

THE WORD AND WORK

(Volume XLIII, December, 1949)

WE GROVEL AMONG TRIFLES

We grovel among trifles, and our spirits fret and toss,
While above us burns the vision of the Christ upon the cross;
And the blood of Christ is streaming from His broken hands and side.
And the lips of Christ are saying, "Tell the heathen I have died."

O Voice of God! We hear Thee above the shocks of time,
Thine echoes roll around us, and the message is sublime;
No power of man shall thwart us, no stronghold shall dismay,
When God commands obedience and love has led the way.

—*World Conquest*

WORDS IN SEASON

R. H. B.

THE CALL OF THE NOW

We cannot do anything yesterday or tomorrow. What we do we must do now. The most precious gift of the New Year is a string of golden todays and nows. Yet only one at a time, and each must be used just then or nevermore. Once gone, the nows are lost forever. Was it not a fine epitaph of David's that he "served his own generation by the will of God" and then fell asleep? So let it be said of us. There is present work—a present place to fill, a present task to finish, a present hour to serve. There is a present generation of human beings in other lands who have not heard the gospel; and unless we carry and send it to them, they will never get it. Our children tomorrow may reach the next generation—it is their responsibility. They cannot do our work. We cannot do theirs. The eyes of the Lord Jesus are on us now and here. How do you use your money, your time, your ability? The present use must meet the present need, and it goes on record. "We must work the works of him that sent me, while it is day: the night cometh, when no man can work." (John 9:4.)

GO BACK TO GOD

When my faith burns low, it is good for me to rest in God's faithfulness. "He abideth faithful." It is a great consolation that God's attitude toward me does not fluctuate with my own moods and feelings. His name is The Rock. When my love to God flags, there is nothing so good as to rest in God's love toward me; for it is without change and alteration. "Keep yourselves in the love of God" does not mean to keep our love to Him, but to keep ourselves in His love to us, which love never faileth; to place ourselves in the realization of that sure and tender affection which gives its all and

cares all for me in spite of all my sins and failures. So, when my own love for God and man is failing, instead of trying to pump up more out of my own soul, it is time to take comfort and refuge in God's love. It is a good cure. In natural course, as I begin to apprehend the length and breadth and height and depth, and to know the love of Christ which passeth knowledge, I find peace, and my own love also is kindled. "We love because he first loved us." (1 John 4:19.)

BLESSED IN THE DOING

We need grace and strength from God for our work and to our victory. I need hope in order to strive manfully and stedfastly. I need love to labor and sacrifice as I should. I need more faith to work more heartily and unselfishly. Shall I wait till I have a full store of faith, hope, love, strength, and motive power, before I proceed to serve and toil? The great principle is, "To him that hath shall be given," and: "With what measure ye mete it shall be measured unto you: and more shall be given unto you." Yes, you need faith, hope, love, grace, strength, motive power, and you need them first, before you can do anything. But if you have any of these at all—the least spark even—act on it. In doing you get more power to do. I do not say that faith or love begins to come in doing; but as you go and do, more faith and love and grace come to you. He who waits for a full supply first will lose what he has; but he who turns the little he has to actual effort and action will find his force growing with the use. Walking in the path of faith and obedience, Abraham got more faith. We begin with hope—else we will not begin. But as we patiently continue, our hope grows into full assurance. (Heb. 6:11.) "If an engineer should try to get up enough steam to carry the train the whole journey before he starts," said Sam Jones, he would explode his boiler." In fact, he starts with hardly more than enough to start with. But after he has made twenty or thirty miles he has as much and more steam power to carry him over.



A PICTURE

Some years ago in a shop window on Louisville's busiest street hung a picture which reflected in symbol the thronging, bustling life of the city surging round about. There was an altar in the center. Bound to it with ropes, after the manner in which sacrifices were of old bound to altars, and stooping as if under the weight of a great burden, thorn-crowned, stood the Son of man. On either side of the altar descended a stream of humanity, each intent on his own affairs, all traveling in the same general direction, and all, with some slight exceptions, wholly oblivious of the altar and the presence of the royal sufferer. A church dignitary, clad in his robes, hands folded as if for his ritual prayers, with proud, self-satisfied face; a military man in uniform; an elderly gentleman, perhaps a defunct lord or statesman; a preacher of the nonconformist type, book open, his finger on a passage as if in argument; and a workingman, with pick on his shoulder, pass by on one side, pursuing their own course without notice of aught else.

On the other side, a society belle of the aristocratic order, splendidly arrayed as if for the ball; behind her, whispering in her ear, a silk-hatted, monocled society gentleman. Behind these a scientist, examining a test tube toward the light, and a dissipated sportsman reading the news. In the forefront a little girl selling flowers; a news-boy pressing through the crowd crying out his papers—and one may catch a partial glimpse of the headlines—"All the Winners . . . Sensational Divorce . . . Murder . . . \$250,000 . . . Great Speech . . ." In the background one of the crowd emptying a beer tankard; a libertine face lasciviously laughing; a stump orator haranguing an applauding rabble. A woman with a child—an outcast one might judge—sitting at the foot of the altar's pedestal, but without notice of the altar. One figure particularly strikes the eye—a woman with a good face—she is, in fact, the only one in the passing crowd that looks at the silent One of the crown of thorns; and her face speaks of the anguish of inward conflict and longing after Him who there suffers. But—alas!—she pursues her course, even while looking.

Inscribed upon the altar were the Latin words, "Votum Deo Ignoto"—which is, "Dedicated to the Unknown God"; and beneath the picture the legend: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

And I beheld and asked my heart if perhaps I, too, was in the crowd that passed by, each one bent on his own course, all in the same course, occupied and preoccupied with self, and forgetful of Him who is alone worth the soul's thought and the life's devotion.

"O men and women, your deeds of shame,

Your sins without reason or number or name,

I bear them all on this cross on high—

Is it nothing to you, all ye that pass by?"



SURE SIGNS

When the way to the meetinghouse seems too far;

When the sermons seem too long;

When singing comes hard and seems dreary;

When you see so much to dislike in your brethren;

When the preacher makes you mad;

When the members frequently say things that offend you;

When the reading of the Bible is dull and puts you to sleep;

When prayer is a burden;

When it frets you to be called on to give;

When you feel that there is no use of working with the sinners around you;

When there is no gladness and satisfaction in the mention of God, Christ, or His religion, to you;

When you make excuses for your sins and try to persuade yourself that God will not punish or judge—

Then you are not right with God. You are drifting, backsliding, sinning, and going into darkness. Turn at once and square up matters with the Lord. Haste thee, stay not!

NEWS AND NOTES

Abilene, Texas: "Our meeting here at South Side has just closed, with a total of three responses to the invitation. One young lady was baptized, a young man rededicated his life to the Lord, and another young man confessed sin and placed membership with us.

"Brother Burks brought powerful messages from the Word, always holding up the Christ as the center of the message. We are sure that the seed that has been sown will be bearing fruit in the near future, if the Lord tarries. Our prayers go with Bro. Burks as he goes to Dallas."—Carl Kitzmiller.

Sellersburg, Ind.: "Glorious! This is the only word that properly describes the recent meeting at Jasonville, Indiana. Several obeyed the gospel; several more who had been away from the church for several years, returned for restoration and rededication to the work. Some were added by membership, and one 83 year old man was baptized into the Lord Jesus. The congregation was revived and they seem now to be in a position to go forward in a new way. Brother Calvin Griffith, their minister, and the leaders of the church contributed much to the meeting by their faithful personal work.

"The work here at Sellersburg continues with interest and evidence of the Lord's blessings."—Howard T. Marsh.

Lexington, Ky.: "We had two responses here at Cramer and Hanover Sunday night (Nov. 13): a man for baptism and his wife for membership. Brother Hall Crowder comes to us for a meeting which is to continue from November 21 to 29.

