

# THE WORD AND WORK

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SET TO DECLARE THE WHOLE COUNSEL OF GOD

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# THE WORD AND WORK

VOLUME LVIII, SEPTEMBER, 1964

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## Talking Things Over

G. R. L.



Brother Boll and Brother Chambers don't agree on the identity of the rider of the white horse in Revelation 6. Brother Boll flatly denies what Brother Chambers affirms. Yet Brother Boll published an article by Brother Chambers giving the dissenting view.\*

This happened several years ago, and at that time it was rather confusing to me. "How can one magazine print two opposing views?" I thought, "Why don't they decide which one is right, and then print it *only*? One of them is bound to be wrong, and that side shouldn't be presented at all." I didn't realize that I, too, was wrong. I was ignorant of a basic principle of Bible study, and also of the basic nature of the Body of Christ.

### "SPEAK THE SAME THING"

Somewhere, I had acquired the idea that there should be uniformity of beliefs among Christians. Then when I went to Bible college, the emphasis was not on *how* to study the Bible, but *what* it meant. (I still remember the explanation of Rom. 11:26a: "Now this does not mean that all Israel shall be saved. It means that all of Israel that is saved will be saved in this manner.") We students carefully listened and took notes. To me, that was the only thing to do. My thinking was reinforced by 1 Cor. 1:10: "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment." I understood the phrase "speak the same thing" to mean "say the same *words*," and I extended this to include the interpretation of every verse of Scripture. So I didn't see how there could be any harmony of purpose between Brother Boll and Brother Chambers while they were at odds on Revelation 6:2.

I didn't then realize that the logical conclusion to this kind of thinking is a creed — written or unwritten — to which every person would be compelled to subscribe.

Later I learned that I had not fairly treated Paul's admonition to "speak the same thing." I had lifted it out of context and had applied it at my own discretion to situations of my own choosing. Any person of moderate intelligence who is at least half awake can easily see that Paul is discussing one specific problem — partyism in the congregation. On *this* issue—a fundamental issue that involves the very nature of the Body of Christ — they are urged to (1) speak the same thing, (2) be not divided, (3) be united in mind and judgment. How different from his exhortation in Romans 14:5: "Let each man be fully convinced in his own mind." Obviously *this* verse could never apply to the Corinthian problem!

That brings us to the important Bible-study principle that I had overlooked: Always consider the *setting* of a portion of Scripture. Ask "What is the topic of discussion just before the verse (or chapter) in question? What follows after?" I am indebted to Nick Russell (Dominica, West Indies) for this way of saying it: "A text (verse, chapter) without the context (what goes before, or after) is a pretext."

#### "PARCELING OUT" CHRIST

There can be no unity without uniformity — or so I had thought. To me, unity consisted of complete agreement — "speaking the same thing." But look what this does to the Body of Christ! It reduces to the human level the cohesive force that holds the Body together; the Body is one by human agreement, not by virtue of divine life! The Body therefore becomes a *human organization*, instead of being a divine organism.

Paul's primary argument against the Corinthian divisions was that Christ is one, and He cannot be "parceled out" like a piece of farm land (Williams translation) among various parties. He remains *one* regardless of human distinctions; the same is true of His Body. External names and parties cannot change the reality of that living organism, although they may veil it.

Brother Boll and Brother Chambers understood this. They could disagree and yet enjoy unmarred fellowship together. Their fellowship was not on the human level of "speaking the same thing" on Revelation 6:2. It was rather the natural consequence of sharing the same life — the life of God (1 John 1:3; 2 Pet. 1:4). Christ is one, and His Body is not divided; all who share His life are one with Him and with each other. On this they did "speak the same thing." So also may we even when we differ in understanding of prophecy, spiritual gifts, and a host of other matters.

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\*For Brother Boll's views see his book, *The Revelation*, p. 65. The best presentation I have seen of Brother Chambers' position is "The First Horseman of the Apocalypse" by Zane Hodges, in the Oct. 1962 issue of *Bibliotheca Sacra* (No. 476) p. 324. A copy of this issue may be had for 85c by writing to Bibliotheca Sacra, 3909 Swiss Avenue, Dallas, Texas 75204.

# The Holy Spirit A Person



J. R. Clark

"Did I understand you to say that the Holy Spirit is a person?" asked a brother in Iowa after hearing me preach on The Holy Spirit. I said, "That is right. You did understand me correctly." "Well, I never heard that before," he said. A brother in Dugger, Indiana, after hearing Charles Neal preach on the Holy Spirit, said to me in the vestibule, "That's the first sermon that I ever heard on that subject." Perhaps it would have been nearer the truth if he had said, "I've heard several sermons on the Holy Spirit, but this is the first one that has got through to me." Another brother declared publicly that the Holy Spirit is the word of God. But how can that be? In Ephesians 6 the apostle Paul says that the word of God is the sword of the Spirit. If the word is the sword of the Spirit, then it is not the Spirit. Rather the Spirit is the wielder of this sword. A letter from a friend is not the friend himself. Neither is the Spirit's letter to us the Spirit Himself.

The Scriptures give abundant proof that the Holy Spirit is a person. He is the third person of the Godhead. There is God the Father, God the Son, and God the Holy Spirit. This is the trinity. They are all in the same category. They are three Persons and yet the three are one. An egg is one, and yet it has three distinct parts: the shell, the white, and the yolk. Of course, this is not a perfect illustration, since the parts of an egg can be separated from each other.

In Genesis 1 we see the Trinity. "In the beginning God created the heavens and the earth." Here is God. In verse 2 we read, "The Spirit moved on the face of the waters." Here is the Spirit. And in verse 26 God says, "Let us make man in our image." To whom was He talking? In John 1 John says of Jesus, the living Word, "All things were made through him; and without him was not anything made that hath been made." God was talking to Christ. Thus the Trinity is seen in Genesis 1.

In the great commission, as recorded in Matthew 28:19, 20, converts are to be baptized "into the name of the Father, and of the Son, and of the Holy Spirit." There is a cult that thinks there is no Trinity, but there is only Jesus, who manifests Himself as the Father and as the Holy Spirit. Thus they simply baptize into the name of the Lord Jesus. However, the two or three passages of Scripture in which individuals are said to be baptized into the Name of Christ comprehend the Father, Son, and Holy Spirit in their scope, some-

what as faith in the New Testament often includes repentance and baptism. The more comprehensive passage takes precedence over the less detailed passage.

At the baptism of Jesus the Trinity is seen as distinct. Jesus was in the Jordan, the Holy Spirit descended upon Him as a dove, and God the Father spoke from Heaven (Lu. 1:9-11). Also in 2 Cor. 13:14 we see the three in the benediction: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all."

Again, the Holy Spirit has the attributes of a person according to the New Testament. Gary McKee in *October Word and Work*, 1943, says: "The Holy Spirit is not some formless, obscure, mysterious superstition; not just an idea, emanation, influence, or disposition of one's mind. The Holy Spirit is a Person." He is said to have attributes ascribed only to persons. He hears and speaks (Jn. 16:13), loves (Rom. 15:30), yearns (Jas. 4:5), groans (Rom. 8:26), has a mind (Rom. 8:6), and can be grieved (Eph. 4:30). He is therefore a Person.

And the Holy Spirit has attributes of Deity. In Hebrews 9:14 we read about "the eternal Spirit." In John 14:26 the Holy Spirit is seen to be all-wise: "He shall teach you all things." In Psalm 139:7 He is said to be everywhere present: "whither shall I go from thy presence?" Luke 1:35 calls for His omnipotence: "The Spirit shall come upon thee, and the power of the Most High shall overshadow thee." The Holy Spirit is a divine Person.

A person may exist without a body. Paul says (2 Cor. 12), "I know a man in Christ. . . (whether in the body, I know not, or whether out of the body, I know not; God knoweth)." In 2 Cor. 5 Paul speaks of us putting off this tabernacle (body). The "we" who puts off the body continues to be a person while waiting for a new body. Even so the Holy Spirit is a Person with or without a body.

Furthermore, the Holy Spirit is referred to by a personal pronoun as are all persons. The American Standard Version is correct in referring to the Spirit with the personal pronoun as in John 14:16, 17: "I will pray the Father, and he shall give you another Comforter, that he may be with you forever, even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him; ye know him, for he abideth with you, and shall be in you." Count the masculine pronouns in this passage. Other like references could be cited. A familiar one is "The Spirit himself beareth witness with our spirit, that we are children of God" (Rom. 8:16).

