

# THE WORD AND WORK

A MONTHLY MAGAZINE  
SET TO DECLARE THE WHOLE COUNSEL OF GOD

R. H. BOLL, Editor

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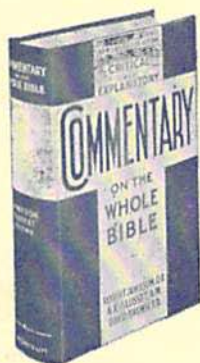
OCTOBER 1954

## IN THIS ISSUE

Poem: Waters To Swim In	213
Words In Season — R. H. Boll	
What Is Death	214
What Is After Death?	214
“Soul - Sleeping”	215
What Death Means To the Christian	215
Absent From the Body	216
“He Shall Never See Death”	216
Unanswered Prayer	217
Those Who Cannot Believe	217
Man's Most Vexing Problem — J. R. C.	218
The Women In Christ's Genealogy — E. E. L.	220
Questions and Answers — R. H. B.	221
The Mount Of Olives — R. H. B.	223
Heavenly Wisdom — A. Plummer	224
Are We Infallible? — E. S. Smith	225
Why Did I Do It? — J. H. McCaleb	226
The Personal Equation In Bible Translating	227
His Belief — D. L. A.	230
Field Man For K. B. C.	231
Seed Thoughts — J. R. C.	232
News and Notes	234
If We Knew That Jesus Would Come Tonight	236

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VOLUME XLVIII, OCTOBER, 1954

R. H. BOLL, EDITOR

J. R. CLARK, PUBLISHER

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## WATERS TO SWIM IN

Ezekiel 47:5

Art thou *paddling*, fellow Christian,  
In God's sea of boundless grace?  
Are thy ankles merely covered  
When He bids to shoreless space?  
Is your diet still a milk one,  
When He offers you the meat?  
Venture forth, my timid brother,  
Let Him bathe beyond thy feet.

Art thou *wading*, fellow Christian,  
In His grace, so full and free?  
Have you had the joy of knowing  
That the tide has reached thy knee?  
Have you found that prayer's a weapon?  
We may wield it, if we will.  
To your growing heart, He whispers  
"Venture on; go farther still."

Art thou *bathing*, fellow Christian,  
In the ocean of His love?  
Have thy loins been wholly covered  
By His grace, who reigns above?  
Do you find the peace and power,  
When the tempter comes your way?  
Do you see God's hand still leading  
As He guides you day by day?

Art thou *swimming*, fellow Christian,  
With no foothold on the sand?  
With no trust in self relying,  
Held by His almighty hand?  
Do you rest in Him completely  
When the trials vex you sore?  
They are meant to draw you to Him!  
Come, oh come, and trust Him more!

— Grace L. Hagemann.

# Words in Season

R. H. B.

## WHAT IS DEATH?

Through all ages and generations, ever since there were men on the earth, they have wondered and puzzled over the mystery of death—what death is, what it means, whether it is the end of all things forever to the one who dies, or whether there may be something beyond, and if so, what it might be. There were always those (not a few now), who persuaded themselves and one another that "death ends all." Yet subconsciously or intuitively man feels that that would leave too much of unfinished business. Chief justice Brewster in his book, *The Religion of a Jurist*, says something to the effect that his forty years on the bench had left one deep conviction on his mind—namely, that sometime, somewhere all wrongs will be righted, and every failure of human justice will be made good. Besides, there is a deep innate conviction in every man's heart, call it conscience or what you will, and fight against it though he may, that he will have to give account of his ways and deeds. Death does not "end it all", as the escapist slogan has it, and there is no final hiding nor refuge from Eternal Justice, however men may deceive themselves. A saner view was voiced by Robert G. Ingersoll, the noted infidel orator, when at his brother's tomb he spoke the following words:

"For, whether in midsea or among the breakers of the farther shore, a wreck at last must mark the end of each and all—

"And every life, no matter if its every hour is rich with love, and every moment jeweled with a joy, will, at its close become a tragedy, as sad and deep and dark as can be woven of the warp and woof of mystery and death....

"Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud and the only answer is the echo of our wailing cry. From the voiceless lips of the unreplying dead there comes no word...

"But in the night of death hope sees a star, and listening can hear the rustle of a wing..."

But Ingersoll's "star" and "rustle of a wing" was but his wishful thinking, a dream, which, as dreams go, was without foundation in truth or fact. Far different is the testimony of the Word of God, and its outlook upon death and the hereafter.

## WHAT IS AFTER DEATH?

The most general belief among professing Christians is that immediately upon death the child of God goes to heaven and into the full glory of his reward. But, on the other hand, there are some who believe that death leaves man unconscious, or even non-existent.

Neither of these views is the one set forth in the word of God. The former discounts the "salvation ready to be revealed in the last time." (1 Peter 1:5.) If men go to their full reward and blessing at once, there is no longer any essential place for the coming of the

Lord, or for the "resurrection of the just," or for the judgment-seat of Christ and its special awards. Those things might be omitted without changing the outlook, or, if still taught, they become matters of merely curious interest which can mean nothing special, cannot add anything to the happiness immediately received, and are to every practical end superfluous. That is the fatal defect of the "Heaven" doctrine. For any conception that fails to account for, and neglects passages so insistently urged as those connected with the events of Christ's coming again, is palpably wrong.

### "SOUL - SLEEPING"

On the other hand, the "soul-sleeping" doctrine, as it is popularly called, lapses in another point. By a jugglery of the words "life" and "death", it perplexes the listener. It assumes in one breath that death is total extinction, or again, that it is unconsciousness and sleep. "Life" is used in a double sense — at one time signifying mere conscious existence, and again, as the exigency requires, the glorious existence in a new body, or the physical existence in the body here. Now, with a double definition of terms, the issue becomes greatly obscured, and the reasoner escapes in the cloud he himself created. The idea that death is extinction is pure assumption. Man may never wholly understand all that the term "death" involves, but extinction of conscious existence it is not. The Old Testament references that would appear to justify that view are spoken simply with reference to the body and physical being. That was, with little exception, the range and limit of the old prophets. The question of the existence beyond was not touched upon, barring a few instances. But even the Old Testament is not without its intimations that death does not end the conscious existence of a man.

### WHAT DEATH MEANS TO THE CHRISTIAN

The New Testament is clear at least on the point as to what falls to a Christian's share immediately upon his departure. "To me to live is Christ," says Paul, "and to die is gain." (Phil. 1:21.) It would be difficult to see in what way death meant non-existence or unconsciousness, or what gain at all could be in that to a man like Paul? The idea of rest is precluded, for there can be no *rest* in any real sense, except there be ability to enjoy it. A senseless, feelingless, mindless thing can not "rest". If Paul had not been permitted to see further beyond than some of the Old Testament men of God, no doubt he, like they, would have shrunk from death.

But Paul goes on to show why he considered it a gain for him to die. "I am in a strait, betwixt the two, having the desire to depart and be with Christ; for it is very far better: yet to abide in the flesh is more needful for your sake." (Phil. 1:23, 24.) Now if on dying there would first be an interval of unconsciousness and only after that an admittance into the presence of Christ — no sooner — Paul would not likely have used such language. It would not help the matter to say that, being dead, Paul would not be conscious of the long interval. He would have known that he would have to spend

years, perhaps centuries, in a state of unconsciousness. But his language makes the impression that while he should like to remain with the brethren for their good, he would prefer to depart and be with Christ, which "is very far better." And he mentions only these two alternatives — either to be with you or with Christ. The natural conclusion is, therefore, that when a Christian departs, he is immediately "with Christ"; and that is "very far better."

