

# THE WORD AND WORK

A MONTHLY MAGAZINE  
SET TO DECLARE THE WHOLE COUNSEL OF GOD

J. R. CLARK, Publisher

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Each Man To His Work  
(See inside front cover)

# Front Cover Picture

The men pictured on the front cover, and their work, are as follows —bottom row from left: Richard Ramsey, founder of Bible chair at Hammond, La., co-editor of "The Exhorter," publisher; N. Wilson Burks, President of Southeastern Christian College; J. R. Clark, publisher and co-editor of Word and Work; Willis H. Allen, promoter and conductor of Gospel singing groups; Paul A. Clark, professor and academic dean of Southeastern Christian College; J. L. Addams, fund raiser for Portland Christian School building program and S. C. C. library; Howard T. Marsh, superintendent of Sellersburg Children's Home and evangelist; Frank M. Mullins, head of Bible department and dean of men at Southeastern Christian College. Each of these men is a minister of the Gospel.

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# THE WORD AND WORK

VOLUME LV, MAY 1961

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

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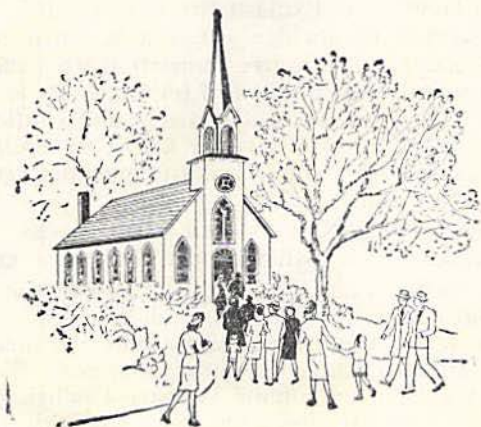
## GOD KNOWS

God knows it all — the winding path  
The sky o'ercast and gray,  
The steepness of the mountainside,  
The roughness of the way.

He knows it all — each troubled thought,  
Each anxious wave of care,  
And every burden, every grief  
That thou art called to bear.

He knows it all — but His to choose  
And thine to take His choice.  
He knows it all? He planned it so?  
Then trust Him and rejoice.

—E. Margaret Clarkson



# Words, Roots, Growth

E. L. J



"The Lord hath done great things for us whereof we are glad"—Ps. 126:3

If, in the all-perfect will of God, this article should turn out to be my last labor with the pen, our readers should know that it was a joyous self-imposed assignment. In this year of our Lord, 1961, God is working; great things are happening!

The Dallas brethren (God love them) are to have a new Bible Training School, or Institute, under direction of the elders and churches of that area. Our beloved Brother Mullins will continue his teaching labors there.

The young students of our college (God bless them) will continue their daily Bible classes, with more courses added. After two years at Winchester, they may finish their Bible training at Dallas. From the far view, and in the overall, these changes seem all to the good, assuming, of course, that spiritually sound and suitable teachers are available for both Dallas and Winchester. May God build His house mightily at the hands of these and other young people now in training—no man's party and no man's sect, but the House of God which is the church of the living God, the pillar and ground of the truth.

These forward movements, however, are not the subject of the present essay: Bibles, new Bibles, old Bibles in new dress for these new leaders—that is my assignment.

The British book, *NEW ENGLISH BIBLE*, comes this year from the presses of Oxford and Cambridge. It is a beautiful volume (New Testament now ready), an ultra-free translation from the Greek, done more by sentences and ideas than word for word. It is ably reviewed in this issue by a brother no less scholarly and cautious than Professor J. Edward Boyd of Southeastern Christian College. For students who love to read the word in every tongue and version possible, it is no doubt of very real value.

The American book, *NEW AMERICAN STANDARD*, is the special subject of this article. But first, we must lay a little ground-work.

Words have roots. They grow and change sometimes, like plants. We say that words are signs of ideas, and the idea a word conveys today is not necessarily what it was sixty years ago, nor what it will be (if mundane affairs go on) sixty years from now. For this reason, we had to buy the new two-volume Webster Unabridged Dictionary ("World" edition) for our home—to keep up with words, though our ponderous Merriam Unabridged was still in good physical con-

dition. Both books are "Webster," or rather neither one is "Webster." Both are built on the solid lexical foundation laid by a man of that name (Noah, not Daniel), but Noah Webster died over a hundred years ago. It irks us just a bit to hear amateur speakers and writers say "Mr. Webster says," or "Mr. Webster defines" so-and-so, though the Webster name and the so-called Webster Dictionary lives on.

The original Webster lexicon, because of continual change in the word world, has been revised over and over. In fact, any dictionary begins to die a borning; an appendix or addendum is usually added before binding, to show words that have come in or changed *while* the main body of the book was a preparing. Every year, some words pass into the limbo of the lost, while new words are coined and become current. Birth, life, and obsolescence: that is the human story; and words, the thought vehicle of every people, must needs go along. Nothing is static, nothing stands still, nothing is "frozen"—nothing but death.

Surely, it was in the over-ruling wisdom and providence of God that the New Testament came down to us in a tongue that was already reasonably fixed, "dead" as we express it, the common Greek of Jesus' time. But, while the Greek of the New Testament is "frozen," the English which we read is not! It goes on growing, changing. From this fact comes the necessity of revision, the occasional recasting of the original Greek into the language of today. We cannot here attempt to show why and how the manuscripts have preserved for us, with well-nigh perfect accuracy, the very words of the original inspired writers, and how surely and faithfully they have come down to us by means of the versions. Of these versions, the best and greatest of our generation, if not of all time, is the *AMERICAN STANDARD* of 1901. On this, the scholars on both sides of the Atlantic, "fundamental" and "modernist" have been virtually agreed for fifty years. I quote from G. Campbell Morgan, of whom R. H. Boll said in 1937: "Probably no man living has studied the Bible as assiduously and microscopically and for as many years." (By twenty years later, when Brother Boll laid down his pen, he had no doubt himself equalled the Morgan record.)

#### MORGAN'S ESTIMATE

"I use it because, after careful study of the various translations of the Bible, I am convinced that for conveying to the English reader the sense of the Scriptures, this is the most accurate. I readily concede the exceeding beauty of the English found in the *King James Version*, but beauty of language is not the most important factor in a translation. It is rather that of accuracy . . . I am not criticising the work of the King James translators. . . . However, that language has changed since they did their work, and we now have many manuscripts at our disposal which they lacked. The accuracy of their work is the perpetual marvel of the student of that great Version. Nevertheless, the honest student must ever seek that which is the best and most accurate. The work of the English Revisers [1885] was of great value and carried us a good way forward; but there are marks upon it of bondage to tradition, and a lack of courage, or of a cautiousness, which failed to lead us as far as was necessary. The American Revisers, untrammelled by this traditional cautiousness, went that extra distance, and so have given us boldly a Version to which, up to the present, there is no equal."

Both Morgan and Boll are gone now. They were among the tallest giants that were in the earth in those days. They stood up for the AMERICAN STANDARD to the end. Nevertheless, some thirty years ago, the copyright went into the hands of the Federal Council, top-heavy with the "modernist" element. They were (or at least seemed) quite willing to encourage the decline of the old (1901) AMERICAN, though a few editions are still in print. The "172" line, in bourgeois type, and favorite of teachers and preachers, was permitted to die out almost completely—in favor of their REVISED STANDARD of 1946.

We had no great complaint with the 1946 New Testament, nor did R. H. Boll. It is a useful volume. But when later, the Revisers of the Old Testament seemed to go out of their way at Isaiah 7:14 to change the familiar "virgin" (Heb. "alma") to "young woman," and that *without cause or justification*, the best evangelical scholars lost a degree of confidence, because they felt that unwarranted "modernist" pressure had become evident. It is not that the virgin birth doctrine depends on Isaiah 7:14; for the REVISED STANDARD itself, along with all other versions, did retain the statements of Matthew 1:20 and 1:25: that Mary was "with child before they came together," and that Joseph "knew her not until she had borne a son." Accepting Matthew's record, it matters not how we translate Isaiah 7:14, for "young woman" could of course mean either married or virgin. But since *alma* is known to mean "virgin" in virtually every instance of its use in Hebrew, as is also its Septuagint (Greek) equivalent\*, it was feared that the unwarranted change had been made to bolster efforts to discredit the miraculous birth and the divine nature of Jesus, our only Savior. It was odd indeed that *after* having used "virgin" in Matthew 1:20, 25 (from the Septuagint) the translators should shy away from the usual rendering of "virgin" in the Old Testament!

