

# THE WORD AND WORK

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SET TO DECLARE THE WHOLE COUNSEL OF GOD

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## In This Issue

Poem: Savior! I Follow On . . . . .	209
The First Resurrection —E. L. J. . . . .	210
Strange Scripture . . . . .	211
Cold Water in His Name . . . . .	211
To The Glory of God —J. H. McCaleb . . . . .	212
TRUTH ADVANCE SECTION—Questions Asked of Us. —S.C.	213
To Be Sure . . . Yield —Gordon R. Linscott . . . . .	216
YOUTH DEPARTMENT—Wagging Tongues —Carl Kitzmiller	218
Commendation —W. J. Johnson . . . . .	219
The Profit of Godliness —Willis H. Allen . . . . .	220
“Amo” And “Credo” —Dale A. Jorgenson . . . . .	221
PRECIOUS REPRINTS —R. H. Boll	
How Christ Would Be Criticised . . . . .	225
Judging Gently . . . . .	226
What the Flesh Can Not Do . . . . .	226
The Parable of the Pounds —J. R. Clark . . . . .	227
SEED THOUGHTS —J. L. Addams . . . . .	231
A Revolutionary Discovery —W. Carl Ketcherside . . . . .	233
The Price of Christian Education —N. Wilson Burks . . . . .	235
NEWS AND NOTES . . . . .	237

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# THE WORD AND WORK

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

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## SAVIOR! I FOLLOW ON.

Charles S. Robinson, 1862

Savior! I follow on,  
Guided by Thee;  
Seeing not yet the hand  
That leadeth me;  
Hushed be my heart and still,  
Fear I no further ill,  
Only to meet Thy will,  
My will shall be.

Riven the rock for me  
Thirst to relieve,  
Manna from heaven falls  
Fresh every eve;  
Never a want severe  
Causeth my eye a tear,  
But Thou dost whisper near,  
"Only believe!"

Often to Marah's brink  
Have I been brought;  
Shrinking the cup to drink,  
Help I have sought;  
And with the prayer's ascent,  
Jesus the branch hath rent,  
Quickly relief hath sent,  
Sweetening the draught.

Savior! I long to walk  
Closer with Thee;  
Led by Thy guiding hand,  
Ever to be  
Constantly near Thy side,  
Quickened and purified,  
Living for Him who died  
Freely for me!

# The First Resurrection

E. L. J.



From Commerce, Texas comes a question on Matthew 27:52, 53: "Some are connecting this event," says the querist, "with the resurrection in 1 Thess. 4:16. Is there any such connection?"

Of course not. If those who rose at Christ's crucifixion were the first resurrection, then how could Christ Himself be called the "first-fruits of them that are asleep" three days later? (1 Cor. 15:20.) The opening of certain tombs described in Matthew 27:52, 53 is as certainly in the past as Christ's second coming described in 1 Thessalonians 4:16 is future. It is all perfectly clear and plain and easy to understand to the open mind.

But what is not easy to understand or explain is just why Christian people will go to all the trouble and pains they go to in order to get around and explain away plain scripture statements like 1 Corinthians 15:23, 24 and 1 Thessalonians 4:16! Must they so abuse the inspired, inerrant word just to sustain some "tradition," some "venerable brother's interpretation," or some "great debater's affirmation?" Paul does not say the dead shall rise first (that is, before the living are changed), but he says "The dead *in Christ* shall rise first," thus setting the saved off to themselves in the resurrection ranks. And this is precisely what he does again in 1 Corinthians 15:23: "Christ the firstfruits; then *they that are Christ's* at his coming." If such exclusive language can include the wicked dead—those that are *not* "in Christ," *not* "Christ's at his coming"—then there is indeed an end to all significance in language and it is impossible for us to know anything.

The Greek word chosen by Paul in these verses (1 Cor. 15:23, 24), translated "then - - then," is *Epeita* --- *Eita*. It is not the Greek *tote* which can mean "then," immediately, but the word which is used for order, sequence, consecutiveness. It *requires* a space between the events enumerated. Thus there is a space between Christ's coming and the end of time. And this is, of course, precisely what we read in Revelation 20:6 concerning the "first resurrection." Only the blessed and holy are in it; and it is followed by a space of a thousand years.

But this is a matter so important (in view of general denials), so clear, so irrefragable and unanswerable that we must needs develop it for current readers at an early date as we did ten or twelve years ago in *Faith Of Our Fathers*; next month if God permit.

## STRANGE SCRIPTURES

During the recent illness and "convalescence," good thoughtful friends have brought books to read, books of unusual interest and helpfulness. One of these was recently mentioned here and a portion of it was reprinted by special permission, "Fill The Cup Gently."

No less remarkable is a little volume that bears the caption shown above, "Strange Scriptures That Perplex The Western Mind." It is from the press of Wm. B. Eerdmans Co., Grand Rapids,\* and it is written by Barbara M. Bowen of Bob Jones University. Mrs. Bowen writes from rich personal knowledge and many experiences in the customs and ways of the peoples in Bible lands.

Strange expressions such as these: "Go not from house to house," "Salute no man by the way," "Youth renewed like the eagle," "Graven on the palms of my hands," "Now we see in a mirror darkly," "Heap coals of fire on his head," "He that dippeth with me in the dish"—these and a hundred more from both O.T. and N.T. seem clear enough in the light of customs still existing in the lands where they were uttered.

The book is a mine of gold to all Bible students, teachers, and preachers. Our returned missionaries have brought us much help on many of these sayings, but we have seen no other book where apparently *all* the Scripture-sayings that seem strange to our Occidental ears are brought together for such satisfactory illumination. A few of the explanations may yet seem a bit doubtful, but by far the greater number are evidently correct and authoritative.

\* Obtainable from *The Word and Work*, \$2.00 postpaid.

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## COLD WATER IN HIS NAME

Many years ago, an old man whose memory reached back to the era of the "pioneers"—at least back to 1850-60, the second generation of the "Restoration Movement"—told me this fine incident from the life of Moses E. Lard:

The great preacher came riding out of the East into the new Missouri country, to hold a mission meeting there. In the blazing heat of noonday, Lard turned in to a farm home to ask a drink of water for himself and for his horse. According to the custom of that day, the farm wife came out into the yard to greet him.

Lard asked if he might have a drink of water from the well. Graciously, the lady drew, and while Lard still sat in the saddle she handed up the tin to him to drink. As she did so she said, "In the name of a disciple I give this cup of water." That was her witness to the stranger. It was a word fitly spoken, and words fitly spoken are like "apples of gold in network of silver" (Prov. 25:11). It was a word of "grace, seasoned with salt" (Col. 4:6). Quick as a flash, Lard sensed something of importance here: "Are you a disciple?" he asked her, not sure in what sense she had used the word. "Yes," she answered, "We came out here from the Western Reserve in Ohio to homestead in this new country." (Northeast Ohio was at that time known as the Western Reserve.)

"Back there," continued the lady, "We had a New Testament church of the apostolic order and practice, and O how we miss it here! How we have hoped that some good brother would some day come from the East to plant a New Testament congregation here, that our good neighbors might hear the simple gospel that we love."

"I am on my way over here," replied Lard, "to the regions beyond you, to protract a meeting that is already announced. When that is concluded, if you will give out the word, I will come back here; and if God permit, your neighbors shall hear the ancient gospel and you shall have a church of the New Testament order."

And so, indeed, it came to pass, all because of a cup of cold water given in His name. So small a thing, says Jesus, cannot go unrewarded (Matt. 10:42; Mk. 9:41).

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## *To the Glory of God*

J. H. McCaleb

She was slender and took up but little room on the subway car seat. Furthermore, she was careful to take no more than her own share. I sat down next to her, partly because the accommodation was ample, and partly because her face was kind. Her entire bearing reminded me somewhat of my own dear mother. She was about as gentle and genteel a colored lady as I have ever encountered.

When I was in Tokyo as a boy, there was associated with my father a contemporary who made a lasting impression upon me. He was a good man, and his goodness was not oppressive. It was impressive because of its quiet genuineness. I saw him again in 1938, and he had not changed. In my experience he remains as one of the most Godly men I have ever known. He was a Japanese brother named Hiratsuka.

Several months ago I was having tooth trouble. It can be annoying. I entered a down-town confectionery to obtain some liquid supper, and sat down on a stool. Next to me was a gentleman of good heart with whom I had done some business in his store. He was concerned for my well-being, and went out of his way to give me some help. He was one of the kindest Greeks I had ever met.

Surely, God is no respecter of persons. His loving-kindness envelops all men. Do we realize, however, that to make our own good deeds eternal in value, we must do them all to the glory of this same God?



# Truth Advance Section

Stanford Chambers

## QUESTIONS ASKED OF US

In Jesus' prayer for the oneness of His people, was he not really praying for a world church? Would it not be an ecumenical church?

Certainly so. Let us discern, however, between a worldly world church and the Scriptural. The prayer was on behalf of "all those that believe on me through their (the apostles') word." The world church that will be produced if the World Council of Churches succeeds and has its way will be a conglomeration of beliefs of all sorts. It will be made up of Jude's "certain men" who deny "the Lord that bought them" as well as those who professedly "crown Him Lord of all." Unitarians are being brought in, Jews, and even Mohammedans! Jesus stated with emphasis, "Except ye believe that I am he, ye shall die in your sins." "What communion hath light with darkness?" "Be not unequally yoked with unbelievers" (See 2 Cor. ch. 6). The current modernistic movement for ecumenicity goes counter to inspired teaching, head-on!

Pope John is inaugurating an ecumenical church movement, and in that movement is no concealment of the fact that the aim is to bring Protestants and Greek Catholics to acknowledge the authority and infallibility of the Pope. The Church of Rome is to be the world church. Then there is the ecumenical ideology of the Anglican Church and its brand of episcopacy, not so well publicized yet, and common ground will be discovered on which these several movements can unite, and then shall appear the world church, the biggest thing in all history till then, to be superceded and eclipsed in vastness and power, later, by the world state. The totalitarian religious power and the totalitarian state will first appear in a world-approved co-operation, until the state gains sufficient power to continue without the aid of the church, then it destroys her. See the word picture given in Revelation 17. The scarlet woman is the great counterfeit church. The world state is the antichrist's reign, the last form of human government.

