

# THE WORD AND WORK

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SET TO DECLARE THE WHOLE COUNSEL OF GOD

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ARTICLES BY THE EDITORS

## "THE FOOL OF GOD"

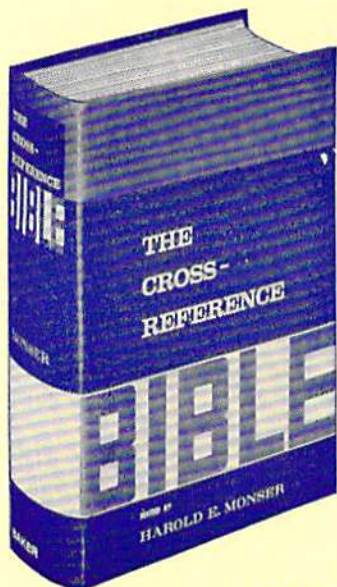
By E. L. J.

This article is a review of the book, "The Fool Of God," biography of Alexander Campbell, written by Louis Cochran. Page 98.

## JESUS IS REAL

By J. R. C.

This article was written after considerable research. It was provoked by an article which appeared in the local *Courier Journal*, in which the writer asked: "Will There Ever Be Proof That Jesus Was Real?" See page 101. Complete index, page 97.



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VOLUME LVI, MAY, 1962

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# "The Fool Of God"

E. L. J



To most people, there is no form of English literature more intriguing than biography—the life-story of some great man or some great woman. For this month, at least, such a story must engage our attention.

These lines are written from Palo Alto, California, which has been, since 1892, the home of nationally famous Leland Stanford University. It was also the long-time home of Herbert Hoover, and is still the locus of the world-famous Hoover Library. Here in the home of my dear brother Alfred's widow (Dale's mother), we have spent an enjoyable week or two—writing, preaching, teaching, conversing with brethren in Christ—as God has graciously opened doors in churches and homes and has granted strength for witnessing. One open home was that of the saintly Sister Patmont, widow of Louis Patmont, who was years ago a friend of Brother Boll and the translator (into German) of the great Boll tract, "Why Not Be Just A Christian?"

Here also we have had opportunity to read the 413-page book that bears the strange title that heads this page. It is by Louis Cochran, published by Duell, Sloan and Pearce, New York. The Abbot paper-bound edition is distributed by Bethany Press, St. Louis, and is obtainable from the Word and Work office, \$1.95 postpaid.

Some of our readers have, no doubt, already read the intriguing volume. As I had already read the Campbell story many times and in various forms, I was slow to take an interest in it. But this one is different! The strange title comes from two verses in First Corinthians (3:18; 4:10), "fools for Christ's sake": and further from an incident in Campbell's early courtship (whether actual or fictitious it is hard to say). A young woman full of worldly ambitions, Hannah Acheson by name, had romantically attracted Alexander. She admired him in return, but was bent on turning him to politics. "You could be a great man", she said, "perhaps even governor of Virginia." But when Alexander told her that he had irrevocably decided to become a preacher of the ancient gospel, "a man of God," her retort was, "You mean a fool of God, a fool." Is it necessary to say that he did not marry Hannah!

That Hannah Acheson had taken Campbell's measure accurately when she predicted that he might some day be governor of Virginia, there can be little doubt. He was indeed of that caliber, and later numbered among his friends the greats and near greats of America:

President Madison, John C. Calhoun of So. Carolina, Henry Clay and John Breckinridge of Kentucky, as well as Lee, Lincoln, and Jefferson Davis. He once addressed, with great acclaim, a joint session of Congress at the nation's capitol. Long before the emancipation proclamation and the civil war, he had freed his slaves — and they bore him eternal loyalty and fidelity. He could indeed have been, and was, "a great man."

In time, he married the adorable and understanding Margaret Brown, and to them by this union there were born six daughters in a row, then a son (who died in infancy), and then another daughter: They named them, in order: Jane, Eliza Ann, Maria Louisa, Lavinia, Amanda, Clarinda, John, Margaretta. Following their mother's death, upon the advice of Margaret's parents and of Jacob Creath, Campbell married Selina Bakewell who made him, as he said, "a thoughtful, considerate, wonderful wife," and mother to his children. By her, the family was yet further enlarged.

We could wish that Mr. Cochran had distinguished more clearly between what is factual and what is fictional in the many conversations related; for, as in the great religious movies the many non-Biblical interpolations tend to confuse the Bible reader, so the mixture of fact and fiction in the Cochran book tends to blur the true image of its hero — that great "man of God," Alexander Campbell. But, of course, the author wished to give the book the attraction and reader-appeal of a novel. In this he certainly succeeded. Moreover, it cannot be denied that the immense research he and his wife carried on, over a dozen years and into every possible source of information, may well have yielded in one way or another considerable basis for the conversations as recorded. We are assured that the persons, names, and places did actually exist, and that the events recorded did substantially occur. Of this, from parallel reading, we have no doubt. Never before, in any history or biography of Campbell, have the proudest moments of his public life, as well as the detailed minutiae of his private and family affairs, been so fully and charmingly spread before us.

By copyright, the publishers restrict direct quotations to a maximum of five hundred words, and we have no inclination to infringe. Of course, many famous documents recorded in the book have, of themselves, been long in the public domain and cannot be restricted. These documents are, in general, well worth reprinting, rereading, and re-examining.

Of these documents, perhaps the most important is the "Declaration and Address," three propositions of which appear on page 89. It is the brain-child, chiefly, of the older Campbell, "Father Thomas," as he was affectionately known in the family. In our humble judgment, it is Thomas Campbell, more than Alexander, who deserves to be remembered as the original "restorer," the father of the modern "Restoration Movement." The gifted son, Alexander, was, however, the militant protagonist, the war-horse, the indefatigable worker for the "Plea" of the reformers, and the matchless debater. For, notwithstanding the acknowledged dangers of the method, debate after

debate was thrust upon him, and he gloried (perhaps too much) in his successes in the field of religious polemics.

Campbell's first notable debate was with Walker on infant baptism. It was at this time, in fact during the debate, that he came to see the strong connection between baptism and the gift of the Holy Spirit. The next discussion was with the bombastic McCalla at Washington, Ky., again on infant baptism. The third encounter was with infidel, Robert Owen, in Cincinnati. The next was with the Catholic bishop of Cincinnati, John Baptist Purcell, and in that city. The final debate was with N. L. Rice at Lexington, Ky.; Henry Clay served as chief moderator. It was supposed to cover, in general, the differences between the Presbyterians of that day and those who had taken up the "Restoration Plea"; but Rice could not be held to the terms of the discussion, and Campbell was deeply discouraged, disgusted — disillusioned. He said afterward:

"In all the annals of the most swaggering braggadocios and vaunting knight-errants, I have met with no one superior to Dr. Rice in the science of egotism, in the rare endowment of self-congratulation, and in the art of making the worse appear the better reason."

But what were the results of these debates and of all the heated controversy by which the "Restoration" got its mighty start? What did father Campbell think of it, and what was Alexander's final appraisal of debate as a method of advancing the true Cause of Christ? How did this great and sincere unity movement fare in America? What is its aspect and prospect today, and what should be our attitude and relationship to the various groups and branches that have sprung from Campbell's shoulders as they exist in our world? These and such like questions must await discussion at another time.

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#### SHALL WE BLAME THE WORD HE LEARNED?

"At the Village Church in Kalinovka, Russia, attendance at Sunday school picked up after the priest started handing out candy to the peasant children. One of the most faithful was a pug-nosed, pugnacious lad who recited his scriptures with proper piety, pocketed his reward, then fled into the fields to munch on it. The priest took a liking to the boy, persuaded him to attend church school. This was preferable to doing household chores from which his devout parents excused him. By offering other inducements, the priest managed to teach the boy the four gospels. In fact, he won a special prize for learning all four by heart and reciting them non-stop in church. Now, 60 years later, he still likes to recite scriptures but in a context that would horrify the old priest. For the prize pupil, who memorized so much of the Bible, is Nikita Khrushchev, the Communist czar."

