

# THE WORD AND WORK

(Volume XL, October, 1946)

## THE FACE OF THE SKY

Israel, unchanged, in unbelief,  
Turns wistful toward "The Pleasant Land."  
The fig tree, putting forth its leaf,  
Shows that summer is at hand.

*In this the eyes of faith discern  
A sign that Christ will soon return.*

The world perplexed and torn with strife,  
Its anxious rulers pale and dumb,  
Seeks in the pleasures of this life  
A vain escape from wrath to come.

*In this the eyes of faith discern  
A sign that Christ will soon return.*

The churches, neither hot nor cold,  
Deny the faith that once they knew;  
Seducing spirits, growing bold,  
Declare the Word of God untrue.

*In this the eyes of faith discern  
A sign that Christ will soon return.*

But there are some of God's elect,  
In spite of silence and delay,  
Who, like a longing bride, expect  
The coming bridegroom any day;

*In this the eyes of faith discern  
A sign that Christ will soon return.*

—F. W. Pitt.

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## WORDS IN SEASON

R. H. B.

### THE FASHIONABLE WOMAN OF ISAIAH'S TIME

It seems that Isaiah had some informatoin of the paraphernalia of feminine dress and finery employed by the daughters of Zion in that day. He enumerates a goodly list. Anklets and networks (laces), crescents, pendants, bracelets, mufflers, headtires, ankle chains, sashes, perfume boxes, amulets, rings, nose jewels, festival robes, mantles, shawls, satchels, hand mirrors, fine linen, turbans, veils, sweet spices, girdles. One would think, excepting a few things he mentions and several others he does not mention, that he had taken an inventory of some modern lady's belongings. Then the mannerisms and affections of those women (for who can make use of all such flimsy

trappings and remain simple and natural?) are more or less familiar today. Those daughters of Zion were "haughty." They walked with outstretched neck and wanton eyes, "walking and mincing as they go," and making a tinkling with their feet. Now a reading of that passage (Isa. 3:16-24) will clearly show how God regarded all that. And what he thought of it then is precisely what he thinks of it in this day when female dress and effeminacy has reached a degree of fashion and folly, of costliness and luxury, and of thinly veiled animalism, from which any godly Christian woman, and even a modest and sensible woman of the world, feels bound to revolt.

#### **DOES NOT NATURE HERSELF TEACH YOU?**

There is in this thing an unnaturalness which only custom can keep hidden from our eyes. When we look into the orders of higher animals, birds, and mammals, we cannot but be struck by the clear intimations of the Creator of nature on this point. It is a general rule, particularly noticeable in birds, but just as much in force among mammals, that the male is, in point of appearance, the more magnificently endowed by nature. The gorgeous plumage of the peafowl is the male's. The pheasant cock wears gold and scarlet, but his mate is so modestly and simply attired that one will almost overlook her. The turkey gobbler and his mate, the common rooster and the hen, are further familiar examples of this. It is the male horse whose neck is clothed with thunder, and whose imposing form inspires the imagination of the poets. So likewise the male of cattle, of sheep, and more or less noticeably of all mammals. It is only in the case of man that the order of nature is reversed. There the female adorns herself, and by rich, showy, and often lascivious apparel calls attention to her person; while the man wears modest and simple apparel, sober and inconspicuous. That this is not the will of God, and will, therefore, be productive of no good or blessing, may be gathered from the very face of nature. Yet not from nature alone, but from scripture also. It is, of course, not meant that men should dress more gaudily, but that certainly women should dress simply and humbly, "in modest apparel with shamefastness and sobriety." (1 Tim. 2:9).

#### **THE ORIGIN OF CLOTHING**

The unnaturalness of the manner of feminine raiment is further emphasized by the origin of human dress. Every animal wears the dress bestowed upon it by nature itself. But man's clothing is artificial. It legitimately serves two objects, one of which is the protection of the body from cold and the other outward conditions; the other, however, which formed the original reason for clothing, is to cover the body for shame and modesty's sake. It was the sense of shame which followed man's first disobedience to God, that led the first man and the first woman to make themselves aprons of fig leaves. And God so far approved their feeling in this matter that in his tender care he himself made for them more substantial dress from animal skins and gave them to Adam and his wife. This was the first of human clothing. It will be seen at once, therefore, that by far the most significant purpose of dress is in the moral aspect of it.

S. D. Gordon writes as follows on this point: "Here, in the beginning, the very thought (of their nakedness) *shocked* them. In that lay their safety. Shame is the recoil of God's image from the touch of sin. Shame is sin's first checkmate. It is man's vantage for a fresh pull up. There are only two places where there is no shame: where there is no sin; where sin is steeped deepest in. . . . Clothing is man's badge of shame. The first clothing was not for the body, but for the mind. Not for protection, but for concealment, that so the mind might be helped to forget its evil suggestions. It is one of sin's odd perversions that draws attention by color and cut to the race's badge of shame. It would seem strongly suggestive of moral degeneracy, or of bad taste, or, let us say in charity, of a lapse of historical memory." Thus far Mr. Gordon. His conclusion is that the general manner of dress, more especially of female dress, argues either moral degeneracy, a loss of the sense of shame, or else "a lapse of historical memory"—that is, people have forgot what clothes are for.

#### **GOD'S WORD ON WOMAN'S APPAREL**

It is no business of ours to set the world straight, or to legislate to this age as to what they shall do or eschew. Many Christians have wasted their all on that foolish, unprescribed task. It is to Christian women that this is addressed; and to Christian women, his own children and beloved, God speaks on this point. He desires of his daughters that they "adorn themselves in modest apparel, with shamefastness and sobriety, not with braided hair, and gold or pearls or costly raiment; but (which becometh women professing godliness) through good works." (1 Tim. 2:9, 10.)

Those who wish to see what the Lord has further to say on this subject may examine the following passage: "In like manner, ye wives, be in subjection to your own husbands; that, even if any obey not the word, they may without the word be gained by the behavior of their wives; beholding your chaste behavior coupled with fear. Whose adorning let it not not be the outward adorning of braiding the hair, and of wearing jewels of gold, or of putting on apparel; but let it be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price. For after this manner aforetime the holy women also who hoped in God, adorned themselves, being in subjection to their own husbands: as Sarah obeyed Abraham, calling him lord; whose children ye now are, if ye do well, and are not put in fear by any terror." (1 Pet. 3:1-6.)

These words represent the will of God toward the women in Christ, who are joint partakers of the glorious Life, and joint heirs of the exceeding great promises of God. And they will lovingly regulate their conduct by this teaching. It needs to be added that the braiding of the hair referred to in both these passages is not the simple plaiting of the hair but the elaborate hair dressing in vogue among the wealthy women of that time, and also to some extent in the same class of today.



## SOBERNESS AND SIMPLICITY FOR ALL

What applies specifically to women applies *in principle* to men, always, and vice versa. Men are not so greatly tempted along such lines. Nevertheless, a Christian man should guard against luxury of dress, and Christian families against all extravagances of living. It is the last time, little children; and as the end approaches we should be ambitious to live more soberly and unselfishly in the world. In view of our high calling (for God called us not unto surfeiting or self-indulgence, nor to the pride of life), in view of the saner and godlier use we can make of our time and means, and, not leastwise, in view of the great suffering and want that exists among so many human beings, it behooves us to live as simply and self-denyingly as we can. It will surely turn out for a blessing to ourselves and to others and to the glory of God's name.

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## REQUESTS NOT REFUSED

Jesus refused a few requests. He refused on one occasion to be arbiter in an inheritance squabble, and made that request the text of a sermon on covetousness. (Luke 12:13-34.) The selfishly ambitious petition of the sons of Zebedee, to be permitted to sit, one on the right hand, the other on the left of Jesus in his kingdom, he simply referred to the Father. He always refused information that would only gratify idle curiosity — for example, the question in Luke 13:23, "Lord, are they few that be saved?" or Peter's question about John, "Lord, and what shall this man do?" (John 21:21); or the disciples' inquiry, "Lord, dost thou at this time restore the kingdom to Israel?" (Acts 1:6.) In all these cases the answer was not a reply to the question, but a pointing out of the questioner's immediate, practical duty. He refused to the five thousand he had fed the day before the broadly hinted request for something more to eat. (John 6.) He refused the Pharisees and scribes the demand of a sign from heaven, excepting the one of Jonah, which God would give them. In some cases he delayed response a little while, not because of unwillingness, but for the petitioners' sake; as, for instance, in the appeal of the two blind men at Jericho and the Syrophenician woman. But it is not recorded that he ever refused or denied a single call for mercy or help. No one came to him with a real need and was turned away. Of the multitude that came to be restored, it is said that they healed, every one. He "went about doing good, and healing *all* that were oppressed of the devil." (Acts 10:38.) No appeal to him for mercy, compassion, forgiveness, help ever went unheeded. And Jesus is always the same. "Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need." (Heb. 4:16.)