"I had a good three days meeting with the new congregation in Knoxville, Tennessee, from November 7-9. This independent, whole-counsel church meets on Magnolia Boulevard."—H. N. Rutherford.

Camp Taylor, Ky.: "The Camp Taylor church is converting their frame building into a brick veneer structure. We are adding a new front and making a few changes otherwise. We are now conducting all meetings in a large basement

room. We hope to be back in our auditorium by December 25. A father and a son came forward to confess sins and for rededication a few Sundays ago. A young man came for rededication to the Lord's service the Sunday before."—J. R. Clark.

Amie, La.: "Many visitors are seen at Amite church since we occupied our new building. Some additions and some new members have moved into town. We are making new contacts with good prospects of fruitage. On Sunday afternoon, twice each month, alternating buildings, members of five congregations meet in song rallies for an hour. Thus far each meeting has been attended by about 100 persons. Song leaders of different congregations meet once each week for special practice. Some new material is being encouraged in these special practice meetings, to the end of development of new leaders. The church here is in an upsurge of new Spiritual life."—A. K. Ramsey.

We wish again to remind our readers of a Bible Reading which is to be conducted by William J. Campbell in Davis City, Iowa, during January and February. The school is to read and study the entire Bible. They will have regular school hours with three night sessions a week for reviews, lectures, and vocal music. Any desiring this course should contact Bro. Campbell at Davis City, Iowa.

CHILDREN'S HOME RECEIVES OFFERING

The auditorium was packed in the special joint Thanksgiving service held at Dugger, Indiana, Wednesday evening, November 23. Brother Howard Marsh was present with the Matrons and older children of the Sellersburg Children's Home. Several congregations were represented. Those present enjoyed special songs and short talks. A truck was loaded with food provisions for the Home, brought by scores of worshippers. Also an offering of about \$400 was contributed for the Home. A great Thanksgiving dinner was served by the ladies of the church just before the service.

AN OVERFLOW CROWD

An eleven hundred dollar offering was taken at the annual Thanksgiving meeting held at the Portland Avenue church on Thanksgiving morning. This money was given to apply on the retirement of the school building fund debt. Winston Allen, president of the new college, presided at the service. The radio chorus sang under the direction of Thomas Y. Clark, D. H. Friend delivered the Thanksgiving address, and W. H. Allen spoke in behalf of the school before the offering was taken. An overflow crowd was present at this happy meeting.

YOUR NAME TOO?

Always at this time of year it seems that the bottom has dropped out of our subscription list. Hundreds of names are transferred to the expired files. It frightens us when we remember how neglectful and careless many are about renewing. You love the paper, the contributors, the whole-counsel teaching presented therein, but you are busy and just neglect to attend to this little matter. It involves only \$1.25 and can be attended to quickly; yet we often lose two or three hundred names. Shall it be your name too this year? We hope not.

But always our volunteer clubbers come to our rescue with large lists, speaking a word of reminder to this and that person, collecting a dollar here and a dollar there. The spiritual benefits derived from opening your home to a good Christian journal cannot begin to be computed in dollars and cents. What is a dollar club-rate, or a dollar and a quarter for a single subscription? But collectively they do help us carry on, and singly each opens another home to the Word and lets us know that the Word and Work is appreciated and wanted. Clubs, singles, gift-subscriptions—let them flow in. Yours for a good paper in 1950.—J. R. C.

Portage la Prairie, Man.: "Our Lord be praised for His grace and provisions. We have had the call and the persistent urge of His Holy Spirit to press on and on intensively without holidays for the summer months are so precious. He has given us encouraging responses from Indian hearts. Of these at the

end of July we had the joy of baptizing eight Saulteaux, and on August 5 He gave us a glorious day and service when baptizing five Sioux. One of these is the mother of seven, whose oldest daughter was baptized last year. Rejoice with us and pray.

"This report and prayer letter has been delayed by septic bronchitis. Our Lord is giving us recovery and strength again. There is so much to do that Indians and others might have the light and be led as pleases our Savior and Lord."—H. L. Richardson.

From June to September (four months) Brother Richardson reports receipts of \$497.34. During that same period disbursements amounted to \$665.86. Address: H. L. Richardson, Portage la Prairie, Manitoba, Canada.

Johnson City, Tenn.: "Brother Willis H. Allen's brief meeting with the Locust St. church was greatly appreciated by the brethren here. During the course of the meeting 3 were baptized, 2 of which (a mother and son) had made the good confession just before the meeting. There were two restorations at the Locust St. church also recently.

"While I was in Winchester, Ky., in Oct., in an enjoyable meeting with the Main St. church (2 responses), 3 were baptized, and one came for renewal at the Locust St. church. All services were conducted during that period by local brethren.

"It seems now that actual construction on the completion of our building in the Carter-Sell addition will begin soon. Some of the materials are now on the ground, and paid for. The contract with contractor has been signed. Just a few details regarding the loan remain yet to be arranged. Pray for us."—Robert B. Boyd.

ORDER FROM US, PLEASE

The November Word and Work had several ad pages. This month we present a few more such pages. These pages are our show-windows in which we display our books and Bibles. Look them over and favor us with an order. Your purchase comes to you postpaid at regular retail prices. You shop right from your home and we make delivery to your door through the facilities of Uncle Sam. And what makes a

better gift than a Bible, Testament, or good book? Remember us when you need a Bible or a devotional or reference book. Just ask us for what you want. If it is published we can send it to you.

We have stocked some American Standard Version Bibles in various types and in a low-to-high price range. If it's a good Bible or Testament you need we have it.

Kentucky Bible College

W. N. A.

The two goals of Christian education, making disciples and teaching them, are set forth by the Lord Jesus in the Great Commission. To the young man, Timothy, Paul wrote, "And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." 2 Tim. 2:2.

The present Bible School movement among the Churches of Christ had its origin in Nashville, Tennessee, under the leadership of Brother James A. Harding and Brother David Lipscomb. These men of faith and vision saw the tremendous urgency of providing Bible-centered education for the youth of the Church. Brother Boll and Brother Chambers were greatly influenced by these teachers, and are in turn spending their lives teaching others. The son-in-law of Brother Harding, Brother J. N. Armstrong, was for many years the president of Harding College.

Five of the teachers of the Kentucky Bible College are graduates of Harding College; four have taken Brother Boll's classes for a number of years. The teaching of godly men is bearing fruit in their lives. Other young Christians are being trained to carry the Gospel to various parts of the world.

January 3 is the registration date for the winter term. The following courses are to be offered: Greek, Dennis Allen; English, Mona Bell Campbell; Daniel and related passages in Revelation, Brother Stanford Chambers; History, LaVern Houtz; Sight Singing, Brother Willis H. Allen; Biblical Introduction, Winston Allen; Typing, Shorthand, and Music, Dale Jorgenson; Public Speaking and Homiletics, (possibly Winston Allen). Brother Boll's Bible classes are open to all who desire to attend.

For further information address Winston Allen, 2800 Montgomery St., or Philip Bornwasser, 2500 Portland Ave., Louisville 12, Ky.

DALE JORGENSON COMING TO K. B. C.

On January 3, at the beginning of the winter term, Dale Jorgenson, who will have received his masters in music, will be added to the Kentucky Bible College faculty. In the spirit of the other teachers he is coming on faith, trusting in the Lord for his sustenance. He brings a good Christian wife and child.

Portland, in being used of the Lord to sponsor the grades and high school, is under a heavy obligation. It is a small matter that the rest of us together underwrite the expenses of the college. Some churches, including Portland, have already set aside a definite monthly gift for the college. **But the promises are few—too few—and the amount far below what is needed!**

We have been talking Christian college—now that we have it are we going to let it down? Shall we let the teachers suffer for lack of food and other necessities of life? The answer is up to us. The college treasurer is Hall C. Crowder, 609 Kewanna Dr., Jeffersonville, Indiana. Send contributions to him, please.

