

# THE WORD AND WORK

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## HE COMES!

"Little children, it is the last hour"

1 John 2:18

The time is short!  
If thou wouldst work for God, it must be now!  
If thou wouldst win the garland for thy brow,  
Redeem the time.  
Shake off earth's sloth!  
Go forth with staff in hand while yet 'tis day,  
Set out with girded loins upon the way;  
Up! linger not!  
Fold not thine hands!

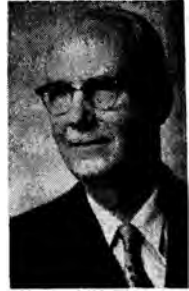
What has the pilgrim of the cross and crown  
To do with luxury or couch of down?  
On, pilgrim, on;  
With the reward,  
He comes; He tarries not; His day is near;  
When men least look for Him He will be here;  
Prepare for Him.

—Selected.



# *"Ye Must be Born Anew"*

E. L. J.



In the mighty universe of which we are a part, there are five great kingdoms: they are in ascending order, mineral, vegetable, animal, human, and divine. In all but the first of these there is life and growth. The vegetable kingdom ranges from lichen and moss to flower and tree. The animal comprises all "animate" life, animals and men. But men belong also in the higher human kingdom, the kingdom of "the flesh," distinguished by higher intelligence, and by the will, from the animals, nevertheless, "flesh:" "That which is born of the flesh is flesh." Above all these, towers the Kingdom of God, the "Kingdom of Heaven"; that is the sphere, reach, scope, and extent of God's reign; God's kingdom. Let "dom" be short for dominion, and you have the thought. God's kingdom is His realm, embracing the territory and beings under His authority. It is therefore co-existent with God, eternal, from everlasting to everlasting; assuming however various forms in various ages. It is always spiritual, yet visible in part, upon the earth. It is now represented upon the earth by, but not exhausted in, the church. It must include all "born again" persons, living or dead, as well as all unfallen beings. Even so, our definition is not exhaustive, for "He maketh winds His messengers," and all nature is in His dominion.

The one and only way to enter that kingdom in its spiritual aspect is by spiritual birth. Therefore, to all men comes the word, "Ye must be born anew." In fact, in the very nature and being of the case, no one can pass from the merely human or natural kingdom into the heavenly without the new birth. There are the strictest lines between the various kingdoms; between the mineral and vegetable; between the vegetable and animal; between the animal and human; between the human and the heavenly. The lower can never become the higher by evolution. There is always the "missing link." No more can the man bridge the chasm between the human and divine and become a child of God by earthly culture, civilization, and human progress, than the rock can bridge the gulf between and become the rose; than the rose can pass over from the vegetable to the animal and become the monkey; than the monkey can pass from the animal to the human to become the man.

But while the lower cannot pass to the higher, it is a settled fact that the higher can reach down and take up unto itself the lower. The vegetable takes up the mineral and makes it a part of itself; the animal gathers up the vegetable until the one flows into the very

veins of the other, becoming bone of its bone and flesh of its flesh; the human takes up the animal in the same way; and—praises be to God, the Divine Kingdom can and does reach down to take up the human into itself.

This transformation is so radical that it is called a new birth. Birth is the door to life. Birth is not the beginning of life, but birth ushers into the kingdom of normal life. Thus we date the child's age from its birth. Just so, the new birth opens up the one and only door into the divine life. There may be the previous begetting through the word of God which liveth and abideth (1 Pet. 1:23), the beginnings of spiritual life; but it is not until the moment of birth by "water and the Spirit" that one ceases to be merely a man and passes into that higher realm, "into the kingdom of God." (John 3:5).

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## "GO AND BEAR FRUIT"

E. L. J.

"Ye did not choose me but I chose you and appointed you that ye should go and bear fruit" (John 15:16). There is a vital and inseparable connection between two verbs in this verse, the words "go" and "bear". "Go and bear fruit." The Savior did not say simply, "I chose you that ye should bear fruit;" but "that ye should go and bear fruit." Perhaps this explains the fruitlessness of so many believers. They have not gone and therefore they have not borne fruit. For this little commandment of two letters G-O, plays a very important part in fruit-bearing. "Go ye therefore and make disciples of all the nations;" "Go ye into all the world and preach the gospel to the whole creation." But one will say, "I cannot go; I am tied down by domestic and financial obligations." But still you can go; there is scarcely a Christian who cannot. There may be an invalid here and there, but they are very few. You may not go to the foreign field, though there is great need and call to that work; but then to your friends and neighbors and relatives; you can go to them. "Peter went throughout all parts"—so we read in the ninth of Acts—and what a fruitful ministry he had! In Lydda, in Joppa, and then in Caesarea.

One of the fine things about the old-time tent meeting was that it was a step in the direction of *going* with the message. Our work in the local churches can hardly be called going, for instead of going to the people where they are, we ask them to come to us where we are. We have been content to sit in comfortable pews within the four walls of our own church house. Not that we have assembled too often; but we have not frequently enough carried the gospel outside, in street and tent and cottage services. It is important for us to assemble, because unless we rally we will never radiate; but rallying is not an end in itself, it is a means to an end. We rally in order to radiate.

The *function* of the Church of God is that it should be the "pillar and ground of the truth;" and the primary *work* of the Church of God may be stated in three scripture phrases: "Preach the word,"

“sound forth the word,” “holding forth the word.” The reach and scope and extent of this work may also be stated in three scripture phrases, taken from the lips of the Lord Himself: “All the nations” (Matt. 28), “The whole creation” (Mark 16), “The uttermost part of the earth” (Acts 1). It is a program of *going* in order to fruit-bearing.

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## *Popularizing Religion*

Gordon R. Linscott



A few weeks ago a nationally known pastor made the statement that this country is in the midst of a great religious revival. The proof, he said, is in the fact that church membership is at an all-time high and still climbing.

While this press release was being made, in another part of the country a group of 300 representatives from 34 denominations were in conference seeking religious unity. After eight days they drew up a definition of the nature of the unity which they were seeking. They agreed that this unity should allow them “rich variety in worship, life, and organization”. In this definition we see something of the religious principles which are responsible for the current popularity of religion. Providing for a “rich variety in worship, life, and organization” suggests a multiple standard; in other words, “You worship as you please, live as you please, and organize your church as you please, and I’ll do likewise”. The old-fashioned Bible religion which was designed by God, for God, and unto God, has gone out the window.

The cry of our times is to “live modern”! Let the church organization and worship be designed with the individual in mind—such as best suits his interests. When it comes to the Christian life, the standard of the Lord Jesus Christ is modified to fit our modern concept of what is right and proper. Is it any wonder that church membership is climbing? If we lower the entrance requirements of our colleges, we’ll see more students enrolled. If we lowered the health requirements for life insurance, much more insurance would be sold. If we were to lower the licensing requirements for professional men, just think how many doctors, dentists, and lawyers we would have! But no! We know better than that! We know that the ideal situation is to keep pushing the standards up—except in the field of religion, and there the standards are continually modified downward in order that all may continue to live just as they are and still have the comfort of “being religious”.

