

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

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Church of Christ, Tell City, Indiana.

The church of Christ at Tell City, Indiana, began in the early nineteen hundreds when a few members began meeting in their homes. This continued until October, 1925, when Evangelist Elmo Brumback held a series of meetings in the city hall. There were six added during this meeting. These, along with eleven who had been meeting in their homes, organized a church and began meeting regularly in the city hall.

This continued until January, 1934, at which time they purchased a small building on Tenth Street. After repairs had been made they used this building until the present building was erected in 1945, which is located at 1204 Tenth Street. Later a home was purchased next to the church building for a parsonage.

Brother Elmer C. Ringer was the first located minister, coming here in January, 1938, and staying through 1940. After an absence of about two years, he returned in May, 1942, and worked with the church until 1955. He was followed by Brother Bob Morrow who served as minister for about three years. Then Brother Herman Fox took the work and remained at Tell City for about two years. Brother Asa Baber was next called to the work and began his ministry in January, 1961. The average attendance for mornings for the month of June was 125, which is an increase of about forty over what it was January 1, 1961.

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VOLUME LV, SEPTEMBER, 1961

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

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THE UNCHANGING WORD

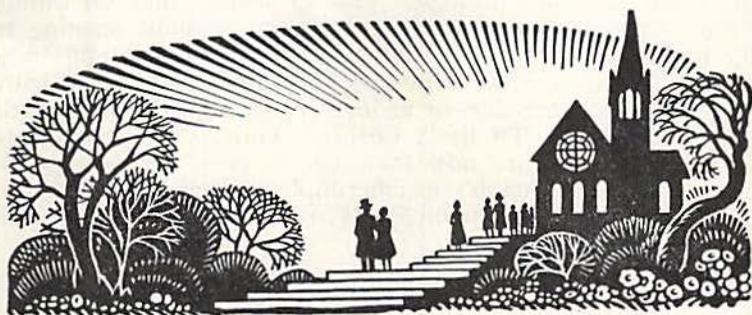
Someone asked Luther,
"Do you feel that you have been forgiven?"
He answered, "No, but I'm as sure
As there's a God in Heaven.

"For feelings come and feelings go,
And feelings are deceiving.
My warrant is the Word of God—
Naught else is worth believing.

"Though all my soul should feel condemned,
For want of some sweet token,
There is One greater in my heart,
Whose Word cannot be broken.

"I'll stand on His unchanging Word,
Till soul and body sever,
For though all things shall pass away
His Word shall stand forever."

—Author Unknown.



Church of Christ -- Sect or Main Body

E. L. J



We do not read the "fussin, fightin, feudin, sputin" papers any more, and are perhaps the better for it. We do, however, read a journal that sometimes reprints their sectarian sayings and puerile aspersions against brethren whom we have come to honor for their work's sake. From such a reprint, we learn that a brother (whom we have not yet met) has been dishonored for pleading, among other things, that "Christians are to be found in many denominations." If this is a denial of that condition (as it clearly seems to be), we are bound to take clear issue with that sectarian position. We shall, however, by God's grace, attempt to speak in humble restraint, remembering our own past errors and present frailty—lest we be judged guilty of the divisive spirit that we lament in others. Moreover, we shall be supported by a voice, and by voices, far weightier than our own.

Let the limited proposition which we support be clearly understood: It does not say that there are Christians in all denominations, nor that all in the denominations are Christians, nor that Christians ought to be in any denomination as such, nor that the full gospel and the simple pattern of work and worship will be found in any or many of the sects, etc. It affirms simply that "Christians are to be found in many denominations." On this simplified proposition we say yes, and we add that this was the understanding of *all* the pioneer fathers from Campbell down. The denial of it makes the "Church of Christ" group, (as distinguished from "Christian," "Baptist," and other baptized believers) a cut-off sect. To such a sect we do not wish to belong!

"It is the fault of our logic," said Emerson, "that we cannot emphasize one side of any truth as we ought without seeming to give the lie to the other side." It is unfortunate that we must now (to keep the record straight) write on one side of this question without writing on the other side, or at least reprinting in full our little tract, "What It Means To Be A Christian Only." Some may mistakenly think that we are now excusing, or even advocating, this scattered state of the church's membership! We take that risk, for we cannot impose our tract upon W. W. readers—for the third time!

