

THE WORD AND WORK

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THINGS THAT GOD FORGETS

Sometimes our hearts are weary
Our souls are torn within
Because of our own failure,
Our weakness and our sin.
But if we make confession
"He is faithful to forgive."
He gives us hope and courage
A purpose new to live.
There's a thought that brings us comfort
Dispelling doubt and fret—
"The things the world remembers
Are the things He will forget."

The world alone remembers
The dead—the wrong—the shame
Their hearts find room for censure
For criticism—blame.
They do not know the anguish
The nights of tears and pain
The broken-hearted whisper
"I can't go on again."
Time's healing does bring comfort
But oh, this blessed thought,
"Remorse and tears the world forgets
But He'll forget them not."

—Violet G. Bowen.



Our Attitude Toward The Protestant Parties

E. L. J.



(Being, as edited for publication, an Address at the 1957 "Fellowship Gathering")

This is a difficult subject, because there is nothing in the New Testament just like the Church conditions around us today. There was incipient sectarianism, the kind that rises up within our very midst before we are aware, but there were no denominations. Properly, the subject calls for a complete and thorough re-examination of our religious position, our place as a free and independent group of congregations in the midst of the historic churches. These free congregations stand today in the outside place with reference to denominationalism, friendly as possible to all, but bound ecclesiastically to none.

It is high ground that we take, and a bold claim that we make, when we profess the undenominational position; and the most that you or I will ever do, in spirit and life, in worship and practice, is to *approximate* that ideal. It behooves us, therefore, to hold that purpose, and to make that claim in a meek and humble spirit. "We are not right, the Bible is right", as T. B. Larimore used to say. We *want* to be right; but we are hardly in shape to go up to the temple at the hour of prayer to parade our own virtues, to thank God that we are not like other men, and to set all others at nought; much less to go up and down the land as many do "establishing our own righteousness", proving how right we are, and how wrong all others are!

John said to Jesus, "We saw one casting out demons in thy name; we tried our best to stop him; in fact, we flatly forbade him—because he followed not us; he wasn't in our group." But Jesus answered, "Don't stop him; for he that is not against us is for us." Yes, I know the stock answer, and I use it: "There is no evidence of any doctrinal difference." True, and yet there may have been. It was then the Savior said, "Whosoever shall give . . . a cup of cold water only, in the name of a disciple . . . he shall in no wise lose his reward" (Matt. 10:42). So small a thing as that, though the giver may be far from perfect in his knowledge and obedience, our God regards. And shall He not take notice of the tears of penitence, the prayers and cries of a million men and women who have not yet the perfect light, or even that measure of light that we have mercifully obtained? And have we no responsibility to get the fuller light, the "whole counsel of God," to their attention by every possible means? I think we all agree we have.

It may be that the question of *your* place and duty in a great crusade has never been put up to you for determination. In that case, of course, it is easy to settle and to criticise. In my home church we came head-on to the issue, and our men reacted differently. Each was free to do what he thought he ought to do. Some (two or three) volunteered to act as counsellors. They took written examinations, and stated in their papers that they must be absolutely free to show a seeker the whole truth including what Peter said to those who asked on Pentecost. They report that there were absolutely no restrictions. I had honestly thought that there would be no opportunity for a full witness; but in my case it was not orthodoxy that restrained so much as plain spiritual inertia. Too bad when our orthodoxy outstrips our love, and when our so-called convictions grow stronger than our passion for souls! I have no doubt that Paul, if free to preach or teach the "whole counsel", would have somehow taken advantage of the situation. He said, "I am become all things to all men that I may by all means save some" (1 Cor. 9:22); and he "became" some very odd things to some men! And he witnessed in synagogues far less orthodox than a crusade tabernacle.

"It is the fault of our logic," said Emerson, that we cannot emphasize one side of a truth as we ought, without seeming to give the lie to the other side." It is difficult, almost impossible, to feel that we are being true to our own light, our light concerning Baptism, the Church, the Worship, and many other things, and at the same time to acknowledge that God has a people (an ill-instructed people it may be) among the sects; that God is working outside the "Restoration Movement," and in movements outside our own; and that God uses, is obliged to use, some people who are far from perfect. But it is true, of course, and the bold admission of it, at cost of criticism, is the first step out of that insidious sectarianism that rises up so easily in our own hearts and in our own midst. The church of Christ today is scattered. "The Lord knoweth them that are his," but no one else can know or draw the line exactly.

I have attempted here a sum-up of the religious conditions of our day in these four important sentences:

- 1 "There is one body" (Eph. 4:4). That was true then and that is still true.
2. The members of this "one body" have not kept the unity of the Spirit in the bond of peace. They have become scattered, separated, and divided. This is a condition not clearly seen in the New Testament record.
3. It is God's will, Christ's prayer, and Paul's earnest entreaty that these scattered members of the body should be gathered in a unity so genuine, so visible, so felt by the world, that the world would believe and know that God has sent the Savior to be the Redeemer of mankind.
4. But it is evident that there is no name under heaven that is given among men that has the power to allay the religious prejudices of men—except that name that is above every name, the wonder-

ful, beautiful, adorable, incomparable, and undenominational name of Christ. If and when the divided, separated members of Christ's whole church are gathered into one, it will be as Christians ("CHRIST-ians"), as Christians only, and not as "Ists" or "Ites". Even now some of God's people have the honor to wear that name and that name only, and also to suffer in that name; but let no one imagine for a moment that because we are Christians only, we are the only Christians! The disciples were indeed called Christians first at Antioch, but they were Christians before they were called that! and may there not be Christians now who are not yet called only that? We are Christians only, but not the only Christians. We cannot even claim that all who make that claim are Christians at all; for we have all known of men who went down into the water, and came back up into the world! (I presume that no one would argue that the water is *the whole* of baptism.) They were enrolled on earth but not in heaven. Their names were written down in church books, but not in the Lamb's Book of Life.

I must continue this discussion a little further, for there is no understanding of the subject without this groundwork. Now, a page from history: A hundred years ago and more, Alexander Campbell received a question from Lunenburg, Va. (*Millennial Harbinger*, 1837, pp 411, 506, 561), the famous "Lunenburg Letter," asking, "Are there any Christians in the Protestant Parties?" I shall not quote all that Campbell said in answer to that query. He said much more than I feel authorized by the word of God to say, even before this intelligent gathering. But I should like to show his *reason* and his purpose in saying what he said; and then to give you the gist of his immediate answer to the query.

His reason was a certain situation, a condition that still persists in places, though not among *our* immediate co-laborers, thank the Lord. His purpose was (and it is mine) to moderate his radical brethren and to prevent the Restoration Movement from crystalizing into a miserable sect. He says: "Some of our brethren were too much addicted to denouncing the sects and representing them *en masse* as wholly aliens from the possibility of salvation—as wholly unchristian and corrupt. . . . These very zealous brethren gave countenance to the popular clamor that *we* make baptism a savior, or a passport to heaven, disparaging all the private and social virtues of the professing public."

And here is his immediate answer to the query: "If there be no Christians in the Protestant sects, there are certainly none among the Romanists, none among the Jews, Turks, Pagans; and therefore no Christians in the world except ourselves, or such of us as keep, or strive to keep, all the commandments of Jesus. Therefore, for many centuries there has been no church of Christ, no Christians in the world."

To such a conclusion, Campbell then applies the *reductio ad absurdum* (reduces it to an absurdity) and then goes on to show

that from the beginning their whole movement had been addressed to believers (chiefly Baptists) for the purpose of calling them together and effecting unity on the simple New Testament basis as Christians only. (To us today, these statements may seem "broad," though difficult of refutation. But they are "narrow" in comparison with what more he said!)

Now, the man that said these liberal things was the life-long champion of the clear truth that baptism is by immersion only, and that it is "for the remission of sins" (*eis aphesin hamartion*). He showed clearly that the clauses in Matt. 26:28 (the communion passage) and in Acts 2:38 are identical, both in Greek and English: in each case, "remission of sins" was the stated design. Of course, he saw also that the two passages were perhaps not on the same level of importance or value; for in Matt. 26, the poured-out blood was the *procuring* cause of remission, the price He paid; while in Acts 2:38 the baptism of repentance was the *instrumental* or *concurrent* cause of remission, that is, one of several human steps or factors. (Brother Boll used to make this distinction in his Bible classes). But the language is identical: if baptism is not, in some true and understandable sense, "for remission", then Christ's blood was not poured out "for remission." That was Campbell's life-long teaching. He wrote a whole volume on Baptism, besides page after page in *Christian Baptist* and in *Millennial Harbinger* on the subject. He estimated, I believe, that he had led a hundred thousand Baptists into this truth. Yet, that great man was able to see Christians scattered among the sects, outside the Restoration Movement, and he addressed them *as such*, and not as sinners of the Gentiles. Thus, he seemed to "give the lie" to his own consistent, life-long convictions! But his great brain—or perhaps we should say, his great heart and soul—was able to hold those apparently opposite concepts of Christianity side by side. Lesser men settle down on some one side of truth or other, and thus the sects arise, not so much through error as through the "heresy of wrong emphasis". We all need to guard against that. And—by the way—what a wonderful thing this is, this week, this gathering of free and thoughtful brethren, where we can look our "trends" in the face,—the trends that trouble us; see the "shape of things to come", pull and push, restrain and stimulate each the other, and edify each other as the need may be! It helps to keep us all in balance!