How widespread is this liberalistic movement? The churches in the United States alone which actively participate in the "unity" organization mentioned above count no less than 30 million members. Of course, there are many more in non-participating churches who hold to the same ideals and goals.

As a result of these lower religious standards, we see our national integrity and morality dropping to an all-time low. The increase in church membership is being accompanied by an even greater (percentage-wise) increase in crimes of violence. Is this a revival? It may be religion, but it can hardly be called Christianity. —Dallas, Texas.

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## THE SON OF GOD

Dennis Allen

### WHAT DOES IT MEAN?

There are those today who assert that Jesus was not God even though it is repeatedly stated in the Scriptures that He was "the Son of God". They say we are all sons of God and that this expression does not imply divinity. What does the expression, "the Son of God", mean? How is it used in the New Testament? The Scriptures interpret themselves for those who are seeking the truth.

Let us notice how different ones used this expression and what it meant to them.

#### THE DEVIL

"If thou art the Son of God command that these stones become bread" (Matt. 4:3). The Devil was not casting a doubt on Jesus' Sonship, but rather using the fact as a strong point in his persuasion. He is saying, "Since you are the Son of God, of course you can do this." The Devil understood who Christ was.

#### THE DEMONS

They cried out to Christ, "What have we to do with thee, thou Son of God? Art thou come hither to torment us before the time?" (Matt. 8:29). They recognized Christ as the One who would pronounce their final judgment. They knew who He was and feared Him. "And the unclean spirits, whensoever they beheld him, fell down before him, and cried, saying, Thou art the Son of God" (Mark 3:11). Even though unclean spirits, they worshipped Christ and confessed His divinity.

#### THE ANGEL (To Mary)

"The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God" (Luke 1:35). We see here the reason Jesus Christ was called the Son of God was that He had no human father. His father was God. How can people read such plain statements from God's word and then assert that He was only a man?

### HIS ENEMIES

“And the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God” (Matt. 26:63). When Jesus confessed that He was, the high priest rent his garments and said, “He hath spoken blasphemy.” The high priest understood what this term meant. It is sad that some who claim to be Christ’s followers today do not know what it means. If Christ was not God in the flesh then He did speak blasphemy and deserved to die. But we know that He confessed to the truth.

Again before Pilate the Jews said, “We have a law, and by that law he ought to die, *because he made himself the Son of God*” (John 19:7). The law of Moses said that one who blasphemed the name of God should be stoned to death. If Jesus was only a man then it *was* blasphemy for Him to say, “I am the Son of God.” Did Jesus blaspheme or was He telling the truth? The enemies of Jesus recognized clearly what this term meant.

### HIS DISCIPLES

After Jesus stilled the storm at sea, the disciples “worshipped him, saying, Of a truth thou art the Son of God” (Matt. 14:33). The disciples recognized that if He was the Son of God, then He was divine and should be worshipped.

### CHRIST

How did Christ Himself use this expression, the Son of God?

“The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live . . . Marvel not at this: for the hour cometh in which all that are in the tombs shall hear *his* voice, and shall come forth . . .” (John 5:25, 28, 29a). Jesus said that as the Son of God He could command the spiritually dead and the physically dead to come forth unto life. Does such power belong to man or to God? As the Son of God He has all the power of God.

Jesus said, “All things have been delivered unto me of my Father; and no one knoweth the Son save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him” (Matt. 11:27). How could Christ have made any higher claim to His equality with God than this?

Let us not reject these high claims of Christ, for it is because of this that He is able to save to the uttermost those who draw near unto God through Him (Heb. 7:25).

“And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ” (John 17:3).

“Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God” (1 John 4:15).

“He that believeth on the Son of God hath the witness in him: he that believeth not God hath made him a liar; because he hath not believed in the witness that God hath borne concerning His Son” (1 John 5:10).

# Seed Thoughts

and

## News Items

Of Interest To Christians

J. L. Addams, Sr.



### TRUE GRATITUDE

Our National observance of Thanksgiving suggests, first of all, for most of us, gratitude for material blessings. This should not be so; therefore, let us this year remind ourselves that spiritual blessings are far more valuable than the richest material gifts man can know. Someone has said that true thanksgiving is, first of all, gratitude for God Himself, then for His providences whether or not they be in accord with our own desires. Joyce Kilmer, in the midst of World War One, wrote:

"The roar of the world is in my ears;

Thank God for the roar of the world.

Thank God for the mighty tide of fears  
Always against me hurled.

Thank God for the bitter and ceaseless  
strife,

And the sting of the chastening rod;  
Thank God for the stress and strain of  
life,

And oh, thank God for God."

Why did Kilmer give thanks for his fears, the chastening rod, the stress and strain of life? Because he had learned that these are the things that bring us to lean heavily upon God, and build up the faith and character which make for growth in His image. It is easy to give thanks for blessings which add to our pleasure or comfort, but it is another matter to say through tears, "Thank God for pain, or hopes deferred, or sorrow." When we are able to do this we have the true spirit of gratitude to Him who created us, and who does all things well in working His will in us. —C. R. Hanna.

"Bless The Lord, O My Soul."

A young minister came to a woman who had just lost her husband in death. In making arrangements for the funeral he asked if she had any suggestions for the Scripture reading to be used on the occasion. To her re-

quest to use Psalm 103 he replied, "That is a Psalm of thanksgiving, would you like for me to choose another?" "No," she sobbed, through her tears, "if John could hear he would understand. Though my heart is heavy I can praise and thank God for allowing me the privilege to live with such a man for thirty years. Yes, read, 'Bless the Lord, O my soul!'"

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### One Poor Crop — or Three Good Ones?

"My hay crop is a failure," moaned a farmer to his neighbor. "But how about the potatoes?" asked the neighbor. "They are all right." "And the corn?" "A fine crop." "And your oats?" "An excellent yield." Then the neighbor asked, "Why don't you mention your successes first, and mention your failure last?"

The farmer raised four crops and complained severely because one was a failure. We, too, can weep over one poor crop, or we may rejoice over three good ones. What will be our attitude at this season?

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### "Squinched"

"The boy gave all his lunch to the Master, and because He blessed it, there was enough lunch for everybody." These were the concluding words of a young primary in a Bible school in South Carolina.

"And what do you think would have happened," the teacher asked, "if the boy had said, 'I can't share this, there is only enough for me.'?"

The little girl thought for a moment and then replied, "It would have squinched and squinched and there wouldn't have been nothing for nobody."

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"When we have to do without things we need, we just grin and bear it; it's doing without unnecessary things we want, that makes us downhearted."



# *The Restoration of Israel Does It Matter?*

Frank M. Mullins, Sr.

Recently the writer was asked, "What does it matter whether Israel is restored to Canaan or not?" The inquirer was sincere, although it seems that many have taken either a very indifferent attitude or an antagonistic attitude toward this very vital Bible subject. The reply to the inquirer's question was, "Would it matter to you whether God kept His word under oath or not?" The response was a most emphatic "Certainly!" The restoration of the nation of Israel as set forth in Scripture is not a matter of minor importance, it is a matter that involves the very Person and Name of God.