WHAT IS INVOLVED

There is involved in this proposition the *raison d'etre* (the very reason for existence) of the churches of the New Testament order, the fellowship that grew out of that great unity movement commonly

called "the restoration." There is involved the sacred non-denominational church position that we have espoused, and earnestly labored to maintain, for a full half century. It has been our unchanged, unchanging purpose through the years to uphold, in a kind and unsectarian spirit, the pioneer and New Testament concept of a free and non-sectarian church of Christ, *inclusive of all the saved*—not a "Church of Christ" party or denomination or sect. This is the church revealed in the Scriptures, and this was the understanding and the vision of *all* the pioneer fathers as we shall show.

As early as the second year of this journal under Brother Boll's management, we said: "There are congregations belonging to no denomination at all, but whose members have separated themselves from the various religious parties in order to be members of none—except God's church. Such a stand, if it be accompanied with the unsectarian *spirit* (a spirit which recognizes God's children as such wherever they may be and whether they have as yet separated themselves or not) we believe to be according to God's mind" (April, 1917 W. W. p. 150). -- Please read R. H. B.'s reprint in this issue.

It is, of course, well known among our readers that many churches and preachers, though they loudly profess to be non-sectarian, have in truth and in fact forsaken and denied the non-sectarian position—if not in actual teaching, then in bad spirit and unbrotherly behavior toward brethren. We shall not speak out against this trend more vehemently than we do, simply because we have at long last learned that violent and unbrotherly criticism is the very thing, chiefly, that feeds the fires of division. Sectarianism is, in great part, a *spirit*, even as unity is chiefly (I do not say entirely) a spirit—the work of the Holy Spirit within us (Eph. 4:1-3). When good men are freed of ugly attack and evil aspersions, they often get together in a good and scriptural way.

It becomes clearer and clearer that many who profess the unsectarian position have never yet learned *the first primary step* out of sectarianism. I mean that incipient and hidden sectarianism which rises up so easily from within and unawares, and that has crippled every unity movement of the past, regardless of how sincere and pure were its beginnings. And what is that first primary step? It is, after a true conversion, to get one's eyes opened to the present scattered state of God's church—as to its membership, that is. The *saved* but scattered believers in the whole wide world today—these are the *aggregate membership* of Christ's one and only universal body now. This undenominational concept of the church is slipping from the preachers and journals that circulate among us; but it was universally known and held by the fathers.

CAMPBELL

Campbell dreamed of uniting great numbers on the "restoration plea"; but he never thought of smalling down Christ's church to the limited number of the restoration disciples. (Was he not immersed by a Baptist minister?). In answering a question about "Christians in the sects," he argued that if there were none among the sects, there were certainly none among the Catholics or the Mohammedans,

and therefore none in the whole wide world—except the restoration disciples, and none at all before their time! Thus he applied the *reductio ad absurdum* argument (reduce to absurdity) to the view that those who had taken up with “restoration” principles were the only Christians—a view that was to him a horrible heresy. He did not, on that account, give up his dream of uniting great numbers on the “Back to the Bible” plea; far from it, nor need we. He labored on, intelligent of the facts as they were and have come to be, in our mixed-up world today. God puts no premium on ignorance among us either (Eph. 5:17).

Campbell saw the trend that would end up in another sect. He said, as early as *The Christian Baptist*, p. 381 (as quoted by R. H. Boll, W.W., 1934, p. 216): “I am truly sorry to find that certain opinions (by which he meant religious views or beliefs) called Arminian or unitarian or something else are about to become the sectarian badge of a people who have assumed the sacred name Christian; and that some peculiar views of atonement or reconciliation are likely to become characteristic of a people who have claimed the high character and dignified relation of ‘the Church of Christ.’ I do not say that such is yet the fact; but things are, in my opinion, looking that way; and if not suppressed in the bud, the name Christian will be as much a sectarian name as Lutheran, Methodist, or Presbyterian.”
(more next month)

BUGABOO OR BLESSING

Perhaps many of our readers recall their rearing in churches of Christ where we seldom heard any sermons except those explaining in every possible way the “faith, repentance, and baptism” formula for salvation, with emphasis on baptism.

