

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

J. R. CLARK, Publisher

VOL. LV

No. 11

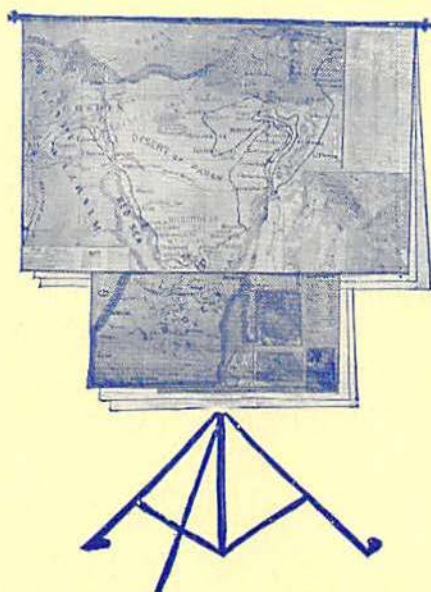
NOVEMBER, 1961



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VOLUME LV, NOVEMBER, 1961

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

THE WORD AND WORK, 2518 Portland Avenue, Louisville 12, Ky.
Second Class Postage Paid At Louisville, Kentucky.
Single subscription \$2.00; Clubs of four or more \$1.75 each.

FORGIVING LOVE

Mrs. Paul J. Knecht

A little drop of bitterness
 Crept deep into my heart.
I had no time to notice it
 Or bid it to depart;

But one day all the precious work
 My Lord gave me to do
With that one ugly, bitter drop
 Was ruined through and through!

The grief to Him, the shame to me,
 No words can truly tell—
Till God's forgiving love shone in,
 He smiled, then all was well.

Forgiv'n again, with contrite heart
 (Lord Jesus, keep its door!)
Constrained by Love I joyfully
 Take up the task once more.

Oh blessed thought! God's anger fierce
 For but a moment burns;
His lovingkindness holds me fast
 Until the Lord returns.



Church of Christ -- Sect or Main Body

E. L. J



CONCLUDING ARTICLE

This is, and must be, my last long article. It also ends the series, "Church of Christ: Sect or Main Body?". It could be (perhaps should be) my "swan song" to this beloved magazine. Our December space will be filled by Dr. J. M. Forcade's timely article on "Christmas." After that—the will of God!

Come ninth of next month, I will be three-score years and fifteen, and fifty years an editor of the *Word And Work*—since 1912. Only Stanford Chambers (may God preserve him still) exceeds me in length of service. Though older, he is physically stronger than I, except in eyesight. For forty years (1916-1956), we two were associate editors with R. H. Boll. For the last twenty years (1941-1961), we have labored on together under the publisher-management of our associate, J. R. Clark, than never was under the sun, or will be, a better, kindlier, more balanced man. These two are my long-time living associates on the magazine, and I bear them both the greatest admiration, love, and respect.

For six years—three before and three after a heavy coronary—I have had the prized privilege of walking around on these important front pages, a position hallowed by the golden pen of my friend and gifted predecessor. A portion of my flesh, a hunk of my heart, and some of my very soul have been joyfully put into it. Now, it seems fitting and expedient that I should yield the honor and the opportunity to others, or to another; and O how we pray that he may be the man of God's own choosing, someone more able and active, and farther out in the middle of the living, surging stream of human life. Will you be one to pray with us, especially with our publisher, concerning this transition?

And now, with these few personal words, we return to our main line of "What It Means To Be A Christian Only."

"THE PIOUS UNIMMERSED"

We ask our readers to observe that in this entire series we have not at any time ventured into the unanswerable problem of the so-called "pious unimmersed." There are, and have been, such folk, and they number in the millions. Many of them are more sacrificing and prayerful than we are. It is a sore sorrow, when they come among us, that we cannot feel free to use them as teachers; but the place of baptism (by immersion of course) in the New Testament is so in-

exorable, and so clear—to us who have that light at least—that this degree of “fellowship” is impossible. The indictment in Luke 7:30 of the Pharisees and lawyers (though they were of a different spirit from most of those of whom we write) is so fearful, that we dare not break over this line that God Himself has drawn. We may have our thoughts concerning them, and concerning individuals among them. We may know of Scriptures (like 2 Chr. 30:11-27), never to be taken advantage of, or used to give false hopes, that seem to have a bearing on the problem; at least greater, better, sounder men than we have thought so. But since it is the plain, clear, simple way of the New Testament gospel that we are charged to preach, and not our own thoughts on what God will do with those who come short in some step or other of obedience, we must leave the matter there, in His hands.

We believe, of course, that God will save all of His “elect”; but further than that, we believe that He has left Himself free to elect a million more—if in His sovereign will it seemeth good. These three things we know, and must never forget:

1. The Judge of all the earth does right (Gen. 18:25);
2. “The Lord knoweth them that are his” (2 Ti. 2:19a);
3. God calls on every one that nameth the name of the Lord to depart from unrighteousness (2 Ti. 2:19b).

These things are the seal of the firm foundation of God, as eternal and unshakable as God Himself. Somewhere, in the unrevealed, unknown and inscrutable mind and will of Almighty God, these “pious unimmersed” must lie until that day, so far as we are concerned. It is for us to teach all light that has been given us as if eternity depended on it. It is for God (by Christ Jesus) to judge and measure men’s accountability by the light that has been given them.

We have dealt, therefore, with “baptized believers” exclusively; but we have insisted that the *whole number* of those who have been “baptized into Christ” (Gal. 3:26, 27) in true faith, sincerity, and penitence constitutes the membership of the Church of Christ, and that it is to this “One Body” that we belong, and to no other.

That many congregations called by the Bible name have lost this New Testament concept of God’s Church, and have given in to think of themselves—either as another denomination, or as “the only Christians,” a group apart in one way or another, cannot be denied. Moreover, while restoring certain more outward features of the original church, they have failed to restore the chiefest thing of all (1 Cor. 13:13), that virtue without which men are simply *nothing* in the eyes of God (1 Cor. 13:2). What a travesty, what a distortion! To think that this is “restoration”! The forms, the ceremonies, the ritual, the methods of the N. T. Church, without the heart, the love, the inward spirit of original Christianity! Were ever a people caught in a fallacy like this!

It is as it was in the Crimean war, when the standard bearer had advanced far up the hill before the army: "Bring the standard back to the army," they shouted from below. "Bring the army up to the standard," was the answer from the intrepid soldier far above. It has been our purpose in this summer's series to help in bringing the churches (congregations) "up to the standard"; to stir up a longing to possess what we profess. I have had some, yea much and notable encouragement; also just a wee bit of the opposite. I think (I may be wrong) that some of "mine own familiar friends" have come to look slightly askance at my pen as if it were too liberal or too broad—though I am a confirmed conservative. They may not have my one outstanding advantage: I do not have to please a church and do not have a church to please. It is fortunate to have a good position or connection, and men ought not to be "marked" because, to support their families, they teach in semi-modernist schools, or worldly public schools and universities. Christians may be the saving salt wherever they are. It's *what* they teach, not where. It's also good to have a pulpit for the gospel—provided they can have that and freedom too.

Or perhaps they wonder about me because I will not confess membership in anything in heaven or on earth—except *the whole* church of Christ; or because I insist on "receiving" all whom I have good reason to believe that God has received (Rom. 14:10), regardless of our fringe differences. Or could it be that wondrous fleeting glimpse that some have had (and all *may* have), as if through a window in heaven, of the onflowing, over-flowing, ever-flowing river of God's grace whose burden of blessing comes to us through the finished cross-work of the Lion and the Lamb, our Savior and our Lord? Perhaps some brethren think that I imagine myself a year or two ahead of them on this line of thinking: if I were that, it would be a sad situation for them; for I *positively know* myself to be a hundred years, and more, behind the time on this line—if not nineteen hundred years. The "fathers" all, *all* understood these things. These are the principles of the pioneer preachers, the "good old paths," now in danger of discard to the limbo of the lost. If we let go these principles, and this concept of the church, we shall soon find "our group" (if we must use such terms) but a miserable sect among the sects, our unity witness lost because it was in our mouths but not in our hearts. Few there are today with the courage of their convictions, who are willing to ride the gale against the powerful winds of inward party sectarianism; but be they many or be they few, they are right! Let me, the least of them all, be numbered with them.

O yes, we were to nominate a Leader for our cause. Says one, "We have no leader now, since R. H. B. is gone." He was indeed a great, good human leader, and for this cause "he yet speaketh." But like all that is human, and until "death shall be no more," he too (and we) must pass away. Cephas, Apollos and Paul, James, Jude and John—these too are gone. What then? Have we no Leader now? Yea, One there is who having died "once for all" can die no more. He "ever liveth" to make intercession for us at the shining throne.