I too am concerned about trends—especially about anything that tends to make a sect of Christ's fair church, or any segment of it; anything that tends to cut us off, without scriptural reason, from the whole body of the born-again. I agree with Wilson Burks in his recent bulletin, on "What Is a 'Christian Only?'" "He has one God," he said, "One God, one Lord", etc; and then he said, "He has one fellowship—all the saved, everywhere." If we would maintain this true and unsectarian stand, it will at least be necessary that our lives and preaching be kept "Christ-centered." (Yes, even a sermon on Baptism can be Christ-centered, as Philip's was to the eunuch.) The nearer we come to Jesus, the closer we will be to all who love Him; and the nearer *they* come to Jesus, regardless

of their party, the less important their sect or party will seem to them. Of course, the easiest life for us more or less lazy preachers is just to toe the party line, and to be satisfied to maintain the party status quo; but how we ought to thank God for those few leaders (like Campbell and Boll) who were willing to face the gale, to ride in the cab up front, while we perhaps snooze on far back in the pleasant Pullman cars! It was not easy for Campbell to hold in his heart those two apparently conflicting concepts, but he did—lest he lead off a sect of “Campbellites.” It cost him no little criticism from his immediate brethren, too. It was not easy for our Brother Boll to write a tract on what looks like both sides of the “Eternal Security” question, without soft-pedaling, or attempting to break the force of either the promises or the warnings. But his great brain and heart, and his utter loyalty to *God's whole word* constrained him to do it. I'm sure he had some way of reconciling those two lines of teaching, satisfactorily to himself. I know that I have, (though I am but one of the little men), and it is a very simple one. In one word it is FAITH. I believe that faith, simple trusting faith, the same quality of faith that saved us in the first place—as Ephesians 2:8 has it, “By grace have ye been saved through faith”—I believe that this faith is *always* in the picture, always there, whether mentioned or assumed. We are “guarded through faith”, as Peter puts it, “kept by the power of God through faith unto a salvation ready to be revealed in the last time” (1 Peter 1:5). (I hasten to add that if my blessed Lord shall choose to pray for me that my faith fail not, as He did for Peter, I shall be grateful through all eternity for that.) This view satisfies my mind; but even if it didn't, it is still my duty to declare both lines of teaching faithfully, and leave the results with God. I say these things, not only because my immediate subject has its two sides, but also to warn against the danger of settling down on fragmentary truth on any line. Sectarians may do that, may *have* to do that to stand in with their party, to hold their jobs; but the free Christian, bound by no thing and no string to any man or any set of men—never! And just here is the acid proof and test of the utterly honest, conscientious preacher.

OUR ATTITUDE TOWARD THE PROTESTANT “CRUSADES”

On this question we have already spoken out, on Radio and in the Word and Work (Nov. 1956). We said:

“Is it not better (than violent opposition) if the message fall somewhat short of Pentecost, to do what we may—in our pulpits, and in our person-to-person teaching—to make up for any shortage, and to ‘expound the way of God more accurately’, or at least more *fully*, to those who care to hear, as we read that Priscilla and Aquila did for Apollos at Ephesus?”

To this humble counsel of a year ago (during the Graham crusade), we may add, that if there be individual, independent Christians who can, on their own, and without compromise of the New Testament position, with full approval of their own hearts—if there be those among us who can thus go into the counsel rooms to work

with the penitent, inquiring sinners, I would be ashamed to restrain them if I could, or to criticize them. Paul, being an apostle, would of course be leader and preacher in any gospel meeting in which he had part; but it is easily conceivable that if Paul were here simply as one of us—a humble New Testament preacher or a “layman”, he would welcome the opportunity, as he took advantage of every opportunity in his day—strange and “unorthodox” though many of the places were where he witnessed. Nor would such individual action commit any church officially to “Interdenominationalism”, nor would it make Paul a member of some interdenominational “team”. Graham’s “team”, for instance is his staff, those who travel with him, and are, of course, in faith and heart and soul one with him. The few of our brethren who went into the counsel rooms were *not* thus heart and soul and mind with Graham. They differed much from Graham, and they spoke to their brethren freely of those important differences, and thus guarded the impressions that were made. But they saw an opportunity to witness for Christ and for His whole word, and they “bought up” the opportunity, because our days are short and evil (Eph. 5:16).

No, my brethren, we need not give up our “plea”, the plea of the Restoration fathers—yea, of Luther and Wesley before them—that believers lay down their divisive, denominational names and their sectarian connections, and that they come together to work and worship together simply as Christians—after the pattern of original Christianity. Let us pray and work for that; and meanwhile, let us do what we may, without compromise of truth, to fill up what is lacking in the preaching around us, and to expound to crusade converts the way of God more accurately. And let us make sure that we ourselves are not sectarian!

I close with this fine statement, taken from an editorial in *Christian Standard* (conservative Christian), issue of July 27, 1957. After mention of two attitudes toward Graham that are rather common, but entirely fruitless, the editor says:

“There is a third, and thoroughly Christian course. Aquila and Priscilla used it with Appollos, the Campbells used it with the Presbyterians and the Baptists in Pennsylvania and the Western Reserve of Ohio, and Barton Stone used it with the denominational folk of Kentucky. It includes an open-hearted recognition of those things which are Scriptural and praiseworthy in the movements about us, a genuine enthusiasm in learning Scripture truth which we have not yet grasped—and a friendly approach to our contemporaries in order both to learn and to teach the way of the Lord more perfectly. We need a thousand preachers across the world who will catch up the stirrings and influences of the Graham revivals, will echo the Graham phrase, ‘The Bible Says’, and will go on to teach just what the Bible says. A great field has been plowed. With faithful sowing and cultivation it can be brought to glorious harvest in the restoration of New Testament Christianity.”

SHOULD WE KEEP THE SABBATH?

Dennis Allen

In discussing this question we cannot take for authority the instruction given for the Jews in the Old Testament. The authority for the church in faith and practice must be the New Testament (Heb. 1:1-2a). The Jews had many religious observances that we do not practice now. God's word came to them through Moses and the prophets, but now we are to hear Christ (Matt. 17:5).

In all of the New Testament there is not a *single command* to keep the Sabbath. If the Seventh Day Adventists are correct in their contention and emphasis we should expect the command to be given repeatedly. Is it not strange that all of the other nine commandments of the ten given to Moses for the children of Israel are repeated again and again, but there is no mention of the Sabbath commandment? It is true that Paul, being a Jew, often went to the synagogue on the Sabbath day to teach the Jews when he went to a new place. But this does not prove that Christians met on that day to break bread. Paul merely took advantage of the gathering to preach Christ to the Jews. They were not Christians as yet, and Paul found that oftentimes in the synagogue he had a good opportunity to preach the gospel.

When the council at Jerusalem gave instructions to the Gentile converts there was no mention of the Sabbath (Acts 15:19-29). Why were they not told to keep it if it were so important?

SUNDAY IS NOT THE SABBATH

Seventh Day Adventists often say, "What proof do you have that the Sabbath was ever changed to Sunday?" There is no proof, nor do we make such a claim. The seventh day is the Sabbath. The first day of the week is Sunday—the Lord's day. We do not claim to keep the Sabbath, because Christ never told His church to do so, but we worship on the Lord's day according to His instruction to us.

THE SABBATH WAS FOR THE JEWS

The first mention of the word Sabbath occurs in Exodus 16:23. For over 2000 years after the fall of man there was no mention of it. In Nehemiah 9:13, 14 it is stated, "Thou camest down also upon Mt. Sinai . . . and made known unto them thy holy sabbath." This indicates that it was something new to them (Deut. 5:15). It is true that God rested upon the seventh day after the creation and hallowed it (Gen. 2:3), but there is no command given to Adam nor to any one until the time of Moses, to keep it.

WHY CHRISTIANS WORSHIP ON THE FIRST DAY OF THE WEEK

1. Because Jesus rose from the dead on the first day of the week. On this day the disciples were "begotten again unto a living hope" by Christ's resurrection from the dead. A study of 1 Corinthians 15 will show the supreme importance of this event to the Christian. It overshadows the glory of the first creation.

2. On the first day of the week Christ appeared to them in different places at different times (Mark 16:9-11; Matt. 28:8-10; Luke 24:34; John 20:19-33).

3. On this day many of the dead saints arose from the grave (Matt. 27:52, 53).

4. On the first day of the week the Holy Spirit came upon them and the church was established. Pentecost was fifty days after the Passover (Lev. 23:15). The day after the seventh Sabbath would be the first day of the week.

5. In the light of these momentous events which all occurred on this day within the space of a few weeks, it is not surprising that the first day of the week was called the Lord's day (Rev. 1:10). What other day of the week could appropriately be called "the Lord's day"?

6. On the first day of the week the disciples met together to break bread (which refers to their observance of the Lord's supper. Acts 20:6, 7). The casual way in which this is mentioned is most significant, showing that it was their common practice to come together on the first day of the week. The Lord commanded His disciples to meet together and to partake of the Lord's supper (Heb. 10:25; 1 Cor. 11:24), but Acts 20:7 shows that they observed the Lord's supper on the first day of the week. The earliest historians and church fathers are in agreement on this fact. "All antiquity concurs in evincing that, for three centuries, all the churches broke bread once a week." (Alexander Campbell, *Christian System*, p. 325.) If Seventh Day Adventists could find one example in the New Testament of Christians gathering for worship and the Lord's supper on Saturday you can be sure they would make much use of it, but such is not to be found.

7. 1 Cor. 16:1, 2. The fact that collections were to be made on the first day of the week indicates that it was the customary meeting time for the Christians.

