

THE WORD AND WORK

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SET TO DECLARE THE WHOLE COUNSEL OF GOD

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THE WORD AND WORK

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

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TIME

When as a child
I laughed and wept —
Time crept.

When as a youth
I dreamed and talked—
Time walked.

When I became
A full-grown man—
Time ran.

Then as with the years
I older grew—
Time flew.

Soon I shall find
As I travel on—
Time gone!

—Selected.



Unfulfilled Prophecy

E. L. J.



Whether or not we shall preach the unfulfilled prophecies is not a matter for us to decide. God Himself decided that long ago. It is not even left for us to decide whether we *may* do so or not, for we *must* do so or disobey God. To every preacher, Paul in the Scriptures by the Spirit has said, "Preach the Word"; and he has himself set us the example of declaring "the *whole* counsel of God." Jesus also has said that "Man shall not live by bread alone but by *every* word that proceedeth out of the mouth of God." So then the preaching of unfulfilled prophecy comes under the general direction, "Preach the Word." Of course, we have no authority to speculate in this realm any more than in any other department of the Word; but we do have the right to elucidate, illustrate, and enforce in our own language (that is to "preach," not merely to quote) the sense of the written Word in this department precisely as we do in other fields of scripture.

Not only does the preaching of prophecy come under the general direction to preach the Word, but it comes under *specific* instructions also—as if God had foreseen the need of calling particular attention to this duty. Thus we read, "We have the word of prophecy made more sure; whereunto ye do well that ye take heed as unto a lamp shining in a dark place" (2 Pet. 1:19). And again, "Ye should remember the words which were spoken before by the holy prophets"—we should not only know them but we should *remember them* (2 Pet. 3:2). Other scriptures on this line would be those for instance, in which the book of Revelation is urged upon our attention (1:3; 22:16). It is a motto among some people that we should do whatever God commands if for no other reason than *because* He commands it. If then we could see no underlying reason or purpose in teaching this part of the Word, no good result to be obtained by so doing it would behoove us to do it faithfully.

But the case is not so. There *are* reasons, *revealed* reasons; there *are* purposes and uses good and sufficient:

1. One purpose of unfulfilled prophecy is to establish, strengthen and confirm faith, whenever the thing predicted comes to pass. "I have told you before it come to pass, that, when it is come to pass, ye may believe." John 14:29 (cp. John 2:19-22; 13:19; 16:4). The only requirements here are that we must know the prophecy was uttered *before* the event it predicted (that is, that it is truly prophecy and not history), and that it shall be fulfilled in our lifetime. On the same principle these predictions which were both *uttered and*

fulfilled before our time, such as the destruction of Babylon, of Nineveh, and the dispersion of the Jews, form a mighty argument for the inspiration of the scriptures and go a long way toward establishing faith. Those *uttered before*, but *fulfilled in our time*, are however the most potent of all in this class; for of them we are sure that they are not history but truly prophecy; and these impress us most powerfully because they come to pass under our own observation. But let it not be overlooked that such predictions must be known and grasped beforehand in order to have their full effect. The Savior clearly contemplated that His disciples should understand beforehand in the passages cited under this head.

2. Another use and purpose of unfulfilled prophecy, and a very considerable one too, is that by it we may warn and stir and move men to godly living on the strength of what it predicts. The third chapter of second Peter illustrates this fully. That chapter might well be called, "The appeal to a godly life on the ground of unfulfilled prophecy."

Peter's purpose is to remind believers of the words spoken by the prophets and the commandment of the Lord Jesus. The particular thing of which he would remind them is the promise of the Lord's coming with its related events. He stops to meet the skeptic's sneer, "Everything is going on as it always did; why look for His coming?" answering it by reminding them that so it was also in Noah's day. And then suddenly came the end of the world—the end of *that* world, by water. The same word which brought water then, will bring fire in its time. Then he takes up the believers' difficulty—"why is the Lord so long in coming?" It may seem long to us, it is not long with the Lord; with him a thousand years is as twenty-four hours to us. Then mark the appeal of verses 11, 14 and 17: "Seeing that these things are thus all to be dissolved;" "Wherefore seeing that ye look for these things;" "Ye, therefore, beloved, knowing these things *beforehand*,"—"What manner of persons ought ye to be in all holy living."

Every *modern* appeal must likewise be based on some form of unfulfilled prophecy. You cannot get ten steps without it. Everybody preaches it. Whenever we appeal to heaven, to glory, and reward; whenever we threaten with hell and the wrath to come; yea, whenever we say that Jesus is coming, or make *any* statement concerning things to come, we make use of unfulfilled prophecy. Every book in the Bible contains some of it, and most of them abound in it. Indeed very few chapters are without it; and everybody, *everybody* preaches it—even those who preach against preaching it. Who then can consistently oppose using unfulfilled prophecy? No one can move any one to do anything without motive, and it is hardly too much to say that all motivating power, at least of that kind that appeals to the alien, lies in unfulfilled prophecy. I do not mean in the prophetic books alone, but in the predictions scattered throughout the entire Bible; whether they be promises of reward for well-doing or threats of punishment for evil-doing.

We hear much talk nowadays about preaching the essentials and leaving other things alone—at least if they cause disturbance (of

course it is a simple matter for men to see to it that they *do* cause disturbance if they choose to do so); but have the brethren quite overlooked the fact that whatever motive is required to lead a man to take the necessary steps is also essential to his salvation? We are agreed that the essential steps are three or four? Very well then, let us agree that whatever hope, warning or threat is necessary to make a man take those steps is also necessary to his salvation. *No one has really preached "the essentials" until he has preached whatever it takes to move men (those who can be moved) to take the essential steps.* This point is of great importance and is being generally overlooked. Whenever our brethren begin really to ponder it, all talk about preaching the essentials and leaving unfulfilled prophecy alone will cease. Then we will be down to rock bottom in all our discussions; then the question will be stripped so we can see it; then, instead of a mere charge that Brother So-and-So is preaching things in the realm of unfulfilled prophecy which, though they may be true, are disturbing the churches, we shall have what may be really a very proper charge, namely, that So-and-So is preaching things in the realm of unfulfilled prophecy *which are not true.* And this can then be taken up for investigation in brotherly fashion.

3. A third use and purpose of unfulfilled prophecy is to put a lamp into the believer's hand so that he may not stumble. The first verse of the sixteenth chapter of John is exceedingly significant. "These things have I spoken unto you that ye should not be caused to stumble." Glance over the "these things" which the Savior had spoken unto the eleven. They are predictions for the most part—predictions of coming persecution, of the coming Comforter, of the witness the eleven were to bear. Read on into chapter sixteen; see how He speaks to them of things whose "hour" had not yet come (1-4), unfulfilled prophecy! That is, unfulfilled at that time. And spoken for the express purpose that the disciples should not stumble. A knowledge of prophecy then keeps disciples from stumbling! That is a rather "practical" effect, is it not? Let us connect this passage with another one: "We have the word of prophecy made more sure; whereunto ye do well that ye take heed as unto a lamp shining in a dark place" (2 Pet. 1:19). If ever a pilgrim on a strange road on a starless night needed a lantern, the Christian needs a lamp for this trip that he has never made before; a lamp that shines ahead too, ahead where the road lies. The "word of prophecy" is that lamp. Not a lamp like the twelfth of Romans telling him what to do; but a searchlight that shines ahead pointing out in advance such things in the future over which he would be likely to stumble without that light. Hosts of people are stumbling now for the lack of this lamp. As a case in point, read this letter which appeared in The Sunday School Times during our great world war:

"I want to ask you about this war. It has completely upset my faith and confidence in God's lovingkindness and tender mercy. I have given up my Sunday school class after a thirty-five years' tenure. I felt I had no message for the men.... I was seventy-four years old on the 19th of this month. I am not sorry that I am near the end of life. The woes of this world are too terrible to bear. I never had anything to affect me as this war has done."

Here is a man who stumbled for no other reason so far as his letter reveals than that he was without the light of unfulfilled prophecy. Who shall say that if this man had known the revealed truth concerning the last days beforehand, so far from stumbling on account of the war, he would actually have waxed stronger in faith as he saw the very things coming to pass which God had centuries ago predicted. But he had evidently been fed by the "Peace, peace, where there is no peace" prophets until he believed the Gospel would gradually sweep in every man and nation, before the Savior's coming, and this was God's purpose in this age, and that the church militant was about to become also the church triumphant in the earth. And now with the near collapse of civilization goes the collapse of the old man's faith.

"He (the Spirit) shall declare unto you the things that are to come." John 16:13.

"Behold, I have told you beforehand." Matt. 24:25.



Keep Thinking

J. H. McCaleb

"Don't keep forever on the public road, going only where others have gone. Leave the beaten path occasionally and dive into the woods. You will be certain to find something you have never seen before. Of course, it will be a little thing, but do not ignore it. Follow it up, explore all around it; one discovery will lead to another, and before you know it you will have something worth thinking about to occupy your mind. All really big discoveries are the results of thought."

This quotation is taken from Alexander Graham Bell, the inventor of the telephone. He was speaking to children at the time, but his words have general application. We can use the underlying philosophy to advantage in our study of the Bible.

Few of us read the Bible with as much diligence as we should. Even when we do turn the pages it is to read the old, familiar passages that we almost know by heart. When we listen, we are likewise prone to prefer the well-known principles of our primary knowledge. Those lessons and those truths are of the utmost value, but we need to explore on and on. Without continual progress in the paths of Christianity, even the broad highways that we once trod with assurance begin to fade from memory and lose their significance. Truly we must keep the mind full of the details of God's Word if we are to have something worthwhile to occupy our thoughts.