#### THE NEW AMERICAN

But now at long last the dependable AMERICAN STANDARD is on press again—with this difference between the 1901 and the 1961 versions: The latter is in modern speech; not "modernist," but in modern up-to-date English. The archaic forms, *thee*, *thou*, *thy*, and *thine*, are gone (except in prayer addressed to Deity) in favor of the contemporary forms, *you*, *your*, and *yours*. We confess to a sense of loss in dignity and reverence in this change, as many good brethren who have had no end of trouble in public prayer with *thee*, *thou*, *thy*, and *thine*, may adopt this form. The change most noticeable, because most frequent, is the use of the more exact and literal tense forms. For example, John 4:17 reads "Jesus says to her"—not, as in the 1901 AMERICAN, "Jesus saith unto her," or, as in the 1946 translation, "Jesus said to her."

The recasting of the 1901 Bible into the English of 1961, together with a careful and faithful re-examination of the original

\* Students who have access to it should read Dr. Dick Wilson's findings on the Hebrew word *alma* as translated in the many languages and versions of the world. The Wilson study appeared first in *Princeton Theological Review*, vol. 21, 1926. It has been reproduced, or some resume of it, in various church journals.

from the wealth of manuscripts now available, was a very great achievement, a veritable "opus." Those of us who have long used the 1901 AMERICAN, and have memorized large portions of it, are sure to feel that some of the language changes were unnecessary, that the 1901 rendering was in many cases still entirely clear and current. However, the younger generation, which is the hope of the church, may welcome the more modern manner of putting things, and if so we shall all be glad. At any rate, the NEW AMERICAN has not gone in for change for the sake of change to any such extent as has the NEW ENGLISH BIBLE.

These notes *re* the NEW AMERICAN are, of course, based entirely on the portion which is now available, namely "John." This we have carefully read, and "diligently compared" with a dozen other versions, but especially with these three: The "old" (1901) AMERICAN STANDARD; the REVISED STANDARD of 1946; and the NEW ENGLISH BIBLE of 1961. The eternal marvel is this, that any one of these various translations—the Holy Scriptures in any tongue—would be fully able, not only to "make thee wise unto salvation," but also to "build you up, and to give you the inheritance among all them that are sanctified"—so deeply and so powerfully is Jesus (and His gospel) enshrined in any version of the life-giving word! There are, however, some differences between the editions—in purity, attractiveness, and usefulness.

Surely, the NEW AMERICAN will be, not only faithful and useful, but very attractive in format and general appearance. The type is Fairfield 10 point, not unlike the clear and beautiful type that was cast for (and used in) our hymnal, "Great Songs of The Church."

The verse and chapter breaks are very decided and evident, both by means of full-size numbers and by indentation. This, the Bible-reading public will certainly like, though students may feel that these breaks are sometimes a hindrance to the right understanding (See Boyd). We readily admit that the verse and chapter breaks are a human device (1551) and that they are all too often poorly done—like all else that is human; but, on the other hand, in using various versions, we ourselves have often struggled to find quickly so much as the chapter, to say nothing of the verse! On this point, personally, I would be inclined to go "whole hog or none": if we must have the breaks (and I think we must) let them be plain, quick, and easy.

The references are those of the familiar (old) AMERICAN STANDARD carried over bodily from the 1901 reference edition; but they are well set and wisely spaced in the outer columns, left and right; not too crowded as before, though still, of course, in small type.

The production of this "New" Bible has been sponsored by the Lockman Foundation of La Habra, California. (La Habra is just east of Los Angeles and Long Beach.) The Moody Press of Chicago is the distributing agency and (presumably) carries the responsibility for the printing of the beautiful book. The Gospel of John is now available (40c from the W. W. Book Store). The entire New Testament should be in stock by Christmas, and the complete NEW AMERICAN STANDARD Bible by October, 1962.



## *Comments on the New English Bible*

J. Edward Boyd

In this year 1961, the 350th anniversary of the King James version of the Scriptures, there has appeared another translation of the New Testament with the title "The New English Bible." (The Old Testament is to follow later.) This is not a revision of any previous version, but an attempt by a specially selected committee of capable scholars of various denominations of Great Britain to provide "English readers . . . with a faithful rendering of the best available Greek text into the current speech of our time," and that directly from the ancient language. That is indeed a laudable objective. As was learned from the papyri discoveries of the latter part of the 19th century, the New Testament was for the most part written, not in the classical Greek of ancient times, but in the koine, the Greek as it was spoken and written by common people in their ordinary business and social documents and communications. The logical assumption, therefore, is that the ideal translation is one that reproduces as nearly as possible the Word of God in the common ordinary speech of the people for whom it is intended.

The text of this new translation is logically divided into paragraphs, as in ordinary prose, unbroken by verse indentations. Yet the value of chapter and verse divisions for reference is not lost; the numbers appear alongside in the outer margin. It is smooth, easy, delightful reading. As might be expected, it sometimes betrays its British origin, as in Matthew 12:1, where Jesus is represented as walking through 'cornfields,' and in 1 Peter 2:12, ". . . when He comes to hold assize." The Greek 'didaskalos' is sometimes rendered 'master', and at other times 'teacher,' according to American usage. Other instances will be found, no doubt; but they will scarcely affect the usefulness of the book to the American reader.

More serious, we believe, are a few other renderings: "So will it be at the end of time;" "I will be with you to the end of time." (Matt. 13:40; 28:20.) Yet the same word is in Matt. 12:32 rendered 'age' (" . . . in this age or in the age to come." So also in Matt. 24:3 and Eph. 1:21.) A strange inconsistency! One wonders, "What is meant by the end of time?" Can time end? If so, what follows? Eternity? But what is that but more time, to continue endlessly? Quite properly, in harmony with other modern translations, Revelation 10:6 is rendered, "There shall be no more delay," although the Greek word for 'time' does appear in the passage. It is our conviction that the phrase 'the end of time' does not represent a



Biblical concept. Rather, Jesus is to return at the end of this present age, when another age will follow—indeed, there will be ages of ages! Other modern versions (including the American Standard, in footnote) have in Matt. 28:20 et al, 'the end, or consummation, of the age.'

Another rendering that we find objectionable is in Luke 21:32: ". . . the present generation will live to see it all." A free translation is sometimes the best, provided it is not misleading. This one excludes any other interpretation of the Greek word 'genea' to 'the people living at one particular time,' even to that time when these words were spoken. According to Thayer's lexicon, this is not necessarily so. It may mean 'men of the same stock, a family.' This fact provides a possible solution to the problem that arises in connection with this statement in view of its context and of history. So it is our judgment that it is better rendered, "This generation will not pass until . . ."

However, as anyone who has had experience with different languages well understands, a perfect translation is not to be expected. It is easy to find fault with any Bible translation in existence. When the King James version appeared, it was vehemently attacked, even by learned churchmen of that day. They clung to their Bishop's Bible, while many of the lower classes held on to the Geneva version. Eventually the King James won its way into the hearts of the people and continued to be THE BIBLE of the English-speaking world for more than two centuries. In the meantime the language of the people had undergone much change. Many words formerly meaningful had become obsolete or archaic. The Bible Word Book, recently published by Thomas Nelson and Sons, lists and discusses 827 such words and phrases. (A teacher today who uses the King James version needs to spend much time explaining such words.) Because of this and other reasons the English and the American Standard were published. These were also subjected to sharp criticism. Others have appeared. Probably each one has its points of excellence; yet not one can claim to be without fault.

For some time this writer has been convinced that no Bible student should limit himself to any one translation. He may indeed make one his basic Bible, using others for comparison and investigation. Just to read another is like opening another window—it lets in a little more light! All things considered, this basic Bible should perhaps be the American Standard, especially when the new edition, now in preparation, is published. (The Gospel of John is now available. Archaic forms are removed and other improvements made. Verses are indented, a feature objectionable to some but perhaps pleasing to others.) As for others, we have found the Berkeley version to be excellent, especially for the Old Testament; and the translation of the New Testament by Charles B. Williams. And we do believe that this New English Bible will be a valuable addition to the list.