The only passage, to my knowledge, in the American Standard Version in which the Spirit is called "it" is Acts 8:16, "for as yet it was fallen upon none of them." The "it" in this passage is correctly translated "he" in the New American Standard Version. Let us never refer to the third Person in the Godhead as "it."

# Accreditation -- Value and Dangers

E. L. J.



Southeastern Christian College at Winchester, Ky., will soon be opening for its first full year of accredited status. That is, the enrollment this fall will reflect the effect of accreditation for the first time in the history of this now well established college. The reports at this writing indicate that the effect is going to be very considerable, too; and this is of course what most of us had fully expected and earnestly desired. We felt quite sure that without such status, the school would eventually die, and that with it, the costly venture would go and grow. Our thanks are due all those (and they are many) who have labored through the years to build a school worthy of this high status.

This is not to say that those brethren and those directors who were hesitant or fearful about pushing on to accreditation had no cause and no case. Some of us who were older had seen what the drive for accreditation had done to some other institutions that once were truly Christian, but now are no more than *quasi-Christian*. There was abundant ground for fears that S.C.C. would not escape the worldly trend — for the sake of securing funds and patronage, and even for so wretchedly low a purpose as to attract subsidized stars for the athletic field. And even now it is in order to say that we shall escape this snare only by the grace of God, only by much earnest prayer and much sacrifice in giving, so that in these days, when education and more education is the cry on every hand, our educated children may not one day fill faithless, Christless graves, without God and without hope.

The dangers are there and the deep need of prayer is there; nevertheless, there are many schools that have weathered the on-rushing tide of unbelief through the years and stand today on the rock where they were planted. We have a dedicated group of instructors at Winchester, and a fine plant. We can hold up their hands to God as Aaron and Hur held up the hands of Moses. Thus our investment at Winchester, our gifts and our prayers will be vindicated, and the *real* hopes, desires, and aspirations for S.C.C. of the great good men who have so lately left us (all within the decade) will be fulfilled, and God will be glorified. H. L. Olmstead's fine statement of purpose when the school was moved to Winchester ten years ago has been realized thus far; but full realization can come only as we

go on and on. Here is that Olmstead statement (W.W., p. 137, 1954); let it be remembered:

*"Our object is to begin a fully accredited two-year college this fall, which is to be truly an old-fashioned Bible College, set to declare the whole counsel of God."*

That which was then "our object" is now our worthy project. May God add His abundant blessing, especially in this critical year.

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## *"Go Quickly and Tell . . ."*

### WHAT IS MISSIONS?

*As it applies to the church*, missions is first that commissioned activity by which any local church stretches out its Christocentric witness as far as possible to gather an increasing fruitage. This is everybody's job, and it must take place in every church. It is the very life of the church. There is no substitute for this outreach of witness, and every church failing to do it stands under condemnation and runs the risk of disintegration.

Second, missions is that further activity in which the gathered fruit sees beyond the extent of the local church, sows its own seed, guides its growth and begins another community of believers — begins anew that cycle of seed and fruition which is the hallmark of our Lord's vineyard. Each church, therefore, is alike in its ministry of ingathering and outgoing. In this sense missions has no geographical qualifier; it is really the one and only activity of the Bride of Christ.

*As it concerns the individual*, missions means only this: getting as close as possible to the side of our risen Lord and staying there. The individual concerned is not the professional missionary but the professing Christian. It means casting aside every device that would take out of focus the image of or neutralize the presence of the glorious Christ. No one is ever automatically equipped to wrench souls from their selfish nests into God's peace solely because he is a missionary and happens to be in a foreign land. God does not enable a man because the man has a title. He enables broken, contrite and redeemed hearts that are bursting with praise and a desire to trumpet the gospel to anyone from the grocer to the Hindu.

I therefore find it impossible to conceive of Christian missions in any other way than that of finding oneself totally mobile in God's presence. The location is secondary; the posture of the soul primary. May the Holy Spirit enable us first to obey the Great Commission in our own yards.

To speak of Christ after being made in His image and dressed in His righteous robes makes missions the immediate activity of every child of God. This alone will flood every sanctuary with seeking people and every mission field with obedient, outgoing servants bringing glory and honor to our Savior Jesus Christ. —Harold M. Best in *Alliance Witness*.





# Truth Advance Section

Stanford Chambers

## QUESTIONS ASKED OF US

How much of Gabriel's revelation to Daniel has already been fulfilled?

First, let the passage (Dan. 9:24-27) be reread. Six things are made to stand out as things to be hoped for by way of fulfillment:

1. The finish of transgression.
2. Sin to be made an end of (sins, plural, in some versions).
3. Reconciliation for iniquity to be made (completed).
4. Everlasting righteousness to be brought in.
5. Vision and prophecy to be sealed up.
6. The Most Holy (most Holy Place, margin) to be anointed.

It is to be noted that this foreview pertains to Daniel's people and the "holy city," and that seventy weeks (of years) are the allotted time for this to be accomplished. These weeks are sabbatic weeks. A sabbatic week is seven years. Every seventh year was an appointed sabbath; every fiftieth year was "Jubilee Year." Seventy sabbatic years make 490 years of time, but in that time 10 jubilee years occur, so that all told, 500 years are covered by the vision. Previous to Daniel's day, the nation had failed to observe the seventh year sabbath (as many as 70 of them) and so God emptied the land by letting Daniel's people go into captivity, and the land was given its 70 years of rest. Daniel, ch. 9, brings to the end of those 70 years, and it is time for the captives to return to the homeland. By divine providence Cyrus issues the emancipation proclamation, and the people are free to return. But only a remnant returned! The rest? They had found prosperity in the land of their captivity, and preferred not to go! God foreseeing this (motivated by covetousness) reveals to Daniel that the desire of the nation will not come until the decreed seventy weeks, i.e., 490—actually 500 years.

You will not fail to observe that the seventy weeks are made out in three divisions: seven weeks, sixty-two weeks, one week. Sixty-nine weeks (7 plus 62) are fulfilled before cutting off of Messiah (Dan. 9:26). A gap is then seen. For the vision looks ahead to the destruction of the city which was rebuilt in the beginning of the seventy weeks. The destruction of Jerusalem was by the Romans under Titus A. D. 70. Messiah was cut off "after" the sixty-second—sixty-ninth—week, and the destruction of Jerusalem was forty years after that, hence the "gap" we mention, which gap occurs before the seventieth week. The gap, too, extends beyond the destruction of the city. Jesus gives the forecast of the same (Lu. 21:20-24) and

adds, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." In verse 22 He says "these be days of vengeance, that all things which are written may be fulfilled." These "days of vengeance" continue until now, for Jerusalem is still trodden down of the Gentiles, so the times of the Gentiles are still on, the "days of vengeance" are still on, the gap continues. The unmistakable gap, between the 69th (7 weeks plus 62 weeks) and the 70th week, a gap unmeasured by any time units, gives room for "the times of the Gentiles," during which times "the holy city" is "trodden down of the Gentiles," will continue so, "until the times of the Gentiles be fulfilled." This is not by accident, for the "days of vengeance" continue, because Daniel's people, nationally, continue in unbelief. Daniel 9:24 therefore awaits fulfillment. Adumbrations may be pointed to, but adumbrations are not fulfillments. Neither does date setting work out. The year-day theory for interpreting time prophecy has proved itself a cheap invention to support someone's interpretation. Gabriel does not deal in days but weeks of years, as no one informed denies.

"The people of the prince that shall come," that is the Romans, destroyed "the holy city" A.D. 70. At the time of its destruction the Roman soldiers were under Titus. The prince over Rome when the 70th week is on will be antichrist (the beast of Rev. 13 and 17). It is he that will make "a firm covenant" with Daniel's people, involving "the holy city," and in the midst of the week (the 70th, of course) he treats said treaty as but a scrap of paper, and the unprecedented "time of trouble" (Dan. 12:1) is thus brought on. Lawlessness breaks down civil government and the blackness of darkness then enshrouds the earth (See Rev. 16). Not until "the lawless one" is dethroned and hurled to his doom will transgression be finished, sin be made an end of, reconciliation to be effected, everlasting righteousness be ushered in, or vision and prophecy be sealed up.