The Deity of Christ

Gordon R. Linscott

The person of the Lord Jesus Christ is the object of our faith and of our hope. The various Bible doctrines are important only because they are in some way related to Him, and the most important of all doctrines are those which deal directly with the Person and the work of Christ. These are more than fundamental; they are essential.

Little wonder then, that the Person of Christ is the very point of Satan's central attack. Readily enough will the world admit the existence of God and speak of Him in broad generalities, but confessing that "Jesus Christ . . . is the true God" (1 John 5:20) is quite another matter. This pivotal issue is often obscured by a "front" of attractive and plausible doctrines, yet we need to recognize that the denial of the deity of the Lord Jesus is *the* error of Christian Science, Jehovah's Witnesses, Unitarianism, Mormonism, and the various forms of Modernism. What else they teach, good or bad—and much of it is good—is relatively unimportant, for "he that hath not the Son of God hath not the life."

We need to be concerned by the fact that the groups which thrive on this antichristian teaching are growing by leaps and bounds. We are concerned when someone we know and love is drawn away into this web of Satan. But alas! At that point it is often too late to be of any help. The eyes which have been blinded by the god of this world cannot see the light of the Gospel of the glory of Christ.

What then? The old adage, "A stitch in time saves nine," finds application here. To offset the prevalence of false teaching, we need to place more emphasis on the Lord Jesus Christ and those qualities of His which set Him apart as God. Thomas might have remained a doubter had he not come face to face with the Lord Jesus—perhaps he could even have been led to deny Christ altogether. But then he was constrained to cry out, "My Lord and my God!" Thomas had not been subjected to a theological study of the doctrine of the Trinity. He had not heard of the Nicene Creed nor read the voluminous works of Thomas Aquinas; his exclamation was the cry of faith, based upon his own experience—the experience of the reality of the resurrection. To him the Lord said, "Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet believed."

So it is possible—though not seeing Him in person—to have the same conviction expressed that day by Thomas. It is possible for Jesus Christ—even in His absence—to be to each of us, “My Lord and my God.” How thankful we should be for the ministry of the Holy Spirit who shows us the things of Christ and makes them real to our hearts! To accomplish this purpose, He makes use of the written Word, and how wonderfully He is able to bring alive such passages as Gen. 1:26, John 1:1-3, 14 and Col. 1:16, which speak of Jesus Christ as our Creator. Of all the passages which ascribe to the Lord Jesus the dignity and glory of God, Revelation 5 is especially precious to me. Here in the very presence of the Father, He who is the redeeming Lamb and the coming Lion is worshipped by the court of heaven with the worship which is also offered to God the Father (Rev. 4:11). Either this One whom we call Savior is truly one with the Father and worthy of the praise and worship which belongs to God alone, or else we can believe nothing of the Bible. Over and over the Old Testament insists, “Thou shalt worship the Lord thy God . . . and Him *only* shalt thou serve.” Yet here (Rev.5) it is with the Father’s blessing that the Son receives worship as His equal.

Perhaps we all may not be able to reason out the philosophical sophistries of the false teachers of our time, but we can most assuredly “know Him in whom we have believed”, and in that faith stand confident and unafraid. Lest others linger in the shadow of doubt, or slip away into the night of despair, let us be bold and constant in proclaiming the excellencies of Him who called us. Not just the excellency of His church, nor of His doctrines, but the excellencies of this glorious Person, of Him who alone is truly the only begotten Son of God.

HOPE

The moment a man realizes that Jesus Christ is coming back again to receive His followers to Himself, this world loses its hold on him.

The Church is cold and formal; may God wake it up! And I know of no better way to do it than to get the Church to look for the return of the Lord.

Some people say, “Oh, you will discourage the young converts if you preach that doctrine.”

Well, my friends, that hasn't been my experience. I have felt like working three times as hard ever since I came to understand that my Lord was coming back again.—D. L. Moody.

Never was there a greater mistake than to fancy the doctrine of the personal return of Christ is calculated to paralyze Christian diligence. Surely there can be no greater spur to the servant's activity than the expectation of his speedy return.—J. C. Ryle.



The Agony of Prayer

By Alex Wilson

(Second in a series of three articles)

"My *tears* have been my food day and night,
While they continually say unto me, Where is thy God?"

Psalm 42:3

"And being in an *agony* he prayed more *earnestly*;
and his sweat became as it were great drops of blood."

Luke 22:44

Last month we saw that the Christian's task of making disciples calls for such a burden of urgency and concern that it is often called travail of soul. We should note in passing that a person may have this burden and yet at the same time have a deep radiance and joy. But this joy does not come to the one who seeks joy itself. Rather, it comes because one's sacrifice and travail are not in vain but issue in life and salvation and the glory of God. Christ "for the joy that was set before him endured the cross" (Heb. 12:2). The cross comes *first*; we dare not omit the cross, the pain, the dying, the pouring out of ourselves. We dare not seek the prize while avoiding the price.

The sobermindedness and loving concern involved in travail must mark the whole life of the disciple. But especially must his prayer-life be affected. The burdened Christian will be a person who gives himself to much fervent praying. His hungering heart will not be satisfied with just giving thanks at mealtimes plus a few minutes of prayer with his family, for he believes in taking time to be holy and in spending much time in secret with Jesus alone.

A man whose ministry has strengthened missionaries on various fields of the world returned recently from a series of missionary conferences in India. While there he had had an intimate talk with one of the leading Christians of India regarding the spiritual needs of the church. As their conversation turned to the subject of the well-known speakers and outstanding Bible teachers from our country and elsewhere who sometimes visit his country, The Indian said solemnly, "They don't pray, Mr. ——. They are fine men and good Bible teachers, but they don't pray!" He did not mean that they never prayed, but rather that they were not men whose lives were transfigured and constantly renewed by prayer. Would our Indian brother have to say the same thing about us?

Real intercession is hard work. It is *wrestling* against the forces of darkness. It costs, and we will not become prayer-warriors until

we become *desperate* men and women, weighed down by the countless people around us who are unchanged by Calvary—for whom Christ died in vain. Let us remember how Jesus “in the days of his flesh . . . offered up prayers and supplications with *strong crying and tears*” (Heb. 5:7). Such praying has marked the ministries also of the prophets, apostles, martyrs, and fruitful disciples of every age, as they followed in Christ’s train. Hear Jeremiah as he groans, “Oh that my head were waters, and my eyes a fountain of tears, that I might *weep day and night* for the slain of . . . my people” (9:1). This is but one example of the heart-throb that beats throughout the Bible from cover to cover. Dare we ask our Lord to teach us to pray as He prayed? Are we willing to have hot indignation take hold of us “because of the wicked that forsake God’s law” (Psa. 119:53)?

We may profit greatly by paying close attention to these words of Charles G. Finney, the mightily-used evangelist of last century: “Do not deceive yourselves with thinking that you offer effectual prayer, unless you have this intense desire for the blessing. Prayer is not effectual unless it is offered up with *an agony of desire*. . . . The spirit of prayer is a state of continual desire and anxiety of mind for the salvation of sinners. It is something that weighs the Christian down. The salvation of sinners is the subject of his thoughts all the time. He thinks of it by day, and dreams of it by night.” —(*Revival Lectures*)

These words sound strange and even slightly fanatical to us today, but the church of other days has known what it is both to “sow in tears” and to “reap in joy.” (Finney’s words, taken out of context as they are, may be misinterpreted. But elsewhere he warns that our strong feelings and desires are not *meritorious* in themselves, though they are *essential* to prevailing prayer. We must not have faith in our feelings, our desires, our prayers, or our faith, but in God alone.)

Finney concludes with reasons *why God requires such intensity in prayer*. Let us look at four of them:

- (1) These strong desires strongly illustrate the strength of God’s feelings. They are like the real feelings of God for impenitent sinners. When I have seen, as I sometimes have, the amazing strength of love for souls that has been felt by Christians, I have been wonderfully impressed with the amazing love of God, and His desires for their salvation.
- (2) These strong desires . . . are the natural results of great love and clear views regarding the danger of sinners. People sometimes “wonder at Christians having such feelings.” Wonder at what? Why, at the natural and logical and necessary results of deep piety towards God and deep benevolence towards man, in view of the great danger they see sinners to be in.
- (3) This travailing in birth for souls creates a remarkable bond of union between warm-hearted Christians and the young con-

verts. To those who have experienced the agony of wrestling, prevailing prayer for the conversion of a soul, that soul, after it is converted, appears as dear as a child to the mother. He has agonized for it, received it in answer to prayer, and can present it before the Lord Jesus Christ, saying: "Behold, I and the children whom the Lord hath given me" (Heb. 2:13).

- (4) God requires this sort of prayer because it is the only way in which the Church can be properly prepared to receive great blessings without being injured by them. When the Church is thus prostrated in the dust before God and is in the depth of agony in prayer, the blessing does them good. While at the same time, if they had received the blessing without this deep prostration of soul, it would have puffed them up with pride.

—(*Revival Lectures*)

And now, Christian friend, what difference does it all make? I write from limited personal experience; as you see, many of these truths I have based on the testimony of others. Does God *really* answer prayer; *can* He and *will* He revive us again, "that His people may rejoice in Him," or is such an expectation merely the idealism of youth? Perhaps, preacher, you too were once stirred up about these things; have the years dulled such hopes? Let Christ's word come as a goad to us: "He that believeth on me, the works that I do shall he do also; and *greater works* than these shall he do."