For we do indeed find some excellent renderings in the book. Some will no doubt be rather puzzled at a peculiar rendering in John 1:1. Instead of the familiar "and the Word was God" we read,

"and what God was, the Word was." Now the usual rendering appears to be an exact reproduction of the Greek; yet from the English statement, "and the Word was God," an inference can be, and has been, drawn that is not in the Greek at all. It presents a delicate and difficult problem in translation; and the rendering "what God was the Word was" is presumably the translators' contribution to its solution. Quite striking is Agrippa's remark to Paul as it appears in this version: "You think it will not take much to win me over and make a Christian of me." We conclude with a brief sample of 1 Corinthians 13: "Love is patient; love is kind and envies no one. Love is never boastful, nor conceited, nor rude; never selfish, not quick to take offence. Love keeps no score of wrongs; does not gloat over other men's sins, but delights in the truth. There is nothing love cannot face; there is no limit to its faith, its hope, and its endurance."



## *Perpetual What?*

J. H. McCaleb

"Practically every sport now has a hall of fame in which to enshrine its heroes, and to top it off a shoe polish firm now has a 'sole of fame' in which famous shoes are dipped in bronze and placed on display. The latest entry is the football shoes which Lou (the Toe) Groza used to set so many National Football League records. Wonder if they have the shoes which Count Fleet, the world's greatest race horse, wore when he won the Kentucky Derby?"

This is a newspaper quotation, of course, but it betrays man's intense longing to perpetuate himself and the earthly day to which he belongs. Where are the scrap-books of yesterday? Prepared with painstaking care, they receive but casual attention and are soon discarded. "The King is dead! Long live the King."

There is little need for one to be concerned regarding the perpetuation of his being. He will continue to exist after the same pattern that he has set for himself during his time on earth. There is no such thing as annihilation. One must continue on through eternity; and eternity means for ever and ever, without end. Our chief concern is whether we continue as a living life or a living death.

"And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." The perpetual "Hall of Fame" can be attained only through Jesus Christ our Lord.



# Truth Advance Section

Stanford Chambers

## QUESTIONS ASKED OF US

A clipping comes headed, "Certainly the Priest can forgive sins." Comment wanted.

Yes, it is a paid ad put in the papers and paid for by the Knights of Columbus, their very effective method of propagating the doctrines of the Church of Rome. How fine it would be if friends of the truth of God's word were awake to the effectiveness of the printed page and became willing supporters thus of the truth!

"Absolution" was never pronounced by any Bible servant of God save One,—"the Servant," Christ Jesus our Lord. He alone ever said, "Thy sins be forgiven thee." Being one of the Godhead (Col. 2:9), He could effectively say that, for "Who can forgive sins but God?" He, alone, has the pardoning power. In commissioning His apostles, He gave them authority to bind and loose, and this they did when, by the guidance of the Holy Spirit, they pointed repentant sinners to "the Lamb of God that taketh away the sin of the world." So on Pentecost the apostle Peter answered repentant inquirers, desperate as to what to do, "Repent ye and be baptized, every one of you, in the name of Jesus Christ unto (for) the remission of sins, and ye shall receive the gift of the Holy Spirit." Three thousand gladly complied and then rejoiced in the assurance of being loosed from their sins. This same process of loosing is seen continued from Pentecost onward. In Acts the 8th chapter, the same apostle comes in contact with Simon the sorcerer, one who had believed and had been baptized, but who committed a grievous sin, and Peter said, "Repent and pray God, if perhaps the thought of thy heart may be forgiven thee." Then the erring man requested Peter to pray for him. That was proper and in divine order. "If we (children of God) confess our sins, he is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1:9). See also 2:1, 2, same epistle. Here, as in many another passage, we have set forth our Lord's simple, loving plan. Absolution it is, but not by man. It is our Savior "who hath loved us and looeth us from our sins by his blood" (Rev. 1:5; see also 1 John 1:7 on the cleansing by His blood).

Never once any time, anywhere, is it recorded that any minister of Christ, bishop, deacon, evangelist, prophet or apostle ever said to any one, "Thy sins be forgiven thee." Men may dare to say the words, but no man can make good the absolution he thus vainly pronounces.

Is there anything wrong about going to see the film "Operation Abolition"?

Who but a Communist or a Communist sympathizer would suggest that it is wrong to see it? The film is a representation of the rioting, instigated by the Communist party at the time the House Committee on Un-American Activities sat for hearings at San Francisco a year ago. If you do not get to see the film, write the United States Government Printing Office, Washington 25, D. C. enclosing 15c and get the pamphlet "Communist Target—Youth." In it is J. Edgar Hoover's report of what took place and how it was instigated.

Those who want the instrument in church services and are dissatisfied because they do not get it, would they be any worse off if they had it and used it?

They might as well have it, so far as they themselves are concerned. However, to be responsible for bringing it in would bring with that the responsibility for the effect it would have upon the rest. There would be no escape from that responsibility in such cases. The music which the N. T. provides for the church is opposed by no one, and no division or occasion of stumbling is caused by its practice. Should a whole congregation agree to introduce the instrument, that would not put it into the Will our Lord left for us. Happy are they who are fully satisfied with that will just as he gave it, "that good and acceptable and perfect will of God." They are unwilling that anything else should be written into that will.

What is the status of those Jews who have accepted Christ the Messiah and are abiding in Him? Are they the "remnant" spoken of so many times in the Bible?

Paul in Romans 11:5 says, "even at this present time there is a remnant according to the election of grace." Without respect of persons, the catching up of 1 Thes. 4:17 will include all such. After this great event there will be brought out the remnant that will see the long promised restoration of Israel. They will come through the fires of "the time of Jacob's trouble" forecast in Jeremiah, chapter 30. Jews truly turning now and accepting Christ the Messiah will escape that time of trouble. It is a matter of great rejoicing that many Jews at the present time are becoming Christians.

What is your estimate of the New English Bible?

"Words without Music" is reported to have been the comment by a London editor. He was thus calling attention to the lack of rhythm throughout the translation, a lack noticeable and disappointing in all the modern versions, this despite the fact that much of the Bible is poetry.

It does not lend confidence in The New English Bible to know that it has been brought forth by men in the ecumenical movement and modernistic. Men who deny the Incarnation and the deity of Jesus do not weep at the modification of any Scripture passage declaring His virgin birth, His miraculous works, His atoning death and His bodily resurrection.

I think the expression "only begotten Son" never occurs in the new translation. He is set forth as "a Son" instead of "the Son." It

is difficult for "liberals" to avoid revealing their bias, even if they try not to do so. No one, on the other hand, should be against clothing the Word in the purest English. But the archaics thou, thy, thee, et al., are good English, and will hardly go into discard so long as they occur in all our hymns and much of our poetry, as well as in other of our literature. Must we have our hymns rewritten and modernized? and by "Liberals"? Then out go those hymns bodily that sing the "precious blood of Jesus." A Bible scholar of repute counsels, "Be cautious" when reading the New Bible.

**Does not Paul use the term bishops as synonymous with elders in Acts 20:17 and 28? You seem to hold that they are not synonymous.**

They are not synonyms. Elder means older, elderly. The Greek word translated bishop means literally overseer. Overseers (bishops) are elders having such qualities as to qualify them to be overseers. "Not a novice," says Paul (1 Tim. 3:6). Paul in Acts 20 is addressing such elders as "the Holy Spirit" had made "overseers" (bishops). Elders came to be bishops (overseers) by being appointed. Men were elders not by being appointed so but by reason of age. The word presbyter is synonymous with elder. The word bishop is synonymous with overseer. They were selected from among the elderly men (not aged men, necessarily). Being bishops, they may yet be referred to as elders, which they are.

**Just what is a denominatin? Is it the same as a sect? Are all who are undenominational also unsectarian?**

Essentially, a denomination is a religious body banded together under the same creed or confession of faith embodying the distinctive tenets adhered to as the warrant for the existence of the body. To denominate is to name; the body must have its distinctive name. Then essentially, there must be a central or general government according to the church polity considered as best adapted to the unifying and propagating of the organization.

Since it is expected of every member that he be loyal to his party, it is all but impossible not to be partisan, that is to say sectarian, if a member of a denomination. A sect is a part separated from a main body. Every denomination, whether large or small, is a sect, and larger sects divide into smaller sects. No N. T. congregation was under any super-organization, was under any human creed, or wore any human name. Some budding of that sort of thing is to be seen at Corinth, but Paul's writing, with his returning there in prospect, seems to have nipped that thing in the bud. Yes, there can be a sectarian spirit of the Pharisaical type in an undenominationalist. It is not an easy matter at all to "contend earnestly for the faith once for all delivered," guard against compromise and steer clear of Pharisaism. We should pray for spiritual wisdom at this vital point.

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There are 2,400,000,000 people in the world, half of whom have never once heard the Gospel. The world's population increases over the death rate by 109,000 a day!

Two-fifths of the world's population is now under the direct domination of communism, with other huge populations considerably influenced!

