

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

J. R. CLARK, Publisher

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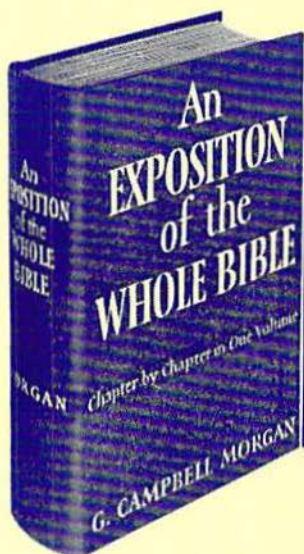
MAY, 1960

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THE WORD AND WORK

VOLUME LIV, MAY, 1960

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

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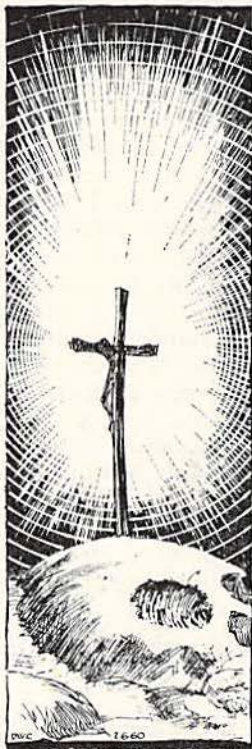


**AND THEY SAID,
COME, LET US BUILD
US A CITY, AND A
TOWER,**



**WHOSE TOP MAY
REACH UNTO HEAVEN,
AND LET US MAKE
US A NAME; ...**

GENESIS 11:4



**I AM THE WAY, THE
TRUTH, AND THE LIFE:
NO MAN COMETH
UNTO THE FATHER,
BUT BY ME.**

JOHN 14:6

ABOUT THE CONTEST

In last issue of Word and Work we presented a Missionary Cartoon by David Clancy, offering a prize of the book "Twixt Twelve and Twenty" by Pat Boone, for the best article submitted based on the cartoon. Two responded. Others may yet wish to write. We will set May 15 as the dead line. This contest is open to all high school young people. See April Word and Work. We invite the same age group to submit a Title or Caption for this month's cartoon. Choice of a \$2.00 book will be the prize.

The Two Marys

E. L. J.



If you have read the accounts of the anointing of Jesus, as given in Matthew 26, Mark 16, Luke 7 and John 12 with the view of harmonizing them, you have experienced difficulty. Not that there are contradictions, but the incidents are so similar and yet sufficiently different to give rise to the difficulty.

That the anointings as recorded by Matthew and Mark are one and the same is plain. In Bethany, in the house of Simon the leper, the woman anointed the Savior's head. The disciples murmured at the waste, and were rebuked by Jesus.

That the incident recorded by Luke is a different one is also plain. The time, place and persons are not the same. That the householder's name was also Simon is probably accidental. The manner of anointing is different. The speech that follows is different. The only difficulty, then, is to decide whether or not the incident recorded by John is that recorded by Matthew and Mark. Such it is commonly believed to be, and since neither life nor death is involved, it is probably safe to conclude that Matthew, Mark and John record the same anointing—that by Mary of Bethany; Luke another one—that by "a sinful woman."

Both incidents, both lessons, are full of helpful light and thought. To note Luke 7 first, Simon reasoned, "It does seem, if Jesus were a prophet, He would perceive that this is a sinful woman."

"A SINFUL WOMAN"

I have seen a few of them confess Christ. I have seen them shed tears perhaps literally sufficient to bathe the Master's feet. After long years of wandering, after shame has left its indelible marks on face and form, after the sick and sin-soiled soul has lost the last hope, after all this to come back and be received by Him—and the poor breaking heart, touched by His tender hand, sent working and vibrating and pulsing and throbbing and beating and bounding again with new hope! It is too much for the human heart, too good, too sweetly sweet and true, and all one can do is weep and worship at His feet.

There was something so infinitely pure and true about Jesus that women could minister to Him, anoint His feet and head, and no one ever questioned the propriety. And why did He permit this? It was a work of faith. And, as love is the condition of service, and service the seal and evidence of love, so faith is the condition of acceptable works, and works and obedience the evidence and proof

of faith, the official means of notifying God of our faith. Does any man believe in salvation by grace and justification by faith? But what becomes of a doll-baby faith which never by obedience tells its existence?

If I ever sweep in through the gates into the city, I know I'll not say to the Master: "Here I am, Lord; take me now for what I am worth; I've worked for you all my life; I've done many mighty works in your name." No; but if I say anything, it will be: "Here's my poor, blind, blundering, plundering, stumbling life; it hasn't been worth the food you gave to sustain it, but I loved you. My faith was in *your* power to save me, not in my own. Your word is pledged; I did not doubt that you would make it good." It is such a faith that saves. But will the walls of Jericho fall flat by just faith that refuses to march around? Some things we call "works" are tests of faith, and God is glad when they are met. The Savior was glad when the sinful woman came confirming her faith. "Her sins which are many are forgiven!"

And there was another thing involved. I know a man who a few times insisted on blacking my shoes. He was greater than I, and immensely so while he knelt to perform that service. I protested—at last yielded—because there was benefit, soul-training, heart-culture in that act for that man. His name was Janes—Don Carlos Janes.

In one of Bellini's old operas, Norma is the once-loved but castaway wife of the hero, Pallio. Norma tries every hard, cold, cruel way to bring back the lost Pallio, but to no avail. At last she humbles herself before him, insisting that she is in the wrong; that she has been the sinner. This act of humility brings back the love of Pallio, and a reconciliation takes place. There was humility in the sinful woman's act. And if God loves one virtue more than another, it is humility. Truly, "the way up is down" (John 4:10).

THE OTHER CASE

To Mary of Bethany Jesus said: "She hath done what she could." Have you, Simon? You, complaining Judas? You, sinner? You say: "What can I do?" God made you, sinner, to "seek after him, if haply you might find him" (Acts 17:27). First, then, you can investigate. But you say: "I have read His claims, and I can't believe." Have you read the Bible as faithfully as you have read Ingersoll and Hume and Voltaire and Paine? Men who received their education from the institutions which Christianity has given them, then turned and struck their fangs into the breasts of the one that nursed them. Have you read the Bible for what it says, for what God wants to tell you?

There are those who believe that the condemned, called "goats," will turn as they leave the judgment, and vindicate God at last, saying: "You were right, and our condemnation is just." There are those who believe that Pilate and Caiphas and every other man shall bow and confess at last to Christ.

Have you "done what you could?" Once a widow cast in two mites, all she could, and Jesus said it was the greatest gift cast in that day. Once four lepers sat at the gate of a besieged and hungry

city. There were the two alternatives . . . sit still and die of hunger, or cast themselves upon the besieging Syrians and risk the outcome. They did the latter, the best they could. They gained the day, they saved their lives, and the lives of those in the city (2 Kings 7).

There are those who protest that they love God and believe in Him, yet service and obedience, the only adequate expressions of love and faith, never follow. What about the alabaster-box, the sacrifice? Some have left home and loved ones and American advantages, to go break their alabaster-boxes at His feet in a foreign land. Men have found gems for the crown of Victoria in the dark clay of Africa—the Kohinoors for King Edward and King George. But others have found marvelous gems there too for the crown of the King of kings; and others elsewhere. What about your alabaster-box? Your service, your sacrifice is the measure of your love. The extent of your obedience is the measure of your faith. Have you done "what you could"?

—E.L.J. in *Pittsburgh Christian Advocate*, reprinted from the *Christian Leader*



Agonizing in Prayer

Gordon R. Linscott

"Now I beseech you . . . that ye strive together with me in your prayers to God for me." (Rom. 15:30) Instead of the word "strive," some translators have "wrestle" or "fight." One has "agonize." How did the Romans take this request? What was Paul asking of them? Did he expect them to suffer agony?

There is such a thing as physical agony in prayer. When our Lord "sweat, as it were, great drops of blood," surely there must have been physical pain. Can we say that anyone else has ever shared His experience?

Emotional agony in prayer is not such an unusual thing. Among sincere, real "born-again" Christians, this is very common. However, it seems that more often than not, the "agony" or earnestness arises from a sense of futility—a sense of failure, with little hope for improvement. So frequently prayers ascend—in an urgent, earnest tone of voice . . . even with tears—asking God to do and to give things which His word plainly declares He has *already* done or given. Let's not suppose this to be a superior type of prayer.