A notorious failure! Several possible reasons come to mind—the religious system under which he learned, the influence of others about him, or, most of all, just a perverse heart. But for every failure, one could readily cite many multitudes of successes. What Nikita Khrushchev did for candy bars, others have done for the love of God and a love of the Word implanted in the heart early in life. —*Christianity Today*



## Jesus Is Real

J. R. C.

On January 23, 1962, "The Courier-Journal" of Louisville, carried an article by one of its Staff Writers captioned, "Will There Ever Be Proof That Jesus Was Real?" This article struck a blow at the very foundations of Christianity. That Jesus lived is a commonly accepted fact of history. This fact has led many to go to mission fields at great sacrifice. It has resulted in the spread of civilization to heathen communities when all else failed. Multitudes have laid down their lives because of faith in Jesus Christ. Yet the article mentioned asks: "Will someone, somewhere, sometime come across indisputable proof that Jesus really lived?" Then it continues: "Of course, quite a few people living in the western world today doubt that there ever was such a person." The writer is chiefly concerned about the supposed lack of proof from the diggings of archaeology, and awaits further discoveries. The article breathes the doubts of the author, and tends to undermine the faith of weak believers.

It is a well-known fact that archaeologists have uncovered many Bible manuscripts, both of the Old and New Testaments, and first and foremost the Bible itself lays the foundation for our belief in the historical Jesus. For example, in the first half of the twentieth century scientific theological journals asserted that the Gospel of John was not written until two hundred years after Christ. Then archaeologists discovered the mummy of a man, the date of whose death was known to be about A.D. 100. In the wrapping was a large fragment of papyrus containing parts of the Gospel of John. F.F. Bruce in his book "Are the Ancient Documents Reliable?" says: "There are in existence about 4000 Greek manuscripts of the New Testament in whole or in part" (P. 19). In some of the more recent archaeological discoveries a book of Isaiah has turned up. The Messianic prophecies are vivid in this book. In view of the proven reliability of these Bible documents which archaeologists have given to us it is hardly correct to say that they are yet to dig up proof of the historicity of Jesus, for the Bible gives most reliable testimony to this fact.

When the sacred canon was chosen, some writings, though recognized as historical documents, were rejected, among which were the "Epistle of Barnabas," "1 Clement" and "2 Clement," written by a fellow laborer of the apostle Paul mentioned in Philippians 4:3, "Shepherd of Hermas" and others. Added to these ancient writings which testify of the reality of Jesus are all of the writings of the Apostolic

Fathers now in print. These fathers were early believers whose lives touched the lives of the apostles, or who lived near the apostolic days. With one consent these men testify to the life, the death, the resurrection, the deity, the promised return of Jesus Christ. Some of these are Barnabas, Clement, Hermas, Polycarp, Papias, Justin Martyr, Irenaeus, Tertullian, Ignatius, etc. As an example of what they say we quote from Hippolytus: "Having come from above, He (Jesus) put on the begotten (body), and did all things just as has been written in the gospels." F.F. Bruce says in his book mentioned above: "So far as the Apostolic Fathers are concerned, the evidence is collected and weighed in a work called "The New Testament in the Apostolic Fathers," recording the findings of a committee of the Oxford Society of Historical Theology in 1905." Thus we have overwhelming testimony that Jesus really lived from contemporaries and near contemporaries of the apostles.

The ancient Jewish historian, Josephus, was born of a priestly family in A.D. 37. He was a Jew and a non-Christian. He early settled in Rome and was attached to the Roman General Headquarters during the siege of Jerusalem. He was a historian of note. Among his writings was a "History of the Jewish Wars" and "Antiquities of the Jews." In his pages we meet many figures of the New Testament such as the Herods, the Roman Emperors: Augustus, Tiberius, Claudius, and Nero; lesser rulers such as Quirinius, Pilate, Felix, Festus; the high-priestly family, Annas, Caiaphas, Ananias; also John the Baptist, James the brother of Jesus, and Christ Himself.

In his *Antiquities* (xx. 9. 1) he says:

"But the younger Ananus who, as we said, received the high priesthood, was of a bold disposition and exceptionally daring; he followed the party of the Sadducees, who are severe in judgment above all the Jews, as we have already shown. As therefore Ananus was of such a disposition, he thought he had now a good opportunity, as Festus was now dead, and Albinus was still on the road; so he assembled a council of judges, and brought before it the brother of Jesus the so-called Christ, whose name was James, together with some others, and having accused them as law breakers, he delivered them over to be stoned."

This passage mentions James "the brother of Jesus the so-called Christ." This is evidence from an unbeliever who wrote in the first century that the Lord Jesus was a real, historical character. Again in his *Antiquities* Josephus makes another reference to Christ (*Antiquities* xviii. 3. 3.). The passage reads:

"And there arose about this time Jesus, a wise man, if indeed we should call him a man; for he was a doer of marvellous deeds, a teacher of men who receive the truth with pleasure. He led away many Jews, and also many of the Greeks. This man was the Christ. And when Pilate had condemned him to the cross on his impeachment by the chief men among us, those who had loved him at first did not cease; for he appeared to them on the third day alive again, the divine prophets having spoken these and thousands of other wonderful things about him; and even now the tribe of Christians, so named after him, has not yet died out."

Some regard this as a Christian interpolation as they think it unlikely that one who was not a Christian should use some of the words in the quotation, such as "this man was the Christ" and "He



appeared to them the third day alive again." But some eminent scholars think that Josephus may have been writing with his tongue in his cheek, making sarcastic references to the Christian belief, or perhaps he simply referred to Jesus as Christ as a name merely with no significance attached. Eusebius, the historian, quoted this passage twice. Some scholars, while accepting the core statement of the historical Christ, favor the theory that some words were either added or dropped from the original statement, which would still account for the fact that Josephus was an unbeliever. The scholar Bruce in his discussion of this passage closes by concluding:

"We have therefore very good reason for believing that Josephus did make reference to Jesus, bearing witness to (1) His date, (2) His reputation as a wonder worker, (3) His being the brother of James, (4) His crucifixion under Pilate at the information of the Jewish rulers, (5) His Messianic claim, (6) His being the founder of "the tribe of Christians," and probably (7) the belief in His rising from the dead."

The greatest historian in the days of the Emperors was Cornelius Tacitus, who was born between A.D. 52 and 54. In his history he described the great fire that ravaged Rome in A.D. 64, and told how it was rumored that Nero had instigated the fire. He says further:

"Therefore, to scotch the rumor, Nero substituted as culprits, and punished with the utmost refinements of cruelty, a class of men, loathed for their vices, whom the crowd styled Christians. Christus, from whom they got their name, had been executed by sentence of the procurator Pontius Pilate when Tiberius was Emperor, and the pernicious superstition was checked for a short time, only to break out afresh, not only in Judaea, the home of the plague, but in Rome itself, where all the horrible and shameful things in the world collect and find a home" (Annals xv. 44).

Here Tacitus speaks of "Christians" and of "Christus" their founder, and of His execution by Pontius Pilate. Tacitus was a reliable historian and none can properly cast doubts on the genuineness of this testimony to the reality of Jesus.

In the year A.D. 112, C. Plinius Secundus (Pliny the Younger), wrote a letter to the Emperor Trajan, asking his advice on how to deal with the troublesome sect of Christians. According to evidence he had secured:

"they were in the habit of meeting on a certain fixed day before it was light, when they sang an anthem to Christ as God, and bound themselves by a solemn oath not to commit any wicked deed, but to abstain from all fraud, theft and adultery, never to break their word, or deny a trust when called upon to honor it; after which it was their custom to separate, and then meet again to partake of food, but food of an ordinary and innocent kind" (Epistles x. 96).

Bruce says: "The historicity of Christ is as axiomatic for an unbiased historian as the historicity of Julius Caesar. It is not the historians who propagate the 'Christ-Myth' theories." This quotation from Pliny gives further proof that Jesus Christ lived.

To be sure, not much is said about Christ in heathen literature. Christianity at that time was an "obscure, disreputable, vulgar, Oriental superstition" in the eyes of the world. Police records, where Christians were doubtless mentioned, have disappeared. However,

the quotations that we have given are sufficient to prove that Jesus lived.

But the final court of appeals is the Bible itself. The sacred writings come to us as thoroughly reliable by many proofs. Thus, if we did not have even one quotation from outside sources yet the sacred documents alone would establish the reality of Christ. The Old Testament paints a portrait of a coming Man, setting off in many details His birth, His life, and His death, even locating the time that He would make His appearance on the earth in Daniel's seventy week's prophecy (Dan. 9). The Old Testament record ceased about four hundred years B.C. Four hundred years later a series of New Testament documents tell of the coming of this unusual Character. In His birth, His life, His death, and His resurrection, and every detail He fits exactly the Old Testament portrait. The two Testaments join together in setting forth a historical Christ.