The rule that governs my life is this: Anything that dims my vision of Christ, or takes away my taste for Bible study, or cramps my prayer life, or makes Christian work difficult, is wrong for me, and I must, as a Christian, turn away from it. This simple rule may help you find a safe road for your feet along life's road.—Chapman,

# NEWS AND NOTES

Brother Jorgenson and party will leave for the West Coast, as planned (for the "1946 Song Tour, No. 2") about Nov. 1, if the Lord wills. The route will be by Denver and Salt Lake City if November weather and driving conditions permit; otherwise, by Memphis, Dallas, El Paso and Tucson.

New Orleans, La.: "The meeting at Berea church, near Dugger, Ind., came the nearest to being an old time revival of any meeting I have been in for years. There was an unusual spirit of cooperation from the churches around. On the last Sunday afternoon 23 congregations were represented in a great anniversary meeting. The meeting started with good interest and the interest grew from night to night. Many from the neighborhood attended. Brethren Clymore and Hoar were a great help in this effort. Seven were baptized and two or three others responded.

"We also had a fine meeting in Texas from Friday to Friday nights, which closed with four responses. The work here at New Orleans had suffered while we were away, but a fine spirit and seemingly a better outlook than ever prevails."—Frank M. Mullins.

Brother R. H. Boll is to be in a meeting with the Seventh and Camp congregation, New Orleans, from October 6 to 20. Several Louisiana preachers are expected again this year, which will mean another series of day sessions for Bible study and prayer.

Sellersburg, Ind.: "We finished our Vacation Bible School program at Bohon on August 30, but the evangelistic services continued through the following Sunday. I certainly enjoyed the time I spent with those good people at Bohon. (Victor and David Broaddus had charge of the Vacation Bible School there.—Pub.)

"I believe I can sum up this summer's work with Brother Rutherford and Brother Overman by saying that I have had a wonderful experience in serving the Lord in a small way, and that I have had two of the

best men that ever lived, two Spirit-filled ministers of God, as my Counsellors and I hope to continue in this Bible School work again next summer."—David Broaddus.

Oklahoma City, Okla.: "I am thankful that the "Word and Work continues unabated in a never ending stream of good things. If I did not know the inexhaustible and life-giving source from whence it flows, I would marvel greatly at its persistent, deep, clear, and placid waters. Its rivulets flow from God. It is a great stabilizer to many. I pray that nothing shall ever mar its spiritual vigor. If it should cease I would lose the greatest comfort I ever had from a magazine."—J. P. Mattox in a letter to E. L. J.

Brother Mattox is editor of *The Good Way*, a whole-counsel monthly magazine published at 3240 N. W. 11th Street, Oklahoma City, Okla.

Lexington, Ky.: "Once again we pause to give 'honor to whom honor is due' for our good meeting at Bohon, Ky. Attendance was very good for both the Vacation Bible School and the meeting. The high light of the meeting in both attendance and interest was the second Friday night, at which time Victor and David Broaddus spoke on their experiences with the Lord in the China and Philippine areas. It has surely been a pleasure to work with these young men this summer. They have added much to these evangelistic efforts, which God, in turn, has blessed abundantly, for which we are thankful. Visible results of the meeting consisted of two baptisms, along with many expressions of help and blessing received.

"My next meeting is to be with the good congregation at East Jefferson Street, Louisville, with Brother A. C. Reader, beginning October 14."—Orell Overman.

Fort Lauderdale, Fla.: "The west Side Church of Christ is especially grateful for the good success it has recently had in buying a nice lot in a good location for the purpose of building a church house.

"We are thankful for the building we are now permitted to use, almost



free, but we need a larger building. So we look forward with joyful anticipation to the time when, by the help of God, and the co-operation of all our many brethren and friends, we shall own our house of worship.

"We also look forward with pleasure to our meeting which begins Oct. 13, with Bro. Johnny Adams of Jacksonville, preaching, assisted by brethren J. Edward Boyd, and Dan Richardson as song leader. We desire the prayers of all the saints; there is so much to do, and so few to do the work."—Brady M. Green.

Amite, La.: (Sept. 19.) "Recently I baptized two men from the parish prison. One had just been released on bail, whose wife was also baptized. The other was still confined, but a deputy sherriff went with us to the river, returning the man to the prison. His offense was minor and could be adjusted without court trial. The former had a more serious case and will have to stand trial. Credit for this work goes rightly to Bro. Odis Ford who had been visiting the jail to preach the gospel to the prisoners.

"The Oak Grove congregation has suffered a loss in the death of one of the Elders, Bro. William Z. Richhart, who had passed his 89th year. He was a good man and was loved by all who knew him. He was a kind and wise counsellor.

"Brother Odis Ford is conducting a class one night each week at the Oak Grove church building, training young men to take part in the public work of the church and in Bible study and song practice. This is a much needed work and one that should bear much fruit."—A. K. Ramsey.

#### A Bible Reading

Ottawa, Kansas: The Church of Christ, 901 North Poplar St., is planning a Bible reading to begin January 1, 1947, and continuing two months, approximately. The New Testament will be studied in two-hour evening sessions, six nights a week. We expect to have a two-hour session every morning (except Lord's Day) and three afternoon sessions every week.

"Every one should have his or her Bible, with print easy to read.

You may be sure that all (whether members of the Church or not), who live in Ottawa or within driving distance, or who can come and stay throughout the reading, will be cordially welcomed. Those from a distance that want room and board, should let us know in advance, and we will secure it for you just as reasonable as possible. You may address the elders, or any one in the congregation.

"The Church has been very fortunate to secure the services of W. A. Burcher, a well known, and well qualified Evangelist, of Barberton, Ohio, to lead in this great work."—Elders J. D. Settles, 815 S. Poplar St., C. E. Andrews, 803 No. Sycamore St., W. E. Hamilton, 1014 No. Oak St.

Louisville, Ky.: "The Nelsonville congregation enjoyed a series of meetings from Sept. 3 to 14, conducted by J. Scott Greer of Detroit. Interest was high and attendance was fine. Truth was preached in Power. Four members reconsecrated themselves to the Lord, and a fifth placed membership with the congregation. Bro. Harry Prather conducted the song service and helped otherwise in the work."—Robert Heid.

Moberly, Mo.: "We have just finished our revival meeting with our beloved Bro. Jesse E. Smith of Nebo, Ill., doing the preaching. The church was strengthened by the many good lessons he delivered. Bro. Ralph Pollock of Columbia was with us four or five nights and led the singing and the rest of the time the writer led the singing. The Moberly church is planning to conduct a New Testament reading this winter with Bro. A. R. Kepple of Kansas City, Mo., as teacher. May God bless all in His service."—Lowell E. Manchester.

Tulsa, Oklahoma: "The Lord willing, we will have Brother S. F. Spaulding of Borden, Ind., here in a meeting beginning October 20 and continuing into November."—LeRoy Yowell.

#### "The Best Thing in Life"

"Tell Brother Robert Boyd that his little tract "The Best Thing in Life" is the best I have seen for general use. Yesterday morning on

the bus a woman was reading one of them and suddenly leaped to her feet exclaiming, "Oh, I've passed my stop."—Leroy Yowell.

We can furnish this little illustrated tract "The Best Thing in Life," which points out the way of salvation. You will do well to have some of these in your pocket or in your purse at all times to use in the work of the Lord. The price is 5¢ each or 2¢ in quantity lots.

#### Louisville Christian Training School

The L.C.T.S had a formal opening Monday, September 23, at 7 p. m., at which time about sixty enrolled. The actual enrollment since the classes have started seems to be around seventy-five. There were forty in the first session of the sight singing class, which exceeded the opening night enrollment in this class by fifteen. Other classes have had similar experiences.

It seems now that the subjects that will be given this year, based on student demand, will be as follows: Biblical Introduction, New Testament Greek, Public Speaking, Missions, Sacred Music and Sight Singing, Personal Work, Teacher Training, Bible, and, perhaps, English.

The present faculty members are Stanford Chambers, Winston Allen, Dennis Allen, E. L. Jorgenson, D. H. Friend, Richard Ramsey, W. H. Allen, and R. H. Boll.

In accordance with demand, the school, excepting the afternoon Bible classes, will meet from seven to nine each Monday, Tuesday, Thursday and Friday evenings.

Phillip J. Bornwasser, 2630 Montgomery St., Louisville 12, Ky., is registrar. Tuition is free. Any one who wishes to improve his or her efficiency in the work of the Lord may enroll regardless of age or educational background. I shall make it stronger by saying that if you are in reach you should enroll in one or more classes. Most of the classes meet only one night per week.—J. R. Clark.

