

# THE WORD AND WORK

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## THE GREAT PHYSICIAN

(Mark 1:32-34)

At even when the sun was set  
The sick, O Lord, around thee lay.  
Oh with what divers pains they met!  
Oh with what joy they went away!

Again 'tis eventide, and we  
Oppressed with various ills draw near.  
What if thy form we cannot see —  
We know and feel thy presence near.

O Savior Lord, our woes dispel,  
For some are sick, and some are sad,  
And some have never loved thee well,  
And some have lost the love they had.

Thy touch has still its ancient power,  
No word from thee can fruitless fall:  
Hear in this solemn evening hour,  
And in thy mercy heal us all.

—Henry Twells.



# Words in Season

R. H.B.

## THE HEALING CHRIST

Christ's miracles on men's bodies were always signal acts of Divine mercy and power. In fact they were chiefly spoken of as "signs". They were distinct from every sort of works of healing performed by natural means, as by medicine, surgery, or mental therapeutics. There were no failures, no continued treatments. Those whom the Great Physician healed were made instantly and perfectly whole. Moreover, like all His mighty works, they were spiritually meaningful — the various bodily diseases and deformities portraying spiritual conditions. Also His very manner of healing (which in every instance was different — adapted in each case to the mental and spiritual state of the sick or afflicted one) was significant. As someone has well said, "All His miracles were parables, and His parables were miracles."

## AT THE POOL OF BETHESDA

Most of Christ's healings were in response to requests — either of the ones who desired to be healed, or of others who interceded for them. But in some instances the Lord acted upon His own initiative, without having been asked. The healing of the impotent man at the pool of Bethesda (John 5) is such a case — also of special interest because it marked a definite crisis for Jerusalem. Among the many who lay around the pool waiting for the stirring of the water, the Lord Jesus spotted a man who had been long (38 years) in his infirmity, and addressed Himself to him: "Wouldest thou be made whole?" What a strange question this, to ask a helpless invalid! It seemed almost a mockery. We might expect that he would say, "Of course I would like to be made whole—why else would I be waiting here at the healing pool?" But no—the answer was only an apologetic explanation of his utter hopelessness and helplessness: "Sir, I have no man, when the water is troubled to put me into the pool: but while I am coming another steppeth down before me." But to the despairing man spoke the word of the Lord Jesus: "Arise, take up thy bed and walk." They were simple words, easy to understand, yet not mere words. It was a command of authority, yet not merely a command. It was a word of power, as when God said, "Let there be light: and there was light." "He spake and it was done; he commanded and it stood fast." The man rose up, wholly restored, picked up his pallet, and walked away. There was no requirement of faith. The man did not know Jesus, who and what He was. It was simply an act of God; an act of free grace and power, which Jesus the Son of God had the exclusive right to perform; for in that He took the sin of all upon Himself. He had the right to remove the consequences of sin — sickness, affliction, death. As it is written, "Himself took our infirmities and bare our diseases. (Matt. 8:17.)"

## WHO IS THIS MAN?

It was the sabbath-day on that day. The man was seen carrying his bed, a thing which was against the letter of the law, and his act was challenged by the Jews. (In the gospel of John "the Jews" usually stands for those in authority, rabbis, elders, scribes, leaders in general.) His answer was, "He that made me whole, the same said to me, Take up thy bed and walk." If the first word, "Arise," was of the commanding power of God, so was the latter "take up thy bed and walk." The God who did the mighty act of healing had the right also to infringe on the Jews' conception of sabbath-keeping. So we read elsewhere, "The Son of man is Lord also of the sabbath." But this by no means satisfied the inquisitors. "Who is the man?" they asked — not "who is the man that made you whole," they did not care about that — but "that said unto thee, Take up thy bed and walk?" The man could not tell them. But afterward Jesus found him in the temple, and said to him, "Behold thou art made whole: sin no more lest a worse thing befall thee." Not always is a man's bodily affliction the direct result of sin. In this case it was. He had brought his miserable condition on himself. We are not told, but surely we may think, that this word of Jesus created a real faith in Him, and that the Lord's warning made its deep impression. "A worse thing" than what — than 38 years of invalidism? Oh yes, much worse. We have never yet measured the awful extent of the harvest of sin!

## "MY FATHER AND I"

The man went and told the Jews that it was Jesus that made him whole — not as some have thought, in malice, but in the simplicity of his heart, even hoping, perhaps, that they might recognize the greatness of Him who had done this thing. But far from it — in comparison with their cherished sabbath-tenet, the wonderful act of compassion and power upon the poor invalid was as nothing in their eyes. "For this cause the Jews persecuted Jesus because He did these things on the sabbath." Jesus' answer to them was, "My Father worketh hitherto, and I work." These words kindled a murderous anger and hate in their hearts. "They sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God." Replying, Jesus did not deny their charge, but declared His dependence on His Father in all things. What the Father does, the Son also does; and putting particular emphasis on raising the dead and giving them life, and on His right of judgment—He added "that all may honor the Son even as they honor the Father. He that honoreth not the Son honoreth not the Father that sent him." (John 5:19-23.)

This was a crisis for Jerusalem. Henceforth the Lord's work lay chiefly in other regions. O Jerusalem, if thou hadst known in thy day the things that belong to thy peace! But now they are hid from thine eyes.

## **"WOULDEST THOU BE MADE WHOLE?"**

The question the Lord asked the impotent man comes home to us in a spiritual way. "Wouldest thou be made whole?" It is heart searching. The simple truth is that many of us do not really want to be made whole. We shrink from the thought. It might revolutionize things too much — our ways and habits, business, home and social affairs. Of course we do not want to sin and live in sin as some do; we do want to be good — good enough at least to get along and go to heaven at last, etc. If the Lord would put that question to us — "Wouldest thou be made whole?" — just what would we say? Would it be some sort of evasive answer, such as, "Lord, I've tried time and again and have failed; I just can't quite make it"? No doubt a multitude of spiritually sick folk are lying about the churches, waiting to be helped — but do they really want to be made whole? A sister consulted a doctor in our city who asked her, "Do you want to be cured or do you just want to be made to feel a little better?" Many might prefer the latter. Perhaps they would like to keep a little option on things, and not be so irretrievably committed to the Lord's offer. But if from the heart, unafraid, you can say, "Yes Lord, I want to be made whole" — He has the word of power, with Him is forgiveness and cleansing and the renewing of the Holy Spirit, and a new life in the grace of God. Do we want it? Could we trust Him for it?

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## **SPIRITUAL WEAPONS FOR SPIRITUAL WARFARE**

"The weapons of our warfare are not carnal." It is in this matter especially that sight leads us astray. We think we see certain evils, and the best and shortest way to put them out of existence. We roll up our sleeves and attack the strongholds with human force and human expedients: with the sword, by the law, by political coercion, and such like measures. And, if we succeed, we think we have accomplished something. But our warfare is spiritual. Carnal weapons do not reach the spot here. You cannot distress the devil with such weak and clumsy means. We are not fighting against flesh and blood, but "against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." What if you have cast out some crying evil by means of carnal force and weapon? You have only demolished a symptom and a manifestation, not the evil itself; for behind these several manifestations is a spiritual power and stronghold. Satan is the prince of this world; he is "the spirit that now worketh in the sons of disobedience." And back of the various forms and outbreaks of evil are his spiritual hosts of wickedness, who laugh at the crude attempts of men to spoil their work with weapons of human warfare.

