

# THE WORD AND WORK

A MONTHLY MAGAZINE  
SET TO DECLARE THE WHOLE COUNSEL OF GOD

J. R. CLARK, Publisher

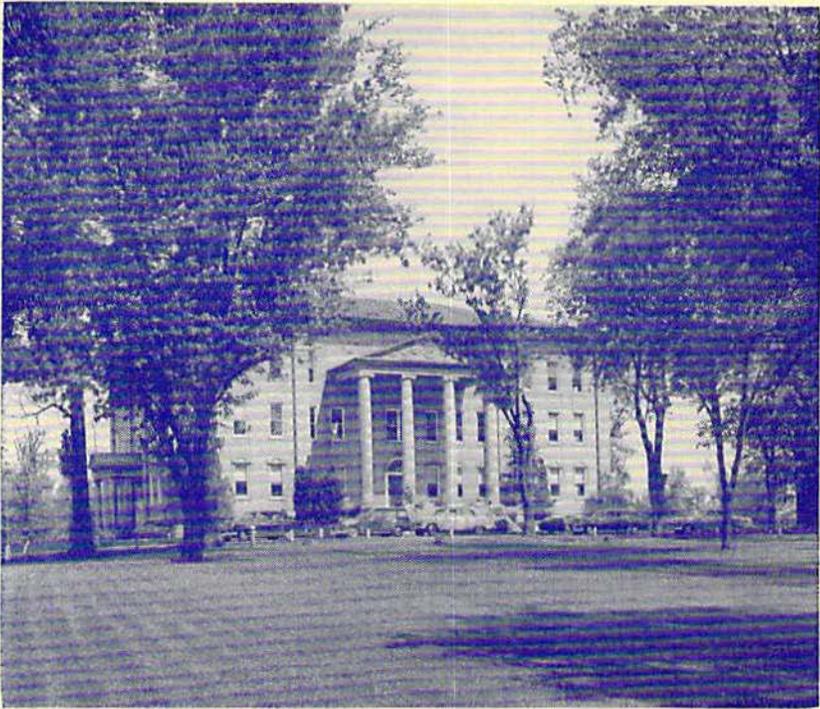
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#### EDITORIAL IN LOCAL NEWSPAPER, THE WINCHESTER SUN

#### LAUDS SOUTHEASTERN CHRISTIAN COLLEGE

The editorial appeared January 15, 1958, and reads caption and all, as follows:

#### PROGRAMS OF CULTURAL VALUE

Southeastern Christian College is to be commended upon its many recent programs of cultural value which have been open not only to the student body but to the people of Winchester and Clark County.

The college is an educational, economical, and cultural asset to Winchester and each year since 1952, when it was moved here from Louisville, its value is becoming more generally known to all of our townspeople and county residents.

During the current week, two major-interest programs were scheduled. They included the Dead Sea Scrolls Panel, Monday night, and the Audubon Screen Tour planned for Thursday night. During the holidays the college choir aided in the presentation of Handel's Messiah. Throughout the past year, almost every week has brought to our community some program of worthwhile and lasting influence under the sponsorship of Southeastern Christian College.

S. C. C. is small as colleges go, but it is growing each year and Winchester has every reason to be proud of the school and its teachings. We are grateful for the many contributions it is making to our community.

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We do well to thank and praise the Lord for our fine institution. Let us support it liberally with our gifts and by encouraging our young people to make it their choice.

# THE WORD AND WORK

VOLUME LII, MARCH, 1958

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

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## HAVE I FORGOTTEN?

Have I forgotten the call of the Master?  
Have I forgotten that sweet, sacred day  
When to His pleading I gladly made answer,  
"Here am I, Lord, send me, even me"?

Have I forgotten the lost millions dying,  
Famished for God and for life-giving bread,  
Waiting in darkness, eyes heavy with crying,  
Only to perish, untaught and unfed?

Have I forgotten that Jesus is coming?  
Have I forgotten my part in it all?  
Lord, help Thy servant to fail Thee no longer;  
Though it is late, I will go at Thy call.

—Unknown.



# Rejected!

E. L. J.



"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven."

"Many will say unto me in that day, Lord, Lord, did we not prophecy by thy name... cast out demons... do many mighty works? Then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7:21-23).

## WHO ARE THESE BOASTERS?

It is not easy to identify these for our own time. We like to think that all who operate in Christ's name in contemporary history are sincere and true, and favorably known of Him. But here we are brought sharply to face the fact that there were, and are, and will be, some—not a few, but "many"—not the distant, ignorant, far-away heathen, nor those "without the pale" in our own land, nor yet those on the fringes of religion, but "many" who profess Christianity and are active in the very thick of "Christianity" to whom the Lord will say in that awful day, "I never knew you." He does not say, "I never knew *about* you." He knew all about them and their so-called "mighty works." But He says to them that He never recognized them, nor owned their works, that they had at all been wrought in God.

## THE SELF DECEIVED

But who are these? And what those "mighty works" and exorcisms that they professed? Or was it perhaps no more than an empty, baseless boast? Surely it could not be that, repeated to His face! They were, then, not only deceivers of others, but self-deceived. They thought they were forwarding the cause of Christ in a big way. Were they—are they—the mind-deluding brain-washing practitioners of some sophisticated so-called "Science Church," which in truth is neither Christian nor science, nor is it a church in any Scripture sense. Are they those temporary "healers" of the "Mass-Psychology" cults on whose orders their seekers throw away their crutches, only to take them up again when the transient, nervous spell is past? Or are they the propagandists of the Romish hierarchy with their shrines and apparitions and their bleeding visions—in Wisconsin, Indiana, and elsewhere; their imaginary "cures" in Quebec, at Lourdes in France, or wherever they may happen to exhibit their bony, phony relics of some so-called saint, long dead? Or were these rejected professors of religion the agents of some nether world that holds, in fact, by the permissive will of the Almighty, some Satanic power to counterfeit the wondrous works of God—up to a certain limited point? Or, were they, after all, but the well-meaning but deluded leaders of great human "uplift" movements, the pretentious, man-honoring, God-belittling champions of our modernist, Christless, crossless, bloodless, powerless human-improvement plans—those plans that promise so much and yet yield so little?

## GOD'S MERCIFUL WARNINGS

It goes against the grain to think that of those who profess Christ's name, and are active in religious work, there are those, yea "many"—even teachers, leaders, workers—who must be rejected at last. It is not every one that saith, "Lord, Lord," but he that doeth the will of God. We may well be on our guard. By their final, total fruits and influences, we shall know them—as the Savior said just a verse or two above. *God* knows their hearts and intents; but we have to go chiefly by the outward evidences. For this purpose, largely, the little epistles of the aged John were written. They are priceless for their searching tests and warnings. It is good to be warned. It is God's last resort and avenue of mercy to the wicked; and to warn men of great impending danger is one phase of the Christian's work and witness. Men may not like our warnings or heed them, but if they are given with tears in our hearts they are apt to be effectual. To warn is not meddling; it is a mercy. It is a blessing to be warned; and in heeding there is sure "escape" and "great reward" (Ps. 19:11).

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## EXAMINING A PROOF TEXT

Frank S. Graham

Some who teach that David's throne has been transferred to heaven are sure they have a proof text in verse 37 of Psalm 89. We quote verses 35, 36, and 37 from the King James version:

"Once have I sworn by my holiness that I will not lie unto David.

"His seed shall endure for ever, and his throne as the sun before me.

"It shall be established for ever as the moon, and as a faithful witness in heaven. Selah."

Doesn't that verse (37) show plainly that David's throne was to be established in heaven?" some may inquire. That depends on whether the phrase "in heaven" modifies the verb phrase "shall be established" or simply shows the place of the "witness" to which the throne is likened. As the words are arranged the latter seems more likely. Not knowing the original Hebrew language, we seek light by the examination of other translations.

The American Standard Version renders verse 37 as follows:

"It shall be established for ever as the moon, and as the faithful witness in the sky." Footnotes on each line give alternate renderings: "As the moon which is established for ever." "And the witness in the sky is faithful."

The Revised Standard (1952) gives verse 37 as follows:

"Like the moon it shall be established for ever; it shall stand firm while the skies endure." A footnote is added, viz., "Cn; Heb. 'The witness in the skies is sure'." (The Cn refers to a correction where the text has suffered in transmission.)

These revised translations do not support the assumption that Psalms 89:37 says that David's throne is to be established in heaven.

This article is not written to uphold any particular position in regard to the throne of David, but is an effort to determine whether or not this verse of Scripture is rightly applied when cited to prove that David's throne has been transferred to heaven.



## The Glory of Old Age

Gordon R. Linscott

"Young ideas" is the modern expression for "progress". Nobody wants to be associated with things that are old. This is true of our dress, our speech, our houses and automobiles. There is nothing as shameful as being old-fashioned and out-of-date. This same trend of thinking is reflected in the treatment of persons. Although the working efficiency of a man of 40 is still on the increase, it is becoming difficult for a man past that age to readily obtain employment. In every aspect of personal relations, respect for age is rapidly diminishing. Small children frequently talk back to their parents; teen-agers have little regard for the authority of any adult; young married couples scorn the "rusty old ideas" of their well-meaning parents.

We are not surprised to see these things come to pass—in the world—but it is alarming not a little to see the same attitudes gaining acceptance among Christians. I have personally seen in a number of churches the development of what might be called a "young people's faction" which has as its aim the wresting of the leadership from the older men. Even where older, scripturally qualified men are available, churches are now appointing young men as elders. A class taught by an older man is too "stuffy" for young adults. Old preachers are being "laid on the shelf" while churches bid for the services of younger men of less experience. Dropping into disrepute are the "old" brethren, the pioneers of the restoration movement, the great preachers of past generations.

All of this is clearly anti-scriptural, from the lack of family discipline to the disregarding of God's specifications for elders. Numerous scriptures teach respect for aged persons for the sake of age alone. "Thou shalt rise up before the hoary head, and honor the face of the old man, and thou shalt fear thy God: I am Jehovah." (Lev. 19:32). Respect for parents is imperative. "And he that curseth his father or his mother, shall surely be put to death." (Ex. 21:17). Some notable Bible critics call this a "primitive attitude", and many of our younger people would agree, yet God says, "The beauty of old men is the hoary head." (Prov. 20:29). Let the aging man or woman rejoice that our Father is not swept away with "young ideas". He still has special attention and care for those advancing in years.

The New Testament picture is no different. The aged widows are singled out for special honors (1 Tim. 5:9). The bishops or overseers are to be chosen from among the elders (elderly men). Though an elder might be worthy of rebuke, young Timothy is warned to rather "exhort him as a father". (1 Tim. 5:1). Children are commanded to honor their parents.

The division and fall of the kingdom of Israel came as the direct result of passing by the counsel of the old men (2 Chron. 10). The love of "young ideas" may likewise spell the spiritual ruin of many a congregation today. Let us who are young restore the Bible pattern, being not ashamed to honor those whom God has honored with the "crown of glory" of old age (Prov. 16:31).