#### **ABSENT FROM THE BODY — PRESENT WITH THE LORD**

In strict accord with this passage is Paul's teaching elsewhere. "Being therefore always of good courage, and knowing that, whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight); we are . . . willing rather to be absent from the body, and to be at home with the Lord" (2 Cor. 5:6-8). It is clear that he means by "at home in the body" just what he meant by "abide in the flesh" in Phil. 1:24. Now "whilst we are at home in the body" (and only during that time), "we are absent from the Lord." It follows, then, that while we are "absent from the body," we are "at home with the Lord." There is no hint of any third possibility. For the faithful Christian (for of such he speaks) it is the one or the other.

In the same line does Peter speak concerning the prospect of his own death. He says, "I think it right so long as I am in this tabernacle to stir you up by putting you in remembrance; knowing that the putting off of my tabernacle cometh swiftly, even as our Lord Jesus signified unto me. Yea, I will give diligence that at every time ye may be able after my decease to call these things to remembrance." (2 Peter 1:13-15.) Here Peter describes death (his death) as "the putting off of my tabernacle", and "my decease". The Greek word is literally "*exodus*", which was the word used of Christ's impending death, when at the transfiguration Moses and Elijah talked with Him about His decease ("*exodus*") which He was to accomplish in Jerusalem (Luke 9: 31, 32). Peter was there and heard it, and now uses the same word of his own departure.

We conclude, therefore, that the "I" still consciously exists, though the flesh, the body in which it abode or dwelt, should perish and we "depart" from it; that death is a gain to the faithful Christian for he is at home with the Lord, in the presence of Christ, which is "very far better." Death, then, is not the cessation of conscious existence. But for the Christian it is a happy and blessed exchange. Yet this is not as yet the Christian's glorious hope. For that he must abide unto the coming of the Lord. Then will their bodies be redeemed and the sons of God will be revealed and manifested in the glory of Christ at His returning. (Rom. 8:18, 19, 23; Col. 3:4.) For that event all His saints, whether living or departed, are earnestly waiting.

#### **"HE SHALL NEVER SEE DEATH"**

The full reality and meaning of death — that which makes death what it is — is not for Christ's redeemed ones to experience. "Verily, verily, I say unto you, If a man keep my word he shall never see death" (John 8:51). The Lord Jesus Himself went through death,

with all that death could mean. He died a sinner's death—not because He had sinned, but because "Jehovah had laid upon him the iniquities of us all" (Isa. 53:6). "He bore our sins in his own body on the tree." (1 Peter 2:22.) His death was the judgment upon sin, involving His separation and abandonment from God. (Hence His cry, "My God, my God, why hast thou forsaken me?") But His death was on our behalf; "He died for us." The Christian therefore will never know death as Christ knew it; he will never have to die the death Christ died. He has taken away death's venomous sting for them. "The sting of death is sin, and the power of sin is the law. But thanks be to God, who giveth us the victory through our Lord Jesus Christ. Wherefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord." (1 Cor. 15:56-58.)

\* \* \*

### UNANSWERED PRAYER

There is comfort and assurance to those who believe God, not in answered prayer only but in *unanswered* prayer also. To illustrate—David prayed for his sick child. For seven days he lay on the ground, fasting and praying. The child died, and David rose up, comforted in the will of God. If he had not prayed he would never have known but that the child might have been spared had he appealed to God. He *did* appeal, and when the little one died he then knew that it died by the will of God. And, knowing God as he did, he could be satisfied; for His will is ever good, loving, true and kind. So with us. We pray earnestly for something. If it is granted we rejoice and thank Him. If it is denied should we be less thankful? For we need be no less assured that His loving hand is directing our way. We have prayed in faith, so let us be assured that God has heard. No prayer of faith can ever be lost. If He has refused the immediate good we asked for it was because a better thing is in store for us. Do not fail to trust Him.

---

### THOSE WHO CANNOT BELIEVE

I challenge any infidel on the face of the earth to put his finger on one promise God has ever made that He has not kept. The idea of a man standing up in the nineteenth century and saying he cannot believe God! My friend, you have no reason for not believing Him. If you say you cannot believe *man* there would be some reason in that, because men very often say what is not true. But God never makes any mistakes. "Has He said it and shall He not make it good?" Believe in God and say as Job says: "Though He slay me, yet will I trust Him." Some men talk as if it were a *great misfortune* that they do not believe. They seem to look upon it as a kind of infirmity, and think they ought to be sympathized with and pitied. But bear in mind that it is the most *damning sin of the world*. That it is the *very root* of sin; and the fruit is bad, for the tree is bad. May God open our eyes to see that He is true, and may we all be led to put our fullest trust in Christ. —D. L. Moody.

## MAN'S MOST VEXING PROBLEM

J. R. Clark

Someone has said, "Man at his best has a righteousness that is as filthy rags; while man at his worst is fit to murder Christ!" This is a strong indictment against human nature. The late humorist, Will Rogers, once said that the disarmament conference of Geneva had paved the way for its success by settling every problem except one—the *human nature problem!* This is indeed a tremendous problem. It crops up everywhere. It ruins marriages, arouses fights, stirs up wars, causes church troubles; it is at the base of all strife and sin. Man's greatest problem is *his own human nature*. In John 2:24, 25 we read: "But Jesus did not trust himself unto them, for that he knew all men, and because he needed not that any one should bear witness concerning man; for he himself knew what was in man." The Lord Jesus knows all about us; He knows what is in us!

We say, "There is so much good in the worst of us, and so much bad in the best of us, that it behooves none of us to condemn the rest of us." Or, as the poet puts it:

"In men whom men condemn as ill,  
We find so much of goodness still;  
In men whom men pronounce divine,  
We find so much of sin and crime,  
We hesitate to draw the line,  
Between the two, where God has not."

But this is *man's* view. From *his* viewpoint it sounds like good philosophy, but where in the Bible do we read about anything good in man? Does the Bible anywhere compliment human nature? A prominent preacher said that he had supposed that God tells us that human nature has many good things in it by man's standards, though nothing by God's standards. He searched the scriptures and was surprised to find not one passage to support his supposition. In all the Bible he could find not even *one* compliment, or favorable comment on man's fallen nature. He had discovered a criminal surely enough, and at his own door!

I once heard a stirring sermon on Isaiah 2:22, "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" Even in the days of Isaiah God saw that there was nothing good in man. The apostle Paul puts it tersely in Romans 7:18— "For I know that in me, that is, in my flesh, dwelleth no good thing." To this we might add Romans 8:7, 8: "Because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be; and they that are in the flesh cannot please God." (By the flesh here he does not mean the body, but the fallen human nature, the evil desires of the mind. For indeed we as Christians serve God with our bodies.) What could be more sweeping and all-inclusive than the foregoing verses? In few words they tell the whole story of the flesh.

In pursuing this theme further let us examine some longer passages. The first, Rom. 1:18-32. This passage concerns the



heathen or nations. Let us read a portion of it: "because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things." They knew God! for Paul says, "the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity. "Thus at the top of the ladder Paul writes, GOD, for "knowing God, they glorified him not as God." But rapidly — step by step — they go down, down, until they strike bottom. At the bottom we might say he writes the word, WORM, for he says that they are worshipping creeping things. From a knowledge of God to worm-worship, that is the history of the Gentiles. Then follows a most terrible list of sins into which they fell. Interspersed in the list of vices three times we read the refrain, "God gave them up!" "God gave them up!" Someone has spoken of the sins listed as a *rogue gallery* where we can find our own pictures among fallen mankind. "In all literature there is no more terrible picture of man. You may search the pages of all writers, ancient and modern, and in all the languages of earth, but you will not find the equal of this!"