Above the physical and the emotional lies the plane of our warfare—the spiritual. Warfare in prayer on the spiritual plane

may at times move the emotions to tears . . . or the body to sweat drops of blood, *but its validity does not depend upon the presence of these phenomena.* There's an old song that goes like this:

“Not by weeping, nor fasting, nor praying,
May the righteousness of God be satisfied;
The only hope for your soul is in trusting
In the blood Jesus shed when He died.” (Ines Ferreri)

Now that we're saved, do we go back to the basis of works to obtain the favor of God? Is it how I feel as I pray that gives my prayer power? Is it how *much* I pray that determines the results? The Scriptures say “no” to all of these questions. We now stand in the grace of God. The power of our prayers is in the name of Jesus. “Think *not* that ye shall be heard for your much speaking . . .”

One of the deceitful wiles of Satan is to get Christians to trust in a “prayer technique,” instead of looking to Christ. The Christian whose prayer life is dictated by a certain place and time, a certain feeling, a certain “formula” or choice of words, has become a slave to these things. Success in prayer, for him, depends upon having the stage set just so. The heavenly Intercessor is turned into an onlooker, a judge of technique, rather than a participant in the prayer.

“Can you get results if you don't agonize?” one asks. Let's go back to our text. According to three different Greek lexica, Paul's word “strive” does not correspond at all to our word “agonize” (even though our word does come from that Greek form). It carries more the idea of exertion, rather than agony. It is to strive, to fight, or to wrestle, exerting oneself to the utmost. (This is in reference to the combat in the arena, which was always unto death. Our “agony” more fittingly applies to the *loser* in the match!) Paul is exhorting the Romans to engage in a “fight to the finish” in prayer. James speaks of “the effectual, *fervent* prayer.”

This kind of praying will likely take physical exertion—the exchange of time in bed, or some other physical comfort, for a time of fellowship with the Lord in prayer.

The emotions will probably be involved more often than not, but this doesn't mean merely crying and pleading. There will be a predominance of joy and rejoicing in the accomplished victory of our Christ. There will be an exultant confidence in claiming the promises of God, in the realization that our God is “easy to be entreated.”

The real exertion—where fast footwork and deft swordsmanship is a must—is on the spiritual plane. This is prayer that clings to the promises of God—as stated in His word. This is prayer that believes and rejoices in the promises of God. This is prayer that continues in faith—exerting to the utmost—where there is no sign of God's working. This is prayer that is able to stand—and conquer—on the name of Jesus alone . . . when the physical body and its emotions have long since given up.



Truth Advance Section

Stanford Chambers

QUESTIONS ASKED OF US

We are given a newspaper clipping headed "Catholics Thank God For Purgatory." It is a paid article of the propaganda of The Knights of Columbus.

Purgatory is an invention of the Church of Rome necessitated by the deficient system of doctrine, "another gospel," lacking the power of God unto salvation to him that believeth. The Christ it proclaims is another Christ, unable to save unto the uttermost. His intercession is inadequate and has to be supplemented by the intercessions of the humanly canonized "saints." His mediation (1 Tim. 2:5) is inadequate and has to be supplemented by the mediation of Mary, whose mediation as well as the intercession of canonized saints, is not actual but imaginary. Purgatory is nonexistent, having not one hint of it in the Bible. Rome could not live without the revenue flowing into its coffers, as the millions of victims of the Purgatory deception pay for masses on behalf of their departed loved ones to get them out of this invented place called Purgatory. These victims of the cruel and wicked deception "thank God for Purgatory"! What about the millions of Rome who lived and died in the centuries before Purgatory was ever heard of?

Have you any explanation as to why so little interest is taken in the conversion of the Jews? Some even scorn the idea of praying for the peace of Jerusalem as per Ps. 122:6.

In one word, Antisemitism, that is, racial prejudice. To justify it (?), they argue that God has cast off His ancient people, and so should we (See Rom. 11:1). It is a surprise to many to be told that a greater per centage of Jews confess Christ than do the people of any other race. Read all of Romans eleven.

On what scriptural grounds do you say that "restoration is a must"? Is the restoration of the externals of importance? Just when is "restoration"?

Most of the seven letters to the churches of Asia were for their restoration. Ephesus must remember whence she had fallen, must repent and do the first works and get back to her first love, else her candlestick would be removed out of its place. Where little hope is expressed in the church's repentance and restoration to the original ground, (as in the case of Laodicea) the individuals could hear and heed, nevertheless. The Galatian epistle is for the purpose of restoration of the churches of Galatia (and any like them) to the founda-

tion on which they had been planted—"My little children, of whom I am in travail again until Christ be formed in you."

When a train is off the track, it needs to get back, that is, it needs to be restored. If a traveler in the forest gets off the path, he must get back to the point of departure. That churches can get off the track is plainly evidenced by what we have mentioned above. The various religious bodies of today are going in different directions. They teach contradictory doctrines. Many have lost their first love, if they ever had first love to lose. Many have made shipwreck of the faith and are now denying "the Master who bought them." Apostate churches of all the large denominations have gained control and now manipulate their synods, their conferences, their missionary societies, their theological institutions and hold most of the property. Every denomination in Christendom is affected and divided by modernism. It would not be time well spent in our trying to restore the many apostate churches, but there are individuals who are subject to the call "Come out from among them, and be ye separate, saith the Lord." There is restoration for the individual, "Ye that are spiritual restore such . . . in the spirit of meekness" (Gal. 6:1).

"The law of Jehovah is perfect restoring the soul." The law of the Spirit of life in Christ Jesus" makes one "free from the law of sin and death." Let it be relied on. When is the restoration of the individual perfected? As long as one is in the fleshly body, there will always be more restoring to be done. But he is well on the way to its perfecting if he is "strengthened with power through his Spirit in the inner man that Christ may dwell in" his heart by faith, and he is "rooted and grounded in love."

When is a church restored? When it is made up of restored individuals. Enlightened by the word they can be reported as continuing "steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." External there? But let these activities of life and service and worship be in the Spirit and in truth, as restoration requires, and the externals are not only not found any hindrance but, indeed, very important. As long as we are physical as we are, there is necessity of physical expression. Coming "together on the first day of the week to break bread" (Acts 20:7), was external, but the early Christians had regard for the Savior's request, "Do this in remembrance of me." "Do this." "This" means "this." If the internal is indifferent to "this," there is evident need of some internal restoring. If the external becomes the all-sufficient so that the observance thereof is substituted for that for which the external exists, then restoration in that event is manifestly deficient and needs to be perfected.

A good picture needs a frame to hold and protect it. The picture is not for the frame, but the frame for the picture. The frame might be made so beautiful and attractive that it draws attention away from the picture and robs it of the due appreciation. Some restoration is required there. Nevertheless, don't count the frame of no consequence. Rob the picture of its frame and you will soon have no picture. Our Lord designed a few externals and we are not to count ourselves so well advanced as not to need them, so wise as to

declare them unnecessary. One does not commend his own spirituality by discounting the ordinances our Lord put down in His will. What have our Quaker Friends demonstrated here?

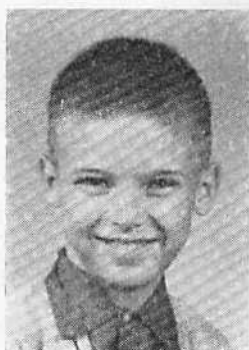
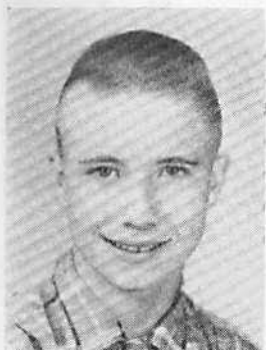
Individuals yielding to divine restorative measures, who heed the call to come out of sin and the world, also those who heed the call to come out of this Babylon (which Christendom verily is) are due to receive the spiritual treatment prescribed in the second part of the Great Commission (Matt. 28:20). They need shepherding; they need fellowship; they need the opportunity afforded them of observing what the Savior has commanded. Let it not be denied them; let them not suffer neglect in these matters. This observing requires the "assembling of ourselves together." The assembly is in the Lord's own providing, and is not to be forsaken (Heb. 10:25). "Where two or three are gathered together in my name, there am I in the midst of them." There you have a church—not in a denominational sense. It is not attached. It is under no ecclesiasticism. It owes no allegiance to any hierarchy, no prelate, universal bishop, is under no earthly headquarters. The headquarters of the church of the Lord is in heaven, where the Head is. It is a "habitation of God in the Spirit" (Eph. 2:22). The free, autonomous congregation is the hope of the simple Christian in the midst of a hostile world, the hope of successful restoration ministry.