God's dealing with the nation of Israel as His chosen people is based primarily on the Abrahamic Covenant (Gen. 12:1-3, 7; 15:18; 17:7-8; 22:15-18; Ps. 105:6-11; et al.). One must understand this Covenant to understand the history of Israel and their future in the light of the word of prophecy. The human condition upon which the Covenant rested was met when Abraham offered Isaac (Gen. 22:9-13), this was the supreme test. His faith had been in the process of being proven from the time of his call in Ur of the Chaldees (Acts 7:2), the promise and waiting for the birth of Isaac (Gen. 15:4-7; 17:3-8, 19), but when he lifted the knife to end all human possibilities for carrying out the Covenant in offering Isaac on Mt. Moriah the proof of his faith was in, and the Lord said, "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me... And the angel of Jehovah called unto Abraham a second time out of heaven, and said, By myself have I sworn, saith Jehovah, because thou hast done this thing and hast not withheld thy son, thine only son, that in blessing I will bless thee...." Thus did God recognize the fulfillment of the human condition of the Covenant and based the Covenant henceforth upon His oath founded upon His very Being, "By Myself have I sworn" (Gen. 22:15-18).

The Lord confirmed that Abraham had met the human condition in the offering of Isaac when the promise was passed on and confirmed to Isaac (Gen. 26:5) and shows that His oath to Abraham is the basis of the Covenant that involves the destiny of the nation of Israel henceforth (Gen. 26:3). Later, in dealing with Jacob, God calls Himself the God of Abraham and Isaac, and speaks of the land "which I gave unto Abraham" (Gen. 28:13; 35:12). And having confirmed the same unto Jacob for a statute, to Israel for an everlasting Covenant, saying, Unto thee will I give the land of Canaan, the lot of your inheritance... (Ps. 105:6-11), it became a Covenant as



eternal and unbreakable as God Himself. Henceforth the Lord refers to Himself as, "Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob." They are God's chosen people because of this oath (Deut. 7:6-8), and though driven and tossed among the nations of the world and persecuted as no other people have ever been they are indestructible because God is unchangeable (Mal. 3:6), having committed Himself to them by His eternal oath to Abraham.

Every major development in their history turns upon this oath, which sealed the Covenant on their behalf. After four hundred years of sojourning in Egypt, after the death of Joseph, their bondage was grievous, "And God heard their groaning, and God remembered His Covenant with Abraham, with Isaac, and with Jacob" (Ex. 2:24; 6:4) and He began a work to bring about their deliverance and set their face toward the land of Canaan. Though their entrance into the land was delayed by their unbelief, when the time approached to enter the land once again God recalls His oath and Covenant with their fathers (Deut. 1:8; et. al.). When Joshua prepared to lead them in again the oath of God was mentioned (Josh. 1:6), and in the brief preview given of their entire history from their entrance into the land to the "latter days," when they shall experience the fulfillment of this Covenant and abide in the land for ever, it is because "Jehovah thy God is a merciful God; He will not fail thee, neither destroy thee, nor forget the Covenant of thy fathers which He swore unto them" (Deut. 4:25-31). Read the summary of their entire history from their sojourn in Egypt to their final restoration, yet in the future, in Ezekiel 20. They deserved to be destroyed many times over but each time God wrought for His name's sake, and when the restoration of the future is accomplished God declares, "I shall bring you into the land of Israel, into the country which I swear to give unto your fathers . . . And ye shall know that I am Jehovah, when I have dealt with you for my name's sake, not according to your evil ways, nor your corrupt doings, O ye house of Israel, saith the Lord Jehovah" (Ezek. 20:42-44).

This is further confirmed in the Book of Romans where Israel's unbelief and enmity to the gospel is recognized, yet it is declared they shall one day be saved and God shall take away their sins . . . though they are enemies "as touching the gospel" they are beloved for the "fathers'" sake . . . "Did God cast off His people? God forbid." (Rom. 11:11, 26-29). Those who have died in their sins of course are lost, but the nation as such is preserved and the Covenant God made with Abraham on their behalf remains through the ages as an everlasting Covenant because it is founded upon the oath of the Eternal God who cannot lie and "the gifts and the calling of God are not repented of."

Does it matter if Israel is not in their land under the rulership of their Messiah and serving their God? Most assuredly! As long as they are out of their land God's name is profaned, and their restoration to the land will lift the reproach from the name of God (Ezek. 36:20-21, 22-28). The fires of refining await that nation, but so does the faithfulness of God in fulfilling His oath to their fathers. There is no people with a more certain destiny than the nation of Israel.



## Questions Asked of Us

Stanford Chambers

*Having been asked the meaning of the expression "time, times, and half a time" found in Daniel and Revelation, I discover the need of help in answering the question.*

The Jewish count of time was by the cycle from Passover to Passover, also from The Day of Atonement to the Day of Atonement. One such cycle, called a "time" was almost the same as a year, but like Easter, Passover is governed by full moon, and sometimes it is a longer cycle than in other years. The plural "times" in Dan. 12:7 clearly means two, and the Revised Standard Version so translates it. "A time, and times and half a time", therefore means three years and a half, not to be absolutely correct. It is the measure of the "time of trouble" shown Daniel unprecedented, and so terrible that the Lord Jesus treating of the same, said (Matt. 24:22), "Except those days had been shortened, no flesh would have been saved; but for the elect's sake those days shall be shortened." Shortened obviously to the three and a half years.

The same length of time is expressed also as "forty and two months"; also as "a thousand two hundred and threescore days." Seventh Day Adventists, Watchtower Witnesses, and some others have made a day out to be a year in actual time, and so instead of "those days shall be shortened," the reading should be "lengthened," making 1260 years. For why?

*A tract comes titled, "Which Church Saves?" What is the correct answer to the question?*

No church saves. Jesus saves. And no man can be saved without the Savior. A true church points the unsaved to "the Lamb of God that taketh away the sin of the world." In its doing so successfully it may be said to save. By being the pillar and ground of the truth, proclaiming it and practicing it, the church so doing may be said to save. The church that does not so do has little right to exist.

*Would you state the proper attitude of Christians toward the denominations and toward interdenominationalism?*

"Stand fast, therefore, in the liberty wherewith Christ hath set you free, and be not entangled again in a yoke of bondage." Those committed to the aim and endeavor to restore New Testament Christianity, its purity and simplicity, assume a position of separation from all human ecclesiasticism. Separation is the word, so far

as the organizations and systems of men in the religious sphere are concerned. As to the individual (such as may not assume the role of representative and propagandist of some human organization) in so far as he may practice the will of God, and in so far as there may be agreement, one could walk with him. There is a difference between working with an individual and working with a denomination.