## **"PREMILLENNIALISM" -- THE DIFFERENCE IT MAKES**

Willis H. Allen

Some time ago there was handed me a leaflet on the above subject, with the request that I state how I felt about it. It contained "arguments" and statements which were copied practically word for word from an editorial in the Gospel Advocate by Foy E. Wallace, Jr., more than twenty years ago. (I have a copy of that article in my files). Since so many seem to lack an understanding of the issues between ourselves and our opposing brethren on these matters, we deem it profitable to look into them.

It should be stated first of all that as simple Christians we should not contend for human opinions, theories, systems, or creeds. As such, therefore, we cannot commit ourselves to any kind of "ism". God's Word is sufficient; we should, therefore, study our Bibles diligently, and receive and teach what is found there. It is only on the basis of that freeness with which we can study the Word of God that unity can be maintained among the children of God. Subscribing to opinions or creeds, written or unwritten, can only perpetuate division. Personally, I am not committed to any pre-millennarian nor to any anti-millennarian creed. Nor would I ever be. And let it be made plain that when any men, singly or collectively, set forth certain conclusions that they have reached as the standard of *soundness* and *loyalty*, and say to others, "Unless you accept these positions you can have no fellowship with us", they have then set up a creed just as truly as if it were drawn up in formal phraseology. I am not a premillennialist in any sectarian sense. Nor am I any other kind of an ist. I state that as my personal position; but in so doing I believe I can say that it is also the position of those brethren over the country who have been classed by opposing brethren as "premillennialists".

In the words of another: "It is regrettable that the church which professedly stands as undenominational, non-sectarian . . . should be ridden by such a dictatorship (referring to the stand that certain views and teachings as maintained by them are the infallible truth, and that any conflicting teaching is "opinion" and "speculation", and constitute ground for excommunication — W. H. A.). It is evidently not a case of simple controversy (which might be helpful and good), but an attempt to impose upon the church the views and teachings of certain leaders, whose principle, summed up short and sweet, is 'if you don't agree with us, get out.'"

This spirit has prevented honest investigation on the part of many. They have been told that teaching thus-and-so is divisive, heresy, intolerable; and have consequently accepted the edict as conclusive. May God give us minds and hearts to at least hear what He has to say, and a disposition to receive what He teaches, even though it does not fit into notions we have previously held.—From Shawnee Church Bulletin, Louisville.



## "Knowledge Shall Be Increased"

Frank M. Mullins, Sr.

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and KNOWLEDGE SHALL BE INCREASED" (Dan. 12:4).

This text is self-explanatory. Not only does the context establish it as being yet future (how long we cannot say), but it plainly so states, "the time of the end". Neither does this context or text give one the right to say how long this "time of the end" shall extend nor upon what day it shall terminate. But one thing is clearly and definitely stated, that the age is drawing to a close, the end time is upon us, and we have written our subject heading in capitals in the text to emphasize "knowledge shall be increased" in the time of the end. Who, but one blind to God's truth, can fail to see the significance of those words in the light of present day events!

For the first time in the history of mankind man has increased in knowledge to make possible the placing in orbit with the heavenly constellation a man-made "sputnik". And the effect this has had on the world is electrifying! Almost immediately rulers of nations, statesmen of the highest order, scientists, educators, religious leaders, the man of the street have become education conscious. A current issue of Newsweek Magazine (Jan. 20, 1958) has as its front page layout: Mortal challenge: Are we up to it? Then, beneath the picture on the cover, are these words: "A world At Stake . . . In Science . . . In Education . . . Diplomacy . . . Economics . . . Defense." In the same issue Raymond Moley in his column, *Perspective*, writes an article entitled: Keys To Atomic Power, and lists "Four Key Interests" and the first one listed is: *Education*. The Sunday Herald-Leader, Dec. 29, 1957, Lexington, Ky., devoted a full page to an article entitled: "Experts Favor Intelligent Attention To Weak Spots In School System." Only recently President Eisenhower signed a billion dollar educational bill. A recent editorial in a leading newspaper carried the following article: "Schools Must Shift Emphasis From 'Happiness' To Education" (Lexington, Ky., Herald Leader). The nationally known magazine, *Eternity*, January, 1958, issue, carried an article by Dr. Bernard Ramm (a nationally known educator and writer and scholar): *The Coming Crisis In Our Christian Colleges*, in which he states: "Educators are sure college students will double in number within the next ten years; the possibility of tripling in number is good; the possibility of quadrupling in number is not remote."

Need we go further in documenting the statement that we are living in an education-conscious world? These things being written in our own country, supposedly the most enlightened in the world, are written, partly at least, in the sudden realization that Russia has

surpassed us in the educational field and in her educational systems. And even the remotest corners of the earth are being affected by this great drive and emphasis on education. One thing alone will result from this, good or bad, "Knowledge *shall* be increased" yet more and more. And the wildest imagination cannot surpass the things contemplated in this increase of knowledge by the outstanding educators of our day, even to "creating" man—who knows but what the properties we call "vital" may some day be artificially brought together? And this shall be accomplished according to the testimony of God's word (Rev. 13:15) where it is stated concerning the image of the beast, the anti-Christ, "And it was given unto him to give breath to it, even to the image of the beast, that the image of the beast should both speak, and cause that as many as should not worship the beast should be killed."

There is indeed a "*mortal challenge*" in this increase of knowledge to the Christian. We cite but three here. First, there is the challenge to keep pace and keep faith as Christians, to become educated to the extent of the will of God for our lives, so that we can stand intelligently in an enlightened world and become all things to all men, that by all means we might save some, and at the same time steadfastly maintain the simplicity and purity of faith as it is in Christ (2 Cor. 11:3). Secondly, is the challenge to sacrificial devotion to God, living and walking by faith in God as the source of our strength and the Giver of every good and perfect gift, the keeping of Jesus Christ, the Son of God, in our faith and love as our Redeemer through His shed blood, our Lord, our Master, and our coming King, the source of every blessing of strength and sufficiency through the grace of God.

George W. Cornell, Associated Press Religion writer, said in a recent article, "An executive report (of the General Assembly of the National Council of Churches) said, that advances in man's physical powers—including exploration in outer space—threaten to overshadow the greater values of spiritual strength." "Mankind is awed by these new dimensions of physical reach," said Dr. Roy G. Ross, of New York. "Many stand in fear before new discoveries of power, and many are tempted to put their trust in a race for control of that power. We as Christians . . . must continue to emphasize that the basic values of life are still things of the spirit. . . ." The challenge is great; it is a mortal challenge. Shall we continue to trust in the Man of Nazareth, the Son of God, or shall we let the increase in knowledge cause us to trust in the man of science. The anti-Christ is but man, a man to be specific, who has reached the highest possibility in the development of all man's potentialities without God. Are we approaching that point? Man is already leaving his "proper habitation" and exploring the realm of God (Ps. 115:16). What will God's response be to this?

The third challenge to the Christian we mention now is the challenge of the coming of Jesus Christ for His own. The text of Daniel 12:4 is clear in its implication. Many articles have been written on the signs of the times, and all Christians would do well to read Matthew 16:3 and take heed lest history repeat itself, but there is no more significant development in the history of mankind that portends "the time of the end" than the increase of knowledge in our day.

May the words of Jesus as recorded in Luke 21:28 burn deeply into our hearts: "When these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh."



## Youth Department

Carl Kitzmiller

### THE GOOD WORKMAN OF GOD

It was to a young man that Paul wrote: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Timothy was a preacher, it is true, and the instruction was applicable to him (and those of his calling, even to this day) in a very special way. But it must not be forgotten that it was to him as a servant and a workman that such a command was given as well. That, in turn, includes every Christian, preacher or otherwise.

Now the word here given as "study" in the King James version is translated "give diligence" in the American Standard version, and the admonition is not merely to study—that is, study the Bible, study books, memorize verses, etc.—but exercise care, give diligence, in every way to be a servant approved of God. It is a broader thing than studying, as we usually use the term today, that we are expected to do. But there can be little doubt that it *does include* studying in this more restricted sense. One doesn't handle "aright the word of truth" merely by intuition, or feeling, or good intentions. It is the *student* of the Word that is in a situation to deal faithfully and properly with the truth of God. The student is the one who inquires into what was spoken to whom, and who wants to know how to understand and apply what the Bible reveals. There are, of course, dishonest students of the Word, careless students, blinded students, etc.—those who are not giving diligence to rightly divide even though they study the Word. There are those who may trust alone in their own ability without dependence upon the enlightenment of the Spirit. So in speaking of our obligation to study, we must realize that it is proper study of the Word that is urged.

A worthy goal for every Christian would be that of becoming a servant of God who knows, who understands, who—in short—handles aright the Word of truth. Such is also a worthy goal for older Christians, but they have sometimes missed part of their opportunity for learning things that might have contributed to a better job along this line. A sufficient incentive for the young Christian to master English grammar while he has the opportunity in school lies in the contribution it will make toward his becoming that good workman

in the Word of God. Or again, after the pattern of life is set one learns to love reading and study with greater difficulty, but the early formative years are a wonderful time to develop a love of these things—if only that we might be avid students of the Bible. A love for books can be developed when one is young, and such a love *consecrated to the Lord* is of great worth.

What a joy to be able to turn to God's Book for the answer to one's questions instead of having to depend on someone else to give the answer! It is good to know that our faith does not rest on the "say-so" of another, however good. But such a privilege belongs only to the one who has given diligence to become that good workman of God. In our day of greater educational advantages, more spare time, a Bible available to all, and good helps, it is pathetic that Christians should feed their souls on so many things—some of little value, some of evil—that fail to contribute toward such a worthwhile endeavor.

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## INSPIRATION OF THE SCRIPTURES

W. J. Johnson

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17).

The Bible is inspired throughout. Every part of it is an inspired revelation which God has given to us for our profit. What He said unto the fathers by the prophets in divers portions and in divers manners, and what He has spoken to us through His Son (Heb. 1:1, 2) bear the marks of inspiration. For the things set forth in the scriptures indicate the work of a master mind. The wisdom and understanding manifested therein excel that of the mind of man. The works of the most brilliant minds, the greatest thinkers and writers, are below the level of the sacred writings. Nevertheless, God used men from every vocation, who possessed different attainments and abilities, who lived on different levels in different environments, and at different periods of time under conditions in diverse situations covering a period of about sixteen hundred years, to write the Bible. The Holy Spirit used them to maintain unity and harmony throughout the scriptures, and to put into them wisdom and understanding above the level of the writers, concerning the past, the present, and the future things. Herein is the marvel that puzzles the minds of sages.