How shall I answer one who says that the answer given to inquirers at Pentecost as in Acts 2:38 was given to Jews and that to apply the same now would be legalism?

That position is taken by such as fear that obedience to the command to be baptized would be inconsistent with the inspired teaching that salvation is by grace through faith, and not of works (Eph. 2:8). But is it not true of the 3000, that "by grace" were they "saved through faith . . . and not of works"? Unmistakably it was. The faith to which saving grace responds is not mere assent of the mind to the truth proclaimed, but it is faith that commits one to Christ as Lord and Savior. Saving faith confesses "Jesus as Lord." Committing oneself to Him as Lord is through "the obedience of faith" (Rom. 16:26, 27; 1 Pet. 1:2). So "God be thanked that whereas ye were servants of sin, ye became obedient from the heart to that form of teaching . . . and being made free from sin, ye became servants of righteousness" (Rom. 6:17). Again, "he became the author of eternal salvation to all them that obey him" (Heb. 5:9). Not legalism that; in the Galatian letter, which was written to save the Galatians from legalism and restore to them the truth concerning grace, Paul says, "For ye are all sons of God, through faith in Christ Jesus. For as many of you as were baptized into Christ did put on Christ" (Gal. 3:26, 27). In like manner Titus 3:5: "Not by works of righteousness, which we did ourselves, but of his own mercy he saved us through the washing of regeneration and renewing of the Holy Spirit." They do err who make baptism a work as of law or of merit. It is faith in action, to be sure. It is not something added to faith but faith coming into its own perfecting. It is faith's complement, not a supplement thereto.

Sellersburg Children's Home

Howard T. Marsh, Supt.



Three of our family, Jerry Doyle, Carl Witten and Danny O'Neal have birthdays in May. Jerry Doyle was born Mal 1, 1945, Carl Witten May 27, 1949, and Danny O'Neal May 28, 1950. Jerry Doyle came to live with us July 28, 1959, and became a Christian on October 11, 1959. Danny O'Neal came to make his home with us July 18, 1959. Danny obeyed the gospel and became a Christian April 10, 1960. Carl Witten came with us on June 3, 1957. Carl is also a Christian, having obeyed the gospel in November, 1958.

Several of you have sent birthday cards to those of our children who have had birthdays earlier this year. It would do your heart good to see their faces beam with expressions of joy and gladness when they receive mail. Few of you realize just how much this means to these children who do not have many who write to them. It is such a big thing to them just to get a letter. It is a fine work on your part if you can take the time to write a note to each of them. This could be made a good project for a Sunday school class.

The children are really enjoying the pretty weather we have been having here. It is pleasant, both to the children and the matrons when they can be outside more. It is especially nice to be out after being housed up during the long snowy period. Most of our children are looking forward to youth camp time this summer. We will try to arrange for them to earn their own spending money for camp, but they will not all be able to have enough for the fee which will be \$11.00. Perhaps there are those who would like to furnish a scholarship for one or more. This also would be a good project for a Sunday school class.

I will be moving to the Home about July 1 or sooner. Construction on the new superintendent's home has already started, and we hope to have it ready for occupancy by the latter part of June. It is being built near the site of the old original building where we first started the Children's Home work.

We again take this opportunity to express our thanks and gratitude to all of you for your contributions and prayers in behalf of this phase of the work of our Lord.

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



FOUR SECONDS

I stood on the corner of a busy intersection. The traffic light was showing a bright, red "Wait," which indicated that pedestrians were to do just that. Others stood there also, waiting. Among these was a mother holding a child by the hand. The child was about nine years of age, and, no doubt, was able to read the "wait" signal. Suddenly, however, the mother gave the child a quick pull with a command to "Come on." Together they hurried across the street while the rest of us "waited." I looked at my watch. One, two, three, four short seconds passed and the light now flashed a green "Walk."

It was a simple incident, but as I walked across the street I began to reflect upon the whole thing. What had the mother done? She had saved four seconds (by living dangerously), but she had broken the law and taught her young child to do so also, for, would it not be natural for the child to get the opinion that regulations or laws apply to someone else and that they may be broken at one's convenience?

Parents, adults, be very careful; the "juvenile delinquent" often gets his start very early in life, and eternity will reveal that many times it was caused by "adult delinquency." Don't try to save four seconds, hours, days or even

years when the life and soul of a child is at stake. It is too great a price to pay. JLA

A DANGER SIGNAL

Walter E. Isenhour

If you have passed a dangerous place
Somewhere along life's way,
And know that others, too, will face
The same, some future day,
You ought to place a red flag there,
Or firmly set a stake,
Thus warning them with honest care,
For God and heaven's sake.

There may be young and thoughtless
souls

Who'll come along this road,
And think they're headed for their goals
In heaven's blest abode,
But do not know that danger lurks
Beyond their present view,
And that a mighty evil works
To stop their journey through.

Then sound a strong, clear warning
note

Revealing Satan's wiles,
Which may be done by word, or vote,
Or by some self-denials;
And if you save a soul from sin—
A life from wreck and woe,
You'll help yourself a crown to win
Where heaven's glories flow.

IS THIS SUCCESS?

Brother Val (Valdetero) sent us the following article with the notation, "I think it is good enough to pass on." And so do we. We used this article in the old "Christian Courier" but know that many of our present readers have not seen this story, so, we repeat it as follows:

In 1923 a group of the world's most successful financiers met at

the Edgewater Beach Hotel in Chicago. Present were:

The president of the largest independent steel company.

The president of the largest utility company.

The greatest wheat speculator.

The president of the New York Stock Exchange.

A member of the cabinet of the president of the United States.

The greatest "bear" in Wall Street.

The president of the Bank of International Settlements.

The head of the world's greatest monopoly.

Collectively these tycoons controlled more wealth than there was in the U. S. Treasury, and for years newspapers and magazines had been printing their success stories and urging the youth of the nation to follow their examples. Twenty-five years later, let us see what had happened to them.

The president of the largest independent steel company, Chas. Schwab, lived on borrowed money the last five years of his life and died penniless.

The greatest wheat speculator, Arthur Catten, died abroad, insolvent.

The president of the New York Stock Exchange, Richard Whitney, was recently released from Sing Sing Prison.

The member of the president's cabinet, Albert Fall, was pardoned from prison so that he could go home to die.

The greatest "bear" in Wall Street, Jesse Livermore, committed suicide.

The president of the Bank of International Settlement, Leon Frasher, committed suicide.

The head of the world's great-

est monopoly, Ivar Kreuger, committed suicide.

All of these men had learned how to make money, but not one of them had learned how to live.

POWER IN PRAYER

"A woman came to a missionary asking him to interfere and prevent a certain native Christian from praying for her any more. When asked how she knew, she replied, 'I used to perform my worship to the idols quite comfortably, but for a long time I have not been able to do so. Besides, he told me that he was praying for my family and now my son and two daughters have become Christians. He is always bringing things to pass with his prayers.'"

* * *

According to a British preacher, these are the world's seven social sins: 1. Politics without principles. 2. Wealth without work. 3. Pleasure without conscience. 4. Knowledge without character. 5. Commerce without morality. 6. Science without humanity. 7. Worship without sacrifice.

"Whatever America hopes to bring to pass in the world must first come to pass in the heart of America." —Eisenhower

Seeing ourselves as others see us wouldn't do much good. We wouldn't believe it, anyway.

* * *

Life is a story in volumes three

The PAST

The PRESENT

The YET-TO-BE

The first is finished and laid away
The second we're reading day by day,

The third and last of volume three

Is locked from sight;

GOD HOLDS THE KEY!



The Prodigal and His Brother

J. R. C.

(RECEIVING SINNERS—Luke 15)

If Jesus had not associated with sinners while on earth He would have lived a very lonely life, for He only of all men was sinless. But He associated with sinners as a physician associates with the sick, to heal and to help. In the opening of the fifteenth chapter of Luke "the publicans and sinners were drawing near unto him to hear him. And both the Pharisees and scribes murmured saying, This man receiveth sinners and eateth with them."