Truly Jesus did not trust Himself to man, for that He knew what was in man. We talk about having faith in man. Jesus didn't have any faith in man. He knew human nature. He knew that at best human nature is filthy rags, and at its worst it is fit to murder the Son of God!

Romans 3:10-18 is another unusual passage which we shrink from, and which deals with our old nature. "There is none righteous, no, not one; There is none that understandeth, There is none that seeketh after God; they have all turned aside, they are together become unprofitable; there is none that doeth good, no, not so much as one: Their throat is an open sepulchre; With their tongue they have used deceit: The poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood; Destruction and misery are in their ways; And the way of peace have they not known: There is no fear of God before their eyes." In this single sentence the inspired writer draws from all parts of the O. T. certain verses that tell of the corruption of human nature and ties them together in one terrible indictment. I jotted down not one but nineteen passages of the O. T. that are tied together and quoted in this lone sentence. From the sole of the foot even unto the head there is no soundness in the natural man. He is sick through and through!

But is there no hope? Has nothing been done about this problem of human nature? Yes, assuredly! After giving man opportunity to test his own righteousness and to see his weakness and failure in bankruptcy in the flesh — both Jew and Gentile — God stood as it were on the scene of universal ruin and announced a remedy. Through the death of His Son on the cross of Calvary He imparted unto man a new nature, which is created

in righteousness and holiness of truth. Through this new nature, made possible by the cleansing blood and the indwelling of the Holy Spirit, man is able to cope with his most vexing problem—his old fallen nature. Paul says that the old man is crucified and yet he says that the Christian must put him to death. There is an initial crucifixion and as well a daily struggle with the flesh. But He that is in us is stronger than the flesh and enables us to be the victors. "Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new." "For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them." "Except one be born of water and the Spirit, he cannot enter into the kingdom of God." "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." We are buried into *His* death and into *our own* death to sin, arising to walk in a new life.

---

## THE WOMEN IN CHRIST'S GENEALOGY

### II. SALVATION IS BY FAITH

Ernest E. Lyon

Rahab the harlot is second of the women mentioned in the genealogy of Jesus Christ in the first chapter of Matthew. Many have tried to save her character by saying that the word "harlot" meant simply an inn-keeper, but such ways of giving a person a better reputation are unknown to Bible writers and unworthy of Bible expositors. She was a harlot.

To make matters worse, Rahab was a citizen of Jericho, one of the cities that had been condemned by God to complete destruction by the people of Israel. Rahab, like all Jericho, had heard of the wonderful things that God had done for Israel for the forty years since they had left Egypt. And all the people of that wicked city trembled as they thought of the things that such a God might do. But, then, when all Jericho was destroyed, why was Rahab saved alive to become an ancestor of Christ Jesus? It was simply that she had faith. All Jericho knew what she knew, but the facts took hold of her and she believed that God was able to destroy and able to save alive and she did not believe in trusting the mighty walls of the city to save her. She looked unto that God to save her instead. She therefore perished not because of faith and she is listed in Matthew 1 because of faith.

And doesn't this speak to us today? Salvation comes by faith. "This is the work of God that ye believe *on* Him whom he hath sent." (John 6:29.). "For by grace have ye been saved, through faith" (Eph. 2:8). And add John 3:16 and surrounding verses to this along with many other passages and we see again that we are saved for the same reason that Rahab is listed in the genealogy of Christ—our faith which impells us to put our trust in Him. Salvation is by faith, thank God.



## Questions and Answers

R. H. B.

I recently heard a brother say in a sermon, that there could be no Thousand Year Reign, after Christ comes, because the righteous dead would be raised the LAST DAY. He left the impression that this day would be only 24 hours, like our day now. Now in view of the plain statement of the Apostle John in Revelation, chapter 20, I am sure the brother must be mistaken in his interpretation of the word "day". He made no effort to explain Revelation chapter 20. In view of the above I would like to have your comment on those passages that speak of the righteous being raised on the LAST day.

This resurrection on the "last day" of which the Lord spoke is a special promise made to those who are Christ's, who have believed on Him unto eternal life (See John 6:39, 40, 44, 54). It could not therefore have reference to the "general resurrection" of which some speak, when all are supposed to be raised together. John's plain statement in Rev. 20 stands and is not to be altered to fit into men's pre-conceptions. The position that the "last day" is not a 24 hour day is certainly correct. In John's gospel the word "day" and the word "hour" are often used in an extended sense.

In Ephesians 4:8 is there anything to indicate there has been a change as to where the soul goes when it leaves the body? And what does "He led captivity captive" mean?

Before Christ rose from the dead all who died went to "Hades." The word "Hades" simply means the unseen. It was a temporary detention place for all. The record about the Rich Man and Lazarus in Luke 16 affords some light about conditions there. But the risen Lord now holds the keys of Death and of Hades (Rev. 1:18). The gates of Hades cannot prevail against His church (Matt. 16:18). The spirits of saved ones today go directly into the presence of Christ, which, although their final state awaits the coming of Christ, "is very far better" (Phil. 1:23). There can be little doubt but that "he led captivity captive" when He ascended to heaven has reference to His taking the redeemed who had been detained in Hades (the "prisoners of hope") with Him.

In Phil. 2:12, in working out our salvation, why fear and tremble? Is the thought to fear lest we disobey? Perfect love casteth out all fear.

"With fear and trembling" was a common expression, denoting respect, reverence, submission, solemn "reverence and awe", or "reverence and godly fear" (See 1 Cor. 2:3; 2 Cor. 7:15; Heb. 12:28). Such "fear" is compatible even with "perfect love." The Lord Jesus Himself had the spirit of the fear of Jehovah (Isa. 11:2).

John 20:22 says He breathed on them and said unto them, Receive ye the Holy Spirit. Could this have been the beginning of the church? Do we have any scripture that says the church was established on the day of Pentecost?

The bestowal of John 20:22 was preliminary. The full reception of the Holy Spirit did not come until Christ was exalted to the right hand of the Father, and was glorified. (John 7:39; Acts 2:33.) If the church was established before Pentecost it was a body without a head (Eph. 1:20-23), a temple of the Spirit before the Spirit was given (1 Cor. 3:16; Eph. 2:22).

What course should be pursued by a woman who has married a divorced man and then learns the Bible teaching about marriage and divorce and realizes that she is living in legalized adultery?

The woman asked about, who in ignorance (and to that extent innocently) was married to a divorced man is not now "living in legalized

adultery." Whether righteously or unrighteously, when they were married a new union was formed between them, and they became "one flesh." This is true even in such a case as that spoken of in 1 Cor. 6:16; but more especially so in a case like this, a now settled married state. We must face facts as they are, not as they might have been or should have been. Seeing they are both "one flesh" now, there is nothing to do but to be true and faithful to the existing union, and to obtain God's forgiveness for the great wrong that was committed originally when they were joined together, whether guiltily on the man's part, or ignorantly on the woman's part. For joined together they are now, and nothing can be gained, but harm may result by separating them. If adultery was committed it was in the first act by which they were joined together. Now that they are in a united state, let them appeal to God's mercy for the wrong done in the past, and be true and faithful henceforth to the existing bond of union. This would be the best counsel and judgment I could give.

**Is the inability to bear children a mark of the disfavor of God? Some scriptural passages seem to indicate this and yet there are many Christians who are childless.**

Certainly such inability is not a mark of God's disfavor. Socially, among the Jews, a woman's being barren and childless was considered a reproach but God never so pronounced it. Sarah was childless until by God's special intervention she bore a child in her old age. Zacharias and Elizabeth's case (Luke 1) is another instance. God never blamed them for that, nor is it anywhere said that He does so now.