But the innocent-looking word of God, the feeble-sounding prayers of the saints, applied in line with God's instructions—these are the formidable weapons before which Satan trembles. Sight cannot discern this, but only the eye of faith. And it is, of course, to Satan's interest to ridicule the apparently inadequate spiritual weapon, and cause Christians to spend their time in employment of carnal means

and tactics. But, trust God for it, no sword can strike that elusive spirit of evil—nothing but “the sword of the Spirit”. No political movements have even so much as the shadow of the power of the prayers of God’s people “for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity.” (1 Tim. 2:1, 2.) No sort of wire-pullings nor lobbyisms nor reform movements can phase the walls of Jericho; but before the steps of obedient faith they fall in ruins. “For the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds.” (2 Cor. 10:4.)

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## ARE THESE MEN SPECULATORS ?

(Submitted by Stanford Chambers)

*A. Campbell*: “No kingdom of this world has yet become a kingdom of Jesus Christ. . . . But till Jesus appears in the clouds . . . his cause and his people can never gain the ascendancy. . . . He appears as harbinger of the Millennium.”—Mil. Har. 1833.

*Moses F. Lard*: “At his coming the holy dead will be raised, the righteous living changed, and the Millennium will have set in.”—Commentary, Rom. 11:15.

*T. W. Brents*: “If this does not express a literal reign with Christ for a thousand years, we know not what assemblage of words would be capable of expressing the thought.”—Rev. 20:4-6.

*J. A. Harding*: “Jesus plainly shows that the faithful are to be made rulers.” (On parable of pounds.) Says it is “at time of his second coming.”

*L. F. Bittle*: “This appearance of Jesus” (Matt. 24:9-50) “we identify with that of Rev 19:11-21. His saints, already glorified with him, will come to subjugate the nations.

*Daniel Sommer*: “What may we say to those who declare that Christ will not come again till at the close of the Millennium age? We may say, ‘Ye do greatly err.’”—Questions and Answers.

*Robert Milligan*: “Palestine will certainly again be restored to Israel for an everlasting possession.”—Millennial Harbinger, 1856.

*J. W. McGarvey*: “When Israel shall have been restored to the land of promise, and the people shall all become believers in their own Messiah . . . they will be the most grateful people on the face of the earth.”—Christian Standard, 1903, p. 696.

*A. Campbell*: “God has not kept them these many years for nothing. He will use them again.”—Millennial Harbinger, 1849. “Let us search diligently what manner of times are coming upon us.” 1866.

## SADDENING INDEED !

Stanford Chambers

The Publisher's article of January entitled "Strange Indeed" states things as saddening as strange. The very fact — and it is a fact — that salvation by grace through faith and not of works is strange teaching among a number calling themselves "churches of Christ" is grievous to concede. Likewise the gospel truth of the abiding Comforter, the Holy Spirit, who also "maketh intercessions for us," is strange teaching, as well as praying "in faith, nothing doubting," as though prayers are to be answered. And to such as are denied these gospel truths or who are bypassing them the Bible teaching of the Lord's coming is not a "blessed hope" (Titus 2:13) but a thing of dread. How then can they "love his appearing"?

How did matters get this way? For surely the "Restoration Movement" has stood forth "a noble experiment" and more. And those pioneering the same *emphasized* the things mentioned as now "strange indeed". Undeniably they were men of the inner closet and "filled with the Spirit." Have you not read of Walter Scott's wonderful message (not negative, but positive) on the coming of the Lord Jesus? Look away to Cane Ridge and note again the very breathings of Barton W. Stone: "Even so, come, Lord Jesus." Sadie Ewing Sitman (recently deceased) wrote not long since of her mother's relating how that her father A. Campbell prayed that same last prayer of the Bible repeatedly while in his last sickness.

During the thick of controversy many debaters became more possessed of the spirit to win the controversy than to discover and appreciate truth, more determined to "defend" their "position" against unscriptural attack than to speak the truth in love. Human nature was allowed again and again to assert itself until unconsciously all who differed were being "set at nought." The plea to be Christians only was thrown in reverse, and attitude and action interpreted the "plea" to the people as indeed a claim to be *the only Christians*. A display of self-righteous Pharisaism is largely responsible. "In meekness correcting them that oppose themselves" does not mean in arrogance to be doing so.

Preaching Christ came to mean, with those assuming the role of guardians of the "plea," preaching the distinctive doctrine or formula, and the objective in "evangelizing" of any certain field, the establishing of the one and only church.

Unconsciously Christ of the gospel came to be no longer *central*. Now that were apostasy from "first love," for in "first love" He is first, last as well, "the Alpha and the Omega." So it came to pass that "the glory in the church" came to be glory *to* the church, the one particular brand at that. The Holy Spirit in the Christian came to be simply the word received and held fast. "That blessed hope" of the Scriptures has been distorted into a dread and a fear, for since, as they say, the destruction of all things, even the annihilation of the heavens and the earth, comes with the return of Jesus from heaven it is psychologically impossible to "love his appearing," to entertain "that blessed hope," or to pray, "Even so, come, Lord Jesus."

## COMPLETE DISENTANGLEMENT

"*Separated unto the gospel of God.*" When a man knows the specific service to which God has called him, he must keep "separated" unto that particular work. No least thing, even the good and legitimate, dare come between him and his specific service. He must not become entangled.

Let us be specific. Are you a young believer? Beware of a premature engagement or marriage that may entangle you or turn you aside from "that good, and acceptable, and perfect will of God." Are you called to conduct a Sunday school or to teach a Bible Class? Do not become so involved in farming or business or the cares of this life that you cannot do your best for your Sunday school. Keep disentangled. Stay separated unto your calling. Are you a prayer warrior? Who of us should not pray more? Yet there are some especially called to a life of intercession. Let all such beware of becoming so cumbered, as Martha, that you cannot wait upon God. Get the closet door shut and keep it shut. Keep things out. Keep separated unto your ministry.

The editor had a very close friend who was consecrated and called to China. Circumstances made it impossible for him to go abroad at once. The China Inland Mission could take him a little later. In the meantime he took a printing job. Soon he became a partner in the business. When the way to China opened, he found himself so involved that he could not get free to fulfil his specific call.

About that time there occurred a great tragedy in which the gate-keeper of a railroad drawbridge was responsible for plunging a passenger train into the river, drowning all the passengers. That poor blood-guilty soul went to the insane asylum repeating, "If I only had. . . If I only had." His last words were only four—"If I only had."

My friend who failed to go to China could never sit through a consecration service without hearing those tormenting words, "If I had only gone—gone to China." He had failed to keep "separated unto" the missionary call. He had become entangled. Yes, he had confessed his sinful failure and had been forgiven, but he could not fulfill his specific service. He had lost God's best, had missed God's plan for his life.

A business man in Chicago who had a great meat packing business was asked by an inquirer what his business was. "My business is preaching the gospel; but I am packing pork to pay expenses," he replied. His meat packing was a means to an end. This man kept to his chief business of preaching the gospel.

Is my reader *consecrated?* and *commissioned?* Then keep *concentrated*, if you would hear the "well done" of Christ.

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"Lord Jesus I long to be perfectly whole,  
I want thee for ever to live in my soul:  
Break down every idol, cast out every foe—  
Now wash me, and I shall be whiter than snow."