Most of us can also remember the whole new glorious outlook which opened to us as we received the faithful teaching of many brethren, some now departed to be with the Lord, as they brought us the news of salvation by grace, through faith in the Son of God.

Certainly none of us would go back to “those bad old days.” But, frankly, we believe the pendulum has swung too far the other way in the whole counsel churches. In my own church I hear many fine sermons which are scriptural, spiritual, and uplifting, but in vain do I listen for any hint of the practical aspects of accepting the Lord Jesus. I am sure this situation is prevalent throughout the brotherhood.

If we do not believe baptism is part of obedience to salvation, we should join ourselves to other groups which are of this belief. On the other hand, brethren, if we believe it is essential to salvation for sinners to express believing faith through submitting to the waters of baptism, we should not let a single public service pass without explaining at least this much whenever we extend the invitation.

I am afraid our youngsters, much more our casual visitors, cannot learn from our preaching that baptism is a part of our obedience and I am quite sure our children do not hear enough about it to have any real conviction. Perhaps other readers may have some thoughts along these lines. —“Uneasy.”



Truth Advance Section

Stanford Chambers

QUESTIONS ASKED OF US

How many times do we find the method of carrying out a command prescribed?

In the Great Commission is the command "Go." Is the method of travel prescribed? Is it so much as hinted at? In N. T. times most travel was on foot, but some traveled by boat, some on camel's back, some few in chariots. While in gospel meetings in the West some years ago, some members of a certain denomination attended whose creed book forbade members from riding in a buggy or carriage; they were privileged to ride in the oxcart. The aim was to curb the flesh. (At the time they were speeding around in fine automobiles, so flesh is not curbed effectively by law.) In the Commission is the command "teach." What to teach is plainly stipulated; the method of teaching is not prescribed, not hinted at. There was oral teaching in apostolic times and there was teaching by writing. A scripture is a writing. The year that Word & Work was born, (1908) and we were enlisting brethren to co-operate in the furtherance of the gospel through the printed page, a certain preacher in northern Louisiana wrote to make certain as to whether we endorsed charts, diagrams, and lesson helps. If so, he could not have fellowship with us. No method prescribed in the N. T., but certain methods were being prescribed by this brother and others of like mind with him. Division on such grounds is inexcusable. "The love of God shed abroad in our hearts through the Holy Spirit" will solve that kind of problem (?) if allowed. If not allowed, then his service who disallows it profits him nothing, granting that 1 Cor. 13:3 is inspired!

The word is the subject matter to be taught. If a man is teaching that, whether it be by word of mouth or by pen or by radio, or even by signs used in teaching deaf mutes, the command is being obeyed, and who takes the responsibility of saying him Nay? Is he teaching publicly, he is nevertheless doing the thing commanded. Is he teaching the individual, the same is true. Is he teaching a class of men only (as did Paul at Miletus) or is an aged sister teaching the special class of young women as per Titus 2:3-4, this cannot be opposed with divine approval. On the other hand, allowing the enjoined love to play its part within me, I do not disown my brother for not using a chart or diagram as his method of teaching. And if a church does not adopt the class method of teaching, but does by other methods teach the word, let me not disfellowship that church, but, opportunity affording, enter in with zeal and teach by the lecture method, as often I do anyway.

Some years ago a congregation adopted lesson helps to make the teaching more effective. In the congregation were some six or eight members who were opposed, on the ground that we plead for the Bible and the Bible alone. It was pointed out (to no avail) that this plea means the Bible as the sole authority in all matters of faith and practice, that the teacher gives his own best instruction as a help to the rest, and that in our having him do so we are not taking the Bible alone in the sense meant in the argument. That did not fully satisfy, so it was arranged agreeably that a class should be held in a room by itself in which only the Bible would be used or be in evidence. Love thus found the way and schism was avoided.