We may rest assured that when Gabriel's revelation comes to pass, "the holy city" and the Most Holy Place will register the effects in no uncertain manifestation. But are you heeding the prayer request, "Pray for the peace of Jerusalem"? And be ye grateful for the foundational provision made for this everlasting righteousness and all related thereto when your Savior "endured the cross." The believing soul has this rich, heavenly blessing here and now. Amen.

A good friend contends that in "Psallo," occurring in Eph. 5:19, once in the noun form translated psalms, once in the participial form translated "making melody," is the idea of an instrument of music, therefore the instrument is permissible. Could you give an exposition of the passage and the matter of worship involved?

Space does not permit the adequate exposition of the passage, but here are a few due considerations. The reader will not fail to reread the passage and its parallel passage, Col. 3:16. Read the context in connection. Get exactly what is said. Worship is indeed enjoined, and ample provision is made that it may be performed. The activity: "singing and making melody with the heart to the Lord," "singing with grace in your hearts unto God." The setting is wholly spiritual. It is made by letting "the word of Christ dwell

in you richly." That word supplied by inspiration gives content to the "spiritual songs," to the hymns and the psalms, as well. There is something to sing about, something to sing.

Spiritual and acceptable worship is purposefully unto the Lord. It must be engaged in "heartily as unto the Lord." One may engage in a correct and scriptural form and yet be but worshipping "in vain" (as in Mk. 7:6). Essential to true worship is praise; essential to praise is joy in the Lord, a fruit of the Spirit. "Count your many blessings. . . see what God hath done." "Praise ye the Lord." "I will. . . make them joyful in my house of prayer." "Make a joyful noise unto the Lord, all ye lands." Rule out the sentiment that the service of the house of God is a funeral service, or semi-funeral. You cannot comply with the instruction of our passages while in a state of depression, gloom or melancholy. There is no virtue in that, nay, not even at the Lord's table! "I will make them joyful in my house of prayer." The singing of our passage is not in the minor key but in the major.

But how can one be lifted out of heaviness of heart into that joy? The world wrestles with the problem and has to acknowledge the need of stimulation, hence the resort to wine. The Christian can do better: "Be not drunken with wine. . . but be filled with the Spirit." The Spirit within and His word dwelling there richly afford the essential stimulation to true worship. Under the O. T. economy consisting of "carnal (fleshly) ordinances," there was required stimuli from without, things mechanical, mechanical music, for example. But when the New Covenant came in, "enacted upon better promises," and the Spirit was given, since then the needed stimulation to true worship and the joy thereof come through the grace of God within, proceeding outwardly from which is the singing of "psalms and hymns and spiritual songs," the "singing and making melody in the heart to the Lord." The carnal ordinances (which were only "until the time of restoration"-Heb. 9:10), were discarded, shadow giving place to substance. When shadow meets substance, that is the end of the shadow. God's church and its worship is not made dependent on some little lady (perchance a man) of musical talent and skilled fingers at the keyboard to stimulate its melody making and grace-singing unto God. That stimulating must be by the Spirit within (the heart is the instrument acted upon), else heaven doesn't listen to the singing. Many there are who require this mechanical stimuli, and soon with that class the "word of Christ" in songs gradually gives way to things of jazz! Alas!

Is not the teaching of the so-called Jehovah's Witnesses a revamping of the age-old heresy of Arianism, which denied the deity of Christ?

It is that. The leaders defend Arius, denying that he was a heretic. They, as well as he teach that the Lord Jesus was a creature, the first, however, through whom came the rest of God's creation. They deny, moreover, that Jesus, while here in the flesh, was both human and divine. They do not accept such a statement as Heb. 1:8 as it is written. Other Scriptures they also wrest to their own destruction, e.g., John 1:1ff.

## HONORING THE HEAD

(1 Corinthians 11:12-16)

To introduce such a subject at the commencement of a most important section of the epistle in which the priestly and prophetic ministry of the assembly is discussed at length, seems to border on the trivial. Why discuss the question of a man's headdress and a woman's hair and her veil? Why indeed? In a booklet entitled "Divine Headships" the late W. E. Vine points out that the subject is basic to the whole section of the 1st Corinthian epistle in chapters 11 to 14. It was failure to apprehend its significance that was the root cause of much of the trouble in the gatherings of the assembly at Corinth. Words such as "When ye come together . . ." occur seven times in these four chapters and are a key to their understanding.

The words of the apostle in verse 16 indicate that he considered the subject one of great importance. He says, "If any man seem (or think, cf. 3:18) to be contentious, we have no such custom." Paraphrased, the words might be rendered: "If any man thinks we are contending for something of no importance, he is greatly mistaken. We have no such custom." We are not given to splitting hairs, and anyone who indulges in hair-splitting theories today is clearly not following the example of the great apostle.

In the section of the chapter dealing with the Lord's Supper emphasis is laid upon the lordship of Christ. The title "Lord" establishes His claim to full deity. "He is of the full deity possessed, eternally divine." But in the earlier section it is the headship of Christ that is referred to. Here, as elsewhere in the epistle, the true and proper humanity and servant character of the Saviour is inextricably interwoven with the golden strands in His deity.

In chapter 3, verses 21-23, where the apostle strongly condemns acknowledging men as party leaders, he says: "Whether Paul or Apollos . . . all are yours, and ye are Christ's; and Christ is God's." In a unique way He is God's servant. In chapter 15, verse 28, it is stated: "And when all things shall be subdued under Him, *then* also shall the Son Himself be subject . . ." In this the furthest point on which the light of the prophetic telescope is focused, the Son is seen as subject to the Father. And in the portion of 1 Corinthians 11, where reference is made to His headship, it is the same position of subjection that is associated with it.

Headship suggests rule and responsibility and representation, but it is responsibility exercised in subjection to the Father. Likewise man's headship is to be exercised in complete subjection to his head, Christ. He is under authority and must ever exercise his responsibility in the assembly in the realization that he is to be subject to Christ. In the Ephesian epistle it is the headship of the husband that is spoken of, but in these verses it is the headship of man with no specific reference to the married or the unmarried state. As it is stated that God is the head of Christ, there is no question of inferior-

ity to be inferred in the statement that the woman is to recognize that responsibility and rule in the assembly is vested in man.

I was in an assembly in Cairo where the problem was to get the men to take off their head covering. But in Athens and Crete it was the reverse; there the difficulty seemed to be to get the sisters to wear a head covering, due, I was told, to the expense involved.

The uncovered head of the man is a silent witness to the fact that his head, Christ, should be unveiled and seen. And the covered head of the woman is intended to be a witness to her desire that her head, i.e., man, should be covered. Man is not to be in evidence. If the woman was not covered she was to be shorn or shaven, which was considered a shame. The uncovered woman was the unprotected woman. Later the apostle says it is a shame for a woman to take the place intended for the man in the assembly by speaking (14:35). Long hair is her natural glory, but the covering is that which she wears to acknowledge her place in the sphere where the Lord has put her. Angels take cognizance of these things (11:10). They are unseen by us, but they witness the decorum and behavior of the brethren and sisters in the assembled gatherings. This should be borne in mind. No believer should be unmindful of it. —J. M. Davies in *Letters of Interest*.

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## LOUISVILLE CHRISTIAN FELLOWSHIP WEEK

The 17th annual Fellowship Week which just came to a close is regarded by many as one of the best. Attendance was noticeably better than in recent years. The day sessions at the Portland Avenue church sometimes saw the building almost filled to capacity, and the night crowds at the Sellersburg church overflowed into the balcony. Interest in the theme—"The Holy Spirit, Revealer of Jesus Christ" ran high. Discussion was lively, both in the scheduled discussion periods and among individuals between the meetings. At some points there was sharp disagreement, and yet the spirit of love was so evident that many remarked about it. Truly, the Holy Spirit was more than a subject of conversation among us; He was present and at work!

High point of the day sessions was the exposition of 1 Cor. 11-14 by Dennis Allen. As one listener described it, "We were just held in suspense from one moment to the next." Many have urged that this series of studies be put into print. The theme of the exposition was the problem of tongues in the Corinthian church, with practical applications drawn from it.

The missionary emphasis this year was expanded to include brief reports from "home missions." Each day the first five minutes of the discussion period was given to some brother from or acquainted with small, struggling congregations in distant places. Another addition to the printed schedule gave Tommy Marsh a place on Wednesday night's program. The missionary offering was more than double the amount given last year.