## LET'S GET ACQUAINTED

Cecil Garrett

### I. HELPERS.

I'm a helper. Did you ever hear of that before? I am a helper who has had a lot of special training. I'm in the church, too. Yes, I'm listed in I Corinthians 12, along with teachers, administrators, and—oh, yes!—preachers. Some of our preachers act as if they think I am not a part of the body of Christ, because I am not a preacher like them. But Paul says that there are many parts of the body of Christ, and all of them are needed, helpers as well as preachers. But the work the helpers do is not confined to the public worship services. Let us hear from some of the helpers:

1. I am a business man. I try to be sure that I treat my employees and customers fairly, that I do my work efficiently and conduct my dealings honestly. I was trained for business at a Christian college, and know the truth about the second mile. Jesus taught me to always do more than is required of me. I keep this in mind, and my friends know I act this way because I am a Christian. I'm a helper.

2. I am a medical doctor. I got my start at a Christian Junior College. A Christian Biology teacher gave me confidence in the truth of God's word in Genesis and taught me how to answer those who believe in evolution instead of God. He showed me that a man can be a scientist in the real sense of the word and still have complete confidence and trust in God's revelation to man. I am here on the mission field, healing sick natives, and bringing the balm of Jesus to heal sick souls. I could not hope to reach many of these people if it were not for my ability to heal. But I am not a preacher in the usual sense of the word. Most of my time is spent doctoring. I'm a helper.

3. I'm a school teacher. I teach chemistry and physics in Southeastern Christian College. I give my students a sound introduction to the study of science. I teach them a healthy skepticism for the so-called science of the world, and emphasize to my students that the facts of science must be interpreted to fit the word of God, and not to interpret the word of God to fit the conclusions of the scientists. Not many of the young people that I teach will become chemists or engineers, but those that do will be encouraged by me to be faithful to Jesus in all that they do. Some I teach will choose other professions, even preaching, and will be broadened by the science I teach to be of usefulness to a larger group of people wherever they serve God.

There are many helpers. There are also preachers. The helpers deserve to get their training from God-fearing teachers just as much as the preachers. They should all be trained. This is the purpose of S.C.C. as indicated in the motto: TRAINING FOR SERVICE. Southeastern Christian College is available to the youth of our churches because our people want the helpers in the church to have training which is centered around the Bible. Send your boy or girl to S.C.C. The members of this faculty place foremost in their teaching that the fear of God is the beginning of wisdom. The youngsters will be trained in whatever field they choose to be good helpers whose work and living glorifies the name of Jesus.

# Precious Reprints

FROM THE PEN OF R. H. BOLL.

## THE CHURCH AND SPIRITUAL ISRAEL

That Abraham had a spiritual seed as well as a progeny after the flesh is one of the plain doctrines of the New Testament. All who are "in Christ," all who are "of faith" are Abraham's seed, and Abraham's children. Among these the apostle distinguishes two classes: 1. Those who are believers, but uncircumcised; and 2. Those who are circumcised, but who also walk in the steps of Abraham's faith. Again, he differentiates between that believing seed who are "of the law" and those who, though not of the law, are "of the faith of Abraham," who is "the father of us all" (Rom. 4:12, 16). All these are alike reckoned as Abraham's children, heirs according to the promise. That Abraham's spiritual fatherhood might be thus wide and comprehensive, including uncircumcised believers as well as circumcised, and non-Israelitish believers as well as those who from among the nation of Israel believed in God through Christ, the Lord arranged that Abraham should be the recipient of the great spiritual blessing of justification before he himself was circumcised (Rom. 4:9-12) and long before the Law was given or the nation of Israel came into existence. He was thus in position to be, spiritually, a universal forebear, a prototype of those who should after him walk in his faith, be they circumcised or not, Israelites or not, without distinction.

But to say this is not at all the same as to declare that "the church is spiritual Israel." Israel is the nation descended from Jacob through his twelve sons. They were all circumcised, and belonged to the great family of Abraham's descendants; but they were but a part, a small contingent, of that great circumcised family of Abraham, which comprised all the tribes of Ishmaelites, the nations descended from the sons of Keturah, the Edomite clans and tribes—very many more than the little house of Jacob. Israel's national distinction came not by circumcision simply, but by the giving of the law (Ps. 147:19, 20). The name "Jacob" and "Israel" is never applied except to the actual descendants of the twelve sons of Jacob, in their national relation. Jacob did not, like Abraham, represent a new and distinct spiritual principle, so that those following his steps should or could be called Jacob's children, or the seed of Israel, as the followers of Abraham's faith are called Abraham's seed, Abraham's children. Jacob was the head of a distinct *nation*; and none outside that nation could with any fitness claim the name of Jacob or Israel.

Now there is an "Israel after the flesh." There is also a spiritual Israel. The Israel after the flesh is that nation which by fleshly generation sprang from Jacob through his twelve sons. The spiritual Israel, however, is that part of the nation of Israel who are not only fleshly descendants of Israel, but who also through acceptance of the

gospel have become regenerated, a spiritual people. But these, in this dispensation, are now gathered into one body with obedient Gentiles, in Christ, where the middle wall of partition is broken down, and where there cannot be Jew or Greek, circumcision or uncircumcision, barbarians, Scythian, bond or free, but Christ is all and in all; and where, as one man in Christ Jesus, they are resolved into the collective spiritual seed of Abraham which, in Christ, embraces all nationalities (Gal. 3:28, 29). But this body, the church, as a whole, is never referred to as the "spiritual Israel."

There may come to the reader's mind here a number of passages that would seem to conflict with this, but a more careful examination of such scriptures will show that they do not sustain the idea that the church of Christ is the "spiritual Israel." Of these the strongest is Galatians 6:16, "As many as walk by this rule, peace be upon them, and upon the Israel of God." Now Paul here is writing to Gentile Christians who had been tempted by false (that is, mere fleshly) Israelites, to identify themselves with the Jewish nation by submitting to the law and accepting circumcision. Throughout the epistle the apostle inveighs against the folly and the wrong of this. There were indeed true Israelites, a believing remnant, who had been circumcised, and who as yet continued more or less in the customs of the law in Paul's time, but who realized like the believing Gentiles that not the law nor circumcision counts in Christ, but a new creature. *This contingent was "the Israel of God"!* Paul's language distinguishes between these and the faithful Gentiles when he says "as many as shall walk by this rule peace be upon them and upon the Israel of God." So this passage, which is the strongest reliance, instead of proving that believing Gentiles are "spiritual Israel" shows the opposite.

A few other scriptures deserve notice. In Philippians 3:2, 3, the apostle says, "Beware of the concision; for we are the circumcision who worship by the Spirit of God, and glory in Christ Jesus and have no confidence in the flesh." There he calls the merely outwardly circumcised fleshly Israel, "the concision." The true circumcision is that which is not in the flesh alone, but of the heart, in the spirit, not in the letter (the law); "whose praise is not of men, but of God" (Rom. 2:28, 29). In the last cited reference (Rom. 2) Paul arraigns the Jews, and shows them how vain is their dependence upon their mere outward distinction and nationality apart from the faith which makes righteous. Outward circumcision and fleshly descent alone, saves no man. It is profitable only where it is conjoined with a corresponding inward reality of life and spirit. Now the Gentiles who had never been circumcised at all (and who indeed had never been commanded to be) received a spiritual circumcision in Christ which made the outward unnecessary; and without which the Jews' outward circumcision was valueless (Col. 2:11, 12). This is the import of Philippians 3:2, 3.

In 1 Peter 2:9, 10, the apostle, writing to Jewish believers, recalls to them the language of God's original promise to Israel, forfeited by the fleshly nation as such (Ex. 19:6). To these true "elect" of Israel



to whom Peter is writing, the whole spiritual significance of the promise belongs; and, as we learn elsewhere, the believing Gentiles equally share their privileges, for they partake with the "natural branches" of the root and the fatness of Israel's olive tree (Rom. 11). So it was true of the believing Israelites and of the Gentiles in Christ alike, that they are "a royal priesthood, a holy nation, a people for God's own possession." But he never calls this elect "nation" taken from among Jews and Gentiles (Rom. 9:24) by the name of "spiritual Israel." Neither shall we.

It remains to be said that God has never yet forgotten His ancient nation that sprang from the loins of Jacob, nor given up the original purpose He had in mind for them. The day is coming when He that scattered Jacob will gather him again, and when He shall circumcise their heart and the heart of their offspring, and they shall nationally turn to the Lord. Then shall all Israel be saved, for all Israel shall be spiritual Israel in that day.