Him I nominate for our Leader! And remember this: the closer we draw to Him, the nearer we will be to each other, and to all who love Him "with a love incorruptible."

It remains now, in concluding the series, simply to pick up the paragraph headings from our tract (with slightest comment), in order to leave our readers with a bit of "positive thinking" on "What it means to be a Christian only."

1. It means that the Christian is standing on ground that is, in reality, *common to all believers*: union, unity ground. It is unity ground because it is co-extensive with and limited by the Bible. This is a position which must be right and cannot be wrong. The Christian who is neither more nor less than that (we mean in faith and life, in love and spirit—as well as in name) stands on ground that is not only safe and scriptural, but that is already, without argument, common to all believers. But may we add that common ground cannot be, must not be pre-empted, "patented," or occupied in any sectarian or party sense. It belongs to all who will have it, like the air we breathe.

2. It means that the Christian, standing on this common ground, and holding fast his privileges in Christ Jesus, *will never, never need to change church*. As a Christian, he is free to accept and to appropriate whatever truth he hears and learns without "changing church," or going over to the group (perhaps sectarian) that taught it to him. For all the truth in all the creeds and churches, and even the truth that is in none of them, belongs by every right to every Christian.

To be sure, such freedom is difficult of exercise and appropriation where fellow Christians have not learned the meaning of Romans 14 and Ephesians 4:2, 3: lowliness, meekness, and loving forbearance. The church that drives out a believer of that spirit by a loveless sectarianism will answer to God for its divisive act. God simply made no arrangement for Christian unity without Christian love.

3. To be a Christian, and that only, means above all else, that *one has Jesus Christ and Him alone as teacher*. Certainly, we try to teach each other, but never in the authoritative, final sense. We dare not force our conclusions on another by any sort of threat—for instance, that "the brotherhood will not stand for" such and such a view. This has been done, and more than once. It is in this sense that Christ says, "Call no man father on the earth . . . neither be ye called masters: for one is your master, even the Christ; . . . Be ye not called Rabbi; for one is your teacher, and all ye are brethren" (Matt. 23:8-10).

That is what it truly means to be a Christian and a Christian only: a *Christ-ian*, a disciple, not of Luther nor Wesley nor Calvin nor Campbell—all honor to them: they taught this same thing themselves; no, not of Apollos or Cephas or Paul (1 Cor. 1 and 3), but of Christ. That is why we have nominated Him for our Leader!

The Bible Says

Dale A. Jorgenson

Oversimplification and loose generalization are devices too often utilized by those who preach. One reason the claims of Christ and the authority of the Bible are held in question by many who hear the Gospel message from the pulpit is the lack of documentation for broad affirmations which are sometimes made by the preacher. This is in sharp contrast with the careful manner in which the sermons of the New Testament are coordinated with the promises of the Old, "That it might be fulfilled which was spoken by the prophet."

The Restoration Movement has a tradition of avoiding this type of generalization by giving "Book, chapter, and verse" for every affirmation made about the truth of God. The "Millennial Harbinger" and the "Christian System" demonstrate Alexander Campbell's emphasis upon this method, and such works as "The Church of Christ by a Layman" by his younger contemporary, Thomas W. Phillips, shows the somewhat unique emphasis of the Disciples in providing scriptural basis for all general statements made about the nature of the church of Christ. Younger men of the movement, such as J. W. McGarvey, demonstrate this concept even in such works as his book on the geography and topography of the holy land, by coordinating scriptural references with statements concerning the "Lands of the Bible." In the writer's youth, permanent impressions were created by such men as J. N. Armstrong, B. F. Rhodes, G. C. Brewer, and later R. H. Boll, who carefully footnoted each fundamental statement about Christian doctrine and the teachings of God with an appropriate reference from the Word.

A later generation of preachers, attempting superficially to appropriate scholarship in fields other than the Bible, has erred by retaining this careful honesty with regard to the Word on the one hand, but rashly and loosely referring to other disciplines in a manner less becoming to Christian responsibility on the other. "Historians are agreed," the congregation hears, or "psychologists tell us . . ." as if human historians could ever all agree on anything, or as if psychology, fragmented by numerous "schools" and still subject to human frailty in its methods of observation, could give us assurance of any spiritual truth. Our sad experience in this kind of shallow thinking ought to remind us, not that Christians should be disinterested in what they can learn with serious study of other fields of knowledge, but that as teachers of the flock they can truly convey God's message only through the medium of His written Word. The precious moments when the man of God stands in the pulpit are not the time to indulge in junior-high school level speculation about history or nuclear physics, but to preach the Word!

With the general background of the Restoration Movement, it is disconcerting to hear men who preach to thousands of people suggest broadly that "The Bible says that . . ." Often there is no reference to *where* or in *what context* the Bible says what it is claimed to say, or that the reference is applicable to only a given situation. It behooves men who stand for faith in the Bible as the written Word of God to specify carefully and honestly exactly what the Bible claims, and in what context, for this shotgun approach cannot do real justice to the perfect way in which the Spirit fits the statement to the situation.

There are, however, several reasons for encouragement in hearing the now-characteristic refrain, "The Bible says . . ." When this is spoken by a man of faith before a congregation, it carries with it at least two assumptions which seem cogent:

1. It obviously *matters* to the speaker that the Bible does have something to say about the subject at hand. This, in itself, is refreshing in an age in which the religious world, by and large, is busy formulating articles and statements of "group concern" and other sanctimoniously-worded phrases with characteristic disregard (if not ignorance) of what (if anything) the Bible may have to say about the issue.

2. The individual who says, concerning a subject, that "The Bible says . . ." obviously believes that the Bible has a consistent, unified line about a religious truth, and must therefore be God's Revelation to Man. There are many religious leaders in this moment of history who champion the theory of Man's evolutionary concept of Deity: Man started with a very primitive view of God; gradually he formulated the idea of the patriarchal God, later the advanced idea of Law through Moses. Finally, he advanced far enough to believe in the love-principle and therefore evolved Christianity. Obviously, one with this approach could not say on any subject, "The Bible says," for it would say a different thing about a principle at any different time. There are others who delight in pointing out the "inconsistencies" of the Bible. While acknowledging human error on the part of the scribe, and allowing for contrasting perspective on the part of the witnesses, the preacher who believes that the Bible speaks in a given way on a subject obviously believes in the basic consistency and accuracy of the written Word.

Two recommendations follow naturally here: (1) The preacher should handle all data with utmost honesty, consistency, and scrupulous care, and he should be especially careful to document carefully his scriptural authority in the Restoration tradition of book, chapter, and verse. (2) While he attempts to be more careful in his own handling of the Word of Truth, the Christian should give thanks for every witness who cares that the Bible speaks at all, and who believes that the Bible bears a consistent, accurate witness of God's Revelation to men. Even as it is written, "Man shall not live by bread alone, but by every word that proceeds from the mouth of God" (Matt. 4:4).



Truth Advance Section

Stanford Chambers

QUESTIONS ASKED OF US

One Donald Dee in "Herald of His Coming" says, "Much has been made of the slender permission contained in the "except" in Jesus' teaching to the effect that fornication makes divorce permissible. It does not include liberty to marry while the other party lives." Comment, please.

As stated in this column before, separations may occur from various causes. The one (or ones) responsible for the cause is under judgment until he (or she) repents. But neither can marry again with impunity. To do so is to commit adultery, and whoever marries him or her commits adultery. So, indeed, "a man" shall not "put away his wife for every cause." In this connection Jesus does make an exception, "except for fornication." (Fornication is sexual immorality. When committed by a married person, the term adultery applies. Adultery is fornication, but all fornication is not adultery. Adultery severs the marriage vow, and is the vilest form of fornication.) The husband and wife who unfortunately have separated should become reconciled and begin anew to keep their marriage vows. "What God hath joined together, let not man put asunder," said the Lord Jesus. Reconciliation involves repentance on the part of the one or ones responsible. True repentance is a difficult matter in most cases where fornication has caused the separation, for a third party has entered in, with which the guilty one of the former union has become one flesh, as per 1 Cor. 6:16, ff. And should this second union become legalized by the marriage ceremony, then any reconciliation with the former companion is all but impossible. The Savior's except clause permits but does not enjoin the innocent party to marry another. Mr. Dee allows the "except" to permit separation, but not remarriage, according to the quote. But that is the very point in Jesus' making the exception. To put Mr. Dee's construction upon Jesus' words is to make His instruction of no sense.