There is a price to pay: agony is no fun. But let us humble ourselves before Jehovah, who says, "To this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word." Let us begin now—just as we are, without one plea or excuse—and repent of our little faith, and purpose in our hearts to put prayer first, not last on our schedules. Let us set aside a definite amount of time to spend in prayer daily. Some of us should pray for at least an hour daily; others should set aside maybe twenty minutes—for it takes time and discipline to learn to pray. But above all, let's DO it! The Lord of hosts Himself says to us, "Prove me now, and see if I will not open you the windows of heaven and pour you out a blessing."

POWER OF THE WORD

Lactantius once said: "Give me a man who is irascible in his temper, abusive in his language, headstrong and unruly, and with a very few words—the word of God—I will render him as gentle as a lamb. Give me a greedy, covetous, parsimonious man, and I will return him to you a generous creature, freely bestowing his money by the handful. Give me a cruel and bloodthirsty man; instantly his ferocity shall be transformed into a mild and merciful disposition. Give me an unjust man, a foolish man, a wicked man, and on a sudden he shall become honest, wise and virtuous. So great is the efficacy of divine doctrine that when once admitted into the human heart it expells folly, the parent of all vice. Did or could any of the heathen philosophers accomplish such important things?"



Youth Department

Carl Kitzmiller

THEREFORE GET WISDOM

"Wisdom is the principal thing; therefore get wisdom;
Yea, with all thy getting get understanding." Prov 4:7.

One would have a difficult time finding a more profitable study in the Book of God for young people than that which is found in the "wisdom" passages of the book of Proverbs. Profitable for all and applicable to all, these passages are especially directed to "my son"—the young man—and, of course, by application to the young woman as well. In the first nine chapters of Proverbs are found instructions that, given heed to, will make every young life a joy and a blessing to itself and to others, as to life in the flesh, and a servant of God throughout eternity.

Many there are who might know who the wisest man ever to live was (aside from Jesus), but too few know the wisdom with which and of which he spoke. We know perhaps how Solomon was told by God, "Ask what I shall give thee," and how he, feeling the great burden of ruling the people of God, asked for wisdom. We know, most likely, that God was pleased that he so asked, and that He granted him the riches, honor, and all else that he might have asked. But do we know that wisdom is not the need alone of kings or rulers? Are we aware that it is the need of every man and woman—the most precious possession a person can have? And are we aware that God has given us a promise almost as good as that which He gave to Solomon?

Some may be ready to question two things just mentioned. Is wisdom really the most important thing a person can possess? Let's see. (1) Wisdom—true wisdom—takes in my right relationship with God. "The fear of Jehovah is the beginning of knowledge . . ." (Prov. 1:7). Or, if we wish to stay with the exact word—"The fear of Jehovah is the beginning of wisdom; and the knowledge of the Holy One is understanding" (Prov. 9:10). "But of him are ye in Christ Jesus, who was made unto us wisdom from God. . ." (1 Cor. 1:30). "Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man . . . And everyone that heareth these words of mine, and doeth them not, shall be likened unto a foolish man . . ." (Matt. 7:24, 26). Real wisdom

never leaves God out—cannot! That which leaves Him out cannot be true wisdom. (2) Real wisdom teaches the value of resisting temptation—even fleeing temptation (Prov. 1:10-19; 2:10-15; etc.). (3) It protects the morals of “my son” (Prov. 2:16-20; 5:1-23; 6:23-35; 7:1-27). Never is the purity of the young person safer than when Wisdom is the chaperon. (4) Wisdom confers riches and honor, peace, protection, righteousness and justice (Prov. 1:33; 3:16-18; 4:5-9; 8:18; etc.). (5) Wisdom is more precious than silver, gold, or precious stones (Prov. 3:13-15; 8-10-11). “None of the things thou canst desire are to be compared unto her.”

Has God made us a promise almost as good as the one to Solomon? Once more let us see. “But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not . . .” (Jas. 1:5). But will he receive it? “And it shall be given him,” so the verse continues. “For Jehovah giveth wisdom; Out of his mouth cometh knowledge and understanding” (Prov. 2:6). True, our receiving wisdom is not some painless one-dose process, though one must not detract from the fact that it is a gift of God. She comes only to those who desire her truly and earnestly, but when that keenness of desire for her is present she is not far away (Prov. 1:20-21; 8:1-6).

“Yea, with all thy getting get wisdom.” But how, Lord? James says to ask of God, and goes on to emphasize the importance of asking in faith. Perhaps God has offered us a sort of “formula” for the gaining of wisdom in Proverbs 2:1-6. Read and see that it runs something like this: Receive instruction (hear and obey), Remember, Seek yet more, Make appeal to God, Seek as for silver or hid treasures. There is a distinct advantage to the young person in seeking wisdom, for in Chapter 8, Wisdom speaks thus of herself: “I love them that love me; and those that seek me early shall find me” (Prov. 8:17, A.V.). And, never to be forgotten as we seek the wisdom that is from above, is the necessity for putting away that which originates with us. “Trust in Jehovah with all thy heart, And lean not upon thine own understanding: In all thy ways acknowledge him, And he will direct thy paths. Be not wise in thine own eyes” (Prov. 3:5-7a).

One of the common criticisms made of young people is that they are so prone to “know it all,” and we have to admit that the affliction is rather common. But such cannot be the attitude of the one who pursues wisdom. Along with such an unlovely and haughty attitude of “knowing it all” usually goes a spirit of rebellion toward parents and others, because they are so “ignorant” and “stupid.” If in any heart of a reader there is rebellion to the instruction of parents or others in authority over us “because they do not know what they are talking about,” we recommend a careful consideration of these chapters to a son from a father who *did* know what he was talking about. Here are the words of the wisest of men, and the inspired words of God!

CHRIST IS ALL

H. N. Rutherford

(Funeral sermon of E. H. Hoover, preached by H. N. Rutherford, Oct. 5, 1958.)

No words that I have been able to command can fully express my thought and emotion on this occasion. What a flood of memories surges through my soul as we come here with flowers in our hands and sorrow in our hearts, yet we sorrow not as those who have no hope, but most of all that we shall see our beloved Brother Hoover's face no more till the veil of eternity rends. Even when our loved ones leave us and the world seems lonely without them, still we are not like the Irish poet who so sadly sang:

When I remember all the friends so linked together
I've seen around me fall like leaves in wintry weather;
I feel like one who treads alone some banquet hall deserted,
Whose lights are fled, whose garlands dead, and all but me departed.

No, though many friends have fallen around us, and though they are still falling, faster and faster, yet none of us is alone. The great family of God is growing here and over there: "Some from earth, from glory some, Severed only till He come." I would summarize the life and influence of our departed Brother Hoover in the following outline.

I. *Without Christ* (Eph. 2:12, 13). What a tragedy to be without Christ, which means that he who does not have Christ as his personal Savior does not have life eternal, and is therefore without hope. "He that hath the Son hath the life; he that hath not the Son of God hath not the life" (1 John 5:12). In 1 John 5:11 we have these words: "And the witness is this, that God gave unto us eternal life, and this life is in his Son." There is no salvation outside of Christ (Acts 4:12). There was a period in Brother Hoover's life up till he was sixteen years old that he was without Christ, having no hope and without God in the world. But one rainy night during a series of meetings at his boyhood home the preacher preached to an audience of one, and that one Ernest Hoover, who made the good confession and was baptized into Christ. Perhaps that was the greatest meeting that preacher ever conducted, for in that lad many Gospel messages would be proclaimed, many churches established and church houses built, many hearts comforted and many souls saved. Only eternity can measure the potentialities and influence of such a great man of God as Ernest Hoover.

II. *In Christ* (2 Cor. 5:17). There came a day in our beloved brother's life in the days of his youth when he received Christ and was baptized into Him and was born anew (John 1:12, 13). "O Happy Day!" A great deal turns on that little phrase "in Christ." "The dead in Christ shall rise first." "Blessed and holy is he that hath part in the first resurrection: over these the second death hath

no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20:6; read Rev. 14:13).

III. *For Christ* (Phil. 1:21). Brother Hoover was for Christ. For him to live was Christ and to die was gain. When Christ, who is our life, shall be manifested, he shall be manifested with Him in glory. He sacrificed all upon the altar of his faith that he might gain Christ and be found in Him and dressed in His righteousness. It costs to be for Christ and the whole counsel of God as our brother was. Paul paid the price for his stand for Christ: "But all forsook me; may it not be laid to their account. But the Lord stood by me, and strengthened me; that through me the message might be fully proclaimed" (2 Tim. 4:16-18). "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice in that day, and leap for joy; for behold, your reward is great in heaven; for in the same manner did their fathers unto the prophets" (Luke 6:22, 23). Brother Hoover did a monumental work in and around Linnville, Tennessee, at Chattanooga, where during his ministry the Central Church was built, both the house and congregation, at Johnson City, Tenn., where the Locust Street Church was built and the work well established, and in his last days at the good congregation on McCallie Avenue, in Chattanooga, Tenn. He has been discriminated against where he did so much for the Lord and his name cast out as evil, all because he stood for Christ and the whole counsel of God.

IV. *With Christ* (Phil. 1:23). For our brother to die is gain, because for him to live was Christ. If for you to live is not Christ, then you cannot say "for me to die is gain." He has departed to be with Christ, which is very far better. The "I" departs from the body for a little while, the body which has been its humble friend, companion, vehicle, tabernacle of clay, laying it aside for a moment to take it again one day in transformed beauty. It is very far better for the personality to depart and pass immediately into the presence of Christ—for to be absent from the body is to be at home with the Lord.