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### MEMORIES OF REVIVAL

When I was a child, I went every summer to visit my grandparents in Louisville, Kentucky, in the United States. One of the highlights of the visit was the annual "tent meeting" held by the Portland Avenue Church of Christ.

The large tent would be pitched behind the church house, sawdust strewn over the ground, benches brought out. Each evening I would join other boys (every one of whom has grown up to be a Christian leader) to distribute hymnals.

The congregation sat, each person fanning himself (for the nights were hot), while a hush of reverent expectancy, a tingle of suppressed excitement hovered through the tabernacle. Not only for me, but for the whole church, this meeting was one of the climactic events of the year.

At the appointed time the song leader started the grand old hymns that Christians throughout the years have loved. The congregation sang with deep, spiritual enjoyment.

Following the singing, Brother Boll preached a great, soul-stirring sermon. He was not the modern type of high-pressure evangelist. He just talked quietly to the people and they quietly listened.

Each night as the invitation was given, the congregation broke into one of Brother Boll's favorite hymns, "Just As I Am." Those under conviction went forward to enter a new life of active service with Christ.

Yes, those old-time tent-meetings were Spirit-filled revivals that have lived through the years in my life and in the lives of countless others.

—John Kernan

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If the people of China were to march past a given point four abreast, the line would never cease! A new generation would have grown up by the time the old one passed!

# Seed Thoughts

and

## News Items

Of Interest To Christians

J. L. Addams, Sr.



### The Rich Old Preacher

Perhaps most of you have heard the story of the rich, old preacher. However, at this season of the year with the income tax deadline barely over, it is good to reflect on the truths of this story.

It seems that word had gone around in a certain community that an old preacher was very rich. People guessed this, perhaps, because he lived simply and economically and yet he was always so happy.

One day the old minister met the tax assessor, who promptly took out his book and began to ask his questions.

Is it so, Mr. Pastor, that you are rich?"

"Yes," replied the preacher, "that is true. I am a rich man."

Getting ready to write, the assessor inquired, "Just how much are your riches? How much wealth do you have?"

"I enjoy the best of health," said the minister. I am seldom ill, and health is better than any amount of wealth."

"What more have you?" asked the tax man.

"I have a wonderful wife that is worth more than diamonds, and some intelligent and well-behaved children that all the money in the world could not buy."

"What more have you?"

"I have many, many friends; and they are worth more than

silver and gold."

"Anything else?" inquired the assessor.

"Oh, yes; I have invested a lot of time and money in some property in heaven. The Lord tells me He has built a mansion there for me. What the value of it might be I can't say, but I wouldn't sell my equity in it for all this world."

"And do you own more?" questioned the assessor.

"Well, I have citizenship in heaven, and I know that I am a child of God."

"Anything else?"

"Well, otherwise I don't own much of value," said the minister.

"Pastor," said the assessor, "you are one of the richest, if not the richest person I have met in all my work. You really have riches untold, but they can't be taxed."

Separated

"I understand that you and your wife are going to be separated," said a friend to a well known judge.

"How dare you to suggest any such thing?" said the judge with his face red with anger. "My wife and I love each other very much."

"Is that so?" asked the friend.

"Well, I heard from your doctor that she has only a short time to live, and since I know that she is a Christian she will go to be with the Lord. But, where are you going when you die?"

The judge stood a while quietly thinking. His face began to pale as the words took effect. Then falling to his knees he cried out, "All these many years I have been turning away from God, but I'm going to get ready to be with my wife hereafter."

#### Pray Now

An aged Negro had faithfully served his Lord for many years. One day he was riding along in a buggy in the country with an atheistic white man. Black clouds began to scuddy across the darkened sky. It was evident that a cyclone was in the making, and presently the giant trees were swaying back and forth. Houses began to topple over. The atheist, in terror, called out to the aged Negro, "Pray! Call upon God to save us." The Negro, with the calm of heaven on his face, replied, "I did my praying before the storm broke. Now I am lying in the arms of Master Jesus, and he sure will take care of his child."

The time to pray is NOW. The time to get right with God is NOW. The Bible says, "Surely in the floods of great waters they shall not come nigh unto thee." "Seek ye the Lord while He may be found; call ye upon Him while He is near."

Can you pray, NOW??

#### Here and There

Some 1,000 fewer persons are preparing for the ministry this year than last, according to a report by the American Association of Theological Schools. . . The Methodist Board of Temperance charged in Washington that liquor advertisers are spending \$400,000,000 a year to "brainwash the American public into believing that liquor is beneficial and acceptable." . . . Three hundred ministers from 31 states

heard one of their fellow ministers charge that "church membership, to some, is not as demanding as membership in many civic clubs." (The Bible says that in the last days people will have a form of Godliness.) . . . It is reported that the United States has a stockpile of some fifty thousand nuclear bombs of the type dropped on Hiroshima. It is believed that Russia has a similar supply. . . Psychiatrist Dr. Kerry of London, England, says that people are developing a new ailment which might be called "Spacephobia," or a dread of outer space. One schoolmaster came to Dr. Kerry and said, "It's space that's getting me. The curvature of the globe makes everything insecure. I am worried that I might float off the earth and go into orbit." (The Christian is waiting for the time when he will be caught up from the earth and "float" through space to meet the Lord in the air.) . . . The Internal Revenue Service reports that during 1960 they found 6,436 illegal moonshine stills, seized 3,450,009 gallons of mash and made 9,590 arrests. (And America was told that by repealing prohibition we would do away with bootlegging.) . . . "The Accrediting Association of Bible Colleges reports a seven per cent increase in enrollment in its member schools—the largest in the history of the Association. The Association now consists of 36 accredited schools and 112 associate schools. The distinctive place of the Bible College movement in the field of higher education was emphasized in the annual convention of the Association."

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"Friendships cemented together with sin do not hold."



## Is It Just More Advertising?

Carl Kitzmiller

The modern communication media all have their "very important" messages for us — insurance, a new car, a health item, a charity appeal, or some other. The income from advertising is the very life blood of many newspapers, magazines, and radio and TV stations. Consequently, we are bombarded daily with the virtues of old and new products. We are told that we *must* have this or that, that we *cannot afford* to be without the protection offered by such and such a plan, or that life is hardly worth living without some of the material advantages our age offers. We have more or less come to expect the advertiser to overstate his case, and if he does not do so we regard his product, plan, or appeal as inferior. We know all the while he is telling us that we just *must* have what he offers, that many folks have gotten along without it and will continue to do so. We take what he has to say with the proverbial "grain of salt."

This attitude makes us wonder if there are not some unsaved folks who continue in their lost condition because they somehow suppose the case for Christianity has been overstated. While the preacher declares that one *must* believe on Christ in order to be saved, there may be, in the minds of some, the thought that he is overstating the matter. For, after all, was not Mr. So-and-So a good man, and did not the man who preached his funeral have some good things to say about him? And Mr. So-and-So made no claim to believing on Christ. Just look about at all the "good" folks, in fact. Then there is the natural unwillingness to believe that things could turn out eternally bad for one's self. So, these may suppose, it just must be that the preacher is eager for responses, wanting to "sell his product," and is making matters stronger than they really are.

These forget one thing! The faithful preacher does not get his "copy" from some budding genius in an advertising agency. When he declares the necessity for salvation in Christ if hell is to be avoided and heaven gained, he is only declaring what God has said in the Bible. And that book was written before overstatement was the order of the day by One who is Truth Himself. It is not advertising copy! What a man reads there he had better believe. He must make no allowances for it like he might make for the advertisement of the latest breakfast cereal. God is not given to overstatement and the Bible is His Book. To make such allowances with God's Book and God's declarations merely because man is sometimes careless with truth is folly seeing that God's ways are different from man's. "For as the

heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:9).

Recently a man of our acquaintance was heard to use an expression several times. It seemed to be a favorite, a sort of exclamatory remark. "You'd better believe it!" he kept saying. It is no idle expression when we say of the Word of God, "You'd better believe it!" Believe it as a true statement, not an overstatement. It is too late when life is gone to find out that God was telling the absolute truth in declaring our need of the Lord Jesus Christ.