Mr. Dee, then, does not take the position as some do, namely, that Jesus' personal instruction here does not apply after Pentecost, that after Pentecost the Spirit does not state such an exception. That is to say that Jesus' teaching was just for the dispensation which was to end at the cross. No, Jesus is not giving any dispensational teaching on the subject. Moses had done so, and Jesus tells why, "but from the beginning it was not so." He holds to the basic principle of marriage. He shows that that principle was ever to be adhered to. Moreover, it is erroneous to say that the Holy Spirit did not teach what Jesus taught. Matthew, an inspired apostle, recorded the teach-

ing of Jesus (which was given more than once), some years after Pentecost, and the Holy Spirit was his Guide in so recording. It is unthinkable that, had the teaching been intended for the dispensation which ended with the cross and that only, Matthew would have given no hint to that effect, but instead let it stand and be the dangerous doctrine that Mr. Dee and others make the "slender permission" to be. I protest any such treatment given our Savior's teaching, as though it is something unsafe to follow. Shall man bind where He has loosed?

Is not one great hindrance in the way of undenominational and unsectarian religion today the spirit of intolerance exercised by so many?

Intolerance, bigotry, prejudice, love of party: these are fruits of the flesh, products of "the spirit that now worketh in the sons of disobedience." The servant of the Lord is not to be possessed thereby. There is a nobler motivation for him. "In the spirit of meekness correcting them that oppose themselves" is his line. The partisan spirit is of the flesh, and to pursue it is in the last analysis selfishness; it is a Pharisaical attempt to show superiority over others and their party. This should be prayerfully avoided, —with the Spirit helping us.

But how easy it is to be intolerant toward the intolerant! Some seem to find it easier to be tolerant toward error and wrong practice than to be tolerant toward those opposing the same! In the church at Ephesus was a marked intolerance which the Lord Jesus commended. "Thou canst not bear evil men." Again, "Thou hatest the deeds of the Nicolaitans, which I also hate." He that had the sharp two-edged sword censured Pergamum because they tolerated some holding the doctrine of Balaam and some holding the doctrine of the Nicolaitans. He that "hath his eyes like a flame of fire" held it against Thyatira that they tolerated the woman Jezebel in her false teaching and practice, together with her followers there. Pergamum and Thyatira could have avoided this censure from Him whom they called Lord had they exercised the intolerance of evil for which He commends Ephesus.

If we can strike the righteous balance between bigotry and partisan prejudice on the one hand and the "sweet-spiritedness" that sees tolerableness in everything but intolerance, happy are we. Only the Spirit of our Lord can make us equal to this. May He be merciful to us all.

But the Christian's attitude toward God's people within denominational folds?

This question assumes that denominational folds shelter people of God. It should not be denied or disregarded. Many there are within denominational walls who are not void of love for the Lord and for His cause, who "bear about in" their bodies "the marks of the Lord Jesus." Denominations with all their subdivisions and with all their liberalism compose Christendom, the Babylon of prophecy. Comes the clear call from heaven, "Come forth, my people, out of her" (Rev. 18:4). Laodicean apostate Christendom, a veritable

Babel of confusion, is spued out (even as Christ is barred out) and her judgment is pronounced. But the call unmistakably means that God has a people in Babylon; it would not make sense, if it were not so. And any who are subject to this call to "my people," are my brethren, members of the one family, members of the body or church of the Lord Jesus Christ—of "the general assembly and church of the firstborn who are enrolled in heaven" (Heb. 12:23). My brother belongs to me, for we "are severally members one of another." "In (or by) one Spirit were we all baptized into one body." I need my brother, my brother needs me. I cannot assume the attitude "I have no need of thee." He has not by a wrong profession or affiliation made himself "not of the body."

How can I enjoy fellowship with any one of these "my people"? An ecclesiastical curtain hangs between. He is on the denominational side of the curtain. He may not recognize me; I may not have been able to see him to recognize him. There is the pity of it! But if and when I do discover one to whom I am related through the one Lord and Savior, what is to be my conduct toward such? Who can lay down any hard and fast rule? No two cases are alike. If he is not wedded to the name and party of his affiliation (and many have been discovered like that), fellowship can soon be exercised, a fellowship that can grow and increase, love finding the way and impelling thereto. My fellowship with such a one, walking together with him so far as we are agreed as to direction, is not fellowship with the party of his affiliation. He is in a good way to enter into a freedom in the truth of our "one Lord," and I am in a good way to help him to the attaining of that freedom. I should, by the Spirit's enabling, help him to heed the call to come out and be separate from Babylon's confusion.

On the other hand, however, he may be so wedded to his party that he is in no attitude to heed the call. That is a different matter, altogether. He has not an ear to hear. I am trying to pull him out, and he may be trying just as hard to pull me in. "Looking to thyself, lest thou also be tempted," there is good counsel for me.

Again, he may be a very brotherly sort of brother who comes as a well-known representative of his party, and my "walking with him" may indicate to others that I recognize his party. I, having knowledge, am seen eating meat in the idol's temple, and those not in the know are emboldened to eat with regard to the idol, supposing that I do the same. In my trying to be so good and courteous to the one, I may do great injury to the many. Many are the instances, too, where the amiable, winsome one has turned out to be a real propagandist of his denomination.

Love does not find a way to exercise itself in such a way as to disregard the enjoined separation and compromise true freedom in Christ by being over sweet and agreeable. 2 Cor. 6:14, ff. does not allow the obedient Christian to be just a "Yes man," much less a "Yes, yes man."

Ashamed of Jesus

J. R. C.



(A sermon preached at Ormsby Church, Louisville, by J. R. Clark)

A Hindu, who came to the United States, asked his hostess at dinner, "What do you think of Jesus?" She answered, "We do not talk of such things at the dinner table." Later he approached a business man in his office in the presence of others, and asked, "What do you think of Jesus?" The business man said in a low voice, "Come out on the balcony and we'll talk about Him." Said the Hindu, "America is the only nation that I have found in all of my travels who is ashamed of its God!"

The average Christian is not ashamed to go to church, but in their day by day contacts they hesitate to line up with Jesus. A business man invited a devout Christian to a party. The Christian knew that there would be drinking and rough talk. He said simply, "Yes, I'll come if you will permit me to bring a friend." "Yes, sure, bring him along. There is always room for one more—by the way, who is this friend?" Said the Christian, "The Lord Jesus Christ." The business man was taken off guard. He hesitated a moment and then ventured, "I think your Friend would not enjoy our party."

My brother, are you ashamed of Jesus? Perhaps not at church, but at school, at your office, at social gatherings, in this work-a-day world, are you ashamed of Him?

I. Why Are Christians Ashamed of Jesus?

Brother Wm. J. Campbell of Iowa used to say, "The reason Christians are ashamed of their religion is *because they have such a meager amount.*" One who has only a little money might be ashamed of that little. He who has a limited amount of clothing, worn at that, might be embarrassed. A person who gives little in the offering plate may try to hide it. A man with a limited education thrown among educated men might be ashamed. So it is with you and Christ often. If He dwells in your heart in a full, complete way, you will be glad to own Him and to speak out for Him. But if you are ashamed of Him, likely your Christian experience is meager and lacking.

Others are ashamed of Jesus *because of what people think.* We live among people whose portion is in this life. It is difficult to be other-worldly in a worldly environment. The flesh does not relish being ridiculed, laughed at, persecuted. If I am an all-out Christian, my friends may call me a fanatic or poke fun at me. I want to be

one of them—a hale fellow well met. In that case I am ashamed of my Lord. A woman in a certain community became interested in a tent meeting. She passed by in the evenings with her basket, going to market, and paused to listen. But she did not wish her neighbors to know that she was interested in the gospel. However, she was so fascinated that she finally sat in the back of the tent. But always she brought her basket, so her neighbors would think that she was going to market. One night the pull of the gospel was so great that she went forward to accept Christ as her savior. That night the minister whispered to her, "Tomorrow night you will not need to bring your basket."

The basic reason for men's being ashamed of Jesus is *because of the stigma connected with the gospel*. Paul says in 2 Tim. 1:8, "Be not ashamed of the testimony of our Lord, nor of me his prisoner: but suffer hardship with the gospel according to the power of God." In verse 12 he says, "For which cause I suffer all of these things: yet I am not ashamed; . . ." And in verse 16 he adds, "Onesiphorus . . . was not ashamed of my chain." The Lord said, "For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels."

At the heart of Christianity is a cross and the cross stands for crime and disgrace and execution! Today the cross has been glorified in some quarters: the nails pulled out and the blood washed off. We see it on church spires and as ornaments on the lapel of the coat. But the real meaning of the cross—suffering, crime, death, disgrace—cannot be hid. If your favorite preacher were hauled off to jail you might be ashamed to own him, even if he were innocent. The Apostle Paul had plenty of jail experience. That is the reason that Onesiphorus and Timothy were commended for not being ashamed of him or exhorted not so to be. The Lord was arrested, tried, and finally crucified for blasphemy of which He was not guilty, and for crimes He did not commit.

