the seven churches of Asia He presents Himself the first thing in each epistle, following which in the rest of the Book He goes forth "conquering and to conquer until the conquering is done and He stands forth revealed and recognized as "KING OF KINGS AND LORD OF LORDS."

Preachers, shepherds, teachers, leaders need a deep conviction of the fact of the *one supreme need*, need to be ever conscious of the same, and be ever endeavoring, prayerfully striving, to present Christ, that the need, in whatever form it may be discovered, may be adequately met. He, not the rules of faith and practice, is the need. What time is necessarily spent in making plain the rules, let it be baptized in prayer that *He* may be *appropriated* and then the need be met.

---

## WHERE DO YOU GET YOUR NOURISHMENT?

We cannot prevent hypocrites arising; it is only a proof that true religion is worth having. You cannot tell by the way a tree looks, whence its roots are sucking sap. There is many a man who has good associates, and appears regularly at church, and seems to be a Christian, who, if you follow his roots, you will find to be drawing nourishment from the common sewers.—Henry Ward Beecher.

## TAKE UP THY BED

The world will always say, "You made your bed and must lie in it;" but one greater than the world has said, "Take up thy bed and walk. Thy sins are forgiven."—Selected.



# Questions and Answers

R. H. B.

A reader in Iowa writes as follows:

I was brought up in the post-millennial viewpoint. However, it is refreshing to read your writings in relation to the Bible and of a truth I am persuaded that your views on prophetic writings and the over-all scheme of things as presented in the Bible is on the whole very accurate. Too, I have just recently read several fine books by others which almost exactly concur with your writings. I never did completely accept Rev. 20 as being "spiritual". It is too plain.

The question that I wanted to ask is as follows:

In Matt. 26:64 it seems that Christ tells the High Priest that he will see Christ coming again as King in power and great glory. That wicked high priest will not be in the "first resurrection"—will therefore not be here to see Christ at His coming. This presents some difficulty to me but perhaps I am putting a difficulty in here when actually there is not any. Please clarify this as much as you can. Also give your view on Matt. 10:23.

There is a new book out that is a sign of the times. It is entitled "Messiah" by Gore Vidal. The preface of this book is interesting. It says that the psychology and spirit of the times is ready for a mystic, a man to reveal new truths. This man-god of course is anti-Christ. As you have so well pointed out—the anti-Christ will be a product of his times. The significant fact about this book is that the author is a confirmed agnostic. As this author so well points out, all that is lacking in our times is the god-man!

One more item that I would like to bring up—in Rev. 12:5 we read that the man-child was caught up unto God. Could this be the translation of the church before the Great Tribulation happens? And who are the saints of Rev. 13:7? Are they the Jews? If the church is to escape the tribulation and the anti-Christ how do we understand this?

Answering the questions in this interesting letter:

1. As to Matt. 26:64: Did Christ mean that Caiaphas the high priest, and the Sanhedrin before whom He stood, would see Him sitting on the right hand of Power and coming on the clouds of heaven—or did He speak to them as representatives of their class, the unbelieving Jews (and all unbelievers), who will be living on earth when He comes to execute judgment? Surely the latter. It is not that these evil-doers resurrected will see Him coming on the clouds of heaven—else they would have to be resurrected before He comes. Ultimately—not necessarily simultaneously—*every* eye shall see Him. (Rev. 1:7.)

2. Matt. 10:23—"Ye shall not have gone through the cities of Israel, till the Son of man be come." Some have thought to explain this by a reference to Luke 10:1, where the Lord sent forth the seventy, two by two "into every city and place whither he himself was about to come"—meaning that He would follow after them and overtake them before they had finished the round of all the cities. That may seem an easy and plausible explanation. But it leaves out of view the prophetic aspect of the commission He gave to His disciples in Matt. 10. Although that commission applied in first place to the time of Christ's earthly ministry, and was limited to

"the lost sheep of the house of Israel" (Matt. 10:5, 6) it had an outlook to a future era. The situation predicted and pictured in verses 17-22 did not occur during that first, limited mission; has in fact never yet been exactly fulfilled. But it would fit in perfectly with the circumstances of the Great Tribulation, which will be immediately before the glorious coming (Matt. 24:29), and during which the elect remnant of Israel will be doing just such a work again. It is characteristic of the prophets that prophesying of a near event they pass almost unnoticed to a greater final situation of the same kind.

3. The man-child of Rev. 12:5—"could this be the translation of the church before the Great Tribulation?" The visions of Rev. 12—the Woman, the Dragon, the Man-Child, are symbolic figures: the Woman is Israel; the Dragon is Satan; the Man-Child is one who is to rule the nations with a rod of iron. That would in the first place be Christ; but as we learn from Rev. 2:26-27 the church is included in this with Him. In this symbolic vision Head and Body could well be comprised in one picture.

4. The saints of Rev. 13:7: Compare the O.T. prophecy of Daniel 7:21, 22, which refers to the same situation. There are "saints" of Israel, and "elect" of Israel; but these are not identical with the saints and elect of the church.