—J. R. C.

CHRIST'S PRAYER-LIFE

R. H. B.

We have followed our Lord's teaching on Prayer as given us in the four gospels. Now let us reverently observe Him in His own praying. Is it not strange that He, the Lord, the Son of God, should have to pray? Is it not said that "the Father loveth the Son and hath given all things into his hands"? (John 3:35.) Did He not Himself say, "I and the Father are one"? (John 10:30.) What need was there for Him to pray? The answer lies in Christ's humanity. When He became man, He took a man's place—and that is the place of dependence on God. It behooves man to look to God for everything, and to obtain all things from God by prayer. God's wisdom must guide him; God's power must enable and sustain him, and all he needs and desires must come to him from God in answer to prayer. This place of perfect dependence on God the Lord Jesus took, that in this, as in all other respects, He might be made like unto His brethren.

The recorded instances of His praying are many. I have counted about twenty-odd of special references: three in Matthew (one more if we reckon Matt. 27:46); three in Mark (to which may be added Mark 15:34); eleven in Luke, where the *Man* Christ Jesus comes into special view; four in John. And these are only indicative of His praying, not by any means the only instances. So, as a Man, He lived and worked and did all things on a basis of prayer.

Nevertheless there was something different and distinctive in His praying. He prayed in the hearing of His disciples, but He never prayed *with* them. Though truly and really one of us, He never lined Himself up in joint petition with other men. He never said "Our Father" along with His disciples. His was a special and unapproachable relation to God. As on that resurrection-morn He said to Mary Magdalene, "Go unto my brethren and say unto them, I ascend unto my Father and your Father, and my God and your God" (John 20:17) so He observed this distinction always. We are indeed His brethren, and His Father is our Father also; but we are children of God *through Him*, and He is the Son of God in His own right and nature. Though He identified Himself with us, there must also always be that particular aloofness—as in Israel's journeyings there must always be a distance between the ark and the following people.

There is also a difference in the character of His petitions. Men *ask* of God—where the Greek word is "aites," never used of Christ's praying (except once, by Martha's mistake, John 11:22); but *He* makes request (the Greek word "erotias," used only of Christ's praying, and in John's gospel only). Nevertheless He prayed fervently, humbly, earnestly. "In the days of his flesh he offered up prayers and supplications, with strong crying and tears . . . and having been heard for his godly fear." (Heb. 5:7.)*

* The passage reads thus: "Who in the days of his flesh offered up prayers and supplications with strong crying and tears unto him who was able to save him from death, and having been heard for his godly

WHEN JESUS PRAYED

Looking over the records of Jesus' prayers, let us mark them briefly.

When He came forth from the waters of baptism, He was praying (Luke 3:21).

After the busy day (Mark 1:35) "a great while before day"; and when beset by multitudes (Luke 5:16) He prayed.

Once He prayed all night: before choosing the Twelve (Luke 6:12).

Once most of the night: after the feeding of the 5000. (Matt. 14:23; Mark 6:46).

At Caesarea Philippi (Luke 9:18).

At the Transfiguration (Luke 9:28).

The prayer of thanks in Matt. 11:25; Luke 10:21.

"At a certain place." (Luke 11:1.)

At the tomb of Lazarus. (John 11:41, 42.)

A "sentence prayer": "Father glorify thy Name." (John 12:27.)

His intercession for Simon Peter (Luke 22:32).

The great "highpriestly prayer" of John 17.

The threefold prayer of Gethsemane (Matt. 26:39-44; Luke 22:41-44).

The prayers on the Cross: (1) for those who crucified Him (Luke 23:34), (2) for Himself (Matt. 26:46; Luke 23:46).

WHY DID HE PRAY?

There is much here to think on. It is evident as a Man the Lord Jesus had nothing, and would have nothing (though He could have had)—nothing of His own: all He had of life and power and wisdom He obtained from the Father. In our adoration of Him as the Son of God from heaven, it is hard for us to realize how utterly He had emptied Himself (Phil. 2:7) when He became man. The modernistic "Kenosis" theory (so called from the Greek word meaning "to empty") according to which Jesus was a fallible man, limited in knowledge and understanding, is thus shown to be false—for because He had utterly emptied Himself, it follows by that very fact that all He said and did was of the Father. He never spoke from Himself (John 7:16, 18; 12:49, 50). He never acted upon His own initiative. He had come down from heaven not to do His own will, but the will of Him that sent Him. All His physical and mental powers were exclusively at the Father's disposal. There was never anything of self-will or independent action in all that He "began to do and to teach." He had a will of His own—but it was evermore subject to the Father's will. (Matt. 26:39). Of Him it was writ-

fear . . ." Some have imagined that Christ was afraid of dying before He could accomplish His sacrifice for us on the cross—an idea which in the light of John 10:18 is impossible and absurd. But knowing He was going into death, in all the terrible sense that word can hold, He prayed to Him who was able to save Him **out of it**, and to bring Him back in a glorious resurrection. (See marginal note in the Revised Version on Heb. 5:7.)

ten, "A body didst thou prepare for me . . . then said I, Lo I am come, in the volume of the book it is written of me, to do thy will O God" (Heb. 10:5-7). He was in the Father, and the Father in Him. Therefore He was the Father's perfect Messenger and Representative. What He did God did. What He spoke was God's word. Himself was the Word. He that had seen Him had seen the Father also.

Such a life may seem to us to be unnatural, even abnormal. That is due to the fact that we have never seen or known a truly normal human life. Jesus was the only normal man—therefore (according to God's intention in man's creation) He bore the perfect Image and Likeness of God.

All this explains, in so far as we can grasp it, the prayer-life of our Lord. For every crisis, yea, for every step, He pleaded to the Father for wisdom, guidance, and strength. And in this He is the great Example to all God's children. Christians venture forth into the affairs of life, often without a thought of their need of God's guidance and protection. We get ourselves into trouble, and then—yes, *then* we call upon Him for help and deliverance. And He, being gracious and merciful, helps us out of our predicaments. (Ps. 107.) But how much better is an ounce of prevention than a pound of cure! How much better is a fence around the top of the precipice than the merciful help of the ambulance at the bottom! Looking back over the past we can see that often it was some trifling accidental thing that changed the course and current of our lives. How many know the bitterness of the word, "It might have been." A chance meeting, a small circumstance, almost unnoticed at the time, and everything is different from then on.

"The pebble in the streamlet scant,
Has changed the course of many a river;
The dew-drop on the tender plant
Has warped the giant oak forever."

How can we afford to go out a single day without prayer? For we know not what is before. "Keep thou the door of my lips"—said the psalmist; and how we need that protection. And "keep thou my feet"; yea, and my heart, for out of it are the issues of life. And, "lead us not into temptation," the Savior taught us to pray. The Lord Jesus prayed and prayed. If He needed to do so, do not we? "None could pray like Him; none could teach like Him." "Lord teach us to pray!"

SONS OF THE KINGDOM

You took the yoke of His government upon you to learn of Him. His kingdom into which you have been translated (Col. 1:10) consists of "righteousness and peace and joy in the Holy Spirit." (Rom. 14.17.) Such is "the new wine of the kingdom"; do you appreciate and enjoy it? If you do not enjoy it here and now, what will you find in heaven that you can enjoy? Are you among those who need a real and radical **change of heart**? All inversion is perversion, and requires conversion.

—Truth Advance

HEBREWS ELEVEN IN 1949

Salome Ogdon

Now faith is the giving substance to things hoped for, a test of things not seen. (See marginal reading, American Standard translation).

Our Father challenges men and women to test Him. He dares them to prove Him out, to touch the substance, the material, the *body* of His promises by putting them to the proof. It is interesting and worthwhile to see how the acts of faith in Hebrews Eleven could be practiced in our century.