V. *Like Christ* (1 John 3:1, 2). At the coming of Christ these bodies of our humiliation shall be raised and fashioned into the likeness of Christ's own glorious body. We shall be like Him, transformed into the same image from glory to glory (1 Thess. 4:13-18). Together with them we have had sweet fellowship down here. When the Lord returns we shall be caught up together with them to meet the Lord in the air. So shall we ever be with the Lord. "Then with our brother, Savior, Friend, a blest eternity we'll spend, Triumphant through grace." "Now our Lord Jesus Christ himself, and God our Father who loved us and gave us eternal comfort and good hope through grace, comfort your hearts (the heart of Sister Hoover and all whom our brother loved and all who loved him) and establish them in every good work and word" (2 Thess. 2:16, 17).

Precious Reprints

From the Pen of R. H. Boll

THE BODY OF CHRIST--II

III. CHRIST'S PRESENT BODY IN GLORY

It is a strange notion, based on false inference, and without any support of scripture, that Christ in passing from earth to heaven changed bodies again, and that the body which He now has is a new and distinct body, "the body of his glory." This may seem but a trivial matter, but grave consequences hang thereby. In order to Christ's present ministry in heaven the preservation of His humanity is the prime essential. He could not be what He is, nor do what He does, for us, unless He were *Man*—glorified Man indeed, but certainly *Man*. For He is our representative, who has gone into heaven, there to appear before the face of God for us. (Heb. 9:24.) "For there is one God, one Mediator also between God and man, himself man, Christ Jesus." (1 Tim. 2:5.) For a high priest is taken from among men (Heb. 5:1) for which reason it "behooved him in all things to be made like unto His brethren, that he might become a merciful and faithful high priest . . ." (Heb. 2:17.) Christ could not fulfill the office of a high priest and mediator except he were *the Man* Christ Jesus. Neither could He sit on David's throne—whether He occupied that throne now in heaven (as some mistakenly claim) or whether that throne be yet future: it matters not here: only one who is a descendant of David *according to the flesh* can rightfully occupy it.

Upon the present manhood of Christ (which depends on the identity of His present glorious body with the body of His humiliation) depends also His right of sovereignty over the earth ("the inhabited earth to come"). He is the only man in whom God could work out His plan and purpose concerning man, and on whom He could bestow the privilege and power intended for man. (It would lengthen this article beyond its limits to discuss in detail the great passage of Hebrews 2:5-10. We leave it to the reader's careful examination.) Also the right of judgment is committed to Him because He is a Son of man. (John 5:27.)

IV. THE BODY IN WHICH HE WILL RETURN

There is hardly need to show that it will be in the body in which He rose from the dead and in which He ascended, which is still His body in heaven, that He will also come again. This likewise has been disputed by all sorts of "Gnostics" and spiritualizers, ancient and modern* But the testimony of the scripture is perfectly clear.

It was as "the Son of man" that Stephen saw Him in heaven. (Acts 7:56.) And it is as "the Son of man" that He is coming back

*Again the same class that denies the actual physical humanity of Christ, and who denies that Jesus is the Christ—the Gnostics, ancient and modern, the

again from heaven. "When the Son of man shall come in his glory, and all the angels with him . . ." (Matt. 25:31.) "Then shall they see the Son of man coming with power and great glory . . ." (See Matt. 24:30, 39, 44; 26:64; Luke 12:40; 18:8; 21:27, 36.)

This expression, "the Son of man," is used designedly in this connection to forestall the false teachings and theories of spiritualizers.* It is the same real, actual man, Christ Jesus, who now is in heaven, who will also come again.

THE NAME JESUS

With fine discrimination does the Holy Spirit use the names and titles of our Lord. When He is spoken of as "Jesus" simply, the designation always refers to His human nature, His manhood. Thus in Heb. 2:9—"we beheld him who hath been made a little lower than the angels, even Jesus, because of the suffering of death, crowned with glory and honor." Again, "Having then a great high priest, who hath passed through the heavens, Jesus the Son of God . . ." And, "Jesus also, that he might sanctify the people through his own blood, suffered without the gate." (Heb. 4:14; 13:12.) "Jesus" was His human name—given before His birth by the angel, bestowed on Him at His circumcision; the common name by which He was known among men. In heaven He still bears the name "Jesus." To Saul of Tarsus He spoke from heaven and said, "I am Jesus of Nazareth whom thou persecutest." (Acts 22:8.) "This Jesus whom ye have crucified," said Peter, "hath God made both Lord and Christ." (Acts 2:36.) Now it was "this same Jesus"—the One whom the disciples knew, who had been crucified and raised from the dead, who was taken up in their sight and out of their midst into heaven, who shall also "so come in like manner as ye beheld him going into heaven." (Acts 1:11.)

There is yet a further reason for the return of the Man Christ Jesus from heaven. He is our "Kinsman Redeemer, antitype of the "Goel" of the Mosaic law (Lev. 25). The Goel must be of near kin to the one he redeems. He could redeem a lost inheritance; he could also redeem persons out of slavery—always by paying the required ransom in each case. He was also the "avenger of blood" where one of his kin had been slain. Now the Lord Jesus Christ is our Kinsman Redeemer. He has already paid the redemption price—His blood; and in some respects His own are already redeemed. (Eph. 1:7; 1 Pet. 1:19.) But there is also a future redemption, yet to be manifested, which will require His presence on the earth. Because He is Man He has the prerogative of acting for God on the earth; and He has all power in heaven and on earth to do it. There

"Christian Science" cult, also deny the return from heaven of Jesus, the Man, and the Son of man. Swedenborg told his followers that his books were really the Second Coming of Christ. The Russellite-Rutherford-"Jehovah Witness" groups say that Christ returned "spiritually" (for He is merely a spirit-being now) in 1874. Theosophists think that another Christ, not Jesus, is coming. And the "Modernists" take the position that "Christ has been coming ever since he went away"—with other words, human progress is the coming of Christ, and we need not expect anything more than we have had all along, except as there may be some worldly improvement. (2 Peter 3:3, 4.)

is a redemption yet before us, which He will accomplish—the redemption of the inheritance and of God's own possession (Eph. 1:14; 4:30); the redemption of the bodies of His saints, living and dead (Rom. 8:23; Phil. 3:19, 20). Also the execution of sentence upon the enemy who has so greatly wronged our race, and upon all his agents and helpers, the "collaborationists" of the kingdom of Satan (2 Thess. 1:8-10; Rev. 19:11 to 20:3.) These events are connected with the coming of Christ, and pertain to those "times of the restoration of all things, whereof God spake by the mouth of his holy prophets that have been from of old." Until those times break, the heavens must receive Him. But when He comes, the final redemption will be accomplished. (Luke 21:28.) And this demands the return of and the presence here of "the Man," Christ Jesus.

V. THE MYSTIC BODY OF CHRIST

There is a body of Christ which pertains to Him in a larger sense. This is the church which is His body, the fulness of Him that filleth all in all. It is far more than a figure of speech. It is plain reality, though it has to do with things unseen. The man who accepts Christ today by faith, who is "baptized into Jesus Christ" is united to Him. He is "in Christ." By a vital bond he is joined to the Lord, body and spirit (1 Cor. 6:15, 17). Christ's life and the Spirit of Christ flows into him. He dwells in Christ, Christ dwells in him. In Ephesians 5, where the apostle wondrously mingles the relation of husband and wife (for the two are one flesh) and the relation of the Head to the body, He tells them that they are, as it were, His own flesh, and they are "members of his body." For this reason the church, the body, and Christ, who is the Head, are sometimes spoken of as one Person, "Christ." (1 Cor. 12:12.) There is neither Jew nor Greek, there is neither bond nor free, there is no male or female, for "ye are all one man in Christ Jesus." (Gal. 3:28.) Paul learned this when Christ appeared to him on Damascus road. "Saul, Saul, why persecutest thou me?" said the voice from heaven. "Who art thou, Lord?" answered the astonished Saul. "I am Jesus whom thou persecutest," came the answer. So to persecute the church of God was the same as persecuting Him; for the church is one with Him.

Two practical consequences flow from this wonderful fact: (1) that whatever we do to one of the members, we do to the Head. If we wrong one of them, we wrong Him; and whatever kindness and service we do them, to Him we do it, and that not only in the general sense, in which that could be said in reference to a man's friends and relatives, but in most special and essential meaning. You may be sure the Head knows what is done to His body. Wherefore, "Little children, love one another," and let us do all to bless and to build up the Body of Christ. (2) If the church is His body, then the Head, the Lord Jesus in heaven, would use it to do His work on earth, even as He used His own physical body when He walked among men, "doing good and healing all that were oppressed of the devil." To this end are we called and placed in this high position.



Truth Advance Section

Stanford Chambers

QUESTIONS ASKED OF US

It has been quite a long time since we have given attention to questions asked of us, and in the time that has elapsed, some questions left over have been misplaced. Let those sending them in rewrite the same and we'll try to make amends.

What may we expect by way of results following such publicity as has been given the death of Pope Pius and the election and coronation of Pope John?