# IS THE BIBLE THE WORD OF GOD?

R. H. B.

For the Bible as a whole the claim is made that it has come from God. For some of its parts the claim is made in particular; and summary claims also are made for the whole. Passing by all questions we may take it that the claim is made for the Scriptures, and by the Scriptures themselves, that they have come to us from God.

Now if that claim be true it would be only fair to expect that such a book would bear the marks of its origin—in other words, that it would be different and distinct from all the books of human authorship. Does the Bible bear any outstanding marks?

It must be conceded (and this beyond all possibility of contradiction), that the Bible is the most extraordinary book in the world. No one can deny this. In regard to age, its power of resistance, its circulation, its unity, its unique power over the hearts of men, its effects in the world, it stands alone. Let us look at each of these items separately for a moment.

1. *As to its age.* The oldest portions of the Bible date back 3,500 years; the latest parts near 2000 years. There are, of course, other ancient writings, some of them of great antiquity. But when taken in the light of the facts following, the Bible for its age will be seen to stand alone, as the most extraordinary phenomenon of long survival. Despite its great age it has never become obsolete, it is never exhausted, it never loses its grip and its interest.

2. *Its power of resistance.* R. W. Emerson said that there are never more than a very few people that can understand Plato, and that for their sake Plato's writings have been tenderly handed down from generation to generation. Were the scriptures so handed down "tenderly" from generation to generation? Everything but that. The men through whom it came to us were despised, hated, persecuted. Of Christ and His apostles we need not speak. The Bible has been denounced, ostracised, forbidden, proscribed, often burned. Kings and emperors, potentates, civil and ecclesiastic, have risen up against it; and there were times when the mere possession of a Bible entailed the sentence of death. No other ancient writing has had to go through such storms of opposition. But somehow it survived, and that triumphantly.

3. *Circulation.* "Time is a great sifter of books," said one of the world's wise men. Certainly so. Of all the volumes that are published the most die in the year in which they are born. If a book holds a place for ten years, it is much above average. The book that holds the interest and attention of men for 50 or 100 years must possess some outstanding value in its line. Ancient writings that have come down to us, have their special excellences. I speak of Homer, Virgil, Thucydides, Aristotle, Plato, Pythagoras, Horace, and other of the classics. But where do you see these outside class-rooms and library shelves? But that old, old Bible is everywhere. "What books do you sell most of?" I asked one in charge of a city bookstore. "Bible and Shakespeare," he answered. "Of the two which?" I asked. "Oh, we sell more Bibles than anything else," he said. The circula-



tion of the Bible is immense. The demand for Bibles ever outruns the supply. It is published, wholly or in part, in more than 1000 languages. It is found in millions of homes over our land, and call for it comes from all the nations of the earth. Certainly the Bible is quite an extraordinary book!

4. *Its effects among men.* Charles Robert Darwin, the father of the modern evolution theory, considered the natives of Patagonia as nearer the beast-stage than any humans he had found. But such men as Thomas Bridges, Allen Gardiner, missionaries, went there, Bible in hand, and in a short time such a change was wrought among Patagonians that Darwin was utterly astounded. "I would have thought," he said, "that it would require at least three or four hundred years of preparatory education to effect such a transformation." And from that time he became a life-long contributor to Christian missions. The story of missions—Paton, Williams, Hudson Taylor, Moffat, Livingstone, Dan Crawford, and others too many to list, bear testimony to the same wonderful power of the gospel message among natives, savages, and heathen generally. Is there any other book with which the missionary could have gone and by means of which could have accomplished such results? The civilized nations today among whom the Bible is held in some regard manifest distinct superior national traits and ways and customs. It is in proportion as the Bible is banned and denied that they deteriorate. Of the influence of the Bible in individual lives it is hardly necessary to speak—facts are too well known.

5. *Its unity.* I heard Dr. Howard Kelley of Baltimore, a scientist of highest rank tell of his encounter with some of his unbelieving colleagues. "Dr. Kelley, you don't mean to tell us that you believe the Bible?" "I most assuredly do," he answered. "You mean that you believe in miracles?" "Certainly; when dealing with Almighty God all things are possible. But there is one miracle I don't believe." "What is that?" "I don't believe that this old Book came into existence of itself." Then he proceeded to tell them how that Book came to be—how during the space of 1600 years some 40 different men each contributed a part, and when it was done there was a consistent whole, a harmonious message concerning the weightiest themes that can engage the mind of man. Neither the "Sacred Books of the East," nor the Koran, nor any other of the books of ancient religions, manifest such a unity. One can read them forward or backward, or begin in the middle and read both ways, with equal benefit. But through the books of the Bible, from Genesis to Revelation, "one increasing purpose runs." \* \* \*

Now these things have been brought out—not, as yet, to prove that the Bible is what it claims to be—the word of God—but only to point out the facts that make the Bible the most extraordinary book in the world. If indeed it is the word of God, then its extraordinary features would excite no wonder; but if it was not from God then the things which have been pointed out are really inexplicable.

Thus far then we have only shown (what no man can deny)—namely that the Bible is the most extraordinary book in the world. In our next article we shall show that it is indeed the word of God.



# Questions and Answers

R. H. B.

**Will death have been destroyed in fulfillment of 1 Corinthians 15:26 as soon as those who are Christ's put on immortality and for them death is swallowed up in victory? (Verse 54.)**

The statement of 1 Cor. 15:54, 55 refers to those persons of whom the apostle speaks in 1 Cor. 15 as the context shows. In this chapter there is no mention of or reference to the destiny of the unsaved. Verses 24-26 speak of the final accomplishment of Christ's redemptive work, which is not until after the 1000 years. When Christ comes in glory to execute judgment upon them "that know not God and obey not the gospel" (2 Thess. 1:7-9) the saints having been previously resurrected, changed, and caught up (1 Thess. 4:16), will be *with* Him. (Col. 3:4; Rev. 19:14.) And when He sits as Judge, the glorified church is associated with Him in this work. (1 Cor. 6:2.)

**What does Matt. 16:28 mean? It says "there be some standing here which shall not taste of death till they see the Son of man coming in his kingdom." Yet all who were there then are dead long ago.**

This passage in Matthew, and the parallel passages in Mark 9:1 and Luke 9:27, have been a question and problem to all students. It is notable that after each of these passages follows immediately the record of the Transfiguration. Peter referring to this event says that there and then he (and James and John) were eyewitnesses of Christ's coming and glory and power. (2 Peter 1:16-18.) This is the best, and indeed the only answer to the difficulty of the statement of Matt. 16:28.

**Do accidents ever occur, or is everything in the plan of God?**

God over-rules in all that good men, bad men, or the devil, may do. After all is done and said, His plan and purpose is fulfilled. (Acts 4:27, 28.) He makes the wrath of men to praise Him, and the rest He restrains. And He makes "*all things* work together for good" to them that love God, "even to them that are called according to his purpose." (Rom. 8:28.) Not even "the church is an accident" ("as we are slanderously reported, and as some affirm that we say") for it was foreordained in the plan of God from all eternity. (Eph. 3:9, 10.)