Why should not Christians in the "Restoration Movement" be interdenominational?

In its very meaning and nature said "Movement" is undenominational. Such as may be practicing interdenominationalism are inconsistent, and insofar as they have influence they counter the "Restoration Movement." For the avowed purpose is to restore the New

Testament order, and denominationalism is not found in the N. T. order. Had N. T. teaching been heeded nothing would need restoring. No denomination could have come into existence. The oneness which the Savior prayed for is oneness in Christ. Seriously, those claiming attachment to the "Restoration Movement" who are not in sympathy therewith, should openly declare their position.

You have not answered those who find authority for the organ in the word *psallo*.

Not so many "find authority" thus any more. *Psallo* originally meant to touch, to twang, to strike the chords of a harp; later it came to be applied to singing to musical accompaniment, in which case the instrument generally (in the writings) was named. Psalm 98:5; "Sing praises unto Jehovah with the harp, With the harp and the voice of melody." In the New Testament no mechanical accompaniment is ever mentioned or hinted at. Thayer's lexicon, in its treatment of the Greek *psallo*, after giving its original use, says, "in the New Testament to sing a hymn, to celebrate the praises of God." Robert Milligan, in his article on the worship of the New Testament Church (Scheme of Redemption, p. 381) suggests that the expression "making melody in your heart to the Lord" (Eph. 5:19) indicates that in the transition which took place in the usage of the word *psallo* it had passed from the mechanical accompaniment to the spiritual, that the chords of the regenerated heart take the place of the mechanical instrument.

Eadie (Commentary in Ephesians) commenting on 5:19, says, "If you had more music you would have less fear. Not mechanical music, not something that can be taught at a certain number of pence per half hour—that is not the music meant by the Apostle Paul; it is melody in the heart" (P. 185).

Hodge (Commentary in Ephesians), on *psallo*, recites the steps in the transition in meaning, saying, "to play on a stringed instrument; then to sing in concert with such an instrument; then to sing or chant" (p. 305).

Another question is sometimes put: Why should not the worship be made entertaining?

Consider the rather, To whom is the worship directed? Is it God, or is it not? Is worship a program staged before men for men's pleasure? So then, entertaining features must be included, in order to gain and maintain attendance, even the attendance of the members of the church? Are those engaged in the exercise the worshippers while the rest are onlookers and listeners, who must be entertained to a degree, else they will not attend? or if for duty's sake they do attend, they feel the lack of the required drawcard and so lack encouragement to invite their friends and neighbors? Does not the whole, general concept of worship need working over?

Everybody concedes that the church is to assemble itself for worship, and that the whole church is to worship, severally, each individual. These exercising visibly and audibly have the responsibility of leading others, aiding them, stimulating them to actively worship God.

Proxy worship is not the worship God seeks (John 4:23). "True worshippers are not proxy worshippers. "Worship in spirit and in truth" requires heart action directed purposely, personally, unto God. The aid toward this, needed by the many who are babes in so important a matter, is lacking, while proxy worship is all the time being cultivated.

Certainly the service of worship should afford edification, and there should be careful avoidance of that which grieves the Spirit and throws worshippers out of the spirit of it; certainly there should be no fly dropped in the honey, but the vicious habit of shopping around for a church that affords a "beautiful service" for the sweet enjoyment of auditors, the number of whom must be seen "surely growing"—that thing needs correction even if rebuke is required.

A recent experience: Being ahead of schedule I dropped into a place of "worship" en route. A very pretty girl was at the piano, who knew how to make it be heard, heard not only during the "song service," but by the arranged program, she kept the music going all the while the "pastor" prayed (?). I heard the playing; I did not hear the praying, except at times now and then when the voice was elevated above the sound of the piano! This is not exaggeration! I quietly stepped out at the termination of that particular part of the program. I went away sadly feeling "How vain that worship."

Those worshippers require just such mechanical stimulation as the piano supplied, the inanimate keys of which were fingered by a girl who performed that function, being considered as having musical skill, and could therefore play upon those keys in such a way as to play upon the souls of the attendants. The desired and pleasing sensation of those people depended solely on that little girl! Such performance was supplanting the Holy Spirit, whose office it is to stimulate God's people to the active, acceptable "service of praise . . . the fruit of lips that make confession to his name" (Heb. 13:15).

"Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well-pleasing to God with reverence and awe; for our God is a consuming fire" (Heb. 12:28, 29).

Which signs of the times are developing in the most significant way till now?

Politically, "distress of nations." The word used by Luke recording Jesus' Olivet discourse means "pressed on every side," anguish, distress. Who can deny the present distress? There should be unceasing supplications on behalf of the "peace conferences" in their deadlocks. Complacency is not the solution.

Religiously, apostasy. "Falling away from the faith" is the order of the day. Christendom is in its throes. It is unpopular not to be modernistic. The Bible is outmoded. The "social gospel" is to make people so well-born that they need not be born again. The cross of Christ is made of no effect. His resurrection is scorned. Modernism denies all this and more, and modernism has split every Protestant denomination of any note! Now read 2 Thessalonians 2.

Ritualism is substituted for reality. Formalism takes the place of spirituality, "Having a form of godliness, but having denied the

power thereof." Now read 2 Timothy 3. Multitudes trust the magic of the pious phrases of their ritualism instead of the Spirit of God, the source of all spiritual power.

Religio-politico. "A nation born in a day" is the new Israel! Israel back in the Land, a nation among the "United Nations"! Back in unbelief! Therefore "the time of Jacob's trouble" awaits. But "he shall be saved out of it." Now read Jeremiah 30. Read Daniel 12. That "time of trouble" has to precede such fulfillments as are forecast in Ezekiel 37, et. al.

These signs do not exhaust the list of significant present-day developments. Our Savior said, "WATCH." "He that hath ears to hear, let him hear."



## To Be Sure . . . Yield!

Gordon R. Linscott

The Bible doesn't say that—at least not in those words. Nor were these words originally phrased as a guide to Christian living. "To be sure...yield!" is a traffic safety slogan that has been posted on the streets of Dallas for some weeks. Naturally, it is talking about yielding the right of way to the other driver in doubtful cases. Still, to the child of God, it speaks of the spiritual life.

Peter expressed the principle in these words: "Casting all your anxiety upon him, because he careth for you" (1 Pct. 5:7). There is the key to release from the tensions and pressures of modern living, Yield them to God!

In practice, it doesn't often come out just like that. "I'm trying to yield," we hear, "but I just don't have enough faith." Perhaps some other reason is stated, but in any case the person continues to be miserable. There are the pressures of making a living in a competitive world. There is social pressure, the pressure of fulfilling family obligations and expectations. Yes, there is even the pressure of "many things" in the Lord's service. We are never able to do quite all that we feel we *must* do.

From the traffic point of view, yielding right of way involves loss of face. I'm traveling at a legal speed in my own lane; why should I care if this fellow cuts in on me and tears off a fender? That's his worry! Why should I slacken my pace and let him get ahead of me? Well, it hurts the pride, all right, but think of the trouble it saves. The delay while an officer comes to make an accident report, the possible court litigation, the delay in waiting for my car to be repaired. Yes, it hurts, but yielding is worth it. What

is yielding? It boils down to this—the willingness to *act* as though I'm in the wrong, even when I *know* I'm in the right. . .the willingness to give up my rights, to be momentarily deterred from pursuing my objective. Now let's get back to the spiritual angle.

You have certain objectives in view. You feel you *must* reach them. Then persons or circumstances interrupt your course. So you're upset, to say the least. You know that it was a worthy goal; you know that your motives were right. . .or were they? To be sure, yield the whole matter to the Lord.

That brings us back to the question of *how* to do it. How is no problem when the heart attitude is right; the Spirit-controlled foot is easily lifted from the accelerator. As in traffic, there must be a willingness to give up what is yours by right—though it be precious. There must be the willingness to appear a failure in your own eyes or the eyes of others. Only one thing counts. . .that is the approval of your Lord.

Does the Lord expect the impossible of you? Does He expect you to accomplish the same thing that some other saint has accomplished with different gifts and under different circumstances? Be satisfied with what satisfies your Lord. Do what is possible, and know that He is pleased with that. It is well to be concerned about the things which necessarily were left undone, but "fret not thyself" about them (Ps. 37:8).

What will others think? What do we think of our own performance? What torment comes from such considerations! Yield these thoughts to the Lord. Learn to rest in His righteousness. You cannot do this and at the same time try to shape your life to fit the whims of brethren and loved ones. "If I were still pleasing men, I should not be a servant of Christ" (Gal. 1:10). You will be misunderstood, you may be mistreated, but isn't His approval worth it!

God's primary purpose in our lives is *not* service, but redemption (John 3:16). The Christian walk (or life) is primarily a matter of *continuing* in the cleansing of the blood of Christ (1 John 1:5-10; 2:1). Service comes second. . .but we have placed it first. . .ahead of Christ Himself. . .ahead of the desire for His righteousness. . . ahead of the quietness of His presence. Therefore frustration.

Real and lasting relief comes from "putting the first thing first." Our life is no longer a hodge-podge of programs and projects, but one all-pervading purpose—to go deeper and deeper into the marvelous work (of redemption) of our Savior, and to let Him have His perfect work in us. To please Him, by being utterly dependent upon His death and resurrection! Does the Bible point us to any higher goal than this? (See Phil. 3:8-11.)

What joy it is to yield to our Beloved! What if there are problems? There may be mountains of them in every direction. There's one way to be sure of facing them in the right way—that is to yield them to Him. But fellowship with our Savior goes beyond our problems. To yield our joys to Him in praise is nothing short of pure ecstasy. Whatever the circumstances—from the mountain top to the dark valley—we can be sure of satisfying our hearts and His by yielding it all to Him.