Some plants when crushed send forth their sweetest odor. So in the case of the Lord Jesus on this occasion. When crushed by criticism He spoke forth three of His most beautiful parables. Some one has said that the parable of the prodigal son "might fitly be called the pearl and crown of all the parables of Scripture." It is the world's most beautiful story.

He tells these three stories to shame the Pharisees and scribes for their failure to rejoice when sinners repent. First, He tells of the lost sheep, which was of more concern to the shepherd than the ninety and nine that remained safely in the fold.

The next story was about a woman, who, having ten pieces of silver, lost one. With lamp and broom she sought diligently until she found it. Then she called together her friends and neighbors, saying, "Rejoice with me for I have found the piece which I had lost. Even, so, there is joy in the presence of the angels of God over one sinner that repenteth."

Then follows what is commonly known as the parable of the prodigal son. But the text says, "A certain man had two sons." It is rather the parable of the two sons. The spotlight is really focussed on the elder son, as we shall see. Scofield says, "We have here two kinds of backsliders: the wilful, wicked, deliberate that runs away from God, and the kind that remains home and dries up spiritually on the inside, while going through all the motions of a faithful son."

I. The Prodigal Son.

In our three parables we have, first, a lost sheep, then a lost coin, and lastly, a lost boy. The sheep became lost because of its helplessness; the coin was lost because of the carelessness of the custodian, but the son was lost deliberately, through wilful wickedness. He chose to go away from his father's house! In the final analysis the Christian life must be espoused and lived on a free-will basis. Our Father will not force us to remain in His house, though He will exhaust every providential means to hold us.

The younger son gathered all together and took his journey into a far country. In the spiritual application this "far country" is not separated from God by literal miles, but by sin miles. "Your iniquities have separated between you and your God," says Isaiah in Isaiah 59:2. We are separated from God by evil thoughts, careless and malicious words, fornication, covetousness, anger, wrath, hate, stealing, extortion, reviling, idolatry, and such things. Each sin removes the sinner just that much farther from God. He treasures up wrath against the day of wrath. The alien sinner has every sin he ever committed between him and God! He may remain in the same place—the same city or community—and yet be traveling farther and farther from God! The prodigal wasted his substance in riotous living. His brother said that he devoured his living with harlots.

Away from his father's house, the prodigal was always poor, but he had to come to the end of himself to realize it. A woman, upon being released from jail exclaimed: "Thank God for jails!" What did she mean? She had been a foolish, sinful woman. Came arrest, conviction and a jail sentence. Her trouble brought her to her senses, for while she was in prison she heard and accepted the gospel. The prodigal couldn't see his father's house until he got into the swine pen. He was in such low straits as a result of his waste and the famine that he was obliged to hire out to feed swine—a disgraceful occupation to a Jew! He had hit bottom! He was not permitted even to eat the husks that the swine did eat.

Then it was that he had a wonderful experience. He came to himself. In his pleasure-mad attitude of mind he was not at himself. Of the Lord Jesus some said, "He is beside himself." "Thou art mad; thy much learning is turning thee mad," said Festus to Paul. Thus do people speak of those who have zeal for God. But they are wrong. Those who have zeal for earthly things and forsake God are the ones who are mentally unbalanced. Men may be drunken and not with wine—they may be drunken with pleasure, lust, fame, covetousness. "The earth shall stagger like a drunken man, and shall sway to and fro like a hammock; and the transgression thereof shall be heavy upon it," says Isaiah. The prodigal might have said, "Thank God for swine pens!" for there he came to himself and experienced genuine repentance.

He resolved to arise and go to his father and to confess his sin. What though his hunger did drive him to his father! Fear and need mingled with the cords of love often draw men to God. Do not despise these agencies of the Father. Repentance has both an inward and outward aspect, as demonstrated by the prodigal, for no sooner had he resolved to go to his father than he began to act. He arose and came to his father.

Seven things the father did: he saw him, was moved with compassion, ran to him, fell on his neck, kissed him, decked him with a ring, robe and shoes, and fed him with the fatted calf. The son sobbed, "I have sinned against heaven and in thy sight: I am no more worthy to be called thy son—" and then stopped. He intended to add, "Make me as one of thy hired servants." But how could he in the face of such a warm welcome? It somehow did not seem appropriate. He was received as a full-fledged son. His story may

he told in three words: madness, sadness, gladness. The word "madness" expresses well his condition while in the far country; "sadness" tells the story of the swine pen; and "gladness" reveals the happy ending in his father's house. Many Christians have had a similar experience. When the Heavenly Father forgives He forgives all. He receives us as children beloved.

To my Father can I go? At His feet myself I'll throw;
In His house there yet may be, Place—a servant's place—for me.
See! my Father waiting stands; See He reaches out His hands:
God is love, I know, I see, Love for me—yes even me.

11. The Elder Son.

But this story has another chapter. They began to make merry. When the elder son drew nigh to the house from the field he heard music and dancing. He inquired of one of the servants what it might be. The servant broke the good news that his brother had returned and that the father had killed for him the fatted calf. The elder son did not join in the rejoicing. He was angry and would not go in. The father came out and entreated him, but he was stoical and sullen. He said to his father, "Lo, these many years do I serve thee, and I never transgressed a commandment of thine; and yet thou never gavest me a kid, that I might make merry with my friends: but when this thy son came, who hath devoured thy living with harlots, thou killedst for him the fatted calf."

The father answered: "Son, thou art ever with me, and all that is mine is thine. But it was meet to make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found."

This elder son was not as good as it may first appear. His boast to his father of faithful service, even to not transgressing a single commandment smacked of Pharisaism. It suggested that, Pharisee-like, he was trusting in himself as righteous, and setting all others at naught. As Scofield said, "He is the kind that remains at home and dries up spiritually on the inside, while going through the motions of a faithful son." His chief sin lay in the fact that he did not rejoice when he that was lost was found, and he that was dead, was alive again. He was the counterpart of the Pharisees and scribes, who murmured saying, "This man receiveth sinners, and eateth with them." He was selfish, envious, unforgiving, self-righteous, implacable, uncharitable, and, most of all, unmoved with joy at his brother's return! Outwardly his life seemed beautiful, but inwardly it was ugly and unattractive. He had a good exterior, but a bad heart. Thus is the whole purpose of this parable exposed; thus is the spotlight focused upon the Pharisees and scribes. Jesus takes their picture and develops it before their very eyes. Before them stands a full-sized likeness of themselves with all of their nature exposed to view.

Christianity, first of all, is a missionary religion. Its greatest joy stems from the salvation of souls. For a child of God to fail to rejoice when a sinner repents and turns to God is a violation of everything Christian!

Precious Reprints

From the pen of R. H. Boll

THE REIGN OF MONEY

To a preacher of the word a sister remarked that if she had a thousand dollars cash she would gladly give it for the privilege of hearing a series of his sermons. The sister was of the sort that meant what she said; and her life and faith and zeal bore testimony that she was not speaking in hyperbole as much as one would think when she made that remark. The preacher jokingly replied, "If you will hand me the thousand dollars I will go to your home and deliver the whole series of sermons to you." And the preacher was only jesting, for he was a man that loved the Lord, and whose principles did not admit of his being controlled by money-considerations in his service to God. But after he had so replied to the sister and had gone his way, a little voice, very soft but incisive and insistent, began to speak to him.

"If that sister had in reality offered you a thousand dollars," the little voice said, "would you not really enough go and deliver that series of sermons to her specially? and perhaps you would consider it quite a nice little chance and privilege to do so? Why not feel the same way without the thousand dollars?" And one question begat another. "You are very busy," quoth the small voice, "and you just cannot go here or there to the very needy place—suppose some wealthy man would tell you to go to such a destitute point and hold a meeting and 'here is five hundred dollars.' 'When?' you ask. 'Right now, or I must send someone else.' 'I don't see how I can possibly go!' 'Very well, then.' 'Now just wait a bit—it is true I have an engagement at so-and-so, but maybe I can call it off or put it off. I believe I will undertake that meeting.' Would you? Would five hundred dollars make such a difference? Would you think a chance of working for the Master at such remuneration a great opportunity and privilege; that you would go, and would count it more of an opportunity or privilege than under ordinary circumstances?"

The preacher tried to change the subject. But the little voice resumed relentlessly. "Just what would you call serving mammon, and what serving God? Or perhaps you can combine the two? The Lord Jesus hardly thought it could be done: 'No man can serve two masters . . . ye cannot serve God and mammon.' Are you about to ask how a man could get along? 'Therefore I say unto you be not anxious . . . Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom and his righteousness and all these things shall be added unto you.' "

WHAT IS PROFESSIONALISM?