*Will you please furnish the date of the beginning of the Church of Christ?*

Which Church of Christ? If you mean the church which the New Testament presents, and that is, of course, the church of Christ, that church began on the day of Pentecost. That church came as the product of God's word. Wherever the Word is received and acted upon, there springs up a church of Christ. The only line by way of pedigree or succession it needs to trace is to the Word as its seed. The seed is identified beyond peradventure, and the seed brings forth "after its kind." Let it be planted unmixed, unadulterated, and received just so, and there is a church of Christ. Let it so stand, separate from human domination, serving one Master only, and surely heaven approves. It is that simple.

Let it be borne in mind that every leading denomination today is tremendously affected by modernism, and in an ever increasing degree and with diminishing resistance. Witness the role of the "Modernists" exercising control of the Graham crusade in New York City.

Serve where you are afforded an opening, but be sure that "one is your Master," and Him only shalt thou serve.

*"There shall be signs in sun, moon, and stars." Does that mean our literal sun, moon and stars?*

What has suggested such a question? In what other sun, moon, and stars, would you be expected or be expecting to see signs?

*What is the fallacy of the teaching being put out by the Knights of Columbus in their newspaper advertising?*

One is the claim that the Roman Catholic Church is the first church, and is therefore to be credited with having given us the Scriptures and every other good thing. Jerusalem was the first church, not Rome. In principle, that which was inaugurated at Jerusalem on Pentecost was catholic, that is, it was universal in its scope and purpose, but it was not Roman Catholic. The city of Rome was early blessed with a church of the Jerusalem type, Christian catholic, but not Roman Catholic. Time brought modifications and changes until the original character of the church at Rome became unrecognizable. The traditions of men supplanted the Word of God.

Along with that came the change from the truth of salvation by grace to the doctrine of salvation by works. Belong to the "Mother Church," "Keep her rules, behave not too badly, get absolution for sinning, have masses for your soul after death, and finally after so much Purgatorial cleansing, you may be admitted to heaven."

## A DO-IT-YOURSELF CHURCH

J. R. Clark

"We have dollars, but they have hundreds and thousands of dollars. Some of their members are millionaires. And they give great amounts," said a sister about a prosperous church. Furthermore, they hire professional men and women to carry on the work of the church. On their payroll they have the minister and his assistant, a choir director, an organist, soloists, secretaries, and choir members.

Now I do not know much about this church, whether they feature congregational singing, and encourage membership participation in public services and field work of witnessing for the Lord. But it seems that here we have a good example of proxy religion, in which a church hires professional people to do things they should do themselves.

The early church was a do-it-yourself church. Members participated one way or another in the worship. "What is it then, brethren?" says Paul. "When ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto edifying." Acts 6:1 speaks of a "daily ministrations" to the needy in the Jerusalem church. As to their witnessing, Acts 8:1, 4 informs us that "there arose on that day a great persecution against the church which was at Jerusalem; and they were scattered abroad. . . . They therefore that were scattered abroad, went about preaching the word." These were ordinary Christians. All of them had a part in the spread of the gospel. Each Christian found a place and took hold.

When a church requests a teacher, preacher, or elder to discontinue secular work and spend full time laboring in word and teaching, then that one should be supported, for, speaking of this very thing, Paul says, "The laborer is worthy of his hire" (1 Tim. 5:17, 18). And again, "Even so did the Lord ordain that they that proclaim the gospel should live of the gospel" (1 Cor. 9:14). It is good for a church to have a full-time worker. But no member should conclude that he is excused from further duties now that the church has a full-time preacher. Such an attitude would retard greatly the growth of a church. The attitude, "Let the preacher do the teaching, praying, visiting, handshaking, reconciling," is bad. Only when the members realize that they all have a work to do, and a responsibility to discharge will the work really go forward.

"To each one his work," says the Lord Jesus. All are not able to speak publicly or to lead singing, or to give big sums of money, but a congregation committed to the do-it-yourself principle can get in behind the minister and elders and each contribute his bit, according to his talent, toward getting the job done which the Lord asked us to do, and toward a growing church.

# Precious Reprints

FROM THE PEN OF R. H. BOLL

Again we would remind the readers that the characters in this story are not designed to correspond with any particular persons in real life. The object of this narrative is to set forth the character of the forces at work on both sides in any struggle of light against darkness—men's hearts and ways, good and bad, and the sort of tactics resorted to by the enemy, and how they are met.—E. L. J.

## THE PROPHETIC ENQUIRERS - - VIII

Alexander the coppersmith, stood in front of his shop, surrounded by a circle of attentive listeners. Alexander was a man of consequence. His very person, tall and broad, carried an impression of commanding power. He had a leader's qualities. He was able to command respect and make his influence felt among men above him in station, and among his equals and lower ranks he exercised an easy and powerful sway. In barbarian lands it would have been just such a man as he that would have been undisputed chief of his tribe. With a sharp intellect, a ready power of utterance, he united a strong, practical turn. Financially he was thrifty and prosperous. In all his dealings he showed much intuitive insight and tact. Such gifts as Alexander's would have been an immense blessing under the control of the Lord Jesus Christ. Right at this point, however, lay an all-blighting "but". Alexander was indeed a member of the church, duly enrolled—what folk would call a most "substantial" member. But there was an awful lack somewhere. A true child of God would have *felt* it more than he would have been able to define it. Those children of God are not given to judgment anyway, and are easily imposed upon. Nevertheless those who walked close to God sensed a peculiar blindness in him, a lack of spiritual interest and congeniality, and all intellectual acuteness—a spiritual dullness. His trend of thought, his wisdom, his estimate of men and things was of the flesh and of the world. His was the self-sufficiency also which sets at naught the things which are beyond its scope and insight, and calls them "foolishness". There were indeed some features of the faith which appealed to him; matters which seemed palpable, sensible, logical, reasonable, conducive to individual and collective prosperity. But beyond these lay a vast world of spiritual truth that seemed dreamy, superfluous, and even dangerous to him. Somehow, Alexander had never really met up with *God*; and therefore had never really made acquaintance with himself; nor had he tasted that the Lord is *gracious*. If he was aught more than a good specimen of moral animal-man; if, despite all Christian names and terms which he used his was anything else than a sort of "natural religion," or a Pharisaic legalism, there was no evidence of it. Godliness was of worth and value to him insofar as he perceived it to be a way of gain. The virtues and graces which he specially prized and urged were those which make for earthly success, for standing and honor among men, for thrift and wealth. The vision of the cross had never dawned upon his darkened soul. (Phil. 3:19-20).

And this was the man who for some years past had hated Apollos most heartily, with a hidden hatred which knew no better reason than Cain's, and which (again like Cain's), was biding its time of opportunity.

"There is no use of trying to safeguard the church against the false doctrines that have swept over our town of late," said Alexander, with significant look, "so long as the trouble is working from the inside. I tell you Judas is busy right in the midst of us; and take my word on it, a year won't be gone before the church will be torn all to pieces. There are some few thing going on that, I know, *some* of our good folks won't stand for long; and there is a certain party that is getting a heap too much influence and following, and if something isn't done pretty soon we'll see the day before long when a new denomination will spring up right in the middle of the church. To tell the truth, I don't see how it can be helped even now."