## Youth Department

Carl Kitzmiller

### WAGGING TONGUES

A precept we all need is that of Prov. 10:19: "In a multitude of words there wanteth not sin: but he that refraineth his lips is wise." When people get to "talking a blue streak" it is usually not because they are full—but empty. Many times we say uncharitable things just for want of something to say. As one put it: "I have often been sorry that I spoke, but I have never been sorry that I kept still." It was Shakespeare who wrote: "When words are scarce, they are seldom spent in vain." A continual gushing of words is sure to bring one under the warning of our Lord in Matt. 12:36—"I say unto you that every idle word that men shall speak, they shall give account thereof in the day of judgment." The prayer of a country preacher well befits us all: "Lord, fill my mouth with worthwhile stuff and nudge me when I've said enough." —Prophecy Monthly.

One cannot but marvel at the great amount of difficulty and church trouble that started with "wagging tongues" (not wagon-tongues—they serve a useful purpose). How many hearts and souls have been wounded by the careless, hastily spoken word! And of all the sins that men commit, few are harder to correct when we realize that we have been wrong. So often the words that we have spoken have gone in many directions, and even though we apologize to the one we may have offended, there is much harm that is beyond recall. Many of God's people would not be guilty of the sins of adultery, murder, theft, and such like, yet in their words approach closely to every one of those sins. They are unfaithful to their companion's trust in what they betray to eager ears, they "murder" with the angrily spoken word (Consider Matt. 5:21-22), they steal away one's good reputation by their "suspicions." Gossip, slander, shameful speakings—these are ugly things from which the Christian ought to recoil as he would from a rattlesnake. To the sin of hasty, unwise and unjust judgment, we sometimes add the sin of voicing that judgment before the whole world. The hasty, unjust judgment and the unduly critical spirit represent sins, to be sure; their worst destructive work comes, however, when they are put into words and scattered about.

Someone has observed that God enclosed our tongues in a cage of ivory and that we do well not to let it out too often!

Yet, *again* God has spoken. "A word in due season, how good it is!" (Prov. 15:23). "A word fitly spoken is like apples of gold in

network of silver" (Prov. 25:11). The word of encouragement, the word of appreciation, the word of explanation, the word of sympathy, and many another is *good*. God has His message that is to be faithfully spoken, and we must not hold our peace. So, our real need is not that of one continual silence but that of careful control of what we speak, when we speak it and how we speak it. May we so yield our lives to the control of the Spirit of God that only that which is good shall issue forth from our lips!

THE PARABLE IS TOLD of two farmer neighbors who were very good friends, ever ready to help one another. If one's cart was broken, his neighbor would offer the use of his. If one was short of sacks, he had only to make known his need and his neighbor would lend. One day Gabriel's wife and Ivan's daughter-in-law had words over an egg, and presently all the members of the family were engaged in the quarrel. They abused one another and as the feud developed, went to court and threw away more money than they could afford in legal expenses. The one set fire to the house of the other, his own house also caught fire in the conflagration and half the village was burnt down.

Something of what that grim story illustrates is going on in human communities. Some disagreement over a paltry matter sets a whole neighborhood ablaze, burning up good feeling and kindness and forbearance. There is hardly a school or college, a home, a play-field of business house, or even a church, where tongues do not in this evil sense prove to be fires. —Selected.

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## COMMENDATION

W. J. Johnson

The timely articles in recent numbers of *Word and Work* by Brother Chambers should be read and studied carefully. For in them he is dealing with matters of importance, which were involved in the Restoration Movement. They were not then considered lightly by scholarly men of religious influence, who perceived the truth revealed in the scriptures (Col. 3:16; Eph. 5:19) and sought to restore the New Testament pattern of religious worship and service.

Evidently the practice of the New Testament churches shows the first Christians understood the meaning of 1 Cor. 14:15; Eph. 5:19; Col. 3:16. For they, both Jews and Gentiles, having been accustomed to the use of mechanical instruments of music in their worship, lifted their voices in songs of praise to God without them, "Speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your hearts unto God." This practice continued almost seven hundred years before mechanical instruments were introduced by the Roman Catholic Church over the protest of many, according to history and standard encyclopedias.

The leaders in the restoration, believing these facts, sought to restore the pattern of the first Christians in respect to the song service and worship. For several years worship without the use of mechanical instruments was observed. But when the carnal mind

began to wield an influence in the affairs of the church, mechanical instruments were introduced into the worship. This seemed to be the first step away from the New Testament pattern; then missionary societies were organized with centralized headquarters to do the work of the church in respect to mission work. Other innovations followed rapidly.



## *The Profit of Godliness*

Willis H. Allen

The Christian life means self-denial and cross-bearing. It involves privations, sacrifices, trials, persecutions, even animosity and hatred from others. In view of this, the question might arise, Where is the profit?

Paul answers the question in 1 Timothy 4:8, when he says that "godliness is profitable for all things, having the promise of THE LIFE THAT NOW IS, and of THAT WHICH IS TO COME." The most that can be said of this earthly life of worldly joy, pleasure, and treasure is that it is temporal. These things are enjoyed only for a little while. The exercise of ourselves unto godliness brings the promise of temporal as well as of eternal blessings. "Treasure in heaven" is worth infinitely more than all the treasures of earth.

The rich young man went out of the presence of Jesus very sorrowful. Why? It could have been so different. If he had done as the Lord instructed him to do, he would have gone away glad. He desired eternal life, but he desired his riches more. Contrast his attitude with that of Matthew when the Lord said to him, "Follow me." Much was involved in the call. It meant renunciation of self and taking up the cross and saying farewell to earthly ambitions, possessions and prospects, but it would bring reward, honor and blessing immeasurable (John 12:26).

It has been said that nothing else costs so much as to follow Christ; yet nothing else pays so well. If Matthew had said "no" to that call he doubtless would have gained by it financially, but by saying "yes" he became one of the few men of that day whose names have survived the storms of centuries, and also became an heir of God and a joint-heir with Jesus Christ. What does all else matter as compared with both the temporal and spiritual blessings enjoyed in Christ Jesus? In Him there is present peace and joy, and a glorious reward for eternity. Paul says in Romans 8:28: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed to us." And Jesus says,

"What shall it profit a man if he shall gain the whole world and forfeit his life?" (Matt. 16:26). Jesus was willing to pay the price of His blood for our redemption. Shall we not gladly forsake all that we may gain Him? (See Phil. 3:8-12). Think what it costs NOT to be a Christian!

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## "AMO" AND "CREDO"

### II

Dale A. Jorgenson

In the first installment of this set of articles, effort was made to emphasize the vital prerequisite nature of faith in the generation of genuine Christian love. It was contended that the New Testament teaches us to love "because He first loved us," and that only in our believing in Christ can we receive the power to love both God and fellow man.

Christian teachers, in their zeal to emphasize the basic nature of faith, have ever been tempted, on the other hand, to systematize their *Credos* and offer them as minimum for the fellowship of other Christians. Each individual, as a result of his particular experience with Christ and with life in general, is prone to consider some aspect of Biblical teaching to be of singular importance, and to feel that his brethren should likewise realize the peculiar importance of a specific passage of Scripture. Thus, in the very midst of a Godly zeal for faith, the codifying of creeds into inflexible demands upon brethren has often resulted in division, and not in the unity of the faith which was so much desired. One of the distinguishing pleas of the men who shaped the American "Restoration" Movement, therefore, was the restoration of the individual priesthood to each Christian, the restoration of the Word of God as the standard of Christian faith, and the discarding of human creeds as a basis of fellowship in Christ.\*

However, the battle line bulges in different areas during different eras of human experience, and it is well that specific needs regarding our faith be re-emphasized as they become particularly important in resisting the adversary. Several specific Biblical truths, well-known to even elementary Bible readers, impress themselves upon contemporary hearts as being of urgent need in our time, partly because they are ignored, or they are under fire, or are of basic importance in coping with the stresses of the present generation. These truths need to be affirmed with new vigor in our time if Christians are to be the witnesses God wants them to be in this century.

1. Christians need to reaffirm their belief that Jesus Christ is *the* Son of God. Because this is a foundation truth of Christian belief, it has suffered the most determined attacks, not only from "progressive" movements and points of view normally expected to discount such a belief, but from sects which claim extreme "orthodoxy"

\*See Stanford Chambers, "Success of the Pioneers," *Word and Work*, May, 1959.

and which go through the motions of being highly "Biblical" in their teaching and beliefs.\*\*

So far as the Biblical testimony is concerned, there can be little doubt concerning the point of view set forth. The narrative of John 5 indicates that the enemies of Jesus sought all the more to kill him, "because he not only broke the sabbath but also called God his Father, making himself equal with God." That Christ actually did make such a claim is further corroborated later in the chapter, when He says, "The Father judges no one, but has given all judgment to the Son, that all may honor the Son, *even as they honor the Father*" (vs. 22-23). Such a statement could only be blasphemy or truth. The Jews considered it blasphemous; Christians have always accepted it as truth and Jesus as the Son of God, not only in the general sense that Adam and all his descendants may be so considered, but in a specific, personal, and direct capacity. This directly implies a virgin birth.

It is faith in Jesus as God which represents the power behind the Christian hope. If Christ is to keep several promises concerning future reward, judgment, and present help, He *must* be God to command the necessary authority to implement such promises. Here *Credo* is specific and necessary: "Thou art the Christ, the Son of the living God!"

2. The apparent paradox of the first-mentioned truth—the belief that Jesus is not only Son of God but *Son of Man*, is another belief which is currently under fire, though less overtly and from altogether different sources. The historical fact that Jesus was born of a woman and thus became man is of utmost importance to Christians.