That the New Testament was not fabricated by men to fit the Old Testament picture is evident. For example, there are at least six historical documents, the four gospels, Acts, and the writings of Paul, which though written independently, yet all have a common theme—the historical man, Jesus. "If we see a number of convergent rays of light streaming down under clouds across a wide extended landscape, we infer a central sun behind the clouds. That six or seven parallel traditions would all have hit on the same form of deception and allegory is as incredible as that several roulette tables at Monte Carlo should independently and at one and the same time throw up an identical series of numbers."

In many other ways the New Testament is commended to us as reliable. While we have given testimony from both Christian and pagan writers, yet the fact that Christ lived rests safely upon the sacred writings alone. Their unity, uncanny accuracy, prophecy and fulfillment, miraculous preservation, universal influence, and high caliber all give them authority beyond question.

Christianity is first and foremost "Good News." While other religions such as Confucianism exist and flourish apart from their founders, not so with Christianity. The Good News of the Gospel must have a living, historical Jesus to uphold it. Christianity has its roots in history, fixed at a point of time. In Luke 2:1-7 and Luke 3:1-2 the earthly life of Jesus is tied to the days of Caesar Augustus, Tiberius Caesar, Pontius Pilate, Herod, Philip the tetrach, Annas and Caiphas, all of whom are mentioned in the pages of history under certain dates. The Lord from Heaven lived in those days! "When the fulness of the time came, God sent forth his Son, born of a woman, born under the law" (Gal. 4:4). Yet while He is a historical character He is more. He is bigger than history in that He belongs to all the race of men, and to all time, for He is God. He has always existed and will always exist.



# The Way Of Love

Willis H. Allen

If there is one thing that Christians, including preachers, especially need to learn in their dealings with others, it is the lesson of love. Many who argue and contend for a "thus saith the Lord" in all matters of religion; who preach and insist, rightly, that "faith without works is dead" are utterly void of that "faith working through love" (Gal. 5:6). Unless that principle is moving us in our obedience to the Lord and our service to one another, all that we do or say is of little or no value. This is abundantly shown in I Corinthians 13. That the emphasis here given by Paul to this principle has been sadly neglected is evident to many who read some of the "brotherhood" papers. The hatred, jealousy, and malevolence so often seen in these writings, which may be expected in the world, certainly have no place in Christian behavior. Whispering campaigns are often conducted, the effect of which is to hurt the influence of godly and consecrated men (See Rom. 1:29,30). Not only is this the effect of such campaigns, but oftentimes their very *purpose*. Names and epithets are often applied to honest and sincere Christians to hurt them in the eyes of others. O, how we need to remember that "love suffereth long, and is kind; . . . envieth not; . . . vaunteth not itself, is not puffed up."

In another chapter, Romans 14, Paul shows how the principle of love is manifested in our attitude toward others, even to the waiving of what to us would be a Christian privilege or liberty, when unity and peace demand it. It is "not looking each of you to his own things, but each of you also to the things of others" (Phil. 2:4). And again, "Love worketh no ill to his neighbor: love therefore is the fulfillment of the law" (Rom. 13:10). Even in matters of faith and obedience, love should be shown towards those who may not have the truth as you do.

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## THE SIN OF MAN

The sin of man always lies in a desire to be independent of God. "They say unto God, Depart from us; for we desire not the knowledge of Thy ways." Lamech, the descendant of Cain had this thought. God had put a mark on Cain so that none should kill him, but he said he would avenge himself. He had no desire for God or God's protection. Men's hearts have not changed. Whether it be a desire to earn their own salvation, or this screeching out of self-sufficiency in a desire for self-vengeance, they cry out against God.

# Truth Advance Section

Stanford Chambers



## QUESTIONS ASKED OF US

Has our salvation been predestined by God?

Yes. All provision has been made for our salvation by Him, and He has made the fact of such provision known to us. As Paul states (Eph. 1:4, 5), "Even as he chose us in him (Jesus) before the foundation of the world, that we should be holy and without blemish before him in love: having foreordained us unto adoption as sons through Jesus Christ unto himself." The fact that it is repeatedly stated that all that is foreordained is in and through our Lord Jesus Christ, should make us know, however, that the foreordaining is not arbitrary on God's part. You are in Him if by faith you put Him on, and all in Christ are foreordained ones, yet he must not, cannot with warrant say that he is foreordained to perdition. No one is predestinated to perdition.

What is meant by the "Assumption of Mary"? Is it taught in the Bible?

August 15th is the date of the feast established and observed by the Church of Rome in celebration of the alleged ascension of Mary, the mother of Jesus, to heaven. There is no hint of such a thing in the Bible; it is just one of many inventions of Rome which appeal to and foster the superstitions of her communicants. Maryolatry is idolatry.

What is meant by animism? Is it a religion?

A belief that all life is produced by a spiritual force separate from matter: also a belief that material things in the form of trees, rocks, etc., have souls. The religion of some people is affected by such a philosophy if it may properly be called a philosophy; at least it is a theory.

The motto of an exceedingly good man and church elder has been concerning disorderly members, "Love them back in"; a brother long absent from the services came one morning, and was called on by this elder to lead the singing, then to serve at the Lord's table; that was "loving him back in," but the backsliding brother was not restored, has not been . . . Comment.

"Love them back," surely. "Let all that you do be done in love." A little mother was running after her tiny tot who had got out and was running down the street, evidently according to a fashion of his. The mother caught up with him just as we met. She spanked the little fellow and then apologized, saying, "I love him." I said, "I believe you do, but if you hadn't spanked, I might doubt that you love him



as a mother should." That mother was loving her precious little boy by and while spanking him.

"Brethren, if a brother be overtaken in a trespass, ye that are spiritual restore such a one, in the spirit of meekness, looking to thyself, lest thou also be tempted" (Gal. 6:1). The spiritual restoration of the erring one requires his conviction, else no contrition and no repentance unto restoration. To condone is not to convict; to "white-wash" is not to cleanse. Neither is it love toward the erring to pass up the trespass and overlook what should be repented of. (Love and welcome the erring, but do not call on him to lead.) Even the withdrawing of fellowship, and even taking such drastic action as enjoined in I Cor. 5 meekly done in obedience to the expressed will of the Lord is love in action. "All souls are mine, saith the Lord."

Would be glad to have an exposition of I Cor. 12 and 14, giving particular attention to the verses touching the gift of tongues.

Let those chapters be read. In 12:1-11, Paul mentions some nine spiritual gifts, the last two pertaining to speaking with and interpretation of tongues. The gifts were distributed to members of the body "severally as he wills." In 12:28, we are shown how distribution was made so that the whole congregation might "profit withal" (vs.7). The Corinthians "called to be saints" had fallen (many of them) into a grave error, which was disrupting the unity of the body. The gift of tongues appealed to them and they placed too high an estimate on that gift. In his enumerating the gifts, Paul puts this gift at the bottom of the list. Then finally he makes known his own estimate, which is the estimate of the Spirit, whose gift it is: "I had rather speak five words with my understanding (*i.e.*, so as to be understood) than ten thousand words in a tongue" (not understood). To be speaking in a tongue (unless there be some one endued with power to interpret) is to be "speaking into the air" (14:9). He says more than that (See 14:28): "But if there be no interpreter, let him keep silent in the church." Since among those clamoring for the gift of tongues today and also those professing that they have said gift, there is never a bona fide interpreter, argument can be avoided over the issue as to whether the Holy Spirit bestows such gifts today, for the enjoined silence prevents such confusion (See 14:33a) as ensues when the "ecstasies" are being expressed. The Lord's overseers (His undershepherds) not only have the right to enforce this injunction, but it is their duty to do so, their responsibility on behalf of the flock of God.

When there was an interpreter, those having the gift of tongues were to speak "by two, or at the most three, and that in turn; and let one interpret" (14:27). In the event of the Spirit's inspiring the speech, there will result through the interpreter's translation, a message for the church's edification. And the message will thus be of the nature of a prophecy, *i.e.*, bringing to the church "edification and exhortation and consolation" (14:3). Should the one be his own interpreter, or should he be someone else, "let the others discern" (14:29). This is in keeping with Paul's admonition to Timothy, "Prove all things, hold fast that which is good." And the

"discerning of spirits" is among the gifts listed in chapter 12. Today we have the written word by which to measure what we hear, so that, like the exemplary Bereans of old, we "search the scriptures to see whether the things" heard are according to the truth.