Jennings, La.: "Since last report it was my privilege to be in a meeting with the church at Turkey Creek, La., a fine group of brethren who love the Lord and are serving Him while waiting for His return. The young people (a splendid group) met each evening before

service for song practice, which they greatly enjoyed. An excellent spirit and good interest was manifested throughout the meeting. There were four baptisms. Brethren John Burgess, Steve Hazelton, and Arthur Johnson are doing a commendable work with the church there.

"Many encouraging reports come in concerning our radio broadcast, which falls on the fourth Thursday of each month over the Lafayette station which is in the center of a vast French population. Messages are given in both French and English. One was added to the congregation here this month. Continue to pray for us."—Ivy J. Istre.

Pekin, Ind.: "Our revival closed last night, Sept. 29. We had very good attendance and Bro. Brooks brought us powerful and inspiring messages. The fine cooperation of other churches and brethren was appreciated. We were made happy by one addition, as one of our young people was baptized."—A. M. Simpson.

W. H. Allen is to begin a meeting at Shawnee Church, 41st and Michigan Drive, Louisville, on Sunday, October 6. A service each evening at 7:45.

Johnson City, Tenn.: "Brother Boll preached at Locust Street Church, September 11-19, with splendid interest and attendance. Then the meeting was moved out to the Carter-Sell addition church, interest continued high and there were four responses to the invitation: two baptisms, one for reconsecration and membership, and one for reconsecration. Two of those responding worship at Locust Street, and two at Carter-Sell. Since the meeting there has been another addition in the Carter-Sell group. We praise God for His blessings upon His work here, and for the great preaching Brother Boll did in our midst.

"Carl Kitzmiller, who assisted me in the work here this past summer, has returned to Harding College. He will be missed greatly."—Robert B. Boyd.

"Faith of Our Fathers" is mighty interesting this month. Read it! Though we give extra space to this department, the paper is balanced by a variety of other articles.



## A SUPPER FOR JESUS

J. R. Clark

If the Master had refused to associate with sinners while upon the earth, He indeed would have lived a lonely life! The Master made social contacts; and He expects us, as Christians, to do likewise. But be it remembered that He associated with sinners as a physician to relieve and to help and not to join with them in their sins. He accepted an invitation to a wedding feast at Cana and saved it from ending in embarrassment by turning water into wine: "The modest waters blushed to see her sovereign Lord." Another social event of His life was a supper made for Him in the house of Simon the Leper, at Bethany. (The parallel accounts of this event are given in Matthew 26 and John 12.)

A striking thing to me about this feast was the attendants. First, the Lord Jesus, the number one celebrity of all time, was there. What an honor to have had the Lord Jesus as a dinner guest! Sitting with Him at the table were two trophies of His power and grace: Simon, the healed leper, and Lazarus, whom He had just raised from the dead. True to form, Martha served and, also true to form, Mary sat at the Master's feet, choosing the good part, attending to the one thing needful. The apostles were there, including Judas, the betrayer. A curiosity crowd came, not for Jesus' sake only, but also that they might see Lazarus, whom He had raised from the dead. Lurking in the shadows were the jealous chief priests, who were plotting the death of Lazarus—again. Not content with shutting out the light from themselves, they were also bent on snatching it from those who might wish to receive it! Thus, woven into this New Testament picture of a social function is a cross-section of oriental life, in the action of which is mingled nobleness, love, faith, greed, curiosity, and hate.

All eyes hunt out Lazarus and behold him with amazement. Only a few days before he was sick. Came death, a funeral, great lamentation, burial. Four days elapsed, the Master spoke, and here he was again alive and well! What could this mean? There was only one satisfactory explanation. All eyes were turned upon the Lord Jesus. Who is this man that even death hearkens to His call? Could this be the Promised One who would save from sin? Many of the Jews went away and believed on Him.

As we watch the scene Mary slips close to Jesus. She is much indebted to Him; from Him she had received the Words of Life; He had given her back her brother; she feels that her best is far too meager to express her inmost feelings. But she will try: she will pay Him as high a compliment as possible. Quickly she breaks her bottle of costly ointment and anoints His feet. As she performs this little act of devotion, and the room is filled with the odor of the ointment, her heart is having a similar experience, and the room is also filled with the fragrance of her love.

How it hurts one not to be understood in a time like this! Some, led by Judas, the betrayer, looked on with unfeeling hearts.



But the writer explained aside that Judas was insincere: that he was a thief, and having the bag took away that which was therein. Said the grasping Judas, "To what purpose is this waste? This ointment might have been sold for 300 shillings and given to the poor." How practical that sounded! But how it must have hurt Mary for her good work thus to be spoken against.

Be it known that the world is ever ready to pick a flaw with any good we may do. Elijah, who carried out the will of God, was called a troubler of Israel. Moses was accused of wanting to release the people from their burdens when he professed to lead them out to worship God; David of having shown unseemly zeal before the ark of God; Paul and Silas of turning the world upside down. The Baptist had a devil, and Jesus was a gluttonous man, they said. So, here, Mary was said to be wasting the precious ointment which might have been sold and given to the poor. However, the Lord came to her rescue and exonerated her before them all. "Why trouble ye her? Let her alone; she hath wrought a good work on me. She has anointed me beforehand for burial. She hath done what she could. Wherever the Gospel is preached this shall be spoken of as a memorial to her," He said. And so it has been. This must have been the happiest moment of Mary's life!

Today men are putting the question of Judas over and over in one way or another, "To what purpose is this waste?" What do these people mean by lavishing love on the Lord? What do they mean by being always at the house of God? Why spend so much time reading the Word of God and in prayer to Him? Why not just go to church once on Sunday, read a chapter hurriedly at night and say a little prayer and be done with it? To what purpose is this waste? Even some shallow Christians join in this unbecoming talk. They can understand how a man will get his family in his car and go down the road at the breakneck speed of 75 miles per hour; how men will give their lives for humanitarianism or in scientific research; how they will devote hours to golf, cheap novels, the theater, romance; but when one risks his life on the mission fields; when one lavishes much money in the Lord's work or dedicates his voice, his talent, his time exclusively to the Lord—why, then, he is beside himself, he is a fanatic. To what purpose is this waste, they ask. And others shake their heads as if bewildered by such conduct.

Well might we turn the tables on Judas and the world and say to them, "To what purpose is this waste?" Why do you spend your money and zeal for that which is not bread? Why do you labor for the meat that perishes? Why spend your time and energy digging cisterns that can hold no water, the while you famish for the living waters? Why hug to your bosom the world which pierces your heart through with many sorrows? Why make so much of the inn where you are to lodge for a single night by furnishing and adorning it, while you leave empty the house in which you are to lodge throughout eternity? In other words, why waste your lives in worldliness and sin, when the proffered mercy of the Lord is extended and a place in His service may be found?

## PRAYERS GOD CANNOT ANSWER

H. E. Beck

"Ye have not because ye ask not. Ye ask and receive not, because ye ask amiss, that ye may spend it in your pleasures." James 4:2, 3.

That God answers prayer is undeniable. He is answering prayer today and He will answer prayer tomorrow. The human solution to many of our perplexing problems is to be found in the prayer chamber. Prayer is the key which unlocks the door of the throne room where sits the "Wonderful-counsellor," the omniscient, and omnipotent God. But at this time it is not my purpose to attempt to prove such a well established truth.

Though this truth has been proven satisfactorily to some, still there are so many Christian people who have never had a real experience in prayer and they consider prayer a vague, meaningless procedure. Perhaps one of the principal reasons for this attitude is an inadequate knowledge of God's teaching on the subject. Then, too, if prayers are not answered at the exact time and in the manner thought best, all praying is discontinued. The conclusion is, therefore, that either there is no such thing as answered prayer or else those praying do not possess the spiritual technique.

For the Christian, every step, every problem, every decision, every lost soul, and every backslider should be the subject of prayer. In other words, nothing should be too large; nothing should be too small or trivial to bring before the throne of grace. George Muller once asked a friend if he prayed before repairing his quill pen. The friend looked up from his work and replied that he did not. Mr. Muller added, convincingly, that because he did pray, he did a better job of repairing quill pens.

Is it not true that much of the powerlessness of the church is due to the absence of sincere and fervent prayer? Is there any place on earth where prayer should be practiced more than in the church? How can we be so presumptuous as to call a congregation a church where prayer does not occupy a prominent place?