**Is it ever right for a congregation to withdraw fellowship from a member? If so, for what causes? If God adds one to the church, should not He be the one to subtract from the number?**

It is not only right but a command of God that the church withdraw from impenitent, sinful members, for the causes plainly stated in 1 Cor. 5:9-13 and 2 Thess. 3:6-15. God Himself ratifies such action if done in obedience to His directions (See Matt. 18:17, 18; 1 Cor. 5:3-5). But withdrawal of fellowship is not the same as putting the offender out of the church. If he repents we receive him back on his repentance. We do not baptize him again. By this we show that he was in the church all along, though out of fellowship. He was still a **brother** all the time — though a wayward, disobedient one (2 Thess. 3:15).

#### BEGIN TODAY

Dream not too much of what you'll do tomorrow,  
How well you'll work another year;  
Tomorrow's chance you do not need to borrow—  
Today is here.

Boast not of the mountains you will master  
The while you linger in the vale below,  
To dream is well, but plodding brings us faster  
To where we go.

Talk not too much about some new endeavor  
You mean to make a little later on.  
Who idles now will idle on forever  
Till life is gone.

Swear not to break some habit's fetter,  
When this old year is dead and passed away;  
If you have need of living, wiser, better  
Begin today!

— Anon.

## THE MOUNT OF OLIVES

R. H. B.

East of Jerusalem, separated from the city by the valley of the Brook Kidron, there is an elevation high enough to be called a mountain (2650 ft.) and often referred to in the scriptures as the "Mount of Olives", or "Mount Olivet", or, again, simply as "the mountain which is east of Jerusalem." It holds a singular place of importance in the Old Testament history and prophecy, in the New Testament in connection with the Lord Jesus Christ.

Thither went up King David in deep sorrow and humiliation when fleeing from Absalom. "And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook Kidron . . . and David went up by the ascent of the Mount of Olives, and wept as he went up; and he had his head covered, and went barefoot . . ." (2 Sam. 15:23, 30). About a thousand years later "great David's greater Son" also went the same road, He also in deep sorrow, saying, "My soul is exceedingly sorrowful, even unto death" (John 18:1; Matt. 26:30, 36, 38).

Thither retreated the Shekinah of glory, when, after long forbearance and fruitless pleading, Jerusalem had filled up her cup of iniquity, and Jehovah forsook His temple. "And the glory of Jehovah went up from the midst of the city, and stood upon the mountain which is on the east side of the city" (Ezek. 10:4, 18; 11:23). And again we see the antitypical counterpart of this when the Lord Jesus abandoned the city and the temple. "O Jerusalem, Jerusalem . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold your house is left unto you desolate . . ." — and after saying this He crossed over and sat on the Mount of Olives (Matt. 23:37-39; 24:3).

It was from the Mount of Olives that the risen Lord ascended to the Father (Acts 1:9-12). There, too, the promise was given that "this Jesus who was received up from you into heaven shall so come in like manner as ye beheld him going into heaven" (Acts 1:11). In the prophecy, not yet fulfilled, of Jerusalem's last and final distress — when all nations shall be gathered against Jerusalem to battle, and the city shall be seized by them, we read that "then shall Jehovah go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day on the mount of Olives which is before Jerusalem on the east: and the mount of Olives shall be cleft in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south." That this is the last scene of Jerusalem's rejection and suffering is evident from what follows: "Jehovah my God shall come, and all the holy ones with thee" — for the final help and redemption of Jerusalem. "And it shall come to pass in that day that living waters shall go out from Jerusalem . . . And Jehovah will be King over all the earth: in that day shall Jehovah be one and his name one . . . and there shall be no more curse, but Jerusalem shall dwell safely" (Zech. 14:1-11). What the new state of Jerusalem will thenceforth be like, can be seen in Joel 3:16-18 and Isa. 4:3-6.

## HEAVENLY WISDOM

Contrasting the wisdom which is "earthly, sensual, devilish" with the wisdom that is from above, which is "first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy" (James 3:15-17) — A. Plummer, in the "Expositor's Bible", writes as follows (note especially his quotation from Augustine):

In the passage before us "pure" must certainly not be limited to mean simply "chaste". The word "sensual", applied to the wisdom from below, does not mean unchaste, but living wholly in the world of sense; and the purity of the heavenly wisdom does not consist merely in victory over temptations of the flesh, but in freedom from low motives. Its aim is that truth should become known and prevail, and it condescends to no ignoble arts in prosecuting this aim. Contradiction does not ruffle it, and hostility does not provoke it to retaliate, because its motives are thoroughly disinterested and pure. Thus, its peaceable and placable qualities flow out of its purity. It is "first pure, then peaceable." It is because the man who is inspired with it has no ulterior selfish ends to serve that he is gentle, sympathetic, and considerate towards those who oppose him. He strives not for victory over his opponents, but for truth both for himself and for them; and he knows what it costs to arrive at truth. We have a noble illustration of this temper in some of the opening passages of St. Augustine's treatise against the so-called "Fundamental Letter" of Manichaeus. He begins thus: —

"My prayer to the one true God Almighty, of whom, and through whom, and in whom are all things, has been and is, that in refuting and disproving the heresy of you Manichaeans, to which you adhere perchance more through thoughtlessness than evil intent, He would give me a mind composed and tranquil, and aiming rather at your amendment than your discomfiture. . . It has been our business, therefore, to prefer and choose the better part, that we might have an opportunity for your amendment, not in contention, and strife, and persecutions, but in gentle consolation, affectionate exhortation, and quiet discussion; as it is written, The Lord's servant must not strive, but be gentle towards all, teachable, forbearing, in meekness correcting them that oppose themselves. . .

"Let those rage against you who know not with what toil truth is found, and how difficult it is to avoid errors. . . Let those rage against you who know not with how great difficulty the eye of the inner man is made whole, so that it can behold its Sun. . . Let those rage against you who know not with what sighs and groans it is made possible, in however small a degree, to comprehend God. Finally, let those rage against you who have never been deceived by such an error as that whereby they see you deceived. . .

"Let neither of us say that he has already found the truth. Let us seek it as if it were unknown to us both. For it can be sought for with zeal and unanimity only if there be no rash assumption that it has been found and is known."

And to the same effect, although in a different key, a critical writer of our own day has remarked that "by an intellect that is

habitually filled with the wisdom which is from heaven, in all its length and breadth, 'objections' against religion are perceived at once to proceed from imperfect apprehension. Such an intellect cannot rage against those who give words to such objections. It sees that the objectors do but intimate the partial character of their own knowledge." . . .

There are further and higher reasons why the truly wise man does not rail at others, or try to browbeat and silence them. Because, while he abhors folly, he loves the fool, and would win him over from his foolish ways; because he desires not only to impart knowledge, but to increase virtue; and because he knows that strife means confusion, and that gentleness is the parent of peace. Christians are charged to be "wise as serpents, but harmless as doves."—A. Plummer.

## ARE WE INFALLIBLE?

Do you think the above question is out of place? In these days it is one that every child of God needs to ask himself or herself. It is one that every preacher and every editor, specially, needs to ask himself. By our actions we have too often proclaimed ourselves infallible thus brought a reproach upon the body of Christ in which we live.

If we, in our teaching and working with our fellow men, decide and show that we believe that only the things we believe can possibly be right and that nothing else can be countenanced or considered have we not thereby proclaimed our infallibility? Differences of understanding are on every side in the world in which we live and even in the church of which we are members. If we become intolerant of all who do not believe exactly as we do and forbid them to walk with us have we not assumed the toga of infallibility?