The hearers looked incredulous. It had not dawned on them that Apollos was the dangerous "party" referred to. Somehow Apollos held in their hearts a place of confidence far from the noise of human strife. "Have you heard of such things?" asked one. "Heard and saw both," answered Alexander; "was present myself and witnessed them. Right in the heart of the church the devil is working. What would you think if a man among us were known to be going around with a bunch of followers and teaching that new Second Chance doctrine, and Advent theories and all that rank stuff about the Jews going back to Jerusalem, and everybody going there to worship and building the temple again, and Christ coming back to live in that dirty old town, and making it the capital of the world?" "Do you mean Simeon?" asked one, smiling. "He is in with them all right, but he isn't the chief dog at all." "I hear of young Bereus stirring up some of those things, and having it out with Brother James about it, but never thought anything of *that*," said another. "No, if it were just those men I wouldn't be saying anything. What they do cuts no figure. I'm talking about a regular, organized effort that is being made to introduce those false doctrines, and a man that everybody looks up to, at the head of it and conducting it. That's going to *mean* something." "Who on earth is it?" "Nobody but Apollos himself," replied Alexander. Several voices cried out in astonishment—"Apollos?" "How is it then that none of us have heard anything about it?" "O you are not in that clique at all. Apollos does not care about what such as you think. He expects to drill a few men who run things over there (pointing his thumb toward the church-house) and you small fry will have to follow suit or get out." "You are surely mistaken about this," said one; "I can't believe it. I have never known a better man than Apollos. He is as true as you find them." "Oh yes—that's part of his game. He has everybody thinking that he is just a little better and more pious than anybody else. But back of that he has just one object in life. He wants to be a leader and a noted man, and start him up a church of his own." "Where did you get any such information?" "I told you I heard with my own ears and saw with my eyes. If you want to dispute my word

you can. I know what I know. Fix it up to please yourself. It's just because people will shut their eyes to facts till it is too late that trouble gets the start of them. You can let this thing run on if you want to. I'm going to do my part by the Lord's cause. In my eyes the good of the church is worth more than the interest of any one man."

Leaving an amazed crowd he strode into his house, as well pleased as Mark Anthony. He knew that now he had set mischief on foot. We may add too that in a way Alexander was really honest, and fancied he had done God's cause a good service. True, he had badly perverted all the facts in the case. But he knew that as false as his witness was, he had said nothing but what by hook and crook he could justify himself for in the eyes of men—and clear himself of actual slander, and that was the really important thing. Besides, he really held to the principle that the "cause" was worth more than any one man. He did all this for the Lord and the Lord would surely not be particular about a few little slips, so long as they were committed in His interests! And besides, is a man obliged to give every troublesome fellow a full, fair show when the good of the church is at stake? The church would suffer from such dallying tactics. Such thoughts passed dimly through Alexander's mind. They seemed like an echo of words of long ago: "If we leave him thus alone, the Romans will come and take away both our place and our nation. . . . Ye know nothing at all, nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not." (John 11:48-50).

But two of those who had heard the insinuations and accusations of Alexander did the sensible and righteous thing. They went straight to Apollos and inquired of him about these things; and he went back and rehearsed to them how the Enquirers' class was begun and all that they had said and done; and he unfolded to them the good things that he himself had learned. Then they told him what Alexander had said. Apollos quietly refuted the false charges one by one, shielding Alexander as much as possible, while clearing their hearts of doubt both as to his teaching and purposes. They left fully reassured, and puzzled only how an honorable man like Alexander would have so misrepresented a brother in Christ.

After the visitors had gone, Apollos sat alone and gazed vacantly ahead as if dazed and dumbfounded. He saw more than the callers had told him. Then his soul was seized with premonitory Gethsemane horror of a bitter struggle for truth and right and principle in Christ, a struggle to be faced and fought out in God's way and with God's weapons alone. And there came as it were a darkness upon him, and the great man fell to his knees, his whole frame shaking, "O God, my Father," he prayed, "who has called me out of darkness and death, and saidst to me 'Thou art my servant, I have chosen thee and not cast thee away' —I am this day in a conflict not of my seeking. Thou hast from of old known my heart. My sins and my failures are not hid from thee; nor hast thou overlooked the deep desire of my heart to please thee. And now Lord in the crisis that is coming upon me, keep thou my feet. Give me courage to stand by thy word at all cost, and save me from the fear of man or the fear of

anything except the fear of God. Wherein at any time I may have erred, enlighten me and give me the grace to acknowledge and retrace my steps. Keep thou my heart in love, even toward those who are loveless. And leave me never without the full assurance that thou art with me. In Jesus' Name, Amen." And like David, his heart had trusted in God and was greatly helped.



## *Listening*

J. H. McCaleb

Business strives constantly to improve its practices. Men, material and equipment comprise the main divisions of work factors; and the most important of these is men. People; personnel; relations; these all obtain a great deal of attention. Frequent classes and group discussions are held in the interest of better personnel relations. The theories are always good. At times the practice flounders, even as we flounder in falling short of the personnel practices described in the scriptures.

One of the most interesting discussions has to do with effective ways of talking with people. It has been estimated that a successful interview demands that the interviewer must listen more than forty per cent of the time. To that end one is coached in using a variety of "listening responses" that are calculated to keep the other fellow talking.

Most of us are so eager to talk that we find it difficult to listen. In that way we often fail to accomplish that which we most earnestly seek. While much harm results from our failure to be willing to listen to each other, it is disastrous when we are unwilling to listen to God. The truth contained in God's word is limitless. I am afraid that we are prone to listen to a few of the truths that we select and then close our minds forever to any further acceptance.

There can be no successful relationship with God unless we are willing to adopt a listening attitude. Then, marvelous as it may seem, He will be ready to listen to us.—The Chicago Christian.

### **DEVIL NOT BOUND**

Acting as if there is no such being as the Devil will in no wise change the fact. It will only make it easier for him to go about his destructive work. The modernist has in most instances become altogether too "intelligent" to believe in a personal Devil at all. The Devil must love that! But not far behind such a declaration must be the one that says he is *bound now*, and leaves him just about as much opportunity as ever for staying under cover.—Carl Kitzmiller.



## THE OFFERING PLATE SPEAKS

I am the offering plate in your church. Have you ever wondered what I would say if I could talk? I do have a chance to get a good look at every face in church.

Oh yes, I can talk! So can the money you put in me. Just last Sunday someone dropped a \$20 gold piece—the first one I've ever seen, incidentally. One of the nickels immediately recognized it.

"Hello, friend, I haven't seen you since we were in the mint in Denver. Where have you been?"

"Oh," boasted the gold piece, "I've been on the gambling tables in Las Vegas, in the pockets of a West Texas cattleman, and in the jeweled purse of one of Dallas' wealthiest widows. What have you been doing?"

"Well," murmured the nickel, "I haven't been doing anything very exciting. But I can say one thing; I haven't missed church in ten years."

More than that happened last Sunday. An officer handed me to the first man in the row, he jumped in supposed surprise and frantically began fumbling for his wallet. Seeing he was "holding up the show" so to speak, he handed me on empty to the lady next to him with a feeble smile of apology because he was not prepared.