Two girls on a ship found a certain passenger repulsive because of ugly scars on his face and hands, until they learned he had obtained these marks while rescuing his beautiful daughter from a burning building. To her those were beautiful hands. And to us the scars of Jesus should be glory marks, tokens of the great love He has for us. Are you ashamed of His scars? Or are you ashamed of the Lord who rescued you from sin? The stigma of the gospel means salvation.

II. Why Should We Not Be Ashamed of Jesus?"

The answer to this question is, first, *because we know Him* and know the provision He is making for our future. "I am not ashamed; for I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day." We know Him experimentally as our Savior and Lord. We know that He is the Son of God and that He is now glorified with the Father. Why should we be ashamed of so great a One? All else fades into insignificance as we contemplate Him!

As Paul, we are not ashamed of the gospel, *because it is the power of God unto salvation*. Men are not ashamed of power: power weapons, powerful cars, strong muscles. The gospel has unique power. The word translated power in Romans 1:16 in the Greek is "dunamis" from which comes the word dynamite. The gospel is God's dynamite, able to blast away sins, before which the Law of Moses and any effort of man were and are powerless. Why should we be ashamed of this gospel of power?

And we dare not be ashamed of Him down here, *lest He be ashamed of us* up there when we go into the presence of the Father. "For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels."

That will be a great day when the Lord Jesus takes you by the hand and leads you to the Father and says, "Father, here is a person who was not ashamed of me on earth and I wish to confess him before thee as a faithful, consecrated Christian." O. O. Howard, a famous general, declared that the happiest moment of his life was when he was singled out in the presence of superiors and cited for a medal. So shall it be a happy moment with us when Jesus confesses us before the Father!

To believe that Jesus died for you is to believe that your life is all wrong. To repent is a humiliating experience, for it is taking sides with God against yourself. To submit to baptism is to say that the old life is fit only to be buried out of sight and to give way to a new life. My sinner friend, are you ashamed thus to own your Savior and Lord? Will you say with the poet:

"I'm not ashamed to own my Lord,
Nor to defend His cause;
Maintain the honors of His word,
The glory of His cross."

Must we follow the pattern set by the "Pioneers" in order to be counted sound and loyal?

No. The "Pioneers" for restoration did not purposely set any pattern. Their endeavor was to discover and put into practice the N. T. pattern. What they discovered in their research hitherto overlooked or not practiced, we may be grateful for and profit by, but the "Pioneers" did not speak authoritatively. The one thing contended for by those men which is a must for us is to "speak as the oracles of God." That is, in phrasology often used by them, "Speak where the Scriptures speak; be silent where the Scriptures are silent." Attention with emphasis was called to the declared fact that the inspired word thoroughly furnishes the man of God unto every good work; that it is to be received and practiced without addition or subtraction. Inasmuch as for all this they had a "thus saith the Lord," it is not a matter of preference or choice, if we would be "sound and loyal." No one is that who does not "speak as the oracles of God," (1 Pet. 4:11), and practices not accordingly. —S. C.

NEWS - PRAYER - LETTER

This will be our last letter to you while we are still in the United States, for by the time this reaches many of you we will be on our way driving to San Francisco where we are to board ship. My father, Brother Howard Marsh, will be taking us by car and pulling a trailer full of our baggage behind his little Chevy. We ask for your prayers that we will have a safe journey to the West coast, that Dad will have a safe trip as he drives back to Sellersburg alone, and that we will have a safe and smooth voyage to Japan. We are scheduled to sail aboard the S. S. President Wilson from Pier 51 in San Francisco at 4 p.m. Tuesday the 24th of October. If the sailing is smooth, and it be the Lord's will, we will arrive in Yokohama on the 7th of November, exactly one week later than when I arrived in Japan for the first time in 1953. So many things have happened since then!

Space would not permit room to tell of the many blessings that have been ours in preparing to return to the Lord's work for us in Japan. He in His infinite wisdom has over-ruled in every way and for all these many blessings we are so thankful. The Lord has used many of you as blessings toward us. To each of you who have had a part in helping us go to Japan we give our deepest thanks and gratitude and to our Lord we give the praise! Our travel fund is now complete, but we still have some need of regular monthly support. However we know that our Lord has not failed us ever, and that after providing in an almost miraculous way the wherewith to go to Japan, He will not fail us now but will lay the burden on your hearts to provide our needs through your stewardship.

We hope that we can send these news-prayer-letters to you as often as time permits. If you have friends that are not yet getting these letters but would like to, please send their name and address to us so we can put them on our mailing list. We would also love to hear from you, for letters from "home" mean so much and are such an encouragement. Write and let us hear from you! Our address for the present in Japan is:

29 Omiatsu-cho
Nisi-ku
Yokohama, Japan.

Above all else, please continue to remember us daily in your prayers. We have no power or abilities of our own, but depend entirely upon the power of God in our lives. You can help in bringing this wonderful power and wisdom from on high by your fervent prayers. Should the Lord return (and we pray that He will) before we meet again here on earth, we shall look forward with expectation to that blessed meeting in the air.

In His Service,
Tom Marsh and Family.

Precious Reprints

(From The Pen of R. H. Boll)

A DOOR TO GENTILES

"That he had opened a door of faith unto the Gentiles."

In the middle of that most vital book, the book of Acts, stands the statement which forms the head of this article: "God . . . had opened a door of faith unto the Gentiles." Such was the declaration of the returned missionaries, Paul and Barnabas. Strange and amazing as the news was, there was now no longer any doubt. No longer to a few persons merely, here and there, and in isolated cases, but to the mass of the Gentiles as such had the word of the gospel come, signally attended by tokens of Divine power, by wonders and signs and gifts of the Holy Spirit according to His own will. The brethren at Antioch must have listened with tense-beating hearts and bated breath. Marvellous, marvellous were the ways of God, past all tracing out, and overflowing with mercy and grace. So utterly contrary to all expectation was this new development that the very messengers themselves could not get beyond the wonder and astonishment at what was actually happening. The Gentiles were entering in upon the riches of Israel which the elect nation itself was spurning and losing.

WHO HAS A RIGHT TO THE GOSPEL?

To us the news carries no wonder. We take it as a matter of course. We regard it as our inalienable right that we should have and hear the gospel. Why not? Did not God love *the world*? Did not the great commission provide for the preaching of the gospel to all nations? Had not the prophets themselves foretold the blessing of the Gentiles? What then was there so strange about it? In fact we have come to think that we have as much right to the gospel as the Jew; that in this dispensation all nations are alike to God; that the Jew's peculiar national function has been performed and the aim of the nation forever accomplished; that in God's plans the point has now been reached where all men come in alike for His mercies. The Jews have refused these mercies—that was their failure. The Gentiles have accepted—that is their advantage. Of course the Jews may even now hear and accept just as the Gentiles. We feel a bit sorry for them, even that they should have lost out so completely, and start a little Jewish mission for them now and then, in condescending kindness. But the gospel is ours, and because the Gentiles are more in numbers and have taken better hold, the gospel is even more the Gentiles' than the Jews'. So we think, and the matter seems so natural and convincing to our own minds that we never stop to doubt it. But in the Bible the matter looks otherwise.

First, let it be conceded that Jew and Gentile were alike lost. There was indeed no difference as to that; for all had sinned and fallen short of the glory of God, and all the world fell under the judgment of God. In this matter the Jew and the Gentile stood on

a level. But from that point on develops a great difference. The Jew was indeed lost, but stood under special promise and covenant-blessings which were peculiarly his, and which involved a redemption for him. Theirs is the adoption and the glory and covenants and the giving of the law, and the service of God and the promises; theirs are the fathers (and they are even until yet "beloved for the fathers' sake") and of them, as concerning the flesh, is Christ, who is over all, God blessed for ever (Rom. 9:4, 5; 11:28). But of the Gentiles we are told that they were "separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope, and without God in the world (Eph. 2:12). The Jew stood "nigh"—his was not only the right of primogeniture; but the only *right* to the gospel. The Gentile was "far off"—he had no rights, no claims, no promised hope. The Lord Jesus came a minister of the circumcision for the truth of God, to confirm the promises given unto the fathers. But if salvation came to the Gentiles it was pure, uncovenanted mercy, for which they could only glorify God (Rom. 15:8, 9).