"Divers kinds of tongues"? Those speaking might not speak the same ("unknown") language. Which would make no difference with an interpreter endued by the Spirit of God. When there was occasion and the Spirit so willed, the speakers were gifted that they spoke in other tongues understandingly, as at Pentecost. The Spirit is not concerned about conforming to somebody's theology that inconsistency may not appear.

To aid those Corinthians who were like children disputing over the worth of their toys, Paul exhorts as he does in 14:20, and then cites Isaiah's statement, "By men of strange tongues and by the lips of strangers will I speak unto this people," adding, "and not even then will they hear me, saith the Lord." The very fact that God resorts to the use of strange tongues in speaking to people signifies that they do not believe His message delivered in ordinary language. It was for the selfsame reason that Jesus spake to the multitudes in parables. So then "tongues are a sign to the unbelieving" (14:22). The unusualness withal attracts attention; the mystery of it produces a reaction that may be preparatory to the receiving of the message when it is delivered (as it must be) in intelligible words. This gift designated as a sign to the unbelieving, should not be blurred and made to be confusing by its abuse by its possessor and user. Such confusion as ensues when "all speak with tongues" (14:23), leads the non-member dropping in to conclude that "ye are mad (crazy)." The disorder and confusion are responsible for this reaction unfavorable to receptiveness to the message of salvation, the message which the Lord's church is planted in the world to proclaim. Paul writes to correct the overestimate of tongues that led to clamor for all to get and exercise the gift, and that, too, without regard for order. Note the "all" in verse 23, and the regulation laid down in verse 27, together with the restriction of verse 28.

Even then, the word spoken in a tongue has to be translated and put into the form of the prophetic message. Then may the unlearned or unbelieving react in such a desirable manner as set forth in verse 24.

Such speaking as is done by one having the gift of prophecy is always in order in the assembly of the saints, where such a thing as unbelief should be unthinkable, and the gift that signifies that there is unbelief should not be too greatly coveted. See vs. 39.

#### A SCIENTIFIC BOOK

God's Word is not a text book of science, but it is supremely scientific. In a day thousands of years before men had scientifically discovered the facts of astronomy upon which we pride ourselves today, Job declared that God hangeth the earth upon nothing. He goes on to speak of the great constellations, but says that these are only parts of His ways, and a little portion of His power, suggesting the inconceivable extent of the universe. There is more science in the Bible than men think.



## *A Christian Views The News*

Ernest E. Lyon

**LIBERALISM, CONSERVATISM, AND FEUDALISM.** It is strange how words get mixed up in this crazy world in which we are living. Today there are many people who are working for more and more government controls who label themselves "liberals," yet a true liberal is one who works for freedom, wants to get out of bondage to the state or any man. On the other hand those who work today in this country for a reversal of the present trend toward socialist slavery are labeled as "conservatives" and have been so labeled so long that they use the term themselves. If a conservative is one who wishes to retain or return to the old ways (the ways of the constitution, in this country) then they are conservatives, but they are also the true liberals, for there is no governmental document in the world that provides for checks on government and provides for individual liberty like the American constitution. That leaves us with the necessity of finding another word for those who label themselves as liberals. The best word I have found is one just now returning to use; they are properly called "feudalists." Under the feudal system the many were literally slaves of the few with the few (the state) presuming to watch after the welfare of the many. That is exactly what happens under a government-controlled economy, with a powerful central government. You may choose to be a "conservative liberal" or a "feudalist" according to your desires, but let us use the proper terms to describe the end coming out of the governmental system we advocate.

**MORE ABOUT THE RUSSIAN ORTHODOX CHURCH.** In 1959 Peter S. Deriabian testified before a U. S. Senate committee concerning religious activity in Russia. Among the revealing things he said was the statement that as an officer of the Russian secret police he had much contact with religious activity and could testify that no one was allowed to enter the seminaries unless they first would agree to be agents of the secret police. In two recent articles in the Good News Broadcaster John I. Paton gave observable facts from the outside to show that the leaders of the Russian church were communists in training and practice. He also pointed out that the Russian church is contributing a large sum to the building of the World Council of Churches headquarters, something that the Russian government would not allow to happen unless they expected this to pay great dividends. How can anyone know these things and believe that the WCC is not now in wrong hands?

**NEW DANGER TO MISSIONS.** An agreement to stop mission activities that would cause friction between various members of the WCC is now a great danger to future mission work, for many governments will probably be persuaded to follow the WCC recommendations. Can you imagine not being able to evangelize where the field is already partially "evangelized" by some of the non-evangelical churches now in the great world organization! This is a cause for much prayer.

**THOSE ANTI-COMMUNISTS AGAIN.** So much criticism of the anti-communist groups is coming from all directions that many are beginning to wonder about them. I have even noticed some of the better religious papers referring, for example, to the John Birch Society as a "semi-secret society." I recently decided to test this. I called a friend that I knew was a member. He got me a copy of their "Blue Book," listed the members of his chapter and invited me to a meeting, where I was offered a copy of the 1961 "white book" (a bound copy of last year's bulletins to members) and shown the chapter's roles. There was nothing about that chapter kept secret in any way. Now this does not mean that I am recommending the society for your membership. It is a conservative political organization trying to preserve the form of government given by our constitution. Its founder and many of its members are not "fundamental" Christians though many of the members are. But let us not be guilty of name-calling or quickly swallowing someone else's name-calling, even if the name-caller is a Christian. There are many anti-communist groups today, but I use this one as a sample to show that much of the hysterical criticism is unjustified; how much is this way I could not say.

**WHAT DO OTHERS THINK OF THE U. S.?** This was a major campaign issue in 1960. If you will read carefully the way our country has let down those that looked to us for leadership, how we have voted in the United Nations against our allies so often, how we have let the communists take one advantage after another, then you can realize that we are in no good place for the claiming of loyalty from others. Let us remember to pray for all those in high places. No man is wise enough to lead a nation aright without guidance from God, and we have the access to the throne of the universe. Let us not sin against God in failing to pray.

**NEXT MONTH.** Among other things we want to review in these columns a new book by Dr. J. D. Bales, of Harding College, on "Communism, Its Faith and Fallacies." It arrived too late for this month's column, but it appears to be a very excellent contribution to the study of our enemy.



# Precious Reprints

(From the pen of R. H. Boll)

(These very revealing comments on the New Birth are found in the 1917 Bound Volume of Word and Work, pages 85 and 42 in "Notes On the Lesson.")

## THE NEW BIRTH

The two characters, Nicodemus and the woman of Samaria, stand in the strongest contrast, and the two touch the extreme poles of humanity. Nicodemus—a Jew, that is to say, according to the flesh, a member of the highest nation the world has ever seen or shall see, for they were God's nation: of a most carefully selected and cultivated stock. Nicodemus, moreover, was a ruler of the Jews—a member of the Sanhedrin, a normal and perfect man physically therefore, a man of ability, a man of untarnished record, and irreproachable character, and, above all, of pure and undisputed descent from Abraham, Isaac, and Jacob. This man stood at the apex of all human excellence. Higher than this it was not possible for the flesh to go. But this man was informed that his natural birth and descent were not sufficient to give him any standing in the Kingdom of God or even an entrance, and that all his fleshly excellence counted for nothing. "Ye must be born anew;" for "that which is born of the flesh is flesh" (Comp. Phil. 3:4-9).

The woman on the other hand, touched the other extreme of humanity. She belonged to a low caste people, the mongrel race of Samaria; nor was she a distinguished member of even that race, not even an average member; she was such a character that among her own people she was classed as irreputable. To this outcast among outcasts, however, the Lord Jesus freely offered the "living water" for the asking.