A further strong evidence of the will of the Lord on this matter is the fact that the earliest Christians were Jews who were accustomed to keeping the Sabbath. Why did they change so quickly from keeping the Sabbath, as they had done under Judaism, to meeting on the first day of the week unless they had had strong indication that this was the will of the Lord? What made them feel that they were no longer bound by the strict regulations concerning the observance of the Sabbath? (According to the law a man could not pick up sticks, build a fire, or walk more than a short distance (less than one mile) on a Sabbath day.) Do Seventh Day Adventists, who claim to keep the Sabbath today, carefully observe these restrictions? The apostle makes very clear the reason for this change among the Jewish Christians. The Christian has been "discharged from the law" (Rom. 7:6; 2 Cor. 3:7-14). "Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a *sabbath day*: which are a shadow of the things to come; but the body is Christ's" (Col. 2:16, 17). Again Paul warned the Galatians, who were coming under the influence of Judaizing teachers: "Ye observe days and months, and seasons, and years. I am afraid of you, lest by any

means I have bestowed labor upon you in vain" (Gal. 4:10-11).

If Seventh Day Adventists had been writing the Bible do you think they would have included these verses?

DID THE POPE CHANGE THE SABBATH?

This is the point that Seventh Day Adventists emphasize the most. They say that Sunday is the Pope's Sabbath. They claim that Sunday keeping is the mark of the Beast (Rev. 14:9-12. The best refutation of this ridiculous claim is a careful reading of the passage). However, their strong assertions have convinced many people that it is an historical fact that the Pope did change the Sabbath to Sunday.

What proof do they have for this assertion? There is none whatsoever. There is not one reliable historian who will back them up in this claim. We have already shown, on the contrary, that it was the custom of the earliest Christians to meet on the first day of the week to break bread. Eusebius, the earliest church historian says it was the custom of all Christians "to meet very early and every morning of the resurrection day." For over three centuries, before there was ever the semblance of a Pope in Rome, the early Christians were coming together on the first day of the week to break bread.

Many sincere people have been confused on this matter. It is hoped that the facts herein presented will help some who have been troubled about these things. Let us remember that if we are in Christ we are under the New Covenant. "For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage" (Gal. 5:1).

LITERAL FULFILLMENT

"It only remains for us to point out that as there was a complete set of prophecies which had to do with the *first* advent of the Saviour, so also is there a complete set of prophecies which have to do with His *second* advent—the latter as definite, as personal, and as comprehensive in their scope as the former. As, then, we see the actual fulfillment of those which had to do with His first coming to the earth, we may look forward with absolute confidence and assurance to the fulfillment of those which have to do with His second coming. And, as we have seen that the former set of prophecies were fulfilled *literally*, actually, personally, so also must we expect the latter set to be. To grant the literal fulfillment of the former, and then to seek to spiritualize and symbolize the latter, is not only grossly inconsistent and illogical, but is highly injurious to us and deeply dishonoring to God and to His Word."—Arthur W. Pink.

PLAYING CHURCH

A man came home and saw his children and some of the neighbors' children on the front steps of his house. He asked what they were doing and was told gleefully, "We are playing church." The father, somewhat puzzled, inquired further and was told, "Well, we have already sung, and prayed, and preached, and now we're outside on the front steps smoking." Where did they get that impression of church?



Justified Freely

Gordon R. Linscott

"They hated me without a cause," said the Lord Jesus (John 15:25). In Him there were no grounds for their hatred. "He did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, threatened not..." That they might be shown to be without excuse, He gave them no reason whatever for offense. His condemnation likewise was "without a cause", being the product of their groundless hate. There were no true charges brought against Him, and it was with difficulty that false witnesses were found who could agree in their lies. Nevertheless the Sanhedrin condemned Him to death. Taken to Herod He was acquitted of guilt, and Pilate likewise said, "I find no fault in this man." So it was that he too, without a cause condemned our Lord to die.

"Without a cause", we say, for in Him there was no cause, no reason, no grounds for the suffering He bore. Indeed, there was a cause, though not in Him. If we would know the cause, we must look to ourselves, "For we also once were foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another" (Titus 3:3). There, then, is the cause—in the wickedness of the human heart which burned with hatred for the Righteous One of God.

The sequel to this disgraceful story is found in Rom. 3:24: "... being justified freely by his grace through the redemption that is in Christ Jesus." Now the word here translated "freely" is the same one in John 15:25 rendered without a "cause", so we may draw this parallel: The sinner is declared righteous *without a cause*, just as our Lord was condemned and declared guilty without a cause. He knew no sin, and we knew no righteousness; yet He became sin on our behalf, "that we might become the righteousness of God in Him."

Not because of some good deed done, not because of the good resolves of our heart, not because of the promise of an obedient, useful future, but "without a cause" we have been declared righteous. The cause is there, but in Him, not in us, for He "justifieth the ungodly". What courage it gives us to draw near to God, realizing that He receives sinners and reckons righteousness to the ungodly! What blessedness to know that our acceptance depends not on the quality of our person or our works, but upon the perfect sacrifice of the Lord Jesus Christ!

"Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need" (Heb. 4:16).



Questions Asked of Us

Stanford Chambers

It is being contended by some that the Church of Rome is a greater menace than Communism in these United States. Is there ground for this claim?

It would appear so. Who is not aware of the upsurge of Catholic propaganda in these days, amazed, indeed, at the paid advertising by the Knights of Columbus offering tracts and booklets which set forth their doctrine and distinctive dogmas, written most skilfully, in just the way to take the uninformed unawares. Many are made to feel (if not converted, even) that perhaps there is something good in them; we may have been too hard on them. A softening up after that fashion gives great advantage, and another installment will accomplish yet more until Satan's purpose is accomplished.

There are well authenticated reports of the subsidizing of various Catholic enterprises by our government, all of which, too, is on the increase. The prospect grows for a Catholic president in the not-too-far distant future. The Catholic vote is easily equal to that, should they act unitedly—which they did not when "Al Smith" was a nominee.

Take a square look at the counterfeit bride and the world state (world church and world state) as seen in heaven's sight, pictured for us in Revelation 17.

Communism's most menacing, most successful, scheme just now is infiltration of the churches of our land. Religious leaders, clergymen and others, behind the Iron Curtain who have compromised with Communists, and many of whom are Communists themselves, are being put on programs of the World Council of Churches (and this is effected largely by the aid of local church councils where the conventions are to be held, using their influence on their representatives in the government to obtain for men the permit to enter this country to render a service in the name of religion on behalf of humanity). Protests so far have proved of no effect. Authorities have even interloped with the holding of protest meetings. Universities have denied the use of assembly halls for protest rallies.

The question is pertinent: Will the people be aroused sufficiently in sufficient numbers to make their protest heard by our government? Indications are not such as to lend hope. Reread Rev. 17 and be awakened concerning two mighty forces inimical to the cause of

our Christ and the future peace and liberty upon which life itself depends.

Of whose authority is the Christian woman's head covering a sign?

Certainly not authority she usurps (1 Tim. 2:12), but authority she respects. The Lord would have the man (and the woman through the man) show with his head uncovered his respect for the authority of Christ his Head, so would he have His consecrated Christian woman be showing that she respects the headship of her husband. What high honor it is for the Christian wife to symbolize the bride of Christ!

Who are the predestinated ones in Eph. 1:4-13?

There has always been—always will be—difficulty for finite minds as to the seeming conflict between God's sovereign will and man's free choice. Man's becoming a "living soul" (not just having a soul) and becoming a free moral agent is no accident. God wanted one of His earth creatures to be one to exercise free choice, and so He made man. In so doing God assumed the responsibility of it. Seeing the end from the beginning, He (the Godhead) made provision for the recovery of the loss sustained through man's wrong choice, hence, "the Lamb slain from the foundation of the world." It is to be noted in the passage cited the frequent occurrence of such phrases as "in him," "through Jesus Christ," "in the beloved," "in whom," and "through his blood." This relationship in Him holds for those thus related "every spiritual blessing."

This relationship is entered by all who come unto God through Him. The coming is through believing, and "him that cometh unto me, I will in no wise cast out." Now "faith cometh by hearing" (the word of Christ), but He sends forth the message, and whosoever believes may set himself down as one of His elect or predestinated ones. "My sheep hear my voice." On the other hand the Bible does not allow that God has ever predestinated a soul's perdition. He is not wishing that any should perish, but "that all should come to repentance" (2 Pet. 3:9).

Defeatism is not the word for a Christian. "He hath made us more than conquerors through him that loved us." And in regard to the propaganda of error—Do you entertain the sentiment that with the financial backing of their numbers it is hopeless to attempt to counteract it? Do you feel that the thing is already fixed, even as stated in the prophetic word? Suppose the future is settled; by propagating the truth, the only antidote for error, we save some, just some, from the corruption of deceit, aren't those some worth saving? Is the truth of our Christ worthy of the financial backing being put behind error? How are our skirts to be cleared?

Seventh Day Adventists put \$15,000,000 into their literature campaign last year. Watch Tower Witnesses put more into theirs—which is their custom. Mormons invested millions. Knights of Columbus???. And Christians holding to the truth???

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



Attention Sunday School Teachers

"You who teach that Sunday School class, do you really before God care for the souls of your scholars? Have you ever carried them in your arms of faith to Jesus Christ? Do you love them so much that they cannot help but notice it?"