The Jews who watched Jesus heal a man by saying, "Rise, take up thy bed and walk" were blind to human values. When they saw the man walking, they saw only the fact that a bed was being carried on the Sabbath; they never saw the man who had been suddenly, supernaturally, wonderfully healed of a malady which for thirty-eight years had made him an invalid. Perhaps the very Christians who for so long have been the chief witness to the fact that Jesus is Son of God have most often been the ones who have ignored the human values in Christian living. "Fundamentalists," the orthodox are sometimes dubbed—fundamental in affirming specific doctrine, but so lax in values concerning human suffering and need that they have even allowed the term "social gospel" to be assumed by others who often believe in nothing basic to Christian faith. Like the condemned Pharisees, perhaps it is too easy for Fundamentalists to see the bed violating the sabbath and too difficult to see the need and the heart of the man carrying that bed.

The doctrine of the humanity of Christ is basic to so many

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\*\*One such sect has recently been awarded authority to publish the American Standard version of the Bible (discontinued by Nelson in favor of the R.S.V.), apparently because it retains the word "Jehovah" to distinguish God the Father from other personalities of the Trinity. The group publishes its own translation (rather, version) of the Bible, which suits its doctrinal purposes much better, but the distribution of the "respectable" American Standard no doubt will further its acceptance upon a public which does not carefully study its Bible anyway.

Christian needs—from the ancient groan of Job for a daysman to stand between man and God and to there mediate—the history of humanity demonstrates the need for the great Mediator. This need is fulfilled in the Deity-humanity of Jesus Christ. The function carried out by Christ as High Priest is made possible by His humanity (Heb. 4:14-16). Certainly the “drawing nigh unto the throne of grace” in time of need would be difficult beyond conception were it not for the fact that “we have not a high priest who cannot be touched with the feeling of our infirmities, but one who hath been in all points tempted like as we are, yet without sin.” Jesus tells us that His very position as Judge of the world is made possible because He is a “son of man” (John 5:26-27).

In considering the needs of the young people of the church or the specific needs for our “senior citizens,” in discussing the needs which must be met by missionaries or in any other program of Christian endeavor, it is impossible to omit the basically human needs of people and remain consistent with the nature of Christ, Son of God, Son of man.

3. Since mother Eve, considering the fruit of the forbidden tree, heard the Satanic promise of being “like God,” since Cain sought to give God something by the sheer human efforts of his manly strength, since men gathered in the plains of Shinar and said, “Let us make us a name” and build a tower which would reach the heavens, the natural inclination of Humanity has been to build a great bridge from man to his God. Almost superhuman effort has been expended in the process: benevolence, courage, heroism, sacrifice, talent, all of these greatest of human qualities have gone into the building of such a bridge. However, the great bridge, like the tower of Babel, will for ever remain incomplete, and remains as distasteful to the God on the other side of the chasm as the offering of Cain or the tower itself. For God Himself has told man frankly that if the bridge is to be built, it must be He Who builds it. Furthermore, He has, at great pain, constructed such a bridge, and the bridge has been rejected and ignored.

This is perhaps the greatest issue of contemporary religion, and one of the easiest ways to decide whether a given religious exercise is truly Christian: is the purpose of the movement to allow God to regenerate the fallen hearts of a sinful people who acknowledge their own wickedness, or is it a movement to proudly endeavor to “grow more like God” until we succeed in applying helicopter function to our very bootstraps?

“God shows his love for us in that while we were yet sinners Christ died for us” (Rom. 5:8). “For we hold that a man is justified by faith apart from works of law” (Rom. 3:28). “But God, who is rich in mercy, out of the great love with which he loved us, even when we were dead through our trespasses, made us alive together with Christ (by grace you have been saved) and raised us up with him and made us sit with him in the heavenly places in Christ Jesus” (Eph. 2:4-6).

It is imperative that Christians demonstrate more adequately their faith that humanity is incapable of ultimate good within its own unregenerate resources, that "all have sinned," and that only the love and grace of God through the sacrificial atonement of Jesus can offer a means of approach from man back to his God.

4. In order to love and to grow in Christ, our generation needs again the reminder that we must not fossilize—that we must remain willing to grow as we learn. Referring once more to the fifth chapter of the Gospel of John, it is apparent that the Pharisees who received the rebuke of the Lord knew *what* Moses said, but had become so inflexible in their interpretation of what he *meant* that they had become incapable of learning truths about that meaning, even when they saw them unveiled before their eyes. It is this callous condition of mind and heart which has conventionalized almost every religious movement until the power behind it has been lost. When the Bible is studied, not to learn the unfolding truth of God for the reader's heart, but to reload the weapons of controversy against fellow Christians in "the sects," to demonstrate that there *is* a verse in the Bible which demonstrates that "I'm right"—the Bible loses much of its power to change the reader. The progress of the reformers who founded the Restoration movement—in their willingness to believe that they had not yet ascertained the whole truth about Biblical issues—stands out in an essay by Alexander Campbell written in 1842:

It is always more or less detrimental to the ascertainment of truth to allow our previous conclusions to assume the position of fixed and fundamental truths, to which nothing is to be at any time added, either in the way of correction or enlargement. On the contrary, we ought rather to act under the conviction that we may be wiser today than yesterday, and that whatever is true can suffer no hazard from a careful and candid consideration. In this view of the subject I am accustomed to examine all questions—literary, moral or religious; because I am, from much reflection and long observation, constrained to regard it as the only safe and prudential course.\*\*\*

Had Nathaniel remained unwilling to resolve his own preconceived prejudices on the basis of further-revealed truth, those preconceptions would have deprived him of the faith in Jesus which resulted in his (probable) apostleship (John 1:43-51; 21:2). No doubt Christians have often limited their usefulness, particularly in this age of inquiry, because of just such an inflexible stubbornness of mind.

As a basis for *amo*, the foundation for that greatest Christian grace, there is one aspect of faith which commends itself as the basic foothold of Christian experience, and therefore of Christian love. The Good Confession of Matthew 16:16 is the essential beginning point for all faith, and its continual reflection and consideration by the disciples of the Lord Jesus will be the enabling factor in a love which can satisfy the specifications of 1st Corinthians 13, and enable men in Christ to be one indeed. May God help each one to reaffirm *Credo* ("I believe") in the things of God, that all may attain a truly Christian *Amo* ("I love").

\*\*\*Quoted from Robert Richardson, *Memoirs of Alexander Campbell* (Cincinnati Standard Publishing Co., 1897) ii, p. 494.

# Precious Reprints

From the pen of R. H. Boll

The Precious Reprints for this time are taken from the 1916 bound volume of *Word and Work*, some of the first words that Brother Boll wrote after taking over the *Word and Work* from Brother Chambers. These thoughts are practical, and thought-provoking. It seems that everything Brother Boll wrote was just a little out of the ordinary and worth repeating. It is a pleasure to glean from his writings. What he said to the generation past needs to be resaid to our own generation. —J.R.C.

## HOW CHRIST WOULD BE CRITICISED

The way which Christ pursued was always peculiarly open to the criticism and condemnation of objectors. The objections and carpings of the scribes and Pharisees which are recorded in the gospels show how easily they found fault; and it would be easy to imagine what things could and would be said against His words and deeds by some men today. Did He leave the carpenter shop at Nazareth to address himself to the God-appointed task of teaching? The objector says, "He should have stayed at home and made a living instead of roaming around." Did certain women and others minister to Him of their substance? "There goes a special-providence man who subsists on the charity of others." Did He spend forty days in the wilderness? "He ought to be out doing something—the world is dying, etc." Did He madden the whole audience at Nazareth? "It's His own fault—a man ought to have more tact." Did He gather twelve men around Him? "Now look at that! Not content with quitting His own work, He is taking these men away from occupation and livelihood and even from their families, to walk around after Him." In hearing Matt. 6:10 to 34: "This man is a dreamer, a fanatic, an extremist. I doubt that He is well balanced. Such teaching takes all ambition out of people and makes them careless and slipshod—'trusting in the Lord' when they ought to be at work!" Others would condemn Him for inactivity in public reforms and in "social service." And what men would say about His answer to the rich young ruler; the parable of the Unjust Steward; the story of the Rich Man and Lazarus; and then His fierce indictment of the Scribes and Pharisees, sticklers for minutiae, representatives of the straight party of their day, high in respectability, models of outward righteousness—Scribes and Pharisees, hypocrites!

What would men say about such a prophet today? And was He crucified? I can see the objector, not wholly displeased, delivering his wise saws on that also: "Yes, well it is regrettable of course—but in such cases there is usually some fault on both sides. That man from Nazareth simply drove the authorities to it. He enraged them and outraged them. He trampled on their feelings in the presence of the people. To my opinion they bore with Him quite patiently—really longer than one would have expected them. There are always two sides to a question."

The thought has come often just what men would say and do if Jesus were to come among us in the same respective relation and attitude He sustained toward the Jews 1900 years ago and how they would line up in reference to Him now. It is a matter for grave and anxious thought and heart-searching. If He came incognito as He did then, poor, humble, simple, with no prestige; with the same loyalty to His Father, teaching and living the same truth—what would men say and do? What would *we* say and do? But the special point here is this, that objection and criticism in plenty could and would be lodged against most of Christ's words and works. For the way of God and His wisdom clashes sharply against the ways and wisdom of men. Nothing else need be expected. Nor need we, any of us who have subscribed heart and soul to Jesus Christ the Lord, expect anything better for ourselves if we follow faithfully His ways and principles. Let us not be put off because of criticism and condemnation from without or within. The servant is not greater than his Lord. But let us be exercised about this rather, that we seek to know and follow His will with faithfulness; that whatever men may say, God shall own us and our work in the end.

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#### JUDGING GENTLY

The longer I live the more I perceive that the kindest and most merciful judgment we can pass upon our fellow men is apt to be the justest also; not perhaps from the standpoint of absolute justice (from which none of us are able to judge) but in view of our own human limitations. And is it not a fact that God, seeing He dealt with us in grace, binds it upon us to deal in grace and mercy with our fellow-men? For though it may sometimes be required to speak of a man's evil, he specially enjoins upon us that we should "speak evil of no man." And what a reason he gives! "For we ourselves once were foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another." And how were we delivered out of that sort of life? Without interference from the outside we never could have been. Does the rushing current stop before it reaches the precipice of Niagara? Does the fire's fierce flame desist before it has devoured what is within its reach? Does the law of gravitation swerve to show mercy to a falling body? "BUT—when the kindness of God our Savior, and His love toward man appeared, not by works of righteousness which we did ourselves, but according to His mercy He saved us, through the washing of regeneration and the renewal of the Holy Spirit, which He poured out upon us richly; that being justified by His grace, we might be made heirs according to the hope of eternal life" (Ti. 3:2-7). If God has so dealt with us, shall we not manifest grace toward our fellow man?