There are those who oppose an "orphanage" for caring for the fatherless or a "home" for aged and needy members. A well-known church had four widows in need of shelter and food. The church had also a cottage of four rooms on its purchased lot. The four rooms were furnished and made comfortable for the four widows to their delight. Provisions were also supplied, and the church learned by this experience the truth anew that it is more blessed to give than to receive. It was the family of God at that place taking care of its own. It was a home but not an institution. Had the congregation not been equal to the ministry needed by the widows, it would have been altogether right to have extended to a sister congregation the opportunity of co-operating. The church at Jerusalem was not equal to the famine there, but churches in all regions where they had been planted were given the opportunity of aiding in the needed relief. Paul and others solicited funds for the purpose. From what is written in Acts, it is plain that there was a common table, rather there were tables, where the needy were fed, and men were chosen and appointed "to serve tables." Was there an "institution"? Yes, the church. And churches in other parts made up their own funds and as churches they selected men and enabled them to carry the collections to the church in the famine belt. As widows could be thus cared for, so likewise the fatherless. The caring for the poor saints is an enjoined duty; they are not to be left hungry while disputes are on over the methods by which they might be cared for. When a boy, I heard the story of a fire that destroyed a house while men were disputing over the most effective way to fight the fire! Love will find the way to do what is commanded. If some cannot fall in with a certain way being pursued, hinder them not from doing the enjoined duty in some other way.

A growing congregation was being served at the Lord's table by the use of eight cups; later there came the need of more cups, and it was suggested that individual cups be had. A highly esteemed couple protested. They could not find individual cups in the New Testament. Would they be agreeable if they were served with the silver chalice that they were accustomed to? Yes, they would. For some time they were thus served. Reciprocated love avoided any schism. In the course of some months they said to an elder, "We are willing to be served like the rest. After all, there is as much authority

for the many cups as for the eight formerly used. And we could not with reason contend that in the Jerusalem church they all drank from one container, yet they did all drink of one cup, "the cup of the Lord." So love found the way.

"The church treasury not to be drawn upon to support missionaries"? A missionary is one to whom something has been committed. "The Great Commission" is a commitment to all Christians. The furtherance of the gospel is "the business of the firm," the responsibility of "church of God, the pillar and ground of the truth." Its execution depends on messengers, and traveling is involved, even to "regions beyond." "How can they preach except they be sent?" Philippi "sent once and again" to Paul when he went on from there to Thessalonica. And when they learned where he was, they sent a contribution to him at Rome—farther away. Priorly, Paul had written the church at Rome of his desire to go to Spain, would like to sojourn at Rome en route, would want "to be brought on my way thitherward by you." On what grounds could anyone conclude that the church treasury was untouched in any of these and in many other cases as well? Nevertheless, if some brother wished his contribution to go direct to the messenger, one preferable to himself, love does not disallow him that privilege. Such love in exercise is worth more than that brother's contribution. If love is not the right name for that within the brother causing him to take the stand he does, then by 1 Cor. 13:3 his contributing shall profit him nothing.

Should any persistently obstruct the execution of the Great Commission in any of its parts and prove himself to be a factionist, bringing schism to the body, such thereby becomes a subject of discipline, and Romans 16:17 applies. The church is not helpless. And it is not division necessarily for a church to "put away the wicked man from among" themselves.

New Testament congregations are autonomous, independent of outside control. Those without, not in its "membership" are not to dictate its policy. Christ alone is its head. It is not to attempt to "serve two masters." Love does not find the way to do that. Listen to exhortation and warning, be open for any truth, but to outside dictators, a church should say, "Hands off." Men aspiring to leadership have a propensity for dictating to others, even churches. The divisions referred to above and others of like character are unjustifiable.

How about the divisions of Christendom? Well, we are in the midst of confusion which is becoming worse confused. What is the proper attitude of the people of God toward this denominational confusion? Divide? No. Separation is the word. "Be ye separate, saith the Lord." Are some of God's people in Babylon? "Come ye out of her, my people, that ye be not a partaker of her plagues." Separation is not any violation of the exhortation that dealth with us as children being admonished, "Let there be no divisions among you." But on this matter of denominationalism and interdenominationalism we shall have to continue the requested elaboration next month. But it is time to pray that "all of God's people be one."

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



The Inspiration of the Bible

The Word of God asks, "When the Son of man cometh, shall He find faith on the earth?" (Luke 18:8).

We are living in a day when "faith" is giving way to a "form of godliness" (2 Timothy 3:5). People are so busy, in church work; but all too often they are substituting their works for a real faith in God and His Word.