By faith we understand that the worlds were framed by the word of God. By faith we reject the materialistic theory of the creation which says the worlds began by some sort of spontaneous combination of matter, without a Creator.

By faith Abel offered unto God a more excellent sacrifice than Cain . . . God bearing witness in respect of his gifts. By faith we offer our worship and sacrifice in the way found in God's word simply and sincerely and scripturally, without dependence on the carnal, fleshly, "atmosphere" of human artistry. The spirit of true worship is not engendered by beautiful organ strains, by mute shadows from stained glass windows, or by priceless works of art, but we worship in spirit and in *truth*, the truth being borne witness to by God's word.

By faith Enoch was translated that he should not see death. We believe that we will be caught up to meet Christ in the air, thus being translated from the Great Tribulation.

He that cometh to God must believe that he is, and that he is a rewarder of them that seek after him. By faith we prepare a mental ledger, entering on one side the advantages of forging a career of worldly success, and on the other side the rewards of reaching out for God, and we find that God's rewards are incomparably greater.

By faith Noah . . . moved with godly fear, prepared an ark to the saving of his house. By faith we comprehend the depth of the iniquity of the world, that judgment must come, and that God has provided a house, a refuge, from the darkening storm, and we enter into the sanctuary of the blood.

By faith Abraham, when he was called, obeyed, to go out. Christians have faith to go out to strange, hostile, and comfortless countries at the call of God. Some who are called meet temptation even from fellow-believers who seek to dissuade them from the foreign mission field by telling them their talents would be wasted there. But many such will receive a rich inheritance because their faith extended beyond the bounds of home, kin, and comfort.

By faith, even Sarah herself received power to conceive seed when she was past age. By faith we believe God can and will work outside the known natural laws that which He actually has promised when it cannot be accomplished otherwise. For instance, within the present known natural laws, we cannot expect the corruption of our dead bodies to be changed into the spiritual body of 1 Corinthians

15. But by faith we believe the bodies of our humiliation will be fashioned into the body of His glorious resurrection.

These all died in faith, not having received the promises, but having seen and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth. Through faith we keep on putting God to the test by steadfastness in believing, even though the execution of the promise is delayed. Solomon said, "Hope deferred maketh the heart sick." and sometimes our hearts grow sick with waiting—to see our loved ones accept the Lord, or waiting for His coming, or waiting for release by death from unbearable pain, or the weakness of old age. But faith "having seen and greeted them from afar" continues its pilgrimage through the span of life, never sickening into surrender to citizenship of this world. It holds fast to the promise of the City of God and remains unwilling to exchange citizenship in that City for citizenship in this transient and godless world.

By faith Abraham, being tried, offered up Isaac. By faith we gladly give up, at God's command, the nearest and dearest, even the thing or person we may have thought was to carry out God's plan in our lives. A widow longed for her only child to volunteer for foreign mission work, though she knew it meant the separation of their earthly lives. A young man gave up his fiancee, because he came to know she was unsuited for foreign work to which his own life was dedicated, though he had at first believed she was the helpmeet God had provided.

By faith Isaac blessed Jacob and Esau. By faith we lead our children to God, for their blessing through mortal and eternal life.

By faith Jacob, when he was dying, blessed each of the sons of Joseph. By faith we desire lives of faith for our children, even as death's pangs are upon us.

By faith Joseph, when his end was nigh, made mention of the departure of the children of Israel. By faith, when the hour of death comes, we look forward still to the time when "the dead in Christ shall rise first." Many a saint who has longed during a long life to be "caught up" realizes at last that he is to go, after all, by death, but faith takes him through, looking forward still to the meeting in the air.

WHY BE CONFUSED?

Undecided are some about whether the resurrection of Revelation 20:5 is spiritual or literal. Likely they would have no difficulty but for somebody's malinterpretation forced upon them. But for that the Bible would make its own designed impression. Ask yourself as to **what kind of death** this resurrection is from. Among those who "lived" (being resurrected) are those "that had been beheaded" (v. 4). Since then it is a resurrection from physical death the resurrection is literal. You cannot find the term resurrection used in any other connection unless you read it outside of the Bible. Why be confused by the doctrines of men?

—Stanford Chambers.

THE EDUCATIONAL FUNCTION OF THE HOME

Dennis Allen

It is evident from the New Testament records that the center of the church life was in the private homes of its members, thus the closest possible relationship existed between the church and the home. They served to strengthen each other and were in no sense rival institutions.

The father was given the primary responsibility for the education in the Christian home. Paul says: "And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord." (Eph. 6:4.) This was only a continuation of the divine plan which God had instituted at the beginning for the education of the children. It may seem strange that so little is said in the New Testament about formal teaching and instruction in the family. The reason is evident. The long established Jewish custom which God had instituted of the parents training their own children was so well established as to require little comment from the Christian teachers.

God had plainly taught the Jews their duty with respect to the education of their children (Deut. 6:6-9). Concerning this passage Brother David Lipscomb says:

That meant every servant of God was to be a Bible teacher; his house was to be a Bible house; his home, a Bible home; and his eyes and hands, Bible eyes and hands. The Bible was to be taught by all servants of God, at all times, in all places, to all their children.

In the Jewish home which embraced Christianity the regular instruction in the Scriptures would be continued, but it would receive a new life and significance from the teaching concerning Christ. An example of Jewish teaching is seen in the case of Timothy, regarding whom Paul says: ". . . having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee also." (2 Tim. 1:5.) Such a statement speaks volumes for the effectiveness of the education carried on in this home by the godly mother, for the father was a Greek and evidently not a believer.

We get another glimpse into the nature of the education in the Christian home in Paul's statement to the Thessalonian brethren: ". . . we dealt with each one of you, as a father with his own children, exhorting you, and encouraging you, and testifying, to the end that ye should walk worthily of God . . ." (1 Thess. 2:11, 12.) For Paul to compare his ministry among them to that of a father with his children indicates the tender care, interest, and solemn responsibility manifested by the Christian father in the daily training of his household.

In his instruction to the fathers regarding the training of their children, Paul uses the term "nurture," Gr. *paideia*.

Paideia is one among the many words, into which revealed religion has put a deeper meaning than it knew of, till this took possession of it; the new wine by a wondrous process making new even

the old vessels into which it was poured. For the Greek, *paideia* was simply "education"; nor in all the many definitions of it which Plato gives is there the slightest prophetic anticipation of the new force which it one day should obtain. But the deeper apprehension of those who had learned that "foolishness is bound in the heart" alike "of the child" and of a man, while yet "the rod of correction may drive it far from him," (Prov.22:13) led them, in assuming the word to bring into it further thought. They felt and understood that all effectual instruction for the sinful children of men includes and implies chastening, or as we are accustomed to say, out of a sense of the same truth, "correction." (R. C. Trench, *Synonyms of the New Testament*, p. 105.)

The fact that mothers had a responsibility in the training of the children is seen by the example of Timothy's mother, by the fact that young mothers are exhorted to love their children and to be "workers at home" (Tit. 2:4, 5). The home became an ideal educational institution because of the exalted place accorded woman and the attitude toward the marriage relationship. Regarding this fact Schaff says:

Henceforth, we find woman no longer a mere slave of man and tool of lust, but the pride and joy of her husband, the fond mother training her children to virtue and godliness, the ornament and treasure of the family, the faithful sister, the zealous servant of the congregation in every work of Christian charity, the sister of mercy, the martyr with superhuman courage, the guardian angel of peace, the example of purity, humility, gentleness, patience, love, and fidelity unto death. Even the heathen Libanius, the enthusiastic eulogist of old Grecian culture, must exclaim, as he looked at the mother of Chrysostom: "What women the Christians have!" (Philip Schaff, *History of the Christian Church*, Vol. 1, p. 111.)