#### WHAT THE FLESH CAN NOT DO

There is a sore problem laid before the children of God and they have often bungled on both sides of it in trying to solve it: how to stand up for truth and right, and yet not forget love and kindness; how to be just and yet hold fast mercy; how to fight and yet maintain the meekness and gentleness of Christ; how to be angry in righteous

indignation, yet sin not by mingling selfish irritation and malice into our zeal for truth and right. Who is sufficient unto these things? The wisdom from above, the wisdom of the Holy Spirit alone can meet the dilemmas. Truly, "They that are in the flesh cannot please God," and since we are all in the flesh except the Spirit of God dwell in us, we walk after the flesh whenever the Spirit of God does not control us. Let us begin anew—and wherein we have failed, "If we erred in human blindness and forgot that we are dust, If we missed the law of kindness when we struggled to be just"—this also will the grace of God cover.

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#### WE KNOW NO MAN AFTER THE FLESH

"Wherefore we henceforth know no man after the flesh." And why not? Because in that the Lord Jesus Christ died for us, we all died with Him and through Him. And the sequel is that as He was raised from the dead so we also rose with Him. For this cause we do not rate our brother in Christ according to his descent, his nationality, his family, his worldly prestige or possession. We know him now as a child of God in Christ Jesus, destined to be conformed to the Lord's image. For "if any man is in Christ, he is a new creature: the old things have passed away; behold they are become new." And even though ye have known Christ after the flesh—as the world beholds Him and knows Him; the carpenter from Nazareth; the prophet from Nazareth; the great Teacher; the great Model; and (the Lord pardon the blasphemy) "the supreme religious Genius," and whatsoever else the world calls Him, and sees in Him—yet now we know Him so no more. To us He is the Son of God, the sacrifice of our sins, crucified, risen from the dead, the Lord and Savior, our Life and our Hope (2 Cor. 5:14-17).



## The Parable of The Pounds

J. R. C.

(PREMILLENNIALISM — Luke 19:11-27)

We have these striking words from the historian of the Maccabees: "Whom they (the Romans) would help to a kingdom, those reigned, and whom again they would, they displaced." This simply means that in the great Roman empire of Bible days the senate of Rome first, and afterward the emperors, made and unmade kings for their satellites.

As an example, both Herod the Great and Archelaus went to Rome to be crowned king of Judea. Josephus in his work tells of

the crowning of Archelaus. He says that some of the Jews who did not want Archelaus to reign over them sent an ambassage to Augustus in Rome to protest his being crowned. But nevertheless he received his crown and returned to Judea to reign, though not over all Judea. History furnishes other examples of such crownings in Rome. This historical setting furnishes a fitting and necessary background for the study of the Parable of the Pounds.

In passing through Jericho in route to Jerusalem, Jesus brought salvation to Zacchaeus and his house. "And as they (the multitude) heard these things (that is, the words of salvation to Zacchaeus) he added and spake a parable, because he was nigh to Jerusalem, and because they supposed the kingdom of God was immediately to appear." This supposition that the kingdom of God was immediately to appear was a misconception and called forth this parable, in which the Lord sought to repress impatience and encourage patient waiting for Christ. As He shows in the parable, the kingdom of God will not appear until the nobleman goes into a far country and is crowned and returns, having received the kingdom.

But let us hear the story: "He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return. And he called ten servants of his, and gave them ten pounds, and said unto them, Trade ye herewith till I come. But his citizens hated him, and sent an ambassage after him, saying, We will not that this man reign over us. And it came to pass, when he was come back again, having received the kingdom, that he commanded these servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading."

Who was the nobleman? what was the far country? who were the servants who were given each a pound? Who were the citizens who said, "We will not that this man reign over us"? It is evident that the nobleman is Christ. Christ had the bearing of a king as He conversed with His disciples, in His dealings with the populace, and even when He stood before Pilate and when He succumbed on the cross. The far country, to which He has gone to receive a kingdom, is heaven. His servants who have been entrusted with opportunities of service are His disciples. The citizens apply well to His own people—to those Jews who rebelled against His authority. They are the ones who, so to speak, sent an ambassage saying, "We will not that this man reign over us." (Cf. Acts 3:20-4:1.)

"But his citizens hated him." The Jews hated Christ and persecuted Him in life. They also hated Him in death and wreaked out their hatred in the stoning of Stephen, the beheading of James, the persecution of Paul, and in all the wrongs they have done to His servants. In these actions they were saying, "We will not that this man reign over us." Others, even to our day, who hate Christ, and rebel against His reign can be numbered with these citizens.

In the meantime the servants are discharging their obligations—"till he come." To each the nobleman gave a pound, about \$16 in our money, or one-sixtieth of a talent, with the instructions, "Trade ye herewith till I come." In application, the pound represents our

opportunities and responsibilities. Or we might say that the pound represents church business. What is our business as Christians, while we are waiting for Christ? First of all, we are to impart the gospel to lost men. All else that we do as Christians clusters around soul-saving. This we are to do till He come. The coming of the Lord is itself an incentive to good works. W. E. Blackstone in his "Jesus is Coming" lists forty good works which are urged in the New Testament by means of the doctrine of the Second coming of Christ, such as: "Be patient therefore, brethren, until the coming of the Lord," and, "Every one that hath this hope set on him, purifieth himself, even as he is pure." These good works we are to do, till He come.

"Till He come:" O let the words  
Linger on the trembling chords;  
Let the "little while" between  
In their golden light be seen;  
Hush! Be ev'ry murmur dumb:  
It is only "Till He come."

"And it came to pass, when he was come back again, having received the kingdom, that he commanded these servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading" (v. 15).

We hear a great deal of late about premillennialism and post-millennialism. Where does the verse which we have just read place the kingdom reign of Christ with reference to His coming, before or after? We are here told that He went away to receive a kingdom, after the fashion that Archelaus went to Rome to receive a kingdom—and both Archelaus and the nobleman (Christ) were to return. Then it says, "when he was come back, having received the kingdom . . . (referring to Christ). Just as Archelaus came back to Judea and reigned, even so Christ will come back and reign. Immediately, upon his return, the one that represents Christ distributed royal rewards and meted out royal punishment with kingly authority. It is plain that His reign, set forth here, comes after His return, and not before!

To this agrees other teaching of the New Testament. In 2 Timothy 2:12: "If we suffer with him, we shall reign with him." Here we bear the cross; there we shall wear the crown. Again: "He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne," says Christ in Revelation 3:21. Christ is now co-reigning with the Father on the Father's throne; then, when He returns, He will reign on His own throne. So says Revelation 3:21. This throne is His by right of inheritance as the seed of David. In Ezekiel 21 God declares that He will overturn the throne of David "until he come whose right it is, and I will give it him." This reign will be in fulfillment of God's unalterable oath made to David, as set forth in Psalm 89:29-37. Trench, that eminent Bible scholar of days gone by, says: "He went to be enthroned in His heavenly state, and in heaven to rule over all as the Son of man. He went to receive

solemn investiture of that earthly kingdom which He had purchased with His blood, and which thereafter He will come and claim for His own, sitting on the throne of His father David; and the parable itself suggests the last as the kingdom intended here." How beautifully does the teaching of this parable fit into the New Testament picture. A good brother says, "You may be premillennial and not know it, for if you believe that the events of Revelation 19 precede the events of chapter 20 you are premillennial."

Then did the king distribute royal rewards to his faithful servants, and punishment to the wicked servant and to his enemies who rebelled against him. The one who had increased his pound to ten pounds was put over ten cities. The servant who said, "Thy pound, Lord, hath made five pounds," was placed over five cities. But the one who hid his lord's money in a napkin, and had no gain to show was soundly rebuked, and his pound given to the one who had ten, in accordance with the spiritual axiom "that unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken from him." And of those wicked, rebellious citizens he said, "But these mine enemies, that would not that I should reign over them, bring hither, and slay before me."

The application is plain. All of this applies to the time when the Lord shall come and make a reckoning with His servants and with the world. When He says, "Trade ye herewith till I come," He does not mean for us to be idle. A true Christian will be up and doing, improving his opportunities till Jesus comes. Says Paul, "Look therefore carefully how ye walk, not as unwise, but as wise; redeeming the time, because the days are evil" (Eph. 5:15-16). The Lord cursed the non-bearing fruit tree and it withered away. In setting Himself forth as the true vine in John 15, Jesus declares that the branches in Him that fail to bear fruit would be cut off and cast into the fire. From the annals of the Old Testament come these ominous words: "Curse ye Meroz, said the angel of Jehovah. Curse ye bitterly the inhabitants thereof, Because they came not to the help of Jehovah, To the help of Jehovah against the mighty." They were not cursed for being traitors to their country, nor for subversive activities of any kind, but for shirking their responsibility while others fought the enemy. God puts no premium on uselessness.

On the gravestone of a fellow-citizen, some townsmen put the following epitaph:

Here lies a man who did no good,  
And if he had lived he never would;  
Where he has gone and how he fares  
Nobody knows and nobody cares.

In the parable God calls the one who had not improved his opportunity a wicked servant! But the rebelling citizens are even worse! They will face the brunt of the Lord's vengeance when He ariseth mightily to shake the earth!

# Seed Thoughts

and

## News Items

Of Interest To Christians

J. L. Addams, Sr.



### Old Scarecrow

Just suppose there were one hundred fifty million cows in America. Let's suppose there is an industry doing a great business selling a certain kind of hay. This hay, called Old Scarecrow, while made entirely from loco-weed, is alluringly described as a blend of old straw aged in the cornfield. As a result, cows by the millions turn from their sober diet of alfalfa and begin chewing Old Scarecrow.