We must either affirm that we are infallible in all of our conclusions or admit that we may be mistaken. If there is a possibility of being mistaken then we must hear and study the conclusions of others in the spirit of love and understanding. If we are to count as heretic everyone who does not reach the same conclusions as we from our study then we proclaim ourselves infallible.

Now in view of the above we can come to but one conclusion. Too often we have proceeded along a course of action without considering the implications of it. That which seems innocent enough within itself and may even be innocently called a righteous course by many who walk in it may turn out to be downright "Popery" when pursued to its rightful conclusion.

We need, as preachers, as editors, and as Christians to disavow the idea of infallibility. We have within our hearts that love which will enable us to bear with others. If they have not come to the understanding of truth which we have our efforts should be to teach them and in studying with them to come to a unity of the faith. This can never be done by adopting a belief in our infallibility and casting out all who in any way disagree with us.

In our brotherhood today there are many opinions, ideas, conclusions and understandings of various subjects. Some have one

idea and some another upon the same subject. Shall we have no place in our fellowship for those on the opposite side of these matters? Such has been our trend in recent years until today we are torn by division and strife. Have we not, in our intolerance for one another and in our intolerance of any idea other than the one we have espoused, been proclaiming our infallibility?

As an example of this sort of thing we might consider the teaching on the war question. Generally speaking the writers for this paper are opposed to participation in war by Christians. Believing this is the teaching of God's word we ought to teach it and strive to bring others to an understanding of the truth of God as we see it. This is our obligation as Christians.

However, we do not need to cast out of our fellowship all those who have come to a different conclusion. To do so would be to proclaim our belief in our own infallibility. This we are not willing to do, nor do I know of any member of the staff of this paper who would have such an idea. We hold that those who differ from us are mistaken but still grant them the right to their conclusion from their study and hold that they are brethren.

If this attitude could be maintained in our brotherhood and between and among all with whom we study upon questions wherein we differ I am confident that God would be more pleased with us than He has been with our assumptions of infallibility.

—Eugene S. Smith, in *Gospel Broadcast*.

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## WHY DID I DO IT?

J. H. McCaleb

After meditating on the thirteenth chapter of First Corinthians we are convinced that no act of ours is worth anything unless it is motivated and surrounded by love: love for God and love for the brethren. Jesus stated to those who would try him that on these two commandments hang all the law and the prophets. This double-edged rule of love provides us with a sharp and accurate measuring stick.

There are some men who seem destined to ask questions that are difficult to answer. A few years ago a certain individual asked some old-time missionaries why we really didn't do something in Japan instead of just talk about it. He backed up his question with hard cash. I believe the Lord blessed that honest question from an honest heart.

Now this same man has asked another question. Why is there so much friction between members of the church? If we all are members of the church, why are there so many congregations that apparently will have no fellowship with other congregations? When I speak of members of the church I am talking about those who have been added through baptism into Christ's body in full compliance with the gospel method of salvation. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

I believe the question raised is one that must be answered. It



is time for us to analyze truthfully and honestly our motives. Why do we have divisions? Is it because we love God and love the brethren? "Everyone that loveth him that begat loveth him also that is begotten of him."

Why have I done what I have done?

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## THE PERSONAL EQUATION IN BIBLE TRANSLATING

Why the new revised Standard Version is what the revisers  
disclaim—a theological translation

By the Rev. OSWALD T. ALLIS, Ph.D., D.D.

(From the Sunday School Times, April 3, 1954)

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We reprint here the major portion of an article by Oswald Allis, Ph. D., D. D. by permission of the Sunday School Times. By the instance of Daniel 9:24-27 he demonstrates the fact that the rendering of the "Revised Standard Version" (the new version published in 1952) is dominated by the modernistic bias of the translators, who, to a man belong to the "Higher Critical School." Dr. Allis mistakenly charges that the "American Standard Version" (the version of 1901) inserts the words "of years" after the "seventy weeks" in Dan. 9:24; also makes another misstatement concerning this same A. S. R. V. What his prejudice against the A. S. R. V. is we do not know—we regard it as the very best translation in English of the Bible. ... That the 70 weeks of Dan. 9:24 are weeks of years can easily be seen from the context; also from Dan. 10:2 where the Hebrew has "weeks of days", as if in distinction from the "weeks" spoken of in Dan. 9. The Hebrew word translated "week" is simply a numeral—just as our word "dozen" means twelve of whatever is meant, or a "score" which means twenty. The context must show what sort of week ("seven") is meant in any case. ... But Dr. Allis does a good service here by pointing out the perversion of the language of Dan. 9:24-27 by the "Higher Critics" whose obvious intent is to represent Daniel's prophecy as no prophecy at all—"a pseudo-prophecy written after the event."—Editor.

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The obvious fact that nearly all of the scholars who prepared the R. S. V. Bible of 1952 belonged to the Higher Critical school naturally led the Conservatives to regard this new version with suspicion. They could not but expect that it would be colored to some degree at least, by the personal opinions of the translators. Consequently, the attempt was made to anticipate and meet this claim at the very outset by the counterclaim that the revisers were scholars, and that real scholarship is objective and unprejudiced. This claim was very vigorously presented by the revisers themselves in their "Introduction to the Revised Standard Version of the Old Testament." One of them wrote (p. 14) as follows:

"But the fact must be stressed that there is no place for theology in Bible translation, whether conservative or radical or whatever else. A theological translation is not a translation at all, but merely a dogmatic perversion of the Bible. Linguistic science knows no theology; those of most contradictory views can meet on common ground devoid of polemic, agreed that Hebrew words mean such and such, and their inflection and syntactical relations imply this and

that. These facts establish an agreed translation. Then and then only may the exegete and dogmatist busy himself with theological deductions from the thoughts of the Bible writers."

Another of the revisers has assured us (p. 61 of the "Introduction"), in defending the new rendering of "steadfast love" for "loving-kindness." "Neither in this case nor in any other was the choice of words or reading of the text governed by theological presuppositions." Now if this were really the case, then it would follow that the personal opinions of the revisers may be a matter of entire indifference to the reader of the new version. But is it really the case? The following example will help the reader to judge for himself whether the sweeping assertions of the revisers are justified by the evidence contained in the version itself.

The Book of Daniel has been for many years a storm center of controversy, the prophecy of the "seventy weeks" especially so. Consequently, it will be very instructive to compare the renderings of Daniel 9:24-27 in the K.J.V. and the R.S.V.

**King James Version:**

24 Seventy weeks are determined upon thy people and upon thy holy city . . . and to anoint the most holy.

25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

26 And after threescore and two weeks shall Messiah be cut off, but not for himself . . .

27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease . . .

**Revised Standard Version:**

24 Seventy weeks of years are decreed concerning your people and your holy city . . . and to anoint a most holy place.

25 Know therefore and understand that from the going forth of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks. Then for sixty-two weeks it shall be built again with squares and moat, but in a troubled time.

26 And after the sixty-two weeks, an anointed one shall be cut off, and shall have nothing . . .

27 And he shall make a strong covenant with many for one week; and for half of the week he shall cause sacrifice and offering to cease . . .