The preacher was about to lose himself in meditation on this singularly beautiful and interesting passage, and had half unconsciously begun to shape a sermon outline on it, when the little voice jerked him up again rather abruptly. "Say, just what is 'professionalism' anyway? It has been remarked that a preacher who is a 'professional' is one of the most pitiful creatures on God's green earth. I have been told that among some established sects professionalism is organized. They have a full-fledged system of it, and the ministry of the word is not only a craft but even a graft. If this is correct it may be one reason why the world is holding the corrupt churchism of the day in such contempt. The scoffer has long perceived that the expressions 'call' and 'field of labor' and 'opportunity,' and 'scope of influence,' etc., are used with a peculiar shade of meaning by some of the gentlemen of the cloth; and has surmised that behind a dignified and pious exterior, there is often much vulgar scramble for a job, and the meanest wire pulling, and all it involves of envy, professional jealousy, and vicious hatred. There is something, too, which is loyalty to cause and creed and church into which the consideration for God and Christ enter only secondarily; there is apparently a zeal for truth and the love of souls does not really and essentially figure. It is in fact a concern for a job with its salary and support, for a standing in the ranks, which does not spring from a heavenly vision like Isaiah's vision of the glory of the King, but from the vision of the plum tree and the solution of the bread-and-butter proposition."

"Please don't trouble me with these extreme views!" cried the preacher in desperation. "I am speaking only of certain sectarian practices now, and will get to my question presently," continued the persistent little voice. "You will have to bear with my remarks a little longer. The sum of what I was saying is that there is no essential difference between the Pharisee in Jerusalem who incited the Jewish mob to cry, 'Crucify him,' and Demetrius and his craftsmen, makers of silver shrines to Diana, who stirred up the Ephesian mob to cry out, 'Great is Diana of the Ephesians' by the space of two hours. At the core of both of these were simple professionals—the Pharisees handled the law and cared neither for mercy, justice, or God; and the silversmiths did not care as much for Diana as they did that their trade should continue to flourish. This 'professionalism' is no doubt the result, and in turn the further cause of religious stagnancy and decay, and all the hypocrisy that pertains thereto.

"When faith is fresh and true and pure the disciples go out for the love of God and in great enthusiasm of truth and love, and tell the story everywhere; some working with their hands to sustain themselves, some going forth for the sake of the Name, taking nothing of the Gentiles, and sustained more or less by brethren who cannot themselves go. So long as such are the circumstances they are

nothing hindered from being lovers of the truth and of souls, in all sincerity. By and by, as the number of disciples begins to multiply, and the support becomes more certain and definite, and the martyr spirit fails, other questions arise which greatly complicate the preacher's course; the question of preference and prestige; the question of 'fields' and 'calls' and 'appointments'; of staying in favor with men and the fear of boycott and ostracism. Once he sought only to ascertain the meaning of God's word and presented it joyfully as he found it; now he is rather concerned to set forth the views of his party and is careful to adjust his preaching to certain understood standards. He learns to practice 'Shibboleth' till he can frame it exactly. Once he worked to hold the approval of God, but now to hold his place and that is 'professionalism,' is it not? Now, tell me, is the root of all this in that money question? Is it that principle which makes you more ready and alert to go to a \$500 place than to another, is that the seed of all this evil? And do you carry all this in your heart, as it were, in embryo? Perhaps then *you* are professional."

"TURN YE AT MY REBUKE"

By this time the preacher had got to his room. He closed his door and then did the right thing—he cried to his Father who is in secret. And among other things, this is what he said, "O my Father, deliver me from the dominion of money. My heart is deceitful above all things and desperately wicked—only Thou canst know the depth of it. Without realizing that it was so, I was on my way to become a professional. And now, Father, forgive Thy penitent servant, and guide his wayward feet into Thy paths. Make me wholly free from the fear of man, and the fear and love of money. Help thou mine unbelief! May I by Thy grace love Thee, even Thee alone and supremely; and because I love Thee, may I love Thy truth, and the souls of men. Enable me to lay all my burdens and concerns as to this world's affairs upon the God who will in no wise fail nor in any wise forsake them that rest their trust on Him; and then to go forth to do all Thy will, even Thine, unto the end." So he spoke, and set his heart; and came forth from thence to be a simpler, humbler, braver, more honest man, to live, no longer for himself, but for Him who loved him and gave Himself up for him.

Explain how it is that covetousness is idolatry.

What you have your heart set upon and to which you devote time and energy to obtain or hold, that is your object of worship. You are bowing down to it and serving it. You lay yourself on its altar—of gold or stocks, of stone or wood or soil. Your idol may be a house, a car, a dress, a friend, a title or a name. Every one is a worshipper of one or more of the many gods. It all resolves itself to this: you are serving God or serving yourself. On what altar are you sacrificing time and talent? Unrepentant idolators land in perdition. —S. C.



Youth Department

Carl Kitzmiller

WHEN IGNORANCE IS BLISS

"But godliness with contentment is great gain." —1 Tim. 6:6.

My attention was focused recently on an extreme case in which the person involved can no longer be satisfied by the simple pleasures of life. That is a tragedy! But it is a tragedy found in multitudes of cases today. Each effort at entertainment or amusement must be something new, something different, something more sensational than the last.

Not only does such an insatiable desire lead far, far beyond the bounds of proper Christian conduct, it also, when it has reached the advanced stages, leaves the soul barren and tormented. There is certainly no peace that passeth understanding. Life is something that is tolerated, not enjoyed. It results in the Hollywood code and mode of life.

How do such things happen, especially in the life of one who has known the Lord? Not by truly being a Christian and walking ever closer and closer to the Lord, to be sure! It is not mere pretty words to say that Christ satisfies. But He satisfies only when our whole beings are surrendered to Him. Love of the world (its mode of life, its emphasis on things, its code of conduct) and love of the Father cannot abide side by side in the same heart. (1 John 2:15). Love for the Father will root out love for the world, but so will love for the world root out of our lives love for the Father. One is the "cure" for the other, and God has made us creatures of choice as to which it shall be for us.

The old saying goes, "An ounce of prevention is worth a pound of cure"—and that is why we write on these matters for the young people. God can, through the Lord Jesus, forgive the man or woman who has sought thrill after thrill and who has drunk the dregs of sin to find it. He *will*, when there is genuine turning to Him. But "the road back," even with the Lord's help, is not always easy. That is not to cast any reflection on His forgiveness; it is only to say that forgiveness does not necessarily include the full and immediate restoration of a shattered nervous system or a diseased body. How much better never to have tasted of some of the so-called thrills! It is so very much easier never to start some things than it is, having partaken thereof, to try to effect a cure. And that does not take account of the shame and grief brought to God, to the church, to parents, to companion, or some other.

Curiosity is a normal trait of human character. It is a characteristic of the human mind—a mark of intelligence. And curiosity has led to many remarkable and beneficial advances for mankind. But there are some bounds, dictated by a loving God and revealed in His Word, some dictated by wisdom itself, that we had best not let curiosity lead us across. It is better never to have known what some things “make you feel like” than it is to start down the road of seeking a thrill greater than the last one, no matter where it leads.

Any young person who finds in his life the inclination toward seeking more and greater thrills all of the time and for whom the simple, honorable, pure pleasures of life are “too tame” and “too dull” will do well to apply the brakes at once. That road goes down hill, slowly at first, but soon becomes a greased slide that plunges into despair, frustration, barrenness of soul, and finally into Hell.

Ignorance *is* bliss when it is ignorance of evil in the sense of partaking of it.

BE NOT DECEIVED

Henry L. Ott

Over 400 years before Christ, we find in a conversation between God and Satan, this question and this answer. And Jehovah said unto Satan, “whence cometh thou?” Then Satan answered Jehovah, and said, “from going to and fro in the earth, and from walking up and down in it.” Twice it is said that Satan was walking up and down in the earth, being free to go and come as he pleased.

The book of 1st Peter was one of the first epistles to the Christians, written about 65 A. D. This would be some thirty years after the ascension of our Lord. Peter writes to the saints in Pontus, Galatia, Cappadocia, Asia, and Bithynia to be sober, be watchful: “your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour.” Satan then, still had freedom after the ascension of Christ, the same kind of freedom he had 400 years before Christ. Some would lead us to believe that Satan is “bound now.” If this were so he could not walk about, seeking to devour whom he could. Others say, that “he is bound as far as the Christian is concerned,” but remember, Peter is writing to the church, or Christians, and warning them of the deceiver.