By raising woman to her true estate the entire family life was transformed. Marriage was made a copy of the mystical union of Christ and His bride (Eph. 5:23-27). Husband and wife were spoken of as "joint-heirs of the grace of life." (1 Pet. 3:7.) This high ideal of family life and its primary educational function is also mirrored in the writings of the Church Fathers.

"Marriage," says Clement of Alexandria, "is a school of virtue for those who are thus united, designed to educate them and their children for eternity. Every home, every family must be an image of the church, for, says, our Lord, where two or three are gathered in my name there am I in their midst." (Gerhard Uhlhorn, *The Conflict of Christianity with Heathenism*, p. 175.)

Tertullian in a eulogy of Christian marriage says:

What a union is that of two believers, who have one hope, one rule of life, and one service? They are brother and sister, two fellowservants; there is no difference of spirit or of flesh. Nay they are truly two in one flesh. . . . Together they pray, together they prostrate themselves, together they fast; each teaching the other, each exhorting the other, each sustaining the other. They go together to the church of God, and to the Supper of the Lord. They share each other's tribulations, persecutions and refreshments. (Ibid, p. 176.)

In such a home the children could not but grow up in the "nurture and admonition of the Lord."

"Children," says Jerome, "are a trust committed to us of the Lord, and, therefore, to be trained up with the greatest care. The nearer they are allied to us in the flesh, the more impressive is our

responsibility." Polycarp, the venerable disciple of John, earnestly exhorts parents to bring up their children in the knowledge and fear of God. (Lyman Coleman, **Ancient Christianity Exemplified**, pp. 65-66.)

Chrysostom said:

Speak of divine things not only in the social circle, but in the family—the husband and the wife—the father with his child; and very frequently renew the subject. Let no man affirm that the child needs not to be addressed on these topics; for they must be discoursed of, not only sometimes, but at all times. . . you must immediately begin to bring up your children in the nurture of the Divine word. (Ibid., p. 65.)

The spirit of these quotations is the spirit of the Scriptures. Though they contain some statements that are not expressly given in the Scriptures, we may infer that they express the attitude and practice that existed in the church at the time of the apostles.

There was apparently no other definite provision made for the systematic instruction of the children except in the home. This fact shows clearly the responsibility that rested upon the parents of each Christian family with respect to the education of their own children.

What was the attitude of the parents toward sending their children to the pagan schools? Such schools existed in most of the towns and in all of the larger cities, but the education they offered was not what a Christian parent would desire for his children.

All the schools were pagan. Not only were the ceremonies of the official cult, especially the festivals of Minerva, the patroness of the masters and pupils, celebrated there regularly, but the children were taught reading from books full of the old mythology. In the school the Christian child first became acquainted with the deities of Olympus. He was exposed to the danger of receiving impressions contrary to those which he had received at home. The fables he had there learned to detest he heard explained, commented upon admired every day by his masters. Was it right thus to put him between two opposing schools of thought? (Frederick Eby and Charles Arrowood, **The History and Philosophy of Education**, pp. 601-602.)

Chrysostom answered the question to the parents of his day in this manner: ". . . we ought not to send children to schools where they will learn vice before they learn science, and where, in acquiring learning of relatively small value, they will lose what is far more precious, their integrity of soul. . . ." This was apparently the attitude that the early Christians took toward the pagan schools. It was also true that the majority of the early Christians were poor and unable to send their children to schools if indeed the schools were not closed against them during the times of persecution. Christian parents thus assumed their God-given responsibility for the education of their children.

Ramping on somebody is the sum and substance of some pulpiteeing. Take from them such "thunder" and they have little left to offer. They are fired by prejudice and their constituency is built on prejudice, a very poor foundation, not the one Paul laid. (1 Cor. 3:11.) Set it down that a teacher actuated by prejudice is blinded, and those whom he teaches soon will be "Like priest, like people."

—Stanford Chambers.

A MORE EXCELLENT WAY

Tona Covey

A few years ago when some of the instrumental music brethren and the non-instrument brethren were making an effort to get the two groups united again, one of the advocates of instrumental music in the worship expressed the principle by which he justified the adoption of the instrument in about these words: "When God has given instructions concerning some work of the church, if something God did not specify, neither has forbidden its use, is seen to be helpful to the work, it may be adopted and used." (This is a statement of the principle expressed rather than an exact quotation, for we do not now have access to the original statement.) So when some of the people decided that instrumental music would be a help to the worship they felt justified in adopting it and still feel justified in the continued use of it.

If that is a true principle to use in regard to the church music, it is safe to use in adopting unspecified helps for other parts of the Lord's work. And it is easy to see that that principle opens the gate for anything that man's fancy might consider helpful. Past experience has shown that there is no stopping place once that principle is adopted. If we admitted the principle to be a true guide for our actions, then there would be the question as to just how many of a group would have to agree in considering the proposed helpful thing to be really helpful before it could be adopted. Would a majority be justified in adopting it against the protest of a minority? Would it please the Lord if a group adopted anything in their worship that God had not required if it disrupted fellowship?

Also suppose some body of believers who did not adopt the supposedly helpful thing but nevertheless did the Lord's work just as effectively without it—would not that be a strong indication that the thing is no real help after all? What think ye?

But if the above-stated principle of action is not a true one to govern us in the Lord's work, then what would be a true one? Has the Lord given us only a sort of outline with a few suggestions and left it to our fallible judgments to fill in the details? If so, then just who in the church at large, or in the local congregation, is to have the final say on these things? Some have sought to settle that point by having a head of the church with all final authority vested in one man, a Pope or his equivalent.

We feel that God has provided a more excellent way, a way that leaves nothing to our fancy or judgment, a way that forever removes these fruitful means of disrupting fellowship and tearing asunder the church of God. It is a way which, if followed, will not make it necessary for us to strive to restore fellowship over these helpful (?) things we wish to adopt.

Let us start with 2 Tim. 3:16 as a basis for our answer: "All (every) scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteous-

ness: that the man of God may be perfect, throughly furnished unto all good works." The American Standard Version says: "That the man of God may be complete, furnished completely unto every good work." Paul's statement here declares that the scriptures lack nothing in *completely* equipping the man of God for every good work. Take note that the *inspired* scriptures do that—the scriptures spoken by the Lord's chosen spokesmen. That applies to the scriptures as a body and to every individual part of it. To one that believes that, there is no ground for thinking that he can find or devise anything that will be a help to the Lord's work.

Let us state our governing principle this way: *When God has given instructions concerning a matter He has given all the essential and helpful things to accomplish the work, and anything not included is to be considered forbidden.* That leaves nothing for man's imagination to provide as aids to the work.

Those who think we are free to do what God has not forbidden should read Lev. 10:1 about the two men who died for offering strange fire before Jehovah. They did not die for offering fire that God had forbidden, but because they offered fire which *He had not commanded*. We had better go slow in adopting "aids" to the Lord's work on the ground He has not forbidden them if God has not commanded it.

We would have had some strange reading if the Lord in instituting the supper, wherein He gave to His disciples the loaf and the cup, saying, "This do in remembrance of me," had afterward listed the things they could not use in the supper. What a long and varied list He would have given.

We will search the scriptures in vain for any instance where God found fault with man for not adopting useful (?) things He had not mentioned in His instructions.

Again we will search in vain for an example of where man added one useful and helpful thing to what God had specified. But we do find plenty of rebuke for man's forms, ceremonies, and traditions, all of which man thought were wonderful helps to God's way. But somehow God was not favorably impressed.

As a final word to which we must take serious heed let us hear the apostle John: "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son." (2 John 9.)

"BOOKS AND CRIME"

The world is flooded as never before with vile and unwholesome literature. Let us beware lest the best be neglected, and the taste of our young people be vitiated by the worst that comes from the press. If ever our Christian homes needed to be guarded in any one particular, it is at this point. Recently four young boys were arrested for burglary and murder. They were caught in a house, and in the excitement they killed the owner. Their ages ranged from fourteen to eighteen! When searched, their pockets were found filled with dime novels! Their crime was easily understood in the light of that discovery.