Very often we hear Christians stating that they are puzzled as to why their prayers have not been answered. They profess to believe in prayer and they talk much about prayer. Furthermore, they are confident that those things for which they ask are needed in the service of God. But it is so often true that, though these facts are acknowledged, many so professing never take time actually to go into the secret chamber and kneel down and pray. James says, "Ye have not because ye ask not." Herein, then, we discover prayers that God cannot answer. He cannot answer those prayers which are never prayed.

When we consider the solemnity of this thought, we are forced to ask ourselves if it is true. Do we pray? Or are we among those who believe in prayer, talk about prayer, yet never enter into the secret communion with God?

As sons of God, we ought, therefore, to pray because of the



privilege afforded us. We can draw near, and we can draw near with boldness to the throne of grace where we may find grace and mercy to help us in time of need. (Heb. 4:16.) This approaching with boldness means literally "speaking everything." We are, then, to bring our doubts and fears, our joys and sorrows, and our successes and failures. As our sympathizing High Priest, He does bear and is moved by our frankness in His presence.

God did not bring us into the exalted position of priests and intercessors but that we might exercise our rights and fulfil our obligations to our fellow creatures and also to Him. We ought to pray because of the obligations resting upon us. Jesus teaches us in the prayer He gave to his disciples that we should pray for our daily needs. Many, however, interpret "give us this day our daily bread" in a limited and selfish way: that is, give *us*—our loved ones, our family group—the necessities of life. But Jesus undoubtedly placed upon this prayer the universal as well as the individual application.

Just before His betrayal and seizure, Jesus took with Him Peter, James, and John and went into the garden of Gethsemane. He knew the time for His exodus was near at hand. His soul was in anguish for the great burden of sin which He must soon bear. Moreover, He desired that these men pray with and for Him. But they were sleepy. Jesus spoke to Peter and told him that he should watch and pray that he enter not into temptation. (Matt. 26:40, 41.) Yet Peter slept on. If he had only taken to heart this loving counsel, he would not have yielded to such a temptation as denying his Master and Lord.

Today as never before our leaders are confronted with problems which seem almost beyond solution. There are problems of national and international proportion. There are the problems of housing, industrial strikes, race riots, economic instability in the nation; there are the problems of feeding the starving millions throughout the world, of settling boundary disputes, and rehabilitating the war mangled cities and countries. The political leaders of our day are in no enviable position. Paul exhorted the young preacher, Timothy, to pray for the kings of the earth and all those in high places. In this way, the church can have more influence and do more good than most any other way in the present political unrest. In fact, it is our obligation as priests to intercede on behalf of these overburdened men.

But without a doubt the unwanted question will be asked as to whether the church today is in any position to exert much influence in the direction of God. Those who know God are aware that the prophet Elijah had power with God because of his faith, his devotedness, and his obedience to the divine will. Therefore, the professing church must possess similar qualities if she is to have power with the same God. God cannot answer the prayers of many of His professing people and many of His professing congregations because if He did He would become an accomplice in sin and unrighteousness. Again James says, "Ye ask and receive not because ye ask amiss." There are certain conditions which we must meet if we would receive special

favor from God. These conditions may be summed up in three words: surrender, sympathy, and submission.

The fundamental requirement in all our dealings with God is the surrender of our very selves to Him. This abandonment to the will of God is necessary before any recognition is possible. This means yielding the whole man—body, soul, and spirit. It involves the offering of our mental powers, our emotions, and all our physical members. We catch the meaning in the song:

All to Jesus I surrender, All to Him I freely give,  
I will ever love and trust Him, In His presence daily live.  
All to Jesus I surrender, Lord, I give myself to thee,  
Fill me with Thy love and power, Let Thy blessings fall on me.

Furthermore, when we ask God for something do we ask for that which is in sympathy with His cause? So often this is never considered. We pray for things because we want them and we think we should have them. Moreover, many things for which we ask, we know at the outset are contrary to the will of God. We should not, therefore, be so disheartened when God in His infinite wisdom does not grant our request. On the other hand, there are subjects about which we may be in doubt because of our finite knowledge. These things we must leave in the hands of Him who possesses all wisdom. We can, though, have some idea about our supplications by asking ourselves if what we are asking is for the advancement of the cause of Christ. Would it result in our good if answered? Will it magnify the grace, mercy, and power of God? Will it exalt His church? Does the Spirit of Christ which dwells within us sanction the petition?

Finally, if we would have God answer our prayers, we must be in complete submission to His divine will. For example, Jesus' attitude toward the cross was one of complete submission. We, too, must pray—not our wills but Thine be done. We will not dictate to God concerning things we want or think we need; neither will we tell Him what methods to employ, nor grow impatient when the answer seems delayed. Moreover, we must accept the answer as it comes. Whether or not we are satisfied or think it could be improved upon does not matter.

“Choose for us Lord, nor let our weak preferring  
Cheat us of good thou hast for us designed,  
Choose for us Lord, Thy wisdom is unerring,  
And we are fools and blind.”

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#### Thanksgiving Offering

The annual Thanksgiving meeting is to be held at the East Jefferson Street church this year. The offering on that occasion will again be devoted to the school fund. We suggest that each interested congregation set aside one Sunday's contribution between now and Thanksgiving for the Building Fund and send it by a representative instructed to add it to the Thanksgiving offering. The Sunday devoted to this good work should be announced beforehand to the end that an extra good offering be made. Other communities that have Thanksgiving meetings could take an offering for the school fund. **Now is the time for us to make one great united effort in behalf of this too much neglected work.**



## WHAT KIND OF CHRISTIAN

John Kernan

In traveling through the country in recent years I have observed innumerable persons labelled "Christian." It's amazing what a variety of personalities and characters one finds under this heading; one wonders, at times, if the term has any significance in referring to a "set-apart" people; at other times one is quite sure that it is an apt designation. I think it would be interesting to describe briefly certain persons I have met who are professed Christians. I offer no comments, merely wanting the reader to decide for himself whether the one involved deserves the distinction or not.

During the recent lapse of OPA one of the elders of a leading church in a large city remarked, "I wish I owned a lot of houses now. If I'd been charging fifty dollars rent before OPA went off, I'd raise it to a hundred."

A woman recently sold a house for several thousand dollars, presenting the proceeds to a newly-established Christian college.

An operator of a coal yard, a regular attendant at church services, was asked by one of his good customers, a member of the same church, to deliver some coal to a Negro family several miles from town. The coal man refused on the grounds that it was too far for his trucks to go.

On a boat in arctic waters a man washed overboard. While the crew and passengers stood around seemingly at a loss as to what to do, one boy jumped into the icy water, tied a rope around the drowning man, and had him pulled to safety.

A soldier who regularly attended chapel once remarked, "Our chaplain's a regular guy—he doesn't mind taking a few drinks with the crowd and you ought to hear him let out a cuss word ever so often."

It might also be in order to ask what kind of a Christian was the chaplain.

A soldier at one of my camps conducted prayer-meetings and communion services for his barracks-mates.

A minister and a chaplain of a Northern college deny the inspiration of the Bible, the divinity of Christ, and the fact of the bodily resurrection.

A man whose name is worth mentioning, J. A. Klingman, for many years a patient in a tuberculosis hospital, organized Bible classes for the other patients. He has brought several persons to Christ and has done a remarkable amount of good in this manner.

I'll let each reader draw his own moral, but it might be well to consider the words of Isaiah as quoted in Matthew 15:8,9 - "This people honoreth me with their lips; but their heart is far from me. But in vain do they worship me teaching as their doctrines the precepts of men." Nor should we forget the warning and promise of Revelation 20:12: "And the dead were judged by what was written in the books, *by what they had done.*"

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"All the world is but an orphanage so long as its children know not God as their Father."—Martin Luther.

## A CHALLENGE TO THE HOME

W. H. Allen

We are living in a day of moral collapse. Every dispensation hitherto has ended in such a night. Look at the days of Noah and of Lot. Jesus says in Luke 17:26-30: "And as it came to pass in the days of Noah, even so shall it be also in the days of the Son of man. They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all. Likewise even as it came to pass in the days of Lot; they ate, they drank; they bought, they sold, they planted, they builded; but in the day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all; after the same manner shall it be in the day that the Son of man is revealed." And Paul's description of the "last days" in the 3rd chapter of 2nd Timothy comes before us with remarkable significance now.

Statistics from the police and court records of the land show that there is a steady increase in both the number and character of crimes from year to year. The country's mounting homicide record has more than doubled during the last few years. And a sadder thing to relate is that youth leads the criminal parade. One law-enforcement officer says: "In past years, the criminal at the "line-up" was middle-aged, intemperate, experienced at crime, and limited in his activities to a special type of offense. Today it is just the opposite. The 'line-up' presents a parade of youths ranging in age from seventeen to twenty-one, versatile in crime, who cold-bloodedly and calmly recite, vountarily in the presence of spectators and press, the most intimate details of the planning and execution of ruthless crime."