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## "CHOOSE YE THIS DAY"

Indeed it is a tough life if you have never found the difference between pleasing *men* and *God*. You remain a slave to the constant fear of criticism, whether it be just or unjust. No matter which direction you turn, you face this fear if your *only goal* is to *please men*.

Without any say-so on your part you were brought into this world, and in all probability, you will leave it against your will. All the while in between 'a-coming and 'a-going your life is filled with many contraries. If you are quiet people will say you are stupid; if you express yourself freely you are a bag of wind. If you are poor, some think you are lazy; if prosperous you are simply greedy.

If you are charitable people will say you do it for the show; if not you are stingy. If you are zealous and work hard, people may say you are a bit ambitious and proud; if not, you are too indifferent and slothful.

If you appear religious, people will say you are a hypocrite; if not, you are a hard sinner. If you wear a smile and make efforts to radiate some happiness, you are pretending; if not, you are a poker-face and suffering from an inferiority complex. If you should respond to discussion you have a chip on your shoulder; if not, you are a jelly-fish.

If you succeed in business, you are a hustling crook; if not, you are a poor and careless manager. If you volunteer your service in a worthwhile undertaking you are seeking pre-eminence; if you hold back, you are a weak coward.

Brace up my good fellow: you're in for plenty of criticism... no matter which way you turn. The only real way you can keep from

having a care in the world is to leave it . . . and then, you may run up against your greatest care of all! Just remember — if you do nothing for fear someone will criticise your mistake — **YOU ARE COMMITTING THE GREATEST MISTAKE OF ALL!**

Is your goal an unselfish one? Do you seek to serve God and fellowman? Are you really doing your *best* in this two-fold dedication? If you can answer Paul's questions "for do I now persuade *men* or *God*? or do I seek to please *men*?" you will either continue to fear all criticism or else find the strength in Christ to overcome or profitably use all of it. "For if I yet pleased *men*, I should not be the servant of *Christ*." (Galatians 1:10.)

Just *whose* servant are you? — Chicago Christian.

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## THE WOMEN IN CHRIST'S GENEALOGY

Ernest E. Lyon

### I. Salvation Is For Sinners

Besides Mary, of whom Jesus was born, there are four women that are named in Matthew's listing of the genealogy of Jesus through His supposed father, Joseph. There were many good and some famous women in the ancestral line that are not mentioned here, so apparently the Holy Spirit had some particular thing in mind in choosing to name these four. "Every scripture inspired of God is profitable," Paul tells us, and this passage of seemingly dead names is no exception. If you will examine them with me you will find that these four women are named here for reasons that parallel some spiritual truths that are of importance to us.

The first one named is Tamar, the daughter-in-law of Judah, who became the mother of his children, Perez and Zerah. The story of how she became a part of the genealogy of Jesus is an unsavory one. Turn back to the thirty-eighth chapter of Genesis and read again how she became an ancestor of the Savior by being a great sinner. If she had acted properly and kept her proper station her name would not be listed in Matthew I, but because she sinned, departing from her proper place, her name is recorded here as one of the line through whom our Lord was brought into the earth.

Shocking isn't it? But, can you tell me how your name got on the Lamb's book of life, how you became a child of God? Wasn't it first of all that you came to the realization that you were a sinner and that Christ Jesus came into the world to save sinners? Unless you had come to that realization you would never have obtained the salvation that the Lord came to give. It seems to me, then, that at least one of the reasons why the Holy Spirit picked out Tamar as one of the women to be named in Matthew I is to remind us again that salvation is for sinners. "All we like sheep have gone astray;" "there is none righteous, no not one;" "there is no distinction, for all have sinned and fallen short of the glory of God;" so now we can be "justified freely by His grace through the redemption that is in Christ Jesus — sinners saved by grace!

# A CHURCH TABLE FOR IDOLS

N. B. Wright

Does your church have a table for idols?

There should be no need, ideally speaking, for such a piece of furniture.

But there is a need; a great need all over the land—perhaps in every congregation.

God told Jacob: "Arise, go to Bethel...and make there an altar unto Jehovah". Jacob took inventory and said to his family: "Put away the foreign gods that are among you." He received the idols and ear-rings. "And Jacob hid them under the oak which was by Shechem."

This break-in was not a clear cut break at all. Those idols were a constant source of temptation.

David defeated the Philistines at Baal-perazim. "And they left their gods there; and David gave commandment, and they were burned with fire." (1 Chron. 14:12.)

A few Wednesday nights ago, one of the young men came forward at the conclusion of the Bible class. He laid his packet of cigarettes with the lighter on the seat, saying: "I want to return to my first love". If a real turning to God were to be experienced anywhere, would not a table be piled high? Cigarettes, lighters, playing cards, beer bottle caps, whisky bottles, movie ticket stubs, nude dresses, female shorts, love-nest keys, gambling stamps, lodge pins, etc., etc., would answer the roll-call from the table.