"A sincere concern and a few tears of compassion carry far more weight than much sermonizing and eloquent appeals for decisions for Christ. Most of us are not more successful because we do not care more."—C. L. Miller.

— o —

"I know not by what methods rare, but this I know, God answers prayer."

— o —

The Problem of Pleasure

Ask yourself these questions when you are seeking wholesome recreation.

1. Will it harm my body? (Rom. 12:1.)
2. Will it harm me spiritually? (Gal. 6:7, 8.)
3. Will it harm my influence? (1 Cor. 10:32-33; Rom. 14:21; 1 Tim. 4:12; Matt. 5:16.)
4. Is it questionable? (1 Thes. 5:22.)
5. What does it USUALLY lead to? (Prov. 21:17.)
6. Does it please God?

— o —

"If you are not kind, you are the wrong kind."

— o —

The Bible does not condemn recreation; it simply sets the rule to it. The human mind needs relaxation; the body needs exercise. But you take care that your recreation is not antagonistic to the principles of Christian living.—E. A. Sanders.

— o —

A THING DIFFICULT TO DO

Among the most difficult words for human beings to pronounce in truth, are these: "I have sinned." To make this confession without excuse or mention of some excusing circumstances is certainly not easy. King Saul was slow

and reluctant to admit he had sinned. He first protested his innocence and blamed the people for the failure to obey the divine will. Reluctantly he admitted that he had sinned (1 Sam. 15:17-31). It was not so with David. He confessed his sins in great penitence and bitterness of soul. "He that covereth his transgression shall not prosper: but whoso confesseth and forsaketh them shall obtain mercy" (Prov. 28:13). David obtained mercy, as everyone has who has confessed and forsaken his transgression.—Scl.

— o —

"There is no man so poor as he who has only money."

— o —

HE HAD BACKBONE

Not all young men would have done as did Harry Shepler, who was in the signal service. Harry was ordered one morning, by a sergeant, to report for duty at the canteen. He refused to do so and the sergeant threatened to report to the officer of the day. "All right," said Shepler, "go ahead. I did not enlist to be a bartender, but a soldier, and I will not report at the canteen." He was duly reported to the major, who sent for him. Shepler went with trembling knees, but with a steady heart, for he knew he was right. When he came before the major, that officer said to him:

"Are you the young man that disobeyed orders this morning?"

"Yes, sir; I am."

"Why did you do it?"

"Simply because I do not believe it is right to do what I was asked to do. I enlisted to be a soldier and not a bartender."

The major arose quickly from his stool, and, extending his hand, said:

"Shepler, you are the kind of man we want. I am glad to see a fellow who has the courage of his convictions. You are not obliged to report to the canteen."—Selected.

Studies In Acts

H. L. Olmstead



(THE THIRD PERSECUTION)

In Acts 8:1 we read, "There arose on that day a great persecution against the church which was in Jerusalem." The expression "that day" refers to the day on which Stephen was stoned (7:60). In addition to being called "a great persecution" it is designated as "the persecution that arose about Stephen" (11:19). This takes us back to the great story of Stephen's speech in Acts 7 and his appearance before the Jewish council in Acts 6.

It is interesting to note at even this late date Stephen was still considered a member of the Jewish community and answerable to the Jewish council for his faith and orthodoxy. The success of his ministry and his power to confute those who opposed him (6:8-10) made his accusers suborn false witnesses (6:13) who said, "We have heard him say." They accused him of blasphemy, of saying Jesus of Nazareth would destroy this place and change the customs Moses had delivered to Israel. Jesus had predicted both the destruction of Jerusalem and the temple. He had often said, "Moses said unto you, but I say." The high priest who was president of the Council asked him, "Are these things so?" It was then that Stephen step by step recited in their hearing the history of God's dealing with Israel from the call of Abraham to the crucifixion of Christ. Incidentally, this is the best resume of the history of Israel to be found.

In his speech he recounted God's promises to them, then their deliverance from Egypt, their rebellion against Moses, and their idolatry in the wilderness. He told how God finally had to give them up to the worship of false gods, and to carry them captive beyond Babylon (7:42-43). As to the temple he reminded them that they first had the tabernacle, then after David, Solomon had built the temple. He also reminded them that God himself was greater than His temple and quoted in verses 48 to 50 Isaiah 66:1 where God had called their attention to this great truth. He called them "stiffnecked," the persecutors and killers of their own prophets, so far as the changing of the customs of Moses were concerned, they were really the uncircumcised, "—uncircumcised in heart and ears." Finally, he accused them of not only killing their own prophets, but of murdering their own Messiah, and of receiving the law as it was ordained by angels and keeping it not (vs. 51-53). This was too much for them to take because it was all too true. They

could not get rid of his charges but they could get rid of the preacher, which they did, and thus Stephen became the first recorded martyr to the Christian faith. Standing by was a young man named Saul, who "consented to his death and held the garments of those who stoned him. This man is soon to take the outstanding place in the book of Acts under the name of Paul.

Thus began the third persecution of the church by the Jews, a persecution that never ended where there were Jews until after the destruction of Jerusalem in A. D. 70.

THE RESULTS

For some good reason God kept the apostles in Jerusalem but the rest were scattered abroad throughout Judea and Samaria (8:1). Shortly there were converts in Samaria (8:12). A man from far away Ethiopia becomes a Christian (Acts 8:26-40). Philip preaches the gospel from Azotus to Ceasarea in all the cities (8:40), and disciples of Christ are found in Damascus, the capital of Syria (9:1-10; also 9:19).

In chapter 9:31 we find the church represented throughout Judea, Galilee and Samaria as "having peace, being edified, walking in the fear of the Lord and being multiplied." Not until the winds of adversity began to blow did the gospel spread beyond the limits of Jerusalem. It was God's way of seeing that his purpose was being carried out which was stated in these words, "And ye shall be my witnesses both in Jerusalem, and in all Judea, and Samaria, and unto the uttermost part of the earth" (Acts 1:8).

God's ways are not like man's ways. Here a group of refugees, displaced persons, become God's messengers. We will not go with the message today unless -- unless what? Maybe, officially sponsored, support guaranteed, officially ordained, theologically trained in a Seminary, etc., etc. Not so with these first Christians. "They that were scattered abroad went about preaching the word. We go about our business, our pleasures, visiting our friends, attending all sorts of entertainments. Yes, we can certainly "get about". We wonder if it would not be good for us and God's cause if we too were "scattered abroad". Suppose we were ordered to give up our faith or move out? to quit going to church or get out of town? What would be our reaction to such an order? Suppose we were to "examine ourselves" by such a test as that to determine whether we were in the faith. How many of us would flunk the examination? We sometimes wonder, with all our claims to being a New Testament church, just how many New Testament churches and Christians we do have.

To the Christian just awakening to the truth of Christ's second coming and full of inquiries, I always recommend the book "Jesus Is Coming" by W. E. B., and yet to the student who has given years of thought to the subject, it is still a handy thesaurus. —James M. Gray.

Precious Reprints

FROM THE PEN OF R. H. BOLL

THE PROPHETIC ENQUIRERS -- VII

(New readers should understand that this series represents a study group true to actual conditions, but that the characters are fictitious.

—E. L. J.

There gathered at Apollos' study on Monday evening, Simeon, Bereus, James and Thomas, a friend of James, who felt dubious about the whole matter, and another of the church members who had heard of the Monday night enquirers' meeting and requested permission to attend—one Alexander, coppersmith by trade; an elderly gentleman, Professor Nicodemus, who was temporarily abiding at X; and Lazarus, a poor, humble brother, who came in with the rest. "As many as were in Noah's ark," shouted Bereus cheerily, "it is a good omen. Now will we sail safely over deep waters in which many others were drowned." "Let's take good care to stay in the ark then," retorted James, but in all good nature. "Yea, so must we," said Simeon. "And what is in the ark, brethren?" "Some think the ark of safety consists in the principle of standing still where good men before us have found footing, and letting well enough alone," remarked Apollos. "Now that *has* an appearance of safety: so much so that it misleads a few. But for a fact it is unsafe. We must indeed hold faithfully to the truth we have, by doctrine and practice. But the only way in which we can ultimately hold fast the ground we have gained is by pressing on. Our talent remains ours only if we put it out to usury. The manna must be gathered constantly afresh, and that which is kept over in vessels breeds worms. That is the trouble of the creeds," Apollos continued; "good men and able of their day drew them up, and doubtless the creed once represented the best those men knew and had. But to succeeding generations they became a bane, prison homes, as it were, crippling life and growth, shutting out light and the fresh air of heaven. The creed became stale food that starved and sickened those who tried to live upon it. Even the truth in it had spoiled and become more or less unwholesome. God wanted His children to live upon the word, and not upon any man's limited rescension of it; to be guided continually into all the truth; and unto perfection. And, as the apostle says, 'this will *we* do if God permit.' Let us humble our hearts before Him and implore His guidance and keeping." And they all knelt and offered up a short, fervent prayer; after which they took up the lesson of the evening.

THE FIRST SIX CHAPTERS OF ISAIAH

"The rules for interpreting prophecy, recently presented to us by our brother Simeon, I have studied very carefully," said Apollos, "and their fairness and simplicity seem to leave nothing to be desired. Aside from a point or two which bears specially upon the peculiarities of the prophetic writings, they are just such rules as should govern us in the study of *all* the scriptures. I think we shall do well

to follow them—not blindly, nor so as to exclude any challenge of them in any case, but for general guidance and principles upon which to proceed.