**When Christ returns for His saints, will those who are left have another chance or will they be eternally lost?**

The question asked here does not concern a "second chance after death" (for which there is no authority in the scriptures) but whether, after the saints are taken up (1 Thess. 4:16, 17) and persons that are left behind could be saved. No one refusing the gospel now can count on any such "chance." For the Lord will come "in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus; who shall suffer punish-

ment, even eternal destruction from the face of the Lord and from the glory of his power, when he shall come to be glorified in his saints, and to be marvelled at in all them that believed..." (2 Thess. 1:7-10.) To those who hear the gospel now, the call is "behold, *now* is the acceptable time; behold, *now* is the day of salvation." (2Cor. 6:2.) The gospel is today to those who hear it a savor of life unto life, to those who reject it a savor of death unto death. This holds out no encouragement to any who may be calculating on "another chance." Yet that after Christ's coming there will be nations on the earth over whom Christ with His saints shall reign after His coming, is plainly declared in Rev. 2:26, 27 and 3:21. Cp. Dan. 7:29. All depends on taking in *the whole* testimony of God's word.

**Where will the saints be during the interval that elapses between Christ's coming for them and His coming with them?**

Wherever He is and wheresoever He may be or go: "So shall we ever be with the Lord." (1 Thess. 4:17.)

**Who compose the 144,000?**

The book answers this clearly and fully. They are the "sealed out of every tribe of the children of Israel," out of each tribe 12,000. See Rev. 7:4-8.

**Would you explain Col. 1:24? Recently a church of Christ minister explained this verse by saying "The Christians' sacrifice (doing good and service) is necessary to fill out Christ's sacrifice." Just what does Paul mean here?**

The atoning sacrifice of Christ was complete and perfect. Nothing could be added to its efficacy. No suffering of sinful men could have any part of atoning virtue, or be needed to supplement the sacrifice of the cross, where He "bore our sins in his own body on the tree", and "by the eternal Spirit offered himself without blemish unto God." When He cried out "It is finished", it was finished for evermore. Paul did not mean (nor could have meant) that it required any suffering of his, or anything any man could do or suffer, to complete Christ's atonement, as though it were insufficient. What then did he mean? This, that Christ left yet much suffering to be endured by His own for the final accomplishing of His work. These sufferings are really *His* sufferings also, for they are members of His body, and He lives in them and feels with them in all their trials, burdens, and persecutions.

**Was "the holy city" spoken of in Matt. 27:53 the Jerusalem that then was?**

As the context shows "the holy city" spoken of in Matt. 27:53 (as also in Matt. 4:5), was the Jerusalem then (and still) existing on the earth. It is called "holy" because God marked it off for Himself. (Ps. 132:13, 14.) But its high destiny, as yet unrealized, is assured by the word of God. See Jer. 33:9. The connection of these scriptures shows that the earthly city is meant.

**Explain "the holy city, New Jerusalem" in Rev. 21:1, 2.**

The New Jerusalem is "the Jerusalem that is above"—that is, in heaven. After the 1000 years, after the utter removal of the present earth and the heavens that now are, the New Jerusalem is seen coming down from heaven to the new earth. A full description of it is given in Rev. 21:9-22:5.

## AN APPEAL FOR THE JEWS

This is a good time to be reminded of a scriptural recipe of prosperity. We find it in Psalm 122:6: "Pray for the peace of Jerusalem; they shall prosper who love thee." True prosperity is the blessing of the Lord, which maketh rich and addeth no sorrow.

I wish to tell you of an experience which came to me only a few days ago. I was present at a gathering of Jewish people, every one of whom was literally a brand plucked from the fire. They were survivors of the Hitler purge of Europe, Jews who had succeeded in escaping death in the Nazi gas chambers and furnaces. The territory in which they had lived is now reported "Yuden-rein"—that is, swept clean of Jews.

I would not want to live in a land that is swept clean of Jews. Long ago God spake to all the peoples of the earth: I will bless you if you will bless Abraham's children, the Jews. The Jews I am sending among you as a means of blessing. If you sweep them out of your land, you also sweep out the blessing. I would therefore not want to live in a land which is swept of the blessing of the Lord.

Once the chief city of the land from which most of the people in that Jewish gathering had come, contained a Jewish community numbering more than sixty thousand. None of them are living now, except a few fugitives. They found a resting place in the mass graves in the outskirts of that city, or have been transported to the labor camps. And when those unfortunates could no longer labor, they were herded into the gas chambers and then by conveyors, loaded into the furnaces. Finally their ashes were scattered over the fields to make the vegetables grow more plentifully. Vegetables were needed to enhance the diet of the brave German warriors.

Never did I see a more depressed, hopeless, spiritless group of people as those that I saw before me at that gathering. They had come together to hear of the need of their brethren still left in Europe, in Africa, in other lands of their sojourn, and especially in Israel. Various speakers, coming from those parts, rose and told what they had seen and lived through. There was thereupon an outpouring of charitable giving. Thousands of dollars were pledged and donated. They were well dressed and well-to-do people, nevertheless they trembled like a flock of frightened sheep, sensing dangers on all sides, and not knowing which way to turn.

I asked myself why? What is the reason, the cause, the mystery, of their unhappiness.

### THE MYSTERY OF THEIR AFFLICTION

By the time we were ready to go home I had the answer. Going up to the leader of that group—a kindly old man of 80—and shaking his hand in farewell, I said: "The Lord bless you."

He looked at me strangely and replied, "Don't talk to me about the Lord. Leave the Lord outside when you enter here."

This was the answer to my question. By leaving the Lord out-

side they left hope outside. When hope is left outside nothing remains except darkness and despair.

By "the Lord", the leader of that group, of course, understood the Lord Jesus. He knew that I am a believer in Him. But why does he hate Him so? The reason is—he associates the gas chambers, the furnaces, the mass graves, with His name. He believes He was the cause of all the sorrows of Israel. He therefore wants none of Him.

Jewish people believe that those soldiers with crosses adorning their chests and backs, storming through Europe, pillaging and killing Jews, were Christians. In Christian history these unspeakable incidents of cruelty are called "the Crusades."

They believe that the Inquisitors who burnt multitudes of Jews in the public squares of Spain and in other cities of Europe were Christians.

They also believe that the pogrom makers of Czarist Russia were Christians, and that Hitler and his followers were likewise Christians.

Theirs was a different Christ from the One whom Peter and Paul and the other apostles and servants of the Lord preached, who was Love and Mercy. The Christ of the gospel is the incarnation of love and mercy. But the Jews don't know that. They don't know any other Christ except the one whom their haters and destroyers had preached—and they want none of him.

Oh for men and women, filled with the Christ of the Bible, with love and patience and understanding in their hearts to go after the Lost Sheep of the House of Israel!

### WHOSE FAULT IS IT?

Often you have heard, and many a time you had it upon your own lips, this phrase—"The Lost Sheep." But you little thought that if sheep are lost, it is not the fault of the sheep but of the shepherds! It is the sheep's nature to go astray. Therefore the shepherd is so desperately needed to go and watch over them and lead them and feed them that they shouldn't get lost. It is the shepherd who bears the blame when the sheep are lost—but now the shepherds themselves are blinded and don't know the way!

"I would not, brethren, that ye should be ignorant of *this mystery*; that blindness in part is happened to Israel..."

Don't say, Jewish missions are impossible because the Jews are blinded. Not all of them are blinded. They are only blinded in part. The apostle Paul was also a Jew and he was not blinded. Neither were the rest of the apostles and servants of the Lord. Neither also were the three thousand who responded to Peter's first sermon. They were not blinded and neither were the multitudes of Jews in the days of the apostles and the centuries that followed them to this day, who come to know and love the Lord Jesus. We meet the Jews who are not blinded continually. You may meet some of them too, if you look for them.—Messianic Witness.