Inspiration is not revelation; for a person may receive a revelation, and not be inspired to make it known to others. For instance, when Paul was caught up to the third heaven, he heard and saw things which were not lawful for him to utter (2 Cor. 12:1-5), that is he was not authorized to tell others what he saw and heard. Again, when John, on the Isle of Patmos, heard the voices of the seven thunders, and was about to write the things that he heard, he was commanded to seal them up and write them not (Rev. 10:4). Consequently, no one knows today what the things were that John was about to write. However, some have ventured to tell us what was uttered by the seven thunders. How did they learn it? By specu-

lation? It is clear that it came not from an inspired source. For it was sealed up.

Life in the word of God distinguishes it from the writings of men. For under the most favorable conditions the writings of men soon fade away and are forgotten. But the word of God has endured every attack the enemy of righteousness could wage against it. It has been proven reliable and a true help to those who have heeded its instruction. The word of Jehovah is truly a guide to them who trust it and a light to their pathway. It reveals the thoughts and intents of the heart, enables a person to see himself as he is, and then shows him how to live a new life. It will change the heart so that a person is made into a new creature. The word of God possesses the qualities of its Author, as Heb. 4:12, 13 indicates: "For the word of God is living, and active, and sharper than any two-edged sword, and piercing even unto the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart. And there is no creature that is not manifest in his sight: but all things are naked and laid open before the eyes of him with whom we have to do."

After many readings the word of God retains its freshness. The most familiar passages appear richer and fuller of meaning as they are studied in their relation to other portions of the scriptures.

The Bible is adaptable to every class, race, tribe and nation alike. Its language is common to all. In fact, people of every tongue seem to feel that God has spoken to them in their own language. In this respect it differs from the writings of men, which are peculiar to their own tribe, or nation, and foreign to people of other tongues.

According to the scriptures, God created man and placed him in a high position; gave him authority over the works of His own hands, dominion over the earth and all living things in the sea, the birds of the heaven, and all living things on the earth, and surrounded him with all things that heart could desire for comfort and pleasure. But he yielded to the temptations of Satan and fell to the low levels of sin and shame which brought misery, unhappiness and death. He has failed to prove his ability to direct his own steps and the ways which seemed right unto him ended with ruin. God gave him the law of works, promising that, if any one continued in all things written therein to do them, he could live; but every one failed. Every one fell short of the righteousness of God. Then God, according to the richness of His love and mercy, provided salvation through the redemption that is in Christ Jesus, who gave His life as a ransom for the souls of men.

Now these things are foreign to the thoughts of men who like to think of the rise and progress which men are making in all fields of his activities. They are ignorant of the word of God "for had they known it, they would not have crucified the Lord of glory: but as it is written, Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love him. But unto us God revealed them through the Spirit; for the Spirit searcheth all things, yea, the deep things of God" (1 Cor. 2:8-10).

No part of the Bible should be treated lightly, or in an indifferent manner. For every part is profitable, even the prophecies.

# Seed Thoughts

and

## News Items

Of Interest To Christians

J. L. Addams, Sr.



### CHURCH ATTENDANCE

"Some stay at home because it's cold,  
And some because it's hot;  
And some because they're getting old,  
And some because they're not.

"Some stay at home because their clothes  
Are looking old and shabby;  
And some because their special type  
Of piety is 'flabby'.

"Some stay at home because they have  
A farm and lots of stock,  
And therefore cannot spare the time  
To gather with God's flock.

"Some stay at home to entertain,  
And some to cook the dinners;  
And some because they're good enough,  
And some because they're sinners."

✻ ✻

### A Tool Of The Devil

There is a fable that one day it was announced that the devil was going out of business and would sell his equipment to those who would pay the price. On the day of the sale they were all attractively displayed. There was envy, jealousy, hatred, malice, deceit, sensuality, pride, idolatry... and many other implements of evil were on display each marked with its price. Off by itself in a glass case was a harmless-looking, wedge-shaped tool, very much worn, but priced higher than any other tool.

Someone asked the devil what it was. "That's discouragement," replied the devil. "And why have you priced it so high?" "Because," replied the devil, "it is more useful to me than any of the others. I can pry open and get inside a man's heart with that when I could not get near him with any of the others. When once inside, I can use him in whatever way suits me best. It is worn because I use it on everybody, and but few know it belongs to me."

This tool was priced so high it was never sold. The devil still uses it in his business.

### God Hears

It is wrong to think that only those prayers have been heard whose results have been just what we expected. Do you think God didn't hear His Son in Gethsemane? God hears every proper prayer. Therefore, pray, pray, pray! And every time the result will be that God gives Himself to us—and that is more than all His other gifts. Therefore faith does not ask, "Does it pay to pray?" Faith prays and is sure of this: "What God ordains is always good." —Sel.

✻ ✻

### "If It's Doubtful, It's Dirty"

A boy was dressing to go out for the evening. He queried his mother, who was in an adjoining room: "Mother, is this shirt dirty?"

Without so much as looking, she replied: "Yes, it's dirty; put on a clean one."

When he had dressed, he entered his mother's room and inquired of her how she knew the shirt was not clean when she had not looked at it.

"If it had been clean," she replied, "you would have known it and not asked me. Remember, son, if it's doubtful, it's dirty."

In this little incident there is a sermon, though not delivered from the pulpit or the pen of a preacher. It applies to all of us who would flirt with temptation and seek of others approval of our desire to do the doubtful things.

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### Space Patron Saint

Selection of a patron saint for space travelers is being informally considered by authorities of the Roman Catholic Church, a Vatican official said recently. The most likely person, it is believed, will be St. Joseph of Copertino, a 17th century Italian Franciscan friar. According to tradition, he floated in the air during religious ecstasies on more than 70 occasions.

## Here and There

New York is the ninth state to legalize bingo and other games of chance. Bingo play has been estimated at \$1,000,000,000 (one billion) each year, with \$20,000,000 of it taking place in New York. . . . Pilots and stewardesses asked a Congressional ban on liquor service aboard aircraft. They cited incidents in which 23 airliners in the last two years were seriously endangered by drunken passengers. . . . According to a recent check, the King James Version outsells the Revised Standard Version by about 8 to 1. . . . One of the world's most powerful radio stations has started beaming the voice of the Catholic Church to all points of the world. The new station, with 25 giant antennae, was built at a cost of \$2,400,000 on a site of 1,038 acres, 11 miles north of Rome. The 24 shortwave and one medium wave antennae will permit the Pope for the first time to be heard directly at every point of the globe. (And only a few years ago an a-millennial writer said: "If Christ sits upon a throne, located in a certain place, He can be communicated with personally by a few only. For men in the millennium will be hindered by space and distance, as they are now.") . . . . A Board of Temperance recently warned that a national advertising campaign will be launched soon to persuade American women that it is respectable for them to go to beer taverns. A magazine circulated by the Schlitz Brewing Company states that "a generation ago women didn't go in bars," but "today the American woman is completely different," and "her friendship is vitally needed by taverners who must start inviting her. . . ."

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"The faults of others are like headlights on an automobile. They only seem more glaring than our own."

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## Roll It On Him

Lay what is bothering you before Him in prayer, simply turn over your worries to your omniscient and omnipotent Father in Heaven, and then be still and know that He doeth all things well. Let us always use this never-failing recipe of our Divine Physician against vexation, care and discomfort; roll your troubles upon the Lord, cast all your cares upon Him, He careth for you. Buoy up your faint heart and drooping spirit with His words.—Sel.

## "Go Get Your Scars!"

It is said when the Knights of King Arthur's court returned from the field of battle, if they did not bear in their bodies some scar of the battle, they were thrust forth by the king with the command, "Go, get your scar!" How few of us can say with Jesus' faithful warrior, Paul, "I bear in my body the marks of the Lord Jesus" (Gal. 6:17); "Christ Jesus my Lord . . . for whom I have suffered the loss of ALL THINGS" (Phil. 3:8). Remember that when we appear before the judgment seat of Christ to be judged for the deeds done in the body, Christ is not going to look for medals. He is going to look for SCARS! —Walter B. Knight.

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"When we attempt to grapple with sins in our own strength, the devil laughs; but when we ask Christ to blot them out, the angels rejoice."

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It was said of a certain Scotch minister of some prominence, that he was very eccentric, and had his own peculiar way of doing things to startle men into the realization of their need of Christ. "Just as the year was opening," said one of his parishioners. "I was very busy in my shop, when, right in the midst of my work, in stepped the doctor, without so much as knocking or a word of announcement. 'Did you expect me?' was his abrupt inquiry. 'No, Sir,' was my reply, 'I did not.' He waited a minute and then said grimly, 'What if I had been death!' Then he turned on his heel and departed as suddenly as he had come, while his solemn warning re-echoed in my ears 'What if I had been death?' Although his approach was unusual and startling, it set me to thinking with the result that I made my 'calling and election sure!'"

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"Should the death angel knock at thy chamber,

In the still watch of the night,

Say . . . would your spirit pass into torment,

Or the land of Delight?

Many sad spirits now are departing  
Into a world of despair;

Ev'ry brief moment brings your doom nearer;

Sinner . . . Oh, sinner, beware!

Say, are you ready? Oh, are you ready?

If the death angel should call;

Say, are you ready? Oh, are you ready?

Mercy stands waiting for all!"

—(Anon.)



## THE UNJUST STEWARD

(WISDOM — Luke 16:1-13)

J. R. Clark

"It was a piece of sheer rascality from beginning to end. There was no honesty in the man. He was out and out a child of this world—an example of the bad faith and base principles which govern in those who have no fear of God before their eyes." So said Joseph Seiss concerning the leading character in a parable that Jesus told in Luke 16, which we call "The Unjust Steward." Why would Jesus choose such a character as this to urge upon His disciples the necessity of faithfulness and honesty? Yet He does that very thing. With a master-stroke He causes the story to serve the cause of truth.

The story gathers around a trusted steward of a certain rich man. As to the duties of a steward, we read in Luke 12:42: "Who then is the faithful and wise steward, whom the Lord shall set over his household, to give them their portion of food in due season?" Joseph became the trusted steward of Potiphar, who was an officer of Pharaoh. It is said that Potiphar made him oversee his house, and all that he had he put into his hand. Even so did this steward hold a place of trust and authority under his rich master, superintending his possessions, managing his estate, administering his affairs. However the report got out that he was wasting his master's goods. Whether by embezzlement or by careless attention is not said, either causing equal guilt. The master called him in and said, "What is this I hear of thee? render the account of thy stewardship; for thou canst be no longer steward."

The steward then added wickedness to wickedness. He said to himself, "What shall I do, seeing my Lord taketh away the stewardship from me? I have no strength to dig; to beg I am ashamed." But the honorable way out would have been one of these recourses: either honest labor or asking for assistance. If one is in need and there is no other lawful recourse, there is no wrong in casting himself upon the mercy of the people. But the steward was proud. He would stoop to dishonesty rather than so to humble himself.