Roman Catholicism will capitalize upon the whole of what has occurred and will make great gains thereby. Words of condolence have gone forth from all Christendom, and congratulations to the newly elected successor of the deceased from all the leading Protestant bodies as well as from the representatives of Romanism. Even the President of U. S. attended mass conducted on behalf of the dead pope's soul, also congratulated the newly elected pope! The Church of Rome still practices the union of church and state, with the pope supreme over the church and over the Vatican state. It is not secret that said church claims the U. S. as rightly its own, by reason of discovery and settlement, and hopes yet to gain control of the government. Why should our president and others of our officials be congratulating the man who symbolizes this great religio-politico power which menaces our freedom, and whose ambitions to rule are well known?

By capitalizing on these recent events and the encouragement, from Protestant clergy and from representatives of so-called Protestant nations, the Church of Rome gains much toward accomplishing its aims, while Protestantism compromises that much that it can no longer protest as in former days. Protesting and congratulating are not synonymous.

Is our country menaced more by Catholicism or by Communism? Are we likely to have a Catholic president?

By the former, unless there comes a reversal of sentiment. Communism is being held somewhat in check the while Romanism is being encouraged in more ways than we have mentioned above. And whereas Communism in this country can count but a few thousand in its membership, the Church of Rome counts some 35

million, enough voters to determine the outcome of any election, when the time is ripe for instruction to be given them to vote unitedly. Should the Democratic party nominate a Catholic for the presidency, he would not likely suffer the same fate as did Al Smith of some years back.

The scarlet woman of Revelation 17 is envisioned as having finally come into such power as to effect the union of church and state and to be the controlling power over the beast (the state). Such developments are in store before this great counterfeit church meets her fate at the hands of the beast and his confederate rulers (same chapter). Let those who love the truth of God and righteousness protest, and with louder voice. "Reprove, rebuke, exhort, with all longsuffering and doctrine." The time has come "when they will not endure sound doctrine." See in 2 Thessalonians 2:9, ff. what lies ahead for those who do not love the truth enough to contend for it as Jude exhorts.

Is the Roman Catholic Church the great Babylon of Revelation?

Great Babylon in her final stage will doubtless include not only said church but will be the hold, finally, of every false system of religion, all federated into one world church, which for a limited time will be united with the world state yet to be. "The call is issued to God's people to come forth out of her. It should be a deterrent against entering therein. Modernism is sweeping multitudes into the apostasy, the National Council of Churches propagating its ecumenicity, that is, its movement for a world church. Pray ye and fight.

Which is first, faith or repentance?

Faith in the sense of accepting the fact of God, precedes turning toward Him. Faith in the sense of commitment of oneself to the Savior is itself "repentance unto life." Saving faith embraces repentance unto life, or we may also correctly say that repentance unto life includes a by-faith commitment to Him. Believing unto salvation is of the heart.

A MONTH IN LOUISIANA

S. C.

Some have written asking us to tell about our visit among churches in Louisiana. Supposing that those interested in affairs pertaining to the kingdom of God may find some profit as well as interest, we shall try with brevity to do so.

On this trip New Orleans was our first objective. I spoke on Prayer Meeting night at Seventh and Camp Streets Sept. 10, then at Doyle both going and returning, making our appointment at Denham Springs a.m. and p.m., Sept 14, lodging with Sidney Mayeux's. Both he and Cleo Russell minister to that community. The two services at Doyle were held in the home of Miss Charlotte Detres, who

delights to have us stay over with her and speak God's word to friends and kinsfolk there. Back to N. O. for Sept. 21, our 60th anniversary and wife's 79th birthday. (I can safely tell it now, for the N. O. papers got hold of the fact and published that and about our "High Day" of celebration.) We were not sorry to be with the Seventh and Camp Streets church on this date, for we had lived, loved, and labored with the Lord's church there more than 20 years all told. "Dinner on the ground" was no small feature of that "High Day," not soon to be forgotten. Here ministers in the word Harry Prather, in conjunction with C. M. Sitman, Jr., who has done much preaching in times past, and Edward Coon, Jr., as present overseers of the congregation. This church has two apartments, one of which we are welcomed to as often as we wish. What a good place to relax!

Next, we visited points north of N. O., Oak Grove with Neal Phillips, Shiloh and Hayden's Grove with Antoine Valdetero, Big Creek with John Fulda, Amite with H. C. Winnett, who now fills the vacancy occurring upon the home-going of A. K. Ramsey, long-time faithful, untiring servant of the Lord in all regions of South La. We were taken around to many places in the little Winnett car, our pleasure with appreciation. On Sunday there, we, with a number of other friends, ate dinner with Mrs. A. K. Ramsey. Her daughter Ruth was over from Baton Rouge. We were pleased to be taken in the Winnett car to A. K. Ramsey's grave, where a bouquet was left in love.

Lastly, we made a visit to the Bible Chair at Hammond, conducted by the untiring Richard Ramsey. Had the privilege of speaking to his noon-day Bible class, then of eating dinner in the Ramsey home, while we conversed about the work in general, the Bible Chair work in particular. Then in the Ramsey car we headed back for New Orleans, stopping at Covington to peep in on the little chapel there and the church apartment, the present abode of Lowell LeDoux, who should have a consecrated little lady to team with him in that field, incidentally to convert a bachelor's hall into a manse. Lowell had just closed a good meeting at Mt. Herman, a new mission point. He also preaches at Berea. While in these regions we also got to see Odis Ford, the preacher at Pine Grove. En route to N. O. we were privileged to cross Lake Ponchartrain via the longest bridge we have ever seen (24 miles), and Mrs. Chambers was out of sight of land for the first time. Spoke again at 7th and Camp October 1.

Then "Westward, Ho." We were met at the train in Jennings by Ivy and Betty Istre, taken to their home to be made our lodging place for the days to come, and after a bite to eat, we drove to Crowley for a night service, where Maurice LaFleur ministers. A few choice spirits there carry on, holding fast the faith, whom we were happy to see again. Next we went to Abbeville, where minister Stanford Broussard, his grandfather Henry Reed, and Frank Mullins, Jr. It was our first time to see their new chapel there. Next we

went to Estherwood, another band to whom Maurice LaFleur ministers, and where their regular services are conducted in French. Sunday a.m., Jennings, the largest congregation visited. This is where Ivy Istre preaches, assisted by Earl Mullins. Some of the preaching is in French. Sunday p.m., Sulphur. Had never preached there before. Zeal manifested there bespeaks further growth and usefulness. Bob Ross, Sr. is now laboring with this congregation, and the prospects are encouraging. Sulphur profits from having quite a few former Jennings members.

Next, DeRidder, where lives and even yet serves Ben J. Elston, now 91, the man who married us 60 years ago. Next day a number of us ate dinner with him at his daughter Ruby McReynolds' and were we reminiscent! Just twenty years before he brought about the celebration of our 40th anniversary with a big dinner in the home of another daughter, Esther Forcade, where we were lodged during a series of meetings at DeRidder. Here serves well as teacher and preacher, Herbert Ingalls, the donor of a tract of land on which has been and is being constructed buildings for summer camp work, The "Ingall Park Encampment," which we were glad to see. Ivy Istre receives and acknowledges funds for this enterprise, which has already proved fruitful. We were happy to see this evidence of real work.

Glenmora next. In attendance were W. J. Johnson, veteran I.a. preacher, and Mac LeDoux of Alexandria, the latter now preaching there. The preacher at and around Glenmora is A. J. Istre, cousin to Ivy. In this Glenmora are descendants of the pioneer in that area, Benoit Johnson, his son Martin, one of the first of our acquaintances in those regions. Descendants also are there, daughters and a son, of Mr. and Mrs. John Stephens, converts of Benoit Johnson. At Glenmora are the noble daughters and sons-in-law of the late J. M. Mason, long-time preacher in that field and to the west at and around Chenetville.

Oakdale was visited the next night, where is Steve Hazelton, who is assisted in preaching there by John Burges, one of their own number, but who now lives at Alexandria. We were delighted to discover a song leader developing there in the person of Drew Conway, grandson of John Stephens mentioned above, his widowed mother living at Oakdale.

Finally, on the Lord's Day, a.m. and p.m. we came to Alexandria. The preachers living there we've already mentioned. Recently moving there is also Frank Brooks. Came also at night Robert Johnson, grandson of Benoit Johnson, who preaches at Pine Prairie and Turkey Creek. Here, as usual, we made our home with W. J. Johnson and wife, the while we tried to be of some benefit to the growing work on McArthur Drive. Mac LeDoux seems to be appreciated there, which makes us glad.

To every one of these points west of New Orleans we were taken by Ivy and Betty Istre, at the same time lodged nightly (save one) in their home. How can we ever discharge such a debt as we owe them, or thank Him who made all these joys (at 19 different places) possible?

The Divine Goodness

K. William Rinne



The divine goodness is the ground of all our hopes as to time and eternity. It is a foundation of security and a source of happiness so important to our personal welfare, that of necessity it must be a part of our daily thinking and prayer life rather than something of a pious nature toward which our thoughts are being turned at this particular season of the year. Each day, we should experience anew the great joy of entering into His gates with thanksgiving and into His courts with sincere gratitude, love, and praise. Give thanks unto Him, and bless His name for His manifest goodness, manifold blessings, and unmerited favors. Why? "For Jehovah is good; his lovingkindness endureth for ever, and his faithfulness unto all generations . . . that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his precepts to do them" (Ps. 100:5; Ps. 103:17, 18). "Morning by morning new mercies I see; all I have needed Thy hand hath provided—'Great is Thy faithfulness,' Lord, unto me!"