“First of all we must take a proper attitude toward these writings we are about to study, ‘Hear, O heavens, and give ear, O earth,’ says verse 2, ‘*for Jehovah hath spoken.*’ And what respect, what reverence, what humility and submission of mind is due to *the word of Jehovah?* Let us connect the second verse of this first chapter with the second verse of the last chapter, where he says ‘to this man will I look, even to him that is of a poor and of a contrite spirit and *that trembleth at my word.*’

“The prophet distinctly states that this vision and message is ‘concerning Judah and Jerusalem.’ I am not as willing as I once was, brethren, to say that this means ‘the church.’ I believe that all the scriptures of old are applicable in their principles and many respects to us today; and that we may gather precious *lessons* all along. But when we set out to learn the direct import and teaching of any portion of God’s word, we must not depart from the plain significance of it. Isaiah is here speaking of Judah and Jerusalem—the southern two-tribe kingdom which was left to the house of David, and Jerusalem, its capital city.”

MATTERS OF MOMENT

It is not possible within the limit of these pages to follow the class in every point that was made and every question that was raised and discussed. We shall bring out only some of the chief points of interest.

Verse 9, for example, of the first chapter elicited the fact that just as Sodom and Gomorrah were utterly destroyed for the lack of a righteous remnant in their midst (Gen. 18) so would it have fared with Judah, if God had not left them a remnant. Some one in the company asked if that was not really the secret of the promised perpetuity of Israel (Lev. 26:44; Jer. 30:11) that God always left them *a remnant*. Undoubtedly it must be. Therefore in promising that Israel should never cease to be a nation before Him for ever, or be wholly extirpated as a people, God really engaged to preserve at least a righteous remnant of them through all days to come (Jer. 31:36; Isa. 6:13; Rom. 11:1-6).

A second important fact ascertained was that *Jerusalem had a wonderful destiny*. Not the New Jerusalem, not the “heavenly Jerusalem” of which Paul speaks, which undoubtedly now is, and will be manifested in her season; but here the promise is of the Jerusalem which was then and even until yet in vilest sin, that *she* should be purged and cleansed and afterwards should be glorious in righteousness. This point arose once more when chapter 4 was studied, and to those who followed the lesson fairly it was fully evident that in no sense had those predictions (1:24-27; 4:2-6) as yet met fulfillment.

THE MOUNTAIN OF THE LORD’S HOUSE

But no little stir and controversy arose over the familiar passage, Isa. 2:1-4. It is not as easy to get away from former impressions; and the interpretation usually placed upon this passage, that it was a prophecy of the establishment of the church at Jerusalem on the day

of Pentecost, was not easily surrendered. "I have heard you preach it that way yourself," said James to Apollos. "Brother James," replied he, "the burden of my soul's request is not that I may find something wherewith to bolster up my views, but that God may make me to seek His truth. I am not so much concerned about what I have formerly said, but what God says. Nor am I bound to my own creed any more than that of other men. God's word alone must be my guidance." Apollos stood by his principles as a brave gunner by his guns. They might for a time lead him into perplexity, but they could not lead astray. He maintained that so far as he could see, one statement only in this passage could apply to the event of Pentecost, namely, that "out of Zion shall go forth the law, and the word of Jehovah from Jerusalem." This much, he said, did actually and literally transpire on the day of Pentecost. The rest of the passage appears to be quite inapplicable to anything that has hitherto transpired. "Is not the church Jehovah's house?" asked Nicodemus. "Paul in 1 Tim. 3:15 calls it God's house." "Then how would you interpret?" "I would say" answered Nicodemus, "that the 'mountain of Jehovah's house,' is figurative for the government or kingdom, the church of God, which should be established." Simeon now spoke. "Is it quite certain that because Paul speaks of the church as the house of God, that *that* is what is meant *here*? Was not the regular temple at Jerusalem called Jehovah's house?" "But how could that be meant *here*?" asked Nicodemus. "How could anything else have been meant?" replied Simeon. "For see how the context runs in *Micah*, where the same language is used—*Micah* 3:12 and what follows." They examined it, and Nicodemus was silent. "How then would you render it?" "Well as best I can see, that in the latter days Jehovah would again exalt this city and make its mountains glorious above all other mountains and hills. From all the earth the nations would flow unto it, and from thence light and blessing should go out unto all the world. And One should rule and arbitrate among the nations and make all wars to cease from the river to the ends of the earth." A hush fell upon the little assembly. Even Apollos was just a bit staggered. And they left it thus for the time—thoroughly aroused if not convinced.

The "Day of the Lord" (*Isa.* 2:10-22) proved so interesting a theme that Apollos suggested it for a special topic for an evening's study. Chapter four opened a vision of glory, and they caught the alternating rhythm of prophecy which swings 'twixt terrible judgment and glorious restoration. The parable of the vineyard and the six woes of *Isaiah* 5 filled their hearts with solemn thought, and the formal call of *Isaiah* and his thankless mission meant so much more to them than at any previous time. The evening's study had taken up much time, but not for a minute had the interest abated. Perhaps for most of them no definite views and conclusions had resulted; but their hearts were awakened, and they went home to read and see for themselves what God had actually said.

COUNTER CURRENTS

During the same hours, in a neighboring city, another conference equally interesting, if not so good and profitable, took place.

Caiaphas and Diotrephes talked until late. Each of those two men thoroughly knew the other, and each could see through the other's dignified and even sanctimonious speech without either of them being deceived nor yet betraying their insight. They were good friends, and knew well that their claims and interests were the same. They spoke much about the good of the church, the neariousness of Apollos' work (of whom Diotrephes had heard a sufficiency, though he had never met him) and they ultimately concluded that the best course to pursue would be to raise a spirit of discontent and opposition to Apollos among the members, and that in the quietest way possible; and when this spirit should have grown strong enough to warrant the action, to appoint a special meeting and let the leaders of the opposition propose that for peace and unity's sake Apollos be asked for his resignation. It might help, Caiaphas suggested, for Diotrephes to make a visit at X and deliver a sermon or two which would further the dissatisfaction. And such was the agreement between the two partners when they retired.

(To be continued)



How Can We Love Our Enemies?

J. Edward Boyd

Many years ago a good brother said to me, "Brother Boyd, Jesus said for us to love our enemies. But how can we? How is it possible for one to love his enemy?" It was evident that he was really disturbed about this matter; and it is not unlikely that many other earnest and honest students of the Word have been likewise troubled. For there it is, quite distinctly stated in the Sermon on the Mount, Matthew 5:43-44, in the words of the Lord Jesus: "Ye have heard that it was said, 'Thou shalt love thy neighbor and hate thine enemy;' but I say unto you, Love your enemies and pray for them that persecute you." Now what did He mean by that? Was He saying that I must have the same affection for an enemy that I have for a brother beloved, a dear friend, or for my own child?

We believe that the answer, at least in part, may be found in the significance of the Greek word here translated by our word "love." In the Greek language we find three words that may be so rendered: *eros*, *phile*, and *agape*. (These are the noun forms.) The first is purely sensual, utterly selfish; it is nowhere found in the New Testament. The second is a nobler term, signifying the emotion that is the result of finding pleasure in another person or even in an impersonal object. Yet even in this sort of love there could be an element of selfishness. The third is the noblest of all;

it indicates love of the highest type, a love that loves even the unlovable! This is the word of John 3:16: "For God so loved the world"—a world debased, filled with all manner of evil, wholly unlovable, and yet God so loved it that He made the supreme sacrifice on its behalf! This is the love, too, described by Paul in 1st Corinthians 13—the love that is long-suffering, kind, etc.

The distinction between *phile* and *agape* may be seen in John 11, where both are used. Mary and Martha sent this message to Jesus: "Lord, behold, he whom thou lovest is sick." (John 11:3). Here it is *phileis*: "to love as a friend." (Robertson.) Why did the sisters put it this way? Did not Jesus love all men? The implication is that there had grown up between Jesus and Lazarus a bond of friendship on the human level, such as is frequently seen among men who find pleasure in one another's company. Then in verse 5 we are told that "Jesus loved Martha, and her sister, and Lazarus." Here the word is *agapa*. In a footnote to his translation, Williams has this comment: "*Phileo* used in v. 3 for *emotional love*; here *agapao*, *loving esteem*." Mere emotional love would surely have prompted an immediate departure for Bethany. But "He abode at that time two days in the place where He was." No haste—this higher type of love had some special blessing for them that required delay. Once again, in verse 36, we have a form of the verb *phileo* in the exclamation of the Jews when they saw Jesus burst into tears at the tomb of Lazarus: "Behold, how He loved him!" It is evident that they were thinking of the emotional sort of love.

It is this same word that appears in Matthew 6:5: the hypocrites *loved* to pray standing in the synagogues and on the street corners to attract the attention of the people—they were *fond* of that sort of thing, and with a motive wholly selfish. It is also in Matt. 23:5-6: the scribes and the Pharisees were *fond* of the chief place at feasts and the chief seats in the synagogues, the salutations in the market places, and to be addressed by the title of honor, Rabbi. Again we find it in Revelation 22:15: among those who are left outside the Holy City is "every one that *loves* and makes a lie." On the other hand, *agape* (with the verb *agapao*) is used to indicate man's love for God, as well as God's love for man. It is the word used by Paul in his injunction of Ephesians 5:25: "Husbands, love your wives, even as Christ also loved the church and gave Himself up for it." It is not affection that he is commanding, but unselfish devotion. (Of course the former is not excluded—but it is not the point here.) Other passages in which it is used are John 14:28, 31; 15:9-13; Rom. 5:5, 8; 1 John 4:7-5:3. And, as we have already seen, it is the love described in 1 Corinthians 13.