Of the variations between the above renderings, two are of special importance:

1. In verse 25, the K.J.V., by rendering "seven weeks, and threescore and two weeks," definitely connects the seven and the sixty-two together as forming a total of sixty-nine weeks to "the Messiah the Prince." This is the traditional Messianic interpretation: it counts sixty-nine weeks to the First Advent. Such being the case it is to be carefully noted that the R.S.V. rendering changes the Messianic interpretation of the K.J.V. into the non-Messianic or Maccabean interpretation, which is now dominant in Higher Critical circles. It does this by separating the seven weeks and the sixty-two, "to the coming of an anointed one, a prince, there shall be seven weeks. Then for sixty-two weeks . . ."—a rendering that closely resembles that of the Moffat translation and the American Standard Version. This

rendering places the entire sixty-two weeks between the two references to the "anointed one." It indicates the adoption by the revisers of the view that the seven weeks end with the edict of Cyrus in 538 B.C. (the "anointed one, a prince" being either Cyrus, Jeshua, or Zerubbabel), that the "anointed one" who is "cut off" is the high priest Onias III, who was murdered in 171 B.C., and that the last week coincides with the latter part of the reign of Antiochus Epiphanes (176-164 B.C.), whose fierce persecution of the Jews led to the Maccabean revolt. According to this interpretation, the utterance is not Messianic at all: it refers not to Christ, but to Cyrus, or a contemporary, to Onias a high priest of the Maccabean period, and to Antiochus. And since, according to the majority of the critics, the Book of Daniel is a product of the Maccabean age, the passage is not prediction, not prophecy but pseudoprophecy, prophecy written after the event. This also accounts for the preference of R.S.V. for the rendering "to anoint a most holy place" (v. 24), since these words then naturally refer to the rededication of the Temple in 164 B.C. after its desecration by Antiochus.

2. In verse 24, also following or agreeing with the Moffatt and American Standard Versions, the R.S.V. inserts the words "of years," making the verse read, seventy weeks of years are decreed." This may be explained as merely interpretive and as indicating that the revisers held the widely accepted view that the weeks are year-weeks.

Such arbitrary and dogmatic treatment of an important and much debated passage by the R.S.V. is inexcusable and quite unwarranted. But what we are particularly concerned to point out is this: Such an example as we have been considering serves to expose the fallacy of the claim that "an agreed translation" which is thoroughly objective and uninfluenced by theological viewpoints and questions of interpretation is possible, and that in the R.S.V. we have such a version. The reason the R.S.V. renders this passage as it does is because the revisers are convinced that the Maccabean interpretation is the correct one and they wish to make this as clear as possible. The reason they do not even list the rendering of K.J.V. or A.S.V. in the margin as an alternative rendering is because they regard the Messianic interpretation of the passage as too absurd to deserve consideration. They take this position despite the fact that many scholars of at least equal scholarship have held in the past and hold today the view that the revisers feel it wise to ignore. They have thus given us an example of what they profess to despise, a theological translation and one the theology of which is definitely modernistic.

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#### WHEN READING THE BIBLE

The Bible, God's Holy Word, is not to be read like any other book, or like a newspaper. Too many blessings are lost unless it is read as a personal message from God Himself. Therefore, when truth is revealed, believe it; when a prayer is recorded, appropriate it for yourself; when a promise is given, receive it; when an example of holiness is presented, follow it in faith; and when Christ is portrayed in all the matchless beauty and completeness of His person and work, adore Him. — Our Hope.

## HIS BELIEF

Brother Dennis Allen, missionary in the Philippine islands, having been asked to state his beliefs wrote this well-worded, clear, straightforward confession of his faith, worthy of a true and faithful servant of God:

To whom it may concern:

I have been asked to give a brief statement of my beliefs concerning the prophetic teachings of the Scriptures and am glad to do so. I believe the Bible to be the inspired word of God and that it is all profitable, yea, even necessary, for us to believe and accept. (II Tim. 3:16.) I believe this includes the word of prophecy which Peter tells us "ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts." (2 Peter 1:19.) I do not believe that prophecy is a dark place as many seem to feel who avoid it, but that on the contrary it is a light for us shining in the darkness and will give us light on the true path until the Lord Jesus returns.

I am inclined to take the passages in Revelation and elsewhere concerning the second coming of Christ literally, since the prophecies of His first coming were fulfilled literally. (See Isaiah 7:14; Micah 5:2; Ps. 22; Ps. 16:8-10.) In the light of the warning in Revelation 22:18, 19 I believe we are on dangerous ground if we endeavor to discount or explain away any of the book of Revelation. I make no claim to a perfect understanding of the book but I want to be free to study it and to accept the things that I find there and I believe that every other Christian should have the same privilege. If others disagree with me in their interpretations I am willing to regard them as Christians if they hold to the authority of the book, and believe the fundamental truths of the Gospel.

I do not make my views a test of fellowship nor do I belong to any premillennial sect as such. It is my desire to be just a Christian, a member of the body of Christ, and to receive all whom Christ has received. I realize that Christ has shown much mercy to me and that I must receive my brethren in the same spirit.

I do not believe that the church was an accident but that it was in the eternal purpose of God. I do not believe in a chance of salvation after death; I believe most people have many chances in this life due to the mercy of God. I believe that Jesus is King now and that the kingdom is in existence now having been established on the day of Pentecost. I will say further that in my association with brethren who hold the premillennial view I have found none who hold the views of which they are continually being accused such as a second chance, etc.

I want to accept no creed but the Bible. I make no claim to having all of the truth and for that reason I want the freedom to continue to study and grow in the grace and knowledge of the Lord. I believe such freedom is essential to maintaining the purity of the church of the Lord Jesus Christ.

Submitted in Christian love,  
Dennis L. Allen.

## FIELD MAN FOR K. B. C.

On September 1 at a called meeting of the Board of Directors of the Christian Educational Corporation of Kentucky I was appointed to devote the months of October, November and December to contact our cooperating churches of Christ in promoting the Winchester project.

I am writing a number of ministers and leaders for time to visit and explain our program. We believe the overwhelming majority of our membership and leaders favor an expanded higher education program such as we have in operation at Winchester, Kentucky. We believe also that there will be many young people attending the present liberal arts junior college, and many who will attend the advanced Bible Department of three years training. But this plan will require regular gifts from all of us. Therefore I am asking that the churches invite me to visit them, and occupy their pulpits (the Corporation pays for this, so all funds will go into the support of the school). We are praying and working to reach a goal of 2000 people or families who will give one dollar per week to the Kentucky Bible College program. This fine and generous response would enable us to retire the present debt in an acceptable order, keep the buildings and equipment in good operating condition, and meet the cost of teachers salaries so that our good staff will be cared for in a respectable fashion. It will take the small wage earner to do this, but the Lord whose possessions include the cattle on a thousand hills is able to furnish the need. It is HIS WORK, and through Him we hope to reach every goal.

Another reason for these visits among the churches is that I may talk to prospective students, graduates and high school students, who want to attend a good Christian school. You do not need to plan to enter the ministry or the mission field to attend school at K. B. C. You do not have to belong to one of our churches. We feel that every worthy young person in the U. S. A. will find something to satisfy his or her need in this school.

If your church has not already arranged a visit, I would be grateful for a letter from you or your minister giving me the list of possible dates. I'll not embarrass you with high pressure methods, but I promise to stress the great need and the challenge of sacrificial giving. I would like to visit in Louisiana around Thanksgiving time, east Tennessee and Hapeville, Georgia, at an earlier period, and middle Indiana around the first of November. Also there is planned a great mass meeting at the Fair Park Church in Dallas, Texas, the first Sunday afternoon in October, with a visit to Abilene, Texas, the week following the first Sunday in October.

One other request. Please mail me a list of your prospective students who may be or should be interested in attending K. B. C. With the same mail send me a list of your church families with their addresses. My address is 5341 Westhall Ave., Louisville 14, Ky.