In an issue of a weekly magazine some three years ago Mr. J. Edgar Hoover, chief of the F. B. I., gave some startling figures, from which we quote: "In the last year, 17 per cent more boys under 21 were arrested for assault than the year before, 26 per cent more for disorderly conduct, 30 per cent more for drunkenness, 10 per cent more for rape. . . . For girls, the figures are even more startling: 39 per cent more for drunkenness, 64 per cent more for prostitution, 69 per cent more for disorderly conduct, 124 per cent more for vagrancy." And the figures now would be even larger. After giving these astounding figures, Mr. Hoover adds: "For years we have listened to some quack theorist and pseudo-psychologists who have preached that discipline and control were bad for children—that they should be left uninhibited to work out their own life patterns, their own self-discipline. . . . And the tragic fallacy of the theory that self-discipline 'just grows' is being demonstrated day by day." Mr. Hoover gives the grim facts, with several appalling illustrations, and he lays the blame in the right place. He touches upon one remedy, too, when he says in conclusion: "Discipline, of course, is not an end in itself. But tempered with understanding and affection, it is



a protective measure which is critically needed right now. More than that it is the only guide to self-discipline." But the root of the matter lies even deeper. Having sown to the wind, our respectable, refined, and learned educators have before them the task of reaping a whirlwind harvest of disreputable, unrefined, and bestial crime. It is a terrible prospect, but one that should startle careless Christians out of their lethargy. It is a fresh challenge to the church, and the home to redouble our efforts in teaching our children the principles of the Gospel of Jesus Christ, and filling their minds with the spiritual teachings of our Lord.

Many reasons may be given for this increase in juvenile crime and delinquency, but behind all of them is the break-down of the home, and its failure to discharge its responsibilities. Those interests which once were considered inseparable parts of the home life have been supplanted by interests from without. The many little duties, jobs, and recreations that once were centered in the home have vanished or moved elsewhere. The family devotional period, with its scripture reading and prayer, has vanished from the home. And with all of these have gone the home ties and precious chances to inculcate wholesome habits of obedience and industry, and spiritual living. Since the days of Adam the home has been the basis of all worthwhile civilization. And if the home, with its old-fashioned parental authority and discipline, has fallen in, then we are face to face with a situation unknown to human history. When men, in their wisdom, furnish us with a substitute for the sun, then may they furnish us with a substitute for the home, but not until then — Russia's experiment notwithstanding. No nation, indeed no age, ever has or ever will survive the destruction of its home life. With the collapse of the home, we may expect a reign of lawlessness and immorality unequalled in human history. When parental authority wanes and youth in general becomes "disobedient to parents," we have an outstanding Biblical sign that the sun of the Gentile dominion is dropping low in the west, and the night of divine judgments is at hand (2 Tim. 3:2; Rom. 1:30-32).

Where is the remedy for these evils? It is not in legislation. Legislation has never cured moral ills and deficiencies. Discipline and reform cannot be successfully turned over to the police. The home must again take up the job it seems to have given up. And it must be serious-minded in doing the job. Our children must be taught the old commandment, "Honor thy father and thy mother." And in considering this commandment serious thought should be given by the parents in these times of so many interests outside the home. As parents are we deserving of honor? or do we allow worldly interests to take the place of our duty as parents? Sometime since, an organization called on the public for a definition of home. Ten thousand ninety replies were received. Of these replies to only fifty-six did home mean "mother"; and to only twenty-six did home mean "father." In the days of the ancient Hebrews, home meant father first and mother next, and home meant very little

else than father and mother. To the father was given the responsibility of teaching his children the commandments of the Lord. And similar instructions are given fathers in the New Testament. Why have "mother" and "father" slipped so far down the list? Is it not because the modern father and mother have become vitally interested in so much else than their children? The modern home does not lend itself to character-training as did its predecessor.

Wake up, fathers and mothers! You would not see your children facing a great physical danger without rescuing them from the danger. But something far greater than that is before them. Their very souls are being jeopardized. Our children are facing greater evils and spiritual dangers today than ever before in the history of the world. They need your protection. Only by your prayers and the greatest pains-taking care can they be saved from destruction. What is your ambition for them? Does it include dancing and cards and movies and the honors of this world? This is the way of death. Teach them the way of the Lord, and encourage them in their purpose to go all the way with God.

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## BEN'S BUDGET

Ben J. Elston

Dr. W. H. Hopson, a preaching celebrity of earlier days, was imprisoned because of convictions which he very conscientiously held. He began preaching Christ to the other prisoners. On being ordered to quit it, he replied, "I am ordered to preach by authority higher than you possess." Noble man!

In this time, if an order (no difference in what *form* it may be presented) comes to a faithful herald of the cross, resting on no divine authority, may God give strength to resist with bold meekness the human (or worse), and go on faithfully announcing the divine. A short-sighted cowardice only, can turn heart and voice away from faithfulness, with the present and eternal rewards, to truckling time-serving. True bravery has its eye on a truly sane present service, as well as on unspeakable, eternal service and reward. I yield to no mortal the question of deciding whether I am sincere in my service. About *that* no being lower than Deity but me can know. I am doing nothing for meanness, or to weaken or hinder any fellow-Christian. It is no article of my faith to misread or misrepresent any word of God, or word or work of man. I am so afraid for the future of such as have needlessly hindered *me* that I am determined fully that 'I will *not* do even so unto them'. I must work earnestly now on the job of eternal good behavior.

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When thou prayest, rather let thy heart be without words, than thy words without heart. Prayer will make a man cease from sin or sin will entice a man to cease from prayer. Pray often, for prayer is a shield to the soul, a sacrifice to God, and a scourge to Satan.—Bunyan.



## THE MODERN DANCE

(The following comments are taken from an article by James M. Tolle, in "Truth in Love.")

Those claiming to be members of the church who take part in the dance hardly ever exert any spiritual influence among the people they come in contact with. Seldom — in fact never — are they considered by the general membership of the church as being true examples of faithful Christian living. There is no pleasure that people participate in that will do more to stultify and destroy the power for exerting good, christian influence than the dance. The Christian who dances is never respected as a zealous and faithful follower of the Savior. This alone should make the member of the church that dances ponder over and consider the issues at stake.

### DENOUNCING THE DANCE

*The New York Sun*: "The modern dance is not new. It is a reversion to the grossest practices of savage men. Its culminating extravagancies are the same as the end sought by heathen. The only difference is this, that the heathen is childishly frank in his acknowledgment of the end sought, while we are not so bold. Preserved throughout all ages by the habitues of low resorts, by prostitutes, and their patrons, these dances have never lost their original reasons for existence. They have never been deprived of their appeal to the profligate and the debased. Today, whether practiced in the brothel on in surroundings more expensive, they retain without change their original meaning and are unmodified in their effects."

*Rabbi Wise*: "There is no decent dancing."

*T. A. Faulkner*, former proprietor of the Dancing Academy of Los Angeles and president of the Dancing Master's Association of the Pacific Coast: "No woman can waltz well and waltz virtuously."

*Professor William H. Holmes*, former dancing master: "I found the ballroom an avenue of destruction to multitudes. This is a truth burned into the hearts of thousands of downcast fathers and broken-hearted mothers, and husbands are legion who can look into deserted homes left desolate by wives and daughters who have been led captive by the magnificent burst of harmony and the laying on of hands."

*Charles M. Sheldon*: "A great number of young people begin in the dancing school and ballroom a course of life which ends in utter and dreadful ruin. Archbishop Spaulding declared that the confessional revealed the fact that nineteen-twentieths of the fallen women began their descent in the ballroom. The sensuous nature of much of the music, the unnatural fascination, the whirl of excitement, the mutual and familiar relations of the dances — all these influences brought to bear upon the young at an age when they are peculiarly susceptible to them are exceedingly dangerous. The young man or woman who exposes himself or herself to these dangers should be exceedingly fearful lest the worst should overtake them. Multitudes of human souls are lost for time and for eternity through the influence of this amusement. It is frequently said that people must

have some amusements. We grant it. We advocate no gloomy philosophy of life. Amusements we need — nay, must have. But in all this great world which our heavenly Father has made so beautiful, so full of sources of pleasure, are there no forms of amusements save those whose associations and results are so full of danger? Are there no happy men, no cheerful women, who never enter places where this amusement is engaged in? One must have food; shall he, therefore, take poison? One must have drink; shall he, therefore, take brandy? The safest way is to let dancing severely alone.”—From “In His Steps.”