Should we need more proof that Satan is *not* bound, we need not look any farther than to the world in which we live. Not one nation dares to trust the other, for fear of being deceived. The United States has its secret agents in every nation, even in those that are called allies, and other nations have their agents in this country. Also, whenever in the history of the world has there been more crime, murder, cheating, stealing, fornication, idolatry, drunkenness, extortion, all of which the world is now full? Remember, in Revelation 20:3 it is written, “He (Satan) should deceive the nations (not Christians) no more until the thousand years should be finished.” Be not deceived. Let God be true, and every man a liar.

Forum Panel

GIVING IN THE OLD TESTAMENT

Bruce Chowning

In the last book of the Old Testament, the prophet Malachi introduces the shameful subject of "robbing God." When the people asked: "Wherein have we robbed thee?" the reply came back. "*in tithes and offerings*" (Mal. 3:8). Obviously then giving in the Old Testament involved tithes and offerings, and the withholding of such from God, who had plainly indicated His will in the matter, caused the whole nation to be cursed.

The first offering of which we have record is in connection with Cain and Abel. In Hebrews 11, we are told: "*By faith* Abel offered unto God a more excellent sacrifice than Cain." The fact that Abel made his offering "by faith" gives us a clue in the matter. Paul says in Romans 10 that faith comes by hearing and hearing by the word of God. It is quite certain, therefore, that the Lord told Cain and Abel the kind of offering to present. Abel did exactly as the Lord directed, while Cain acted upon his own wisdom. In all dispensations it has been necessary for men to do exactly what the Lord required in order to enjoy His blessings. In all cases where people turned aside to go their own way, as did Cain, they failed to receive the blessing. This principle is further illustrated by King Saul's disobedience at Amalek. It is the gift of absolute obedience that God really wants. Saul spared the best of the flocks to offer to the Lord, but of such giving Samuel said: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. 15:22). Man has never been able to appease—nor to please—God with vain offerings when his heart is not truly the Lord's. Proverbs 23:26 shows the first desire of the Father, and it has always been thus: "My son, give me thy heart."

The first references to the tithe are before the law. In Genesis 14:20 Abraham presented a tenth of his victory spoils to Melchizedek. In Genesis 28:22 we find Jacob's promise to God: ". . . of all that thou shalt give me I will surely give the tenth unto thee."

Concerning tithes and offerings in the law, we find that one-tenth of the produce of the land and of the increase of the flocks and herds was given to God (Lev. 27:30-32). However the tithe was not the end of the matter. There were numerous other offerings and first-fruits to be brought. God claimed as His own the first-born sons of all families, the first-born of all flocks and herds, and the first-fruits of the field. Offerings for different purposes required further sacrifices and giving. Among these were burnt, sin, peace, meal, drink, wave and heave offerings. These were brought regularly, and besides these there were many other special offerings. In addition, we read in Exodus 36:3: "And they brought yet unto him *freewill-offerings* every morning."

The following passages show the attitude of giving which pleased God, even in Old Testament days:

Ex. 25:2: Take for me an offering of every man *whose heart maketh him willing.*

1 Chron. 29:9: Because with a perfect heart *they offered willingly to Jehovah.*

Deut. 16:17: Every man shall give *as he is able according to the blessing of Jehovah* which he hath given thee.

Ezra 2:69: They gave *after their ability.*

So we see God's desire and man's part in fulfilling His desire. The willing heart is the integral principle that makes any and all giving pleasing to the Father.

After the curse for robbing God is pronounced, in Malachi 3:10 comes the wonderful promised blessing to those who give as He has asked: "Bring ye the whole tithe into the store-house . . . and prove me now herewith . . . if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

HOW MUCH SHOULD WE GIVE?

J. R. Clark

The question "How much should we give?" will find various answers in various hearts, for giving is prompted by love. Some give a tenth of their income. One preaching brother said that he and wife gave 30%. The apostle Paul said, "Let each man do as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver." Speaking of the Macedonian church Paul further says, "their joy and their deep poverty abounded unto the riches of their liberality. For according to their power, I bear witness, yea and beyond their power, they gave of their own accord." Thus our love for the Lord, our consecration, our joy in the Lord, His grace in us, have much to do with the amount we give. Surely we, as free Christians, should not give less than the tithes and offerings required of the Jews! We have more blessings than they, more reason to want to give. Our giving is linked with the saving of lost souls.

In Malachi 3:10 we read, "Bring ye the whole tithe into the store-house, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." This teaching has a counterpart in the New Testament, "And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work: . . . And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness" (2 Cor. 9:8, 10). Thus if you are a cheerful and liberal giver God will bless you that you may be able to give more. It is important that when we receive funds that we first set aside the Lord's portion.

WHY SHOULD CHRISTIANS GIVE?

Waldo S. Hoar

We could say that they are taught to give—that the Lord has arranged for their giving to support the gospel, take care of the poor, do every good work which is found to do. And we could cite chapter and verse as proof that the Lord expects all of this. By such arguments and by reminding them that their giving is an allowable tax deduction we can get considerable money from some people.

Though all the foregoing is true, we are just now concerned with motives that lie deeper than convincing arguments.

We believe first of all that a Christian will give because he believes in the Lord Jesus Christ, who is Himself the *gift of the ages*. "God so loved the world that he gave his only begotten Son." "If thou knewest the gift of God." "The free gift of God is eternal life in Jesus Christ our Lord."

One who has taken hold by faith and has become identified with such a One as the Lord Jesus will be found giving because he loves the Lord Jesus Christ, who is again the great *lover of the ages!* He gave Himself because He loved us, and to us is given to "know the love of Christ which passeth knowledge." "We love because He first loved us."

Again, these who "love our Lord Jesus Christ with a love incorruptible," will be found giving because, as He, they love the souls of lost men. As the Savior was "moved with compassion" because the people were "distressed and scattered," so His own, drinking of His Spirit, will give to provide shepherding and security to the troubled peoples of earth.

The Lord's people also give because they love the brethren, there being always occasion for giving, in one way or another, toward the brethren somewhere.

The last point that we shall suggest as a reason for giving is: Because other Christians give. There is a fine point here, and we must use care lest we "measure ourselves by ourselves, and compare ourselves with ourselves," and give simply in order to measure up to the other fellow's gift. Still, Paul told the Corinthian church of the giving of the Macedonian brethren, and glorified on behalf of the Corinthian brethren to the churches of Macedonia; "and your zeal hath stirred up very many of them."

The early Christians gave "of their own accord," of their money, their lands and properties, their time, even giving up their homes, yea, and their very lives, for the sake and Name of the Savior whom they loved above all else.

When Paul could have said, "I command you by the authority of God," he said rather, "I beseech you . . . by the mercies of God, to present your bodies a living sacrifice . . ." In this, it seems to me, are shown the deepest motives and bases for Christian giving.

"THE GRACE OF GOD GIVEN IN THE CHURCHES
OF MACEDONIA"

Willis H. Allen

Read 1 Cor. 16:1, 2; 2 Cor. 8:1.

In urging this matter upon the Corinthians, Paul did not mention the word MONEY. There was and is something more fundamental than the money: "Grace of God." Having this, the Macedonians gave "beyond their power"; without this, the Corinthians were likely to "come behind." Therein lies the secret of liberal and generous and willing giving.

Some one has said, "Grace prepares the way for grace. Denial of self in one direction leads to cross-bearing in other forms." The liberality of the Macedonian Christians came out of the fact that "first they gave their own selves to the Lord." They gave not their money only, but their thoughts, their time, their talents, their *all*.

The highest example that we have is in the life of Jesus Christ. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich" (2 Cor. 8:9). When He came to earth, He gave up everything, and lived a life of material poverty here. By that sacrifice, even of His very life, we become rich,—rich in faith, rich in grace, rich in love. With that grace and love, we do not look for EXCUSES for NOT giving, but rather, we look for OPPORTUNITIES for GIVING. Giving on any other basis than grace (love) is not virtuous, therefore unrewarding. "Though I give all my goods to feed the poor . . . and have not love, it profiteth me nothing" (1 Cor. 13:3). The poor widow would have given larger contributions, but she could give only a "mite"; but in that mite there was more value than in all the temple treasury. And the Lord so interpreted it. Some have the means to do good and not the heart; some have the heart to do good and not the means. The widow was in the latter group.