"But put ye on the Lord Jesus Christ, and make no provisions for the flesh, to fulfill the lusts thereof." Rom. 13:12.

Has God spoken to you about these matters? Which ear do you turn? Any idols for the table? "Ye shall be holy, for I am holy."

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## JOSEPH AND CHRIST

### JOSEPH

1. Sent forth by his father on a mission.
2. Hated by his brethren.
3. Sold for 20 pieces of silver.
4. Cast down into a dungeon.
5. Exalted to be chief Lord of Egypt.
6. All things given into his hands.
7. Became bread lord to Egypt and to all the world.
8. Pharaoh would not deal with people direct—went to Joseph.
9. Married an Egyptian woman.
10. She occupied a place closer than even his brethren.

### CHRIST

1. Sent by His Father on a mission.
  2. Hated by His brethren.
  3. Sold for 30 pieces of silver.
  4. Went to the cross and tomb.
  5. Highest exaltation. Name above every name.
  6. All things given to Him by the Father.
  7. Matt. 28:18-20.
  8. "No man cometh unto the father but by me."
  9. A Gentile bride is being chosen out for Christ
  10. Church occupies a position of special honor not enjoyed by Israel.
- R. H. B.

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## CHRIST IN YOU

It has been well said: "A Christian worker is good; a worker for Christ is better; but Christ, in a worker, working out His will through Him, is best of all."

## **“AND THIS I BELIEVE”**

Joe T. Maynard

This affirmation of my faith in God, Christ, the Holy Spirit, the Church, the Bible, Salvation, and the Blessed Hope is given in answer to all the prevailing philosophies of men whose superficial “This I Believe” is not comparable to the realities of our Lord. I think it will be very effective for us to set forth our doctrinal agreement with the Lord. I rejoice to say THIS I BELIEVE, that the Church was established at Pentecost in Jerusalem and—

Its foundation is Christ the Rock—not Peter, the Stone.

Its head is Christ—and not the Pope nor any man (or woman).

Its mediator is Jesus only—1 Tim. 2:5 (not Priests, nor Saints, nor Mary).

Its means of grace are spiritual and free and never material.

Its mode of worship is spiritual and not sensual.

Its guide is the Bible—not the “Church” or “organizations.”

Its aim is the salvation of souls—not wealth or power.

Its object of worship is God—not saints or Mary.

Its governing factor is love—not fear nor superstition.

Its history is light and liberty—not darkness and slavery.

Its secrecy is none—no confessionals.

Its ministers are teachers and preachers of the word.

Its doctrine is the simple gospel of Christ.

Its results are peace and prosperity and happiness.

Its end is to be with Christ, not in purgatory until released.

### **I ALSO BELIEVE THAT WE SHOULD:**

Attend church faithfully.

Be careful in all things.

Consider well; then decide positively.

Do right; fear to do wrong.

Endure hardships with calmness.

Forsake not your family.

Go to no place where you would not want to be when Christ comes.

Hate no one. Do good unto everyone.

Ignore no one; practice hospitality.

Join hands only with the righteous.

Keep your mind pure.

Lie not, for any consideration.

Minister unto the needy.

Never try to appear what you are not.

Oppose all things evil.

Pay your bills promptly.

Question not the honesty of a friend.

Respect the advice of your parents.

Sacrifice money rather than principle

Think before you speak.

Use your time wisely.

Value the Bible above all books.

Watch your temper.

Exercise good manners.

Yield not to discouragements.

Zealously labor for the right, and success is certain.

“Perish policy and cunning;  
Perish all that fears the light;  
Whether losing, whether winning,  
Trust in God and do the right.”

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## BRAIN - WASHING

J. H. McCaleb

Brain-washing must be a terrible experience. There appears to be a constant and continuous wearing away of the impressions gained over many years, and the implanting of new and unwelcome ideas. Those of us who have been spared this torture can hardly realize the true meaning of the ordeal.

We are a peculiar people and strange. While we abhor the brain-washing that is reported in military circles, we subject ourselves to this kind of cleansing repeatedly. The mind does not remain empty. It is bound to reflect the impressions that are made upon it.

In this free country of ours, we are privileged to control generally the fields of thought upon which our minds may dwell. Good books, or evil books are at our disposal. The same holds true for our broad objectives. We are not compelled to follow any particular course; it is largely a matter of choice. Consequently, it is we ourselves who do the brain-washing. You and I decide with what matter our minds shall be filled.

As one reviews his day, he is not surprised to find that secular problems take up much of his thoughts. It is no wonder that the end of the week finds one somewhat upset and weary. That same condition, however, indicates that we need some brain-washing along the way. We need to meditate more upon God's word; we need to pray. We need not forfeit the peace that comes from resting one's mind upon God.

We stand indicted. Faith comes by hearing the word of God. I am not surprised that our faith appears to be so small.