Now suppose that this stuff makes the cows do silly things such as running into barbed wire fences, jumping off bridges or running into automobiles — so much so that five hundred thousand are killed or injured every year. Suppose milk production is cut down because the users of Old Scarecrow lose fifty million "cow-days" a year. Suppose the life expectancy of the cows who chew it regularly is reduced by an average of 12%. Suppose that it makes four million of the cows so sick that much of the time they are useless, and suppose that for everyone that is cured, the industry makes ten more Old Scarecrow addicts. Suppose that caring for the victims of Old Scarecrow requires 80% of the farmer's time.

And now, just suppose that in spite of all this, the merchants of this fatal fodder are allowed

to advertise the stuff in every pasture, so that on almost every fence there appear large pictures of contented "Cows of Distinction" munching away on old Scarecrow. And suppose that the manufacturers of Old Scarecrow are making a tremendous profit out of all this trouble and tragedy they cause the farmer.

How would you expect the farmers to take all of this? Would you expect them to take it sitting down? Or would you expect them to stand up and say to the producers of Old Scarecrow, "That ain't hay", and then put forth an effort to protect their cows by banning the advertising and promotion of Old Scarecrow from the range.

And now just suppose that you cared as much about your children and your fellowmen as you would expect the farmer to care about his cows! What do you suppose you would do about drinking? —Robert W. Moon.

The above thought provoking and amusing article is distributed by the Temperance League of Kentucky. While it does present the truth of the situation to us in an unusual way, it also shames us for our indifference. Suppose all "church members" would begin to protest to radio and television stations, newspapers and magazines, for the great amount of time used in advertising the

interest of the liquor industry! Suppose we should begin a regular and consistent effort of protest to our congressmen and senators with appeals for legislation to govern such misleading advertising! Suppose we were concerned enough to teach our children in our homes and at Sunday School (from infancy) regarding the perils of liquor! Suppose we were concerned enough to pray!

\* \* \*

The editor of this department sincerely and prayerfully urges everyone to have a part in the efforts to have the Olmstead Memorial Library ready for use by September. If you cannot give, then pray fervently that God will put it into the hearts of others to do so. And, if you are a professional person, remember that this year now is "going down the hill." Soon it will be tax time again. Wouldn't you rather have some of your tax money invested in a library at a Christian school? We need substantial gifts; we need many smaller ones. If you do not get a copy of the current "Olmstead News" (dated July), please send for one. Address all letters and send all gifts to: Olmstead Memorial Library, P. O. Box 584, Louisville 1, Kentucky.

#### So With Your Sinful Habit

It is told of a famous blacksmith of other days that, having been taken prisoner and put into a dungeon, he began to examine the chain that bound him with the hope of finding some weak spot that would make it easier for him to escape. His hope was vain, for he found some mark on the chain that told of his own workmanship, and he had boasted that none could break a chain that he had forged. Thus it is with our sins. We forge a chain

about us that only God is able to break. This we must realize and come to Him for help.

#### Mounting as Eagles

"They shall mount up with wings as eagles." Most birds, like the lark, mount up in circles. The eagle is the only bird that mounts up vertically or upright. So the Christian who waits upon God, "renews" his strength, and "mounts" as an eagle. Man says, "walking, running, mounting." God reverses the order and says "mounting, running, walking." See Isaiah 40:31.

#### Prescription For Revival

Dr. Torrey said: "I can give a prescription that will bring a revival to any church or community or any city on the earth. It is as follows:

"FIRST, let a few Christians get thoroughly right with God themselves. This is the prime essential. If this is not done, the rest I say will come to nothing.

"SECOND, let them bind themselves together to pray for revival until God opens the heavens and comes down.

"THIRD, let them put themselves at the disposal of God, for Him to use as He sees fit in winning others to Christ.

"That is all! I have given this prescription around the world. It has been taken by many churches and communities and it has never failed to bring revival."

#### MOTHER'S INFLUENCE

"All that I am or hope to be, I owe to my angel mother." — Lincoln (after becoming President).

\* \* \*

"My mother was the making of me. She was so true, so sure of me; and I felt that I had someone to live for; someone I must not disappoint." — Thomas A. Edison.

# A REVOLUTIONARY DISCOVERY

W. Carl Ketcherside

We believe that the Bible has long held the answer to a problem which has plagued the disciple brotherhood. The problem is that of division, strife and factionalism, with all the kindred ills which attend it. It is everywhere manifest and is detrimental to the achievement of the purpose of restoration, the unity of all believers in the Christ. The answer is simple, but it is exactly opposite to the generally accepted position. That the present view is not achieving the proper purpose is evident in the fact that factions are multiplying and the possibility of unity recedes farther into the distance with each passing year.

The discovery we are going to mention can revolutionize our lives, revitalize the restoration movement, recharge our spiritual batteries and change our whole relationship to the religious world. It can make us apostles of world brotherhood in the van of a great movement to lead mankind to a closer walk with God and with each other. But it is so simple you may be inclined to underestimate it and overlook its power-packed vitality. You will need to think about it a long time before its full potential dawns upon you. You will need to understand what a tremendous change it will work in your own life and practice by transforming your attitude and altering your perspective. The unlimited possibilities it will provide will be in direct contrast to the spiritually restricted life which has been yours. Through grasp of this great truth God will open up for you "a great door and effectual." Read what follows carefully and thoughtfully!

*Fellowship in Christ is not the result of our agreement upon matters of opinion and interpretation; but our agreement upon these things comes as a result of our fellowship.*

Do you ask what is so great about that? First, it is the reverse of what most of us have been taught and have taught. It may, therefore produce unity where our previous attitude has produced division and disunity.

Second, it begins with fellowship and ends with agreement; whereas we have been trying to start with agreement and work towards fellowship. But it has been impossible to agree because we have had an improper attitude toward each other. We have regarded each other as aliens, enemies and opponents. We have been fearful of each other. In this spirit the area of disagreement has widened and fellowship was thrust farther away. We thought we could not love each other as brethren until we agreed, yet we could not agree until we loved each other as brethren. This produced an impasse with a new faction given birth almost every year.

Third, this places our fellowship in proper perspective. It makes it infinitely greater than any matter of interpretation or any difference of opinion. In the past even minor opinions have been deemed greater than fellowship. As a result fellowship has been sacrificed at

every disagreement. In reality, there is room for differences and disagreements inside the circle of fellowship, provided the royal law of love is not forgotten or forsaken. Love is the spiritual law of gravity which draws us toward a common center. So long as it is operative, we may differ greatly on many things, and still remain in the domain of Christ, even as men may differ in the political world and still remain on the earth.

Fourth, fellowship is attained at once through the grace of God, while agreement upon scriptural implications and interpretations may be the work of years, and achieved only through intensive study and mutual intercourse of thought. We are called into fellowship by God; we arrive at understanding through the exercise of our rational faculties. To recognize that fellowship is a state or relationship into which we are brought by divine power, and to conceive of every immersed believing penitent as being in that relationship, will allow our own spirits to expand and the love of God will then be shed abroad in our hearts by the Holy Spirit which has been given unto us.

Fifth, this concept, if understood and taught, will assure that not another division will ever occur among those who sincerely love the Christ. Moreover, a number of breaches now existing will be healed. We recognize that "there must be factions among you in order that those who are genuine among you may be recognized" (1 Cor. 11:19). In the past, "the genuine" ones could not be recognized, because they joined up with one or the other of the factions. We take it that if two parties were created in the church, the genuine ones would not be recognized if they aligned themselves with either. The genuine ones are those who refuse to be factional. If a congregation is divided into parties over an interpretation of Revelation 20, and there is a pre-millennial and a post-millennial faction formed, the genuine ones, regardless of their views on the millennial question, would recognize all as brethren, and refuse to become partisans in the matter. Those who are genuine exalt Jesus above any opinion and refuse to divide those who are in Him; those who are factional exalt an opinion above Jesus and refuse to recognize those who differ as being in Him. Our misconception of the New Testament teaching has tended to make more of us factional than genuine!

*Fellowship is not a fruit of agreement, but agreement is the fruit of fellowship!* Does the Bible teach that? Do we come to be in the fellowship because we are of one mind, or do we come to be of one mind because we are in the fellowship? Much depends upon the answer you give. If we come into fellowship by agreement upon opinions, then how many things must we agree upon, and which ones, before fellowship commences? If we must agree upon all views and opinions then no fellowship at all exists today for no two persons are wholly agreed. If we need not agree upon all, who is to determine which ones we may eliminate from the area of agreement without impairing fellowship? If we decide which opinions and views we must agree upon to have fellowship, what happens if one learns more

on some point and changes his mind? Shall he be put out of the fellowship for "growing in knowledge?" On the basis that fellowship is contingent upon agreement in matters of opinion, no congregation existing a hundred years ago could now be in fellowship, and no congregation now existing would be fellowshiped a hundred years from now if our Lord tarry that long.

No such difficulty is encountered if we regard fellowship in the proper light. Allowance will be made for the ignorance on many points a century ago, and for the increase of knowledge a century in the future. Neither ignorance nor growth affect fellowship unless the first is wilful and the second disregards the law of love. There will be room for minds that are liberal and conservative to work together in love, the first lending fresh outlook and new vision, the latter exercising proper restraint to keep the progress within the pale of God's revelation. But is this concept scriptural? We assert that it is! —From *Mission Messenger*.

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## *The Price of Christian Education*

N. Wilson Burks

We heard an eminent educator state that Southeastern Christian College was the best college he knew about—a school he preferred to send his children to, a college that supplied the need. He meant, we feel, that S.C.C. furnished spiritual atmosphere, Bible training, AND college work that provided our Christian youth a balanced education.