Imagine now what would have been the result if the two speeches had been interchanged. Suppose the Lord had offered Nicodemus the living water so graciously—would not the Jew, and the self-righteous, and the moralist, forever after have said, "Yea, to such as we are—to noble, upright characters, to people of good family and training, the Lord freely gives His living water; but not so to everybody." Or if Jesus had told the Samaritan that she must be born again, they would have said, "Of course, the kind of people she represents must be born again—but fine folks like ourselves are in no such need." But it was to Nicodemus the Lord said, "Ye must be born again"; and to the poor outcast, "Ask me and I will give thee living water." Not that she did not need to be born again—she needed it badly as Nicodemus, though no more so. Nor yet that He would not as gladly give the water of life to Nicodemus, for He would. In fact the two things come to the same. But the Lord put it as He did that the greatest may know that without the New Birth they are unfit for the Kingdom of God; and that the very lowliest may be assured of the free gift of God through Jesus Christ our Lord.

The John 3 passage is one of the great and supremely important portions of scripture. Alas, that good and devoted men have labored so hard to rid the first verse of the "water"! The new birth comes through the word of the gospel (I Pet. 1:22, 23). Whoever truly believes in Jesus Christ is begotten of God (John 1:12, 13; I John 5:1). But by this is not meant a faith like that described in John 12:42, but like that of John 3:36—a faith that manifests itself in the obedience of the gospel. The theological bias that makes good men and able Bible teachers feel themselves under obligation to eliminate the necessity of baptism, is deeply to be regretted. There seems to be a fear in their hearts that to esteem the obedience of faith in the act of baptism as an essential in the New Birth is "baptismal regeneration" of Rome's sort; and that it would be adding something on man's part to the already finished work of Christ; that it would be equal to making another savior out of the water; that it destroys the grace of God by which salvation is freely given us for Christ's sake; that it makes salvation to be no longer of faith, but of works; that it is "sacramentalism," and such like things.

The fears are futile and false, and are but Satan's blind to prevent sinners, if possible, from rendering the obedience of the gospel. For it is not believed by those who insist upon the necessity to baptism, that water has any virtue, that it can regenerate, or forgive sins, or that by its own quality water can wash away our iniquities: the blood of Jesus Christ alone does that; nor that baptism is a meritorious work in return for which God grants us pardon, or that it is in any wise something added to the efficient work and sacrifice of Christ. Baptism is simply the act that expresses faith, without which faith is not acknowledged nor accepted. This, and this alone, accounts for the language used in regard to baptism in the New Testament (Acts 2:38; 22:16; Gal. 3:27; Rom. 6:4, 17, 18). Just as the blind man (John 9) must go to Siloam and wash before he receives his sight, and if he does not do it he does not receive his sight—although it was not Siloam but Jesus that healed him—so the penitent believer is cleansed in baptism. Any objection raised against the essentialness of baptism would with equal force have applied against the necessity of the blind man's washing in Siloam. Let us trustingly obey the Savior's word, and let us not fall victims to a theology that necessitates tortuous efforts to evade the plain direction of the Word of God.

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#### BEARING TEMPTATION

"He will not lay upon man more than is right." This is an Old Testament parallel to the great verse in First Corinthians, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it." God knows us perfectly, and He suits the circumstances to the strength He gives us. If the trials are greater, He gives more grace. There will never be a testing too great for us, when we are able to call upon Him for strength.

## PROBLEM PASSAGES -- V

Earl C. Smith

JAMES 2:21-25.

The difficulty of this passage arises from the difficulty of seeing its harmony with Paul's teaching that Abraham was not justified by works (Rom. 4:2-5), together with the misconception that justification once granted is unconditionally permanent. Paul thought of works as the ground of justification. In that case the works would have to be perfect, but no man, except Christ, has ever produced perfect works (Rom. 3:23). In Paul's thinking, justification on the ground of works would be a matter of justice, not of grace. God would be justly obliged, because of His perfect character, to justify a man whose works were perfect. But Paul does condition a continuing justification on a continuing faith that works through love (Rom. 1:16, 17; 3:21-24; Gal. 5:6). In these passages "believe" is present tense in Greek, and "being justified" is present tense, and "fall short" is present tense. That is, the righteousness revealed in the gospel is reckoned to those who make believing their way of life, and continues to be reckoned to them even though they continue to "fall short of the glory of God." But Paul says that this continuing faith is a faith that continues to work (present tense) through love (Gal. 5:6), if it avails anything in Christ.

James is not at all out of harmony with Paul. James is not looking on works as the ground of justification, but as a condition to a continuing justification. James knew that Abram was justified by faith many years before he offered Isaac, just as Paul did. Likewise Paul knew that the continuance of the justified position was conditioned on a continuance of obedient faith, just as James did (Rom. 4:17-21). A condition to justification could not be based on perfection in faith or works without excluding all men from justification, for none of us is perfect in either of those. Both the faith and the works must be genuine, but it is not demanded that they be any more than that. But if any one should use the fact that perfection is not a condition to justification as an excuse for planning something short of perfection in himself, then neither his faith nor his works are genuine. The concept that Justification is unconditionally permanent is based on theological grounds, not Biblical.

The explanation of this seeming paradox by saying, Paul speaks of justification in the sight of God and James of justification in the sight of men, is not the true explanation. No eyes of men saw Abram offer Isaac; yet James said he was justified by that act. The truth is that a man is not justified in the sight of any one, God or man, unless his works are Christian.

# Seed Thoughts

and

## News Items

Of Interest To Christians

J. L. Addams, Sr.



### "WATCH YE"

It would be hard to find any passage in the New Testament with stronger words than found in Luke 21:36, the Lord's warning to His own regarding the last days. The verse reads: "But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man." The "Watch ye" is not the usual word, but one meaning sleeplessness, being constantly alert. The same word is used in Mark 13:33 and Eph. 6:18. How few Christians are "sleepless" in their desire to escape the things that will come to pass on this old world!

### A GOOD RULE

"Spend your time in nothing which you know must be repented of; in nothing on which you might not pray the blessing of God; in nothing which you could not review with a quiet conscience on your dying bed; in nothing which you might not safely and properly be found doing if death should surprise you in the act."—Baxter.

### THE CHURCH'S LOSS

"One by one, many of those who have been considered the 'Prayer Warriors' are dropping their prayer life and ministry for a multitude of 'works'. Once prayer was firmly fixed in the fore-front of their programs, as

their PRIMARY WORK. But now, they add one task after another to their programs, till they are unable to carry them all. Then they decide to let something go. They hold on to the secondary, and drop the primary things; especially the meeting for united prayer. They hold on to their self-imposed tasks, and drop out of prayer meeting."

### MONKEY BUSINESS

WASHINGTON, Jan. 29, 1962 (AP) — Rep. William Harsha of Ohio, is taking a dim view of a \$1,201,000 Federal grant to study the affectional ties of baby monkeys to their mothers. "If this profound research should reveal that the baby monkey detests or has no affection for its mother, I'm wondering how many million more will have to be spent in psychiatric treatment for the baby monkey," Harsha said in a letter to constituents (The grant was made to a University of Wisconsin researcher).

### PRECIOUS MOTHERS

A school composition by a little girl said this: "When I grow up (it seems very, very far away) I intend to be just such a mother as mother is. I do not know of any other mother whom I could love so much, for she seems to be the only mother that there is nothing the matter with. She never scolds, and she never is tired, and



she never forgets stories about when she was a little girl. She always knows what to do when you cut your finger or spill ink on your dress or get molasses in your hair. She is a perfect cook and a beautiful lady, and that is the kind of a mother I'm going to be." (Mother: What kind of image are you leaving with your little girl or boy? Don't forget, they will remember it.)

\* \* \*

"You can send a message around the world in a seventh of a second, yet it may take years to force a simple idea through one-quarter inch of human skull."

#### CHRISTIAN AMERICA

Plans are under way for a \$5,000,000 project for a Buddhist religious and cultural center in Washington. The center would include an 80 foot aluminum statue of Buddha. Beneath the gold leaf-covered statue (one of the largest in the world), would be a number of shrines for worship, to be dedicated by various Buddhist countries.

#### HOW TRUE!

"When grandma was a girl she didn't do the things girls do today. On the other hand, grandmas didn't do the things grandmas do today, either."

\* \* \*

"Life is a grindstone, and whether it grinds a man down or polishes him depends on the stuff he is made of."

#### ABCDEFGF---

A young man who had just received his degree from college rushed out and said, "Here I am, World; I have my A. B."

And the world answered, "Sit down, son, and I'll teach you the rest of the alphabet."