BENEFICIARIES OF THE JEW'S FAILURE

Moreover what deals the hardest blow to our common view is the very plain declaration that the salvation of the gospel *as we have it now* would never have been ours had not the Jews been disobedient. Describing their heavy doom and rejection the apostle of Christ assures us (Rom. 11:11-32) that the Jew has not stumbled so as to fall utterly; but *by his present failure* salvation has come to the Gentiles—and that chiefly for the purpose of provoking the Jew to jealousy! Surely that is rather humiliating to Gentile pride. May we not do well to revise our notions of the fancied equality of Jew and Gentile? "In Christ" they are indeed equal, for there cannot be Jew or Greek, Barbarian, Scythian, bond or free, for Christ is all and in all; and neither is there any distinction twixt Jew and Greek in the offer and terms of the gospel to both now—for the same Lord over all is rich unto all that call upon Him. But we are speaking of the relative rights of the two. The Jew was, as it were, the child in the Father's house; the Gentile was a stranger and an outcast. The Jews were the invited guests; the Gentiles the wandering beggars of the highways. Upon the Jew's refusal of his own great covenanted privileges in Christ, this salvation came to the Gentiles to provoke the Jews to jealousy. Inasmuch then as Paul was appointed apostle to the Gentiles, he worked the more earnestly to bring in the greatest number of Gentiles possible. And why? Because he so loved the Gentiles? Assuredly—but with a motive beyond that: "if by any means I may provoke to jealousy them that are my flesh (Jews) and may save some of them." And why so eager to save them especially? Here is his reason: "If their fall is the riches of the world, and their loss the riches of the Gentiles, how much more their fulness?" Surely then there is yet something hinging to the world at large upon the conversion of the Jews. "For if the casting away of them is the reconciling of the world, what shall the receiving of them be but life from the dead?" What era of undreamed blessing may not come to the world when Israel turns to the Lord?

THE OLIVE TREE

Here the apostle draws the famous picture of the olive-tree, the real point and purport of which is that we Gentiles after all are only living off Israel's heritage of blessing. That must be very disconcerting indeed to the haughtiness of over-wise Gentile folk. The facts as to the olive-tree are simply these—that the root is holy and so are the branches; that the natural branches have, to a large extent, been broken off, and branches from wild scrub-olives have, contrary to all nature, been grafted into Israel's good olive tree, by high-handed act of God; and thus these strange branches are drawing their very life and sustenance out of Israel's good root and tree. And as if to forestall the all too common Gentile conceit of our day he stops to warn, as if to say: Ye Gentile sinners ne'er forget! Let it not happen that you rise up to boast yourselves over the branches, but remember that it is not you that bear the root, but vice versa. If you reply that in God's plan the natural branches (Israel) have been broken off to make room for you—well; but remember that because of their unbelief they were broken off, and you stand only by your faith. Take good heed; He who broke off the natural branches will not spare you. And—there is a hope for the natural branches that they will be grafted in again if they continue not in their unbelief. Will they ever turn? Will Israel ever nationally accept her Christ? We defer the answer just a little, to take a look at the book which we mentioned at the outset.

(Continued next month)

TRUTH

J. H. McCaleb

I like to read about people. One reason is that I am "people" myself. The stories are familiar, and the experiences are largely our experiences. Life has a way of repeating itself.

The story of Alexander Campbell is the history of many another person. His life was built around an insatiable desire for truth. There have always been these pioneers who have never been willing to drift with the tide, but have insisted upon searching for themselves. That attitude accounts mostly for whatever integrity of thinking we have.

The life of Alexander Campbell was devoted to searching out God's truth and God's will as revealed in the Word of God. He found that many people were desirous of living under the protective propriety of religion. He saw, however, that much that passed for religion could not be found in God's Word; and so he directed his efforts toward the restoration of New Testament Christianity. His work was not perfect. I know of no human effort that is free from all imperfection. However, the plea itself for God's truth, and God's truth alone, is perfect.

God will bless richly those who keep their minds and their hearts open toward Him. In every period there is the danger of tarnishing truth with the continuous accumulation of opinion and tradition. Every man should seek after truth for himself. He cannot afford to accept the mistakes of even the great truth seekers.

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



Infidel's Mistake

Voltaire, the noted infidel, said, "In 100 years the Bible will be an extinct book." But, let us look at the record. In Voltaire's time, less than a quarter million Bibles and Scripture portions were printed yearly in all Europe and America. After 100 years, the output was 28,000,000 per year, or more than 120 times that of a century earlier. Its circulation still increases every year, and the twenty-eight million figure has long since become much larger. The Word of God puts to shame the ignorance of foolish men.

"Thus Saith the Lord."

In Exodus, Leviticus and Numbers (books of the Old Testament), statements such as "God said," "The Lord spake, saying," and "Thus saith the Lord," appear no less than 1770 times. Is there any other book in the world that can claim 1770 direct communications from God to man?

SELF

"SELF" tires us so with our work that we sleep at our prayers and smother three verses of the Bible with twelve pages of the newspaper. SELF drives away the peace of God and deafens our ears to the still small voice. You cannot conquer SELF. You must get another self. Christ alone can ransom you from YOURSELF."

See 1 Cor. 10:12

"Never forget that Satan aims high. He went among the twelve

and singled out the treasurer, Judas, and the great apostle, Peter. Do not think that because you have stood for many years that there is no danger of a fall. Most men who fall do so at their strongest point. The castle is generally defeated on the side where the garrison think themselves secure."

HUMILITY

"The first test of a truly great man is his humility. It is not doubt of his own power or hesitation in speaking his opinions, but a right understanding of the relation between what he can do and say, and the rest of the world's sayings and doings."—John Ruskin.

"It takes so little to make one sad,
Just a cutting word or a doubting sneer,
Just a scornful smile on some lips held dear;
And one's footsteps lag, though the goal seemed near,
And he loses courage and the hope he had—
So little it takes to make one sad."

Did You Realize?

Spanish "Protestants" are not allowed:

1. To meet together for worship, except in a small number of tolerated churches.
2. To identify these churches with any sign on the buildings.
3. To circulate Bibles or any portions of the Bible, or to distribute tracts.
4. To have private schools to edu-

- cate their own children.
 5. To teach in public schools.
 6. To be officers in the army.

EVIL THOUGHTS

If a man would always crush his evil thoughts—and they come to the purest minds—then temptation would be defeated at the very outset. We have to master our besetting thoughts before we can master our besetting sins. In company guard your tongue; in solitude guard your thoughts and imaginations which grow more active when we are alone. —Spurgeon.

The Power Of Christ

Willie, the boy of a drunkard, sat singing to himself one evening in his miserable home. Over and over he sang, "I am so glad that Jesus loves me."

"Stop that," roared the father, and Willie was silent; but soon with the forgetfulness of a child, he began again, "I am so glad." This time he was ordered to go to bed, and though he went quietly, the words kept ringing in his head, and he felt that he could not be unhappy now that he knew that it was true.

In the middle of the night he was awakened by hearing his name called. "Willie, Willie, sing that again." There sat his father beside his bed.

Willie sat up and sang the hymn.

"Is it all true, Willie?"

"All true, father. Jesus died for you and me, so He must love us."

"Oh, Willie, could you pray for me?"

"I don't know what to say, father."

"Say I'm the biggest sinner on earth, but I want Jesus to love me and make me good."

So Willie prayed, and his prayer

was soon answered. His father became a temperate and a pious man.

Do you mean what you sing, and do the words you sing serve as an example of the things which you have experienced in your heart?

"Ye Must Be Born Again."

"God does not expect you to live His life without first giving you His nature." These were the words which startled a godless and mocking soldier in Egypt. "Why," he cried, "that explains it: again and again I have been told to be good: again and again I have tried; but I can't. But all is different if God does not expect me to live His life without first giving me His nature." It is true, "Ye must be born again."

THE ATHEIST

An atheist, blaspheming in a certain market place, challenged God to show His power by striking him dead within five minutes. The five minutes elapsed, and following a tense delay the man spoke to his audience, saying: "What did I tell you?" An old lady standing by said: "Sir, have you any children?" "Why?" "Well," said the lady, "if one of your children handed you a knife and said, 'Kill me, daddy,' would you do it?" "Why, no," replied the astonished man, "I love them too much." "That is exactly why God did not strike you dead," said the lady. "He loves you too much."

GOD'S LOVE

"The sun that shines on you shall set, and summer streams shall freeze, and deepest wells go dry—but not His love. His love is a stream that never freezes, a fountain that never fails, a sun that never sets in night, a shield that never breaks in fight; whom He loves, He loves to the end."

Millennial Palestine

N. B. Wright



The millennium is the goal of prophecy, as it pertains to the earth and its peoples, as found in both Testaments. The ultimate victory of Messiah, the conversion and restoration of His people Israel, the liberation of humanity from the bondage and presence of evil, and the removal of the curse from the earth in its re-creation, are dramatically pictured in Peter's expression: "The Restoration of All Things" (Acts 3:21). The honor of God and His purpose in the plan of the ages demand that conditions on earth be restored to pristine conditions of Eden.