# Men As Trees Walking

N. B. Wright



Behold! What answers! The writer just finished the reading of Mark 8. Nothing especially stood out. Before the second reading was the offering of the same prayer: "Lord, open thou mine eyes, that I may behold wonderous things out of thy law" (Ps. 119:18). It was a case of asking again.

What vistas! Men as trees walking! Now look steadfastly; see all things clearly.

From verse 22 we read of Christ's ministry to the blind men. He asked him: "Seest thou aught?" The man looked up and replied: "I see men; for I behold them as trees walking." Thereupon the Savior laid His hands upon the man's eyes the second time. The man "looked steadfastly." He was restored and saw all things clearly. His eyes not only comprehended light, forms and shadows; they now were focused properly.

We conclude that it is possible for us to see spiritual truths in a distorted way. Also that it is possible to understand some of the truths of God and still be blinded to others. Let us stay with the text. Here comes Peter!

## PETER — THE QUICK SPOKEN ONE

*Peter Saw Christ Clearly.* When the Master and the disciples came into the regions of Caesarea Philippi, He asked two questions. They are of equal importance today. Your salvation depends upon your answer to them; be careful and prayerful. "Who do men say that I am?" The disciples answered. Question number two — the important one for us — was: "But who say ye that I am?" It is a very personal matter. The wrong answer comes out of an evil, unbelieving heart. The right one from a meek, obedient heart. Which is yours?

Peter answered correctly: "Thou art the Christ." He answered correctly; he saw Christ clearly; he saw the Person of the Son of God and rightly identified Him. We believe the statement is true, because in Matt. 16:17 the Master replied: "Blessed art thou, Simon Bar-Jonah; for flesh and blood hath not revealed it unto thee, but my Father who is in heaven." A slap on the back for Peter. But look out! It is no time for Peter or for us to wear a high hat. Let us examine the text further.

*Peter Did Not See God's Plan.* The Master continued His teaching ministry — it is for our instruction, as well. He told them that He must suffer many things, be rejected by the leaders of Israel, be killed and rise again after three days.

Show who you are, Peter! Let your loyalties come to the forefront! You love the Master and truly believe that He is the Son of God! "And Peter took him aside, and began to rebuke him."

Something must give; someone is in error. "But he turning about, and seeing his disciples, rebuked Peter, and saith, Get thee behind me, Satan; for thou mindest not the things of God, but the things of men."

Peter did not understand the plan of God even after Christ spoke of it. How true today.

*On Pentecost — Look At Peter!* With the coming of the Holy Spirit, Peter was restored and saw God's plan clearly; i.e., that Christ must suffer and die for the sins of the world. "Him being delivered up by the determinate counsel and foreknowledge of God, ye by the hands of lawless men did crucify and slay: whom God raised up . . ."

#### TODAY'S EYES OUT OF FOCUS

True, teachers differ in their presentation of the plan of God for the ages; His plan for Israel, the nations and the individual. The minds of some of the Lord's people are confused. But instead of doing the thing the man in Mark 8 did, these folk take the easy way out.

And what is this way of responsibility-shifting? You've heard it often. "Just so we love the Lord and live right, whatever He does in the future is all right with me." You believe that Jesus of Nazareth is the Messiah. Good. Remember, when Peter did not see the revealed plan of God and opposed it, the Lord called him "Satan." Peter was being used of Satan.

Small comfort to you, my friend, to use this "dodge" of Satan, to which you have just given expression.

#### BIBLICAL EXAMPLES

We mean Biblical examples of using the prophetic Word, which reveals God's plans, to reach sinners in the world. It is used as a basis to warn them of judgment to come and to invite them to be reconciled to God.

*Enoch, The First Prophet* (Jude 14, 15.) This man prophesied before the flood of the Second Coming of Christ and used this truth to warn the wicked. "And to them also Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord came with ten thousands of his holy ones, to execute judgment upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against him."

*Noah, A Preacher of Righteousness* (2 Pet. 2:5). He was not only warning of a flood to come, but stands as a type. Genesis 5:29

gives the naming of Noah. Lamech, the father, said: "This same shall comfort us in our work and in the toil of our hands, which cometh because of the ground which Jehovah hath cursed." Noah stands as a type of the Comforter, Messiah, Who shall come and lift the curse from the earth. Yes, hard-working sinners, a better day is coming; you be ready to enjoy it.

*Paul, the Apostle.* This man under the inspiration of God went to a community where there no believers and preached the second coming of Christ (1 Thes. 1:9, 10): ". . . how ye turned unto God from idols, to serve a living and true God, and to wait for His Son from heaven . . ." The fact of His coming was an incentive for these idolators to turn to the living and true God.

*Christ's Method.* Read Matthew 24, Luke 17 and 21. The truth comes to light that the prophetic Word is a basis for right living.

*Peter's Appeal.* At the close of his first epistle he says: "This is the true grace of God: stand ye fast therein." In the second letter he speaks of the second coming (1:16-21); warns against false teachers and life of ungodliness (ch. 2) and of the burning of the earth at the second coming (ch. 3). In this last chapter he says we are "to remember the word" (vs. 2); "trust the word" (vs. 9); and to "live the word" (vs. 14). The last named verse reads as follows: "Wherefore, beloved, seeing that ye look for these things"—the second coming, the burning of the earth, and the millennial reign of Messiah — "give diligence that ye may be found in peace, without spot and blameless in his sight."

*The Whole Bible.* We believe the Bible bears a unified testimony to the fact that the revelation of God and of His plans are to the end that men may give heed to the warnings of judgments to come and be reconciled to God. His plans are a basis for right living. How different from the easy way of the "royal order of buck passers" who say: "Believe in the Lord, live right, and whatever He does will be all right with us." He wants His people to be an informed people.

## THINGS VS. THINGS

*The Things of God.* "If any man would come after me, let him deny himself, and take up his cross and follow me. Whosoever shall lose his life for my sake and the gospel's shall save it" (Mk. 8: 34, 35).

*The Things of Men.* "For whosoever would save his life shall lose it. For what doth it profit a man, to gain the whole world, and forfeit his life? For what shall a man give in exchange for his life?" Now read the next verse if you are prone to ask a question as to the use for prophecy. "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" (v. 35-38).



# Precious Reprints

R. H. Boll — 1938

## WHEN MEN TURN TO GOD

"O thou that hearest prayer, unto thee shall all flesh come" (Ps. 65:2). The psalmist's eye sweeps the horizon of the future, and he sees a certain and inevitable event toward which all history moves: *To this prayer-hearing God, because He is the one, only true God, and because He and He alone can hear prayer, shall some day all flesh come.* In like connection does the 86th psalm declare, "There is none like unto thee among the gods, O Lord. . . All nations whom thou hast made shall come and worship before thee, O Lord. . . For thou art great and doest wondrous things: Thou art God alone." (Compare Ps. 22:27; 66:4). It is in some respects a most extraordinary prophecy. Not some, but all men, all flesh and all nations, shall ultimately and eventually come to this prayer-hearing God. Why? When? How? Whether we can say or not, the fact stands sure: This will be the final outcome and issue. The day is coming that shall witness it.

### WHY WILL THEY COME TO GOD?

But there is some reason behind it. Mankind will not come to God till they have to. George Mueller spoke of man's intense aversion to having direct dealings with God. Another even dared to say that if there were a fairly endurable place in hell, humanity would prefer that to being in heaven with God! The natural man is incurably religious — the history of all ages proves it; but with the true God, in the true way, they will have nothing to do except as a last resort. Not till need has utterly crushed his pride the Prodigal says, "I will arise and go to my Father." Even Christians, sad to say, often find it more comfortable to trust in man or money or earthly circumstances, than in God. When you read that all flesh will come to Him who hears prayer, you may be sure that it will be only because every other hope and resource has failed them. It means that the hour will have come when man will be face to face with utter bankruptcy. Not till then, but then, will they come to God for help. *Will* such a time come?

### AT THE END OF THE ROPE

Precisely such a situation is predicted in God's word — a time when all the world is reduced to helplessness; when all hopes and plans have come to naught; when all expectation has perished; when every effort has proved vain; when the nations are at the end of their rope and face to face with destruction. Then realizing at last their folly and failure, will they confess "O Jehovah, my strength, and my stronghold, and my refuge in the day of affliction, unto thee shall the nations come from the ends of the earth, and shall say, Our fathers have inherited nought but lies, even vanity, and things wherein there is no profit" (Jer. 16:19). Our wisdom is at

an end, our plans have failed; our works have perished, the monuments of our greatness lie in ruins, our power is gone!—That hour was foreseen from of old. "Behold, is it not of Jehovah of hosts that the peoples labor for the fire and the nations weary themselves for vanity? For the earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea" (Hab. 2:13, 14).