#### WATCH THE LAMBS

Dr. W. B. Riley once spent a vacation in the home of an aged shepherd. The man was a "good shepherd" to his flock. Dr. Riley noticed that his host was depressed, and, upon some questioning the man burst into tears. "I lost sixty-five of my prized lambs last night," he said tenderly. "The wolves got into the fold." Dr. Riley expressed his concern over the great loss and asked, "How many older sheep did they kill?" Thoughtfully the old shepherd replied, "None. A wolf will never take an old sheep as long as he can get a tender young lamb." Dr. Riley always remembered this lesson and he remarked later, "Yes, God's 'tender lambs' are always eagerly sought by the enemy of our souls. The only way to safeguard these immature and delicate ones is to bring them immediately to the bosom of the Good Shepherd."

Parents, take your children to Sunday School and church. Make a special effort to have them in EVERY service during the week. But don't depend on this alone. Speak to them about the Lord, pray for them, and provide the right example and environment for them. Remember: "To bring up a child in the way he should go, you must travel that way yourself."

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"The prevalence of drinking, the behavior of some drinkers, the availability of alcoholic beverages, and the propaganda of liquor interests deceive some people into thinking that drinking is a good thing. It is largely through ignorance of the true nature of alcohol that many young people begin to drink."

## TO THE JEW FIRST

John E. Mengelberg

We all believe that in the millennial period there will be a time of Edenic bliss for the Jews. Yet seldom do you ever hear anyone considering salvation for the Jew here and now. Dr. James M. Gray of the Moody Bible Institute, like most premillennial teachers, believed that out in the future this parenthesis in Israel's history would end. Once a converted Jew asked him, "If the Jew is to have such a wonderful future, shouldn't I have remained a Jew?" For a while he was puzzled, it seemed, and then realizing the situation said, "My boy, when you are in the Church of Christ, you are in the highest calling in all creation, a calling far above that which the Jews nationally will enjoy here on earth in the millennium." Then said the converted Jew, "Why do you not tell your audiences to give testimony to Israel?" In later years Dr. Gray came to the conclusion that the Church of Christ owes the gospel to the Jew first. This has been shamefully neglected. It is especially shameful when God said that it should be first.

Who will preach the gospel when the church is gone? Certainly the church will not be here to do it. I am sure much of the professing church will remain to share the wrath with Israel and the Gentile nations. But it will be one hundred and forty-four thousand servants of Israel, sealed of God, who will carry the message (Rev. 7:3-4). I am sure if they are bondservants they will serve. This gives a little deeper meaning to Jewish missions and witness.

Now is the time to witness to the Jews. Isaiah 66:7-9 tells us that before travail Zion will bring forth her children. This surely means before Jacob's trouble. In fact already a sizeable remnant has been born again in many cities of the world. This is not known to some Christians. One of our preachers spoke to me in a very discouraging way about Jewish missions. He said, "The Louisville Friends of Israel hasn't made one convert." I spoke to George Lease, director of that work, about this. He said that converts have been made. The work is emphasized mostly among children. However, some adults are considering Him strongly. In many of our American cities large congregations of Christian Jews are established. Do you suppose the gospel light is brighter there, or that the church is witnessing more? Does the fruitless condition not reflect on the church to some extent?

I mentioned Isaiah 66:7 which tells us that before she travailed Zion brought forth her children. There is another mention of the word "before" in the Old Testament that I would like to consider. Notice Joel 2:31. The pouring out of God's Spirit upon all flesh has yet to be fulfilled. Approaching the end it will be fulfilled in a greater measure than Pentecost witnessed. One brother has said that Pentecost was an installment, the reformation was an installment, and also the restoration was an installment. This passage centers around a time just before Jacob's trouble. The church will be here till that time, I believe. Those days may not be in the distant future.

In Romans 11:15-18 we are told that the receiving of them will be with great blessing. Certainly a great blessing is needed. Matthew 24:14 has not been half carried out. My judgment centers around a report by A. T. Houghton in *Preparing to be a Missionary*, p. 13. The Bible is translated into eleven hundred languages. We must remember that there are two thousand seven hundred and ninety-six known languages, so that not even half of the task has been completed. This book came off the press first in 1956. Israel's restoration may give the blessing needed to accomplish a job the church has been unable to accomplish in two thousand years.

Most of those who do not favor the position "to the Jew first" do not deny the scripture. I find their position to be that it *was* done, with emphasis on the *was*. One sister said that Acts 9:15 has a significance with regards to order. I do not see any significance at all in the sequence. I do not believe it was intended. Acts presents a different picture actually. Paul always did preach to the Jew first where we can see it. Certainly he would not require of Roman Christians something he did not obey himself. Let us look at the ministry of Paul.

In Cyprus we see Paul going to the Jew first (Acts 13:4-5). At Iconium again it was the synagogue first (Acts 14:1-2). It was fruitful there because Jews and Greeks were obedient. In Acts 16:13-14 Paul and his company came to Philippi. Now there was no synagogue here. Did Paul say, "I do not have any obligation here, I will go first to the Gentiles"? No! Paul went to the river bank where he supposed was a place of prayer. He went on the Sabbath to seek the Jew first at Philippi also. In Acts 17:1-2 we are told that it was customary for Paul to go to Jews first. So at Thessalonica Paul went to the synagogue and reasoned with the Jews on the sabbath. Again in Acts 17:10-12 we see Paul at Beroea. The Jews were more noble than those at Thessalonica. They examined the scripture daily concerning these things. Many believed. Beroea was not the only place where Jews responded. It is true that they responded differently at different places, but no place was more fruitful than Jerusalem. On the first day three thousand souls came in. A great many priests came in and later the number came to be about five thousand. It seems that Antioch in Syria was a fruitful field. This work, which was largely Jewish, was started about twelve years after the resurrection. The first Gentile converts came in about A. D. forty-five.

Some have said that Paul turned to the Gentiles at Antioch of Pisidia. (Acts 13:44-46.) Notice Acts 13:46. Paul said, "It was necessary that the word of God should first be spoken to you." That was the original order of missions. After they thrust it from them, Paul was under no further obligation. Paul's experience at Corinth was the same. They thrust it from them and again he said, "Lo, I go to the Gentiles." But in other cities after Antioch and Corinth you will notice it was in the original order to the Jew first. This is early Christianity. It is the pattern for the restoration church. But it remains to be restored yet. To those who say it *was* preached to

the Jew first, what about the millions in the contemporary Babylonian community? What about the great dispersion. Even in that early day there was scarcely a city where there were no Jews. (See *Life and Times of Jesus The Messiah* Vol. 1, p. 8, 13.) There was an Eastern as well as a Western dispersion. Why exclude so many?

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## LIFE AT SELLERSBURG CHILDREN'S HOME

By Lois Witten (Age 15)

Life at the Home is in some ways no different than in any home. The most important thing about living at the Home is the Christian environment. We are taught about Christ every day. We learn about the importance of living for Christ.

We have a daily devotional period every night after supper. We work together, learn together, and have fun together. We share our problems as well as our fun. We do things with friends as in most homes. We girls have slumber parties occasionally and the boys go on camping trips. In the summer we often eat outside on the picnic tables, which is a lot of fun and draws us closer together. We recently spent a day at Henryville Forestry. The younger ones seemed to have fun chasing each other, teetering, swinging, sliding, etc. Even we older ones joined in their fun. When we were ready to leave we all helped in cleaning up so we could leave the grounds clean and nice for others. We try to take at least one trip a year in which everyone is included.

We share in the work there is to do. The boys and girls take turns doing the dishes and other work. I believe, that even though they would not admit it, the boys like to putter around in the kitchen. There will be a garden this summer in which the boys and girls will work.

We, of course, have bad moments, but we try to work them out in a Christian manner.

### YOU AND THE HOME

Think of what you have done for the Home. Have you ever stopped to think about how many people you may have helped to lead to Christ by supporting the Home? Because of your constant support we have continued to exist. In turn many children have been led to Christ. We need your continued prayers that needy children may continue to have this fine Christian place to live. A person cannot grow if he does not eat.



## ARE MISSIONARIES UNBALANCED?

T. Norton Sterrett

(Reprinted from *His*—February, 1960.)

Are missionaries unbalanced? Of course they are. I'm one. I ought to know.

A missionary probably began as an ordinary person. He dressed like other people, he liked to play tennis and listen to music.

But even before leaving for the field he became "different." Admired by some, pitied by others, he was known as one who was leaving parents, prospects and a home for—a vision. So he seemed to be a visionary.