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## THE SHEPHERD WAS THE GATE

Miss Eva Stuart Watt related an experience as she traveled home through Palestine: “We have,” she said, “gotten over all the tracks where little David must have led his sheep. . . . We reached a high ridge overlooking the village of Bethlehem. There we struck a sheep-fold, and went right in to inspect. It was not long before the owner appeared—a veteran like Moses, with a long beard. ‘This is your sheepfold?’ my friend asked. ‘Aye.’ ‘And this is where the sheep sleep?’ pointing to a rough shelter thrown up against the rock in a corner. He nodded. ‘But you’ve got no gate to the fold; how do you close them up at night?’ The old man looked as if we ought to have known better. ‘I am the door,’ he said, with emphasis; and gathering his loose robe tight about his ankles, he was down in a moment, squatting in the doorway, back against one post, feet against the other, his knees drawn up, and clasped by his weather-beaten hands. Gently he bowed his head and closed his eyes, as many a time he had closed them to catch a few hours sleep under the starlight. ‘I am the door,’ he repeated. ‘I keep watch here at night. If thieves or wild beasts attempt to enter they have to tackle me first. I have never lost a lamb from the fold yet.’”—From the Life of Faith.

# THE CREEPING VIRUS OF SECTARIANISM

R. H. B.

In my early days after I had obeyed the gospel and had become a simple Christian, I used to think that "sectarians" were a strange and altogether different kind of folk. Professing Christendom to my mind, was divided into two general camps: on the one side, the "sects" and "denominations", on the other side, deeply marked off from the rest, was "us." "Us" were not a sect or a denomination—"we" constituted the church, the church of the New Testament; and "we" preached the abolition of sectarianism and creeds and organizations, and were working to bring about the union and unity of all who were Christ's in the one only church, the church of Christ. We called men to come out and march with us under the banner of simple undenominational, nonsectarian New Testament Christianity. It was a noble ideal. How did it work out? It is precisely the most worthwhile thing and ideal that is the hardest to reach and to maintain. As "eternal vigilance is the price of liberty," so is it the price of pure New Testament Christianity.

Must those now who would be simply Christians, free from every human yoke of bondage and bound to their brethren in the bonds of love, but free under God in matters of faith and conviction—must they now go outside the gate? Once it was enough for fellowship that we agreed on what makes a man a Christian, and the willingness to stand on a pure New Testament ground on which we could work and worship together. Is that time gone? Oh no, we may be told—we have no man-made authoritative creed; only, of course, we mean to serve notice to all that "we" are right in all points and have *the* truth; and whosoever does not agree with us in our recognized doctrine is to be regarded as an errorist and a divider unworthy of our fellowship: let him be anathema. No, no, we have no central church government, only of course, there are some trustworthy key-men who define sound doctrine for us; also some centers of authority—such as papers and editors and leaders who set the standards, and who advise us as to the orthodoxy of preachers (and even of congregations); and woe to the congregation that dares to go contrary to these official recommendations. So the majority, even if they deplore, will acquiesce, if only to avoid "trouble". And all the while we hold fast the non-sectarian name, and call ourselves the church of Christ—which is a good name indeed if it stands for what it means. But how easily a good scriptural name such as "Church of God", for instance, can become a party-title and sectarian label! Could some such thing have happened among "us"?

From a recent letter from a young brother whose government assignment placed him near such a "church of Christ," I quote as follows:

"They seemed so glad to have us, until one night the preacher dropped in and began talking with us. . . I decided then that this was the time to tell him how I believe (on some disputed questions of prophecy). . . Then (the leaders of the church) asked me not to wor-

ship there, and told me that I was a gentleman, but because of my belief I was not a Christian."

The brother who relates this believes in all the word of God, believes on the Lord Jesus Christ even as they profess to do; was baptized into Jesus Christ; holds to the same simple form of worship, just as they. But because they differed with him on certain questions of prophecy, he was therefore "not a Christian," and was politely requested not to try to worship with them! (Wonder what they would have done if he had come back to attend their services? Would the ushers perhaps have escorted him out? or would they have practiced "closed communion" in his case, and refused to pass him the emblems?) Could anyone see any difference between such a "Church of Christ" and any common, ordinary self-acknowledged *sect*?

But let us not think that this is an exceptional case. Other such like cases in various places have been brought to our attention in similar fashion. It is too bad that brethren in the Lord who feel the wrong of this sort of thing are so afraid of "causing trouble" or of being stigmatized that they would rather submit to a human yoke of bondage—not to say dictatorship—in the congregations of Christ. One has truly said, "Every generation needs a reformation." Such a need seems to have come to the "Church of Christ."

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## **"THY SERVANT HEARETH"**

(J. H. McCaleb)

"Speak, Lord; for thy servant heareth."

It is difficult to tell a story without interruption unless the audience is chained to silence through the force of public opinion. The ordinary teller of a tale must put up with many interferences. Some part of an anecdote starts a chain of thought in another's mind and he desires immediately to give voice to it. Usually he does. One can always tell when the obstruction is about to appear. You have noticed, I am sure, the glassy look of the listener who no longer hears, but is mulling over the thought that is about to explode. Most of us would rather tell than be told.