Grace giving is personal giving, and is thus never measured by the giving of others. "Let each man do according as he hath purposed in his heart" (2 Cor. 9:7); not according as someone else does; nor as someone purposes for us. But note that there must be a purposing (definite planning), and that according "as he may prosper" (1 Cor. 16:2). Some purpose a tenth, some more, some less. As we learn the grace of giving we'll give more, remembering that "God is able to make all grace abound unto you."

"As ye abound in everything . . . see that ye abound in this grace also" (2 Cor. 8:7).

Who seeks first his present comfort shall lose the comfort of God which is to come; who seeks for earthly wealth, shall fail of the true riches; who takes his ease now shall fall short of the rest that remaineth for the people of God; who finds his pleasure here shuts himself out from the true joys beyond; who makes present enjoyment his aim shall miss the satisfaction God provides. —R. H. B.

THE TRUTH

Mrs. Paul Knecht

The scribes and Pharisees meticulously tithed mint, anise and cummin, but left undone the weightier matters of the law: justice, mercy and faith (Matt. 23:23) and also, (Lukc 11:42) "the love of God." We look askance at these religious leaders of Israel and think that everyone who does a little thing the Lord has asked of His people is legalistic. This is not necessarily true. The doing of little things for the Lord is right in itself, for He said (Luke 16:10), "He that is faithful in a *very little* is faithful also in much." We think of this as applying to stewardship of property only, but it can apply to anything that involves faith. Those the Lord condemned on that occasion were not tithing as a matter of faith, but rather of ritual or habit, for faith is one of the weightier matters they had left undone. This can be seen in the light of the quotation from Luke just above. The Lord did not condemn them for tithing but for what they left undone.

We need to revise our thinking on the little things the Lord has asked of us. In our efforts to be big in our thinking (and that is right in itself) and reach out and take hold of the big things God has promised, the weightier matters on which all else hangs, we stumble over little things that may in the providence of God be stepping stones to the very things we seek. This is typical of human nature. Naaman would have done some *great* thing for his healing, but was obliged to stoop to the *little* thing to which the prophet directed him. Many stumble in like manner at baptism. In their estimation they already have the weightier matters of the Lord and baptism seems unnecessary. But who knows how little it (or any other command of God) is in His sight?

Truth

The Lord Jesus was (is) the incarnate word, the embodiment of the truth of God. He said, "I am the way, and the *truth*, and the life: no one cometh unto the Father, but by me." In Him is the fulness of all things, therefore He represents complete truth. The psalmist said (Ps. 119:160), "The sum of thy word is truth." The Lord Jesus said to the Father (John 17:17), "Sanctify them in the truth: *thy word is truth*." I have heard preachers, in a mistaken zeal for Christ, *contrast* the Lord Jesus with the word of God to the *disparagement of the word*. They have a zeal for Christ that is not according to knowledge. Surely He is not pleased with it. Results of such teaching will not be of the Holy Spirit. Both the Lord Jesus and the Holy Spirit always endorse and uphold the *word of God* (John 14:23, 24; 16:13).

Only as God reveals can His truth be known. "The secret things belong to Jehovah our God, but the things that are revealed belong unto us and to our children" (Deut. 29:29). With the coming of the Lord and His death and resurrection, which made effective the New Covenant, and with the vision John saw of the future events, the revelation is complete. We are limited in our understanding of

truth by our lack of faith. Or we search for truth but do not ask for it. Both seeking and asking are of faith and necessary to the receiving of it (Prov. 2:1-5).

The Holy Spirit came for two all-encompassing purposes: 1. To guide into all the truth (John 16:13) and 2. To shed the love of God abroad in our hearts (Rom. 5:5). He is the Spirit of truth as well as the Spirit of love. Notice it says, "all the truth." But without Him for a guide we cannot hope for all of it. The Lord reveals His secrets to His friends. His friends are those who love Him. Those who love Him keep His commandments. By His commandments, many of which seem almost, if not quite, (to some) insignificant, God is trying our faith and promoting our growth in Him (1 Peter 2:2). We are afraid of being considered legalistic if we do them. But, those who hear and do are His friends (John 15:14). If faithful in these little things they can be entrusted with greater truth. "He that is faithful in a very little is faithful also in much." To them God gives understanding of His secrets (Ps. 111:10). In them His Holy Spirit has full sway and can guide them into *all* the truth. The deeper they are led into the truth in teaching and life, the richer and more powerful is their prayer life, which is the distinctive mark of a faithful man. (This is not to deny the fact that many pray voluminous yet empty, powerless prayers. But I am speaking here of real prayer that God accepts.) "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you" (John 15:7). "The supplication of a righteous man availeth much in its working." A righteous life back of a prayer is greater assurance of power from God than the labor of prayer itself (accompanied though it may be by much agonizing and self abasement) without the righteous life. We may, nay must, begin in *imputed* righteousness but there is little power to the man who goes on in it refusing or neglecting to put on Christ in his own life by faith, (1 Peter 2:1; Col. 3:5-17 and others) i.e. to grow like Him.

"If ye abide *in my word*, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free." What are you doing with the little (?) truths He shows you? Are you walking in their light or passing them over as of little consequence? If the latter, then deeper truth will be hidden from your eyes and you even risk the loss of the weightier truths you now have, or think you have, for "no word of God is without power" and "*every* scripture is profitable . . ." Your attitude toward God's word is your attitude toward God who stands back of His word to perform it, and toward the Lord Jesus Christ who is the Incarnate Word, embodiment of the eternal truth of God as He Himself said, "I am the way, and the truth, and the life."

May the Lord give us such a love for His truth that obedience to His slightest wish will spring spontaneously out of the new nature, that we may never waver so far from it that God will have to send a working of error that we may believe a lie and be damned. In Him is life and He keeps us in His love, hemmed round by His word of truth, the mighty bulwark against Satan.

NEWS AND NOTES

Orlando, Fla.: We are continuing in our work and the Lord has blessed. Since last writing you I have baptized a girl. We have an average of 29 present at the meetings. We are working with some who need to come to Christ. Our efforts are so feeble, but God is mighty to save. Please pray that our faith may not fail, and that we may be used to build up a faithful congregation of consecrated people in this area. —Bill Spears.

Louisville, Ky.: Three have been baptized at the Ormsby Avenue Church the last two Sundays. Our attendance has been better. We think a Saturday afternoon visiting program we have launched is helping. —J. R. Clark.

Newhall, Calif.: We have tickets to sail on the Daido S.S. Lines' ship "Kohoh Maru" due to leave Long Beach May 4, and due in Yokohama about May 16. Sister Helene Andersen who went to Japan with Sister Harris four years ago, and who has helped in the Japan work so much, has a ticket to go with us. By sailing we can take needed things for the "Home." Please know that your prayers and messages mean more than words can tell. "How shall they believe except they hear?"—Orville and Beth Bixler.

Wichita Falls, Texas: The Lord continues to bless us with baptisms and rededications. —J. C. Tate.

Mullins Meeting at Highlands

Brother Frank Mullins, Sr. recently closed a good meeting at the Highland church, here in Louisville. Brother Mullins taught a Bible class on "The Parables of Jesus" in the mornings. These lessons were very good. In the evenings he put much stress on the Holy Spirit. Several were in attendance from churches other than Highlands, at both day and night services.

Oklahoma City, Okla.: I enjoy each issue of Word and Work and look forward each month to its coming. A high standard has been maintained through the years and it is my choice of all religious journals. —J. P. Mattox.

Hammond, La.: You are to be commended on such excellent work. How I wish we could get the Word and Work into every church home! Its inspiring articles are a blessing to one's soul. —Richard Ramsey.

Bound Volume For 1959

Have you gotten your bound volume of the Word and Work for 1959? It is ready for you. It is made up of the twelve Word and Works, the four Quarterlies, and an index. Considering the price of binding, this is about \$4 worth for the price of \$3.

Nelsonville, Ky.: On April 10, a young mother of four came forward at the invitation, confessing Christ Jesus as her Lord and Savior. Early afternoon she was buried with Him in baptism, at the nearby Rolling Fork river. We rejoice with her, as she was near and dear to many of us.

On that same Sunday, two residents of the Rest Home where we have been having afternoon services, passed away. These older ones really deserve our time and consideration. —Robert Heid.