We have already seen that the wars of man and the judgments of God in the great day of the war of God Almighty have wrecked and devastated the earth. Isaiah 24 and Revelation 6 to 19 are a few of the passages which give us this picture.

In preparation for millennial victory, glory and blessing, Peter tells us of this act of God: ". . .the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up" (2 Pet. 3:10). A new heaven and a new earth, wherein dwelleth righteousness, is promised. (See vs. 12, 13. Isaiah says: ". . .I create new heavens and a new earth." "I create Jerusalem a rejoicing." Isa. 65:17, 18).

I. PALESTINE — THE PHYSICAL PICTURE

God's land is seen as valleys with flowing water in Nu. 24:6, 7. The hand of God will be so manifested in its physical features and spiritual values that the Psalmist exclaims of Zion, the capital City: "Beautiful in elevation, the joy of the whole earth, Is mount Zion, on the sides of the north, the city of the great King" (Ps. 48:2). The whole land will be a wonderful setting for this fairest of jewels.

Harvests will be most abundant. Amos 9:11-15. In Joel 2:22 is a beautiful picture of marvelous fruit from the trees as they are nourished by an earth liberated from the curse. "For the tree beareth its fruit, the fig-tree and the vine do yield their strength." All vitamins and minerals, essential to health and vigor, are present in this perfect fruit. See vs. 24-27.

The deserts and waste-places of the earth are restored—how much more in Palestine? See Isa. 35; vs. 1: "The wilderness and the dry land shall be glad; and the desert shall rejoice, and blossom as a rose."

II. PALESTINE — ITS PEOPLE

The faithful remnant come gloriously through the trials of the Great Tribulation. They are all converted to Messiah. Hos. 5:14-6:3;

Zech. 12:10-13:1. Israel is restored to God's favor. They come under the provisions of the new covenant (Jer. 31:31-34). Their regeneration is seen in vs. 33 (Isa. 61:8). There is no fear of their enemies (Joel 2:26, Isa. 54:4-8) for the last anti-Semitic person has been eliminated from the earth.

When God created Israel in the first place, His purpose for the priestly nation was to bring the light of the knowledge of Himself to the world. The peoples had refused that knowledge (Rom. 1:21). Now, in their restoration, they fulfill that original function as priests. "But ye shall be named the priests of Jehovah" (Isa. 61:6). They will also be the ministers of the Lord. "Men shall call you ministers of God" (Same ref.). All over the earth, where the Word of the Lord goes forth, Jews will be in the pulpits.

God's purpose with this people will come to complete fulfillment. The farmer and the gardener expect results from their labors. The great Husbandman on high does also—and will get it. His holy delight is accomplished by the Jews. "And they shall fill the face of the world with fruit" (Isa. 27:6).

III. ATTITUDE OF GENTILE NATIONS

We make note of Zech. 8:20-22 later, but at this point we note this fact among the nations: "ten men shall take hold . . . they shall take hold of the skirt of him that is a Jew, saying, "We will go with you, for we have heard that God is with you" (Vs. 23).

We pause to point out that the only nations left on earth after the judgments of the Great Tribulation are those individuals which compose the sheep nations (Matt. 25). They were judged as to their attitude toward God as seen in their disposition toward the Jew.

The nations shall bring Israel back to the home-land. "Thus said the Lord Jehovah, Behold, I will lift up my hand to the nations, and set up my ensign to the peoples; and they shall bring thy sons in their bosoms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their faces to the earth, and lick the dust of thy feet; and thou shalt know that I am Jehovah; and they that wait for me shall not be put to shame" (Isa. 49:22, 23).

These nations do more than to return God's people. They do the menial tasks for the Jews. "And strangers shall stand and feed your flocks, and foreigners shall be your plowmen and your vine-dressers" (Isa. 61:5).

Enough? Not so. God's will is being done on earth as it is done in heaven. Israel has been robbed, mistreated, persecuted and murdered by the millions over a period of millenniums. Now they are vindicated, since they are true to Him.

Now the nations bring their wealth to Israel. "Then thou shalt see and be radiant, and thy heart shall thrill and be enlarged; because the abundance of the sea shall be turned unto thee, and the wealth of the nations shall come unto thee" (Isa. 60:5).

And how? The nations come with their wealth by dromedaries (Isa. 60:6); "they shall bring gold and frankincense, and shall pro-

claim the praises of Jehovah." Also by airplanes: "Who are these that fly as a cloud, and as the doves to their windows?" (vs. 8); and ships (vs. 9). "Thy gates shall be open continually; they shall not be shut day or night; that men may bring unto thee the wealth of the nations, and their kings led captive" (Vs. 11).

"And nations shall come to thy light, and kings to the brightness of thy rising" (Vs. 3).

They willingly go up to Jerusalem to seek Jehovah-Jesus there (Zech. 8:20-22).

IV. GOD'S HOLY MOUNTAIN

A great mountain shall be created in Palestine. Ezekiel is carried forward in vision to the millennium and set down "upon a very high mountain," "the frame of a city," we will note later, "on the south" (Ez. 40:2).

This mountain (oblation), according to Ez. 48:8, is 50 miles east to west and 50 miles north to south; 2500 square miles. The measurement is given in reeds; 500 reeds equal 1 English mile. The writer, not being able at the present time to decipher all the measurements given in Ezekiel 44-48, states the sum-up by conservative scholarship.

The mountain, as has been found, is a little off-center, and consists of three sections.

1. Northern. This section is 50 miles east to west and 20 north to south. The millennial temple (Sanctuary) of 1 sq. mi. is in the center. This temple, a house of prayer for all nations, is the chief point of interest for all peoples of the earth. All nations shall flow unto the "mountain of Jehovah's house" (Isa. 2:2). We feel safe to assume that this temple will be the finest structure the earth ever shall witness. This area is allotted to the priests.

Messiah shall exercise the teaching ministry to all the nations (Isa. 2:3) and to the Jews and their children (Isa. 54:13, Jer. 31:34). This ministry pre-supposes a great auditorium. The human population on the earth will be immense—no wars or curse to carry them off. Nations shall "flow" to Jerusalem—huge crowds. They shall hear the civil law and God's ordinances as spoken by Messiah Himself. How thrilling!

2. Central. This portion also is 50 miles east to west and 20 miles north to south. It is for the Levites who assist the priests.

3. Southern. The dimensions are 50 miles east to west and 10 miles north to south. It is for the inhabitants of Jerusalem. Our attention now is focused especially on this section.

Here is the "City of the great King" (Ps. 48:2). When we realize that the City must be worthy of Him, we conclude that it must be far from ordinary. And so the Scriptures reveal.

This city, 10 miles by 10 miles, or 100 sq. mi., is in the central part of the Southern section. We proceed now with some pertinent facts. There is no more glorious reality as pertaining to the earth, other than those in reference to God, Messiah and their salvation, with which our minds can be engaged.

a. It is a created city. "I create Jerusalem a rejoicing" (Isa. 65:18).

b. It is a new Jerusalem, a city, which comes down out of heaven from God (and of course, created). Paul speaks of it in Galatians 4:25-26 (see vs. 21-31). "Now this Hagar is mount Sinai in Arabia, and answereth to the Jerusalem that now is: for she is in bondage with her children. But the Jerusalem that is above is free, which is our mother." We, then, have an interest in this glorious city.

We believe it to be the city seen by Abraham and the pilgrims of old, as spoken of in Heb. 11:10: "For he looked for the city which hath the foundations, whose builder and maker is God." "For he hath prepared for them a city" (Vs. 16). Again: "But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem (Heb. 12:22).

c. Description of the City. "O thou afflicted, tossed with tempest, and not comforted, behold, I will set thy stones in fair colors, and lay thy foundations with sapphires. And I will make thy pinnacles (windows) of rubies, and thy gates of carbuncles, and all thy border of precious stones" (Isa. 54:11, 12). Here, you will agree, is no ordinary city.

d. Reasons for stating that this city is not the New Jerusalem of the eternal order:

(1). It is on the millennial earth; hence shall last no longer than the thousand years.

(2). The size of each in no way corresponds. The one described in Revelation 21:16 is a cube of 1500 miles.

(3). There is limited sin and death on the millennial earth (Isa. 65:20), whereas there is none in the eternal order.

(4). Satan, at the end of the millennium, and the forces deceived by him (he is liberated from the abyss at the end of the 1000 years), attack the "beloved city" (Rev. 20:7-9). Then he goes to the eternal fires of hell (Rev. 20:10) and can never attack the eternal city.