He said: "I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. And calling to him each one of his lord's debtors, he said to the first, How much owest thou unto my Lord? And he said, A hundred measures of oil. And he said unto him, take thy bond, and sit down quickly and write fifty. Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. He saith unto him, Take thy bond, and write fourscore."

Now we begin to see why Seiss said of the conduct of this man, "It was a piece of sheer rascality from beginning to end." He was a plain rascal: dishonest, proud, a fraud, a thief, selfish, underhanded,

crafty. Our first thought is that there is nothing good we can say about this sinner! He was indeed an unjust steward! In what way could such a man be held up as an example to those who seek the better life? (In the outset we inferred that Christ used this story of wicked infamy to impress a lesson of faithfulness upon His followers.) Some stumble at this and give up all effort to grasp the meaning of this parable. But it impresses me as being plain enough.

The Lord did not commend this man's wickedness—not at all. He simply separated the immorality of the deed from the prudence and skill that carried it out. The immorality of it He set aside as self-incriminating and gave attention to the prudence and skill and foresight that characterized it. These can be virtues of great promise if expended in holy endeavors. The passage says, "And his lord commended the unrighteous steward because he had done wisely: for the sons of this world are for their own generation wiser than the sons of light."

"Wisely" here suggests the idea of skill and prudence. The lord was not commending his evil deed, but his cleverness. The portion, "for the sons of this world are for their own generation wiser than the sons of light," is the comment of the Lord Jesus. What he meant is that the men of the world are more diligent in earthly affairs than Christians are in heavenly things. The world is better served by its servants than is God by His. When Jesus said, "Be ye wise as serpents, and harmless as doves," He did not mean for us to imitate their venom, but their intuition.

Who has not been struck with admiration at the shrewdness with which a wicked man has carried out his base designs, while hating the act itself. While censuring the deed itself, we can but commend his prudence. I once read an account of a man who was travelling on a train in the Orient. Suddenly the train creaked to a halt in the midst of a desert. The man was frightened, thinking something had gone wrong. How terrible to be stranded in a desert! But he looked out and saw the engineer of the train kneeling on the sand in devout prayer, with his face toward his holy city. He was a Mohammedan and this was their hour of prayer. We feel that they are in heathen darkness, and that their god is not our God, yet this man was to be commended for his devotion. Christians would profit from such a lesson of devotion.

Let us note a few commendable things about this steward for the salutary effect it may have upon us.

1. He provided for his future. By discounting the bills of his lord's debtors he was assured of their friendship in his time of future need. One characteristic of a Christian is that he is a stranger and pilgrim upon the earth and looks to the future for peace and blessedness. His "citizenship is in heaven, whence also he waits for a Saviour." Like Abraham "he looks for a city which hath foundations, whose builder and maker is God." Like Moses he counts the reproach of Christ greater riches than the treasures of Egypt: for he looks unto the recompense of reward. He "lays up for himself treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal." "His light afflictions, which are for the moment, worketh for him more and more exceedingly an eternal weight of glory." Men who live for the present

are earth dwellers and their only portion and reward is in this life.

2. He seized his opportunity. If he had delayed, his opportunity would have been gone. Soon he would no longer have been steward. His actions of necessity needed to be prompt. Even so our opportunities hasten by. The Apostle Paul says, "Look therefore carefully how ye walk, not as unwise, but as wise; redeeming the time because the days are evil." Felix said, "Go thy way for this time and when I have a more convenient season I will call for thee." Felix needed to repent and it is *never* convenient to repent and put away sin. However, it is for the eternal good of the one who so does. "Behold *now* is the acceptable time; behold, *now* is the day of salvation." Let us work while it is day, for the night cometh when no man can work.

3. Lastly, this man made friends by means of the mammon of unrighteousness. When it failed, friends received him into their homes. In like manner Jesus says unto us, "Make to yourselves friends by means of the mammon of unrighteousness; that when it shall fail, they may receive you into the eternal tabernacles. He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another's, who will give you that which is your own?"

Money here is called the mammon of unrighteousness in contrast to true riches. True riches are lasting and permanent, while the mammon of unrighteousness is uncertain, unstable, fleeting, and lets you down in the end. Here the Lord exhorts his disciples to be *faithful*, showing that He was not commending the loose dealings of the unjust steward. Also we are exhorted to be faithful in that which is another's. What we have is not our own. We are merely stewards over our own possessions. However, if we are faithful in that which is another's, we will ultimately be given that which is our own, the text says. We are stewards now, but will be possessors then! Blessed thought! The Pharisees, who were lovers of money, scoffed at Him, which proves that Christ was speaking of the proper use of money.

But who are the friends that will receive us into the eternal tabernacles, if not the Father and the Son? They only can properly welcome us into the heavenly city. God is our heavenly Father and the Lord Jesus is the Bridegroom and we are His bride. But how can the use of money have anything to do with our reception into heaven? Often, as in the case of the rich young ruler, possessions come in between us and our Savior. He went away sorrowful—that is, away from Christ—as he had great possessions. The love of money proved the undoing of the Pharisees. The Lord warned over and over against the dangers connected with money. "For the love of money is the root of all kinds of evil." It can cause men to be lost.

During the Russian revolution of years gone by, a certain nobleman saw all his goods seized by the Bolsheviks. An Englishman living in Russia befriended him, took him and his family into his own home, provided all expenses, and gave him the heavy sum that was necessary to leave the country. Some time later when the Eng-

lishman went to London, he found his Russian friend awaiting him with every penny accounted for and invested so wisely that a fortune was amassed to his account. He made friends by means of the mammon of unrighteousness and was received joyfully into his beloved country. The application is evident.

Someone has said, "We stand awed before this masterpiece of divine wisdom, which, through an appeal to self-interest, produces an unselfishness so powerful as to abandon wealth, clothe the naked, feed the hungry; creates a love that survives death; and uses evil mammon to heighten heaven's joy."

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## END OF THE WORLD

Herman J. Fox, Jr.

Fear, like some horrible, malignant growth, is spreading over the face of the earth and into the hearts of men, as they view with dread the ominous signs of impending doom—signs which threaten to plunge this world into a war of such cataclysmic dimensions that she will never again rise from her ashes! Harold Urey of Chicago University, an eminent scientist, said recently: "I am a frightened man. All the scientists I know are frightened men. They are frightened for their lives and frightened for your life!" And it is no wonder! With man-made moons circling this globe every few hours; atomic-powered submarines almost impossible to track or stop; development of biological warfare; the advent of the ICBM, so powerful, so accurate, as to completely annihilate, with its atomic warhead, whole cities thousands of miles away, man can easily see that it is possible, yea, very probable that his transient existence upon this terrestrial ball has all but terminated. Millions of hearts are pulsating at the question: Is this the end of the world? Only the mental apathetic and the child of God remain unafraid.

But wait! Too often Christians *can* be found among those "fainting for fear and for expectation of the things which are coming upon the world!" This need not be. There can be only two reasons for this fear: either they do not understand, or they refuse to believe what God's prophetic word teaches. This is not written to those who disbelieve, but to the frightened child of God who does not understand his glorious part in the "last days", "to the end that ye be not quickly shaken from your mind, nor yet be troubled" . . . "even as the rest (of the world) who have no hope!"

First, may we ask you to read the entire twenty-first chapter of Luke, concentrating on the twenty-fifth through the thirty-sixth verse? This is our text. In this chapter the Lord deals with all three of the disciples' questions (Matt. 24:3). Concerning the "end of the world", our Lord tells of signs that shall come to pass; it is not our task here to speak on these things; it is sufficient to note that many are being manifested before our very eyes. In the thirty-fourth verse Jesus says: "Take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare." Now notice the next verse: "For so *shall* it come upon all who dwell upon all the earth."

The Lord does not say: some of the people upon some of the earth; some of the people upon all of the earth; all of the people upon some of the earth; but "*all* who dwell upon *all* the earth!" Some may try to explain away the passage by saying that the Lord simply meant all *who do not watch*, upon all of the earth. That may suffice for some but that is exactly what the Lord did not say; the clause, "who do not watch", is not inserted by Jesus.

Now this complicates matters! It seems either that Jesus did not know what He was talking about; or that, He meant for us to add the clause, "who do not watch". I prefer to believe our Lord always *said* exactly what He *meant*! But what reason, what good, will it do me to "take heed" in order that "that day" not overtake me as a snare, when it *will* come as a snare to *every one* living upon the *whole earth*?

Look back at the twenty-eighth verse of our text, where we find Jesus telling us to "look up" when the rest of the world is in such terrible fright. Why? "Because your *redemption* draweth nigh!" Now there is a present, initial aspect of redemption: that is, redemption from the guilt of sin (Eph. 1:7). Certainly our Lord could have no allusion to this. Those who contend that all the predictions of this chapter saw their fulfillment in the destruction of Jerusalem, 70 A. D., would agree. Redemption from sin is dependent upon the blood of Christ, which was shed on Calvary and then presented to the Father upon His ascension (Heb. 1:3; 9:11-12; 10:12) many years before the destruction of Jerusalem; many availed themselves of that redemption before 70 A. D.; they did not have to "look" for it!

There is yet a *future* phase of redemption: that is, the redemption of our bodies (Rom. 8:23). Our bodies will be delivered from their present sinful, corruptible state into that which is sinless, incorruptible, and immortal (1 Cor. 15:50-53). Now, if we turn to 1 Thes. 4:15-17, we find that this redemption of our bodies takes place when Christ returns. Verses twenty-seven and twenty-eight of our text hint of this time factor. The synoptic account by Matthew explains it even more fully (24:30-31, 38-42).

Without having to "help" the Lord out with some mock exegesis, we are now able to understand the thirty-fourth and thirty-fifth verses of our text (which see). Indeed "that day" will come as a "snare" to "*all* who dwell upon *all* the earth", but not so with the faithful child of God, because he *will not be upon the earth!!* Read Luke 21:36. Again in 1 Thes. 1:10, Paul exhorts us to "wait for His (God's) Son from heaven . . . even Jesus . . . who delivereth us from the wrath to come." But let us remember that the same Lord who said "look up" also said look in—"Take heed" that "that day" come not on you suddenly as a snare, for if it does it will mean only one thing—you have been *left!* "Watch therefore: for ye know not on what day your Lord cometh."

No, my Christian brother or sister, you need not be frightened, "as the rest who have no hope", concerning the "end of the world" (consummation of the age), and the terrible wrath of God that will be manifested at that time; for Jesus will lift us *from* the world *before* "that great and terrible day", to return with Him in victory and glory (1 Thes. 3:13; Jude 14-15; Rev. 19:14). We need not fear, but rather rejoice! Jesus may come today! "Wherefore comfort one another with these words!"