#### FINAL BREAKDOWN AND FAILURE

When will such a situation arise? An adequate picture of such a universal breakdown is set before us in the prophets. In Isa. 24 occurs a description so sweeping and terrible that some have actually used it to prove the utter desolation and entire depopulation of the earth. But the idea of total desolation and depopulation of the earth is guarded against in the passage itself—for it states that there will be "few men left." *Some*, then, though few, will be left—few, like the gleanings of the olive-trees after the crop has been gathered; and a man will be rare as gold of Ophir (Isa. 13:12). It must not be thought, however, that "few" must mean a mere handful. The term "few" is relative. If out of the present population of the world (three billions—1964) all were destroyed except some several hundred millions, these would be comparatively "few," and men would indeed seem scarce in the earth. Yet such a number of survivors would be sufficient to constitute "nations." "These" says the prophecy—these survivors—"shall lift up their voice, they shall shout; for the majesty of Jehovah they cry aloud from the sea. . . . From the uttermost part of the earth have we heard songs, Glory to the righteous" (Isa. 24:14-16). It is this remnant of the nations that shall make their appeal to God and turn to Him for refuge.

#### ISRAEL'S LAST EXTREMITY

Of Israel in particular is it foretold that when all their earthly resource has vanished and refuge has failed them, then will they look to the God of their fathers, and will come trembling to Jehovah and to His goodness in the latter days (Hos. 3:5). "For Jehovah will judge his people and repent himself for his servants; when he seeth that their power is gone, and there is none remaining, shut up or left at large" (Deut. 32:36). "I have chosen thee in the furnace of affliction," He said to them (Isa. 48:10). The day will come when, battered and broken and hemmed in on every side, in "the day of Jacob's trouble," that much afflicted people will turn at last to the Lord, and He will hear their cry; when sick of all their helpers they will no longer lift up their eyes to the mountains ("Truly in vain is the help that is looked for from the hills, the tumult on the mountains: truly in Jehovah our God is the salvation of Israel"—Jer. 3:23; Ps. 121:1) they will say, "Assyria shall not save us. . . . for in thee the fatherless findeth mercy." And "the remnant of Israel and they that are escaped of the house of Jacob shall no more again lean upon him that smote them, but shall lean upon Jehovah, the Holy One of Israel, in truth" (Isa. 10:20). Then will they call on His name and He will hear them: "I will say, It is my people; and they shall say, Jehovah is my God" (Zech. 13:9). "Who is a God

like unto thee that pardoneth iniquity, and passeth over the transgression of the remnant of his heritage? . . . Thou wilt perform the truth to Jacob, and the lovingkindness to Abraham, which thou hast sworn unto our fathers from the days of old" (Mic. 7:18-20).

#### THE REFUGE OF SINNERS

What is thus predicted on a large scale concerning nations is often the case here and now with individuals. And we may say indeed, Blessed and happy is the man who, whether in age after many losses and failures, or, even more blessedly, in youth, at the outset of life, learns the great lesson: who is so pressed and distressed with the warfare without and within, that refuge has failed him; who hard beset and helpless and hopeless is driven into the arms of the Almighty. For it is not the strong and the rich that are most fortunate, but those who through troubles and distresses find that God alone is their refuge and strength; nor those of noble character and moral strength, but those who must look to Jesus for all their hope and help; who realize that they have nothing whereon to stand, but must find their shelter under the cross; and who come to Him just as they are.

"Nothing in my hands I bring;  
Simply to Thy cross I cling;  
Naked, come to thee for dress;  
Helpless, look to thee for grace  
Vile, I to the Fountain fly;  
Wash me, Savior, or I die."

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## Books of Interest

Ronald Bartanen

REFOCUSING GOD, THE BIBLE AND THE CHURCH

M. F. Cottrell

If you have been wearied by traditional approaches to the grand themes of God, the Bible and the Church, and have found yourself desirous of something not quite so shallow, we believe you will be spiritually invigorated by the fresh, challenging approach to these topics made by Bro. Cottrell in his book, *Refocusing God, The Bible and The Church*. While I feel that Bro. Cottrell surely must have especially had us preachers in mind when he wrote this book, it is certainly a volume that should have a much wider circulation. Bro. Cottrell is both a minister of the Gospel in Denver, Colo. and a Doctor of Medical Psychology. From his study in both fields he brings to us this excellent work which should help us to understand the quirks in our human nature, which result in a failure to understand ourselves, and also view God, the Bible and the Church without distortion. In the Foreword of the book he indicates that the concepts set forth are the result of a restudy of the Bible over

a period of several years, in which the New Testament is approached as "the way of life exposed," and not, as he later states, "simply the laws of God imposed."

God is seen as a loving, beneficent Father who is fully capable of meeting every problem man may face in the "space-age." As man fulfills his commission to subdue the earth, conquering everything from "dandelions to outer space" he is led to confront God. We have reduced God by viewing Him as no more than a "projected self-image," but as our heart is emptied of self, God takes up His dwelling. God then ceases to be a "hear-say" God, and become a God of personal experience. In our transition from the "boss with the stick" conception of God to the realization of God as a loving Father, we find love conquering fear and the resultant resentment and hatred.

In his remarks concerning the Bible Bro. Cottrell takes note that too long have we "majored in minors," frequently arriving at conclusions that are unfounded, due to superficiality based upon tradition and oversimplification. Short sightedness is shown in minimizing the Lord's prayer, equating the church with the kingdom (no, he's not premillennial), relegating the ten commandments to a place of relative unimportance for Christian study, failing to apply the teachings of God for happy, successful daily living, etc. God, as Creator of life, has revealed through the Bible and its record of Jesus Christ how life should be lived. Love is shown to be revealed as "the greatest force for living and the best therapy for the human race," while failing to love arrests the processes of life. He observes, "A strong brotherhood conspiracy of love would do more for us toward attaining unity than any other approach that might be discovered." Stress is also laid upon God's psychotherapy for worry and feelings of inferiority, and the "key to power, contentment, deeper insight and God-centeredness."

The church is treated, not as a soul-saving organization, but as an organism saved from sin by the Savior, composed not of a single sect but of all who are born again. This gives opportunity for examination of the message of the Restoration Movement in the World, and a Biblical unity. In one chapter three writings of Alexander Campbell are given, with comments following, concerning the problem of the possible salvation of the unimmersed.

The last three chapters deal with the tensions and anxieties which result from a conflict between the inner and outer man, including a chapter designed especially for ministers on counselling the emotionally disturbed. It is shown that there must be a continual conversion, not of the conscious mind only, but also of the unconscious. "Any system of instruction which would only tend to convert the top of the mind and miss the bottom of the soul would result in religious conflict, frustration and neurosis."

We believe this book, written not in technical language, but in a down-to-earth style with a pleasant touch of wit, will help you see God, the Bible and the Church more clearly, as well as in the process to learn to better appreciate some of the things that influence the thoughts and actions of yourself and your fellow Christian.



# Inner Reality

Alex Wilson

(First of three articles by Alex Wilson)

## THE NEED

The prophet Isaiah had a very long ministry, prophesying for more than half a century. During this period, outward religious conditions varied to an amazing degree. When Ahaz was king, the Jews engaged in the worship of Baal, with its gruesome child sacrifices, and in the worship of the gods of Damascus. Ahaz himself "shut up the doors of the house of Jehovah, and made altars in every corner of Jerusalem. And in every city of Judah he made high places to burn incense unto other gods" (2 Chron. 28). The Bible indicates that the great majority of the people followed right along in these evil practices.

Yet at other times during Isaiah's ministry, the worship of Jehovah flourished. During the reign of Hezekiah the people held the greatest Passover since the time of Solomon, over 200 years earlier. And at the end of that Passover, "all that were present went out to the cities of Judah, and broke in pieces the pillars and hewed down the Asherim and broke down the high places and the altars out of all Judah." What a great reformation!