The devil is active, and one of the chief targets by which he takes away faith is in casting doubt upon the Word of God. This is one of his old, old, tricks. He used it successfully in the garden of Eden against Adam and Eve. He is using the same tactics against man with great effect in these closing days. He does not care if one believes some of the Bible, even a great part of it. He knows that if he can get a person to doubt a portion of the Bible, even a little portion, that person will be ready to doubt more of the Bible, and will have reservations about that which he claims to believe.

This department is devoted this month to the inspiration of the Bible. Our readers will do well to "clip" these pages and put them in their Bibles for future reference.

The Liberal Preacher

Several years ago, we published a story of a liberal, modernist

preacher who encountered a rebuff by a dying member of his congregation. The story is more timely today than it was at the time of its original publication. Inasmuch as the Word and Work has added many new readers since that date, and since the account is so opportune with the subject matter of this month, we feel that we should repeat the story with the same exhortation, "Watch for this preacher, and, avoid him!" The account follows:

A new minister came to a church in a city of Ireland. He was a so-called liberal, one of those people who prided himself in his "freedom to preach" whatever he desires. He began to speak disparagingly of the Bible. First, he ridiculed Genesis, then Daniel, Lamentations, Jonah, and on into the New Testament, including the virgin birth of Jesus, the miracles, and finally Revelation. One day a prominent member of the church sent for him. The man was dying. "Shall I read a little from the Bible and pray with you?" "Yes", replied the dying man. The wife brought the minister a Bible. As he opened it he beheld a most unusual sight. Many of the books of the Bible were missing. Some pages were torn out. Some chapters were gone. Some verses were cut out. It was then that the startled liberal said, "Don't you have a

better Bible than this one?" Accusingly the dying man replied, "When you came to the church I had a whole Bible. But whenever you told us that a book was fiction, or that it was not inspired, I tore it out of my Bible. When you told us that a chapter or verse was not true, I removed it from my Bible. When you told us that some of the stories were fables, I cut them out, too. There is little of my Bible left except the two covers."

Good Men or Devils

"I beg to give a short, clear, strong argument for the Divine inspiration of the Holy Scriptures. The Bible must be the invention of good men or angels, bad men or devils, or of God. (1) It could not be the invention of good men or angels, for they neither would nor could make a book and tell lies all the time they were writing it, saying, 'Thus saith the Lord,' when it was their own invention. (2) It could not be the invention of bad men or devils, for they could not make a book which commands all duty, forbids all sins, and condemns their own souls to hell for all eternity. (3) Therefore I draw the conclusion that the Bible must be given by Divine inspiration."—John Wesley.

Bible Right—Critic Wrong

It is a fact that wherever the spade of the excavator has disclosed anything whatsoever which throws any light on Biblical matters, the discovery has *without one exception* proved the Bible to be right and the critic wrong.

• • •

"We need to think for ourselves—a chicken that follows another onto the road can be just as dead as the one whose idea it was."

Prophecy Proves Word

Those of God's children who have dared to believe the prophecies of the Bible; those of us who have dared to accept these prophecies as literal predictions of the Word of God; to us has come the joy of seeing many of the prophecies unfold (even in our day), and thereby we have had our faith strengthened in the inspiration of the Scriptures. Peter wrote, as guided by the Holy Spirit: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts" (2 Peter 1:19).

A Mr. T. Myron Webb said, "If anyone would have told me that 80 years ago the prophetic writers were picturing the very panorama now unfolding before our eyes, I could not have believed it unless I had beheld it with my own eyes. Where did they receive their information? They found these truths revealed in the Book of Ezekiel and in the Book of Revelation as it was given to John on the Isle of Patmos."

It is good to be able to see the plan of the ages unfold before our eyes, just as the Word of God prophesied so long ago. With every coming event, the light of prophecy shines a little brighter, and the inspiration of the Word of God becomes more evident.

If you, in your church, or otherwise, have refused to heed the word of prophecy because of some misconceived idea, we can offer the admonition of Peter, "Ye do well that ye take heed."

• • •

(The Lord willing, more on this subject will appear in October Seed Thoughts.)