Now that he's come home again he's even more different. To him some things—big things—just don't seem important. Even the World Series or the Davis Cup matches don't interest him especially. And apparently he doesn't see things as other people see them. The chance of a lifetime—to meet Toscanini personally—seems to leave him cold. It makes you want to ask where he's been.

Well, where has he been?

Where the conflict with evil is open and intense, a fight not a fashion—where clothes don't matter, because there's little time to take care of them—where people are dying for help he might give, most of them not even knowing he has the help—where the sun means 120° in the shade, and he can't spend his time in the shade.

But not only space; time too seems to have passed him by. When you talk about beatniks he looks puzzled. When you mention Harry Belafonte he asks who he is. You wonder how long he's been away.

All right, how long has he been away? Long enough for thirty million people to go into eternity without Christ, with no chance to hear the gospel—and some of them went right before his eyes: when that flimsy riverboat overturned; when that cholera epidemic struck; when that Hindu-Moslem riot broke out.

How long has he been gone? Long enough to have had two sieges of amoebic dysentery, to nurse his wife through repeated attacks of malaria, to get the news of his mother's death before he knew she was sick.

How long? Long enough to see a few outcaste men and women turn to Christ, to see them drink in the Bible teaching he gave them, to struggle and suffer with them through the persecution that developed from non-Christian relatives, to see them grow into a steady band of believers conducting their own worship, to see this group develop an indigenous church that is reaching out to the community.

Yes, he's been away a long time.

So he's different. But unnecessarily so now, it seems. At least, since he's in this country, he could pay more attention to his clothes, to what's going on around the country, to recreation, to social life.

Of course he could.

But he can't forget—at least most of the time—that the price of a new suit would buy 3,200 Gospels; that while an American spends one day in business, 5,000 Indians or Chinese go into eternity without Christ.

So when a missionary comes to your church or your Christian group, remember that he will probably be different. If he stumbles for a word now and then, he may have been speaking a foreign tongue almost exclusively for seven years, and possibly is fluent in it. If he isn't in the orator class, he may not have had a chance to speak English from a pulpit for awhile. He may be eloquent on the street of an Indian bazaar.

If he doesn't seem to warm up as quickly as you want, if he seems less approachable than a youth evangelist or college professor, remember he's been under a radically different social system since before you started high school, and maybe is unfamiliar with casual conversation.

Sure the missionary is unbalanced.

But by whose scales? Yours or God's?

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## *Saving Faith*

Carl Kitzmiller

MR. OFTEN HEARD SAYS . . .

Mr. Often Heard tosses out for us today one of those quips frequently heard from unsaved folks. He says in defense of his lack of church going and religious activity, "I'm as good as your church members."

The truth is that Mr. Heard may be right! Sometimes such folks tend to overrate their own "goodness" and underrate the "goodness" of the Christian, but for our discussion, let us assume that he is right. We must admit that many Christians fall far short even when they *try* to serve the Lord faithfully and that some seem to try very little. We must recognize that the unregenerated man or woman can be an honest reliable citizen, loyal to family ties and responsibilities, upright in his community, etc. In some cases his moral standard may be as high as that of the Christian, and he may apparently succeed as well at living up to it. In comparing human goodness, then, there is a possibility that Mr. Heard can say, "I'm as good as your church members."

But our answer is (and we do not mean to be rude—just plain), "So what?" What has he proved? Certainly not that he is going

to heaven when he dies (or the Lord returns)! In the first place, not all so-called church members are going there. In the second place, the New Testament *never anywhere* declares that *anyone* is going there on the basis of his own goodness. It declares just the opposite. Mr. Heard needs to brush up on what God has said (Rom. 3, for example), not what man has passed on from generation to generation.

Now we do not mean to minimize the importance of practical righteousness in the life of the Christian, and its absence may well indicate that there is no new life in him, that he is only deceived. A Christian's carelessness as to the good life is destructive to faith, without which no man can please God. But the simple truth is that no responsible being in our age is going to heaven because of his own goodness. His salvation (and, thus, his "going to heaven") is because of saving faith in the Lord Jesus Christ. The goodness that he so desperately needs is the *imputed* righteousness of the Lord Jesus. It is quite as simple as John's statement in I John 5:12: "He that hath the Son hath the life; he that hath not the Son of God hath not the life."

How can you, or Mr. Heard, "have" the Son? By saving faith. And what is saving faith? It is a faith in Jesus as the Christ, the Son of God to such a degree that you commit your life to Him. It is faith that repents of all sin, faith that confesses Him before men, faith that obeys Him in baptism. It is a faith that keeps clinging to Him, ready to honor Him and do His will.

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## DO WE HAVE IT?

J. H. McCaleb

"Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

You know that these familiar verses are taken from the thirteenth chapter of First Corinthians. You have heard them over and over again. Perhaps you have even given consideration to reading that chapter every day of the year. Even so, I wonder whether we really grasp the meaning of those beautiful sentiments. They are not natural feelings; they come from God.

Earlier in the same book we are told we Christians "have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." To have the mind of Christ we must be identified with Him not only outwardly but inwardly from the heart. Then shall we understand truly that which God is saying to us. The hidden things become simple for we are willing to accept their obvious implications.

It is not difficult to describe the qualities of love. They are quite plain. The only difficulty is in wanting to understand them.

# NEWS AND NOTES

**New Albany, Ind.:** Three have placed membership with Cherry Street Church and one has been baptized since our last report. We thank the Lord for these responses.

We were blessed by a visit from the SCC Chorus the first Sunday night of April. A "standing room only" crowd was in attendance.

One of our leaders, Brother John Hardman, had emergency surgery a month or so ago. We thank the Lord that he will soon be able to return to work. —Bruce D. Chowning

## S. C. C. MORTGAGE DAY

You will read this after the deadline for paying the spring mortgage and interest on the S. C. C. campus debt, but we feel sure that the school will still need help. They are asking for prayers and gifts. Perhaps some erst-while givers to the College have lapsed in their giving. Your gifts are still needed. The College is still doing a fine work with our children. So give generously and sacrificially to this good work.

## SPRING TOUR

The spring tour took the S. C. C. A Cappella Choir to Johnson City, Tenn., Gallatin, Tenn., Chattanooga, Tenn., Jacksonville, Fla., Orlando, Fla., Brandon, Fla., and Hapeville, Georgia. This fine group is under the able direction of John Fulda. The dates of the tour were from April 20-27.

**Orlando, Fla.:** The work here is encouraging. If the Lord is for us, and He is, who can be against us? Brother Rutherford has strengthened the work in a two months' stay. Brother J. Scott Greer preaches each second Sunday. A sister came forward last Lord's day and rededicated her life to the Lord. We are looking to the Lord for great things. Pray with and for us. —Bill Spears

**Tell City, Ind.:** Glenn Baber will be here in a meeting June 20 to continue through July 1. The work here at Tell City is doing well. On last Sunday, March 25, we had the highest number in Bible School since we have been here and also a fine crowd in worship. We had 94 in Bible School and 121 for worship. Everyone is manifesting a spirit of love and co-

operation. We plan a night Vacation Bible School from May 28 through June 8. —Asa Baber

## Do You Have This Song?

Mrs. Julius Bolin, 510 N. Fifth St., Rockport, Ind., would like to have a copy of the song, "The Heart That Was Broken For Me." She says that it goes like this, "They crowned Him with thorns; He was beaten and torn; But the pain in His heart was the hardest to bear, The heart that was broken for me." Contact Mrs. Bolin if you have the song.

## NELLIE E. GRAHAM

On April 3, 1962, at our home in Ottumwa, Iowa, my mother, Nellie E. Graham, departed this life at the age of 94 years, four months and seventeen days. She was born in New York City on November 17, 1867. She spent most of her life in Illinois, but lived in my household for the past twenty-eight years. Funeral services were at Hindsboro, Illinois, on April 6, conducted by Waldo S. Hoar, who was assisted by Owen Chandler, pastor of the Hindsboro Methodist church of which the deceased was a member. —Frank S. Graham

## HOME FOR AGED

Progress is being made on getting plans ready for the new home for the aged, which is to be built at Sellersburg, Indiana. Construction should be begun in 1963. It will take only a few months to complete the structure. Already Brother Howard Marsh says that he has twenty-seven applicants. It will take care of forty.