But notice this incredible fact: The book of Isaiah definitely gives the impression that in general *the people were just as far from God when "worshipping" Him as when bowing down to idols!* The reformation was in most hearts merely superficial. The Lord, speaking through Isaiah, said, "This people draw nigh unto me, and with their mouth and with their lips do honor me; but they have removed their heart far from me, and their fear of me is a commandment of men which has been taught them—which has been learned by rote" (29:13 & footnote).

In other words, the people had knowledge about God and the Scriptures; they had been trained and commanded to fear God; they had been carefully drilled in the facts of the one true religion. In their Old Testament survey courses they had learned the correct answers; they knew all the diagrams, the charts of the kings' reigns, and the outlines of the books of Scripture. They could make the honor roll, and many could make straight A's: they were *orthodox*. From reading Isaiah chapters 1 and 58, we learn that they were also very *busy* in their worship of the Lord. They had many services,

offered God many prayers and even fasted. They performed all the sacrifices and kept all the feasts: they were *active*. But in spite of their orthodoxy and their activity, GOD said that their heart was *far from Him!*

In any present-day church or Christian school or Christian family, there is the danger that the same condition will arise which existed in Isaiah's time. Young people who are brought up in Christian surroundings are particularly immune to it. From their environment, the young people may learn orthodox terminology, and may understand and be able to teach sound doctrines. They may practice the approved habits which are stressed in their circle of fellowship, and may even "offer their talents to the Lord to be used in Christian service," as the saying goes. And yet, those young people may *in heart* be no different from a gang of teenage hoodlums, who learn from *their* environment to be vile-speaking, tough, and immoral! The differences between the two groups of young people, though great, are actually incidental; the similarities between them are basic.

If our young people's spirituality is merely *conformity* to a Christian environment, then we have produced good chameleons but not good Christians! In such a case, when the environment changes, the "spirituality" also changes. Statistics show, for example, that an overwhelming majority of children who regularly attend Sunday school in younger years drop out around the age of 13-16. At ten, going to Sunday school is the thing to do; at fifteen it isn't.

If our sons, daughters, and students are merely *conditioned*, as the psychologists say, then we have failed. The psychologist Pavlov conditioned dogs by the stimulus-response method and thus got them to behave in certain desired ways. By using psychological principles and methods, we can similarly train children to behave in certain fashion. But will their hearts actually be any closer to God; will their wills be fully surrendered to Him in loving allegiance? As President Franklin Roosevelt said during World War II, possibly referring to spies, "Obedience is not always loyalty." (By the way, I am certainly not against using sound psychological and educational principles in Christian work. They are important; but they are not enough. Something more is needed.)

We can condition our young people in a number of ways, influencing their outward conduct while perhaps leaving the inner man unchanged. Many Christian educators are suspicious of attendance contests and Bible-memorization contests because they are based primarily on *competition*. If people will not work for Christ unless they get some points or medals for it, then has anything of real value been gained? In a Christian school, getting *good grades* in Bible may be used as an incentive to promote Bible study. But if that is *the* major motive stressed, the student will probably "learn by rote" and yet have his heart unmoved. Sometimes even *pride* becomes our tool as we seek to train Christians. C. S. Lewis writes, "Pride can

often be used to beat down the simpler vices. Teachers, in fact, often appeal to a boy's pride, or, as they call it, his self-respect, to make him behave decently: many a man has overcome cowardice or lust or ill-temper by learning to think that they are beneath his dignity—that is, by pride. The devil laughs. He is perfectly content to see you becoming moral and brave and self-controlled provided, all the time, he is setting up in you the Dictatorship of Pride—just as he would be quite content to see your aches cured if he was allowed, in return, to give you cancer."

So we see that it is much easier to form a man's outer conduct than to reach and influence his heart, the core of his being, the basic desires and purposes for which he lives. It is easy to have the form of godliness without its inner reality. A sad example of this is present-day Korea. A recent report says that though the church there shows great numerical growth, many mature Christians feel that real spiritual vitality is diminishing. Great revivals of earlier years "left many people with a vital experience of God and a love for the Bible. The children of these people, however, have often not had such experience. So although they attend church, there are many doubts and much emptiness in their hearts." One symptom of the decline there is the eruption of bitter divisions among believers in recent years.

What about us? Are we also losing spiritual vitality? Richard Halverson has written the following piercing analysis of conditions in the U. S.: "To our grandfathers the Christian faith was an *experience*. To our fathers it was an *inheritance*. To most of us it is an *inconvenience*. To our children it has become a *nuisance!*" Of course these are sweeping generalizations, but let us ask ourselves which of the four emphasized words best describes our relationship to God. For our great need is to have a living experience with Him, to have inner reality.

A. W. Tozer, a discerning seer of our times, made these observations in his book, *The Pursuit of God*:

It is a solemn thing, and no small scandal in the Kingdom, to see God's children starving while actually seated at the Father's table. The truth of Wesley's words is established before our eyes: "Orthodoxy, or right opinion, is at best a very slender part of religion. Though right attitudes cannot exist without right opinions, yet right opinions may exist without right attitudes. There may be a right opinion of God without either love or one right attitude toward Him. Satan is a proof of this."

Thanks to our splendid Bible societies and to other effective agencies for the spreading of the Word, there are today many millions of people who hold "right opinions," probably more than ever before in the history of the Church. Yet I wonder if there was ever a time when true spiritual worship was at a lower ebb.

The modern scientist has lost God amid the wonders of His world; we Christians are in real danger of losing God amid the wonders of His Word. **Our thought habits are those of the scientist, not those of the worshipper. We are more likely to explain than to adore. We have almost forgotten that God is a Person, and as such can be cultivated as any person can.**

Sound Bible exposition is an imperative must in the Church of the Living God. Without it no church can be a New Testament church in any strict meaning of that term. But exposition may be carried on in such a way as to leave the hearers devoid of any true spiritual nourishment whatever. For it is not mere words that nourish the soul, but God Himself, and unless and until the hearers find God in personal experience, they are not the better for having heard the truth. The Bible is not an end in itself, but a means to bring men to an intimate and satisfying knowledge of God, that they may delight in His presence and know the inner sweetness of the very God Himself in the core and center of their hearts.

This, and nothing less than this, must be our goal as we proclaim the gospel and teach God's word. It is a *high* goal, but since it is God's will, it *can* be reached.



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## *A Christian Views The News*

Ernest E. Lyon

Before beginning this month's column, may I remind my readers that this column is simply the opinions of the writer only. The opinions are based on the facts as I have been able to find them, but I do not claim infallibility and no one else is to blame from my opinions but myself.

### HOW COMMUNIST IS THE UNITED STATES?

I want to take up most of this month's column with a brief showing of how the United States has been carried along the path toward communism. I do not mean *Russian* communism, but simply communism itself as espoused by Marx and Engels and amplified by later ones of their disciples. "The Depression" was seized upon as the great opportunity by those who wished to turn this country toward government ownership and control of all things and all people. Just how far this has progressed is the question I want to answer though I realize that any such answer is going to be only a rough estimate even if given by the highest authority on the subject. A recent issue of a national magazine estimated that communist influence in this country is now 50-70%. Is this a true estimate?

Before we can properly answer this question we must first realize that to communize America does not mean to give the Iron Curtain countries military supremacy over this country. It simply means to move toward the turning of our government into a communist one. It is not a matter of violent revolution, either, though that method has been used in some countries. The Communists in this country (Communists and "Marxists") are seeking to sab-



otage our political and economic system in favor of bureaucratic control from Washington in order to establish a communist government. Marx and Engels urged their followers to "wrest, by degrees, all capital . . . to centralize all instruments of production; by means of measures, therefore, which appear economically insufficient and untenable but which in the course of the movements outstrip themselves and necessitate further inroads upon the old social order." To this end a great effort has been made since 1919 to condition the thinking of our people along socialistic lines and to stimulate a feeling of self-pity in large segments of the population (usually one segment at a time) to make them believe that the government has a duty to support them. They neglect to tell people that if the government is to support them it must exercise the corresponding right to discipline them. By various changes bringing under control agriculture, industry, the professions and labor in such a way that our economic system cannot fully function and by various expenditures that are bringing the country closer to bankruptcy thus bringing on wild inflation they hope to paralyze the economic system. It would be easy then to speed up the destruction of private property in favor of public ownership.