Perhaps this frailty of the human mind accounts for much of our religious confusion. We do not realize fully that often we are informing God how things are supposed to work out instead of listening to Him for the actual facts. Happy is the man who rests tranquil in the conviction that whatever God has in store is good.

I am frank to admit that I do not know everything about everything. All things are not so clear as when I shall see my Redeemer face to face. I do know this, however, that my eternity is sure. Every man who has been born of water and the Spirit, and who continues to work out his salvation with fear and trembling, may know assuredly that his life is hid with Christ in God. "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith."

Faith comes by hearing the word of God. "His delight is in the law of the Lord; and in his law doth he meditate day and night." Blessed is that man who heareth.



## Seed Thoughts

J. R. C.

### MEMORY GEM

Matthew 18:20

Wherever two or three may meet,  
To worship in Thy name,  
Bending beneath Thy mercy-seat  
This promise they may claim:

Jesus in love will condescend  
To bless the hallowed place;  
The Saviour will Himself attend,  
And show His smiling face.

How bright the assurance! gracious  
Lord,

Fountain of peace and love,  
Fulfil to us Thy precious word,  
Thy loving-kindness prove.

—Thomas Hastings.

\* \* \*

"When skepticism . . . has found a place on this planet ten miles square where a decent man can live in comfort and security, supporting and educating his children unspoiled and unpolluted; a place where age is revered, infancy and womanhood honored, and human life held in due regard—when skeptics can find such a place 10 miles square on this globe, where the gospel of Christ has not gone and cleared the way and laid the foundation and made decency and security possible, it will then be in order (for the skeptics) to move thither and then ventilate their views."—James Russell Lowell.

### TRUE FAITH

"To make things real to us is the end and the battle-cause of life. We often think we believe what we are only presenting to our imaginations. The least thing can overthrow that kind of faith. The imagination is an endless help towards faith, but it is no more faith than a dream of food will make us strong for the next day's work. To know God as the beginning and the end, the root cause, the giver, the enabler, the love and joy and perfect good, the present One existence in all things and degrees and conditions, is life; and faith in its truest, mightiest form is—to do His will. —Selected.

### How To Detect Counterfeits

Lewd and lustful trash makes up much of modern best sellers. A Christian who will read anything and everything cannot keep a good conscience. The command to Israel in Deut. 12:30 is plain—inquire not, read not, learn not of their ways. It is the craftiness of the Serpent to tell us Christians that we can lead people back to the tree of life only by ourselves eating freely of the world's tree of the "knowledge of good and evil." How are Government men educated at Washington, D. C., to detect counterfeit money? They become thoroughly acquainted with the genuine. —From the Prairie overcomer.

### The Miracle of Cleansing, 1 Jno. 1:9

The miner all day long works amid the flying coal dust. When he emerges in the light of day his face may be grimy enough; but his eyes are clear and lustrous, because the fountain of tears in the lachrymal gland is ever pouring its gentle tides over the eye, cleansing away each speck of dust as soon as it alights. Is not this one of the miracles of cleansing which our spirits need in such a world as this? And this is what our blessed Lord is prepared to do for us if only we will confess our sins and trust Him for cleansing. —From Grace and Truth.

\* \* \*

"It was never designed that acceptance of Christ should be convenient and easy. It was God's purpose that His entry among men should precipitate a crisis, so that every one should have to decide either to side with Him or to oppose Him." (Matt. 12:30.)

### THE LORD OUR PORTION

If, like the man of the world, our portion were in this life only we might view with alarm the tumult of the nations. But this is neither our rest, nor our inheritance. We are confessedly strangers and pil-

grims on the earth. The apostle Paul states our position clearly when he says: "If we have only hoped in Christ in this life, we are of all men most pitiable." (1 Cor. 15:19), but we seek a country, and know that God hath prepared for us a city.

Our citizenship is in heaven, and though as we pass through this earthly scene and can richly enjoy its passing beauties, yet our hearts and hopes are set on the unseen eternal realities.—Selected.

#### NOTHING FOR THE PIGS

Mrs. Higgins was an inveterate grumbler, but the minister had heard she had a particularly good crop of potatoes, and thinking to strike a cheerful note, he said on meeting her: "I hear you have a grand crop of potatoes this year, Mrs. Higgins. That must cheer your heart." But the chronic grumbler responded, "Ay, they're good enough, but where's the bad-uns to feed the pigs?"—The Sunday school Times.

#### TIME TO RESIGN

On an American troopship, the soldiers crowded around their chaplain asking, "Do you believe in hell?" "I do not." "Well, then, will you please resign? for if there is no hell we do not need you, and if there is a hell, we do not wish to be led astray." —Christian Beacon.