YOUTH RALLIES

The Louisville area young people sponsor a monthly youth rally every third Sunday afternoon at 2:45. These rallies have been unusually well attended. They are held in various churches. An announcement is sent to interested churches each month. The last rally was held at Kentucky Avenue Church. The Portland Christian High School Chorus, Sellersburg Chorus, Camp Taylor Chorus and Ormsby Quartet all brought special messages in song. Young Kenny Sublett brought an excellent message.

HIGH SCHOOL DAY AT S.C.C.

Southeastern Christian College is proclaiming Saturday, May 7, High School Day at the College. All high school students are urged to come. There will be a service at 10, fast time, and another service at 7:30. Special singing and a speech by N. Wilson Burks, president-elect, will be featured. Dinner will be served at noon in the cafeteria for 75c. In the evening the College will serve a free picnic lunch. A basketball game is scheduled for the afternoon.

NEW STYLE IN QUARTERLY

Our Word and Work Quarterly for July, August and September is being written by Richard Ramsey and Neal Phillips. The first four lessons are in, and we are highly pleased. At our request these brethren are following a different style. First, will appear the

Scripture Text, in two columns. Then, in order, will come: "Background of the Lesson," "Lesson, Verse by Verse," "Practical Points," "Heart of the Lesson," and "Questions For Study and Discussion." We think you will like this new arrangement. It is being followed also the fourth quarter. Comments are solicited. If you do not now use our Word and Work Quarterly, we request that you give it a trial. Send orders now before we go to press. The writers wish to promote the same teaching that we stand for in our churches. Gordon Linscott and Carl Kitmiller are preparing the fourth quarter lessons.

HANDS ACROSS THE NATION

Brethren, let us take seriously the Renewal Drive to underwrite the support of Southeastern Christian College. This College has no outside aid. It is privately supported by tuition from students and by gifts from Christian friends. Those of us who are joining hands across the nation in giving \$5,000 per month that the school is now receiving humbly ask that an equal number join us in raising the amount to the needed \$8,000; \$3,000 more. We can testify that the regular load has not been too heavy, but the emergency requests from time to time for us to add the extra \$3,000 to our load is more than we can bear. Love one for another demands that all of us unite in this good work of training our youth. Will you be one of 2000 who will give a weekly gift? We should have not fewer than 600 names in the Louisville area.

UNUSUAL OPENING FOR MISSION

Hammond, La.: The following letter was received recently from Mr. and Mrs. G. Burleigh Ward, 1202 Pine St. Calistoga, Calif. Will you please make this request a matter of public and private prayer?

"We have noticed mention of 'Home Missions' in your paper and the Word and Work. We would like to offer free rent and utilities in our Motel here to start a mission in this area. Our furnished cottage has two rooms plus completely equipped kitchen and private bath. This is a health resort town of about 2,000 permanent residents, only seventeen miles from Santa Rosa. More information when we hear from you."

Brethren, do we have anyone who can answer this call? Where is a man

that can go? Where is a church that can sponsor the work? Who will contribute to his support? —Richard Ramsey.

YOUR MOVE COSTS US 5c

Has your Word and Work subscription expired? Did you send a gift subscription for a friend, last year? Would you like for that friend to have the Word and Work another year? Or, have you forgotten the expiration date of your friend's subscription? Write us. We'll check our files to see the date. Have you recently moved, or do you contemplate moving in the near future? Please let us know ahead of time, for Word and Work comes "second class" mail, and is not forwarded. Nearly every day we pay the postman from 5c to 25c for postage, because some fail to give us the above information. Help us save this unnecessary postage. —J.Z.W.

Louisville, Ky.: We continue to thank God for His blessings upon the Ralph Avenue congregation. During the past month fourteen precious souls have responded to the gospel invitation. Of these, five have been for baptism and the remainder for membership or restoration. Since the first of the year we have had more than twenty-five responses. Our new location (of seven years) has nothing to do with this, as a ninety per cent Catholic neighborhood has grown up around us. Very few of our people live in the immediate community, and none within easy walking distance. We rejoice that God is able to use the efforts of our people in the salvation of souls. —J. L. Addams, Sr.

Louisville, Ky.: There were four responses to the invitation during the short meeting at Hayden's Grove near Amite, La. A fine spirit and full cooperation from the neighboring churches of Christ was enjoyed. Our day in conference with some ten or more ministers from Louisiana and Texas made the trip the more worthwhile. Our people believe in the kind of Christian education offered at Southeastern Christian College. We'll be looking for more and more young people from Louisiana and Texas.

At South Louisville Church of Christ April 17 and 24 two young men responded to the invitation, confessed Jesus Christ as Son of God and were baptized. Our people are very fond

of Earl Mullins, who succeeds me at 5th and M July 1st. He has a strong and spiritual message worth hearing. Our Christian Training Service Sunday evenings is an activity bearing fruit, the attendance nearing half that of the morning services.

I attended a Workers' Meeting at Ebenezer Friday April 29th. I am also scheduled to bring the Baccalaureate at Southeastern Christian College Sunday Evening, May 29, and the Commencement Address at the College of the Scriptures Sunday Evening, June 5. —N. Wilson Burks.

Hollywood, California: Again our address changes back to home base, 1061 Everett Avenue, Louisville 4, Ky.

We have had precious fellowship this past winter with the saints and faithful who meet at Stanley Hall in Hollywood, and we have been very greatly blessed by the excellent and spiritual preaching of Brother N. B. Wright, who is now their minister. We hope that he (and his good wife) may be permitted to labor here for many years to come. All signs and providences indicate that he will—if our Lord delays His coming.

We had a great day here yesterday. The Bixlers were with us, the Wrights of course, and it was our farewell to Hollywood. Between services the church was royally entertained in the LaMaster home and patio, with "dinner on the ground."

The Bixlers have again been in several churches of this area, looking forward to their sailing to Japan about May 1. They go wherever the door is open, and they leave a blessing wherever they go. They sorely need 200 "Great Songs" (R.N.), or the wherewithal to buy them at a special discount price. They are for the Keimei School. Send gifts to me, or to the Word and Work. —E. L. Jorgenson.

Hong Kong, April 18, 1960: We had a baptism out at Lai Chi Kok and it was the coldest night we had had for a long time. Maybe it is a test of the person's faith. This man and some other men in the congregation speak English quite well.

We had 113 children here for S.S. yesterday. We had each class present a special number and then Brother Fung told the story of the resurrection. He is especially gifted in that line and held the children spellbound. He gets across a lot of Scripture truth, often has them repeat in unison the things he wants them especially to remember. He spoke last night also; attendance was good. He has offered to teach a class for training S.S. teachers here on Sunday afternoon. We are eager for several to take advantage of this. Saturday a man from a school near here came and asked if we could take over their S.S. It is a good opportunity if we had the time and the teachers. Pray for this work. The Lord is able. —Dennis L. Allen.

Vacation Bible School Supplies

The Word and Work Book Store is headquarters for Standard and Scripture Press Vacation Bible School materials. The Standard course this year is "Teachings of Jesus." Each day there is a story about Jesus. The workbooks are colorful and will thrill the children. Suggestions are given for handwork. The ten lessons are carefully graded for each age group from Nursery through teen-age. Introductory kit containing samples of everything needed, including Director's Manual, Teachers' Manuals, Workbooks for Pupils, etc., comes at \$3.75. The Teachers' Manuals are 45c each. Workbooks come at 30c for a single book, or ten or more at 25c each. Complete supplies can be seen at the Word and Work. Let us serve you. If possible, let us have your order in advance.

INCOMPLETE OBEDIENCE

The Lord commanded Israel to exterminate absolutely the inhabitants of Canaan, but they disobeyed. They left some of the nations living in the land with them, and they became a snare to them. Incomplete obedience is the source of much of our trouble. We dally with just one little sin, or refuse to put away completely something that we know to be dishonoring our Lord, and reap results in lack of blessing and power in our lives. We must drive out entirely the inhabitants of the land.

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Watch This Book Page Each Month

(See Last Month's List)

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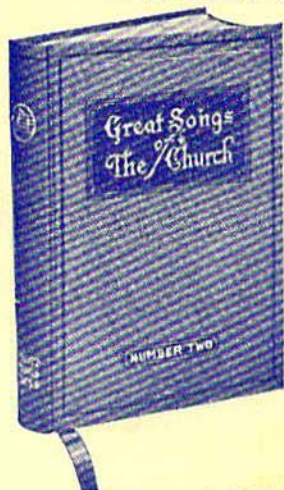
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