*David Lipscomb:* “Without entering into any argument of the case, the solid judgment of the world, both religious and irreligious, in both heathen and Christian lands, has been that the dance arouses the lascivious and lustful feelings and has a tendency to lead into wrong. That many can engage in it without apparent injury goes for nothing so long as many of the excitable and the weak are led astray. That this is true, none can doubt who will observe the facts. The chief of police in New York City a number of years ago, investigated the causes that led fallen women to their condition. He decided the large majority — four-fifths, I think — were led there through the dance. No prudent Christian, even though he felt he could engage in it without danger to self, would be willing to countenance that which leads so many astray. The true Christian principle is: ‘If meat make my brother to offend, I will eat no meat while the world stands.’ The Christian should do nothing to lead others astray.” (From “Questions and Answers.”)

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### BROTHER STERLING YEAGER

Sister Yeager, of Louisville, Ky., spent a few hours with the Mullins as she passed through our city on her way to visit relatives in Houston, Texas. It was with sorrow and yet with joy that we learned of the passing of Brother Yeager, about the middle of August. He is now “at home with the Lord,” after a long illness which confined him to his bed for several months, unable to move or speak. For him it is truly “very far better;” but our hearts go out to Sister Yeager in her loneliness. Yet we know she sorrows not as those who have no hope, for no truer Christians could be found than Brother and Sister Yeager. Both have literally given their lives for Christ’s sake through the years.

It was our privilege to work with them during our stay with the Ormsby Ave. church in Louisville, and many the precious hours we have had together in the Lord. It is so good to know that we shall again have precious hours together when the Lord shall come for His own. Words fail as we would attempt to tell of the devotion shown Brother Yeager during his illness by his faithful wife. Day and night for more than three years, she ministered to his needs with a service money cannot buy — the service of true love, yes, verily, the love of God. With Bro. Yeager, we rejoice that the journey is ended victoriously. For Sister Yeager, our prayers ascend that God’s comfort may descend. Her example of patience, faith, and love, richer and fuller for this experience, will yet count for God’s great glory. Amen!

—Frank M. Mullins.



# THOUGHTS WORTH WHILE

D. H. F.

## "CONFINED TO THE BIBLE"

A young minister, not so long out of an up-to-date school of the prophets, was asked why he did not preach from the Word of God rather than from modern fiction. His reply was, "Must a man be confined to the Bible?" "Confined! do you mean to say you are pinched when you seek in the Bible for sermon material? That is like a soft-shell crab saying, 'Must I be confined to the Atlantic Ocean?'"—*Pentecostal Evangel*.

## COURAGE

Staunch old Admiral Farragut of the American navy—he of the true heart and the iron will—said to another officer of the navy, "Dupont, do you know why you didn't get into Charleston with your ironclads?" "Oh it was because the channel was so crooked." "No, Dupont, it was not that." "Well, the rebel fire was perfectly horrible." "Yes, but it wasn't that." "What was it, then?" "*It was because you didn't believe you could go in.*" That is just the trouble with our work in winning men and building up Christ's kingdom. We don't believe we can succeed. And, of course, often we fail.—*S. S. Illustrator*.

## "PIECE" or "PEACE"?

It is easy to give another a "piece of your mind," but when you are through, you have lost your peace of mind."—K. L. Brooks.

## SILENT VIOLINS

LiguTarisio was found dead one morning with scarce a comfort in his home, but with two hundred and forty-six exquisite fiddles, which he had been collecting all his life, crammed into an attic, the best in the bottom drawer of an old rickety bureau. In very devotion to the violin he had robbed the world of all that music all the time he treasured them; others before him had done the same, so that when the greatest Stradivarius was first played it had had one hundred and forty-seven speechless years.

Yet how many of Christ's people are like old Tarisio! In our very love to the church we fail to give the glad tidings to the world; in our zeal for the truth we forget to publish it. When shall we all learn that the good news needs the telling, and that all men need to know?—*Free Methodist*.

## PRAYING ARIGHT

Men talk about the philosophy of prayer; of the mystery of prayer; and of the reflex influence of prayer on the life. But the greatest truth the Christian needs to know about prayer is the necessity of praying. The blessing of prayer is the blessing of doing. It comes not as we philosophize about prayer, but as we pray. Samuel said to

the children of Israel, "God forbid that I should sin against God in ceasing to pray for you." The greatest prayer disaster in any believer's life is the ceasing to pray. "If ye know this thing, blessed are ye if ye do it," is intensely true of the command to pray.—Jas. H. McConkey.

A Sunday well spent means a week of content  
And rest for the toils of tomorrow;  
But a Sunday profaned, no matter what gained,  
Is a certain forerunner of sorrow.

—Now.

#### MORE THAN A CLEAN COVER

The snow lay white over all the earth, hiding every scar and sign of death. "It is a symbol of purity," said the man, as he prayed. "Oh, Lord, as Thou hast covered the earth with whiteness, cover my soul with purity." But the sun shone again, and the snow melted. The brown barrenness of the dead earth showed through again. So he who had prayed to be covered with purity prayed again, "Create in me a clean heart, O God." Purity is not a covering, it is a new life within.—*Sunday Companion*

#### "THEY STAND TOGETHER

It is inconsistent and irrational for one to say he believes in Christ and yet deny or doubt any part of the Bible. The Bible is our only authority today for believing in Christ. One day someone asked Dr. David J. Burrell, "Do you mean to say that Christ and the Bible fall together." "No!" was the answer. "Who said anything about falling? They stand together."—*Sunday School Times*.

#### NATIONAL SIN

America, with all its enlightenment, has become the outstanding national example of intemperance. No other nation can now be considered as on a par with us in the annual consumption of intoxicating drink; and coupled with this is an ever-increasing divorce rate, which threatens the destruction of the American home. God grant that we may awaken in time before our moral and spiritual sensibilities are destroyed completely. The four greatest causes of impurity in our country are the movies with their salacious pictures; vile, unclean literature pouring from our presses; the dance hall with its immodest associations; and the taverns, now frequented by women as well as men.

The path of safety is not to walk as close to the world as possible without becoming ensnared, but to keep as far from evil as one can, lest he become defiled.—*Ironside, S. S. Times*.

It is a fact too well known to need argument, that America and the world have, in recent decades, enthroned the MATERIAL where the SPIRITUAL should preside. As a result of these detours into the realm of materialism, we have a nation devoured, as never before, by the cause of strong drink.



# “FAITH OF OUR FATHERS”

E. L. J.

## A FRANK INTRODUCTORY STATEMENT

It is common knowledge that, in the good providence of God, there came into our hands some time ago a certain gift of money (limited by the uncertain fortunes and fluctuating values that are common to stocks and bonds), allocated to the purposes of this department. Soon thereafter, we bought a selected club of many hundreds of names, greatly increasing the circulation of the *Word and Work* while these reprints are running.

Our assignment (along with other duties of a busy life) was to search and search again, through scores of books and countless papers that had been gathered — to find there, and to publish to the world, the teachings of the honored “restoration fathers” — on Prophecy, on Unity, on Christian Love and Toleration, and other themes that lead to better understanding and good fellowship among brethren.

Then, eighteen months ago, we began publication of these “precious reprints”; and at the first year-end, the monthly installments were gathered, improved, and offered (now free for the asking) in a compact pamphlet. These yearly pamphlets are finally to be gathered, and offered as a book, if the Lord wills.

For the most part, all strictures on our reprints, and all efforts to break the great force of the pioneer testimony, have so far been disregarded — for the reason that they have generally come from harsh and “extreme” sources — “them that are causing the divisions and occasions of stumbling, contrary to the doctrine.”—Rom. 16:17. According to the flesh, we might have answered them in kind, for that is natural and easy; but we have sought to remember this, that —

“The Lord’s servant must not strive,  
But be gentle towards all,  
Apt to teach, forbearing,  
In meekness correcting them that oppose themselves;  
If peradventure God may give them repentance  
Unto the knowledge of the truth.”

But now there has appeared a long article from a man that we respect and esteem; a brother in the Lord that we have long thought of as wishing to be fair — namely, Brother G. C. Brewer. (We call no names unless we can commend.) This brother seems to think we have misrepresented or twisted the general teaching of Lipscomb and Milligan — or at least that we have left false impressions of their teaching. We give therefore, first, the Brewer article (with our brief notes in italics interspersed for brevity): we follow this with the pertinent portions of our February reprint from Milligan (our brief notes again interspersed). With that, (and with a “Final Sum-up”) we leave it to our readers to judge whether or not we represented President Milligan fairly (omitting Lipscomb for the present), especially since we introduced our Milligan reprint in February with the following cautious note:

"In giving our readers this 'precious reprint,' we are not saying that Milligan was on this side or that, 'pre' or 'post,' for or against, or anything else. Let the reprint speak for itself. We do say that we are glad that this valuable book has been reprinted, and that it is being offered by the *Advocate*."