David was so overwhelmed with the faithfulness and goodness of God in his life, that he felt constrained to record in his psalm of praise an established pattern in his daily living for each of us to adopt: "Every day will I bless thee; and I will praise thy name for ever and ever. My mouth shall speak the praise of Jehovah; and let all flesh bless his holy name for ever and ever" (Ps. 145:2, 21). Every good thing which we enjoy, whether public and common, or private and personal, whether pertaining to the present life, or the future (I Cor. 2:9) emanates from God, the Father, the eternal and inexhaustible fountain of divine goodness. As James reminds us: "Every good gift (giving) and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning" (James 1:17).

Not only are we to believe, but David would have us go one step farther. In his eagerness to have all men know and share with him the wonderful experience of God's goodness, David extends this special invitation: "Oh taste and see that Jehovah is good" (Ps. 34:8). And that without fear that we may err in thinking Him better, or more extensively good, gracious and merciful than He actually is. "Canst thou," a mortal man, "find out the Almighty unto perfection?" Can thy conceptions rise so high as His goodness! "It is high as heaven; what canst thou do? Deeper than Sheol;

what canst thou know? The measure thereof is longer than the earth, and broader than the sea" (Job 11:7, 8, 9). In Psalm 145, referred to above, David goes on to say: "Jehovah is good to all; and his tender mercies are over all his works" (Ps. 145:9). Our most exalted ideas will fall far below this goodness. No one's ideas can exceed, no one's conceptions go beyond, such a goodness and mercy as this; a goodness, which is itself without measure, without bounds, eternal, unlimited, immutable goodness, and a mercy that is from everlasting to everlasting.

By the goodness of God is primarily intended the kindness, benevolence and bounty of His nature; or goodness as it is an attribute, or property, inherent in, and essential to Him. In Him, nothing, whether power, knowledge or goodness, or any other quality, is accidental or acquired or derived from without. For "who hath first given to him" (Rom. 11:35). When God is spoken of as good, the primary meaning is, that He is so in His very nature, or essentially good; as necessarily and essentially good, as He is eternal, wise, powerful or omnipresent. And consequently, equally good at all times and in all parts of the universe. The appearances, or manifestations of His goodness are, however, very various, as they must needs be because of the great variety of creatures which behold and partake of His goodness.

The goodness of God comprehends His beneficence, or His good and bountiful acts, as well as the goodness of His nature. And if God is supposed to be essentially good, it is hardly, if at all supposable that He should not also do good. This distinction between the goodness of God in His nature, or as it is an attribute inherent in Him, and His goodness as manifested in His works, or doings, is by no means an insignificant and unscriptural one. "Thou art good," says the psalmist, "and doest good" (Ps. 119:68).

The goodness of God, as it is a property of His nature, should always be considered as inseparably connected with His wisdom; and regulated thereby in all its operations. It is not to be considered as sort of blind instinct, or good-nature, detached from reason and right, or a regard to fitness and propriety. The goodness of God is not simply a disposition in His nature to do good, uncontrolled, undirected by wisdom. Infinite wisdom, or the most consummate, the most perfect reason, is indissolubly connected with goodness in the great God. And the former is, undoubtedly, if one may express it, the leading, regulating, and all-directing attribute of His nature; to the extent, that there are no exertions of mere power, or of mere goodness and benevolence in Him. Every thing that is done by Him, is done according to the immutable rule of wisdom, or perfect reason; of which He himself and only He, is in all cases an adequate judge. We have the greatest reason to rejoice, when we reflect that the goodness of Almighty God is necessarily and immutably connected with unerring wisdom; always directed thereby in its operations; never exerted without it

and much less contrary to it. It is because the Lord of hosts is so "wonderful in counsel," that He is so "excellent in wisdom (effectual working)" (Isa. 28:29).

The goodness of God is perhaps, strictly speaking, the most amiable of the divine perfections; since God may be loved on account of it, without particularly taking His other attributes into consideration, in a manner in which He cannot be loved for any of the rest, without the consideration of this. Indeed, God Himself seems to allow us to consider His goodness in this view. For divine revelation dwells much longer upon, and treats far more fully and distinctly of this attribute of God, and the various manifestations thereof in His works and providence, and particularly in the redemption of the world by His Son, than of any of His other perfections, though all glorious and adorable. When Moses besought God to manifest His glory to him, saying "Show me, I pray thee, thy glory"; the answer which he received was, "I will make all my goodness pass before thee . . . and I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy" Exodus 33:18, 19. This answer plainly intimates, that the glory of God does in an eminent manner consist in His goodness, grace and mercy. So that the prayer of Moses would be most effectually granted by God's giving him a manifestation thereof.

The goodness of God, when spoken of in a general way, comprehends many, if not strictly all of His particular moral attributes. Such, for example, as are distinguished by the terms mercy, clemency, kindness, compassion, pity, grace, patience, forbearance, long-suffering and even justice itself. All these are only so many different branches or modes of goodness distinguished respectively with reference to the persons to whom, or the particular manner and circumstances in which, God manifests that goodness to His creatures, which in Him is one simple uniform principle.

In conclusion: let us all, "kings of the earth and all peoples; princes and all judges of the earth; both young men and virgins; old men and children," love and honor, extol and obey our God and Father, whose tender mercies are over all His works; and who is so gracious and bountiful to each of us (Ps. 100, 103, 117, 148). If we sincerely do this from our hearts as children of the Highest, we shall, in due time, partake of His goodness in a far more glorious manner and measure than we can in this earthly house of our tabernacle. "Oh that men would praise Jehovah for his lovingkindness, and for his wonderful works to the children of men" (Ps. 107:8). "And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion for ever and ever (unto the ages of the ages)" (Rev. 5:13).

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



How To Start A Revival

The story is told of an old Negro lady who had prayed most earnestly for a revival in the church. Shortly before this she had stolen a chicken. Her mistress, who knew of the theft, overheard her as she was praying and rebuked her for her inconsistency by saying, "How could you pray for a revival when you know you have stolen a chicken, and have not done anything about it?" To this the colored lady replied, "Bless you, missus, do you think that I would let an old chicken come between my Blessed Lord and me?"

This story might be amusing to us, but how many are guilty of the same inconsistency! Too often we pray for a revival when what we need is self-examination and repentance. Someone has said that the way to have a revival is for each church member to draw a circle about himself and then to pray, "Lord, send a revival to the church, and let it start inside this circle."—A.

The Cattle Is His

The patient was ready; in fact, he was on the operating table. All the necessary preparations had been made. The nurses were busy all about the room taking care of those last minute details. The surgeon was ready. He stood beside and over the patient like a strong tower. Completely robed in hospital attire, and waiting to begin a delicate throat operation, he hesitated while the anesthetist made a few last minute adjustments; and, while he lingered, he spoke of the goodness of the Lord. He mentioned the glories of the October day as a gift from God, he spoke of the gracious goodness of a merciful Benefactor.

The surgeon was a Godly man, and because of his Godliness a sense of confidence was with the patient. "How different it would be," mused the man

on the operating table, "if the surgeon talked about his favorite brand of whiskey, or told of his hours of revelry at doubtful places! How different if he filled his remarks with curse words and oaths! How different if his reputation were stained with scandal and sin!"

But the surgeon continued to talk as the "zero" hour approached. "Yesterday," he remarked, "I had to take a trip into the country. On the rolling hills I saw cattle and sheep all grazing peacefully, and I thought of the scripture which says, 'The cattle on a thousand hills are Mine.'" "Yes," replied the patient, "and the gold and the silver is His."

The anesthetist had finished his adjustments. The time for talking was over. But through the mind of the patient there ran these thoughts, "The cattle is His . . . the little, fallen sparrow is known by Him . . . I am His and worth more than the sparrow to Him . . . let the operation proceed."—JLA

On The Carpet

On an American troop ship, the soldiers crowded around the Chaplain, asking, "Do you believe in hell?"

"I do not," was his reply.

"Well then," they answered, "will you please resign; for, if there is no hell, we do not need you. And if there is a hell, we do not wish to be led astray by someone such as you."

Do You Pray

A preacher once dreamed that he was in Heaven and saw rows of beautiful, precious jewels. "Is that one for me?" he asked, pointing to a large one nearby.

"No, not for you," answered the attendant. "That one is for the poor old deaf man who used to sit near the pulpit and plead with God for souls in the congregation while you preached to them."



The Parables of Jesus

J. R. C.

THE GREAT FEAST

(EXCUSES — Luke 14:15-24)

When Jesus delivered the parable of the Great Feast He was a guest at a supper. This was one of His table talks. He spoke of the wisdom of choosing the lowly seats, rather than the chief seats, for, says He, "Every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted." He recommended inviting the poor and handicapped, rather than friends and rich neighbors who could recompense them. For then they would be recompensed in the resurrection of the just.

It seems that one of the guests was filled with holy zeal at the mention of the resurrection of the just, for he exclaimed, "Blessed is he that shall eat bread in the kingdom of God!" Trench says that it was the Jewish hope concerning the resurrection of the just, or open setting up of the kingdom of God, that it would be ushered in by a glorious festival. It was natural, therefore, for the words of the Lord to elicit this exclamation from this fellow guest.

But was he and others at this feast in line to participate in such a provision of grace? Perhaps they took such for granted. However, the warning of Christ thrown out in the ensuing parable indicated that those listening to Him were in danger of ultimate rejection from the heavenly festival. For their warning and for the warning of all like them was the parable spoken.

I. THE PROVISION OF GRACE. Says Jesus: "A certain man made a great supper; and he bade many; and he sent forth his servants at supper time to say to them that were bidden, Come: for all things are now ready."