# THE JEW, GENTILE, AND THE CHURCH OF GOD

J. R. Clark

I read once of a ship that was sent out to explore some small islands. They steamed around for days searching for the islands and finally decided that they did not even exist. They were about ready to return home when they sighted the object of their search.

There is a remarkable passage of three verses in Genesis, the import of which had been lost to me through the years. As it were, I sailed around these verses for years but only recently did I really discover them in all their beauty.

The passage is Genesis 9:25-27: "And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be Jehovah, the God of Shem; and let Canaan be his servant. God enlarge Japheth, And let him dwell in the tents of Shem; And let Canaan be his servant." So spake Noah concerning the future history of his three sons following a trespass of Ham. But these are not primarily the words of Noah; they are the words of God. In them is traced the history of three great divisions of humanity. The marvel of it is that the stream of humanity has actually flowed down this channel through the centuries. Whether men believe the Bible or not they must believe that these scriptures outlined the shape of things as they have transpired. This can be nothing other than the finger of God.

How may we account for the various races of men? Did not they start with one man, Adam? God is the answer to this mystery of the races. "Of one he made every nation of men to dwell on all the face of the earth. . . ." God made the nations. God confused their language. God appointed the bounds of their habitation. God made us white or black or brown.

But let us analyze our Genesis passage. "Cursed be Canaan; a servant of servants shall he be unto his brethren." Here God is speaking about Ham. It is a commonly known fact of history that Ham's descendants settled in Africa. We read on, "Blessed be Jehovah, the God of Shem; and let Canaan be his servant." In Genesis 2 the genealogy of Shem is traced to Abraham, proving that the Israelites were Shemites. And God chose Israel to be His people, becoming the God of Shem in a very special way. And then the passage continues, "God enlarge Japheth, And let him dwell in the tents of Shem; and let Canaan be his servant." The descendants of Japheth are the rest of the peoples of the earth. They would be enlarged and dispossess Israel and dwell in their place or land. Have they not done that very thing? So was the course of history outlined beforehand.

In 1 Cor. 10:32 God divides men in our day into three classes: the Jew, the Greek (or Gentile) and the Church of God. Let us notice these three great peoples in order.

The Jew, Disraeli, who served as Prime Minister of England in days gone by, was once taunted in a court session for being a Jew. When it was his time to speak he said: "When the ancestors of my opponent were naked savages in these islands, my ancestors were

princes serving in the temple." Disraeli, a Jew, could justly be thankful for his people. Behind him stood such illustrious characters as Abraham the father of the faithful; Moses, the great law-giver; David, the poet king; Solomon, the wisest man of earth; Isaiah, Daniel, John, Paul, Peter. And these are only a few names lifted from a glittering pile, the brightest and best yet to be named.

The survival of the Jew is the miracle of miracles. Though driven from their homeland and scattered among the nations of earth for nineteen centuries they yet retain their identity as a separate people. Nations come and nations go, but the Jew goes on forever. What is the secret of this miracle? The answer is evident. The Greeks sang of philosophy and art; the Romans sang of government and power; but the Jews sang of God! And God imparted to them something of His own imperishable nature. He said: "I will make a full end of all the nations whither I have scattered thee, but I will not make a full end of thee; but I will correct thee in measure, and will in no wise leave thee unpunished." (Jer. 30:11.) God is not through with Israel. He it is who has preserved them. Touch Israel and you touch the apple of His eye. Pharaoh tried to drown a Jew and he would not drown; Nebuchadnezzar attempted to burn three Jews and they wouldn't burn; also a great fish swallowed one and he couldn't keep him down. How can you destroy a people that God has destined not to be destroyed?

We Gentiles owe a tremendous debt to the Jew. Paul says: "Unto them were committed the oracles of God." We are indebted to the Jew for our Bible. Who wrote the beautiful 23rd Psalm? A Jew. Who gave us the love chapter, 1 Cor. 13? A Jew. Who sang of the resurrection? A Jew. Almost every line of the Bible was written by Jews. In John 4:22 we learn that "salvation is from the Jews." Thus we are indebted to them for our salvation. We have been made partakers of the root of the fatness of the Jewish olive tree. The chief glory of Israel is Jesus Christ. The Jew gave us our Christ! Their debtors we are indeed!

But who are the Gentiles? The word Gentile simply means nation. The Gentiles are the nations—all nations except Israel. When God selected Abraham He said: "In thee shall all the families of the earth be blessed." Thus when He first chose Israel, through them He planned to bless the nations. "The land of Zebulun and the land of Naphtali, toward the sea, beyond the Jordan, Galilee of the Gentiles, the people that sat in darkness saw a great light, and to them that sat in the region of the shadow of death, to them did light spring up." So did Matthew's gospel quote from Isaiah; and this shows God's steadfast interest in the outcast Gentiles.

But our 1 Cor. 10:32 passage gives a third division of humanity—the church of God. (The three peoples of the earth are the Jew, Gentile, and church of God.) According to Eph. 3:9 the church was a mystery that for ages was hid in God. When Jesus died on the cross He brake down the middle wall of partition between the Jew and Gentile and reconciled them both in one body unto God. The church consists of called-out ones from among both Jews and

Gentiles, who became fellow-heirs, fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel.

At a great evangelistic meeting when the invitation was given a justice of the supreme court and a Chinese servant came forward. As they stood side by side the minister was moved to say, "My friends, you will notice that it is level at the cross." And so it is. Peter speaks of the church as a holy nation. In the church there is neither Jew nor Gentile, but all are one man in Christ Jesus. Here the Jew and Gentile, the man and the woman, the master and slave are all on the same high level. None is exalted over the other because of race or rank or color. A missionary dreamed that she was lining children according to color, white, brown, black, and in her dream the Lord Jesus came. She looked at her children and they were all white.

We began this message by referring to the division of men under the descendants of Ham, Shem, and Japheth—the black man, the Jew, and the rest of the nations. Today remnants of these peoples are all found merged in the church, none being better than the other. Is it a coincidence that in Acts 8, 9, and 10, we have the account of the conversion of one each of the descendants of Noah's sons? In Acts 8 there is a record of the conversion of a black man, the Eunuch, the descendant of Ham; in chapter 9 the conversion of a Jew, Saul of Tarsus, a Shemite; and in chapter 10 the conversion of a son of Japheth, Cornelius, the Gentile. All came in the same way through the acceptance of Christ as Saviour, and all have equal standing and blessings of Christ.

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#### USEFUL RULES BY WALTER SCOTT

1. Have a deaf ear to unkind remarks about others, and a blind eye to the trivial faults of your brethren.
2. Do not put the worst construction upon real, or supposed wrong actions of fellow-believers.
3. Do not brand a man as heterodox because of faulty expressions, or because he differs from you.
4. Never drink in the spirit of a tale-bearer; mitigate and soften strongly-worded charges of evil.
5. Do not speak of misunderstanding as lies. Credit persons as speaking the truth. "Love believeth all things."
6. Pray much, perseveringly and believingly. A habitually neglected closet is the sure index to a ruined, wasted life.
7. Read the Scriptures daily for your own soul's profit and spiritual intelligence. Read difficult portions on your knees, while availing yourself of all the helps possible.
8. Don't waste your energies building up a party. Such work is the merest chaff, and only awaits the fire.
9. Think far more of the points where you agree, than those wherein you differ from fellow-believers.
10. Warmly and tightly grasp the hand of every member of the body of Christ, save in cases where known evil in doctrine or morals exists, or complicity with either.