# Truth Advance Section

Stanford Chambers

## QUESTIONS ASKED OF US

*What thought should we get from the fact of incense being added to the prayers of the saints as in John's vision in Revelation 8:3-5?*

Likely much more is represented than we can take in, but surely any child of God should get great encouragement to pray. The praying is our part, the adding of the incense is not. The Lord, through His angel, is adding to, not subtracting from, our prayers. They are made more effective, not less so.

Incense was used in the tabernacle or temple service for the sake of the pleasant odor. It was used in connection with the sacrifices, which presumably were made the more acceptable to God.

Paul, in expressing his gratitude to the Philippians for remembering him, sending to his need in prison, Epaphroditus the bearer, calls the sacrifice "an odor of a sweet smell," says it was "a sacrifice acceptable, well-pleasing to God" (Phil. 4:9). What made it well-pleasing? Not its amount, but the spirit in which it was given. That was the incense for that acceptable gift, and the Spirit of God gave the incense.

"We know not how to pray as we ought; but the Spirit Himself maketh intercession for us... according to the will of God" (Rom. 8:26, 27).

"Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them" (Heb. 7:25). Surely then we can get this much: Acceptable, effective praying is done in the Spirit. Added to your prayers are the intercessions of the Holy Spirit dwelling in "the inner man" (Eph. 3:16), and added to all are the intercessions of our "Great High Priest" yonder at the throne of grace. "Pray without ceasing."

John's vision is located in the end time, and the incense is added to "the prayers of all the saints." Give Him your prayers, "praying always in the Spirit... with perseverance" (Eph. 6:18). And this honor have all the saints. "The weakest saint upon his knees" can render a service in the present that will carry effectiveness into the future. The unpraying Christian is a failure.

*A preacher has stated that the women of 1 Timothy 3:11 are the deacons' wives. Is he correct?*

Hardly. Of course wives of deacons would not be exempt from such instructions.

*Who are the "Gog and Magog" of Ezekiel and Revelation?"*

Gog is the prince, and Magog the land. In Ezek. 38 he is prince over Rosh, Meshek, and Tubal, all said to be Scythian tribes inhabit-

ing regions to the north of the Black and Caspian seas. They were nomadic in modes of life, classed low in the scale of civilization, of a riff-raff character. They never seem to coalesce with world empires, Caesar's or any others, even to the end time. The last world dictator seems to find them of no particular worth, and following the reign of Christ, when Satan is loosed for his little season, these are the people who fall easy prey to his deceptions, and perish with him. Note the mention of Scythians in Col. 3:11.

*The left-over question—the meaning of Rev. 12:1-6.*

Symbols in the passage—as signs; a revealing (not concealing) through signs to John and to us.

A woman, wondrously adorned; a long-tailed dragon, seven-headed, ten-horned; sun, moon and stars in the picture. The woman crying out, in travail; a man child born. The dragon (serpent, v. 15) in wrath against the child, attempts to destroy, but divine providence thwarts his purpose; the rapture of the child; the method of escape. The picture is a moving picture.

The dragon is clearly identified in v. 9. Who are the woman and the man child? The symbolry is not new. In Isaiah 66:7,ff, is a woman bringing forth a man child, and therein is also afforded some insight. Whereas in v. 7 is represented the birth of a child, in v. 8, it is children brought forth. It should be clear, then, that under the term man child the children collectively are meant, considered, too, as a nation.

But is the man child of Isaiah destined to rule the nations and with a rod of iron? Such reigning by the Son of God is so clearly foretold (e. g., Ps. 2:7-9) that very naturally He is the one thought of in this foreview in Rev. 12.

It should be known that overcoming Christians also are to exercise just that authority over the nations. See Rev. 2:26, 27. Just as they are joint heirs with Christ, so the prophesied reign is a joint reign. So it is envisioned in Rev. 20.

But is it foreshown also for Israel? Is the new Israel, the "nation born in a day"? The answer is yes. (Not the unbelieving, Christ-rejecting Israel.) Paul says, in contrast with that conception, "It is the remnant that shall be saved" (Rom. 9:27). So in Isaiah's vision it is the new Israel brought forth. Israel is the woman, Israel considered as embracing all who are "of Israel" (Rom. 9:6) and "when Zion travailed," the new nation, composed of the remnant, regenerated and Spirit-begotten, comes forth, an event to be astounded at and to be rejoiced in by all. To this end Isaiah continues to his close.

But are not the overcoming Christians in the picture? Just as the Israel to come will be over the nations, as originally intended and declared (see Deut. 28:13; Jer. 51:20, et al.), there will not fail the promise to the overcoming Christian. Concerning the true Israel, it is written, "without us they should not be made perfect." When Christ reigns, His glorified church reigns with Him, and it is not without Him nor without "the called and chosen and faithful" that are with Him (Rev. 17:15) that the restored and regenerated Israel will reign (as "the head and not the tail") over the nations.

The man child, a fitting term for all the redeemed, is, after all, the fruit of the woman Israel. "Salvation is from the Jews." Israel

gave us the oracles of God, the covenants, the promises, the apostles, the prophets, and "of whom is our Lord Jesus." Israel brings forth, and her children are collectively the man child, and all destined to reign (not by the "iron hand" of cruelty, the hand and reign of a tyrant (as some by malinterpretation make out), but with that firmness and power to put down any rebelliousness and to establish justice (Isa. 9:7). The rod is the scepter of His kingdom.

The woman is seen clothed with the sun, with the moon at her feet, not unfitting symbols of the church in glory and restored Israel here below (?), the picture due development thus at the time arrived at in Rev. 12.

John is not there reciting history. In 4:1 he is invited to come up to be shown "things that shall come to pass hereafter". The birth of the Bethlehem Babe was in the past by a century. Jesus' birth from the tomb was over a half century in the past. "The book of this prophecy" (Rev. 22:19) is the label put on John's writing, and prophecy is not history.

But is the singular noun found having a collective use in the N. T.? Yes, "of the twain so making one new man" (Eph. 2:15; 4:13, et al.). Collectively the saints make up the "one new man". This is in agreement with the term, "the body of Christ," the "one body," often termed "the mystical Christ," as pointed out by A. Campbell.

The term "mystical body of Christ" is not found in Scripture, but the fact is. It is His church and He the living Head, considered together. And they are so identified and united that the church as His body is never to be considered apart from Him, the Head. Be it remembered, too, that the divinely purposed Israel, when brought forth and given the reigning scepter, will not be found reigning independent of the church, though the latter will already have been received up in glory. "For apart from us they should not be made perfect" (Heb. 11:40). The new Israel, "born in a day," will not be the unregenerated, Christ-rejecting Israel of today, but will have come through the purge of Jer. 30, will have experienced what Zechariah was foreshown (12:10,ff.), and shall have received God's Holy Spirit as per Ezek. 26:27, et al.

The great reigning body ultimately, as divinely purposed, will consist of the redeemed of previous dispensations (Ye shall see Abraham, Isaac, and Jacob, and all the prophets in the kingdom of God (see Luke 13:28). We may not be going far astray if we allow the whole future reigning body to be represented by the man child, the glorified saints unified with Christ (the woman is clothed with the sun), and the born-again Israel below (the moon at her feet).

The great and rapid developments by the time we reach Rev. 12 excite the utmost opposition of Satan, so that he is doing his utmost to defeat the purpose of God when Michael rises up, as in Dan 12 and in Rev. 12, and casts him out of the heavenlies and down to the earth as his sphere of operations, as he is no longer to have access to God as the day-and-night "accuser of the brethren." Here begins "the great tribulation" proper which continues, for the "short time," until Satan's incarceration in the pit of the abyss. Like the child born, so the woman has providentially a refuge from his great wrath, who evidently instigates such an antisemitism as history has not known, the beast becoming the devil incarnate, centering his powers

in wrath against "the rest of her seed." Elect Jews will be grateful for the decree of Matt. 24:22.

Further questions may now arise, and it will be no offense if they are sent in.



## The Blessed Hope

Frank Gill

One of the most wonderful of Bible doctrines is the return of the Lord Jesus for His redeemed. For, all that it embraces (much of which we shall never know till that great day) is for the infinite blessing of the saints. Thus to uphold and rejoice in this blessed hope, we must know something of what it comprehends.

As has been pointed out by some, hope is a compound attitude—including both expectation and desire. We may have either of these elements without the other, but when such is the case hope is absent. Sometimes we may expect a certain thing to happen, but due to the situation or the nature of the event, we may wait in expectation with fear and dread. On the other hand, we may earnestly desire something, yet, because of the remote possibility of its ever being realized, with no expectation whatsoever. There is no hope in such cases.

This Christian hope is based upon the coming of the Savior and related events. Yet, sad to say, many Christians have no hope. Some have the expectation but lack the desire. Not really knowing the Lord of love nor fully realizing justification in His shed blood, they are fearful and thus are all their lifetime subject to bondage. Such was, for example, the unfaithful servant, in the parable of the pounds, who misunderstood his lord, saying, "for I feared thee, because thou art an austere man . . ." (Luke 19:20-24). Others have no expectation of the Lord's return, which, in itself, brings ruinous results. Thus we see that the absence of either element of the Christian hope is disastrous. The one who was expecting the Lord's return, but because he knew not the kind of Lord he had did nothing, for fear he would do it wrongly and be judged harshly. And he was a loser, for even that which he had was taken away from him. Then there is the servant of Luke 12 who said in his heart, "My lord delayeth his coming." Not expecting the Lord's return! But this attitude only fosters unfaithfulness and thus leads to terrible consequences. Because of the attitude he assumed he began to beat the menservants and maid-servants and to eat and drink with the drunken. Then, to his surprise and dismay, his unexpected lord returned—in an hour when he knew not—and *cut him asunder* appointing his portion with the hypocrites (Luke 12:45-46). How necessary to faithful Christian living is this blessed Christian hope!

Thus the Lord exhorts us to expectancy and desire. "But when these things begin to come to pass, *look up, and lift up your heads,*

because your redemption draweth *nigh*... But *take heed* to yourselves lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and *that day* come on you *suddenly as a snare*, for so shall it come upon all them that dwell on the face of all the earth. But *watch ye at every season*, making supplication that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:27, 31, 34-36). So must we wait and watch in earnest expectation. But, too, we must desire His coming. Therefore we have that promise of 2 Timothy 4, as given through the apostle Paul. After writing his own epitaph by saying, "I have fought the good fight, I have finished the course, I have kept the faith," this hero of the cross continued, saying, "henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me on that day; and not to me only, but also *to all them that have loved his appearing*." For it shall ever be those loving His appearance who will be the overcomers—fighting the good fight, finishing the course, and keeping the faith. What a practical doctrine this blessed hope is! Just as John said: "We know that if he shall be manifested, we shall be like him; for we shall see him even as he is. And every one that hath this hope set on him *purifieth himself*, even as he is pure" (1 John 3:2b, 3). It promotes holy and faithful living.