#### BROTHER BREWER'S ARTICLE

The Word and Work has recently reprinted some things from the pen of David Lipscomb on such things as "the times of restoration" and "church and kingdom." This magazine has also more than one time in recent years quoted what Robert Milligan said about the new heaven and the new earth. If the Word and Work does not intend to convince its readers that Brothers Lipscomb and Milligan were premillennialists, its use of the writings of these two men does have that effect. People who are not thoroughly familiar with claims of premillennialists, and who, perhaps, are less familiar with the writings of Lipscomb and Milligan, might easily infer that these two men sanctioned the premillennial view that is held by at least the majority of premillennialists of the present day. Those of us who know the facts know that neither of these men endorsed premillennialism, and we know that it is unfortunate that they are made to appear in that light.

*(There follows a discussion of "Premillennialists" and "Premillennialism" which is not particularly germane to the issue here, omitted for lack of space.—E.L.J.)*

Fortunately, Brother Lipscomb was still living when the controversy over premillennialism arose among our brethren. Brother Lipscomb was at the old Nashville Bible School when Brother Boll preached these premillennial views there. Some of us who are still living were there at the time, and we know that Brother Lipscomb did not endorse Brother Boll's views. I myself can give personal testimony to this effect. Instead, however, of making a statement at this time, I wish here to quote what I said in a lecture delivered at David Lipscomb College on January 27, 1939. This was given in a division of the lecture called "Historical Introduction." Here is what I said:

"The only conflict that came up about the matter that did not seem to be pleasant was right here [indicating in front of rostrum in auditorium]. Brother Boll was speaking on the Jews' going back to Palestine, and Brother Lipscomb was sitting right out there. As Brother Boll told of the history of the Jews and showed that they have remained a distinct nation through all the centuries, despite the persecutions they have endured, and advanced the thought that God is with the Jews and is preserving them for some future blessing in fulfillment of his purpose in them and of his promise to them, Brother Lipscomb spoke from his seat and asked: 'Do you think the Jews are now the people of God and above the church?' Brother Boll replied: 'No, Brother Lipscomb, Christians — the church — are the people of God *par excellence*. But the *natural branch* is to be brought back into the root and fatness of the olive tree.'"



"Boll had spoken of the necessity of studying the prophecies and had implied that some people do not encourage the study of prophecies, so Brother Lipscomb's next remark was: 'Yes, I understand you are attacking me.' And he seemed to be agitated as he raised his palsied hand in gesture and tears were in his eyes.

"Brother Boll was moved also, and tears suffused his eyes as he replied: 'Oh, no, Brother Lipscomb, I was not attacking you. I had no thought of offending you.'

"Brother Lipscomb said: 'Well I thought you were. You know my well-known position about the Jews and the teaching of the prophecies.'

"Brother Boll said, I think, that he was not sure that he did know Brother Lipscomb's position about the teaching of the prophets. Then Brother Lipscomb alluded to some controversies he had had on these points before Boll's day. And he mentioned having read something from Boll's pen in a recent issue of the Gospel Advocate that he thought was directed at him. It had something to do with the teaching or the objection to teaching the prophecies in the Bible schools.

"Again Brother Boll disclaimed any intention to criticize Brother Lipscomb, but he asked why the prophecies were not taught in this school.

"Brother Lipscomb said that the prophecies were not taught in this school, and he gave the reason. He said: 'Our students are young and immature and do not yet know the simpler and easier parts of the Bible. I have always held that one should know the rest of God's word thoroughly before one undertakes to study the prophecies. Even then he will encounter things that he will not understand, but a general knowledge of God's word should save him from false and speculative interpretations.'

"This dialogue ended pleasantly enough, but it resulted in two things that I think it will be profitable for us to remember: (1) Bro. Boll gave up the afternoon lectures on the Jews and the prophecies relating to them. He did this out of deference to Brother Lipscomb. He did not want to appear to be attacking him. He did not speak again on that subject. In doing this he increased the respect and admiration that we all had for him, and he probably caused some to be more inclined toward his position than they would have been if they had heard all his arguments. If my memory is not at fault, John Glenn told me that he and the other teachers who were near Brother Boll's age, including Brother Pittman, Ed Sewell, H. Leo Boles, and Dr. J. S. Ward, advised Boll to abandon those lectures. (I was interested in them, and was asking why they did not continue.) (2) Brother Lipscomb also made a concession. He said that if the older and more advanced students wanted to study the prophecies he would teach the class. We clamored for the class; and when it started, all the preacher students enrolled, as did nearly all the faculty. . . ."

*(He here names several students who enrolled.—E.L.J.)*

Brother Milligan and Brother Lipscomb both frequently spoke of the destruction of this present world, and then of a "new heaven and a new earth wherein dwelleth righteousness." The things that they said would take place are all\* to take place in the renovated earth, not in this earth while it is under the curse and while men are living in the flesh, being born and dying, and sinning betimes. The premillennialists teach that Christ will reign on this earth over mortal men, and while sin is still here, etc.; and they make a difference between the earth in which the millennium will take place and the new order which will come after the millennium has expired. And yet they do not tell their readers that what Brother Lipscomb and Brother Milligan spoke of were things that would take place in the new heaven and the new earth.\*

*(But is there not to be a terrible work of destruction and a mighty "renovation" at the commencement of the Millennium? Read 2 Thess. 1:7-10; Rev. 19:11-21. And who believes that millennial peace and righteousness can ever come to earth "while it is under the curse?" The curse is largely lifted when Jesus comes — at the "redemption of our body"? Rom. 8:18-23.—E.L.J.)*

That all may see that the premillennialists do claim that Christ will reign on this earth while it is still under the curse, and that they do make a distinction between the earth in which the millennium will take place and the earth that we shall have after the millennium has expired, I desire again to have recourse to the lecture above quoted. In that lecture I read, by permission, some questions I had submitted to Robert Boll and his answers to those questions. These should prove interesting to students of this issue, and especially should they help them keep the record straight in reference to the views of Lipscomb, Milligan, and others. Here are the questions and the answers: [we arrange them consecutively]

Q. "1. When Christ comes to reign on the earth — on David's throne — will that be a political or material government, such as David's was, except grander and more extensive?"

A. "It will be a theocracy, extending over all 'the kingdoms of the world' (Rev. 11:15), taking over all the realm 'under heaven,' which was previously held by 'the four beasts' (Dan. 7:27); and its sovereignty is 'over the nations' (Rev. 2:26). Whether in view of this it should be described as 'political' and 'material,' you must decide. I never use either of those terms when speaking of it.

Q. "2. Will the government be supported by taxes paid by the citizens in literal, earthly coinage, such as we now use?"

A. "When God headed the ancient theocratic kingdom, he demanded tithes and offerings. When Israel asked for a human king, God warned of the heavy taxation that such a king would demand. (1 Sam. 8:1-18.) Whether in the new order anything will be demanded is not perfectly clear. A typical indication may be discerned

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\* Does the Milligan reprint support this "all" — that all these things belong to the new heaven and earth?—J.



in 1 Kings 10:24, 25 (compare Rev. 21:24, 25), and more direct prediction in Ps. 72:10, 15; Isa. 60:6, 9, 11, 16. Nothing is anywhere said about any coinage, so far as I know.

Q. "3. Will the citizens of this kingdom be flesh-and-blood men and women, as we are now? Will there be births and deaths on the earth during that thousand years?

A. "That Israel and the nations over whom that reign extends are composed of human beings in the flesh is seen in many scriptures — e.g., Ps. 72:11-14; Jer. 30:19-21; Zech. 8:4, 5. (See contexts also.) There will be births and deaths. The lives of men, especially the righteous, will be much longer than human lifetimes run now. (Isa. 65:20-25.)

Q. "4. What sort of beings will Christ and the risen saints be during that time? If Christ becomes flesh once again, becomes an earth dweller, will he have to die again? If not, how will he pass back to a glorified spirit again?

A. "Christ is not a 'glorified spirit being,' but a resurrected and glorified *man*. Such will also his saints be. As such they have access to earth or to heaven. After his resurrection, Christ walked on the earth for forty days, not bound by physical laws, yet able at will to use them and act in accordance with them. That Christ is a glorified spirit being is the doctrine of Russell and Rutherford. The Bible teaching is that he is man now. (1 Tim. 2:5.) If he were not man, he could not sit on David's throne, now or ever; for God's oath is definite that 'of the fruit of his [David's] loins' he would set one upon his throne. (See Ps. 89:3, 4; 132:11; Acts 2:30, 31.)