She dropped in 32 cents. As I looked up at her, I wondered why she looked so sad. That "my fair lady" hat must have cost at least \$32.00. Maybe she doesn't think she is getting her money's worth out of life.

Next to her was a woman who wouldn't even look down at me. She quickly passed me to the next hand without putting anything in, as if to say, "Don't interrupt my meditation. This unspiritual activity in church annoys me."

The young boy dropped in a dime. Not much, perhaps, but I happen to know that is one tenth of his allowance. His mother and father are certainly training him well. When he makes ten thousand a year it will still be simple for him to give the Lord a tenth and more.

Grandmother on the end looked down at me with the sweetest facial expression of all. I'll never forget it. She looked as if this moment was the real reason she had come. No unpreparedness here! I happen to know that she carefully put \$3.00 in the envelope on Saturday night and placed it by her Bible—a regular part of her preparation for the Lord's day.

Yes, sir, you'd be surprised what a variety of Christians I find on the same row. It's too bad that all of them did not hear the minister's quotation: "And Jesus sat over against the treasury, and beheld how the people gave." (Mark 12:41.)

You see, what we offering plates observe should not bother you, really. It is what God sees that matters. —John F. Anderson, Jr., via "The Milwaukee Reminder."



# *The Unmerciful Servant*

J. R. Clark

(FORGIVENESS — Matthew 18:21-35)

The Jewish Talmud says: "If a man commit an offense he is to be forgiven the first time, and also the second and third time; but if he sin the fourth time, he is not to be forgiven." As a Jew, Peter knew this and no more, but the teaching of the Lord Jesus impressed him with the need of a more liberal graciousness. Thus he put a question to the Lord, "Lord, how oft shall my brother sin against me, and I forgive him: until seven times?" No doubt Peter thought he was stretching forgiveness very far. In Luke 17, when Jesus taught His disciples to forgive a penitent brother seven times in a day, they said unto Him, "Increase our faith." Thus Peter was hardly prepared for the staggering and revolutionary answer that he received, for "Jesus said unto him, I say not unto thee, Until seven times; but, Until seventy times seven."

While Peter was recovering from his shock the Lord proceeded to elucidate His point. "Therefore is the kingdom of heaven likened unto a certain king, who would make a reckoning with his servants. And when he had begun to reckon, one was brought unto him, that owed him ten thousand talents. But forasmuch as he had not wherewith to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. And the lord of that servant, being moved with compassion, released him, and forgave him the debt."

I. First, we are impressed with man's immense debt. A brother approached a preacher and said, "Do you remember that \$7.50 I owe you?" "Yes, I do," answered the preacher cheerfully, thinking that at long-last he was to be paid. "Well, forgive me that debt," said the brother. And what else could the disappointed preacher do?

However, this parable does not deal with money debts, as though one must cancel money debts in order to be forgiven of God. True, here we have an earthly setting, but as has been beautifully said of the parables of Jesus: "They are baskets of earth, transfigured by celestial genius and glory, filled with the bread of life." While this parable touches the ground it also reaches to heaven. Moral debts and not money debts are here set forth.

Neither does the parable speak of letting civil justice miscarry. As Luther says, "This parable speaketh not anything of worldly governments, but of the kingdom of God only." The Lord is not

encouraging laxity in dealing with criminals, such as meeting out promiscuous pardons. Justice is necessary to the ordering of society. Governments cannot afford to wink at crime.

But God is talking about the higher sphere, the kingdom of heaven—about moral debts: sins, offenses, wrongs, injuries. Here is suggested man's immense debt to God. This man owed his lord 10,000 talents! The marginal note in my Bible makes the talent \$1,000. Thus in all his debt was the staggering sum of \$10,000,000. The servant had not wherewith to pay. His whole family—himself, his wife and children—was ordered sold into slavery, and payment to be made. The man, as well he might be, was distressed!

Even so, God has a ledger sheet, so to speak, for every man. The sinner's account is increasing day by day through entries of neglect, evil thoughts, envy, hate, unkind words, evil deeds, lusts, sin upon sin. He is treasuring up wrath against the day of wrath. His sins pile higher and higher. He of himself cannot lessen his debt by even one little sin. Man is bankrupt in sin. "Who can pay all this debt?"

II. The man in our parable appealed for clemency. Disaster was staring him in the face! His only hope lay in a request for mercy. He therefore fell down and worshipped him, saying, "Lord, have patience with me, and I will pay thee all." These were the words of a desperate man. His debt was too great for him to pay—ever! Out of the goodness of his heart the king forgave him all his debt. His action was pure grace.

Likewise God is merciful and gracious, and abundant in lovingkindness toward the penitent sinner today. However, in Ex. 34:7, we learn that He will by no means clear the guilty. Then how may He righteously forgive us? The answer lies in the fact that His Son paid the price of our sin by dying in our stead: "One died for all, therefore all died," says Paul. Thus can God be just and yet justify the ungodly.

It is not meant here that God forgives a man who has an unfor-giving spirit. That would be carrying the parable too far. A parable does not walk on all fours. Usually it is spoken to impress a single lesson. Only the truly penitent are saved. Furthermore, if God forgives at all, He forgives all.

III. God's forgiveness must reflect in the life. This man vitiated the goodness of his lord. The story continues, "But that servant went out, and found one of his fellow-servants, who owed him a hundred shillings: and he laid hold on him, and took him by the throat, saying, Pay what thou owest. So his fellow-servant fell down and besought him, saying, Have patience with me and I will pay thee. And he would not: but went and cast him into prison, till he should pay that which was due."

It is an understood law of life that he who is blessed in certain things will be mindful of others in similar matters. Carnegie, when a poor boy, benefitted by access to books of a kind friend. As a

result we enjoy the Carnegie libraries. And so it goes. Here is a man that was forgiven 10,000 talents, but who vitiated his blessing by man-handling a fellow-servant who owed him 100 shillings, about \$17 in our money. His blessings ravelled out for the want of hemming with thanksgiving.

We as Christians have reason to be kind, gentle, tolerant, forgiving, for we have been forgiven much! We never can be as tolerant of others as God must be with us. He surely overlooks much more in us than we are called on to overlook in our brother.

The king of our parable, upon hearing the news of his slave's conduct, was wroth, and delivered him to the tormentors, till he should pay all that was due. "So shall also my heavenly Father do unto you, if you forgive not every one his brother from your hearts," says Jesus.

A preacher had been terribly wronged by a fellow-man. This man had murdered the preacher's brother, and the man of God could not quite bring himself to forgive such an evil deed. One day he was conducting a revival service and at the invitation this enemy came forward to accept Christ as Savior. The situation was awkward, as the preacher refused to take the hand of the man who killed his brother. He would not take his confession. An elder of the church, sensing the situation, arose and took the man's confession of faith in Christ. As he confessed that Jesus was the Christ, the Son of God, the preacher could stand it no longer. He rushed over to the man, took his hand, and with tears streaming down his cheeks, said, "If Christ can forgive you, I can too."