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## PRESIDENT'S REPORT

### Southeastern Christian College

During the years 1949-1961 the Lord has blessed the Christian educational program of our churches of Christ associated together in the freedom of the gospel. From the twenties to 1949 a fine and inspiring graded school and high school Christian educational program was conducted by the Portland Avenue Church of Christ. However, for years many of us who have stood in the pulpits had felt that we needed a program which should include all our youth of the college level. Thus from these dreams and the prayers of all of us came Kentucky Bible College, founded and operated from 1949 to 1954 as a part of the plant at 2500 Portland Avenue in Louisville, Kentucky. As time passed and our opportunities were enlarged, we moved to Winchester, Kentucky, changed the name to Southeastern Christian College, and began a program which included two years liberal arts and three years Bible institute. Problems arose because of the expanded administrative duties and accrediting.

Following the advice of the Accrediting Associations of the Southern Association of Colleges and Secondary Schools, and the Association of Bible Colleges, the Board of Directors of Southeastern Christian College -1- united the College Board and the Christian Educational Corporation Board, -2- separated the two schools by voting to move the Bible Institute to Dallas, Texas. The Dallas brethren, especially the elders of the Mt. Auburn church, welcomed the Institute, and plan to house the school in the educational plant adjoining the Mt. Auburn church. This necessitates the setting up of a faculty, including brethren Frank M. Mullins, Kenneth Istre and Winston Allen. Some fifteen to twenty-five students are expected to enroll in September.

Southeastern Christian College continues to offer two years of junior college, with definite plans being laid for a third and fourth year of Christian Liberal Arts. The Bible will continue to occupy the same place in the schedule, for several of our faculty are accomplished, trained Bible teachers, including J. Edward Boyd, N. Wilson Burks, Lavern Houtz, Paul A. Clark and Cecil Garrett. As the school enlarges into a four year college there will be a Bible Department with a Bible Major. All students are to take sixteen hours

Bible in four years, and the Bible majors are to take 36 hours. For all intents and purposes S.C.C. will offer as much as a legitimate Bible College, and will offer majors in other fields such as education, science, commerce and other allied subjects. There will be no lessening of the spiritual values, for all our teachers are of the type who have taught in the school through these past twelve years. This program has been recommended by two of our leading preachers who have been associated with our educational work among our churches for many years. The work that students at S.C.C. do will be accredited. Each student interested in becoming a preacher or missionary will be urged to attend the Dallas Institute, for we believe one in ten should become fulltime men in the Lord's work. The entire program, whether at Portland, at Winchester, at Dallas or Hammond, should be coordinated and built on a master plan of Christian education. We should not, we dare not, oppose one another. Our prayers and our interests will be centered upon our youth. Should we ever bite and devour one another our Christian youth will suffer.

May we add one more word. The plan to separate the Junior College from the Bible Institute meets with the consent of the entire faculty of the present Southeastern Christian College, Liberal Arts and Bible Institute divisions alike. We consider it a step forward. These are not plans born over-night, but come of much prayer and study. We are confident that the 125 churches of Christ supporting Christian education are strong enough to have faith enough to see the needs in all our Christian educational program, at Winchester, Portland, Dallas and Hammond. If we have faith in the Lord, and want our youth to grow as Christian youth should grow, we all will support Christian education by prayers and sacrifices.

N. Wilson Burks, President,  
Southeastern Christian College,  
Winchester, Kentucky.

**HOW AMERICA SPENDS HER MONEY EACH YEAR**

Gambling	30 Billion Dollars
Crime	20 Billion Dollars
Alcoholic Beverages	9 Billion Dollars
Tobacco	5 Billion Dollars
Religion and Welfare	3 Billion Dollars
Dog Food	175 Million Dollars
FOREIGN MISSIONS	130 Million Dollars

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**WHOM NOT HAVING SEEN, YE LOVE**

The healed blind man (John 9) took his stand for Jesus before he had ever seen Him, because of what He had done for him, in giving him his sight. "We love Him because He first loved us" and "He gave Himself up for us." So we love Jesus because He died for our sins, though we have not yet seen Him. There is a special blessing for those who have not seen Him, yet have believed (John 20:29). —S. Ogdon.

# Book Section

## The Bible, The Word Of God -- V

J. R. C.



### JUDE

The Book of Jude is a result of divine pressure brought to bear on Jude. His first aim was to write on "our common salvation," but through what was clearly divine intervention he rather wrote, exhorting the brethren to "contend earnestly for the faith, which was once for all delivered to the saints." He declares that he was constrained so to write. The root meaning of the expression "constrained" in the Greek is "to compel." In this case Jude was compelled by an inner urge. From what source did this pressure come if not from God? In a book on Jude, S. Maxwell Coder says, commenting upon this expression, "Pressure was brought to bear upon Jude; therefore our epistle is not a human document, but a message from the hand of God. No doubt Jude's diligence commended him to the Lord; but his words are the choice of the Spirit Himself, to instruct his people concerning those who creep into the church, bringing with them damnable heresies.

"It is important to realize that the epistle of Jude is the result of the constraining, overwhelming wisdom and power of the Holy Spirit and that the message is expressed in the exact words God wants us to have. Thus Jude takes his place with those of whom it is written: 'The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit' " (2 Peter 1:21).

Otherwise, how could we explain the message of Jude? Where, but from the Holy Spirit, could he have learned the present and eternal fate of angels that kept not their proper habitation? Where else could he have learned about the dispute between Michael, the archangel, and the devil over the body of Moses? Indeed, where could he have learned about the fate awaiting the apostates, expressed so eloquently and vouched for by a quotation from Enoch, the seventh from Adam. Jude has all the ear-marks of a Book from God.

It is enlightening to note that Jude declares that the faith is "once for all delivered to the saints." This rules out all modern claims to inspiration. Paul joins Jude in pronouncing an anathema upon any who would preach "any gospel other than that which we preached unto you" (Gal. 1:8). Thus is eliminated all so-called modern revelations, such as the Book of Mormons, the Koran, and the traditions submitted by Rome to supplement the Holy Word. Such writings have no place in the sacred canon. "Any claim to further revelation in these last days

is in itself an evidence of apostasy" says Maxwell Coder, and adds: "The fact that we are living in a time when there are many books which claim to add something to the canon of Scripture is a clear indication that these are indeed the last days."

## JOHN

"The situation with regard to Revelation is rather clear. Widely accepted in the early days, it was later questioned, but soon regained its place and has been secure in orthodox circles since 400." —R. Laird Harris, Ph. D., in *Inspiration and canonicity of the Bible*, P. 257.

He further says, quoting Zahn: "In short we have a large number of witnesses to the fact that between the years 100 and 180 Revelation was highly esteemed in the churches of Asia, to which it was originally directed (Rev. 1:4-11), and that it was regarded as the work of John of Ephesus, who from 130 on, at the very latest, was generally held to be one of the twelve Apostles. Between 170 and 200 we find Revelation circulated and accepted in all parts of the Greek and Latin Church as the work of the apostle and evangelist, John.

After this period, however, Revelation suffered an eclipse. Two influences came into play: the one was an increasing departure from the premillennial expectation of the early church, and the other was the influence of the Alogi, a group who ascribed all of John's writings to a heretic by the name of Cerinthus.

"In the end of the fourth century, to guard against Chiliasm, quite a number doubted the genuineness of the Apocalypse — did not receive it as canonical, and carefully abstained from appealing to it; but after this period we find only here and there a solitary voice raised against it, until at length its reception became all but universal." —Prof. Stuart.

Horatius Bonar says that the early enemies of Chiliasm (millennial teaching) deemed this teaching and the Book of Revelation inseparable. They could only get rid of the former by rejecting the latter. They never thought it possible to deny that the Apocalypse taught Chiliasm. Thus they denied the authenticity of the Book of Revelation. Later, Origen, by his allegorical interpretation, taught the church how to retain the Book of Revelation in the canon of scripture and yet reject the plain import of Revelation 19 and 20.

Revelation's claim to be the Word of God is crystal clear. "Out of the total number of 404 verses in this book, about 265 verses contain Old Testament language and about 550 references are made to O. T. passages—a fact significant enough." —Scroggie. If one is a revelation from God, so must be the other.

In the first three verses of the Book of Revelation we read: "The revelation of Jesus Christ, which God gave him . . . he sent and signified it by his angel unto his servant John; who bare witness of the word of God, and of the testimony of Jesus Christ." Here John



claims to be speaking the word of God! In verse 10 of the first chapter John further says that he was in the Spirit on the Lord's day and a voice said, "What thou seest write in a book . . ." Thus the things that John wrote in the Book of Revelation were revealed to him by the Holy Spirit.