However, there are those who have attacked this doctrine with the malicious charge that it fosters slothfulness and idleness. Such opposers say that those who would continually be watching and waiting for the Lord's return will be but idle "star-gazers." From several scriptures already given we can see that such a conclusion is contradictory to Bible teaching. Rather those who are possessed of this great hope of the Lord's return will be faithful servants, giving "food in due season" to the household, industriously trading with their talents and so multiplying the Lord's goods, while watching at every season and making supplication for deliverance from the wrath to come. All of this because they expect the return of the Master and love His appearing. For example, a housewife who expects the arrival of a beloved friend, an honored guest, at her house—she knows not at just what hour—will not sit idly by while waiting. Rather, her expectation and desire will keep her busily engaged in house-cleaning and in meal preparation, all the while endeavoring to keep her own person tidy and presentable. So it is with every child of God who lives and labors in the light of the Lord's return. Though busy about the Master's business he continually keeps himself unspotted from the world (James 1:27) and cleansed in the blood of the Son by walking in the light as God is in the light (1 John 1:7).

He is coming! When? We know not the day nor the hour. Possibly in the evening—maybe at midnight—or perhaps at cockcrowing—or at daybreak. He may come any day—at any hour. This imminency of His return lends itself to the practicality of this doctrine, producing that purifying effect. Not knowing the day nor the hour, we must be constantly on watch; "denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the great God and our Saviour Jesus Christ" (Titus 2:12-13). "And what I say unto you I say unto all, *watch*." (Mark 13:37).

# Precious Reprints

From the Pen of R. H. Boll

## WHAT IS DEATH?

More than three years ago Brother Boll wrote these paragraphs on "WHAT IS DEATH?" The sub-headings used were: "What Is After Death," "Soul Sleeping," "What Death Means To The Christian," "Absent From The Body," and "He Shall Never See Death." Since that time Robert Boll has gone on to try the realities of the unseen world. We thought a fresh reading of these good lines would be instructive and comforting to many. Brother Boll could not "call back"; but—what is surer—he could search the word in life, and pass it on! —E. L. J.

Through all ages and generations, ever since there were men on the earth, they have wondered and puzzled over the mystery of death—what death is, what it means, whether it is the end of all things for ever to the one who dies, or whether there may be something beyond, and if so, what it might be. There were always those (not a few now) who persuaded themselves and one another that "death ends all." Yet subconsciously or intuitively man feels that that would leave too much of unfinished business. Chief Justice Brewster, in his book, *The Religion of a Jurist*, says something to the effect that his forty years on the bench had left one deep conviction on his mind—namely, that sometime, somewhere all wrongs will be righted, and every failure of human justice will be made good. Besides, there is a deep, innate conviction in every man's heart, call it conscience or what you will, and fight against it though he may, that he will have to give account of his ways and deeds. Death does not "end it all", as the escapist slogan has it, and there is no final hiding nor refuge from Eternal Justice, however men may deceive themselves. A saner view was voiced by Robert G. Ingersoll, the noted infidel orator, when at his brother's tomb he spoke the following words:

"For whether in midsea or among the breakers of the farther shore, a wreck at last must mark the end of each and all—

"And every life, no matter if its every hour is rich with love, and every moment jeweled with a joy, will at its close become a tragedy, as sad and deep and dark as can be woven of the warp and woof of mystery and death . . . .

"Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud and the only answer is the echo of our wailing cry. From the voiceless lips of the unreplying dead there comes no word. . . .

"But in the night of death hope sees a star, and listening can hear the rustle of a wing. . . ."

But Ingersoll's "star" and "rustle of a wing" was but his wishful thinking, a dream, which, as dreams go, was without foundation in truth or fact. Far different is the testimony of the Word of God, and its outlook upon death and the hereafter.

The most general belief among professing Christians is that immediately upon death the child of God goes to heaven and into the full glory of his reward. But, on the other hand, there are some who believe that death leaves man unconscious, or even non-existent.

Neither of these views is the one set forth in the word of God.

The former discounts the "salvation ready to be revealed in the last time." (1 Peter 1:5.) If men go to their full reward and blessing at once, there is no longer any essential place for the coming of the Lord, or for the "resurrection of the just," or for the judgment-seat of Christ and its special awards. Those things might be omitted without changing the outlook, or, if still taught, they become matters of merely curious interest which can mean nothing special, cannot add anything to the happiness immediately received, and are to every practical end superfluous. That is the fatal defect of the "Heaven" doctrine. For any conception that fails to account for, and neglects passages so insistently urged as those connected with the events of Christ's coming again, is palpably wrong.

On the other hand, the "soul-sleeping" doctrine, as it is popularly called, lapses in another point. By a jugglery of the words "life" and "death", it perplexes the listener. It assumes in one breath that death is total extinction, or again, that it is unconsciousness and sleep. "Life" is used in a double sense— at one time signifying mere conscious existence, and again, as the exigency requires, the glorious existence in a new body, or the physical existence in the body here. Now with a double definition of terms the issue becomes greatly obscured, and the reasoner escapes in the cloud he himself created. The idea that death is extinction is pure assumption. Man may never wholly understand all that the term "death" involves, but extinction of conscious existence it is not. The Old Testament references that would appear to justify that view are spoken simply with reference to the body and physical being. That was, with little exception, the range and limit of the old prophets. The question of the existence beyond was not touched upon, barring a few instances. But even the Old Testament is not without its intimations that death does not end the conscious existence of a man.

The New Testament is clear at least on the point as to what falls to a Christian's share immediately upon his departure. "To me to live is Christ," says Paul, "and to die is gain" (Phil. 1:21). It would be difficult to see in what way death meant non-existence or unconsciousness, or what gain at all could be in that to a man like Paul? The idea of rest is precluded, for there can be no *rest* in any real sense, except there be ability to enjoy it. A senseless, feelingless, mindless thing can not "rest". If Paul had not been permitted to see further beyond than some of the Old Testament men of God, no doubt he, like they, would have shrunk from death.

But Paul goes on to show why he considered it a gain for him to die. "I am in a strait, betwixt the two, having the desire to depart and be with Christ; for it is very far better: yet to abide in the flesh is more needful for your sake" (Phil. 1:23, 24). Now if on dying there would first be an interval of unconsciousness and only after that an admittance into the presence of Christ— no sooner— Paul would not likely have used such language. It would not help the matter to say that, being dead, Paul would not be conscious of the long interval. He would have known that he would have to spend years, perhaps centuries, in a state of unconsciousness. But his language makes the impression that while he should like to remain with the brethren for their good, he would prefer to depart and be

with Christ, which "is very far better." And he mentions only these two alternatives — either to be with you or with Christ. The natural conclusion is, therefore, that when a Christian departs, he is immediately "with Christ"; and that is "very far better."

In strict accord with this passage is Paul's teaching elsewhere. "Being therefore always of good courage, and knowing that, whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight); we are . . . willing rather to be absent from the body, and to be at home with the Lord" (2 Cor. 5:6-8). It is clear that he means by "at home in the body" just what he meant by "abide in the flesh" in Phil. 1:24. Now "whilst we are at home in the body" (and only during that time), "we are absent from the Lord." It follows then, that while we are "absent from the body," we are "at home with the Lord." There is no hint of any third possibility. For the faithful Christian (for of such he speaks) it is the one or the other.

In the same line does Peter speak concerning the prospect of his own death. He says, "I think it right so long as I am in this tabernacle to stir you up by putting you in remembrance; knowing that the putting off of my tabernacle cometh swiftly, even as our Lord Jesus signified unto me. Yea, I will give diligence that at every time ye may be able after my decease to call these things to remembrance" (2 Pet. 1:13-15). Here Peter describes death (his death) as "the putting off of my tabernacle", and "my decease". The Greek word is literally "*exodus*", which was the word used of Christ's impending death, when at the transfiguration Moses and Elijah talked with Him about His decease ("*exodus*") which He was to accomplish in Jerusalem (Luke 9:31, 32). Peter was there and heard it, and now uses the same word of his own departure.

We conclude, therefore, that the "I" still consciously exists, though the flesh, the body in which it abode or dwelt, should perish and we "depart" from it; that death is a gain to the faithful Christian for he is at home with the Lord, in the presence of Christ, which is "very far better." Death, then, is not the cessation of conscious existence. But for the Christian it is a happy and blessed exchange. Yet this is not as yet the Christian's glorious hope. For that he must abide unto the coming of the Lord. Then will their bodies be redeemed and the sons of God will be revealed and manifested in the glory of Christ at His returning (Rom. 8:18, 19, 23; Col. 3:4). For that event all His saints, whether living or departed, are earnestly waiting.

The full reality and meaning of death — that which makes death what it is — is not for Christ's redeemed ones to experience. "Verily, verily, I say unto you, If a man keep my word he shall never see death" (John 8:51). The Lord Jesus Himself went through death, with all that death could mean. He died a sinner's death — not because He had sinned, but because "Jehovah had laid upon him the iniquities of us all" (Isa. 53:6). "He bore our sins in his own body on the tree" (1 Pet. 2:22). His death was the judgment upon sin, involving His separation and abandonment from God. (Hence His cry, "My God, my God, why hast thou forsaken me?") But His death was on our behalf; "He died for us". The Christian therefore

will never know death as Christ knew it; he will never have to die the death Christ died. He has taken away death's venomous sting for them. "The sting of death is sin, and the power of sin is the law. But thanks be to God, who giveth us the victory through our Lord Jesus Christ. Wherefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord" (1 Cor. 15:56-58).

## POINT OF SURRENDER

Mrs. Paul J. Knecht

### BAPTISM

#### CONFUSION CAUSED BY UNBELIEF

The teaching on baptism is so clearly set forth in the New Testament that the willing heart has little difficulty in understanding its purpose, its place, and its symbolism. Yet there is much confusion in the minds of many on this subject. Baptism, like any other subject of God, to be appreciated must be investigated. The first step in investigation of any Scripture is faith. The Lord Jesus said to Martha at the tomb of Lazarus (John 11:40), "Said I not unto thee, that, *if thou believest, thou shouldest see the glory of God?*" Martha must believe before she could see Lazarus come forth. Again the Lord said (John 7:17), "If any man *willeth to do his will*, he shall know of the teaching; whether it is of God, or whether I speak from myself." Whatever one wants to know of the teaching, that knowledge must be preceded by faith as also said the psalmist in other words (Ps. 111:10b), "A good understanding have all they that *do his commandments.*" Faith and doing cannot be separated, for "faith without works is dead being alone" (James 2:17).

#### CALLING ON HIS NAME

"And it shall be, that whosoever shall call on the name of the Lord shall be saved." This verse (Acts 2:21) is misunderstood by those who would evade baptism. But what happens when one calls on the name of the Lord? Does He not answer? Surely so. And what is His answer?