Report on Far East Trip

Frank M. Mullins, Sr.



It is impossible to put into words the impact such a trip has on one. I can only give some of the deeper impressions made on me and hope that the Lord will give us opportunity to explain more fully in services dedicated to mission work at some future time. But first let me praise God for making the trip possible and let me thank every one who by their fellowship, prayers, and encouragement were used of the Lord in sending us on this trip.

My first impression is the marvel of modern air travel. Jet air travel has placed the most remote outposts of the world within two days reach of the United States, while it took Robert Morrison, the first missionary to China, 222 days to reach China from the United States. We visited the grave of this man in Macau, a Portugese possession on the border of Red China, and noted something of the history of his great work for the Lord under very crude and severe circumstances. How much greater are our opportunities for preaching Christ to every creature today! But modern means and methods are of little value without dedicated lives to Jesus Christ.

Another deep impression is the complete dedication of the missionaries on the field. Their self-less lives, their complete consecration to the task before them, the complete giving of themselves to God and to the people to whom the Lord has sent them. They have no personal, private life, their children have no playground or yards to play in; they too must share in the sacrificial devotion of their parents though they do not always understand why. The tremendous demand upon the lives of these missionaries is beyond human endurance and but for the grace of God they could not continue on. The present work is more than they can do, and yet the constant calls from those who have no one to minister the word to them tears at their hearts. The untold opportunities that open up to them when they are already spread so thin they cannot get to the work they must do—how great the need for men and material!

Another very great impression is the good solid foundation upon which the work in each field is based. Each work is founded upon Jesus Christ, the Son of God, as THE foundation, and upon His eternal word as the final authority in all things pertaining to God and life and His work. They are building upon the indigenous principle. Their programs for expansion are based upon first things first and are works of faith and a labor of love. Every work has out-

grown its present facilities. Every work is crying for men and means to go forward. Calls come that can never be answered, while in this land the churches are becoming gospel hardened—they hear the message over and over, while countless thousands there never have opportunity to hear the message once. But our missionaries labor on against insurmountable odds and with breaking hearts because they cannot answer all the calls for help that come to them.

One of the most impressive things to me is the high quality of native Christians found in the work of each field. The most spiritual Christians in the churches of America would find a sweet fellowship and joy in being with these born again believers from among the Japanese, the Chinese, and the Filipinos. One is impressed with the fact that the gospel of Jesus Christ works the same miracle in the heart of a believer wherever he is found, whatever his background, in whatever culture he was raised; it brings the same love of God, the same giving of self that others might be saved, the dedication to His will, consecration to Him in life and service. The mature leadership of the older Japanese Christians in the Tokyo and Yokohama area, the zeal of the young men and women training for His service, the gracious hospitality of the women, the warmth of Christian love shown are things that one can never forget. The zeal of Brother Fung, Chinese preacher of the Shun Ning Road Church of Christ in Hong Kong, and his compassion for the refugee children inspires one to greater things for God. The consecration and sacrificial work of the young people in the work in Manila is an example to be held up to our young people in this country and throughout the world. They can teach us much by their godly lives and their walking by faith as they give themselves to His service without thought of reward or remuneration. The great ability and many talents of Brother Celso de la Serna, working with the Prestons at San Jose, Occ. Mindoro, and his complete dedication to preaching the gospel in its purity and simplicity, plus the fact he is a well educated man with many years of experience in the public school system of San Jose, with the complete dedication of the Prestons to the work in this most remote mission outpost, guarantees a glorious future to the work on Mindoro and the assurance this island will be evangelized for Christ. Already the Mindoro Christian School, a training school for Christian workers, has 27 students, being taught by Brother Preston and Brother de la Serna. A little more than one-half acre of ground has been purchased in the town in a very good location—once again the challenge is for men and means that the work might go forward. Who will say, "Here am I, Lord, send me." And who will give that others might go!