## Report From Brother Rutherford

**Lexington, Ky.:** We spent eight weeks with the good congregation meeting on Carrington Drive off Highway number fifty about three blocks, in Orlando, Fla. The brethren there, under the leadership of Bill Spears, H. E. Stone and Don Belcher, are doing a most commendable work toward establishing a whole counsel church of the Lord in that splendid city. Brother J. Scott Greer comes from Brandon, Florida, once or twice a month and preaches for them.

Much needed repairs to their building were made during our stay there and the brethren felt that their hands were

strengthened in God by our eight Sundays' stay with them. Pray for them and the work there in central Florida: Jacksonville, Brandon, Ft. Lauderdale, Raiford Road near Macclenny and Macville. We had two splendid fellowship meetings with these dear brethren on February 24 at Brandon, and March 24 at Orlando. Fifty-seven came to Orlando from these points. Brethren Greer, Adams, Browning and Grady Green spoke at that service.

We were received with a glad welcome here at Cramer and Hanover upon our return. These people are mighty dear to me. I have been with them thirty years come August 1. —H. N. Rutherford

**Lexington, Ky.:** Victor Broaddus is to be with us at Cramer and Hanover in a series of Gospel meetings from May 6 to 13. May 13 has been designated as Philippines Missions Day. All Victor's friends and surrounding churches are invited to be with us for the afternoon service at 2:30. Brother Broaddus will speak on the work in Manila. Dinner will be served by the church. —H. N. Rutherford

The youth camps are scheduled to be at Winchester, Ky., as usual, except they will convene from August 12 to 25, junior camp first.

#### **Portland Christian School Concert**

The P. C. H. S. Chorus will give a concert under the direction of Mrs. Hall C. Crowder on Friday, May 4, in the evening, 7:30, at Gottschalk Junior High School, 4615 Taylor Blvd.

#### **"Words of Life" Over WAVE**

Hear the "Words of Life" radio program each Sunday morning over WAVE at 7:30. Contributions are in order. Send to Emory Grimes, Jr., Sellersburg, Indiana.

#### **MARYVILLE CHURCH OF CHRIST**

The Maryville Church of Christ, a mission of the Highview Church, have moved their worship service to the morning hour and have begun classes in Bible study. This announcement is made so that the brotherhood may have a part in the work by approaching the Throne of Grace to seek the Father's guidance and the working of the Holy Spirit in the hearts of the people.

The Maryville Church meets in the Overdale School on Overdale Drive off Preston Highway, one-half mile

south of the Jefferson County line. For information phone CE 9-7559. Bible School - 9:45; Morning Worship - 10:50.

#### **BOUND VOLUMES FOR 1961 ARE READY**

If you save bound volumes of Word and Work and Quarterly, you should get your order in soon. The price is \$3.00. This volume is bound in maroon and fully indexed. Ask us about volumes for other years.

#### **Send in News**

We all like to read the news of activities of the preachers and churches. So report what you are doing and how your congregation is faring. Any failure to use your news is an oversight.

The Portland Christian School still needs two high school teachers and a teacher for the seventh and eighth grades. Write C. V. Wilson, 291 Galt Ave., Louisville, Ky.

The Word and Work continues to be the very best among religious periodicals in providing things new and old to feed the soul. —H. N. Rutherford

#### **NEWS FROM DENNIS ALLEN**

Yesterday and today have seemed almost like summertime. Temperature has been around 80. It was quite cool while the Broadduses were here, so was quite a contrast to the 90 degree weather they had been having in Manila.

We had very good attendance at both services yesterday—better even than the Sunday before when Victor was here. One lady, the mother-in-law of one of the members, had just gotten out of China a few days before. She said she was already a Christian. We also had two visitors from Manila—a Filipino man and a Miss Smith who is with the Church of Christ there (Cincinnati, instrumental group). They seemed to enjoy the service. They were on their way to the States.

The Broadduses got off on schedule. They should be in Honolulu now as they were planning to stop there for three days and just relax. I know they didn't get any rest here. They did quite a bit of shopping and then there were meetings every night. We felt that the evangelistic meeting was unusually good. Victor's messages were very suited to the audience and they gave excellent attention. There were several responses and I feel the Christians received a blessing also. It is a

joy to hear him talk in Cantonese, he expresses himself so easily and it sounds so correct. The Chinese are always amazed at how well he can speak. It makes us realize we still have a long way to go. There is a long way between just being understood and speaking effectively so that the people really feel that you are one of them and really think as they think and feel as they feel. —Dennis Allen

#### **SISTER DICIE BAILEY**

Sister Dicie Bailey, known and loved for a long, long time by many, departed this life March 13. She was a charter member of the Linton church of Christ. The church here had its early beginning with Brother Stanford Chambers holding meetings at the old West Linton school house in 1906. Then in 1907 a church house was constructed on the lot where the present church is located. Sister Bailey had remained a good and faithful sister in the church for all these years. We enjoyed talking with her about some of the things that happened in by-gone days. Sister Bailey loved to sing. She grew quite weak before the last came, but her daughter said that one day, much to her surprise, she heard her mother singing a few words of an old familiar song. We shall continue to miss her for a long, long time, but look forward to the day when there will be no partings. Her funeral was at the church. Brother and Sister Waldo Hoar sang two songs, and Brother Hoar assisted me in the service. —Eugene Pound

#### **Renew Your Subscription**

Our plan is to leave your name on our list for Word and Work for two months after expiration. This morning I was looking at expired names three months in arrears and was surprised to find several names of good friends of Word and Work. We are leaving February expirations on the mailing list this time, feeling that you will not want your name dropped. We think we have an unusually fine number for May. Renew soon, please. —J. R. C.

#### **GOD'S INFALLIBLE WORD**

Bildad refers Job to the former ages for wisdom, and quotes proverbs of the ancients to prove his cause. The ages have stored up much wisdom, it is true, but if that wisdom be not in line with God's truth, it is foolishness before Him. We cannot be sure that a thing is true merely because it is old. The criterion of truth for us must ever be God's infallible Word. That alone stands the test of time and experience, and gives us true guidance in every situation in life.

Jennings, La.: Rejoice with us! Last Tuesday (Feb. 14th) it was my privilege to baptize into Christ a man in his fifties and two of his children. His wife had come to the Lord during October of 1960. Attendance and interest continue to be good. Last Sunday night we had an all time high of 114 for our Sunday night classes. This kind of interest is most encouraging. —Antoine Valdetero

Louisville, Ky.: Since last report a brother came forward to confess sins and to unite with the church. Also a boy 14 was baptized into Christ. Last Sunday we had 113 in Bible classes and a full house at church. We plan a night Vacation Bible School, beginning June 10. —J. R. Clark

After May 1 Brother and Sister Jorgenson will be back home in Louisville according to last word from them.

The program for the Louisville Christian Fellowship Week, August 27 to 31, is shaping up. The theme selected is "Into All The World." Two or three missionaries will be on the program. Plan now to be with us in this week of fellowship.

The Fisherville church is looking forward prayerfully to the coming of Bro. Kenneth Istre for a meeting which will begin on June 25th, and continue thru July 5th. —Jesse Z. Wood.

#### **S. C. C. Choir Record**

The forty-five minute playing record recorded this year by Southeastern Christian College Choir is now obtainable from Word and Work. Pick yours up for \$3.00. Add 25c for handling and postage if mailed.

#### **Headquarters For V. B. S. Materials**

Get your supplies for Vacation Bible School from the Word and Work. We have a big stock of Standard material "The Bible And I." Also we have materials from Scripture Press and Gospel Light. Give us your business.



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### Lessons On I. Peter — by R. H. Boll and J. Edward Boyd

In a revival meeting at Dugger, Indiana, Brother R. H. Boll told us that he attributed the success of his home church, Portland Avenue, to two things: prayer and love. He always exhorted them that, whatever their lot, never to relinquish their hold on these two graces. I recall that at the last of the meeting he wrote the word "Love" on the board. For weeks it remained there as a reminder of the great spiritual revival which we experienced. At the time of his decease Brother Boll was writing a series of lessons on 1 Peter. He laid down his pen at 1 Peter 4:11. The last two paragraphs that he wrote were on love. He said, among other things, "All else loses worth and value when love is gone" (1 Cor. 13:1-3). At 1 Peter 4:12 J. Edward Boyd picked up Peter's message and completed the lessons.

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