#### Where the Weather Is Nice

A graduate of a fundamental college recently said to a friend: "I want to serve the Lord; and I said to Him the other day, 'Lord, I want to give you full-time service and if it is all the same to You, let me do it in California—the weather is so nice'." God have mercy upon the heathen? Yes, but also upon such an insipid discipleship. —From the Prairie Overcomer.

#### THE CLOCK OF LIFE

The clock of life is wound but once,  
And no man has the power  
To tell just when the hands will  
stop—

At late or early hour.  
Now, is the only time you own;  
Live, love, toil with a will;  
Place no faith in 'Tomorrow', for  
The clock may then be still.

—Author Unknown.

#### Twelve Things To Remember

1. The value of time.
2. The success of perseverance.
3. The pleasure of working.
4. The dignity of simplicity.
5. The worth of character.
6. The power of kindness.
7. The influence of example.
8. The obligation of duty.
9. The wisdom of economy.
10. The virtue of patience.
11. The improvement of talent.
12. The joy of originating.

—Marshall Fields.

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#### LOADED DOWN WITH HARMLESS THINGS

Christ is calling some helpers for the kingdom work. His command was, "Follow me, and I will make you fishers of men." This meant that sons of Zebedee and some others were to leave forever their beloved nets. Later on Jesus asked this very significant question, "Lovest thou me more than these?" There was nothing morally wrong about fishing nets and boats, and yet they must be left behind. Dwight L. Moody illustrated it dramatically in a service. He did not appear on the platform as usual at the beginning of the service, but had Mr. Sankey to say, Mr. Moody will come onto the platform looking different than you ever saw him at the preaching hour." With their curiosity sufficiently piqued and the time for the sermon at hand, Mr. Moody appeared with a tremendous pack strapped onto his shoulder. He walked slowly across the platform, turned, and walked back. Then he asked the audience, "Do you think I could preach like Jesus wants me to preach with this load on my back? However, it is made up of fine things. There is no whiskey bottle nor a pair of dice in it. It is made up of clothes and many other harmless things. Some of you are trying to serve Christ while you carry a lot of weights on your back. Jesus said you must be different, 'separated' from the world. You must leave some otherwise harmless things behind." —Selected.

# NEWS AND NOTES

## BIG WINCHESTER RALLY

We have no official report from the fund raising committee of the Kentucky Wesleyan Campus project, Winchester, Ky., but we understand that they are somewhat discouraged with results. But they hope that their spirits will be raised as the deadline approaches, which they are requesting to be extended to July 11. On Sunday, July 11, at three o'clock, fast time, a great rally is being planned to take place at Kentucky Wesleyan. Interested churches of the whole area reaching as far as Louisville, are being asked to have short services that Sunday morning, bring their lunches and come in a body. Evening services may need to be dismissed in some cases. H. L. Olmstead is to be speaker. Those who plan to give and have not yet done so, may bring their offerings. It is hoped that a thousand or more people will be in attendance. We want this to be the greatest rally since the great revival at Cane Ridge in the days of Barton W. Stone.

## SUMMER YOUTH CAMPS

### Near Brownstown, Indiana

The Junior Camp convenes on Sunday afternoon, August 15. This camp is already full. The senior Camp begins Sunday afternoon, August 22. Each camp continues one week, closing on Saturday. We have not heard whether all reservations are taken in the senior camp. Many children and young people are going to be disappointed. Perhaps we should have two camps, one in Kentucky and one in Indiana. There is to be a youth camp out from Jennings, La., beginning August 1. Brother Frank Mullins is to be camp director.

The Ebenezer church of Christ, Kentucky, is in the midst of a Vacation Bible School and a meeting conducted by H. L. Olmstead. The Vacation school is under the direction of David Broaddus.

The meeting in the Iroquois area of Louisville, sponsored by the South Louisville congregation, was fairly well attended and there are bright prospects for a new work in

that area. N. Wilson Burks did the preaching. Brother Burks reports that the South Louisville church has had two baptisms and two renewals in the last few weeks.

Word comes that the meeting at Cherry and Griffin, New Albany, in which Maurice Clymore was evangelist, was well attended and five were baptized. Others came for reconsecration. Attendance and interest otherwise is good at Cherry Street. Bruce Chowing is doing a good work as minister.

## ANNUAL TENT MEETING

The Portland Avenue church tent meeting (rear church building, 2500 Portland Ave.) begins July 11; Brother Boll doing the preaching, and Brother Joe Blansett as song-leader.

**Nelsonville, Ky.:** The church at Nelsonville, Kentucky, has just enjoyed an eleven-day meeting with Brother R. H. Boll as the Evangelist. The messages were timely and forceful, and the congregation was especially blessed. One young man, the father of three children, was baptized. —Robert Heid.