And now to apply these facts to the passage in question: Jesus is not telling us that we must have affection for our enemies—the sort of love that we have for our dearest friends and kinfolk. As a speaker said recently, "We do not have to like a man to love him." If we cannot have affection for him, we can be patient with him; we can do deeds of kindness for him; we can refrain from envying him because of his good fortune, from boasting about our own superiority, from becoming filled with pride because we are not as he is, from acting rudely toward him, from insisting upon our own rights (instead of seeking *his* good), from harboring evil thoughts

and designs against him, from rejoicing when he suffers wrong, etc.—all this with the help of the Holy Spirit which we have from God. This is the love that feeds the enemy when he is hungry, that gives him to drink when he is thirsty—the love that is the fulfillment of the law. (Rom. 12:20; 13:10.)



An Interesting Book

Carl Kitzmiller

“A dry old book with a lot of hard words!” Young Christian, is that your honest opinion of the Bible? You have no serious doubts as to its inspiration; you just do not find it very interesting. You have to read a little of it—snatches here and there—in Bible classes perhaps. You may have heard some sermons well over your head that started with a text from the Bible. You have just about resigned yourself to an occasional contact with it as seems necessary, but for the most part you intend to let someone else tell you what it says. You had rather read love stories, mystery thrillers, or watch TV. Does that almost describe some of you? No doubt it describes to a great extent some older than you if they would only confess it. Their Bible reading habits *do* confess it!

Is the Bible really so uninteresting? the devil would have us believe that it is. Never has there been a nation on earth that had a propaganda campaign equal to his! He has three lives of attack in this matter—keep the Bible from the people, keep the people from the Bible, let them have the Bible but tell them it is not true. What better way is there to keep people from the Bible than by persuading them that it is dull, uninteresting, and hard to understand—and by flooding the world with plenty to read and watch that will appeal to the flesh?

Some of us know that the more time we spend with the Bible the more interesting it becomes, and equally true, the less time we spend with the Bible the duller it seems to us. But once we have learned to feed ourselves on its pages, there is a satisfaction for the Christian that comes from studying it that can come from no other Book on earth. Far from being a dusty old book, dull and dry, it contains science, history, poetry, biography, adventure, travel, love stories, and real events that far surpass fiction. However, it was not given to satisfy the flesh, but the spirit and soul. Its truths are spiritually discerned, and so it is only as our lives are interested in the spiritual that its pages will become alive to us. The Bible can only be dull because we are dull spiritually. Sin and unbelief will make its voice unwelcome and uninteresting, but faith and growth in spir-

itual life will make us eager to know the Bible better. Between its covers is to be found the truth about the beginning of things, the way to heaven and the needs of my soul; and, best of all, it is a great love letter from my Lord.

If you must confess you have found the Bible dull, try this remedy: 1. Ask the Lord, in sincerity, to "create in me a clean heart, O God, and renew a right spirit within me" (Ps. 51:10). Seek forgiveness of any and all sin, and ask Him to give you an open heart toward spiritual things. (2) Read systematically—not snatches here and there. Not many books make sense when read that way. (3) Read to understand, not merely as a religious exercise. Understand all you can, but go on if you come to something that fails to open to you. It may be plain as day when your Bible knowledge grows. (4) Begin with the simpler things. You do not start the first grade by taking high school subjects. Romans and Hebrews are certainly not beginner material. Read first Genesis, the Gospels, or Acts. (5) Keep it up, and you will likely find so many questions arising that you will not want to change the habit.



Is Christ Now On David's Throne?

Frank M. Mullins, Sr.

A great controversy has raged, and continues, in the professed church of the Lord in this generation over the issue as to whether Christ is now reigning on David's throne or will reign on David's throne at His second coming. Scholars of great renown have written on both sides of the issue, and men of lesser repute have also voiced their conclusions on the matter, until now the rank and file of God's people are involved and many are disturbed regarding the matter. Volumes could be written on the subject and it would not be exhausted, or conclusively settled in the minds of many, therefore in this short article our purpose is to set forth some reasons why the author does not believe Christ is now on David's throne and to ask your prayerful consideration in the light of God's word.

First, by reason of the definition of David's throne as set forth in Scripture. The throne of David is clearly defined in the word's of Abner, "captain of Saul's host" (II Sam. 3:9-10), when he revolted against the kingdom of Saul, after Saul's death. In this political coup Abner said, "God do so to Abner, and more also, if, as Jehovah hath sworn to David, I do not even so to him; to transfer the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beersheba." This clearly defines David's throne and how it was set up. David's throne is the reign,

or throne in the sense of dominion and government or rule, over the whole house of Jacob, "over Israel (the northern kingdom) and over Judah (southern kingdom)" when they are in their own land, "from Dan even to Beersheba". This political move on Abner's part is later accepted by the nation of Israel (II Sam. 5:1-4), and still later ratified by the Lord Himself in the form of the Davidic Covenant (2 Sam. 7:8-16). In this establishing of David's throne by an eternal covenant, the Lord said, "I will appoint a place for my people Israel, and will plant them, that they may dwell in their own place, and be moved no more; neither shall the children of wickedness afflict them any more as at the first".

This definition is proven in historical reference in the time of David's approaching death, and after his death. In the close of David's rule, he said, "Jehovah, the God of Israel, chose me out of all the house of my father to be king over Israel for ever: . . . and among the sons of my father He took pleasure in me to make me king over all Israel; and of all my sons (for Jehovah hath given me many sons), he hath chosen Solomon my son to sit upon the throne of the kingdom of Jehovah over Israel" (I Chron. 28:4-5). Later it is said of Solomon (I Chron. 29:23), "Then Solomon sat on the throne of Jehovah as king instead of David his father, and prospered; and all Israel obeyed him". That David's throne is the reign over the whole house of Jacob by the Messiah is conclusively shown in the words of the angel Gabriel when he announced to Mary she was to be the mother of God's Son, Jesus. These words also confirm the derivation and historical usage of the term as set forth above since they were spoken in the light of all history and revelation to that time. Gabriel said to Mary, "Thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Most High; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:31-32). It is an evident fact that the Messiah has not and is not now in this age reigning over the whole house of Jacob while they are planted in their own land and the children of wickedness afflict them no more. Therefore both Scripture and history deny that Christ is now on David's throne.

Secondly, God's word plainly states "the tabernacle of David is fallen" in this age, in which God is calling out from among the Gentiles a people for His name (Acts 15:16). This is further confirmation of the meaning of David's throne. At the point of this statement in Acts 15 the nation of Israel had not only crucified their Messiah, but were rebelling against the message of the apostles concerning their Messiah (see: Acts 13:46), rejecting Him for the second time. Therefore, "the tabernacle of David is fallen".

Thirdly, conditions do not exist, and have not existed in this church age, which the Scriptures declare characterize the reign of the Messiah on David's throne. There shall be universal peace (Isa.9:6-7; Micah 4:1-8), and "the government shall rest upon His shoulder" "and there shall be no end, upon the throne of David".

Israel shall dwell safely in their own land (Jer. 23:5-8). Israel shall serve both the Lord and "David their king, whom I will raise up unto them" (Jer. 30:9; Ezek. 37:21-23, 24-28). In the time of the reign of the Messiah, His reign shall extend beyond the borders of Israel and include the whole earth (Zech. 14:9; 9:10; Isa. 42:4). Equitable times shall prevail (Isa. 2:4; 11:3-5). "They shall learn war no more". It is so evident we are living in an evil age, again testified to both by history and Scripture (Phil. 2:15; Gal. 1:4; I John 5:19), further comment is unnecessary. In the reign of the Messiah the curse will be lifted from the ground (Isa. 35), and from the animal kingdom (Isa. 11:6-9). When the Messiah reigns on the throne of David Israel shall be planted in their own land with Messiah as their accepted King, and it shall be the world's most glorious time to that same time, for "In days to come shall Jacob take root; Israel shall blossom and bud; and they shall fill the face of the world with fruit" (Isa. 27:6) and the earth shall yield its increase (Ps.67:6). "The meek shall eat and be satisfied; they shall praise Jehovah that seek after him: let your heart live for ever. All the ends of the earth shall remember and turn unto Jehovah; and all the kindreds of the nations shall worship before thee. For the kingdom is Jehovah's; and he is the ruler over the nations" (Ps. 22:26-28). "In those days it shall come to pass, that ten men shall take hold, out of all the languages of the nations, they shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you" (Zech. 8:22-23). It is evident the conditions do not prevail today, in this age, which are to characterize the reign of the Messiah on David's throne, therefore I do not believe He is on David's throne, for God watches over His word to perform it, and His word shall be fulfilled as it is written and not as interpreted by man.

Finally for our consideration at this time, another reason I do not believe Christ is now on David's throne is because the word of God declares it will be at His second coming. "But when the Son of Man shall come in His glory, and all the angels with Him, then shall He sit on the throne of His glory" (Matt. 25:31). The times of the restoration of all things spoken of by the prophets, from Samuel on (Acts 3:24), shall be when Israel repents and the Son of God, even Jesus, shall return from heaven (Acts 3:19-21), and then shall all those who have followed Christ share in the glory of that reign (Matt. 19:28; Rev. 3:21). The Lord is now calling out from among the Gentiles a people for His name, and it is plainly stated, "After these things I will return, and I will build again the tabernacle of David, which is fallen; and I will build again the ruins thereof, and I will set it up: that the residue of men shall seek the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who maketh these things known from of old" (Acts 15:16-18). "And to this agree the words of the prophets; as it is written" (Acts 15:15).