—Daily Walk



## IS IT BY GRACE OR BY WORKS ?

Why are we saved? Is it because we have done what God wants us to do? Or is it because God is gracious toward us and forgives our sins? Or are we saved partly for one of these reasons and partly for the other? If it is that way how much obedience does it take and how much forgiveness? Must one have done the best he could? Then who has always done that? Who would want to face God if the ground of right standing with God was that he had done the best he could? Would you, brother reader?

Let us set ourselves to the task of finding in the scriptures the answer to the question: Why are we saved? We will need to put away unfounded prejudices and traditions and read the word of God afresh. One of the most explicit passages on this subject is Eph. 2:8, 9, which reads as follows: "For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory." Two things are plain in this passage, namely: (1) that we are saved by grace, and (2) that we are not saved by works. No simple childlike heart having read this text would expect ever to find a passage that says we are saved by works, for this one explicitly says that we are not.

Now let us examine another passage. "But if it is by grace it is no more of works: otherwise grace is no more grace." (Rom. 11:6.) You can't misunderstand this passage. It says plainly that "by grace" and "of works" are contradictory terms. They no more mix than oil and water. They annul each other. A thing cannot be by grace and of works too. This same truth is stated in Romans 4:4, 5: "Now to him that worketh, the reward is not reckoned as of grace, but as of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness." It is not gracious to pay what you owe. But whatever is of works is a debt. Therefore a thing can not be by grace and works too. On the strength of these three passages of God's word we venture the statement that there is not a word from God that says we are saved by works.

No, Phil. 2:12 does not say we are saved by works. It should never be read without the verse following, which finishes the sentence. Phil. 2:12, 13, like Rom. 12:1, 2 and Eph. 4:1-6:9, says, having been saved you ought to work. You ought to work out what God has worked in. Work out of the strength and motive and life that God has given you.

Theoretically there is a way of salvation by works, but it is impossible for sinners such as all of us are. It is the absolute, perfect keeping of the law of God. The law of God is summed up in two requirements, namely, to love God supremely and to love our neighbors as we love ourselves. He that does these perfectly throughout his life will be saved by works and no one else will. (Matt. 19:6-22; Lk. 10:25-37; Rom. 10:5; Gal. 3:10-12; Jas. 2:10, 11.) No one has ever lived who could claim salvation on that ground but Jesus.

The question arises as to how God can save any one without regard to his works without doing violence to justice. No one but

God could do such a thing. It is true that no one can forgive sins but God. God does not do it arbitrarily without regard to the just penalty for the sins. He bore the penalty for our sins Himself, in Jesus. (Rom. 3:21-26; Isa 53.) —Earl C. Smith.

## CHRISTIAN UNITY

J. R. Clark

In Ephesians, chapters 1 to 3 the apostle Paul lays a deep foundation of doctrinal truth. With chapter 4 he begins to build a great superstructure on this foundation. Over and over he points back to what God has done, exhorting the brethren to walk as only those who have experienced such blessings can walk. From 4:1-16 we glean the following points about Christian unity:

1. Christians have been endowed with traits of character which tend to knit them together, namely: lowliness, meekness, longsuffering, love (V. 2).

2. The Unity of the Spirit is a present possession, which we are exhorted to KEEP (not to create), the while we are growing unto the unity of the faith (Vs. 3, 13).

3. Christian unity gathers around a seven-fold doctrinal oneness: one body, one Spirit, one hope, one Lord, one faith, one baptism, one God (Vs. 4-6).

4. Christian unity allows for diversity. Christ gave various gifts to His church. We have varying degrees of knowledge, different environments, temperaments, and gifts: some are strong, some weak, some babes, some mature (Vs. 7-11).

Just as the members of the body are diverse and yet fulfill their varying missions without disturbing the body, so God has ordained for the spiritual body of Christ!

5. Christian unity allows for growth. Sundry gifts are given "for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ: . . . But speaking truth in love, may grow up in all things into him, who is the head, even Christ: from whom all the body . . . maketh the increase of the body unto the building up of itself in love" (Vs. 12-16).

If it were necessary to freeze the belief and growth of the church as of March, 1955, to insure peace, then unity would be purchased at the price of sectarianism and deadness. True unity, which God gives, allows for activity and growth without friction.

### MEANING OF THE SHOFAR

The Biblical command to blow the Shofar on New Year's Day has a profound meaning. It says: "Awake, ye sleepers, and ponder your deeds; remember your Creator and go back to Him in penitence. Be not of those that miss realities in their hunt after shadows, and waste their years in seeking after vain things which cannot profit or deliver. Look well to your souls and consider your acts; forsake each of you his evil ways and thoughts, and return unto God, so that He may have mercy upon you." —Moses Maimonides.

## “FAITH OF OUR FATHERS”

Series II — E. L. J.

We begin this month a second series of “precious reprints” under the caption of our 354-page book which was published in 1953, “Faith Of Our Fathers”—which book is now almost “sold out”. Series II will be short, not necessarily consecutive, but of the same high quality, both as to source and merit, scholarship and intrinsic value, as the former series. There will be no repetition or duplication here from earlier reprints; and if it turns out that the main book must be reset and reprinted sooner or later, these new materials would be included.

There were those who rushed into their papers and pulpits a few years ago to call prejudicial names and unbrotherly epithets upon some of us who hold what is commonly known in religious circles as “the premillennial attitude”, namely, that our blessed Lord *may* come again at any moment, and that He *will* most certainly come again before earth’s golden age, the “millennium” of New Testament prophecy. We were charged with the invention of a new prophetic “theory”. Would it be amiss, therefore, to mention here (without intending any provocation whatsoever) that these reprints will bear the names of those bright and shining lights that graced the religious literature of two hundred years ago, the seventeenth and eighteenth centuries of our era! Nor did these writers promulgate any new “theories”; but Daniel Whitby of those times, the father of modern “postmillennialism” did not only advance a new “theory”, but he himself even called it that — “A New Theory of the Millennium”!

I think we can say with Wesley that we love Christ better than any sect, and God’s word more than any human creed. We are not “premillennialists” in any sectarian sense. If we are premillennialists in any sense it is only in that same simple sense that we are all “immersionists”. Men will use such terms, whether we like it or not, to avoid circumlocution. We are not concerned with any special, hard-and-fast *arrangement* of the coming events of prophecy. But we are greatly concerned about the Coming; about that blessed motivating, purifying hope and prospect that shines from almost every book and page and chapter of the New Testament; and we are concerned for a church that is no longer “watching”, no longer waiting, hoping, praying and “earnestly desiring” the return of her long-absent bridegroom. How can we hold our peace while her papers and pulpits are dispensing the opium of the Origen-Whitby heresy of the long delay; that she must wait until this poor, wretched, war-torn world is converted and pacified; that then will come her golden age, and not till then. Show me one Christian who sees no need and no good prospect that Christ will come, and I will show you a Christian who has no hope, no longing desire, no not so much as a wish or a prayer that He might come. If men may put a hundred years, a thousand, or a million, between us and the Coming, then they have effectually cancelled out that “blessed hope”.

No, we shall never consent for fear or favor to accept or preach as “sound doctrine” that which for the first and purest centuries of primitive Christianity was either entirely unknown to the primitive church, or else known only as heresy! — E. L. J.