—Truth Advance

SEED THOUGHTS

Dennis Allen

(Notes gleaned from Brother Boll's Bible classes)

"AND THE WORD BECAME FLESH"

It was the practice of Queen Victoria to give every preacher who spoke at her court an autographed picture of herself. On one occasion George Matheson, the blind preacher, came to the palace to speak. Realizing that a picture would mean nothing to him, she had a little bust of herself made to present to him. Though he could not see her likeness, he could feel her features through the sense of touch. So the Lord Jesus brought God down to human terms, so that we could understand. To Philip He said, "He that hath seen me hath seen the Father." (John 14:9.)

TEMPTED IN ALL POINTS

Some railroad officials were out inspecting the track one day when they came upon a group of men working on the track. As they approached them, one of the men said to another, "Do you see that young fellow working there? He is the son of the president of the company. He is starting at the bottom and working up so that he will truly understand the problems of the workers." So the Lord Jesus became flesh and dwelt among us. He has been through every temptation and trial that we will have to face.

"BLESSED ARE THEY THAT HUNGER AND THIRST"

One time a man said to the preacher, "I wish you would put the fodder low so the little lambs can get it." "Yes," he replied, "But I want them to stretch their necks just a little bit." The Lord does not want us to expect to be spoon fed with mental pabulum all of our lives. It is not enough just to take in passively the truths that some one else has unearthed. We must put forth a little effort ourselves. There are some portions of the Scripture that may seem very difficult on our first approach to them, but shall we turn away from them on that account? Many precious gems of truth are uncovered only by faithful digging.

"CALLED TO BE CHRIST'S"

Several years ago at Odessa, Missouri, a man was talking to an old negro slave. "How are you getting along?" he asked. "Not very good," the darkie replied. "Before the War I was worth \$1000.00. I ain't worth nothin' now." We are worth something now because the Lord Jesus has bought us. (1 Peter 2:9.)

THE GOSPEL IS NOT A PRESCRIPTION

A preacher once illustrated the gospel in this way. Suppose you were very sick and called for a doctor in whom you had great confidence. He comes and looks you over and then writes you a prescription telling you to get it filled and take it faithfully. He starts to leave, but you call frantically to him. No, doctor, don't go; I

thought you were going to enable me to get well." He replies, "I am going to enable you to get well. I have given you the prescription; if you take it faithfully according to directions you will get well." Then he takes his hat and leaves. So the preacher said it was with laying hold of Christ as our Savior. He has left us the plan of salvation. Now it is up to us to lay hold of it and follow His teachings. But he was fundamentally mistaken about the matter. The Gospel brings us to *Christ*. Christianity is a union with the living Christ. Did He not say, "Apart from me ye can do nothing." We have a living Christ who continually makes intercession for us, and who dwells in our hearts by faith. A prescription is not sufficient to meet the depths of our need.

"TURN THOU US AND WE SHALL BE TURNED"

A man who was profane and very high tempered desired to turn to the Lord, but the Devil kept telling him that he would never be able to live the Christian life. He would only bring disgrace upon the church if he tried to live the Christian life. However, one night the Gospel of Christ was presented in the meeting he was attending in such a powerful and appealing way that he cast all excuses and hindrances aside and came to the Lord for salvation. For two months he got along fine—not once did he lose his temper or use his lips to curse. Then one day he was out in the field plowing with a fractious mule that kept getting his foot out of the traces, and if anything ever made him hopping mad that did. Before he knew it he was cursing and swearing like a sailor. Then in a flash it swept over him what he had done, and the devil was right there to point his finger of accusation and condemnation at him. "See, I told you it would happen. And you will go on doing that way. There's no use for you to try to live a Christian life." He decided he would try again. Finally in his agony he got up and went to church the next Sunday and tell them to take his name off the roll. Yet when he thought about it he could not bear the thought of going up his Lord. He poured out his heart and told the church the next Sunday and tell them to take his name off the furrow and with his head buried in the earth poured out his heart to God, telling him how miserably he had failed and that he was unable to stand alone.

Telling of this experience years later to a Christian brother he said, "It has been sixteen years since that happened, and I have never sworn since."

The Lord expects us to turn away from sin and unto Him with all our heart and will, yet there must be the power of God back of our repentance to make it genuine and lasting.

SENTENCE SERMONS

A God-forsaken man is a man who has forsaken God.

A river becomes crooked by following the line of least resistance. And so does a man!

An infidel is a man who builds a house without windows, and then blames God because he has to live in the dark.

Some temptations come to the industrious but all temptations attack the idle.

—Charles Spurgeon.

LESSONS ON THE BOOK OF ACTS

J. Edward Boyd

FELLOWSHIP AND DISCIPLINE IN THE EARLY CHURCH

ALL THINGS COMMON. The closing verses of chapter 4 give us a beautiful picture of the remarkable fellowship which existed among those early disciples. "And the multitude of them that believed were of one heart and soul: and not one of them said that aught of the things which he possessed was his own; but they had all things common." This had been true since the day of Pentecost; evidently they had continued stedfastly in this fellowship all along. (2:44, 45.) It is quite probable that among the thousands converted on that day and after a large number were very poor, and that a number of these were sojourners from other parts of the Roman Empire. But they were not permitted to go hungry or to lack any needful thing; "for as many as were possessors of lands and houses sold them and brought the price of the things that were sold, and laid them at the apostles' feet; and distribution was made unto each, according as any one had need." It was a demonstration of unity and brotherly love such as has probably never been seen before or since.

What was back of all this? There was no legal compulsion, no apostolic edict demanding the sale of all property and requiring that the proceeds be put into a common fund. The questions Peter later put to Ananias (5:4) make it quite clear that it was altogether a voluntary matter. Nor is there anything in the story to suggest a high-pressure money-raising campaign, with special drives or the signing of pledges, etc. Such devices are not needed among Christians who are "of one heart and soul," who possess in the highest degree, as these did, the "unity of the Spirit." They were wholly devoted to the Lord Jesus—believers all, in the fullest sense of that term. Only among such can such a plan be successful. They were manifesting the new life that was in them, the life that "is hid with Christ in God." (Col. 3:3.) To the fullest extent, we believe, they were under the dominance of the Holy Spirit. And the results appear to have extended beyond the mere supplying of the needs of the poor; for in the midst of this story we read, "And with great power gave the apostles their witness of the resurrection of the Lord Jesus: and great grace was upon them all." The unselfish devotion of the disciples added force to the preaching of the fundamental truths of the gospel.

It is in this connection that we are first introduced to Barnabas, whom Luke later describes (11:24) as "a good man, and full of the Holy Spirit and of faith." Here we have evidence of the accuracy of that description. He had come from the island of Cyprus, where he and the apostle Paul were later to labor in the gospel. He was the possessor of a field which, since it is given special mention here, we judge to have been of considerable value. Whatever its worth, this good man, this man of faith, sold it and brought the money and laid it at the apostles' feet. No doubt it could be said of

him (and of the others), as it was in later years said of the Macedonian churches, that first he gave himself—his own self—to the Lord. (2 Cor. 8:5.) And that is ever the fundamental need in the church of the Lord—a whole-hearted consecration of each member to Him, and so to His service. The results may not follow the same pattern as at Jerusalem—we believe that more often they will not; but whether they do or not is not the important point. In either case, where such consecration exists, the things of this world will be subordinated to their proper place and used for the glory of God as the Spirit directs.

SIN IN THE CHURCH. But how quickly this beautiful picture was marred! We would like to think of the New Testament as a perfect pattern in every respect; but, if it was so at first, ere long the leaven of unrighteousness somehow got into the meal. And so has it ever been. There has been many a movement which began with the best of objectives and the purest of motives, only to be corrupted sooner or later by the introduction of worldly principles. We need not look far for illustrations of this truth! And it is well that we have been told of these early failures on the part of members of the body of Christ, that we be not discouraged overmuch when confronted with similar situations in our day.