N. Wilson Burks, Secretary,  
Christian Educational Corporation of Kentucky.



## Seed Thoughts

J. R. C.

### ANCHORED TO SIN

A story is told of some sailors who went ashore from their ship, and returned intoxicated. They entered their little boat to row to the ship, but they rowed till morning without reaching it. Daylight showed that they had not loosened the rope that held them to the wharf. Many a man would follow Christ, but he is fastened by some one sin, some bad habit, some fear or neglect; but one sin alone, unforsaken, will keep him forever from Christ.

### Picture In Wickliffe's Bible

There is a picture frontispiece in Wickliffe's Bible which was issued contrary to the commands of the church authorities. There is a fire burning and spreading rather rapidly, representing true Christianity. Around this spreading fire are congregated a number of significant individuals, all trying to devise methods whereby they can put the fire out. One with horns and tail represents Satan. Another is the pope with his red-coated cardinals, who forbade the promulgating of the Bible among the common people. Another represents infidelity. At length one suggests that they all make a united effort to blow on the fire till they blow it out. Instead of blowing it out they blow it up. The fire is inextinguishable. This explains why we have the Bible and Christianity today in spite of innumerable enemies. "Heaven and earth shall pass away, but my word shall not pass away," says the Lord.

### THE MASTER TOUCH

Macaulay tells of a poor apprentice who made a cathedral window entirely out of pieces of glass that his master had condemned and thrown away. But when completed the window won the admiration of all. The master's boasted work was rejected, and the window made by the unknown artist from condemned material was given the

place of honor in the great cathedral. So Christ takes fallen and sinful human souls, and is constructing out of them a beautiful temple of the Holy Spirit; and His glory and love shining through them, as the sun through pictured windows, makes them radiant with divine beauty.

### A BLIND BOY'S EXPERIENCE

A little boy was born blind. At last an operation was performed—the light was let in slowly. When one day his mother led him out of doors and uncovered his eyes, and for the first time he saw the sky and the earth. "Oh, mother," he cried, "why did you not tell me it was so beautiful?" She burst into tears and said, "I tried to tell you, dear, but you could not understand me." So it is when we try to tell what is in Christ. Unless the spiritual sight is opened by the Holy Spirit we cannot understand.—London Sunday School Chronicle.

### DISCOURAGED WORKERS

Almost all men of great and stirring deeds have had their seasons of discouragement and depression. Moses, when the people complained in the desert, himself complained to God, "I am not able to bear all this people alone, because it is too heavy for me" (Num. 11:10-15). So David said, "O Lord, why hidest thou thyself in times of trouble" (Ps. 10:1). Elijah, after his mighty deed on Carmel lay down under the "juniper" tree, and wished to die. Almost every worker for God has at some time been with Bunyan's Christian in Doubting Castle of Giant Despair. Even John the Baptist had for a brief time this bitter experience, and like Hopeful, forgot that he had the key of deliverance in his bosom. However, God has provided that we as Christians "have a strong encouragement, who have fled for refuge to lay hold on the hope set before us." We, of all peoples, should be most immune to discouragement.

## THE HARVEST

One day the master of Lukman (an eastern fabulist) said to him, "Go into such a field and sow barley." Lukman sowed oats instead. At the time of harvest his master went to the place and, seeing green oats springing up, asked him, "Did I not tell you to sow barley here? Why, then, have you sown oats?" He answered, "I sowed oats in the hope that barley would grow up." His master said, "What foolish idea is this? Have you ever heard of the like?" Lukman replied, "You yourself are constantly sowing in the field of the world the seeds of evil, and yet expect to reap in the resurrection day the fruits of virtue. Therefore I thought also I might get barley by sowing oats." The master was abashed at the reply and set Lukman free.—Biblical Treasury.

## AN INTERESTING QUESTION

Five Chicagoans were asked the following question: "If good qualities could be given by hypodermic needle, what kind of shot would you recommend for most people?"

One answered, "A shot of gratitude." Another said, "A shot of understanding." A third answered, "A shot of happiness." The fourth said, "A shot of dependability," while the fifth said, "A shot of the proper sense of timing. There is a time for everything. Anything in its proper time is inoffensive. What a well ordered world this would be if everyone knew what to do and when to do it!"

All the answers are worthy of thought and consideration; but the last is specially good.

**The Poet Cowper's Ideal Preacher**  
"Would I describe a preacher,

I would express him simple, grave,  
sincere;  
In doctrine uncorrupt; in language  
plain,  
And plain in manner; decent, solemn,  
chaste,  
And natural in gesture; much impressed  
Himself, as conscious of his awful  
charge,  
And anxious mainly that the flock  
he feeds  
May feel it too; affectionate in  
look,

And tender in address, as well becomes  
A messenger of grace to guilty men."

I expect to pass through this world  
but once;  
Any good thing, therefore, that I  
can do,  
Or any kindness that I can show to  
any fellow-creature;  
Let me do it now; let me not defer  
or neglect it;  
For I shall not pass this way again.  
—Henry Drummond.

The test comes when to be true  
to the word of God involves loss, or  
reproach, or persecution.

Sin! In this short word lie  
wrapped up all the tears and sighs  
and sorrows of all mankind, all  
thorns and thistles, all disease and  
raging pestilence, death itself also,  
and beyond it the wrath of God.

Remember that pretense shuts  
the door to all further development.

Do not try to preach up to your  
reputation; to come up to what is  
expected of you; to "do yourself  
justice". Self-seeking is a weary  
road, and it does not lead home.

"The first mark of an uneducated  
person is contempt for the  
illiterate."—G. K. Chesterton.

"Men who are in error can never  
be convinced that they are in the  
wrong by denying them freedom  
of speech. Not till they have been  
allowed to express themselves to  
the last word are they capable of  
listening dispassionately to the other  
side."—J. W. McGarvey on Acts  
15:7-11.

## GOOD TIDINGS RECORDS

The Good Tidings Quartet has  
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# NEWS AND NOTES

## NEWS FROM ROBERT BOYD

Report on this past summer's activities by the Good Tidings quartet and I. (The quartet is composed of Mason Broussard, Neal Phillips, Lowell LeDoux, and Mac LeDoux..)

**Mobile, Ala.:** June 6-13. Worked with Broad St. church, Carl Kitzmiller, minister. Used rented hall, had good attendance and interest, with one baptism. Had five broadcasts over station WKAB.

**Pensacola, Fla.** June 14-17. With R. D. Ruben and the Cory Field Heights church of Christ. Very good attendance. Many young people interested. Bro. Ruben has baptized about 40 people this past year. We were given time on a radio station, and made two guest appearances on television.

**Denton, Texas:** June 20-27, with Oak St. church, J. Z. Wood, minister. A man and his wife were baptized into Christ.

**Hapeville, Ga.** July 4-11. Twenty-four responses. (Five for membership, three for baptism, others for restoration or rededication.) We were given time on two radio stations in that area.

**Dallas, Tex.:** July 18-23, with the Prairie Creek congregation, Mac LeDoux, minister. A man was baptized and his wife responded for membership and reconsecration. During the Prairie Creek meeting I also worked in a daily vacation Bible school with my home congregation, Mt. Auburn.

**Sulphur, La.:** July 25-August 1. John May is the minister of this church in Sulphur. Three placed membership. We had one radio service, and conducted quite a number of street meetings in downtown Sulphur.

**Dallas, Texas:** Aug. 2-8. Recording sessions for records and radio, and on Sunday the 8th Bro. Mac LeDoux and I filled local appointments with our respective congregations.

**Tulsa, Okla.** Aug. 9. A one-night service with LeRoy Yowell and the congregation there.

**Promise City, Iowa:** Aug. 10-15. With the Sunny Slope church of

Christ, near Confidence, Iowa. One man was baptized into Christ.