I once preached a sermon on "Love" at a little country church. I heard afterward that as a result of that sermon two sisters who had not spoken to one another for twenty years made up and became friends.

If the Lord could forgive all our great debt of sin, can we not forgive the lesser debts of our fellow-men? Dare we not do so?

This parable does not teach that our forgiving of a brother is the procuring cause of God's forgiveness of us. We are not forgiven just because we forgive. When the man was forgiven he had not yet faced his test. Forgiveness in his case was based on the good heart of the king in response to the humble appeal which he made. It was pure grace.

So does God forgive us. "He that believeth and is baptized shall be saved." But if thereafter no forgiving spirit is seen in us, God's graciousness is vitiated and made of none effect. We must illustrate in our lives what we have experienced of the Lord.

# NEWS AND NOTES

**Louisville, Ky.:** By the time you read this the H. L. Olmstead meeting with the Ormsby church, here in Louisville, will be history. This meeting is scheduled to run from October 27 to November 6. On Sunday, December 8 the Southeastern Christian College chorus will give a concert at the Ormsby church, from 3 to 4. This concert is free and brethren and friends in reach are invited to attend. The church is located at 622 E. Ormsby.—J. R. Clark.

## THANKSGIVING MEETING

The annual joint Thanksgiving Meeting of the Louisville area churches will be held this year in the spacious, new auditorium of the Camp Taylor Church of Christ. Brother Harding McCaleb will bring the message, and the participation of other individuals and groups will go to make up a wonderful hour of praise and thanksgiving to the Lord. If you are within driving distance make plans to attend this service. The time will be 10:00 a. m. on Thanksgiving Day. —Frank Gill.

**Jacksonville, Fla.:** We are in the midst of building some badly needed classrooms. We are pretty busy at this time, for things are picking up in my work and at the same time I am preparing for the radio hearing in Washington next month. Please pray with me for God's will in that matter.

We now have the Spears family from the Cramer and Hanover Church, in Lexington, Kentucky, with us here at Kings Highway, and that is a tremendous blessing to all of us. —Dan Richardson.

## Blind Stagers or a Challenge?

**Ft. Lauderdale, Fla.:** The little group here, already having accomplished many feats of faith in advancements and improvements in properties, was faced with proposition of securing pews. Not a dime was on hand or in sight, unless a few consecrated dollars in the building fund for floor covering would exceed the required amount and thus be channeled to the other need were counted.

Abraham, in a different manner and to a far greater extent, faced a promise. He staggered not through unbelief. The flesh, in its blind approach, would have told us: "It cannot be

done." But with deep need as an occasion and faith as a stimulant, we accepted the situation as a challenge.

Last Sunday, the first day of collection for the project, the Lord provided almost one-fourth of the needed \$1700. The only outside gift in the writer's knowledge, was a sacrificial one of a princely sum. The pews, communion table and pulpit stand are ordered, and are to be installed, God being willing, by December 8th.

Something tells me the 'second fourth' will not be as easy to raise as was the first.

Join with us in prayer, will you?—N. B. Wright.

## REPORTS FROM DALLAS

**Dallas, Texas:** We are very happy in our new work here at Prairie Creek. The Lord has blessed us richly for which we give Him praise. The interest among the people here is very good, and we have great hopes for the work as the Holy Spirit leads.

Already one "sheep" has returned to the fold and into the peace of having sins forgiven. Also, we have seen an increase in the Sunday School. We have a new program for our Sunday School which we hope will promote an even better and larger school.

The folks here are so good to us, and we surely appreciate the fine home they provide for us. The Lord is certainly good to us far beyond what we could ever deserve. We would appreciate the prayers of all our brethren in Christ on behalf of our work for the Lord here.—Glenn Baber.

**Dallas, Texas:** (To E. L. J.) Nothing startling has happened since you were here a few days ago. We have begun a weekly class in soul-winning, with good interest. A city-wide chorus has just been organized with Dr. Brooks' taking the initiative. The turnout for this has been very good. At the Fair Park church Kenneth Istre has begun a class in systematic theology, which meets on Tuesday nights with a good number present from the various churches. Different ones have expressed their delight at these signs of mutual interest and cooperation among the churches.

It was wonderful to see you and spend a few moments with you on your recent stop here.—Gordon Linscott.

## NEWS FROM THE ALLENS

**Manila, Philippines:** Though our visa has not yet arrived, we continue planning and preparing to leave for Hong Kong the last of October. If it doesn't come in time for our sailing date we will take a later ship.

Dennis is going to Mindoro to be there Monday through Saturday. Victor, Crispin, and Arsenio Eniego will also go, but will not return until Monday.—Betty Allen.

## EVANGELISTIC MEETINGS

**Switz City, Ind.:** I am very thankful to the Lord for the privilege of assisting in five revival meetings so far this year. They were as follows: at East Jackson Street Church at Sullivan, Indiana, in March; at the Melrose Church at Lexington, Kentucky, in April resulting in one baptism; with the Salem Church near Cynthiana, Kentucky, in July at which we rejoiced over the baptism of six people; with the Fisherville Church at Fisherville, Kentucky, in August where we had two responses for membership and one for baptism; and at the present time I am engaged in a meeting with the Bohon Church near Harrodsburg, Kentucky, where we have had two baptisms to date. At all these meetings we rejoiced in renewing our love with many friends of the Lord. We were blessed with good hearing and many favors from the Lord and His people which we do not in any wise deserve.

As usual, the work at home suffers some when the minister is away, but we are blessed with congregations which are willing and able to carry on in our absence. They have been most considerate and kind about my evangelistic work. Thus, things continue quite well at both Ellis and Pleasant Grove Churches.—Orell Overman.

## YOUTH CAMP SITE

**Switz City, Ind.:** The churches around Linton, Indiana, are at the present time planning to buy acreage and build a Christian Youth Camp. Thirty acres of land between Linton and Dugger, Indiana, has already been selected. We have elected a board of trustees to buy the property. Brother Maurice Clymore has been elected as Treasurer of the camp. A Building Planning Committee has gathered much material to be submitted soon to the

churches. It is our hope to get construction of the dining hall and kitchen under way this fall. If God so wills, we hope to have the camp property in shape to hold our first camp meeting in the summer of 1958. If God moves your heart to cooperate in this work please make your check payable to "Churches of Christ Youth Camp" and mail to Maurice Clymore, Dugger, Indiana.—Orell Overman.

**Louisville, Ky.:** The Portland Avenue Church has enjoyed an evangelistic meeting with Brother Frank M. Mullins, speaker. In the series of meetings, there have been nine responses to the Lord's invitation. Five of these were for baptism into Christ and eight were for reconsecration.

During the two weeks Brother Mullins has taught a morning Bible class on the book of 1 John. Attendance at this study has run in the forties and fifties, and interest has been fine. Three of the responses for baptism were at this class. At the night meetings the messages have been fine, and attendance and interest has been very good.

Last Sunday our attendance at the Bible classes was 232 and our enrollment is up to 263. For all these blessings we want to thank the Lord.—Frank Gill.