The story of this sin and punishment is simply and briefly told. Ananias came in and, as Barnabas had done, laid a sum of money at the apostles' feet. But what a contrast is brought to light! A few questions from the apostle Peter and the man's hypocrisy is bared to view. Death came swiftly; three hours later his wife suffered the same fate. Now, just what was the sin which was dealt with so severely? It was not that they refused to contribute. Nor was it that they kept back part of the proceeds of the sale. No one was *required* to give all, or any part of it, as is clearly indicated by Peter's questions: "While it remained, did it not remain thine own? And after it was sold, was it not in thy power?" Then the apostle identified the sin: "Thou hast not lied unto men, but unto God." Yet, so far as the record indicates, Ananias said not a word. But at a time when others were giving all, he brought only a part with the predetermined purpose of creating the impression that it was the entire sum. Ananias and Sapphira were pretending to greater devotion to the Lord than they really possessed in their hearts.

Does the punishment seem overly severe for the crime? To the natural man, yes. For he is prone to regard the sin of lying lightly. Moreover, in this case he might ask, "What harm did they do? They gave to the common fund, didn't they? And wasn't that good? What of it if they sought a little more credit than they were entitled to?" Perhaps it was for this very reason that the Lord punished this sin with so great severity: He wants man to understand that it should not be thought of as a matter of indifference—that above all things He desires sincerity of heart in those who serve Him. The most severe denunciations that Jesus pronounced were not against the sinners who were known and recognized to be such (He was ever compassionate toward them), but against the scribes and Pharisees who

were making an outward show of righteousness but were corrupt at heart. It is a sobering thought; for, although we do not now see men stricken down because of their false pretenses, we may be sure that the temptation still exists and that many yield to it. No doubt it was strong in the case of Ananias and Sapphira; for it was unpleasant to be thought less generous than their brethren. Let us strive to be sincere in all our service to God, remembering that man looks upon the outward appearance, but that He looks upon the heart.

The results which followed this manifestation of God's judgment upon false pretenders in the church are seen in verses 11 to 16 of this chapter 5. The people were deeply stirred; "great fear came upon the whole church, and upon all who heard these things." And surely in the city of Jerusalem there were not many who did not hear. Were some thereby deterred from obeying the gospel? In verses 13 and 14 we read, "But of the rest durst no man join himself to them: howbeit the people magnified them; and believers were the more added to the Lord, multitudes both of men and women." Purified, the church continued to grow in numbers and in power; but if there were some who were minded to come into the fellowship only "for what they could get out of it" in the daily ministrations (a problem which has sometimes confronted missionaries of modern times), they would likely draw back in alarm. Only those who truly believed, who were truly converted to the Lord Jesus, would venture to enter in; and that is just as the Lord would have it.

"THE SAME. COMMIT THOU!"

When Paul passed the torch of his ministry to his "son in the gospel," Timothy, he said, "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

Too many modern teachers and preachers like to embellish the Word of truth. Some even substitute their "think so's" for it.

But we like Hight C. Moore's comment on the passage of Timothy:

"'The same commit thou.'

"'The same'; nothing more; nothing less; nothing other. The same in substance; the same in emphasis; the same in presentation; the same in power.

"You are dealing with the Water of life. Don't sweeten it. Don't poison it. Don't dilute it. Don't divert it. Don't stop it. Don't try to analyze it. Pour it out and pass it on! The denizens of our desert earth are thirsty for it unto death.

"You are sharing the Bread of life. You can not make it. You can not bake it. You must not break it. Simply take it from the Master's hand and heed His word, 'Give ye them to eat!' Then the famishing multitude will be fed."

If your name is among the many hundreds of others that expire this issue, your prompt renewal will be appreciated.

“FAITH OF OUR FATHERS”

E. L. J.

Because it is due the memory of this princely man, and for their own value and merit, we offer our readers these extracts from the writings of G. Dallas Smith. Lovingly remembered by all who knew him, he passed away in his mental and spiritual prime some years ago. But first, this brief sketch of the author's life, from the pen of John R. Williams of Hornbeak, Tenn., Feb. 21, 1919.

A SKETCH OF THE AUTHOR'S LIFE

“G. Dallas Smith taught school and preached six years; for the past eighteen years he has preached regularly, giving his whole time to the study of the Bible and the work of preaching the gospel. . . . in Tennessee, Kentucky, Illinois, Missouri, Arkansas, Oklahoma, Texas, New Mexico, Louisiana, Mississippi, and Alabama. . . . He preached 3 years at Weatherford, Texas; 2 years at Fayetteville, Tennessee; 6 years at Murfreesboro, Tennessee; preached also at Cleburne, Texas. Author of ‘Outlines of Bible Study,’ also tracts on prayer and on Instrumental Music; 2 years, editor of “Christian Messenger”; gave it up because it took too much of his time.

Brother Smith is careful, painstaking, and perfectly loyal to God's Word in all his teaching. It was my good fortune to hear him through a series of sermons at Hornbeak, Tennessee, my home congregation, some years ago, and I consider that series of sermons among the best I ever heard.”

CONCERNING BIBLE STUDY

“In our study we must let the Bible speak fully and freely on every subject; for we must remember that while every passage tells the truth, it takes every passage of scripture on any particular subject to reveal all the truth on that subject.”

CONCERNING THE MILLENNIUM

“A score of years ago, or more, Charles T. Russell, of Millennial Dawn fame, announced that in the year 1914 the millennium would be ushered in, with all its attendant blessings—including an opportunity to those who had not at least had a fair chance to be saved. . . . Well, what happened in 1914? Was there anything to suggest that the millennium was dawning? Did the dead begin to rise? Did Abraham, Isaac, Jacob, and others come back to this old earth to serve as models for mankind? Has there been any indication that men from then on would live a hundred years, and possibly some a thousand years? Have any of these things come to pass? Has there been anything to suggest that the time of the millennium is here—a time when the whole earth is to be filled with the glory of the Lord, and peace, like a river, should flow on for ever?”—*G. Dallas Smith*, “Lectures on the Bible, and What Is Man?”, pp. 26, 65; F. L. Rowe, Publisher, Cincinnati.

SHALL WE INTERPRET THE SCRIPTURES?
BUT SHALL WE INTERPRET THE PROPHECIES, TOO?

G. Dallas Smith

Among the first sermons I ever tried to preach was one upon the subject of "Setting up the Kingdom." I took as a text Dan. 2:44. "And in the days of these kings shall the God of heaven set up a kingdom" etc. In connection with this I also used Isaiah 2:1-3 and Micah 4:1, 2. And with these and many other texts I proved, to my own satisfaction at least, that the Kingdom was set up on the first Pentecost after the ascension of Christ, in the City of Jerusalem. And I am still convinced that I preached the truth on that subject. But it required a bit of interpretation on my part to be able to reach my conclusion. For, of course, none of the texts I used (or any other text, for that matter) says the Kingdom was set up on the Day of Pentecost, or in the City of Jerusalem, either. How, then, did I make out my case? Why, I just interpreted the Scriptures, of course. And this is just what every other preacher among us does. And most of us interpret it in the same way; for as a matter of fact, most of us learned how to interpret these scriptures from older brethren, who set the example for us. And shall we also attempt to interpret the book of Revelation? Well, I think I do not know a preacher-brother among us who does not try his hand on this book sometimes. Take, for instance, Rev. 20:6. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." And what is this "first resurrection"? Does any preacher or writer pretend to know what it is? Why, to be sure, many of them know. Ever since I can remember, preachers and writers have been explaining the first resurrection for us. True, they do not all agree as to what it is, but this just serves to show that their explanations are only human interpretations. If the Bible told us, in so many words, just what this first resurrection is, then all would give the same answer, or explanation concerning it. But since the Bible does not, in so many words, at least, tell us what the first resurrection is, then we are left to interpret it for ourselves. And I know of no preacher among us who is too conscientious to make the attempt.