When Moses called on the Lord at the Red Sea for salvation he said to the people (Ex. 14:13, 14), "Fear ye not, stand still, and see the salvation of Jehovah, . . .". God's answer to him was "Wherefore criest thou unto me? speak unto the children of Israel, that they *go forward.*" They had to go forward into the waters of baptism, for them, the Red Sea, and were baptized (1 Cor. 10:2) "in the cloud and in the sea." Their salvation depended, under God, upon their going forward at His word into the waters of *obedience*. Today, too, many preachers and teachers say, "Fear not. You don't have to be baptized. You are saved right here on this side of the water." And they cite Acts 2:21 and other similar passages. And people are deceived by that, and ignore the voice of the Lord, saying, "He that believeth, *and is baptized*, shall be saved." Yet God has never been lenient with those who obeyed the voice and teachings of men in preference to His own. 1 Kings 13 shows that.

But what did those people do who heard Peter say that? (Acts 2:21). They called. They cried out "to Peter and the rest of the

apostles, Brethren, what shall we do?" That cry of despair reached the ears of the Lord, and it was He speaking through the inspiration of Peter in the answer: "Repent ye, and be baptized, every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit."

What answer did Cornelius receive in Acts 11:13, 14? He had been told to send for Simon "who shall speak unto thee *words whereby thou shalt be saved.*" And when they heard the words, Peter had commanded them to be baptized. When one calls on the name of the Lord for salvation the answer is always the same in its essence, namely, Repent and be baptized in faith, confessing the name of the Lord (Rom. 10:9, 10). When one's heart is willing to accept God's word at its face value, understanding begins to come, and it continues to open up to deeper and deeper depths of loving comprehension.

If any Scripture is not clear one sure way to find its meaning is to step out on it by faith. To illustrate, a woman, many years a Christian, was having difficulty with one Scripture which was sure to raise a question in the class she was preparing to teach. The troublesome verse was 1 Corinthians 14:35. She knew that many husbands (as was her own) were younger in the faith and (having less time perhaps for study) not nearly as well versed in the Scriptures as their wives. But she decided to try it out—rather to try the Lord out to prove Him as good as His word. She asked her husband's help with another Scripture which no one, including herself, had ever answered to her satisfaction. He did not know the answer any better than she, but as they puzzled over it together, light dawned in her mind and the simple, obvious answer came, clearing up the passage that had for years been obscure. God had proved faithful to the literal meaning of 1 Corinthians 14:35 against odds. No matter how senseless God's way may look, try it; you may be in for a joyful surprise in the new vistas it opens up to you.

This is no less true of baptism. God has asked it of us. Nay, He has *commanded it*. Submit to it in the full surrender it typifies since no action is involved on the part of the believer. Do it in simple faith because he has asked it for a token, an earnest, of the whole-hearted surrender of our lives into His service. Then will understanding and appreciation come that will reach the heart in no other way than through the obedience of faith.

#### GOD'S PURPOSE

Then baptism may be seen as God sees it, His *purpose* in it revealed. It is a simple expression of faith in a loving Father, a trusting faith that obeys without question (and without understanding necessarily beyond the fact that God said so) the command through Peter to repent and be baptized and receives with unquestioning faith the gift of the indwelling Holy Spirit, conditional on that obedience. The fact that that was said to the murderers of the Lord does not limit it to them since "all have sinned". Revelation 21:8 gives a list of those who will end up in the lake of fire, and the fearful, and unbelieving, and liars are listed with murderers and fornicators. And in Ephesians 5:3-5 foolish talking and jesting are exhorted against, along with fornication and idolatry. God is not mocked. All sin is on the same level, and there is one law for all (Es. 4:11), and that is

death, except for them to whom the king shall hold out the golden scepter that they may live. God's scepter is held out in the crucified Lord and the sinner comes in contact with His blood only in baptism. This is God's way of saving us. God's purpose in baptism is to test our faith and humility which we gladly acknowledge by accepting His will in this matter of baptism. *They that gladly received his word* were baptized. Incidentally, the word baptism has no other meaning than immersion. No authority contradicts that. That is not baptism which takes any other form.

#### GOD'S PLACING

You will understand God's *placing* of baptism when you are willing to accept it. Christ is the door to salvation. He told us (John 10:9), "I am the door; by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture." But the door *into Christ is baptism* (Gal. 3:27), "For as many of you as were *baptized into Christ* did put on Christ." God ordained that baptism should be the doorway *into Christ*. A faith that will not go forward through the door at God's word cannot be a saving faith. It leaves one not only outside of the church but outside of Christ, for the one accomplishes both since the church is the body of Christ and to be in the church is to be in Christ and vice versa, assuming of course that act is submitted to in all sincerity of heart. Obedience from the heart to that *form of teaching* translates one from the kingdom of Satan into the kingdom of God's dear Son. It brings him through the doorway from death unto life.

#### SYMBOLISM

The *symbolism* of baptism will stand out clearly when the heart is *willing* to see it. It is a symbol of the death, burial and resurrection of the Lord (Rom. 6:4). "We were *buried* therefore with Him through baptism *into death*; that like as Christ was *raised* from the dead through the glory of the Father, so we also might walk in newness of life." It is here, in this simple act of obedient surrender, that the union with Christ takes place. Verse 5 says, "For if we have become *united with him in the likeness of his death*, we shall be also in the likeness of his resurrection." This is a simple symbol, easily understood by the surrendered heart.

#### NEW CREATION

Finally, God gives a perfect picture of the *new creation* in Genesis. It is a true likeness and is given for our learning. As in the creation when the *Spirit of God moved upon the face of the waters*, and at the word of the Lord the whole creation came forth in all its pristine loveliness (Ps. 33:9; 148:5; Heb. 1:2; John 1:1-3), so also in the *new creation* the *Spirit of God moves upon the face of the waters of baptism* and the child of God going through them at the word of the Lord (Acts 11:14) comes forth a new creature in Christ, made in the image of God (Col. 3:10). It takes the three Persons of the Godhead, working as One, to bring about the *new creation*, even as they united their working in the natural creation (Gen. 1:1, 2, 26; John 1:1-3). In both creations God spoke and it was done through Jesus Christ, our Lord, under the all-enveloping power of the Holy Spirit. You cannot isolate what some are pleased to call "water baptism" and make it stand alone, separate from the Holy Spirit as if

He had nothing to do with it. This working of the Godhead in perfect unison illustrates the triune God — Father, Son, and Holy Spirit. Jehovah our God is one Jehovah. We do well to remember that, that we may all be one, even as the Godhead is One, having the same mind in us that was in Christ Jesus. His mind was to do the will of the Father (which will He has revealed to us) perfectly, even to the insignificant (?) act of baptism, the token He requires of the willing surrender of our hearts.

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## NEWS AND NOTES

**Louisville, Ky.:** Attendance at the Rowan Street Church has been consistently good. The number in Sunday School is averaging about 50 to 60 with Sunday and Wednesday evening attendance running from about 40 to 50 with a recent high at prayer meeting of 53.

The church recently purchased the building and lot on the west side of the church building. In this building the brethren have nearly completed three rooms which will serve as Sunday School rooms. In fact, two of the three were occupied last Sunday. We are planning on erecting a new meeting house as soon as the Lord opens the way. In all the church and work a good spirit prevails for which we thank the Lord. —Thomas Y. Clark.

### ASKING THE LORD ABOUT IT

The Lord willing it so, April 16 will start this writer on his 61st year in the ministry of the Word, and he is asking whether it might be in God's order to make the rounds to all the congregations that he helped in establishing, to all he helped in holding gospel meetings, and even those where he only filled preaching appointments. Some have already invited, and betwixt and between are other points easily made on the same route, and if a service is wanted, or services, or if a series of meetings should be desired (and we'd not refuse an invitation by some point we never visited) address us at 2605 Montgomery St., Louisville 12, Ky.

It is not purposed to send an appointment and impose thus upon any congregation. The completion of our schedule will be deferred long enough to hear from any who may be interested. Understand, we're not coming with "a hand held out". We are seeking nobody's collections. In the service of a good Master. —Stanford Chambers.

**Pensacola, Fla.:** The Corry Field Heights Church of Christ is holding its

own. I have had two to become Christians and one restored to his first love. A very dear sister, who had been in a congregation that does not believe that Christ shall come to earth again, found us, and we are very happy. May God bless Brother Chambers for his noble and able stand for the whole truth. Pray for us. —R. D. Ruben.

**Ontario, Canada:** We expect to be very busy here until the middle of February. As we can see the will of our Lord for us, H. L. R. expects to go to Little Current, Ontario, for the latter part of February and early March, and then to Portage la Prairie until April 9, reaching out from these bases. Pray that we may have health and strength and spiritual overflow to come to all these people in the fullness of the blessing of the Lord. —H. L. and Mrs. Richardson.

### FROM HOLLYWOOD

**Hollywood, Cal.:** We are having sweet, good fellowship here, with the brethren who meet in Stanley Hall, on the corner of Santa Monica Blvd. and Stanley St. I have had the privilege of preaching each Sunday since we came; and our beloved Brother Rhodes, honored missionary-minister here, also the elders have asked me to continue while we are here—perhaps until late spring. R. L. Nichols, Gordon Himes (and sons), Elmer LaMaster, Philippe Gilissen, E. A. Rhodes, et al, are the consecrated leaders. All have telephones.

Meetings: Bible study at 10 a.m.; preaching and communion service at 11 a.m. As we do not have the hall at night, we scatter and attend elsewhere, as we are able, and as we find fellowship among the brethren here and there.

Call us, or come, when on your vacation or convention trips. —E. L. J.

Webster Groves, Mo.: The articles in last month's Word and Work by Brother Linscott and Brother Mullins were surely fine. Also we thought "Seed Thoughts" was especially good. —Sarah K. Sears.

Dugger, Ind.: For the month of January we had a general average at Sunday School of 165 which is seven more per Sunday than we had last January. Few, if any, months have averaged that much in the past ten years. Though we do not count the number present for worship it is always higher than for Sunday School. For four Sundays straight we had a baptism. —Maurice Clymore.

#### A NEW MISSION IN HONG KONG

Dennis and Betty Allen have started a new mission in Hong Kong. Due to the peculiar housing problem occasioned by the great influx of refugees from Communist China, it was necessary to purchase a suitable location for housing and the mission work.

Although there was little or no time to inform those interested, sufficient money was accumulated by selling Dennis' automobile, by special donations, and by using all funds in his account to make a substantial payment on the property. It would have been possible to borrow the balance due of \$3,000 in Hong Kong, but the interest rates there are 17%, which is considerably higher than the interest charged in America. Consequently, a brother, who wishes to remain anonymous, personally borrowed the needed \$3,000, and the funds were immediately forwarded to Dennis and Betty to complete the payment on the Hong Kong property.

It is my plan as agent for Dennis to turn over all funds received in excess of his recurrent living expenses in order to repay the borrowed money.

Dennis and Betty are enthusiastic and greatly encouraged about their new work. It is hoped that the Lord will prosper them. —James H. Frazee.