V. THRONE OF MESSIAH

The Davidic covenant is found in 2 Sam. 7:1-17 and in 1 Chron. 17. It was in keeping with this covenant the angel Gabriel announced to Mary, as he spoke of the impending birth of Jesus of Nazareth, this fact: "He shall be great, and shall be called the Son of the Most High; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Lk. 1:32, 33).

We saw the glorious Hero-Warrior Messiah, in our last study, as He overcame all opposition in His march of triumph on the earth. His kingdom shall be established. He shall sit on David's throne, which is His (Rev. 3:21) as the Greater Son of David. He is King. Zeph. 3:15; Zech. 6:13. He is also Priest (same ref.).

Messiah is also Law-giver and Teacher (Isa. 2:2-4). It would make an interesting study to show the ten or more offices which Messiah shall faithfully hold and capably fill in His capacity as God, the resurrected and glorified Man.

Is He your Savior now?

OLNEY STREET CHURCH OF CHRIST

History 1958 - 1961

Paul Reeves

For a number of years a "Church in Indianapolis" had been discussed, but it seemed that only a group of perhaps two or three were really interested and no one seemed to be able to arrange a meeting.

However, in the summer of 1958 a few began to speak out and the word began to circulate that those desiring to meet together should try and locate, if at all possible, a centrally located building.

A building—a church building—was immediately located. However, after investigation, it was found that since we were not organized, and that we had no financial backing we could not at this time proceed with the idea of buying.

Nevertheless, we did agree that we should at once find a place to meet together where we could worship as we believe the Scriptures teach. Soon an empty store building was located at 2915 East Tenth Street where a group met on November 9, 1958. Included in this group were Bill and Donna, Charolette, Linda and Mike Clymore, Clarence and Hazel Beck, Andrew and Jenny Samson, Ray and Hazel and Shelia Hawkins, Mildred Shaw and Judy Butler, and Jack Samson.

It was agreed that a meeting would be held at this location each Lord's Day Evening for a worship in sermon and song and the breaking of bread. It was suggested that perhaps we could secure preachers and speakers from interested congregations to come to Indianapolis on Sunday evenings to help in the work. During this time we were joined by others interested in the work, among them: Charles and Louise, Sharon and Tom Pritchett, Gary and Audrey Stockrahm, Leland and Patty Ragsdale, Gerry and Mary Lou Beck, Curtis and Evelyn Clampitt, Dick and Neta Price, Geneva, Darlene and Peggy Colvin and Paul Reeves.

After a few weeks of evening services it was decided to start having a Sunday School, as well as a Sunday morning worship. In May, 1959, we started to rent the Union Hall (Local No. 294) at 2044 North Olney Street where we are presently located.

Since our last move we have added to our group Mary and Charles Bovenschen. Bryan and Joyce Smith joined with us but have since moved to Illinois. Others joining to worship with us are Grant Slagel, Vera Hildebrand, Max and Elsie Craig, Jim and Carol Vincent, Joan Ingels, Ethel Lloyd, Joan Rhine, William Stockrahm, Wilma Haulk, Leona Beaucamp, Mason and Sheryl Broussard, Bill Blythe and wife and recently Jim and Vera and Rebecca Reintjes and Chris and Mattie Faye Bailey.

After some thought it was agreed to select officers to lead and direct in the work. The following were elected by the members of the church: Andrew Samson and Clarence Beck as elders; Bill Clymore, Ray Hawkins, Charles Pritchett and Gary Stockrahm as deacons. Of these named our present officers are; as deacons, Bill

Clymore, Charles Pritchett and Gary Stockrahm; and Trustees are Gary Stockrahm, Bill Clymore, Charles Pritchett and Paul Reeves.

We have been greatly blessed with a number of exceptionally fine preachers and speakers as our guests. Among them; Maurice Clymore and Harry Borders from Dugger; Eugene Pound, Dr. Edwin Bailey, John Reeves and Tom Luxton from Linton, Bill Richardson from Ellis, and Waldo Hoar from Sullivan. From Louisville, Kentucky, J. R. Clark and Kenneth Stockdell, and Jim Embree from Winchester, Kentucky. Bruce Chowning from New Albany, Elmer Ringer from Borden, Howard Marsh, Tommy Marsh, and Hall Crowder from Sellersburg, Bob Morrow from Bryantsville (now Leon, Iowa) and the late Gary McKee from Ellettsville also visited us.

In the year of 1959 Brethren Grant Slagal and William Stockrahm departed to be with their Lord. And last year, 1960, Don Beaucamp took his leave from this earth.

On May 10, 1959, Jack Samson was baptized. Jack is now with the U. S. Navy. On May 24, 1959, Shelia Hawkins was baptized and on August 23, 1959, Sharon Pritchett made the same decision for her Master.

We have two fine song leaders in Mason Broussard and Bill Clymore. The Lord has also blessed us with some very fine talent in speaking, as well as witnessing for Jesus Christ.

In the summer of 1960, as well as this past summer, we had a Daily Vacation Bible School. In 1960 our attendance averaged 32 and this year we gave out 35 diplomas. The school was directed by Charles Pritchett, with technical assistance by Bill Clymore. Our teachers in 1960 were Donna Clymore, Charles Pritchett, Mary Bovenschen, Carol Vincent assisted by Joan Ingles, Neta Price and Louise Pritchett. Our teachers this year were Neta Price, Donna Clymore, Elsie Craig and Charles Pritchett assisted by Vera Hildebrand, Wilma Haulk, Leona Beaucamp and Louise Pritchett.

Our average Lord's day attendance is 50, and our record attendance is 70. In our Bible School study we have an average of 35 attending. Our teachers are Donna Clymore, nursery; Mary Bovenschen, Juniors; Charles Pritchett, Teenagers; and Bill Clymore, adults.

The Wednesday Night Bible study is under the leadership of Clarence Beck. Our average attendance is 15.

On this day, September 24, 1961, we have had what we hope will be an annual event—a homecoming service with a basket dinner, although our three years will not be completed until November. Our attendance for the morning service was 74, which is a new record attendance.

We, as the congregation at 2044 North Olney Street have nothing more in mind than glorifying the name of our Heavenly Father, and winning souls unto Jesus Christ. Our hope is built on nothing less than Jesus Christ and His Righteousness. However, in order to grow, we do realize that we must expand. It is our hope and prayer that the Lord will provide us with a place of our own, and that we can unite under a leadership chosen by Him to lead us on to greater things in His Name.

NEWS AND NOTES

MOTO TO JAPAN

Motoyuki Nomura, after seven years of college training in the States, is sailing for Japan Oct. 6 to become a missionary to his own people. Moto is a graduate of Southeastern Christian College, The Bible Institute of Los Angeles, and has had some graduate work at Pepperdine College. During the four years in Los Angeles, he has been ministering to a Japanese-American congregation, The Westside Church of Christ, who will sponsor his return to Japan.

Moto's plans are tentative for the moment. He will probably attend university for a while in order to get his U. S. college credits validated. Meanwhile he will be visiting and working with the churches in the Tokyo and Yokohama areas.

Anyone wishing to have a part with this young man's service for the Lord in Japan, may send their gifts to Nomura Mission Fund, c/o William A. Price, Treasurer, 2217 Walterdale Ter., Louisville 5, Kentucky. —Wm. A. Price.

Louisville, Ky.: Since last report we have baptized a young lady into Christ. On a recent Sunday morning Brother Kenneth Stockdell preached and four came forward, the one for baptism and three others for reconsecration. The monthly hymn sing of the Louisville area churches is scheduled to take place at Ormsby Avenue Church, 622 East Ormsby, on Thursday, November 9 at 7:30. All in driving distance are urged to come. —J. R. Clark.

George Collins of the Antioch church of Christ is taking the lead in setting up a "Living Faith Endowment Plan" for Southeastern Christian College. We will be hearing more about this plan in the near future.

Bible Quiz Contest

On October 13 at a youth rally held at S. C. C. the Salem church young people competed with the Antioch church young people in a Bible quiz based on the book of John, chapters 11 through 15. The quiz was prepared by the Cramer and Hanover young people of Lexington. We have not heard who won.

John Fulda to Melrose

On October 8 Brother John Fulda began a ministry with the Melrose

church of Christ, Thompson and Hinton Roads, Lexington. Brother Fulda is at the head of the music department at S. C. C.

Herschel Keown, 622 S. 44th St., Louisville 11, Ky., requests that we announce that he has a tract on "Divorce and Remarriage" which he will mail free upon request.

GOSPEL MEETINGS

There is to be a meeting at the Highland church, Louisville, Ky., (D. V.) from November 5 - 10, with Brother Howard Marsh as evangelist.

Bruce Chowning has been asked to preach in a meeting at Dugger, Indiana, beginning October 29.