## REPORT FROM BIBLE CHAIR

**Hammond, La.:** The Church of Christ Bible Chair, adjacent to Southeastern Louisiana College in Hammond, Louisiana, has five students taking Bible classes this semester. The following courses are being taught at present: Israel Under the Judges, Archaeology of the Bible, First Year Greek, and Theology.

Again the Lord has enabled us to meet our annual note on the property indebtedness and make some improvements on the property besides. The work is supported entirely by freewill offerings from churches and individuals.

The enrollment at Southeastern Louisiana College this fall is 1707 students. Complete figures on church membership are not yet available, but there is probably no more than ten members of the Church of Christ in this number—that is, about one out of every 170 people! Thus, you can see what a glorious missionary opportunity is open to us if we can arouse the interest of these students. Chris-

tian boys and girls have the opportunity of trying to win their classmates to Christ.

Young men wanting to become ministers and interested in finishing their college education can find plenty of preaching opportunities at churches and mission points in Eastern Louisiana. At present three young men are doing full time church work and still are able to make the honor roll at the college: Antoine Valdetero, Neal Phillips, and James Ross.

Brother Richard Ramsey, Director of the Bible Chair, now lives in his own home adjacent to the Bible Chair, which he built with the help of friends during the Spring and Summer. In addition to teaching the Bible classes, he preaches at a mission point in Covington, where he and Matthew Varnado built a church building this summer with help from others.—Richard Ramsey.

#### ROWAN STREET CHURCH

Louisville, Ky.: We are continually praising God for all that is happening at Rowan Street. We are now having an average of sixty in Bible School, seventy-five or more at the morning worship, and fifty at the evening meeting. Prayer meeting attendance has not dropped below fifty for several weeks.

Our present plans call for the present building to be moved to the rear of the lot making room for a new building on the front. A recent "special-offering day" brought in \$758 from our little flock, and our regular offering has tripled.

We thank God for twenty-three who have been restored and two who have been baptized this past summer. Though we have some difficulties, with God as our helper we fear not. We are thankful to have Brother and Sister Eugene Schreiner working with us here. Pray for us.—Thomas Y. Clark.

#### ABOUT THE WORD AND WORK

Williamsville, N. Y.: Enclosed is two dollars for my subscription to Word and Work. I enjoy it all, but I wish you would express my appreciation especially to Brother Gordon R. LinScott. His words somehow touch the deepest places of my soul.—E. H. Wray.

Atlanta, Ga.: Enclosed find \$2.00 for my subscription renewal. I eagerly receive the blessings of this publica-

tion; then share it. May God richly bless all having a part in keeping it coming.—Mrs. Emma Williams.

Los Angeles, Calif.: We enjoy getting the little magazine and I think it is growing better as time goes on. It is nice to read the "Precious Reprints" of our late Brother Boll. Am enclosing money for two years.—Joe and Marjorie Ewing.

Memphis, Tenn.: Enjoy more than words can express, truth taught in its fulness as I read its (Word and Work) pages. God bless the ones that are not afraid to proclaim it.—Mrs. T. G. Harney.

Searcy, Ark.: I have been a subscriber to Word and Work for about 40 years. Am glad you are continuing this publication and that reprints of Brother Boll's writings are included each month. Like Abel of old, "He, being dead, yet speaketh." God bless you and grant you many years of service and may the Word and Work continue to declare the whole counsel of God in the spirit of love and brotherly kindness.—Mrs. Willis Alston.

#### BROTHER BABER TO MISSOURI

Frankfort, Ky.: This has been a good year with us at Antioch Church. Attendance has been good all year, and we have had a fine meeting with H. E. Schreiner as evangelist. Several have been added to the church, one of them only a few Sundays ago. In August we had a fine vacation Bible school with the help of Glenn Baber before he took up work with the Prairie Creek Church in Dallas on Sept. 1.

We were sorry to lose one of our faithful members who departed to be with the Lord after a long term of service for Him. Willie Fleming left us very suddenly on Sunday morning, August 9, while feeding stock. Brother H. N. Rutherford and I conducted the funeral at the church on the 12th. We all extend sympathy to his dear wife and a foster son, Chester Powell, of Texas.

The last of December will complete 14 years of service for my wife and me at Antioch. This time has been very enjoyable, and we give the good Lord the glory for what has been accomplished during those years. At the first of January we will move to Mary-

ville, Missouri, to work for the church there. Thus, we ask the prayers of all Christians for this work as it is a very small group but a great field to be worked.—Asa Baber.

**Hapeville, Ga.:** Recently our hearts rejoiced as a young lady put on Christ in baptism. Also, we were happy that her mother placed her membership with the congregation.—Carl Kitzmiller.

**Louisville, Ky.:** Despite the colds and flu our attendance averages continue good. For September they were as follows: Bible School, 114; Morning Worship 134; Evening Worship, 66; Prayer meeting, 42; and Christian Training Service, 39.

Our meeting with Brother Kenneth Istre is October 14 through 25.—N. Wilson Burks.

#### MEETING REPORTS

Brother Howard T. Marsh reports a good meeting with the Parksville Church where Harold Preston is minister. Three were added by membership.

It is reported that during the week's meeting with the Cherry Street Church, in New Albany, Indiana, there were five responses to the invitation—some for restoration and others for membership. Brother E. C. Ringer was the evangelist in this meeting. (F. G.)

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## PULPIT INFILTRATION

Whoever has a little bit of Paul's "anxiety for all the churches" is distressed and alarmed, indeed, not only at the sweep of "modernism" over the whole of "Protestantism," shrewdly gaining control of the governance of all the leading denominations, gaining possession of their properties, schools, chapels, etc., but in their big move for "The Ecumenical Church," a federation of all religious bodies in Christendom, extending also to Mohammedanism and Buddhism, there is being brought into pulpits in allied countries religious leaders from behind the "Iron Curtain," who are proved and known to be representatives of the Communist regime. So in the name of religion, taking advantage of our country's attitude of "hands off" in religious matters, Communism accomplishes through our pulpits what it has been curbed from doing in other ways.

Again, how it is demonstrated that "the sons of this world are wiser in their generation than the sons of light." How long before we discover the uselessness of that Color TV, or that deep-freeze, or that automatic in which we invest by the millions of dollars to ones invested for the counteraction of subversive propaganda? How long will it be before we find ourselves paying most dearly for any little grain of freedom?

#### PARTNERSHIP IN PREACHING

Some people seldom hear a good sermon. There is always something the matter with the preacher and the preaching. The sermon is too long or too short. It has not enough illustrations or is nothing but a "string of stories." It is too doctrinal or has no doctrine in it. The preacher's style is not pleasing. His enunciation is not clear and his pronunciation is faulty. It is astonishing how much poor preaching there is! And yet there are some people who never hear a poor sermon. No matter who the preacher is, or how ignorant he may be, or how confused his thinking, they always find something in every sermon to enjoy and commend. Perhaps it is not always the preaching after all. Sam Jones used to say that no single person can make a good sermon. It takes at least two—the one who preaches and the one who hears it. —Truth Advance.