Q. "5. Does it seem reasonable — or even possible — to have a temporal, material, political government composed of flesh-and-blood people and supported by 'Caesar's coinage,' and yet the ruler and his subordinate officers all *spirit beings*, who neither eat nor drink, sleep nor die, exercise nor rest, rejoice nor weep as their mortal subjects do?

A. "This question is answered to all effects by the preceding.

Q. "6. Since those nations over which Christ and his saints shall rule with a rod of iron are wicked, sinner nations, how will they be controlled — by a spiritual force or by physical force? Will there be armed police and trained soldiers to enforce the Ruler's will?

A. "The rod (scepter) of iron is the symbol of strong, unswerving rule. Only rebels and oppressors will feel the weight of that rod. (Ps. 72:4, 9; Isa. 11:3-5.) There is no indication that the King will need or use carnal forces to execute his judgments. After the great judgments of that day the remnants of the nations will subject themselves willingly to his rule. (Ps. 47:9; 72:11; 102: 22; Zech. 8:20-23.) But also note Isa. 60:12.

Q. "7. Will the gospel be preached during the millennium, and will some of these sinners become Christians? If so will these Christians live on to the end of the thousand years and then die or be changed, or will they be dying along during the reign? If they die, what words of comfort could be said to the weeping ones, seeing they could not use such Scriptures as 1 Thess. 4:13-18 and Rev. 21?

A. "There is a distinction between salvation and government. Government may have to be enforced; salvation is always by grace and voluntary. There never can be any salvation except through the gospel. During the millennium, Satan, who now blinds the minds of men (2 Cor. 4:4), is bound and imprisoned, and the knowledge of Jehovah will cover the earth as waters cover the sea. All conclusions drawn from these facts must stand as conclusions only. The word of God denies that those who died in sin will have life and opportunity in the millennium, and there is no proof that those who today reject the gospel will have opportunity then.

Q. "8. If this reign is to be entirely spiritual and in a new heaven and a new earth wherein dwelleth righteousness and where they shall not 'hurt nor destroy,' in what sense shall the rule be with a rod of iron, and how break the nations in pieces? Are we not forced to 'spiritualize' this? Also, why should such a reign end in a thousand years? Furthermore, why should we speak of such a reign as that being *on earth* at all, seeing it will not be this present earth at all and will not be 'earthy' in nature?"

A. "We must distinguish between the new order under the 'millennium' on the one hand, and the 'new heaven' and 'new earth' which follow the passing away of the present earth and heaven, on the other. The rule of the rod of iron pertains to the former, not the latter. The latter represents the final perfect goal of Christ's work, the eternal state. (Even in regard to the millennium we would not be forced to 'spiritualize' the 'rod of iron.' There is a difference between 'spiritualizing' and recognizing a simple figure of speech.)"

These answers speak for themselves, and no effort is here made to refute any point in them. (End of Brewer's article.)

#### EXTRACTS FROM THE MILLIGAN REPRINT

(From "Faith of Our Fathers," Feb. 1946; italics ours.)

He [the Apostle] insists particularly that we should give the more earnest heed to the things which we have heard:

Because, he says, it is through the man Jesus, and that system of grace of which he is author and the finisher, that *we will regain our lost dominion over the world* (vv. 5-9).

When man was created, God said to him, "Have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Gen. 1:28).

But in consequence of sin, man has, in a great measure, lost this dominion (Gen. 3:15-24). Satan for a time got possession of this world. . . .

That this state of things is, however, only temporary, and that, according to God's purpose, *man will again have at his command the dominion of the world*, is manifest from the eighth Psalm. . . .

From this passage, then, it is quite evident that God *intends that man shall possess and hold the world as his lawful and rightful patrimony. But this, says Paul, has not yet been accomplished.* "We do not yet see all things put under him." . . .



God has made it the business of Christ, and not of angels, to restore to mankind their lost dominion over the world. . . . The "world to come" means, not the coming age, as in Matt. 12:39,\* etc., but the habitable world under the reign and government of the Messiah (Heb. 1:6). It is the world in which we now live; and in which, when it shall have been purified from sin, the redeemed will live forever. . . .

In these words, there is no reference whatever to angels, or to other worlds or systems. *It is the Earth, and of the Earth only, that the Holy Spirit here speaks.* This is obvious from what follows in the latter part of the eighth Psalm. After saying that all things are by the decree of Jehovah put under the feet of man, the Psalmist immediately adds, by way of explanation, the following specifications: "all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." *It is to this world as it was, as it is, and especially as it will be hereafter, that both the Psalmist and the Apostle refer.*

*("The 8th Psalm," says Milligan, "is prophetic." Prophetic of what — of what era? Is it the Millennium or the new Earth? But can any one believe that Milligan meant to drag "all sheep and oxen" into that new heaven and earth! Yea, the beasts, the fowl; and especially "the fish of the sea," and all the sea monsters — since there is no sea! John expressly says: "I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. Rev. 21:2).*

*Further, how could man "regain" (Milligan's constant phrase) a new world that he had never lost? Is that first earth not "passed away" before new heaven and new earth come in? — E.L.J.)*

"We see not yet all things put under him." — From this, it is evident that the eighth Psalm is prophetic. The Psalmist looks rather at the decree and purpose of Jehovah touching the final allotment of this world, than to the state of things which actually existed at the time in which he wrote. He means to say, that although man's scepter is now broken, the decree of Jehovah concerning it is not broken. *His purpose is unchangeable. And hence there can be no doubt but that mankind will yet regain their lost dominion over the Earth.* How far this will be accomplished before the Earth shall have been renovated by fire (2 Peter 3), it may be now difficult to say. *When Satan shall be bound for a thousand years (Rev. 20: 1-6), and the saints of the Most High possess the Kingdom (Dan. 7: 14, 18, 22), the prophecy of Isaiah (11:6-9) may be more literally fulfilled than we now anticipate.* But whatever may be true of *this blissful era*, so long and so often foretold by the Apostles and Prophets, it is not at all probable that man's dominion over the world will be fully restored, until the new heavens and the new Earth appear, in which righteousness will forever dwell (Rev. 21.) [End Milligan.]

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\*Matthew 12:32 must be intended.—J.

## FINAL SUM-UP

There are two pertinent sentences (further on in Milligan's notes on Hebrews 2) that might well have been appended to our February reprint; and in fairness to our brotherly critic, we quote:

"It seems that Abraham and the whole family of the faithful will yet inherit the entire Earth, after that it shall have been purified by fire, and prepared for the descent of the New Jerusalem . . . Into this renovated Earth nothing can ever come that is impure or unholy." We have no doubt that the author is here looking on to the final state. But whatever he may say of man's position in the final Earth (and we agree with what he says) — that can never cancel out what he *also* says concerning man's dominion in the millennial age. On the subject of dominion, he deals with *both periods*, as Harding used to do: the lesser and the greater; the partial fulfillment of the golden age, and the full realization of the final state. He makes a clear distinction (see his closing paragraph above) between the blissful era of "a thousand years" on the one hand, and "the new heavens and new earth" on the other; and he clearly indicates that the "thousand years" come in *before* the earth "shall have been renovated by fire." He calls that thousand-year period the "blissful era so long and so often foretold by the Apostles and Prophets;" and most certainly he teaches that *during that era* of Rev. 20:1-6, "the saints possess the kingdom" (Dan. 7:14, 18, 22), and the prophecy of Isaiah 11:6-9 may be quite literally fulfilled ("the wolf shall dwell with the lamb," etc.). All this comports with his comments on the 8th Psalm. Milligan did not here quote Campbell's statement —

"The lion and the lamb, the leopard and the kid, once lived on terms of friendship, and they will do so again; a time will come when the lion shall eat straw like the ox." — *Harbinger*, 1833.

Milligan does not know, or cannot say, "*how far* this [man's dominion] will be accomplished before the Earth shall have been renovated by fire;" but he shows that Rev. 20:1-6, Dan. 7:14, 18, 22, and Isaiah 11:6-9 come in, and that these may go very far in the direction of that full and final accomplishment — by being "more literally fulfilled than we now anticipate." Still, he does not expect dominion "fully restored" until the final order.

Finally may we point out that, in expounding Hebrews 2, Milligan's point is not primarily to prove that man would have dominion over the earth *in the millennial age*, nor that he would have dominion *in the final age*; his main purpose is simply to prove, without strict separation of times and eras, *that man will have dominion!* His millennial teaching may be secondary to this purpose, but it is there just the same.

All this is written with kindest feelings, and in real gratitude to Brother Brewer — for his evident fairness in giving his readers the Boll-Lipscomb conversation, and for letting the "Questions and Answers" speak for themselves. But the pioneer testimonies on this living unity issue may not be broken, or lightly brushed aside by saying that they are *all* to take place "in the renovated earth" — if by this is meant the final state.—E.L.J.