**FROM INCREASE MATHER, D. D.**

(Born A. D. 1639; died 1723; Pastor of the North Church in Boston, and President of Harvard University.)

Christ did never actually deny His having such a visible glorious kingdom upon earth as that which His disciples looked for; only He corrected their error as to the time of this kingdom's appearing. Christ did not say to them that there should never be any such restoration of the kingdom to Israel as their thoughts were running upon; only He telleth them that the times and seasons were not for them to know; thereby acknowledging that such a kingdom should indeed be as they did from the holy prophets expect. Herein was their error, not in expecting a glorious appearance of the kingdom of God, but in that they made account that this would be immediately."

**FROM COTTON MATHER, D. D.**

(A son of Increase Mather, and his successor in the North Church. Born A. D. 1663; died in 1728.)

"It is well known that in the earliest of primitive times, the faithful did, in a literal sense, believe the 'second coming' of the Lord Jesus Christ, and the rising and the reigning of the saints with him, a thousand years before the 'rest of the dead live again'—a doctrine which, however, some of later years have counted heretical; yet in the days of Irenaeus was questioned by none but such as were counted heretics. It is evident from Justin Martyr that this doctrine of the Chiliad was in his days embraced among all orthodox Christians; nor did this kingdom of our Lord begin to be doubted until the kingdom of Antichrist began to advance into a considerable figure, and then it fell chiefly under the reproaches of such men as were fain to deny the divine authority of the Book of Revelation, and the second epistle of Peter. He is a stranger to antiquity who does not find and own the ancients generally of this persuasion."

**FROM BISHOP JEREMY TAYLOR**

(Born A. D. 1613; died in 1677.)

"The resurrection shall be universal: good and bad shall arise; yet not all together, but first Christ, and then we that are Christ's; and then there is another resurrection, though it be not spoken of here. My text speaks only of the resurrection of the just . . . 'The dead in Christ shall rise first;' how blessed are they that have their portion here; for upon these the second death shall have no power."—Sermon on 1 Cor. 15:23.

**FROM WILLIAM ANDERSON**

(Minister of the Relief Church, Glasgow.)

"Is the speedy resurrection of the saints to be deprecated as an evil? Is it a matter of holy propriety that the disciple should deprecate the speedy advent of his Lord? Ah! I cannot help suspecting that there is something dangerously wrong with the heart wherever these expectations are opposed with sneers, or with attenuated, artificial, fallacious reasoning. Were the church as a bride, faithful in her love, she would rather treat with indulgence the report of the speedy return of her betrothed, than bend her whole strength to the proof that it is a long journey on which the bridegroom has departed."



## Seed Thoughts

Demus Friend

"Let a man prove himself, and so let him eat of the bread, and drink of the cup." (1 Cor. 11:28.)

These words are blazoned over the portal of every place where the members of the Christian fellowship gather together to observe the holy ordinance of the Communion. Before the hour of fellowship and of worship, there should be solemn self examination. It should not take place in the service, but before it. The table of the Lord is not the place for the confession of sin; that must precede it. The absolution of our High Priest is to be sought and found before we enter into the Holy of Holies to offer Him the sacrifices of our adoration. So, we are to eat the bread and drink the cup, as cleansed worshippers, having no more consciousness of sins. It is at our peril that we neglect such preparation." — Morgan.

### WITNESSING

A well-known humorist once remarked, "Everybody's talking about the weather but nobody's doing anything about it." We could paraphrase this statement by saying that everybody is talking about **witnessing** and nobody is doing anything about it. It is one thing to talk about fishing and another to actually go fishing. Did Christ not include all when He said, "Follow me, and I will make you fishers of men"? Looking the matter squarely in the face, this fact is apparent; if we are following we are witnessing. Should it require a degree in theology to equip me to speak a word for my Lord? If I find that Christ fully satisfies every longing of my heart, should I be slow in recommending Him to my neighbor?

### Fruit of Holy Living

How emphatic is the Word of God! How distinctly it emphasizes the connection between Bible

study and prayer! The main channel of communication By God with man is through His Word. The main channel of communication by man with God is through prayer.

For the effectiveness of each is the ministry of the Holy Spirit indispensable. The Word of God must not only be compared, contrasted, made its own commentary, stored in the mind; it must be enshrined in the heart as a living seed, to be quickened by the power of the Holy Ghost into bud and bloom and fruit of **holy living**. The Word of God must be at work within.—Thomas Hogben.

"When God gives a duty He is ready also to give the grace needed for the doing of it."

Daniel Webster once said, "If God and His Word are not known and received, the devil and his works will gain the ascendancy; if the evangelical Volume does not reach every hamlet, the papers of the corrupting and licentious literature will; if the power of the Gospel is not felt throughout the land, anarchy and misrule, degradation and misery, corruption and darkness will reign."

### PERFECT TRUSTING

I cannot understand  
The why and wherefore of a thousand things.

The crosses, the annoyances, the daily stings,

I cannot understand;

But I can trust,

For perfect trusting, perfect comfort brings.

I cannot see the end,  
The hidden meaning of each trial sent,

The pattern into which each tangled thread is bent,

I cannot see the end;

But I can trust,

And in God's changeless love I am content.

—Selected.

## PLENTY OF SPACE

A Christian traveler was packing his suitcase preparing to proceed on a journey, when he remarked to a friend, "There is still a little corner left open in which I desire to pack a guide Book, a lamp, a mirror, a telescope, a book of poems, a number of biographies, a bundle of old letters, a hymn book, a sharp sword, a small library containing many volumes, and all these articles must occupy a space about three by two inches." "How are you going to manage that?" queried his friend, and the reply was, "Very easily, for the Bible contains all of these."—Sel.

All through the day lift the heart in quiet moments. Find them in the midst of occupations, and fill them with the power of silent hallelujahs. Live and rejoice and praise and pray.—Sel.

## SACRIFICE

The richest quality of love is sacrifice, and the noblest credential of any work is the spirit which has laid every selfish interest down at Jesus' feet, and counts all things given up for Christ: which holds its money, its friendship, its life, all subservient to the Master's claim, and, living a dying life, at last gives life itself as a willing offering to Him who gave His life for us. In this selfish and luxurious age, it is the rarest quality found, but it is the most needed as the end approaches.—A. B. Simpson.

The inside of man is what God covets. He must inhabit that in order to control the outside. . . He only is strong, he only has genuine ambition who can lay down the common ambitions of life—and life itself, if need be—that the poorest and vilest of his fellows may be lifted up to God."

## HEATHEN DEVOTION

A woman in India stood by a heathen temple that was in process of construction. A missionary asked her the cost of the building. She looked at her questioner in surprise and answered, "Why, we don't know. It is for our god. We don't count the cost."

## CHRISTIANS AS LIGHTS

In England, in early times, lighted lanterns were hung in some of the church steeples at night, and others in front of dwelling-houses. The watchman going his rounds called out, "Hang out your lights!" And this is the call of Christ, Let your light shine, let the world know by your actions and words that you are my follower. An unlighted lantern hung out in those days of old was as effective in guiding a traveler along the road as is many a one in these days who has taken the name of Christian and yet is unlighted. A follower of Christ who is not making his presence felt for good is a failure.—Sel.

To discover the truth as it is in Jesus is the supreme gain in life; to communicate it to others the highest privilege.—Sel.