From this statement we wish to re-affirm our personal belief that we have an institution at Winchester, Kentucky, that is unique among the advanced colleges of America. First, it is a good college on the Junior College level, with the right emphasis on mental and spiritual development. We further believe that the \$400,000.00 invested in this college during the past five years has been to the glory of God. Those who criticize should spend a few days on the campus and in the classrooms, kneel with those consecrated leaders who have the responsibility of leadership there. Sure, they are human, and have their differences. But at least they are all striving to do what is necessary to furnish a Junior College and Bible Institute.

## THE NEEDS

It takes money to provide any kind of decent educational program. With less than \$100,000 those planning the school re-equipped a forsaken campus into a modern and fitting school plant. The college property is now worth upward to one million dollars in insurance rating. You have never invested improvement money that has gone so far and done so much as the present investments at Winchester. And a pathetic side comment is that this was done with the active support of only a limited number of the churches who are directly or indirectly benefitted by S.C.C. As others criticized, these sacrificed.

Now the College will always be in need of your help. A woman of limited income handed this writer \$5 with apologies a week or two ago. She should *NOT* feel ashamed. Most of the money for building the College has come from such sources.

What are the present needs?

1. Completion of the Olmstead Memorial Library. To date over \$8,000 has been received and invested in the Library. But \$9,000 is needed to complete the building. Books are not included in this estimate.

2. \$7,200 is needed to put in the Chemistry, Biology, and Physics Labs. Science is a **MUST**, not a luxury, in the schools of today.

3. \$6,500 is needed by early fall to meet the mortgage payment and interest. Add \$3,500 if you wish to meet the spring payment to prevent pressure twice a year on debts.

4. Regular support of \$6,000 monthly is needed to keep the college in operation. This must come from weekly and monthly support. An average of \$1 per week from 1500 people would care for this need—1500 out of a possible total group of 5,000 wage earners among the churches that benefit from the school.

### A PRESENT CHALLENGE

We are **NOT** in a crisis. Always a Christian faces up to the fact that he meets his obligations. This school is as much an obligation as your local preaching, teaching, revival meeting, or mission needs. Let's face up to the fact that we are **ALL** going to benefit from the school in future preachers, missionaries, church leaders, and Christian homemakers.

Here is the need of \$22,700 to meet the expansion needs of the College. Do we have 227 people who will give \$100 each to care for this need? We know of some. You may give more, or less, as you are able. The money sent in will be to the glory of God, every cent of it!

# NEWS AND NOTES

Lexington, Ky.: We have had three baptisms lately, two here and one at Winchester camp. —H. N. Rutherford.

## FELLOWSHIP WEEK

The date for Louisville Christian Fellowship Week is from Monday, August 24 through Friday, August 28. A good program is planned. See July Word and Work. For reservations in Christian homes, write N. Wilson Burks, 5341 Westhall, Louisville 14, Ky.

The Eastview Church of Christ, near Okolona, Kentucky, is announcing a protracted meeting with Herman J. Fox, Jr., evangelist, from July 27 to August 9 at 7:30 each evening.

Frankfort, Ky.: We plan a special series of meetings here at Antioch church beginning Wednesday, August 5 and continuing through Friday, August 14. The hour will be 7:30 P.M. fast time. Brother N. Wilson Burks will be bringing messages from God's word each evening. We are depending upon God to do a work of grace in our midst. Will you please join us in prayer to that end? —J. W. Blaes.

Nelsonville, Ky.: The church at Nelsonville will be in a gospel meeting from August 9 through 23. A basket dinner and afternoon song rally will mark the opening day, August 9. We take this means of inviting all of the friends of this congregation to share in this Christian fellowship.

Brother J. L. Addams will bring God's messages to us nightly, including Saturday, at 7:30 daylight time. Put this revival effort among others on your prayer list.—Robert Heid.

Elkhorn City, Ky.: The reprint of True Repentance in July issue of Word and Work by Brother Boll is one of the best. He must have been a wonderful Christian! —R. M. Mounts.

LaGrange, Ky.: The work here is going along pretty well. Interest and attendance are both good. On June 26 we closed a very fine meeting which was well attended—we had better local attendance than in any previous meeting. The church was edified by fine messages brought by Glenn Baber of Dallas, Texas.

Some time before the meeting two precious souls were baptized into Christ. The Lord has truly blessed us here and we are looking forward to greater

things for the Lord. My wife's health is much improved for which we praise the Lord. —Asa Baber.

De Ridder, La.: Beginning June 10, the Lord used me to hold a revival meeting at the De Ridder church of Christ. A teen-age girl responded to the invitation, accepting the Lord Jesus as her personal Savior and was baptized with Him in the watery grave. This was in answer to many prayers. As for me, the revival proved to be a real blessing in drawing me closer to the Lord. The theme of the meeting was "A Surrendered Will."

The experience with the Lord and His people here in De Ridder has made me better appreciate Southeastern Christian College. The wonderful spiritual food that I feasted on there has been a great help to me. The Lord willing, I plan to return to S.C.C. this fall and continue work toward the Th. B. degree.

Also the Lord has blessed in a wonderful way in our Christian Youth Encampment in Louisiana. During the two weeks twenty-two souls accepted the Lord Jesus as their Savior. —Dale Olfutt.

Dugger, Ind.: June was a busy month at Dugger. We had our Vacation Bible School for two weeks and then we had part in the summer camp work in Linton park. Our average attendance at V.B.S. was 86. The camp work at Linton park was very good this year. If the Lord wills, we will have our own camp site next year. —Maurice Clymore.

Note: The Dugger church community is developing a camp between Linton and Dugger. Those interested have been invited to contribute toward this good work. —Pub.

## Mountain View Meeting

The Lord gave us a wonderful time of rejoicing in an eight day meeting at the Mountain View church in Johnson City, Tennessee. In all, some 20 precious souls responded to the Gospel invitation; six for baptism, some for membership and restoration and many for rededication of faith. Under Brother Robert B. Boyd's capable leadership the church is making noteworthy progress, spiritually and materially. The brethren have a mind to work, and Brother and Sister Boyd are esteemed among them. —J. L. Addams, Sr.

**Fisherville, Ky.:** Two boys from the Fisherville, Kentucky congregation attended Kentuckiana Youth Assembly, junior week, at Winchester. One was already "in Christ." The other made the good confession at camp and was baptized as soon as he got home. At the water's edge another young person made the confession of her risen Lord, and was baptized. The following Sunday a third young person came to Christ, obeying Him from the heart. We praise God for the good work of Brother Hall Crowder and Brother Howard Marsh and their co-laborers in the youth camp. We hear that a number of young people responded to the invitation of the gospel there. May there be the same results in other congregations that we are feeling at Fisherville. We are praying for "Revival" to start even before Brother Herman Fox comes August 9. A two-weeks vacation Bible School will be held during the meeting. —Jesse Z. Wood.

(Letter:) July 15, 1959  
Dear Brethren of Word and Work office:

I believe it's about time I was renewing my subscription to the Word and Work. Received the July issue the other day, and it is chuck full of mighty good reading—uplifting, refreshing, and edifying. May God bless you all in this worthy work. —Joe McKinley.

#### Old Bound Volumes Wanted

Brother DeWitt Garrett wants a 1956 and a 1957 bound volume of Word and Work. He already owns bound volumes from 1928 through 1955. And he owns a 1918, 1923, and a 1925 volume. He will buy any missing numbers to complete his library, if anyone would part with the particular volume. Word and Work Book Store still has a few 1958's—first come, first served—at \$3.00 per copy. (We also have a few copies of 1948 through 1952 inclusive.)

**Etowah, Tenn.:** The McCallie Avenue Church, Chattanooga, Tennessee, first met together as a congregation in 1938 with four members: Brother and Sister Wm. H. Hall, Sister W. P. Ferguson and myself (Howard O'Neal). (Brother William H. Hall recently passed away at 83, leaving his wife and five children.)

Our work proceeds with the faithful support of our membership. Brother

W. C. Cook was with us last Lord's day. He came up to perform the wedding ceremony of two of our young members, Johnny Germ and Judy Gibson.

We are looking forward to a visit from Brother Delmer Browning on August 9. —Howard O'Neal.

**Jacksonville, Fla.:** We are not finished with our new building but are well along with it. All are happy to have a roof that doesn't leak. Brother J. E. Boyd is here for the summer and we are enjoying him thoroughly. —Dan Richardson.

**Johnson City, Tenn.:** Brother J. L. Addams was with us at the Mountain View church of Christ for a 7-day meeting June 15-21. The Lord gave us a revival in the true sense of the word, with 20 responses to the invitation. Six were for baptism, and the others were restorations or reconsecrations. Attendance was good the very first night, and remained good—very good—throughout the meeting. Preceding the revival, two came for baptism on Thursday night (our prayer meeting night), and two for rededication and membership on Sunday night. Several others have responded to the invitation for rededication and/or membership since last report.

We are scheduling a Vacation Bible School for July 27-31. Prospects are bright for a profitable school.

The Lord has blessed us with consistently good attendance, and on several occasions we've been in the 90's at Sunday School, reaching as high as 98 once. Homecoming Sunday is set for the third Sunday in August.

The latter part of June I went on a tour into Louisiana on behalf of Southeastern Christian College, speaking at six churches and at the youth encampment. —Robert B. Boyd.

#### Southeastern Christian College

Those who are cooperating to make Southeastern Christian College possible are doing a great work! No finer investment could be made than in our youth. An educator in the Louisville area said that S.C.C. was the finest school in the State of Kentucky. He was thinking of its purpose to glorify God, and of moral and spiritual values. Brethren, we need S.C.C.! The good it is doing in sending out workers cannot be measured in dollars and cents. Of course, some connected with the

school will make mistakes, say things, and do things that we do not like. But these can be corrected along, and do not cancel out the good being done by the College. We understand that if 1500 of us would give \$1.00 per week that it would be sufficient to underwrite the operating expense of S.C.C. Already several hundred of us are doing that much and more. Will others please join us and relieve the "headaches" of the efficient Business Manager. —J. R. C.