We note that it was a Great Supper. In its application it refers to God's provision of Grace, issuing in the great heavenly banquet which is being prepared for Christ and His bride. What marks off this spiritual banquet as a Great Supper?

It is great because of its Host. None other than God Himself has prepared this feast in honor of His Son. If a supper may be measured by the greatness of its host—and it may—this is indeed a great supper. The King of the universe is making a feast! Here we can expect royal board and magnificence that beggars description. Surely none would dare spurn such an invitation! He is our King. It is His to command and ours to obey.

It is a great supper because of the elaborate preparation made for it. This feast was planned before the foundation of the world. Even before man sinned, God had provided for his deliverance. In Ephesians 3:9 Paul speaks of this provision as the dispensation of the mystery which for ages had been hid in God who created all things. Again, Paul says, "We speak God's wisdom in a mystery, even the wisdom that hath been hidden, which God foreordained before the worlds unto our glory" (1 Cor. 2:7). The whole Old Testament with its prophets, institutions, and law, converge upon this feast. We shall sit down with Abraham, Isaac, and Jacob and other Old Testament worthies in the Kingdom of God.

It is great because of the vast number of guests invited. He "bade many" the parable says. The gospel is for all. First the invitation went to Jesus' own race, the Jews. "Go only to the lost sheep of the house of Israel," He said in the limited commission. But the great commission as set forth by Matthew has four "alls"—"all authority," "all nations," "all things," and "always" (or "all the days," as in the Greek). The Lord Jesus having all authority, instructed His disciples to make disciples of all nations, teaching them to observe all things which He had commanded. And this was to continue all the days until the end of the age. Thus the invitation goes out into every nook and corner of the earth of every generation from the beginning of the church until Jesus comes. Plutarch tells of a feast at which there were ninety thousand guests. Another tells of one at which 200,000 persons were sumptuously fed. But the company invited to enjoy the Lord's provision of grace is without number—ten thousand times ten thousand and thousands of thousands. "And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely" (Rev. 22:17).

But, most of all, this feast is great because of its condescension. It is not spread for high personages, noble and worthy beings, as one would expect, but it is for rebels, enemies and criminals. "In due season Christ died for the ungodly. While we were enemies we were reconciled to God through the death of his Son." It is a wonderful display of benevolence, grace, and condescension! Pardon and forgiveness is meted out to all who humbly accept the invitation. To them is extended eternal life, release from heartache, pain and suffering, and eventually new bodies, a jewelled city, and fullness of joy in the presence of God for ever! And we all are most unworthy creatures of sin. This great feast of grace is being turned down by thousands upon thousands! May the Lord open their eyes that they may see.

II. THE SLIGHTED INVITATION. Those invited to the feast "with one consent began to make excuse. The first said, I have bought a field, and I must needs go out and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come."

Excuses, excuses, excuses! Excuses at best indicate neglect of duty. If one were willing to respond to the invitation and to order

his life according to God's will he would have no need of making excuses. But, bent on neglect, he offers some excuse in lieu of his fault. The chief trouble with an excuse is that, after making the excuse, you are yet unsaved. It does not solve your problem nor advance your standing with the Lord. After making your excuse you are still outside, just as lost as you were before. In Hebrews 2:3 we read, "How shall we escape, if we neglect so great a salvation?" Here is a deadend question! God Himself cannot answer it. neither the Son, nor angels, nor saints, living or dead. For if we neglect so great a salvation there is no escape from consequences!

"I can't hold out," one says. The Apostle Paul counters, "Be strong in the Lord, and in the strength of his might." As long as Peter kept his eyes on Jesus he walked on the water, but when he looked at the winds and the waves he began to sink. The secret of victory is to look away from self to the Lord.

"I am not worthy," you may say. The Lord came not to call the righteous but sinners. If you felt worthy you would be like the proud Pharisee of Luke 18, ineligible for the mercy and grace of God. Salvation is for those who feel unworthy.

"There are too many hypocrites in the church," is another popular excuse. Pray, where did they come from if not the world? The world is filled with them, yet you are content to remain in the world. There are those who are posing as citizens of the United States who are communists and who hate the American flag. Yet we do not object to being citizens of the United States. Said Jesus, "The tares and wheat will grow together until the harvest, at which time the tares will be gathered out and cast into the furnace of fire." It is better to jostle against a few hypocrites in the church now than to spend eternity in hell with them.

"But," says one, "there is time enough yet." Exactly how much time do we have? Jesus says, "We must work the works of him that sent me, while it is day, the night cometh, when no man can work." In 2 Corinthians 6:2, "Behold, now is the acceptable time; behold, now is the day of salvation." Again, "Watch therefore: for ye know not on what day your Lord cometh." God says, "Today." The devil whispers, "Tomorrow." But tomorrow is God's property. Satan wants us to tarry until he gathers us in. Tomorrow is a mirage when it comes to salvation. Only Christ can save you and He wants to do it today.

The excuses recorded in our parable were good, as far as excuses go. In the Old Testament a man who married a wife was excused from public life for one year, but even his excuse was not accepted. The matter of coming to the Lord and serving Him takes precedence over all else.

Those first bidden to the feast were Jews, but when they declined the invitation the servants were sent out into the highways and hedges, which answers to calling in the publicans, sinners, and eventually the Gentiles. The gospel is for all.

"All things are ready, come to the feast. Come for the table now is spread. Ye famishing, ye weary, come, and thou shalt be richly fed."

NEWS AND NOTES

Lexington, Ky.: I preached at McCallie Avenue church of Christ at the morning service of October 5. These fine brethren suffer a tremendous loss in Brother Hoover's home-going. Pray that the Lord will send them another evangelist to work with them." —H. N. Rutherford.

Sulphur, La.: We are glad to report that the work is growing here in Sulphur. Our Sunday Bible school attendance averages about fifty. —Clyde D. Ross.

Parkville, Ky.: The Lord graciously and wonderfully blessed our fall meeting, Oct. 5-15. He mightily answered prayer and honored the unworthy efforts of His servants. Crowds were good. Many who needed the Lord were present night after night. Two were baptized, five came for rededication, and four of those five took membership with the local congregation. A spirit of revival was in evidence. May all the praise be God's through Jesus Christ. —Anon.

The East View Church, near Okolona, Ky., is experiencing quite a revival with Herman Fox, Jr. as evangelist. At the time of this writing, 16 have been baptized, and even more have rededicated their lives to the Lord.

Tell City, Ind.: On October 24, the Southeastern Christian College A Cappella Choir presented a semi-religious program at the Lilly Dale church. The chorus was appreciated by all.

One of our young men, Frank Sandage, Jr., preached for us Sunday morning, Nov. 9. Frank is a freshman this year at S.C.C. We can all see great improvement in Frank, even though he has only been at S.C.C. for a short period of time. We are all thankful for Frank at Lilly Dale.

Another one of our young men, Harry Coultas, preached at the Tell City congregation on November 9.—Delmer F. Browning.

Pendleton, Ky.: I was called to Lisbon, Maryland, to teach in the home of Mr. and Mrs. William Jones for five days recently. The father, son, and three daughters obeyed the gospel and were baptized into Christ. Before leaving them I established the worship in their home.—Clyde Edens.

Louisville, Ky.: During the month of October in regular services we had fourteen responses to the invitation: seven for baptism, four for membership and reconsecration, and three rededications.—J. L. Addams.

Harding College Lectureship

The Word and Word received a request to print the following news item, along with lectureship program. As the request came in too late to reach our readers before the lectureship we will omit the program. The news item is as follows:

"The thirty-fifth annual Harding College Lectureship in Searcy, Arkansas, will begin Monday night, November 24, and will close Thursday night, November 27. The theme of the lectureship will be 'The Mission of the Church'."—W. B. West, Jr., Director.

Louisville, Ky.: The Lord blessed us greatly during the Gallatin, Tennessee, revival. There were six responses: three baptisms, one membership, and two renewals. Crowds were regular, averaging 160 per evening; 300 for Sunday mornings. We enjoyed the week. Through the years Brother H. L. Olmstead was a tower of strength there, and for the past seven years Brother Hall C. Crowder has had an inspiring ministry among them. —N. Wilson Burks.

Louisville, Ky.: Brother Frank M. Mullins, Sr., recently concluded a fortnight's meeting with the Portland Avenue congregation here in Louisville. The Lord had so wonderfully used Brother Mullins last year that we were all justly anxious to have him back for a repeat performance—and it was!

Brother Mullins put in "full time" while he was with us at Portland! Each morning he taught a mixed Bible class in EPHESIANS, which opened the eyes and hearts of many of us to the wonderful riches we have in Christ Jesus—and so often are not aware of! The average attendance at this class was 35; one of the brethren arranged his vacation schedule in order to be able to include this class.

At the night meetings, Brother Mullins brought a rich variety of messages from God's Word. Quite a few of these were directed to the unsaved (of

whom there were all too few in our gathering, despite special preliminary effort to that end!). Most of his messages, however, as befitted the needs of those present, were challenging to those of us who are Christians, "to walk in the light as He is in the light." The Holy Spirit worked with power, and nine Christians came for reconsecration to their Lord and Savior. We are grateful to the Lord that He used this consecrated Bible teacher as His channel of blessing to so many of us! —Carl Vogt Wilson.