Let us look at a few figures concerning our present state. Already the federal government owns more than one-third of American land as well as hundreds of industries, businesses, and other forms of property. A Congressional Committee estimated over a year ago that the value of all federal property was \$315 billion, approximately our national debt at present. The American Forest Products Industries, Inc., states that government lands *now exceed* the combined areas of Oregon, Washington, Idaho, California, Wyoming, Montana, Arizona, Nevada, Colorado, New Mexico, Utah, and the west part of South Dakota; yet AFPI adds: "The U. S. Forest Service is seeking some 4 million acres in the next ten years. . ." According to our federal census the federal holdings exceed in the value the assessed valuation of our fifty largest cities *and* the value of all farms in the United States with their buildings, livestock, implements, and machinery as well as land!

Besides these things, let us not forget that *control* is more important than ownership in modern economics. Hitler (don't forget that he was a socialist and his government a socialist one) allowed the owners to continue owning their property and instruments of production but he simply took over the effective control of them. And at this present time there is very little, if any, business, industry, agriculture, or finance that is not controlled directly or indirectly by the federal government. Look at the government farm programs, the government control of interest and other things in banking, the control of transport and trade through the Interstate Commerce Commission, the control of industries through *sixty* federal agencies that make the life of businessmen miserable if not next to impossible. Even the labor unions recently found, in the railroad trouble, that the government is now big enough to dictate to

them and take away or make mockery of their beloved principle of collective bargaining. And so many large industries are dependent upon federal contracts that it is next to impossible to get them to support anything displeasing to the government. I know of magazines folding because businesses were afraid to advertise in them, radio and television programs turned down because the stations were afraid of losing their licenses, and so we could go on with the list of direct and indirect ways that show we no longer have a free enterprise system.

It might be well to add a few other things that might be news to you. The Committee on Un-American Activities of Congress named not less than five thousand Communists on the federal payroll and fifteen thousand working in defense industries. With a possible few exceptions, these men are today all continuing their work. This includes the 800 security risks that Mr. McLeod found in the State Department when he was working on this matter for the government.

This, of course, has been only the briefest review of this long and complicated problem. I hope that it has been enough to awaken you to the dangers from within that combine with the dangers from without. Add to this your own knowledge of how even churches have been fooled into working for having our government, and especially our schools, deny that God is in control of the universe and then remember that the Communists are atheists and you will begin to get a rough picture of the problem. Then pray, pray, pray as you never prayed before for our government and its leaders — and for all men, that they may be saved.

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## ESTHER -- I

Mrs. Paul J. Knecht

### CALLED

When the decree of King Ahasuerus went forth that the fair young virgins of his realm be gathered together he was seeking a successor to Vashti. Esther, cousin to Mordecai, a Jewish captive, was "taken into the king's house to the custody of Hegai, keeper of the women." Hegai was pleased with her (Es. 2:9), showing her kindness; he "speedily gave her the things for purification, with her portions, and the seven maidens who were meet to be given her out of the king's house; and he removed her and her maidens to the best place of the house of the women."

At the end of her year of purification Esther's turn came to go in unto the king. It is noteworthy and to her credit that, though she could have had anything she wanted (v. 13) to take with her into the king's house from the house of the women, her mind was not on anything for herself. Her wants were simple; she required nothing but what Hegai the king's chamberlain, the keeper of the

women appointed (v. 15). Either she desired simplicity for its own sake or she set aside her judgment for Hegai's. This proved wise. He must have had exquisite taste, for she was admired by all who saw her.

### CHOSEN

Moreover "the king loved Esther above all the women, and she obtained favor and kindness in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti. Then the king made a great feast unto all his princes and his servants, even Esther's feast; and he made a release to the provinces, and gave gifts according to the bounty of the king" (Es. 2:17-18). Esther's feast evidently was her marriage feast and may have lasted seven days though we are not told. Like the feast of Ahasuerus it was given to all his princes and servants. The general character of the two feasts was no doubt the same. Yet we see no impropriety in Esther's having been present on this occasion, nor chide her for accepting what we praise Vashti for refusing. Nor should she be chided. Neither is she to be condemned for her marriage to a Gentile king. There is nothing to indicate that she ambitiously strove (or schemed with Mordecai as some think), for the position she attained, in vanity and a desire for self-exaltation. It was evidently God's working. It has always been His sovereign right to place certain ones of His choosing in peculiar situations to work out His purposes to the praise of His glory and the blessing of His people. Samsor's marriage to a Philistine woman is an example of that, as is also Hosea's to a woman of whoredom (Hos. 1:2). There need be no evil reflection on Esther, who had always been under authority (2:20), for being in that high place. Rather she was swept along toward her destiny by a power beyond her. She accepted and filled that destiny with a quiescence indicative of perfect submission to the will of God. This is seen in her childlike obedience to Mordecai (v. 20b), echoed in her attitude of deference to Hegai and later in her meekness before the king. She had an obedient spirit in contrast to Vashti's disobedience.

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A letter, "Cyprian to Donatus," was written from Carthage. Although it was written seventeen centuries ago, it has a modern ring about it. "This seems a cheerful world, Donatus, when I view it from this fair garden under the shadow of these vines. But if I climbed some great mountain and looked out over the wide lands, you know very well what I would see: brigands on the high roads, pirates on the seas, in the amphitheatres men murdered to please applauding crowds, under all roofs misery and selfishness.

"It is really a bad world, Donatus, an incredibly bad world. Yet in the midst of it I have found a quiet and holy people. They have discovered a joy which is a thousand times better than any pleasures of this sinful life. They are despised and persecuted, but they care not. They have overcome the world. These people, Donatus, are the Christians—and I am one of them."

# NEWS AND NOTES

**Republic of S. Africa:** Word and Work has been forwarded to me from Kraifontein regularly. I enjoy it, and I cut a few articles out every month and post them to some one, believer or unbeliever. Please excuse mistakes or bad writing as it is winter here and I am shivering . . . I was baptized when I was 20, in 1904 . . . I have the comfort of knowing the Lord knows all about me . . . I am praying for all our missionaries in all the different lands . . . I am among five (out of eleven in the ward) who can help themselves. Oh, what a blessing! God bless you all. — Mrs. Helen Cesar.

**Oklahoma City, Okla.:** Please send a subscription to —. Begin it with the current issue—it is even better than usual. —Wilbert M. Winter

**Johnson City, Tenn.:** Always enjoy the articles. —Glenn Baber

**Tulsa, Okla.:** I welcome the "tongues" article and possible subsequent discussion. I may try to write something myself on the subject.

I wish I could be at the conference, but can't make it. I hope, if He tarries, to be there next year.

Word and Work is still the best of them all! —Leroy Yowell

## EMERGENCY AT SCC

The boiler( heater) in the women's dormitory has been condemned and must be replaced. This will cost us \$1,200 exclusive of installation charges. For this we have neither money on hand nor provision in the budget, but the expenditure must be made if our young ladies are to be warm this winter. At the suggestion of Brother Asa Tipton the Sunday school classes of the Antioch Church of Christ have obligated themselves to the amount of \$100 to meet this need. The check has already been received. Surely we have a dozen congregations who can follow the example of this church! —L. V. Houtz

**Abilene, Texas:** Last Sunday saw two responses to the Lord's invitation. Claude Dutton came to receive Christ as Savior, and his wife, Ruby, placed membership with the congregation. Claude("Jimmy") is the son of Mrs. Dutton who obeyed the Lord the preceding Sunday. There was great rejoicing in that family, much among those

of our church group, and we are told in the Word that the angels of heaven also rejoiced.

The old rest rooms (more recently storage rooms) at the back of our brick building are down, thanks to the efforts of several of our men. We expect Mr. Hoggard to begin on the frame building this week. In a phone conversation he said, "About the first of the month."

I am beginning my 13th year at Southside (total of two different periods). —Carl Kitzmiller

**Louisville, Ky.:** Last Wednesday evening we were treated to a surprise when Brother and Sister O. D. Bixler, accompanied by two Japanese sisters dropped in just after the service had started. They had just arrived in Louisville for a short visit. Brother Bixler gave us an interesting report of the work in Japan, and showed some interesting slides.