## WORKING AND RUSTING

Two plough-shares were once made by the same blacksmith in the same smithy, from the same kind of iron, and both bought by the same farmer. One was used at once, and the other laid by and became very rusty. After some time the unused one was brought out, and upon seeing its colleague "all bright," exclaimed, "Oh, what a difference! What makes you so bright? I feel quite ashamed to be seen." "Ah, it is by use, my friend, and as soon as you have been used you will be brighter, too.—Sel.

When J. Wilbur Chapman nodded courteously and tipped his hat to a neighbor and his wife, Chapman's little boy did the same thing with heart-touching gravity. The neighbor reigned up the horse, roared with laughter, and said, "Have the little fellow do it again!" Chapman's eyes filled with tears: "Oh, my friend, it's serious with me: he's watching everything I do."—Sel.

It often shows a fine command of language to refrain from using it.—Sel.

It is not enough for a gardener to love flowers; he must also hate weeds.—Sel.

# NEWS AND NOTES

## COMMENDATIONS

**Norman, Okla.:** I have enjoyed the Word and Work very much this past year. I wish it were larger.—Mrs. Robert O. Ryan.

**Harrodsburg, Ky.:** The Word and Work has been a monthly visitor in our home most of the time for twenty-five years. I truly enjoy and receive a blessing from each article written by Brother Boll and other men of God. May God richly bless you. —Leona Watts.

**Linton, Indiana:** I am sorry that I haven't sent my subscription sooner for I need your paper and enjoy it so much. I pass it on to others. —Mrs. Austin Woods.

**Shreveport, La.:** Inclosed is a check for two years' renewal. I think enough of the paper to want it to keep coming. Many of the articles are very good. I like to keep up some exchange of views though there are some differences among us. Best wishes to you brethren there. —Raymond J. Kenney.

**Dallas, Texas:** God has blessed us with twenty-two responses to the invitation in the past two or three months at the Mt. Auburn church. Several have been baptized into Christ, and others have placed membership, while some have been restored to the Lord, or come to rededicate their lives. We were blessed with a good beginning the first Sunday in February, with 111 present in Sunday school. The Good Tidings radio ministry continues to be blessed of God, and we appreciate your prayers. —Robert B. Boyd.

### Preston Winchell in Arizona

**Tell City, Ind.:** About twenty months ago Preston Winchell quit preaching at Lilly Dale church and moved to Phoenix, Arizona for health reasons. He took his wife and three daughters with him. There he worked at two of his former trades for a while, also making himself useful in church work.

On July 14, 1954, a letter was received from Brother Winchell in which he said that he had been accepted as minister of the Casa

Grande, Arizona, church. Good news, which makes us all rejoice is the fact that fifty-five souls have responded to the Gospel invitations since Brother Winchell went to Casa Grande. Only last week (the first of February) he baptized five adults.

Brother Preston never intimated that I should report this work or tell these facts to anyone, but his humble and unassuming attitude made me want to do so. (Rom. 12:15.) The Winchells expect to visit in Perry County, Indiana, next spring or early summer, Lord willing. —Albert J. Gruver.

### KITZMILLER TO HAPEVILLE

**Hapeville, Ga.:** We moved this week to Hapeville to take up work with the small but fine congregation located here. They are to be much commended for their faithful stand for the Lord, and we look forward to great blessings from Him upon this work. They hope to largely meet our needs in a material way. Recently the church building indebtedness was cleared, and plans are being made to purchase a parsonage. For the present we are living in an apartment with Dr. D. R. Bridges, one of the elders. Interest seems to be very good. In leaving Mobile, we earnestly sought the Lord's will and feel confident that the move has been one of His doing.—Carl Kitzmiller.

### Youth Camps On K. B. C. Campus

During the recent Bible Conference Bro. Howard Marsh announced the summer youth camps would be on the Kentucky Bible College campus. We are unable to secure the Brownstown, Ind., site this year, and the College Board had voted unanimously to ask the camps to come to Winchester.

The campus will be beautiful this summer and it offers every facility needed for a camp: dormitory rooms, class rooms, assembly room, dining hall, gymnasium, swimming pool, skating rink, athletic field, ping pong tables, shuffle board. We couldn't ask for a better spot. The whole setting is a little town in the heart of the blue grass. Junior camp begins July 10, and Senior camp, July 17.

## K. B. C. BIBLE CONFERENCE

The 1955 Bible Conference of K. B. C. is now history. It was a great success. The first day's report said about forty from out of town had registered. The next report estimated the out-of-town visitors at seventy, and this was only the beginning. A Lexington chorus numbered about thirty voices and the Portland Christian High School came about forty strong, besides the many others who came.

Brother Boll's morning lessons on prophecy were superb and Brother Mullins' lessons on Salvation by grace were on the same high level. The addresses in the evenings on various phases of the subject "Study To Show Thyself Approved Unto God" were wonderful and well received.

### Five Baptized At Utica

Brother W. A. York, minister of the Utica, Ind., church reports that five were baptized into Christ the third Sunday of February. Brother York feels that this might be a turning point in the work there.

### A Request For Back Issues

A request has come in for back issues of Word and Work to be placed in a college library. Please let us know what numbers you have and whether you wish to place a price on them. We will pay postage.

### Youth Rally Well Attended

The new church building at Sylvania, Ky., was packed the third Sunday afternoon of February. Seventeen were present from Lilly Dale, Indiana, a hundred miles away; about twenty came from Utica, Ind., as many as eight or ten were present from each of several other congregations. Sixteen congregations in all were represented. Earl Mullins brought a message and the Louisville A Cappella chorus sang under the direction of John Fulda. The new Sylvania house is small but very neat.

If you like the Word and Work why not tell us as much on a card? Or, if you prefer, say it with your renewal or with a club of four or more names.

## BOLL BIBLE CLASSES

Brother Boll's classes have been well attended this year. They soon will be over. From Monday to Wednesday the classes meet at 3:15 and on Friday night at 7:45. The Highland Library class assembles at ten on Thursday morning. Why not visit some of these final sessions?

**Hapeville, Ga.:** The Hapeville brethren have asked me to let the Word and Work know and join us in rejoicing that Brother Carl Kitzmiller and family are now with us to take up the work. We are very greatly blessed in having them and know that God has worked it all out to our blessing and His greater glory. We solicit your prayers for our work here. We were happy to have Brother Walter Barron with us last Sunday. He seems to be a fine thinker and a very spiritual person. —Salome Ogdon.

**Dugger, Ind.:** We have about 150 in Sunday school at Dugger. We have classes for children on Thursday after school. Brother Clymore and I still go to Farnsworth and conduct meetings. Our number there is very small. We are looking forward to March 13, at which time the Kentucky Bible College Chorus will sing under the direction of Paul Clark. — Frank Pratt.

### Order Bound Volumes Now

Our bindery promises to deliver the 1954 bound volumes by the end of February. These volumes contain the twelve issues of Word and Work and the four quarterlies, with index. Bound in maroon cloth, price \$2.00. Volumes from 1947 to 1953 are available for the same price.

### About American Standard Bibles

A salesman from Thomas Nelson & Sons informs us that the copyright on American Standard Bibles will run out in two years. He says that if some other publisher does not then take up its publication the Nelson people will continue to print it. This does not mean that all numbers will be continued. Let us hope that publishers who really see the value of this fine translation will take it over.