The Good Samaritan

J. R. Clark

A very familiar passage of scripture which never loses its charm is the account of the Good Samaritan. It deals with a life situation that concerns each of us. To be a genuine, practical, everyday Christian one must face and settle the question of "Who is my neighbor?"

This little masterpiece of literature found in Luke 10:25-37, begins with these words: "And behold, a certain lawyer stood up and made trial of him, saying, Teacher, what shall I do to inherit eternal life?" The question that the lawyer asked suggests sincerity on his part. It indicated his interest in the deeper things of life. Men everywhere would do well to ask and find an answer to this question.

In answer to his question the Lord Jesus simply referred him to the law. "What is written in the law? How readeest thou?" He asked. A lawyer in that day was a religious man, well-versed in the law of Moses. It was his business to interpret the law, and to advise in morals, justice and civic rights. Jesus felt that the lawyer should know the answer to his own question. And he did give an excellent answer, namely: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." It was the same answer that Jesus once gave to another lawyer. It may be gathered up in one word—*love*. Love and mercy do have much to do with eternal life, for Jesus said, "This do and thou shalt live." This do—that is, *love* and thou shalt live.

"But he, desiring to justify himself, said unto Jesus, And who is my neighbor?" The orthodox Jew narrowed the definition of neighbor down so that it excluded the Gentile and the Samaritan. He was virtually saying, "Yes we should love, but love has its bounds." How like modern human beings he was. We, too, desiring to justify ourselves, are slow to admit wrong, slow to make adjustments, slow to give up prejudices. Rather we make excuses, put questions, and seek to change the subject.

The Lord had a way of driving a truth home by the use of a simple human interest story. This He did here, cleverly turning the question around and making it very personal.

"A certain man," He said, "was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat

him, and departed, leaving him half dead." It should be noted that Jericho was nineteen miles from Jerusalem and that the route was rough and hazardous, a natural haunt of thieves and robbers. Josephus more than once mentions the extent to which Palestine was infested with bandits. Nor has the danger now ceased; modern robbers still have their lurking places in the deep caves of the rocks, making it unsafe to travel without proper protection.

Then came the passers-by: first the priest and then the Levite. "And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side." Many priests resided at Jericho and commuted to Jerusalem for religious services. Doubtless these men would normally have been in religious meetings and could then have been meditating on some high and lofty theme. They were among those who taught men to love one another and to serve the true God. They answer to professing Christians of today. The church is properly concerned with doctrine, but to leave off love and mercy is to throw her religion out of balance. A church that is devoid of love and mercy has missed the point of its existence! The priest and the Levite did not rob nor beat the poor man—they would not have done such a thing! Also they may have had good, legitimate excuses for not tarrying to help. But nevertheless they were guilty before God of inhumanity to man. They, the religious leaders, were the very ones that should have had pity on the bleeding sufferer.

The story continues: "But a certain Samaritan, as he journeyed, came where he was: and when he saw him he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took two shillings, and gave them to the host, and said, Take care of him and whatsoever thou spendest more, I, when I come back again, will repay thee."

Imagine the obstacles this Samaritan needed to overcome in responding to this need. The wounded man was a Jew and the Jews held the Samaritans in contempt, regarding them as heretics, and scavengers of the earth, like dogs. Neither did the Samaritans have such a high opinion of the Jews. Josephus mentions that the Samaritans not only refused hospitality to the Jews who were going up to the feasts of Jerusalem; they fell upon and murdered many of them. Also the Samaritan well knew how a Jew would have treated him were he in such a case. But the Samaritan overcame this two-way prejudice—the possible ingratitude he could expect if he helped, and the danger of stopping on the way. When he saw the pitiful sight he was moved with compassion, and all else was set aside to make way for mercy. "He came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him."

Now comes the masterstroke of our Lord Jesus. To the lawyer He said: "Which of these three, thinkest thou, proved neighbor unto

him that fell among the robbers?" And he said, "He that showed mercy on him." And Jesus said unto him, "Go, and do thou likewise." Note that the Lord cleverly reversed the question from "Who is my neighbor?" to "To whom are you a neighbor?" It thus became a very personal truth, perhaps to the confusion of that orthodox Jew, for his words concerning the Samaritan were indeed a high compliment for a Jew to pay to a Samaritan!

Again a Samaritan puts the Jews to shame. The one leper of the ten who returned to glorify God was a Samaritan. It was a Samaritan woman who said to her fellow villagers, "Come and see a man that told me all that I ever did. Could this be the Christ?" He that finds truth, will find that in its very center is love and mercy. Thus may we be a neighbor to our fellowman.

While there is but one interpretation of a passage of Scripture, there may be many applications. Jeremiah once lamented over his people, the Jew, "Is it nothing to you, all ye that pass by?" In many quarters through the years the Jew has been robbed and beaten and left to die. We do well to sympathize with the persecuted Jew and turn aside to lend a helping hand.

That great expositor of days gone by, Richard Trench, sees in this story a picture of Christ and the sinner. The world has fallen into the hands of the arch-robber and murderer, the Devil, and by him and his evil angels is left stripped, naked and bleeding by the wayside. The law came and stood over him but was powerless to help. "If there had been a law which could have given life, verily righteousness would have been by the law" (Gal. 3:21). The Old Testament sacrifices could not purge the conscience from dead works to serve the living God. Priest and Levite were alike powerless to help! Only that One, to which the Samaritan points could help fallen man. He was moved with compassion, poured oil and wine of healing on the wounds of sin, and commended us to the shelter and care of His church, with gifts of love and grace to sustain us, promising to come again with more grace—grace upon grace in the ages to come. Jesus paid it all.

"Is there no balm in Gilead? is there no physician there?" asked the prophet, Jeremiah. We can say to you who are wounded and bleeding in sin that we do have a Great Physician and that there is balm in Gilead. Why will ye die? Jesus says, "Go ye into all the world and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." By the measuring reed of love and mercy Jesus is the greatest neighbor of all. Let us follow in His steps.

THE STEP OF FAITH

“Theophilus”

Faith is a wonderful, and to some a mysterious, thing. The world looks askance at the man of faith, and the worldly church pities him. Faith does not always appear business-like and practical. Sometimes it operates contrary to these ideas. This is the reason the worldling rejects it. After all (says he), “A bird in the hand is worth two in the bush.”

Still the Bible teaches—God teaches—that faith (belief, trust) is necessary and indispensable. The first step to God is by faith. “And without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that He is” (Heb. 11:6). And it is faith every step of the way (Heb. 10:39). “Faith unto the saving of the soul.” We are saved by faith (Eph. 2:8). We are justified by faith (Rom. 5:1). We have life by faith (John 3:36). There is no portion of our life as God’s child that is not or cannot be successfully developed by faith.

The most difficult decision and act of anyone’s life is to begin to walk by faith. Without the grace of God and the power of the Holy Spirit it would be impossible. (See 2 Cor. 12:9; Eph. 3:16.) The first step is the most difficult. After that God opens such a vision, and the way is made so plain that we wonder why we did not see it all along. The man of faith need not be told constantly of “a door opened which no man can shut.”

Let us take the case of Abraham. He is the greatest man of faith in all the Bible. But for him that first step came hard. After the call in Ur of Chaldea to leave the country, and kinsmen, and father’s house, he acted slowly. The removal to Haran kept the family almost intact. From there to Shechem, to Bethel and Ai, to Egypt, Lot was present. Abraham could not turn loose. But one day he did. The quarrel between his and Lot’s herdsmen shook him loose. He had at last kept his part of that covenant (Gen. 12:1-3). Now God could keep His. Listen: “And Jehovah said unto Abram, *after that Lot was separated from him*, Lift up thine eyes, and look from the place where thou art, northward and southward and eastward and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth, then may thy seed be numbered” (Gen. 13:14-18).

Whatever Abram’s reasons were for not launching out alone, by faith, until now, we could not know. Perhaps he thought, “Where is this land?” Or, “How can God do such a thing?” Things like this must have kept him from trusting. But when he finally did, God answered and shamed every hesitation by saying virtually, “Abraham, you’re standing on it. You are standing on the very land I promised to give you. It is all around you. And when you took that first step of faith, I made it known to you.” This is certainly the thought God wanted to get across to His servant Abraham.

If we were always willing to take that step, how many of God’s promises today would we find right under our feet! Instead, however, we fret and fume, and connive to use our own wisdom and strength instead of God’s.

NEWS AND NOTES

FELLOWSHIP WEEK COMMENTS

Parksville, Ky.: I still find myself in meditation on the wonderful fellowship of the conference. It certainly was a season of refreshing. There were several messages that should by all means be in print. All the messages were good but I think some were exceptionally good.—Harold R. Preston.

Dallas, Texas: The "Fellowship Week" was a wonderful success from my point of view. Many of the messages were unusually illuminating and inspiring. However, I don't think I can say that I enjoyed the times of informal fellowship one whit less than I did the scheduled program. I begrudged myself the time I had to waste in sleeping that week! —Gordon R. Linscott.

Amite, La.: The fellowship at Louisville was sweet, the meetings good, the food splendid. It was a great privilege to be there. I enjoyed every minute of my stay in Louisville and the trip too. —A. K. Ramsey.