In chapter 5 God holds in His right hand a book sealed with seven seals. As the Lamb opens these seals one by one judgments issue forth. Then out of the seventh seal issues seven trumpet judgments, and the sounding of the seventh trumpet yields seven bowls of wrath—so that actually the little sealed book furnishes the backbone of the Book of Revelation from chapter 6 to chapter 18—all coming from the little book in God's hand—God's Book!

The Book of Revelation closes with a solemn warning leveled at any who might presume to alter or to take from "the words of the prophecy of this book. The 404 verses of this book are declared to be words from Heaven. "Hear the word of Jehovah, ye that tremble at his word. . ."

We now close the first section of our little book. In this section we have presented the claims of the Bible to be the Word of God, from beginning to end, in all of its parts, and as a whole. All scripture is inspired of God. It only remains for the Bible to present its credentials to back up these claims.

## II. RELIABLE PROOFS

### Should Not, Would Not, Could Not

When men make lofty claims as do the writers of the Bible it is only fair that these claims be substantiated by proper proofs. Such proofs are divided into external and internal evidences, either of which is convincing. But in this study we wish to limit ourselves mainly to internal evidences. These evidences come to us in the very structure of the Bible itself.

Man, apart from God, did not write this holy book. In the first place, in view of its claims, he *should not* have written it. Such would have been blasphemy, for the Book claims that God is its author. If men wrote the Bible how may we explain its lofty claims? Man *would not* have written the Bible, for it gives man a black eye. It pictures him as depraved and wholly powerless to help himself. Search and you will find that nothing like this is found in all non-Christian literature. Always man is portrayed as having what it takes to effect his own rescue. All heathen religions are founded upon works of merit, so much so, that this work's principle crops out in Christians in what we call "legalism." However, the Bible is revolutionary, setting aside men's thoughts for God's thoughts (Isa. 55:8,9).

In the third place, man *could not* have written the Bible. William Jennings Bryan once said, "No man made the rose or painted the heavens. He could not have done so. Neither could any man have written the Bible." Then he challenged man to produce another book as good

if he wrote it in the first place. This man has not done for one obvious reason.

There is no book like the Bible! It (1) contains startling information beyond logic, (2) tells of past events unknown to men, (3) dares to delve into the future and has never made a miss, (4) puts out information that no man would tell if he could, (5) furnishes a safe and reliable rule for living. It thus has built-in evidence of its super-natural character and origin. We stand on holy ground in accepting the scriptures as the word of God.

God's Men Seen To Speak God's Word

Whether or not the books of the Old Testament and the books of the New Testament were authoritative was not left up to the judgment of men. They did not have the wisdom to sift and separate God's word from man's word. The various writings were first seen to be the word of God because the prophets of the Old Testament and the Apostles of the New Testament were seen to be the spokesmen for God — God's men. By word and deed the prophets and apostles demonstrated that they were God's men. Men did not need to cull and sift and separate God's word. From the time it was spoken, as it fell on their ears, God was speaking to them and they "accepted it not as the word of men, but, as it is in truth, the word of God, which worketh in you that believe" (1 Thes. 2:13).

Says R. Laird Harris: "If the book was in the Old Testament, the people of the day accepted it because it was written by a prophet. If it was a part of the New Testament, it was recognized as inspired if it had been written by an apostle . . ." He further says: "It is as obvious as anything can be that the apostles, by virtue of Christ's resurrection, early came to full belief in His words and acted upon them—to the death. The words of apostles also were received by their contemporaries as authoritative. A clear proof is 1 Thess. 2:13 where Paul commends the Thessalonians for doing just that."

Charles Hodge in his Systematic Theology says: "The principle on which the canon of the New Testament is determined is equally simple. Those books, and those only which can be proved to have been written by the apostles, or to have reached their sanction, are to be recognized as of divine authority. The reason of this rule is obvious. The apostles were the duly authenticated messengers of Christ; of whom He said, 'He that heareth you heareth me.'"

Clement, who had seen the blessed apostles, says, "Take up the Epistles of the blessed Paul the apostle, what did he write to you at the time the gospel began to be preached? Truly under the inspiration of the Spirit he wrote to you." Thus the books of the Bible were received immediately or soon after they were written because of their authorship. The books were not really determined as authoritative at the councils, but were accepted because they were already authoritative, and had been all along. As the apostles preached the Lord worked with them, confirming the word by the signs that followed.



## Are Luxuries Tearing Our Families Apart?

Willis H. Allen

In the September *Reader's Digest* is an interesting article on the "Amazing Konrads Kids" of Australia (interesting from the standpoint of athletic achievement), condensed from the *Saturday Evening Post*, by Will Grimsley. It is an account of the marvelous accomplishments in swimming events by this famous brother and sister team, John and Ilsa Konrad. We are not here reviewing the report, nor even commenting on it as such. We refer to it only to call attention to a suggestion made in the closing part of the article.

It is stated that John was asked how a country "with such a small population as Australia can turn out better athletes in some sports than a big country like America." Here is John's reply: "I understand that, in the United States, when a boy gets to be 13 or 14 he becomes more interested in parties and social life, and less interested in going out and hitting the ball around. At 16 he gets use of the family car or is presented with a car of his own.

"In Australia it's different. In Sydney, a city of two million, there are only two or three night clubs. There are no hangouts for young boys and girls. We haven't as many distractions. Boys and girls look for recreation on the beaches, tennis courts and cricket fields. Because we have fewer luxuries, our families are closer together, and parents encourage their children more."

The suggestions hinted here should make us American parents and heads of families stop and think. Have we become so absorbed with 20th-century luxuries with which American families are so prevalently supplied that we have become neglectful of our family responsibilities and unmindful of their spiritual needs? I fear that many of us must plead guilty. Our families are getting farther apart, and it may well be that luxuries are a contributing factor. THINK!

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### ARE YOU SUFFOCATING?

The acts of breathing which I performed yesterday will not keep me alive today. I must continue to breathe afresh every moment, or animal life ceases. In like manner yesterday's grace and spiritual strength must be renewed, and the Holy Spirit must continue to breathe on my soul from moment to moment in order to my enjoying the consolations, and to my working the works of God.—Toplady.

# NEWS AND NOTES

**Leon, Iowa:** We were happy with a good meeting in Hopkins, Missouri. We had several visitors each night with attendance somewhere in the 30's each evening. The congregation has about 28-34 in attendance most every Sunday. Beginning the first Thursday following the meeting here in Leon, I will be going there to teach a Bible class each week. We are in hopes several in the community will come to the class as a result of the radio program. —Bob Morrow.

**Manila, Philippines:** We have just returned from a trip, north of Manila in Tarlac province. My wife and two children as well as several students forming a chorus group went also. We had evangelistic meetings in the region of Camiling, Tarlac. The response was good. Many showed great interest in the gospel and a number have expressed a desire to become simple New Testament Christians. Brother Estalilla, who is laboring in that area is doing follow-up work to all of those who have expressed such desire. We expect a number of baptisms as a result of the meetings.

While we were there in the meeting, Sister Estalilla gave birth to a baby boy. This is their second child. They have named him Gideon Sparks Estalilla.

By the end of this week, I hope to be ready to travel to Leyte and Mindanao for further evangelistic work. May the Lord be with you. —Victor N. Broadus.

## Winchester Summer Camps

The Summer Youth Camps will assemble at Winchester, Kentucky, on the following dates: Junior Camp, July 9 to 15; Senior Camp, July 16 to 22. The date is July, not June, as was announced in April Word and Work.

**Fisherville, Ky.:** Kenneth Istre, from the Piedmont congregation in Dallas, will be the speaker in our summer meeting, from June 12, through June 23. The church is located on the highway, one mile past the town of Fisherville, on Taylorsville Road seven and a half miles from the stop light in Jefferson-town.

Our new baptistry, dressing rooms, rest rooms, and cistern are now completed. The Lord is blessing the work.

Two young men were recently baptized. One of them has already led in public prayer. Prayer is being offered for others that they will soon obey the Lord. —Jesse Z. Wood.

**Deadwood, S. D.:** Up here we have only denominationalism. Certain brethren have done much work in Nebraska, Wyoming, the Dakotas and Minnesota. In some places they have built church buildings and had to abandon them. They did have meetings here in Deadwood and if we had had a preacher the work might have continued. Another woman and I meet every week for Bible study, prayer and the Lord's supper. —Ethel Mattley.

**Sellersburg, Ind.:** From April 2 thru 12 I was with the brethren at Southside in Jacksonville, Florida, for a gospel meeting. This is a small congregation and the spirit of cooperation and love is most evident in such a group. Brother Johnnie Adams is the capable minister of the group, having been with them from the time the congregation was established. There were three baptisms during the meeting and a goodly number came forward for rededication and restoration to a closer walk with the Savior.