Brother Jesse Z. Wood is scheduled to hold a meeting at the Rowan Street church, Louisville, from November 5 through 12. Thomas Y. Clark is minister of this growing congregation.

JOINT THANKSGIVING MEETING

The Louisville area churches plan to join forces again this year in a great Thanksgiving day meeting. The meeting is to be at the Male High School auditorium and the hour is from 10 to 11:30 A. M. The speaker for the occasion is Robert B. Boyd. John Fulda has been asked to have charge of the singing. Special singing for the service will be furnished by the combined choruses of Portland Christian High School and the radio singers. The offering is to be divided between S. C. C. and P. C. S., two Christian schools. The Male auditorium will seat 1500 people. Those planning the meeting hope for a large crowd and a big offering.

NEED A PREACHER?

A young preaching brother says, "Why doesn't the Word and Work publish a list of preaching opportunities and vacancies from time to time?" We will be glad to publish such information as it is released to us by the churches who need preaching help. So write us.

Indianapolis, Ind.: The church here on Olney Street is growing. However, we do feel the need of a minister. We are not in a position to furnish support as yet, but feel that employment would not be too difficult to obtain in this city.

This work is a challenge to any minister interested in "home missions" since we are the only church of our kind here in Indianapolis, holding to the simple New Testament way, and teaching prophecy as taught by the holy word of God. Pray that we may truly be a shining light to this area.—Paul Reeves, 611 E. 34th St., Indianapolis, Indiana.

Danville, Ky.: Dear Brother Wood: You always give me such prompt attention that I am turning to you now and know I will receive the same good service. Please renew the Word and Work and Quarterly. Both of these papers are the very best that can be had anywhere at any price. I have been reading them for many years and would certainly be lost without them.—Mary B. Powell.

Tell City, Ind.: We are doing well here. Attendance was up last Sunday and interest fine.—Asa Baber.

Excerpt from letter to E. L. J.: Your articles in Word and Work are always par excellence. I finished reading your great "Part II Church of Christ—Sect or Main Body." What a difference in such writings from that of the legalistic approach. Sound and safe. Glorious, yet unsectarian.—H. N. Rutherford.

St. Louis, Mo.: A few minutes ago I received "The Word and Work" for October. I have read your profound article with a deep sense of humility and gratitude. I suspect that few who read it will realize its importance in this day, but I am confident that you may be assured that future historians will not be able to overlook its significance. I thank God and take courage.—Carl Ketcherside.

THE NEW EDITOR

I did not know the contents of Brother Jorgenson's November article until after it was in type. He and I have been talking about getting a younger man on our staff. The publisher feels that Brother Jorgenson is an artist with words. He knows exactly how to arrange them so as to paint a beautiful word picture. I am sure that all truly non-sectarian Christians agree with him that the body of Christ is made up of all of God's born-again children and that they are scattered. This has always been the position of the editors

of Word and Work. It is our desire to secure this younger editor (not too young) while we are still here. Brother Jorgenson's writings will always be welcome reading in Word and Work, even though he wishes to lighten his responsibility and see another "walk on the editorial pages." Your junior editor can testify that he has never had a more loyal and better friend than E. L. Jorgenson. May he live many more years to be a blessing to those that touch his life, if the Lord tarries.—J. R. Clark.

Hong Kong: Dennis went to visit a little old lady yesterday who has been coming to services and said she wanted to be baptized. She has been hearing, it seems, and has been under conviction for some time; her daughter is already a Christian. They live in So Uk Estate. Little by little our contacts there are growing . . . There are several others inquiring about being baptized. . . . We are to begin an evangelistic meeting Oct. 16-21. We plan to use local talent for preaching mostly this time . . . Dennis has gone this morning to speak at the chapel service of the Bible school where he is teaching.—Betty Allen.

More Comments On Fellowship Week

Sellersburg, Ind.: To my mind, a consciousness of uniting with others is an exceedingly important part of a Christian's equipment for fighting "the good fight." I know of no other activity among us which so effectively fulfills this felt need for me as Louisville Fellowship Week. Churches should provide a way for ministers to attend all sessions possible. They will profit from the inspiration received by their ministers. This year's meetings were among the best.—Hall C. Crowder.

Louisville, Ky.: The Fellowship week proved a real blessing to me this year in that the messages were challenging in their "inlook" and outlook. Because of their practicalness and timeliness many of them deserve to be in print.

There seems to have been a recognition of the need of reaching out for the lost both at home and afar to a greater extent and the urgency of it because of the times.—Earl Mullins.

Bethany, West Virginia: I was greatly refreshed by the Louisville meeting although I was only there a day and a half. There is always an air of sincer-

ity which gives one the feeling that spirituality is genuine. We need to learn to discuss live issues with more objectivity, without a "quiver in our voices" or a "tear in our eyes." We ought to take more time to focus Biblical Christianity on real contemporary, urgent issues. —Dale Jorgenson.

Louisville, Ky.: The Fellowship Week was a very fine time for spiritual growth as well as for fellowship. It is a very important time for the churches and would be very worthwhile even if not much attendance came from far, if the local churches would take full advantage of the opportunities. It was a well-planned program this year. I hope that we can plan for "outside" speakers in two or three positions. We need sometimes to be stirred by the approach of those who have not been reared among us. Leroy Garrett was such a speaker this time. I was sorry to have to miss three sessions, especially after I heard reports on those sessions. You and the committee may rest in a good job well done. —Ernest Lyon.

Louisville, Ky.: To me, the 1961 Fellowship Week was one of the best of the fourteen that have been observed. The program was well planned under a vital theme. The addresses were inspiring and edifying, and some of them especially challenging. I believe the good that is done in these meetings, eternity may reveal.

The daily Round Table "Discussion," as usual, was good, and the themes timely. If I may venture a kindly criticism and suggestion here, I would say there was too little time left for discussion. I would suggest fewer (or shorter) speeches, and more discussion.

All in all, it was a great week, and those who missed it missed a blessing. —Willis H. Allen.

Nelsonville, Ky.: On Sept. 17 we enjoyed a visit from the Tom Marsh and Howard Marsh families, with brother Tom Marsh presenting his missionary plans. Two weeks later brother Howard Marsh returned, bringing the bus load from Sellersburg Children's Home. After a very fine message by Brother Marsh and participation by his "children" we had lunch together in the church basement. This time of fellowship and acquaintance with this good work, was a real spiritual treat for our congregation, and we trust it will prove materially helpful to the Children's Home, when comes the time for the little coin banks to be collected and the contents sent forward.—Robert Heid.

Garretts Have Triplets

A boy and two girls came to bless the home of Bob and Joy Garrett early Tuesday, October 10. The boy weighed 7 pounds, the girls 6 lbs., 8 ozs. and 5 lbs. 10 ozs.. All seem to be doing fine. A picture of Joy and the triplets appeared in an African paper and was sent to her mother of Ormsby church.

BETTER SIGHT

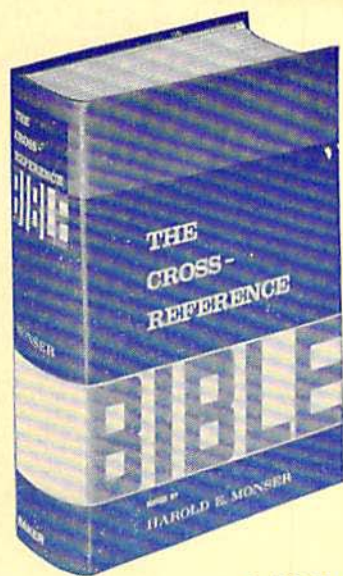
I never get caught up with my questions. Have half a dozen left over.

Am doing my own reading now and do not have to use my magnifying glass. Grateful is the word. I'm to conduct winter classes again, one already going on at E. Jefferson. Will be happy to donate some meetings where needed.

"He abideth faithful." —S. C.

LaGrange, Ky.: I began work with the LaGrange Church Sept. 24. On October 8 two were buried with their Lord in baptism, and two more the next Sunday. I held a meeting at Pendleton, Ky. Oct. 16 thru 22 with four responses for rededication to the Lord and six for baptism.—David Tapp.

Bible students who use the King James version should be interested in The Bible Word Book, recently published by Thomas Nelson and Sons. It contains explanation of 827 words and phrases used in this translation which, though understandable in those days, are now archaic or obsolete. For instance, what is the meaning of "we fetched a compass" in Acts 28:12? The answer is in this book. Some of these words and phrases are found only once; others occur many times. The book is of interest and value also to those of us who use other translations, as I myself have found in my own experience. —J. Edward Boyd.



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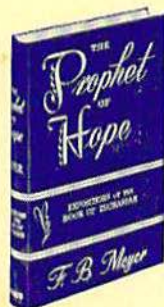
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