Word comes that prospects are good for a record enrollment at Southeastern Christian College this fall. Let us remember this school, and the Portland Christian School regularly in our prayers and in our contributions. They need our support. —Willis H. Allen

## Symposium on "Tongues"

The recent articles by Alex Wilson have stimulated a great deal of interest in the subject of speaking in tongues. Various ones have written articles expressing their views on the subject; others may wish to do so. It is the present thinking of the editor to hold these for another month or two until all have had opportunity to write, and then to present them all together in the same issue, perhaps in condensed form. It is thought that this would give a better picture of the various views than would the publication of one article at a time. Those intending to write something on the subject should do so as soon as possible, to insure being included.

## J. D. Phillips Hospitalized

Since October, 1938, Brother J. D. Phillips has been editing *The Truth*, first from Memphis, Tenn., and now from Austin, Texas. This is a fine little paper, and Brother Phillips has always maintained a loving attitude toward all, and he has not been afraid to be a friend to any of God's children.

On July 1, Brother Phillips fell and

broke his left hip. The doctor says it will be from three to six months before it begins to heal, if all goes well. He is home now, but much limited in his activity. Why not send him a "get well" card, a note of appreciation, or a subscription to **The Truth**? His address is: 2613 East 2nd Street, Austin, Texas 78702.

**Lexington, Ky.:** All were thrilled and benighted by the dynamic message from Brother David Brown last Sunday night. Brother Brown and family are sponsored by the Church of Christ at Linton, Indiana. They plan to sail for Africa in October, Lord willing. —H. N. Rutherford

**Louisville, Ky.:** According to present plans, meetings on the subject of fellowship with the conservative Christian Churches will be held at Beechel Church of Christ from 9:30 to 4:00 on September 26. Brother Jorgenson is not as well as usual. —Ernest E. Lyon

#### **Regional Fellowship Meeting**

The Highland Park Church of Christ at the corner of Hickory and Kirby Sts. in Chattanooga, Tenn., will be host to this year's Regional Fellowship Meeting. The churches participating will be Chattanooga, Gallatin, Locust Street, and Mountain View from Johnson City, Tenn., Hapeville, Ga., Greenville, S. C., and the Ross Point Church at Baxter, Kentucky. The meeting will convene Sept. 24 at 3:00 p.m. E.S.T. at the church. There will be an open forum discussion of our common problems and plans. The host church will serve an evening meal for all present at the church; then follows a night session at which time the visiting preachers will speak.

Brother Jesse Wood from Southeastern Christian College will also present the program for the College. The Highland Park Church of Christ wishes to extend an invitation to all brethren who are able to attend this meeting. Howard S. O'Neal

**Orlando, Fla.:** We are in the middle of Vacation Bible School with Brother J. E. Boyd teaching the adult class and working otherwise with the group. We need your prayers as very few people have enough faith to look above their circumstances to God and only the Holy Spirit can produce this faith. Only through prayer can spirits be lifted and revived and souls saved. It is wonderful to have God to depend on.

It would be very nice if we could come to the conference; we need the fellowship and strength that we would receive. If the Lord directs in that way, we hope to see you. —Bill Spears

#### **Prairie Creek (Dallas) Report**

The Word and Work continues to bring blessings to my life. The articles are always enjoyable and seem to steadily improve.

On July 22 Sister Betty Burns placed membership with us and one of our young girls, Martha Stearnman, rededicated her life to the Lord. Also we had a Teacher Training Course July 20-24. We met for five consecutive nights. Four of the evenings we met in homes. On Wednesday evening we met in the Educational Building after our services. This was a basic teaching course and review of our organization. We felt the Lord really blessed every meeting. There was excellent attendance by our teachers. All were willing and eager to contribute and discuss. I combined 3 different courses choosing the filmstrips that would be of greatest interest and use to our teachers in our situation. Of the 17 different film strip lessons in the courses, we saw 11 in the five nights. Throughout the course we evaluated our program and noted improvements which we could make.

On Saturday, August 1, we had breakfast for the leaders and men from the area churches in our educational building. Some 25 or 30 had planned to attend but due to different things only 12 were able to attend. The ladies of the church prepared a wonderful pancake breakfast. After enjoying the fellowship together, business matters and cooperative works concerning the churches of the area were discussed. I suppose the general summation might be something like: "Friends, Romans, countrymen, send us your preachers." —J. Richard Lewis

**Nelsonville, Ky.:** Our two-weeks meeting with preaching by Brother Jack Blaes was a time of spiritual refreshing. This was particularly evident from the good and steadily growing attendance over the 14 day period. Our nightly average was perhaps over 65.

Five ladies from a nursing home at nearby New Haven were baptized the afternoon that the meeting started.

The basket dinner held on the middle Sunday of the meeting was followed by a song rally and later a street meeting at New Haven. —Robert Heid.

### WANTED: Books

If you have any of the books written by J. M. McCaleb, and you would be willing to sell or to lend them, please contact Tom Marsh, Box 26, Sellersburg, Indiana.

### MISSIONARY BRIEFS

**Alaska:** We are grateful to the Lord for a safe trip, for providing housing needed, and trust He will give open doors for serving Him in this field.

Our address is: Nanook Courts, No. 31, 3500 Mountain View Drive, Anchorage, Alaska. —Winston N. Allen

**San Jose, Mindoro, P. I.:** Renwick will appreciate your prayers as he enters boarding school. This will be his first time to be away from home for any stay of time. Of course, we will all miss him. He has always been very helpful with the little ones.

Pray for the spiritual needs of the churches. There is need for a revival in the church here and in the surrounding barrios.

More national preachers and leaders are needed. Pray that the Lord of harvest will raise up and thrust out more national workers. This is the key to evangelizing a nation.

Pray that Mindoro Christian School may be used to train these national workers. Pray that we may provide them with a deep spiritual understanding of God's word.

The Christian Book Center needs remodeling. Pray for the necessary funds.

The church building is still in the planning stage, but the construction will begin as soon as sufficient funds are on hand. Pray for more funds.

Pray for the scripture distribution program, that we may be able to carry through the plans to put the Gospel of John in every home. —Harold Preston

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## More Tributes to Frank M. Mullins, Sr.

Early in the 1930's brother Frank M. Mullins, Sr. and I were together ordained to the ministry of the Lord Jesus Christ as the elders of the Portland Avenue Church of Christ laid their hands on us and prayed. This was one of the greatest blessings of my Christian experience. It was always such a joy for me to be with brother Mullins, especially when he preached the prophetic Word. Being as closely associated with him as my wife and I have been in all these years, we both felt great loss at his departure, but our loss was his great gain. Our deepest sympathy goes out to his beloved family. Thus, the cloud of heavenly witnesses continues to grow, and soon we will complete the Bride of Christ and put on the fine linen robe which is the righteous acts of the saints. —Jesse and Rhea Bibb

### HIS WORKS DO FOLLOW AFTER

The poet said, "The gay will laugh when thou art gone; The solemn brood of care plod on, And each shall chase his favorite phantom." So it has always been. How soon faithful servants of the Lord can be forgotten! To live in the fond memories of those among whom we have lived and labored; that it is not unpleasant to contemplate, yet those who knew us soon pass from the earthly stage, too, and who is left to remember us? But consolation is found in the fact that the fruits of one's labors in the Lord continue even in lives from whose memories the laborer may all but fade out. "You may forget the singer, But the song will never die." Those who thank God for the day when Brother Mullins came into their lives, and they are many, will not soon forget him, and what the Lord used him to stimulate in them will be bearing fruit in generations to come. It will all be seen to have been so planned above. —S. C.

## BOOKS BY R. H. BOLL

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### LESSONS ON DANIEL

There are four Bible books which the devil seems to hate most of all, to wit: Deuteronomy, for with it the Lord routed the devil at the Temptation; the Gospel of John, which sets forth Christ's deity in a special way; the Book of Revelation, in which it is revealed that Satan will ultimately be consigned to the lake of fire; and the Book of Daniel, companion book to Revelation.

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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 I Peter. He laid down his pen at I 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" (I Cor. 13:1-3). At I Peter 4:12 J. Edward Boyd picked up Peter's message and completed the lessons.

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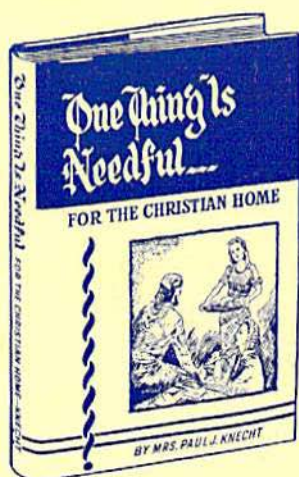
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