We took a little trailer along and Alice and the children were parked out at Jacksonville beach while I stayed with the Joe Bentleys in Jacksonville. We found that the first part of April is a bit too chilly there for enjoying the ocean, but the warmth of love in the Southside church left nothing to be desired.

Brother Dan Richardson arranged for radio messages over "Wayradio" for several days and it was interesting to visit the station and meet the capable staff, including Brother Gordon Linscott. I had never had the opportunity to listen in on the programming of a Christian station before and it was a revelation to me. Surely this is a tool which God can use greatly for His glory and the edification of man. —Hall C. Crowder.

**Lexington, Ky.:** We had blessed fellowship with the Brandon and Orlando, Florida, congregations. We were at Brandon for five Sundays and a Sunday night and three nights be-

tween Sundays at Orlando with the Covington Road Church. Brother Spears and family and Brother Stone and family, with others, are doing a splendid job getting the church established. In my way of thinking, here is one of the most promising opportunities to do home mission work. The good Brandon Church gave \$100 toward helping pay for their property recently acquired, and individuals outside, including Cramer and Hanover, have given \$116. Contributions may be sent in care of W. B. Spears, 3315 Joanne Drive, Orlando, Fla.

I baptized Bettie Brown at Brandon, and since wife and I came home Brother Spears baptized two and had three to come forward for reconsecration. The Orlando Church is some \$4,000 in debt. Large or small contributions will be gratefully accepted. —H. N. Rutherford.

#### "CORRECTION"

**On Neal Retirement:** The April Word and Work carried an announcement of Brother and Sister Neal's retirement from Portland Christian School. The Elders of the Portland Church want to correct this statement. This news inadvertently reached the printed page before plans for this action were completed. Because of the requirements of the State Board of Education and the circumstances in the Portland Christian School no change will be made at the present time. Brother Neal will continue in the school as Principal.

#### H. L. Richardson Goes Home

Brother H. L. Richardson sent us news letters of his work among the Indians. Our acquaintance with him was limited to these letters, and the personal notes he added. He loved the Savior that we love. His letters breathed zeal for the Lord's work and indicated much sacrifice and prayer on his part. We feel he was a brother beloved of the Lord. The message that we received simply stated "we regret to inform you of the death of Mr. H. L. Richardson, (Missionary), box 715 Alymer West, Ontario, or Portage La Prairie, Manitoba, or Little Current, Ontario . . ." Evidently he had worked at all these places. —J.R.C.

#### Could This Be H. N. Rutherford?

In Brother Rutherford's recently extended absence from Cramer and Han-

over Church, Brother N. Wilson Burks was fill-in preacher. Upon Brother Rutherford's return he read in the Cramer bulletin an introduction of himself, as follows:

"A number of years ago a promising youth came from the beautiful country near Franklin, Ky. He entered Potter Bible College at Bowling Green, Ky. He had previously attended country school by walking three miles. He started preaching on a stump, with his twin sister as his audience. He sat at the feet of R. H. Boll in Louisville, Ky., at that time preaching at the Parkland Church. He married the present Mrs. H. N. Rutherford. Following a ministry at Lynnville, Tennessee, and Jacksonville, Florida, he came to Lexington, Kentucky, in 1932. Here at a white dwelling house at Cramer and Hanover twenty-five people banded together. He is known as the singing preacher. May we thankfully and proudly present Brother H. N. Rutherford."

#### Youth Rally At Ebenezer

The monthly youth rally of the Blue Grass churches was held at Ebenezer Church on Saturday night, April 8. A panel of eight, four from Salem Church and four from Cramer and Hanover discussed the Book of Philippians.

**Dugger, Ind.:** Our meeting with Howard Marsh preaching, closed Sunday night, April 9. We had large crowds at every service. Nine were baptized. Brother Marsh used as his theme for a series of sermons "The New Creation." The messages were timely and scriptural. The church should now be more dedicated to the Lord.

In the afternoon of the ninth we had a song rally. Thirteen congregations were represented. Nine song leaders and five preachers were present. Wonderful fellowship and good singing made the afternoon pleasant to all.—Maurice Clymore.

**Terre Haute, Ind.:** I hate to do without the Word and Work and thank you for keeping it coming. I have not been able to fill appointments since the first of December. A fall December 22, causing a small fracture just outside the pelvis put me on my back since, and a short time in the hospital. I am at home and trying slowly and painfully every day to learn to walk—still I expect to win. Pray for us. —Horace Hinds.

**Tell City, Indiana:** We are doing pretty good here at present. Interest is fine and attendance good. A middle-aged man accepted Christ March 19 and was baptized that night, for which we all rejoice. Some time ago a young man placed membership with us.

We are planning our Vacation Bible School for May 29 to June 9. The church here and the church at Cannelton have become reconciled. We are looking forward to a good work here in the future. —Asa Baber.

#### **HIGH SCHOOL DAY AT S. C. C.**

Saturday, May 13, is High School Day at Southeastern Christian College. On this day all high school young people are invited to spend the day on the beautiful campus of S. C. C. The evening meal will be served picnic style. An interesting program is planned for the day, closing with a youth rally at night. Each church should send in information regarding the number of drivers and young people they are bringing. Address Paul Clark, S.C.C., Winchester, Ky.

#### **BIBLE CHAIR PUBLICATIONS**

Brother Richard Ramsey now offers four correspondence courses, each containing thirteen lessons, namely: Survey of the Bible, Survey of Bible Prophecy, Church History, and lastly Basic Bible Doctrines. These are valuable courses and can be taken by individuals, or in classes. Write Richard Ramsey, Box 715, College Station, Hammond, La., for details. His "Lesson Notes on the Book of First Corinthians" and "The Lamp Shineth" from the pen of C. H. Wiley, can be had from Word and Work for 25c per book.

#### **Report Regarding Far East Trip:**

As previously reported in *The Word and Work* and *The Exhorter*, in order to obtain visas to enter Japan, Hong Kong, and the Philippines, it is necessary to have a round-trip ticket or proof of sufficient funds to purchase same. The application procedure involves sending the Applicant's Passport to each Consulate which naturally requires time. Brother Mullins, being able for the present to make other financial arrangements to meet visa requirements, suggested that all funds received thus far for the Far East trip be deposited to my account. This was done and I received the necessary statement from the bank. Visas to enter the

three countries listed above are now being obtained. Brother Mullins had received \$530 sent for both of us and \$364 sent for him. I had received \$233.20 so the total amount for the Far East trip now in the bank to my account is \$1,127.20.

If the Lord lays it on your heart to have fellowship with Brother Mullins in the expense of the Far East trip, please send gifts to him in care of Southeastern Christian College, Winchester, Kentucky. Winston N. Allen.

**Louisville, Ky.:** The Portland Ave. protracted meeting with Brother Edw. Schreiner preaching was held April 9-16. It was well attended. The messages were good. Three were baptized into Christ, one came from another church for membership and a number of others for repentance and re-consecration. The church was edified and strengthened. We hope to have another such meeting in October with Hall C. Crowder doing the preaching.

Our oldest member, a deacon, celebrated his 100th birthday April 19. Brother Robert C. Martin received about 250 greeting cards and telegrams; two from President Kennedy, one from Senator Kefauver. He was made a Kentucky Colonel by Governor Combs (Rom. 13:3; 1 Peter 2:14). Although his "eyes are dim that he cannot see" he is otherwise in good health for his age. The Lord has preserved him well. —Mrs. Paul Knecht.

#### **YOUR LESSON QUARTERLY**

Currently we are using guest writers for our *Word and Work Lesson Quarterly*. Paul Clark of Southeastern Christian College prepared the lessons for the second quarter, which we are now using. Eventually we hope to appoint one editor of the quarterly. Some like our *Verse by Verse* section in the quarterly. We would appreciate your comments.

#### **Book Section Articles**

The articles currently appearing in the *Word and Work*, titled, "The Bible, The Word of God" may or may not be put in pamphlet form. The pamphlets if published would be about the size of a *Word and Work* and would sell for about 25c. Unless there is a prepublication demand for the booklet we will let the publication of it be limited to the pages of *Word and Work*. Comments will be appreciated.

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Why didn't you let us know?”

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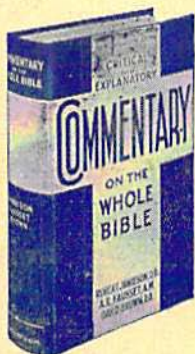
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