Louisville, Ky.: The Highland Church of Christ begins the new year with a new young minister, Brother Herman Fox, Jr. Brother Fox is returning to the church from which his father went out to Japan as a missionary.

During November, Brother Fox preached for us in a week of revival services. Interest was high, so high in the church that he was asked unanimously to come to the pulpit of which I had asked to be relieved.

I have just closed a seven-year min-

istry at Highland Church, my home congregation from which I went out to preach a number of years ago. My family and I have much to be thankful for in these past seven years. Other duties prevent my putting the time to the work that I felt was needed. We have been looking for a minister for full-time labors for over two years now.

In case the other churches have not found it out, we believe that the Lord has answered the prayers of a good many for another fine evangelist in Brother Herman Fox, Jr. We recommend him to any church wanting a meeting with soul-winning preaching. And may his labors at Highland Church be long and successful. We plan to serve the Lord there in whatever way the Lord wishes unless He calls elsewhere. —Ernest E. Lyon.

Southern Rhodesia: Nineteen fifty-seven has been one of our best years for the work at Umvuma; not that great things have been accomplished, but that some solid progress is manifest. God has given fourteen souls to our account and several of these show prospect of bearing fruit. —Vernon Lawyer.

Tokyo, Japan: It was a cold, rainy and unpleasant Sunday, but two young ladies decided that it was just the right day to be baptized, so, even though the baptistry tank is outside, and filled with cold water, I was ready to baptize them. They were baptized into Christ. We were very happy with them. —Dr. Fred C. Scherman.

#### WHAT READERS SAY

I have found your book on the parables to be chock-full of inspiring thoughts. You are to be commended for your penetrating analyses. We are glad to have the book in our Bible Chair library. —Richard Ramsey.

I have read the book *The Parables of Jesus* and find it well written, inspirational, and rich in spiritual teaching. Ministers and Bible teachers as well as earnest Christians should find it very helpful. —Winston Allen.

Your treatment of these parables in such a condensed form and yet covering the essential truth taught in each is indeed refreshing. It is the kind of book I like to read. It is well organized and printed in good clear type, but this is but a small hint of its value, compared to the contents for it is rich in spiritual food and practical lessons for every day Christian living, and true to the Word of God. It should have a place in the library of every Christian. —Frank M. Mullins, Sr.

We value highly the commendations above. **The Parables of Jesus** is made up of thirteen brief chapters, each treating a different parable. It sells for 50 cents or 12 for \$5.00. In order to reduce our stock on this book and two other new books. **First Peter**, by R. H. B., and **The Home**, by Mrs. Paul Knecht, we have offered to appoint one person to act as our wholesaler in each congregation. The first person applying from each church will be appointed.

#### C. E. SHEPHERD

We have just learned of the home-going of Brother Ed Shepherd of Dugger, Indiana. Many preachers who have held meetings in Dugger will know Brother Shepherd for his hospitality. He was not bedfast, but had been too weak to attend church for four or five Sundays. After calling for a drink of water, he slipped away quietly before his wife reached him. I consider Brother Shepherd one of the finest Christian men that I have ever known. He was an elder of the Dugger church. My wife and I visited in their home on a rather recent trip to Dugger, and I am glad that we wrote them a letter, expressing our high regard for them. If anything needed to be done around the church, Brother Ed was there to do it. Also he was an asset to the town and community of Dugger in a civic way. I considered him a faithful Christian and a true friend.—J. R. Clark.

#### DEDICATION AT JEFFERSONTOWN

The dedication of the newly acquired church edifice purchased from the Lutherans at Jeffersonton, Kentucky, was held January 26. The house was well filled in spite of a heavy rain. Brother George Knepper, from Winchester, Ky., brought the main address in which he dedicated the church itself, rather than the building. It was an excellent speech. Several ministers present brought congratulations and greetings. Groups from Camp Taylor and LaGrange brought special messages in song. All in all it was a fine meeting. The Jeffersonton church has great promise.

#### NEW QUARTERS

The Iroquois Church in south Louisville has moved to 960 Palatka Road, south of Iroquois Park. They have purchased and remodeled this residence property to serve as their meeting place until they can build a more adequate structure. Now they can have night meetings as well as the morning worship.

#### FUNDS COMING IN

Harold Preston reports that over \$2,349 has come in toward his travel expense in going to the Philippines to assist in the Lord's work there. Brother Harold may be addressed at Parksville, Kentucky.

**Tell City, Ind.:** Brother Robert Boyd attended the missionary meeting of Tell City and Lily Dale jointly, Feb. 9 at 1:30 p.m. He had a very inspiring talk.—Albert J. Gruver.

**Maryville, Mo.:** My wife and I left Frankfort, Ky., on Christmas day and had a very nice trip to Dallas, Texas, where we had a very nice visit with our son, Glenn, and his family. We enjoyed the fine fellowship of the church at Prairie Creek where Glenn labors. We also had the privilege of preaching for them on Sunday, December 29, and were privileged to speak at Fair Park Church at the watch service December 31. A large crowd from Prairie Creek, Mt. Auburn, and Gaston Ave., as well as from Fair Park, were present. A very fine service was enjoyed by all present—a wonderful expression of the fine fellowship that is enjoyed by the churches in Dallas. Leaving Dallas on January 2, we arrived at Maryville on the 3rd to take up the work with the faithful group of Christians here known as the Maryville Church of Christ. Our furniture arrived by truck on January 9, and we are now well fixed up and ready to begin work here.

We have a small group of very fine consecrated Christians ready to work to build up the kingdom of the Lord in this section. And from observation it seems that this is a needy field and one that the Lord is opening up to us. Though we have been here only three Sundays our attendance has each week shown an increase over the previous Sunday. There are several churches in this area that do not have any preachers but carry on the work with local forces. They seem willing to cooperate with the church here at Hopkins where Brother David Tapp is laboring, about twenty miles away. Pray for us and that the Lord will send more laborers into His harvest fields.—Asa Baber.

#### PROGRESS AT MELROSE CHURCH

**Lexington, Ky.:** Plans are being made to erect an auditorium over the basement of the church house at Thompson and Hinton Roads, in the Melrose section of our city. Brother Ben D. Rake is the minister and is doing a most commendable work with the splendid assistance of his good wife. The at-

tendance is growing, and their contributions toward building are encouraging. —H. N. Rutherford.

Washington, N. C.: The article on "A Basis of Unity" in the latest issue of Word and Work is excellent. I consider this magazine one of the best in the field. I like your spirit. —R. M. Mounts.

Searcy, Ark.: We do enjoy W. & W. so much. I am grateful for such a magazine, and my prayer is that God may bless each of you as you serve Him in this ministry. —Addie Brown.

Danville, Ky.: There is no quarterly like Word and Work. It is so much like Brother Boll's that it is hard to tell where Brother Boll laid down his pen and Brother Boyd picked it up.

I have read the "Chambers-Jones Debate" three times. Brother Jones seems to be full of wrath and accusations while Brother Chambers (bless his heart) is full of love and understanding. I got some good points from his pen, although the prophecy is hard for me to understand.—Mary B. Powell.

Lexington, Ky.: I thought that Brother Chambers surely did handle the debate in a most wonderful way. How weak were the efforts of his opponent in trying to uphold his propositions or to answer the truth that was so ably presented by our good Brother Chambers. May God bless him, he is a great writer. —H. N. Rutherford.

#### A CORRECTION

Unknowingly, a mistake was made in the report of Brother Tapp's fire loss two months ago. The statement that David is self-supporting in the work at and around Hopkins, Missouri, is not altogether correct. The faithful, little church there is sacrificing to supply a good bit of his support through money, groceries, and other supplies, which fact the Tapps appreciate. However, Brother Tapp does operate a school bus for a portion of his income. Both he and the church there are to be

commended for their sacrificial work in the name of the Lord. (F. G.)

Oakland, Calif.: Enclosed is money for three extra copies of Word and Work for January and February. I think both are very, very good, and I may have opportunity to place them in sympathetic hands. I have long wished some of you good brethren would give just such an article as the one on Russia's place in prophecy. A printed booklet on the subject would be timely, I feel sure. We should be concerned about the times.—Mrs. Harry E. Garber.

Bloomington, Ind.: Enclosed is my renewal subscription for the year. I think Word and Work is as good as, if not better than, ever before. May God bless your work. —Mrs. Clara Abram.

#### RENEW! RENEW!

Look on the back cover. To the right of your name and address is your date line, or expiration date. If it is encircled in red, then your subscription has expired. If such is the case, renew today! Clip the address section from the cover and enclose it with your remittance and mail to the Word and Work.

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Gallatin Sponsors Harold Preston

The various churches and individuals interested in mission work, especially that in the Philippines, will be happy to hear that the church at Gallatin, Tennessee, is sponsoring Brother Harold Preston. Brother Preston and his family plan to leave for Manila about mid-spring. Those wishing to contribute toward his travel fund or regular support may mail funds to Hall C. Crowder, Box 101, Gallatin, Tennessee.

#### C. E. SHEPHERD

The Dugger Church has suffered a great loss in the passing of Brother Ed Shepherd, one of the three elders of the church. The Lord called him home after a long, useful life, the afternoon of February 7th. He had been in ill health for over five years. He served as a deacon before being appointed an elder, and also served as trustee over a long period of time, asking to be relieved only after he felt he was not able to carry the responsibility, for he looked after the church property as he did his own home. In all three capacities he served well. He loved the Lord, and cherished in his heart a hope of the Lord's return. He was beloved of all who knew him and was one of Dugger's best known citizens, having served the community in several different ways. He was unselfish in his service to others. Sister Shepherd, his devoted wife, and one son, Lloyd, and family, mourn his going, but are happy that they do not sorrow as those who have no hope. —Maurice Clymore.

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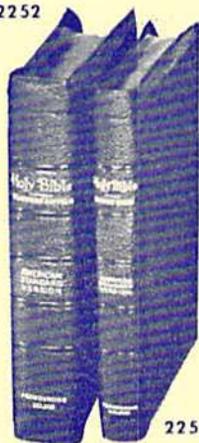
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That I may dwell in  
Jè-hò-vàh all the dā  
Tobehold <sup>11<sup>m</sup></sup>the beauty  
And to <sup>12<sup>n</sup></sup>inquire in hi;



96

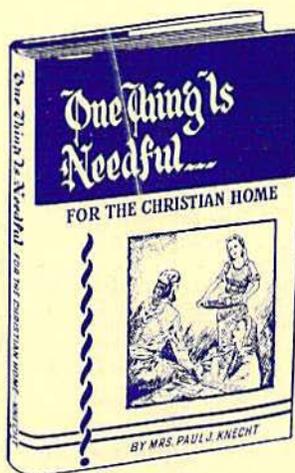
they shall have eaten  
themselves, and waxed  
will they turn unto other  
serve them, and despis  
break my covenant.

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