Mackville Sponsors Home Missions

The Mackville, Kentucky, church of Christ is sponsoring home mission work on the same basis as foreign mission work is sponsored by churches of Christ. September report showed that \$126.67 was received and forwarded to Eugene Mullins to help support the work in Porterville, California. Unless otherwise designated, currently the funds are going to this California work. However, if you desire to contribute to other home mission work, you may so request. All funds will be handled faithfully and reports made back to the donors. Right now more funds are needed to release Eugene Mullins into full time work. Make checks payable to Mackville Church of Christ and send to Mrs. Bruce Settles, 346 Shawnee Drive, Harrodsburg, Kentucky.

Your Prayers Still Requested

Brother E. L. Jorgenson is still weak and confined to his home. He still needs your earnest prayers in his behalf. Many have written notes of concern and love to this office and to his home. He wishes to use the facilities of Word and Work to thank all who have called or written notes of good wishes. Jorgy has been a friend to many—to me especially—and now he is finding out how very many friends he has. He has always had a wide place in his heart for the Lord and for others.—J. R. C.

Two Special Bible Classes

Stanford Chambers is conducting a Friday night Bible class at the Portland Avenue Church, Louisville, in I Corinthians. This class will continue through March, Lord willing.

Frank M. Mullins, Sr., is teaching a Bible class at Jefferson Street Church here in Louisville on Monday nights at 7:30. He is giving his college Old Tes-

tament survey course. Ninety-four were present the first Monday in November. All are welcome.

COMMENDATIONS

Hayden's Grove, La.: The article by Alex Wilson in November issue was especially good. Regards to everyone. —Antoine Valdetero.

Hammond, Ind.: "Word and Work is such a help to us. May God continue to bless this work."—Palmer and Ruth Guttenburg.

Leaburg, Oregon: "We appreciate the Word and Work very much and do not want to miss any one copy of it."—Mrs. A. L. Deatherage.

"I do appreciate the fine work you are doing. For several years I have been enjoying this fine monthly, and look forward to its arrival, for indeed it is food for the inner man."—Mrs. Velma Kitterman.

Linton, Ind.: I procured a couple copies of your Premillennial Position. That is, without doubt, the nicest single compilation of data I've ever read. Thanks for your interest and labors in proclaiming these truths."—E. Bailey, M. D.

Seymour, Ind.: "Nothing could be finer nor more timely, than what appeared in the September and October issues of Word and Work."—Dr. William Rinne.

Dozier, Ala.: "Keep up the good work. More are coming to an understanding of the truth than we sometimes think."—Frank Lyman.

Hammond, La.: (Regarding Oct. W. W.) "This is the best, most accurate, condensed, readable and understandable treatment yet presented, and should have wide circulation."—Mr. and Mrs. Palmer Guttenburg.

These are very kind comments about our publication. To God be all the praise. If others wish to order bundles of "The Premillennial Position of the Primitive Church" they should do so at once. We are holding the type for another printing if the demand is sufficient. We must soon throw it into the melting pot if it seems our present supply will take care of demand. Price, 50c. —Pub.

Philip "Fee" McFadden

Linton, Ind.: The Church at Linton suffered the loss of one of her most faithful and loyal brethren with the sudden passing of Brother Philip "Fee" McFadden on 20 October 1958. This humble man of God had served as an elder in the congregation for many years. Though our hearts are pricked at his passing and his absence, we have countless precious memories of his person, his teaching, and his wonderful influence in the church and community. Brother McFadden fought a good fight, kept the faith, and now awaits the promised crown of righteousness, because he loved the Lord and His appearing.—E. Bailey, M. D.

OUR PLEA

The Gallatin Church of Christ is an independent congregation of believers in Christ, saved by the Grace of God. We have no guide but the inspired scriptures and declare ourselves ready to embrace and to preach the "whole counsel of God."

We steadfastly refuse to make a "test of fellowship" of anything the Holy Spirit has not made a condition of salvation. We have no wish to build up any party, sect, division or denomination, but earnestly desire to be a part of the "church of Christ" in the fullest sense of the term.

The Gallatin Church of Christ is made up of people who are committed to the preaching and practice of "New Testament Christianity" and in this endeavor we invite the interest, support and fellowship of all likeminded children of God. If you wish to know more about us, the minister will be glad to talk to you at your convenience. *Gallatin Bulletin*.—Hall C. Crowder, Minister.

NEW CREATION

By Dennis L. Allen

A New Creation by Dennis Allen is in type and about ready for press. It should be ready for delivery early in December. Now is the time to send in your order. Some churches get a supply to use for new converts. The price is 50 cents per copy; \$10.00 for 25 \$40.00 for 100, postpaid. Use for Christmas gifts.

Order From Word and Work

If your friend or relative needs a bible, you could not buy him a finer gift. Or you might select a good book dealing with spiritual matters. We have a fine stock of bibles and books in our store. Also purchase greeting cards of all kinds, including a colorful line of Christmas Cards, from us.

RENEWAL TIME

The year-end is renewal time for many on Word and Work. Many good words have come in about Word and Work. Many of us feel that it deserves better circulation than it has had in years past. We earnestly request that preachers and others who see the value of this printed evangel unite in a great drive to give Word and Work more readers than she has ever had. Each minister should either act as a clubber or appoint an efficient member of his congregation to serve in this capacity. To place a good magazine in each church home could be a project of the church, just as she furnishes Sunday school literature. At any rate let us all try to do better this year than we have in former years. In return for a good list we will endeavor to keep faith with you, by giving you a good magazine. Price: singles, \$2.00; in clubs of four or more, \$1.75.

ERNEST H. HOOVER

Another of the "old guard" of our generation, Ernest Hern Hoover, has gone to be with Christ. He was called to heaven October 3, 1958, from a hospital in Chattanooga, Tennessee, his earthly home, having been ill from a stroke and heart attack from Tuesday until Friday.

So one by one they are taken to be with the Lord. Think of some of faith's giants who have left us for glory during the past decade or more: D. C. Janes, D. H. Friend, Tona Covey, R. H. Boll. This year brethren H. L. Olmstead and E. H. Hoover, whose birthday and mine is January 15. Brother Hoover was born in 1882 and Brother Olmstead in 1883. Brother Olmstead preceded Brother Hoover just six months, and they are now together in Christ's presence.

Our loving sympathy goes to the brother, Nathan Hoover, Tampa, Florida, sisters, Lora Hoover, Murfreesboro, Tennessee, and Mrs. Youree Carter, St. Louis, Missouri, and the McCallie Avenue Church of Christ, Chattanooga, Tennessee.

especially to his most worthy help-meet and life-companion, our beloved Sister Hoover, who was a true laborer with him in the Gospel and an encouragement in all his trials and vicissitudes.

Brethren J. T. Glenn, Wilson Burks, Demus Friend, and Carl Kitzmiller came from Louisville on Monday to attend Brother Hoover's burial at Franklin, Tenn. Brother Glenn read 1 Cor. 15:50-58 and Brother S. P. Pittman led in prayer. I read the poem, "Good Night," and sang, "We'll Say Good-night Here, But Good-morning Up There." These five preachers joined in the chorus at the grave-side. Brother Burks dismissed with prayer.—H. N. Rutherford.

NEWS FROM DENNIS ALLEN

Hong Kong, October 25 and 27.

This has really been a full week. Brother and Sister Cone from Searcy came on Tuesday. We (Victor and I) arranged to have lunch with them. Betty got to come out of the hospital from 10:00 till 5:00. She really got a welcome from Carol when we got home. We went to the International Hotel for lunch. We had a Chinese meal. The Cones liked the food. However, we did not give them bird's nest soup! Afterward they came home with us and together we went to a baptizing.

There is to a special meeting for the new converts Monday evening. We hope to get them started in a class of fundamental Bible doctrine.

Yesterday Brother McMillan and his companion, Danny Anders, a graduate of Abilene Christian College arrived . . . Last night Brother McMillan spoke here and Brother Won interpreted for him. Many years ago Brother McMillan had visited Canton and Brother Won interpreted for him there so he was very glad to see Brother McMillan again.

This afternoon I have been invited to speak at an alumni prayer meeting of the Hong Kong Bible Institute. Brother Won will interpret for me. It is the first opportunity of that nature I have had since coming here . . . Sunday night Victor is planning to go with the Cones to Macau. I would very much like to go. . . The Cones are so friendly and have really taken an interest in the work.

27th—It really feels like winter but the thermometer says it is only in the 60's. The wind has been blowing so hard it feels much colder. Mae (Broaddus) went shopping this morning and came back with new shoes for Jimmie and Carol. They are leather and cost only 42 cents a pair, crepe rubber soles.

At the Hong Kong Bible Institute prayer meeting (mentioned above) I spoke on "The Cost of the Truth." The message was very well received. In fact, the president asked me to give him a written copy so that he could have it translated into Chinese and put into his paper, "Morning Light." There were twenty-five or thirty present.

Yesterday we had a record attendance at Sunday school. I guess there were 100 here.

The Broadduses are willing to come here next year so we can come home for a few months, the Lord willing. They would prefer to come around April and go back by the first of November. This might be better for us also.

We need your prayers for our increased responsibilities and opportunities with these new converts.—Dennis Allen.

SHAWNEE TO SPONSOR LILY LEE

The Shawnee Church has agreed to sponsor Sister Lily Lee's support in her work as a missionary helper in the Philippines, and will be glad to receive contributions from any churches or individuals interested in her work. She is working with the Broadduses and Prestons as teacher, personal worker, interpreter, etc., and is happy in the work. Any contributions received will be properly acknowledged and dispensed. Send to H. H. Yentsch, Treasurer, 216 Daleview Lane, Louisville 7, Ky. —Willis H. Allen

Gift Suggestions

(Continued)

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

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