Benham, Ky.: We surely enjoyed the fellowship meeting in Louisville. It is always strengthening to all who attend. We enjoy listening to all the recordings we made at the conference. Neighbors and friends have also enjoyed listening to the good singing and the spiritual, uplifting messages of every speaker. After taking the recording to a sick woman, who has been bedfast for eight years, we left her in tears. It was probably the first good singing she had ever heard. Thanks to all who made the fellowship meeting possible. We look forward to the next time of such fellowship. The struggle here is hard and apparently fruitless now, but at times things look a bit brighter. Pray for us now, for we have renewed our efforts and seem to see a little light for the future of the work here. —Jesse Bibb.

ANNUAL THANKSGIVING MEETING

The annual Thanksgiving meeting of the Louisville area churches of Christ will be held in the beautiful new auditorium of the Camp Taylor church of Christ. The hour is 10:00 Thanksgiving morning. The speaker will be Harding McCaleb, of Milwaukee, Wisconsin. This is a joint service involv-

ing many churches of Christ in the community.

DEDICATION AT CAMP TAYLOR

The Camp Taylor church has just completed a new auditorium adjoining their old building. The brethren announced dedication services for Sunday, September 29, at 2:30 p.m. On that day the church was to begin a revival with J. F. Stinnette, local minister, as evangelist.

ACTIVE EDITOR

Brother Jorgenson filled an interim ministry with the Utica Church in Southern Indiana during the time their regular preacher, Brother W. A. York underwent and convalesced from eye surgery. The last Sunday of his service there four came to be baptized into Christ.

Having begun on September 15, Brother Jorgenson is now carrying on a fill-in ministry at Brandon, Florida until the church can secure the services of a permanent worker. Such goes to show that a man of God can not retire from His service.

David Brown, former minister at Brandon, has taken up the ministry of the Bryantsville Church near Mitchell, Indiana. (F.G.)

SOUTH LOUISVILLE CHURCH

On Sunday, September 8, we had three responses to the invitation—two for transfer of membership and one for baptism. The following Sunday another came for membership. Our night attendance has been good. We had forty-eight in Christian Training Service and eighty five at evening worship on September 15. So, we are hoping that this indicates the beginning of a revival even before our fall meeting which is scheduled to begin on October 14th, with Kenneth Istre, of Dallas, Texas, preaching.—N. Wilson Burks.

BROTHER J. E. BLANSETT GOES HOME

On September 2, the cause of Christ lost a great preacher in the going home of Brother James E. Blansett. For forty years he worked for the Lord in Dallas. Dr. Cecil Brooks delivered a Spirit-filled message at the funeral service, which was conducted in the Mt. Auburn church building.—Homer Winnett.

PORTLAND AVENUE CHURCH

The Portland church was happy to be host church for the Christian Fellowship Week (Aug. 26-30). It was a great week of inspiration and blessing. May the effects thereof be felt in every local work which was represented by a minister or other members.

The attendance at our Sunday School has been consistently good this year. On September 8 we had a rally day which brought attendance up to 240, a record attendance for the year excepting Easter, which is always a big day.

A program of gathering the names and addresses of unsaved people and inactive, indifferent church members is now under way. The names on the list are assigned to various visitors, who call on them in the name of the Lord. Follow-up work is to be done both personally and by way of telephone. Thus, are we undertaking to prepare for a real evangelistic meeting when Brother Mullins is to be with us from October 6 through 19. Also the young people of the church will distribute advertisement of the meeting throughout the neighborhood.

Brother Wilson is a fine preacher of the Word and an energetic worker. The church is thankful to have his services.—Frank Gill.

S. C. C.

Southeastern Christian College officially opened the fall semester with a Rally Day program on Sunday, September 8. Interested churches had been asked to contribute toward the special Rally Day offering. With some forty churches cooperating the amount of \$6,424.32 was received, with no doubt other churches yet to report.

A substantial increase in the student body is evidenced by the sixty-five regular students who enrolled while a few others were yet to arrive. We thank the Lord to be able to make such a report. Continue your prayerful, sacrificial cooperation on behalf of S. C. C. to the blessing of our young people, to the good of the church, and to the glory of God. (F. G.)

SCHOOL NEWS

Portland Christian School and High School opened its doors for the thirty-fourth year this fall. The Lord heard the prayers for teachers that had ascended for the past several months. This He did by sending Brother Rob-

ert Garrett and Brother Eugene Schreiner to join the faculty. Brother Garrett did graduate work at Indiana University last year while preaching for the Bryantsville Church. While teaching at Portland he is completing the work on his Master's at the I. U. Extension in Jeffersonville, anticipating mission work in Africa as the Lord leads.

Brother Schreiner is a former student of Southeastern Christian College and an able young preacher. We thank the Lord for these answers to prayer.

REMODELED BUILDING

Lexington, Ky.: The remodeling of the Mt. Sterling church house has been completed. At 3:00 p. m. on Sunday, September 15, a special service of thanksgiving and praise was held. Bob Ross, former mission worker there and now doing mission work in Louisiana, was the speaker while the Lexington A Cappella Chorus contributed much to the meeting through song. The Main Street church in Winchester has sponsored this work which is evidence of their good home missionary work.—H. N. Rutherford.

Sellersburg, Ind.: We are having the biggest year of our seventeen years of work for the Lord at Sellersburg. To date there have been 85 responses to the invitation this year, eighteen since our mid-August meeting with Brother Crowder. Pray that this spirit of revival will not cease.

From September 20 through 29 I will be engaged in a meeting with Brother Preston at the church at Parksville, Kentucky. Then I am to be with the Cramer and Hanover Church in Lexington from October 20 through November 3.—Howard T. Marsh.

OTHER MEETINGS

In the Louisville area two fall meetings, other than those mentioned elsewhere in this issue, are forthcoming. At the Shawnee church Brother Edward Schreiner begins a two-weeks meeting on October 6. The Cherry Street Church in New Albany has a meeting with Brother Elmer Ringer, also beginning on October 6.

Brother Frank Gill is to be in a meeting with the Broadway Church of Christ in Wichita Falls, Texas, from October 30 through November 10.

Ottumwa, Iowa: Word has come of the death of Brother J. H. McKaig, 82,

on September 4. at Vista, California. This brother loved the Lord's appearing. A letter which he had written on August 28 was read before his home congregation here. In it he said that he looked forward to the time when he would meet the Lord in the air.

The writer recalls Brother McKaig's expression of esteem for Brother Jorgenson and for Brother Boll when he last visited here. —Frank S. Graham.

Dallas, Texas: The work here at Gaston Avenue church has some prospect for growth. We need your prayers that we may let God use us for good. I had the pleasure of baptizing my son, David, on August 11. All of our four children are now in Christ. —Homer Winnett.

Tell City, Ind.: The Word and Work is a monthly magazine that is packed full of good reading. You would profit greatly if you would subscribe to that paper. Only \$2.00 per year. —Bob Morrow in his local church bulletin.

Louisville, Ky.: The Ormsby Avenue church at 622 E. Ormsby is announcing a protracted meeting with H. L. Olmstead as evangelist, which is to begin Sunday, October 27 and continue through November 6. Brother Olmstead's many friends of the Louisville

area will look forward to this meeting. —J. R. Clark.

SPECIAL ISSUE

The written discussion relating to the thousand years reign of Christ and fellowship between Stanford Chambers and L. Wesley Jones is going forward. The four articles on the first proposition are completed. There remain four articles on the second proposition and then we will be ready for the special issue of Word and Work. Those who want extra copies should reserve them now before we go to press. The issue will be sent free to subscribers of Word and Work. Extra copies will be 35c each or twelve for \$3.00.

Jennings, La.: The brethren of the cooperating churches in Louisville who have made possible the "Fellowship Week" are to be commended for making such a "spiritual feast" available to us from various parts of the country. I appreciate their efforts which have been put forth in planning and working out the program in its many details. The messages were all very uplifting, and the hospitality enjoyed by the visitors is unsurpassed. I praise the Lord for enabling me to attend this annual meeting after an absence of a few years. —Ivy J. Istre.

WHAT'S NEW AT WORD AND WORK?

THE THRONE OF DAVID — By R. H. Boll. Before leaving us Brother Boll handed an article on David's Throne to the publishers with the suggestion that it be put out in tract form. Since his death we have combined that article with another which was formerly published in Word and Work and put out a neat sixteen page tract. This is perhaps the finest statement on this subject that can be found in print. The price of this tract is 10c each, or fifteen for \$1.00.

DIVORCE AND REMARRIAGE — By E. L. Jorgenson. This new printing is enlarged and improved since its first publication last November. Knowing that many good people are bothered over this question Brother Jorgenson has searched the Scriptures on this subject and given the results of his study in this tract. Price, 10c each, or fifteen for \$1.00. (The price quoted on the tract is less than cost. Our price here is correct.)

THE PARABLES OF JESUS — By J. R. Clark. This little book contains thirteen studies in the parables of Jesus. The lessons are the results of considerable research. They will be helpful as suggestions for sermons, or as aids in class study, or for Vacation Bible School. This booklet should be ready by the first of December. About 48 pages. Cover paper binding. 50c each; twelve for \$5.00.

ONE THING IS NEEDFUL — By Mrs. Paul Kuecht. This is a book on the home. It is the result of several years of thought and study. Mrs. Kuecht uses many practical every-day illustrations to enliven her chapters. A pictorial illustration, drawn by David Clancy, heads each chapter. This book will contain about 350 pages and be beautifully bound in cloth. The price will be \$3.00. Publication date about December 1. Orders may be sent in now.