**Leon, Iowa.** Aug. 15-22. With the church in Leon where Bob Morrow preaches. Wonderful interest and attendance. One was baptized. We had five radio broadcasts, and made a street appearance downtown when hundreds of people were present.

**Linton, Indiana:** Aug. 23. One night there. House packed with people from both Linton and various congregations around. The next day we went to the youth camp in Indiana, and conducted a service, and there were several responses to the invitation, including one baptism.

**Winchester, Ky.:** Bro. Rutherford got meeting under way Aug. 18. We were due Aug. 24. I became ill on the trip, and had to spend two days in Frankfort, and did not arrive until Aug. 26. Wonderful interest and attendance. Two were baptized before my arrival. People in that area bought many records by the quartet, the first place they were made available.

**Louisville, Ky.:** We went to the Louisville Bible Conference Aug. 30, and conducted our part of this series of meetings the night of Aug. 31.

**In conclusion:** Our schedule was very hard and heavy, and we look back upon our activities with thanksgiving unto God who sustained us, gave us journeying mercies, and brought me out of my illness in time to spend some time in Winchester, and keep the Louisville appointment. We are thankful for those who cooperated with Brother Howard T. Marsh and Dan Richardson in making it possible for us to have the well-equipped station wagon, and to all who prayed for us. We are thankful for the hospitality and kindness shown us during my sickness in Frankfort by Brother and Sister Collins and others, including Brother and Sister Asa Baber. Now we ask brethren to pray that God may use the Good Tidings broadcast to reach many souls, and open many doors of opportunity, and show us



the way that we should go when time comes to go out again into the broadcast area to preach the Gospel in person, in sermon and song.—Robert B. Boyd.

**Louisville, Ky.:** By the time you read this the Ormsby Avenue Church should be well into a two-weeks meeting which they are planning with H. E. Schreiner as evangelist. We hope for great things for God in this effort.—J. R. Clark.

**Dallas, Texas:** This is a note expressing our thanks to all you good brethren of the Louisville area for the wonderful time of fellowship we enjoyed at the preachers' meeting. We made it back in time to be with Brother and Sister Mullins for their last Sunday in Fair Park. Our loss is K.B.C.'s gain. I was greatly impressed with the school and with what God has done. Three were baptized here last Sunday.—Kenneth Istre.

**Louisville, Ky.:** Several reconsecrated their lives to the Lord in a public way in the Jefferson Street meeting, Louisville. Stanford Broussard of Louisiana was the visiting preacher. He is a K.B.C. boy and has developed wonderfully as a preacher.

Brother H. L. Olmstead is in a meeting at Sellersburg, Indiana, the last few days in September. He is to be with the Shawnee Church of Christ, Louisville, in a meeting beginning October 4.

#### GOOD NEWS

We have word from Brother B. C. Goodpasture that the Gospel Advocate plans to reprint "Boll-Boles Debate." The price will be around \$3.00. We will appreciate advance orders to help us to determine how many to stock at the Word & Work. Order now and we will bill you when it is ready.

#### GREETING CARDS

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**Manila, Philippines:** I have fully recovered now and am back into the work again. For some time I

have been catching up on work which had been neglected for several months. Everyone has been wonderful. Although not too well herself, Mae stood by constantly. Brother Dennis Allen's assistance cannot be measured. The congregations did not fail to do all they could. . . .

Last week one more person was baptized into Christ. It is certainly wonderful to see the zeal of those who have come from darkness into light. This young lady invited us immediately to go to her home in an effort to reach her people with the Gospel and also her neighbors. . . . Opportunities continue to abound.—Victor N. Broadus.

#### BIBLE CLASSES BEGIN NOV. 1

Brother Boll's regular winter Bible classes are scheduled to begin Monday, November 1, at the Portland church, 2500 Portland Avenue, Louisville, Ky. Afternoon classes meet Monday, Tuesday, and Wednesday, at 3:15; Highland Library class, 10 A. M., Thursday; Friday night class at Portland. This year dormitory space is available for couples or for young men who wish to take the classes. Those of us who have attended them can testify that they are highly worthwhile.

Brother R. H. Boll is closing a meeting at Linton, Indiana, on October 4th. The latter part of October he is to be with the church in Jennings, La., in a meeting.

#### SOME OBSERVATIONS

My desire to attend a Bible conference week at Louisville, has by the grace of God been fulfilled. Some who have attended all the annual meetings declared this, the seventh, to have been the best yet. That is proper and desirable. These meetings have potentialities as yet untapped. The committees on arrangements and services are deserving much credit and anyone failing to receive both benefit and blessing may find the fault within himself.

Sitting in the audience day after day one was impressed with the splendid Christian spirit manifested, the spirit of love and brotherly kindness flowing through the audience like an electric current

over a network of wires, allowing liberal latitude and freedom of expression, even to the point of disagreement, and all within the bounds of Scriptural authority.—A. K. Ramsey.

Dr. Cecil Brooks states that this conference was the best. This is so characteristic of a really growing Christian; and Cecil is certainly developing rapidly. The things that the Lord gives out to a consecrated man seem better than the previous allotment. This

thought brings to mind your (Bro. Jorgenson's) most excellent article in September Word and Work, "Going On With God." I have never thrilled so at such timely thoughts. I pray that many, many souls may be led to read this article. —Horace Woods.

I noticed in September Word and Work Brother Jorgenson's Bible Conference sermon. How nice it would be to have others of the sermons printed in Word and Work. —A Sister in Christ.

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## IF WE KNEW THAT JESUS WOULD COME TONIGHT

If we knew that Jesus would come tonight —

The churches would be filled with praying people.

The shows, beer dives, dance halls, gambling dens, and other godless places would be emptied.

Cursing, swearing, and vulgar language would stop.

There would be no bean suppers, nor hamburger fries in the churches tonight!

Women would wash the paint off their faces and put on enough clothes to be decent.

Men and women would throw their tobacco away and no more would be used.

Parents would burn up the filthy literature, cards, and other devilish trash in their homes.

Modernistic preachers would hunt frantically through their notebooks for a sermon on real salvation, and would hurriedly burn their godless modernistic sermons and books.

There would be no lies told, nor any excuses made for not doing our duty to God.

People who had been holding grudges would be running around trying to get forgiveness of their fellow-man.

The long-tongued gossips would stop lying and start begging God for mercy.

Well, Jesus is coming, Brother, and we don't know how soon. If you do not want to be doing these things when He comes, you had better quit them now. We had better "Cleanse ourselves of all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord," (2 Cor. 7:1) for Jesus gave His life for the church "that He might sanctify and cleanse it with the washing of water by the Word, that He might present it unto Himself, a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."—Eph. 5:27.

"Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."—Matt. 25:13.

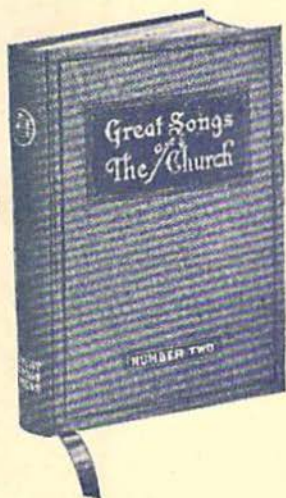
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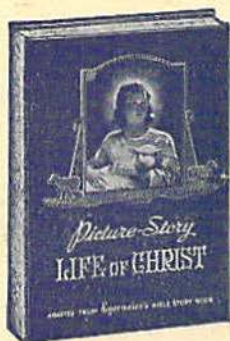
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