#### ARE YOU COMING ?

We are expecting a great number of out-of-town preachers and families to enjoy Louisville Fellowship Week, which begins with the evening service of August 24 and continues through August 28. Our invitation is to all church workers. Many Christian homes are being opened. Write N. Wilson Burks, 5341 Westhall, Louisville, if you can come. Visit Word and Work Book Store while here.

**Harrodsburg, Ky.:** The week of June 8th through the 14th, Brother Frank Mullins held a revival for us, bringing good messages from the Word. The Daily Vavation Bible School with Brother Clark directing, was held during the week of July 13th with an average attendance of 78.

Three young people gave their hearts to the Lord during this Bible School. We feel that much good was accomplished by this daily study together of the Word of God.

Several young people from the church attended the camp at Winchester this summer and during this time one of the young ladies gave her life to Christ and was baptized.

August 16th has been decided upon for our Homecoming Day, and we hope to have all our friends from far and near with us for a good day of fellow-

ship. We hope to have 200 in Sunday school. A basket dinner will be served on the church grounds. —Leona Watts.

#### LOUISVILLE AREA GOSPEL MEETING CALENDAR

**East View church of Christ, July 27 to August 9, with Herman Fox as evangelist.**

**Fisherville, Ky. Church, beginning August 10 and continuing for two weeks, Herman Fox, preacher.**

**Nelsonville, Ky., August 9 through 23, J. L. Addams, evangelist.**

**High View, near Fern Creek, Ky., August 10 to 23, Hall C. Crowder, evangelist.**

**Sellersburg, Ind.: August 10-23, Kenneth Istre, preacher.**

**Ornsby Avenue, Louisville, September 14 through 27, Herman Fox, evangelist.**

**Kentucky Avenue, Louisville, beginning September 20 and continuing for one week, Jesse Wood, preacher.**

**Highland Church, Louisville, October 25-30, Ed Bausman, evangelist.**

#### Commends "Premillennial Position"

I think your booklet "The Premillennial Position of the Primitive Church" is a grand work on this subject. It is the very best I have read. You have brought out this subject just as the Bible states it. —Charles Brown.

**Tell City, Ind.:** Our attendance in Sunday School at Lilly Dale has been on the increase. There were 117 last Sunday, 112 the Sunday before, and 120 the Sunday before that.

On August 2, Brother Jimmy Wilson will be fill-in minister during our trip to Ft. Lauderdale, Fla. Then on Aug. 9, Brother Jimmy Hardison will "pinch-hit" for us. We are to be in Chattanooga, Tennessee. Our thanks to both of these men. —Delmer Browning.

#### CORRESPONDENCE COURSE

Perhaps you have a Sunday morning Bible class or a midweek Bible class that is looking for a survey course covering the whole Bible. We believe that the series we offer of 15 lessons will be very helpful to your people.

When we send out the lessons from here to individuals and have to grade the papers, we charge \$5.00 for the course. But if you wanted to use the lessons in your class study and did your own paper grading, we can supply you the lessons for 50c per set, including midterm and final tests.

If you would care to examine the entire series before ordering for a class, we will be glad to send you a sample set.

If at any time you care to use these lessons, we will be glad to fill your order at the non-profit, minimum price of 50c per set.

Richard Ramsey, Director, Church of Christ Bible Chair  
Box 715, College Station, Hammond, Louisiana.

## BOOKS WORTH BUYING FOR YOUR LIBRARY

**COMMENTARY ON THE EPISTLE TO THE ROMANS**, by Martin Luther; translated by J. Theodore Mueller.

"Now, at last, in a new and easy-to-read translation, Dr. J. Theodore Mueller of Concordia Theological Seminary presents, complete with explanatory notes and headings, Luther's famous commentary on the Epistle to the Romans. In this commentary by the man who was the most noted leader of the Reformation, you can read about the key doctrine of the Reformation, namely, justification by faith in Christ without works."

Cloth, 207 pages, \$2.95.

**A COMMENTARY ON ST. PAUL'S EPISTLE TO THE GALATIANS**, by Martin Luther; translated by Theodore Graebner, D. D.

"It is a pleasure to bring to the attention of the Christian public this commentary by Luther . . . The aim of the translator has been to retain, in full, Luther's illuminating comments on the Scripture text. Preachers and Bible students will welcome this volume as a genuine and helpful interpretation of Galatians." —Moody Monthly

Cloth, 251 pages, \$2.50.

**THE BOOK OF DANIEL**, by W. C. Stevens.

"W. C. Stevens' scholarly and conservative exposition of the Book of Daniel traces the course of 'The Times of the Gentiles' from 606 B.C. to the end; and since his study presents no fanciful interpretations and indulges in no idle speculations, it provides comfort and assurance—based solidly on the Word of God—particularly appropriate for the present period of world unrest."

Cloth, 224 pages, \$2.00

**THE COMING PRINCE**, by Sir Robert Anderson, K.C.B., LL.D.

"Although out of print for many years, *The Coming Prince* went through thirteen editions when in circulation . . . a sure evidence of its worth and popularity. Mention of this most enlightening book can be found in almost all of the writings of Bible expositors on "Prophecy." Within its 367 pages, the prophecies of Daniel, Christ and John are dealt with in a masterly and satisfying manner."

Cloth, 367 pages \$3.95.

**THE SILENCE OF GOD**, by Sir Robert Anderson, K.C.B., LL.D.

"Sir Anderson deals with the tremendous problem of the silence of heaven for nearly two thousand years and sheds new light from the Scriptures on our modern perplexities, wars and revolutions, the miracles and the mysteries, the Grace of God and infidelity, Israel and the Church and the Book of Acts."

Cloth, 212 pages, \$2.50.

**I KNOW WHOM I HAVE BELIEVED**, A work of Christian Evidences, by O. E. Phillips.

"Research, investigation, travel, study, and prayer have consumed years to accumulate the facts found herein. The author made two trips to Bible lands to observe places, cities and countries where God predicted judgment and destruction. The book is a work on Christian evidence and is designed to establish the faith of young people, but is encouraging and full of information to all who believe the Bible to be the Word of God."

Cloth, 319 pages, \$3.75.

**THE FALL AND RISE OF ISRAEL**, by William L. Hull.

"This startling exposure of the oppression and final triumph of the Jewish people in Palestine during contemporary days is written by a Christian who has spent nearly 20 years in the Holy Land, coming in close contact with such outstanding public figures as David Ben-Gurion, First Prime minister of the State of Israel, and other key Government figures.

While he does trace the history of the nation of Israel from the time of Christ, the bulk of Mr. Hull's discussion is concerned with present day conditions, trends and developments."

Cloth, 424 pages, \$3.95.

## MORE BOOKS FOR YOUR LIBRARY

### **THE JEW IN THE PLAN OF GOD**, by Robert L. Evans.

"It is the aim of Dr. Evans, in *The Jew In The Plan Of God*, to answer every question which may arise concerning the Jew, and to trace his history from the call of Abraham to the present day. The book contains a wealth of information about the past and present history of the Jew, together with the Biblical, prophetic picture of his future sphere of service. In view of recent developments and the recognition of Israel by the United Nations, we cannot be indifferent to the place of the Jew in history. This book reveals the hand of God in the unique history of the Jew." Cloth, 192 pages; \$2.25.

### **THE TABERNACLE**, by M. R. DeHaan

"Every detail of the Tabernacle . . .," says Dr. DeHaan, 'points to some aspect of the Person and work of our Savior.' But, he is quick to add, the Tabernacle is a picture of much more than that—it is a type of the believer as well, and it presents a complete picture of the plan of salvation. Here is an inspiring group of messages on the subject of the Old Testament Tabernacle closely and faithfully following the teaching of the book of Exodus." Cloth, 185 pages. \$2.50.

(The following books, by Erich Sauer, were highly recommended by Brother Boll and have been profitably read and greatly appreciated by many of our customers):

### **HOW TO WORK FOR CHRIST**, by R. A. Torrey

"In this work, Dr. Torrey describes the methods he found most successful, many fields of endeavor which are often overlooked, objections people most frequently raise and how to meet them, and suggests the kind of sermons to preach. It is distinctly the 'success' type, a handbook on how to do the job most effectively yourself, and how to get others to do it. Without a doubt, *How to Work for Christ*, is one of Dr. Torrey's most useful, enduring works." Cloth, 512 pages. \$4.00.

### **BIBLE HANDBOOK**, by H. H. Halley.

"I consider it to contain more concise, understandable, accurate, and pertinent information as to Biblical contents, archaeology, chronology, geography, and historical backgrounds than any other book of modest price on the market." —Dr. F. D. Whitesell.

Cloth, 956 pages. \$3.00.

### **SEVEN SIMPLE SERMONS ON THE SECOND COMING**, by Herschel Ford

"I have read at least fifty books on the second coming, but this is the clearest, one of the most definite, one of the most sane presentations of the subject that has ever come to me. Especially was I fascinated by the study of the Anti-Christ. I have never in all my days seen anything as clear, anything as cogent, anything as direct as that dissertation." —Dr. Hyman J. Appleman.

Cloth, 104 pages. \$1.50.

### **CHRISTIAN WORKERS' COMMENTARY ON THE WHOLE BIBLE**,

by James M. Gray

"This Commentary represents the mature labors of an experienced teacher whose system of Bible study is known and valued wherever that study is pursued. It was planned and prepared to stimulate and encourage the study of the Bible as a whole, rather than in sections, as Dr. Gray held to the belief that in the light of the knowledge of God's unfolding plan thus acquired, difficulties and perplexities of Bible study are reduced to a minimum." Cloth, 443 pages. \$3.50.

### **MEET YOURSELF IN THE BIBLE**, by Roy L. Laurin.

"Based on the premise that situations in life can be classified into 36 basic types, the author presents these thirty penned sketches on Bible characters who were conquerors of such situations as fear, doubt, pride, wilfulness, jealousy, anxiety, etc. As you read these pages you will meet yourself in the experiences of these great lives." Cloth, 282 pages, \$3.00.

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Books on "How to have a successful Sunday School"

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