But really, nobody objects seriously to your interpreting the Scriptures, provided you interpret only such scriptures as we all are accustomed to interpret; and provided, second, that you do not introduce any new interpretations. Because all *new* interpretations are likely to be "human interpretations," and maybe human speculations, to boot! Well, I confess that in most cases I learned my interpretations from older preachers, and in the majority of these cases I have found them to be correct, as far as I know. But notwithstanding this, I am conscientiously opposed to accepting an interpretation just because some brother who is considered authority says it is that way. And I am just as much opposed to rejecting an interpretation just because a different brother suggests it. To be sure, every text that needs explanation should be explained or interpreted in the light of every other text on the same subject, and in harmony

with the whole trend of the Scriptures. And this should be the rule of interpretation, rather than following any man or set of men.

In conclusion, let no one misunderstand me. I do not believe in teaching speculative theories. But I doubt if I ever heard a preacher in my life who was absolutely free from speculating. This does not justify it, of course. But I suggest that we preachers, before we condemn others too severely for preaching speculations, just "sweep about our own doors." I seldom, if ever, hear a man preach with whom I can agree in all that he teaches. But I am not disposed to accuse every brother who disagrees with me of teaching speculations; for perhaps he could, with equal justice, "return the compliment."

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherein ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."—Eph. 4:1-3.—Article in *Gospel Herald*, Jan. 25, 1917.

OUR SIMPLE, SCRIPTURAL, NON-PARTISAN POSITION

In regard to the controversies that have been raised concerning the second coming of Christ, the thousand years' reign, the return of the Jews to Jerusalem, and the future manifestation of the kingdom, I wish to make a pointed and clear statement of my position.

I do not count myself wiser or better than others. No one is infallible. Only God's word is infallible. My purpose in all my teaching is to point men to the word of God, and to let them see and decide for themselves. I do not bind my teaching on prophecy on anyone as necessary to fellowship, nor do I even attempt to do so. I do not wish others to bind their teaching on me. I have never made it a test of fellowship and have never caused division over it and never shall. I simply present what I believe the Bible teaches. It is every brother's privilege to test it by God's word and to accept or reject it according to his findings. But I claim the right to teach my convictions, though I recognize that wisdom should be exercised in all teaching.

I desire also to state clearly my position on some of the questions at issue. I believe that the church of Christ (which is the manifestation of the kingdom of God on earth, in the present dispensation) was established on the first Pentecost after Christ's resurrection; that this kingdom or church exists now: that Jesus is King now, crowned with honor and glory, enthroned on the right hand of the Father. I teach the Great Commission and encourage the practice of it, and that it applies to the Gentiles as well as to the Jews. I denounce the theories of Adventism and Russellism. I believe the Bible is a sufficient guide to men in all matters of faith and practice, and I agree with the long-established teaching of Christians in all fundamentals and points of obedience and congregational practices, and in everything that should affect our fellowship.

We could wish to make sure only of one thing:—that the readers of some of our religious journals shall not get the impression

that we are "the other party" to the dispute some antagonistic scribes are carrying on. The Word and Work does not represent some party opposite to that represented by those papers. It represents no party at all. We claim no sectarian standard or slogan. For a man to be Christ's and to subscribe himself to the word of God is sufficient in our estimate. Concerning the matters of prophetic controversy, we do not ask him to get on or off any fence, nor to stand on either side of any. We do not ask any man what he does or does not believe about the prophetic teachings which are held by some and assailed by others. We do not demand "expressions" on, or agreement with, any prescribed articles of faith of ours on the subject in order to fellowship, as the manner of some is, nor have we ever withdrawn fellowship from any for holding different views on prophecy (all assertions of editors, scribes, etc., to the contrary notwithstanding). As for ourselves, we propose to believe and teach whatever we find God's word to say, and to be simply Christians; and on that ground by the help of the Lord we shall stand, to the satisfaction of all who love the Lord and are content to stand simply on His word. —Editorials by R. H. Boll, in *Word & Work*, May and November, 1935.

ARE THESE MEN SPECULATORS?

(Quotations gathered years ago by Stanford Chambers)

A. Campbell: "No kingdom of this world has yet become a kingdom of Christ. . . . But till Jesus appears in the clouds . . . his cause and his people can never gain the ascendancy. . . . He appears as harbinger of the Millennium."—*Mil. Har.*, 1833.

Moses E. Lard: "At his coming the holy dead will be raised, the righteous living changed, and the Millennium will have set in."—*Commentary*, Rom. 11:15.

T. W. Brents: "If this does not express a literal reign with Christ for a thousand years, we know not what assemblage of words would be capable of expressing the thought."—*Rev.* 20:4-6.

J. A. Hardings: "Jesus plainly shows that the faithful are to be made rulers." (On parable of the pounds.) He adds that this is at "the time of His second coming."

L. F. Bittle: "This appearance of Jesus" (Matt. 24:9-50) "we identify with that of *Rev.* 19:11-21. His saints, already glorified with him, will come to subjugate the nations."

Daniel Sommer: "What may we say to those who declare that Christ will not come again till at the close of the Millennium age? We may say 'Ye do greatly err.'" etc.—*Questions and Answers*.

Robert Milligan: "Palestine will certainly again be restored to Israel for an everlasting possession."—*Millennial Harbinger*, 1856.

J. W. McGarvey: "When Israel shall have been restored to the land of promise, and the people shall all become believers in their own Messiah . . . they will be the most grateful people on the face of the earth."—*Christian Standard*, 1903.

A. Campbell: "God has not kept them [the Jews] these many years for nothing. He will use them again."—*Millennial Harbinger*, 1849.

CAMPBELL'S EMPHASIS AND TOLERANCE
(Concerning Differences with Barton W. Stone.)

"For my own part, I can, and do make allowance for early and long established habits of thinking and speaking on all religious questions; and therefore, regarding brother Stone as confiding in the sacrifice and death of Christ as indispensable to salvation, although by no means acquiescing in some of his views and interpretation of the meaning and designs of the Messiah's death, I can bear with a difference of opinion on a subject so vital, which many would regard as an insuperable obstacle to Christian communion.

Men may and do hold the Head, Christ, and his death and meditation as indispensable to salvation, who nevertheless have very inadequate conceptions of some of the aspects of these transcendent subjects. And as we are not saved by the strength and comprehension of our views, but through obeying from the heart the apostolic mould of doctrine, more stress ought to be laid upon moral excellence than upon abstract orthodoxy; especially when all the great facts and documents of Christianity are cordially believed and cherished. Our bond of union is one Lord, one faith, one baptism, one body, one Spirit, one hope, one God and Father of all. And as many as walk by this rule, peace be on them and mercy, and upon the whole Israel of God!—A. C."—*Millennial Harbinger*, 1841.

Dr. John T. Duffield, one time professor of Mathematics at Princeton, quotes Mosheim; "The prevailing opinion that Christ was to come and reign a thousand years among men, before the final dissolution of the world, had met *with no opposition previous to the time of Origen.*"

Gieseler: "In all the works of this period (the first 2 centuries) Millenarianism is so prominent that we cannot hesitate to consider it as universal."

Luther, on John 10:16: "Some say that before the latter day the whole world shall become Christians. This is a falsehood forged by Satan, that he might darken sound doctrine. Beware of the delusion."

A MESSAGE FROM AFAR

"Out of the dusk — a promise;
Out of the dark — a Star;
Out of the world — a maiden;
Out of the night afar

Resounds the angels' message
Which shepherds heard them sing.
Out of the dawn — redemption;
Into the world — a King!

—Selected

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d, as for the people, so also

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