**Brandon, Fla.:** Kentucky-Indiana trip was a real refresher to wife and me, seeing again kinsfolk, children, grandchildren, hosts of Christian friends. Joyful meetings with Portland Ave., Ralph Ave., and at P. C. H. S. Commencement. Then June 13 was with Palmer's Prairie, Indiana, in two services with dinner on grounds, a congregation over a century and a quarter old. Here lives aged Sister Wyman, 93. At Portland, Brother Martin is as old. (He gives me credit for bringing him to Christ there in 1915.) I was happy to find R. H. Boll going strong, to hear Brother Neil at Buechel and Wilson Burks in an effort by him and Fifth and M church at Auburndale, a new undertaking. I was saddened to see Ed Neal my first collaborer, in Sullivan hospital in very critical condition. Met many fine preachers, among them former pupils. Grace be upon all.—Stanford Chambers.

## SUMMER SCHEDULE

The Good Tidings quartet and I conducted our first meeting in Mobile, June 6-13. Attendance was consistently good, and one was baptized into Christ. We were with R. D. Ruben and the Corry Field Heights church of Christ in Pensacola, Fla., for 4 nights following the Mobile meeting. From June 20-27, the quartet and I worked with the Oak Street church in Denton, Texas, where J. Z. Wood preaches, and where Mac LeDoux assisted last year. Two were baptized in the Denton meeting.

Lord willing, we'll be with the church in Hapeville, Ga., July 4-11, then with the Prairie Creek congregation in Dallas, July 18-23. After that we'll go to Sulphur, La., July 25-Aug. 1, where John May preaches, then we'll go to Leon, Iowa, Aug. 10-22, where Bob Morrow labors for the Lord. Our last meeting will be with the Main Street church of Christ, where Ben Rake is the minister, scheduled for Aug. 24-29. All of this, as the Lord wills. Your prayers are appreciated. Two responded June 20th to the invitation at Mt. Auburn. —Robert B. Boyd.

**Louisville, Ky.:** The Lord surely blessed us through our May meeting at Rowan Street church. Bro. Valdetero brought wonderful messages every night, and the attendance was exceptionally good. Seven were buried with their Lord in baptism, and four came back to the Lord for rededication. The Lord is still blessing our group by adding to His body two more souls, and bringing back one more for rededication since the close of the meeting. The church is also looking forward to our fall meeting with Bro. J. L. Addams. We appreciate the many prayers that have been offered up for the work here. —Harry Prather.

**Tokyo, Japan:** It has been over half a year since I left Sellersburg for Japan. The Lord has blessed me and I am gradually making all the many adjustments it takes for a new and so different life here in Japan. I have come through the hard, cold winter without any sickness and that is unusual here. The last week of March I had final examinations and finished my first

term in Japanese language school. I enjoyed spending one Lord's day and part of Monday with the Rileys who are getting settled in their new home and work in Yokohama. Barclay started yesterday, as the new term began, in the same school I attend. My work with the young people is slow, but doing very well. It is hard for all of us since I do not have a good command of the language. The youth of Japan are groping in darkness. Hundreds are graduating from the universities, but with bad conditions, cannot get work. As a consequence scores of young men and women, many with masters and doctors degrees, commit suicide. I feel a great need for your prayers that I might be used of the Lord in guiding them to the Lord Jesus. —Tommie Marsh.

**Dallas, Texas:** Carl Kitzmiller and family came through Dallas and spent the night with us in May. They were on their way to Mobile to work with the Broad St. church of Christ, established by Dr. Cecil E. Brooks (who has moved back to Dallas), and where Neal Phillips preached last year. That boy has real faith, and a congenial wife, which is important. God simply raised him up for that work in answer to prayer, and worked out the details. He does not know where his support will come from. He is willing to take a job, but he has daily broadcasts to take care of and needs to be out following up and making contacts. —Robert E. Boyd.

A sister writes for Carl Kitzmiller's Mobile, Ala., address. She wishes to have fellowship with him in the work there. The address is, P. O. Box 856, Mobile, Alabama.

The McCallie Avenue Church of Christ, opposite University, Chattanooga, Tennessee, E. H. Hoover, minister, says: "This church aspires to:

Be conservative and undenominational.

Magnify Christ, His church, worship and work.

Reproduce original Christianity in the modern world.

Duplicate the faith, the hope, the love, the life and fruits, the spirit and attitude, of early Spirit-led believers.

**Porterville, Calif.:** Our meeting with Dad, Frank M. Mullins, Sr., closed, much to our regret, Sunday, June 13. All were enjoying the messages and though the meeting had lasted twelve nights, every one expressed regret that it should close so soon. There were three souls added to "the body of Christ" and every one was strengthened and builded up.

Pray for the work here that the Lord will give the increase and that doors will be opened for "the whole counsel of God" teaching. The Lord has opened one door, as I am to speak at a colored congregation Wednesday night, June 30. Pray that the Lord Jesus may get the victory and the honor.

On the day after our folks arrived, we had a wonderful new arrival in our family, another bouncing baby boy, James David, born June 1. —Eugene Mullins.

**Abilene, Texas:** I arrived here in Abilene Saturday, June 5th. I already feel at home and love the brethren here. We had good meet-

ings Sunday. Last evening we resumed our teenagers' fellowship meeting. Your prayers are appreciated. —Frank Gill.

**Ponchatoula, La.:** Two persons were baptized yesterday afternoon by Brother W. J. Johnson at the Berea Church of Christ. Brother Johnson held a revival meeting for the Berea church May 31 through June 6, at its new location along the highway. Attendance was good and one soul confessed the Savior. The Berea church is a struggling mission point with barely a dozen members and greatly needs your prayers. —Richard Ramsey, June 21, 1954.

The little church at Bedford, Iowa, is erecting a new building for worship. Brother Leonard Owens says: "We have our building almost completed, although there is quite a lot to be done yet."

The new house will be open July 11, at which time Brother Bob Smith of Kansas City will start a two-weeks meeting for the church.

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## EXCERPTS FROM TRAVEL DIARY

Dennis Allen

April 27—I have just finished reading the letters sent to me to be read after I got on the ship—sixteen in all. What a blessing it is to have friends and loved ones even though we must be separated from them for "a little while."

... The radio operator says they are a little apprehensive about the stop in Saigon, Indo-China because of the war there.

April 28—I never had so much time without being pressed to do something... Saigon is about 45 miles up a river in Indo-China. We will not be allowed out on deck until we get almost to the city because of danger of Communist snipers, but can go ashore there. It is a large city.

April 29—Have been reading "The Man Who Believed God", the story of J. Hudson Taylor. He was five and a half months on the ocean.

May 1—The more I study the Word and pray the more assurance I have that I am doing the very thing the Lord wants me to do, but I realize more and more how unfit I am for the task. I long to be of some use to Him here on the boat... The Lord is never mentioned by anyone and yet His power and our helplessness is shouting to us with every wave... The President Grant is one day behind and the radio operator says she is going through a storm, so I suppose we are fortunate to be on the edges of it... Who could look at this vast, vast ocean and doubt there is a God?

May 2, Sunday—I have just finished having my own worship and the Lord's Supper. I know that many of you were with me in Spirit and I was with you and surely the Lord was in the midst also. We are at least 6½ hours ahead of Louisville time now, so I tried to meet with the Lord at the same time you were meeting at Portland for the evening service.

This evening I got out the recorder and the recording that the chorus made when we were at Jennings radio station last year. It was like sweet

music from heaven in the midst of the drinking and card playing going on here.

May 3—We will not have Wednesday this week on account of crossing the international date line.

May 4—Nobody thinks much of Manila, but I trust God does and I didn't choose it just as a place to live anyway. . . We got a glimpse of a whale this morning.

May 9—The captain told us this morning we were in the edge of a cyclone about 400 miles across and the winds where we were got up to about 70 miles an hour.

May 10—I've heard several of the officers say this is the worst trip they've had since the war. The ship has broken at two seams but they say they have them fixed.

May 11—My mind goes back to Brother McCaleb and some of the earlier missionaries to Japan. I wonder what their thoughts and feelings were as they neared the shore. The purser has given us some very interesting and helpful tour booklets on Japan, Hong Kong, and the Philippines.

We have been following along the coast for about two hours. . . we are heading for the point now and around that is the bay. I heard the captain say this morning this was the worst trip he had had in 50 years of sailing.

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#### WORD FROM BARCLAY RILEY

I think I told you about our house being broken into last May 16th. Yesterday we retrieved the stolen goods. The thief was caught by detectives from Nagoya. It seems that he had stolen some things in Negoya also and was tracked to Tokyo from there. He had disposed of the stolen goods at several different places so it took us nearly all day to round them up. According to Japanese law I had to buy my own goods for the price that the shop-keepers had paid the thief. Yet I'm very glad to have the things back and I'm sure that Bro. Dennis Allen will be happy to receive his suits and shirts.

Thus it is with God. We were created by His power and made in His image. Man was God's rightful possession from the very beginning; but Satan broke in and stole men away with the lure of sin. When the Lord Jesus gave His life on the cross in our stead He was repurchasing for God a people who already should have been His. We are twice God's possessions; having been created by Him and then later purchased by the blood of His Son. I'm sure that God is rejoiced to retrieve souls that have been in captivity. Many are still captive.

We are fairly busy. In addition to study of the language I'm now teaching 10 classes a week. Teaching the Japanese is a blessing to me in many ways. For one thing, it's necessary to study very thoroughly. Many words and truths that we take for granted have to be explained in detail and convincingly. Please remember us when you draw near the throne of Grace. We could work our hearts out and still be barren unless God is in our work.

The Lord has given us some very good contacts. Pray that He may now give us wisdom and patience in leading them to their potential Saviour. —Barclay Riley.

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#### SOUNDING BRASS

Many who are strongly opposed to mechanical instruments of music in worship have become just that because their love is gone. "If I . . . have not love, I am become sounding brass or a clanging cymbal."—RHB.

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