The most lasting and deepest impression is that which will not let me sleep at nights and fills my waking hours, the vast hordes of humanity crowded together in such close areas, walking the streets day and night, sleeping in hovels we would hesitate to house our pigs in, or upon the sidewalk or wherever they can find room to lay their weary bodies, having no hope and without God in this world, going into Christless graves by the thousands without one time

having heard about Jesus and the glorious salvation He finished for sinners upon the cross of Calvary. These countless hordes, many of whom are crying for one little crumb of the Bread of Heaven, have nothing in this life to look forward to and no hope for eternity. One cannot look upon the hopelessness and despair of their faces and see the conditions under which they live without a deep sense of responsibility toward God gripping the soul. This deep sense of responsibility also reaches out to the churches of America basking in the fulness of His blessing and the riches of His love in both a spiritual and material sense. What will He say to us when He comes if we do not meet the challenge by giving of our sons and our daughters, of ourselves, of our means, giving to these countless millions an opportunity to hear the gospel at least once? It is a terrifying thought on one hand as we remember the words of Jesus, "to whomsoever much is given, of him much shall be required," while on the other hand it is but the glorious opportunity of using the manifold blessings of God upon us in America for the spreading of the gospel throughout the world.

Our itinerary took us from San Francisco by way of Honolulu and Wake Island to Tokyo where we spent five days as guests of the Central Church of Christ in Tokyo and the E. A. Rhodes and their son, Robert, visiting the work in Yokohama and Tokyo and surrounding areas, and talking with the Nakaharas (a typhoon prevented our visiting their work in Shizuoka City) about their new work which is being blessed of God. The work in this area is tremendous, the opportunities unlimited. Detailed account of each work will have to be given separately at another time. We went from Tokyo to Hong Kong where we spent eight days with the Dennis Allens and saw the great work of the Shun Ning Road Church of Christ located in one of the most densely populated areas of the world among the refugees from Red China. The Allens will soon locate again to establish another church and to continue to work toward the school work that is so essential to reaching the masses. We went from Hong Kong, the Dennis Allens going with us, to Manila for the Bible Conference—a truly glorious mountain-top experience with the Lord as we fellowshiped with these Christians who love the word and the Lord whom the word reveals. Between 25 and 30 responses were witnessed in this week of Bible conference, some five or six for baptism. From Manila we took Wings of Life plane to visit the most remote outpost mission work of the Prestons at San Jose on the island of Mindoro. For five days we visited with the native Christians studying the work here. Here we met Brother and Sister Celso de la Serna. They with the Prestons are a great team for the Lord. Here truly the field is ripe unto harvest—"Pray ye therefore the Lord of the harvest that He send forth laborers into His harvest." We returned to Manila from Mindoro in Wings of Life plane, and made ready for the return trip to the States by way of Tokyo, Wake Island, and Honolulu. God be praised for His mercy and sustaining grace on the trip. —Frank M. Mullins, Sr.



"The Word Was God"

J. Edward Boyd

The gospel of John begins with a number of statements concerning One who is in almost all our translations designated as "the Word." (But our good friend and Brother in the Lord, George Galanus, a native of Greece and now a student in Southeastern Christian College, in a conversation about this passage said to me, "There is no English word that is the equivalent of the Greek word here; it ought not to be translated, but transliterated—Logos." Indeed, that is precisely what Moffat did in his translation. There are other instances of transliteration even in our common versions: (Christ, Messiah, hades, etc.) This One existed in the very beginning; He was in very close fellowship with God (as the preposition *pros*, rather than the usual *sun*, indicates); He was Himself God; through Him everything that exists was brought into being; in Him was life, the life that was the light of men—light that shone in the darkness and that the darkness could not overcome. Later, in verse 14, John tells us that this Word—this Logos—became flesh and tabernacled among us; and in verse 17 he identifies Him as Jesus Christ.

It is the third of these declarations that now claims our attention—for a specific reason. A brother recently told me about being disturbed by some teaching he had heard to the effect that Jesus was God and God was Jesus—evidently the impression made upon his mind was that the two were taken to be identical, one and the same personality. Now that idea is contradicted every time Jesus spoke of His Father as another person apart from Himself, and when He spoke of the Holy Spirit as "another comforter,"—another Paraclete. And at the baptism of Jesus the three appear distinct—the Son coming forth from the water, the Father speaking from above, and the Holy Spirit descending as a dove and alighting upon Jesus. Yet in our text is the statement: "The Word was God"; and this Word became flesh and lived on the earth as Jesus of Nazareth!

The translations I have examined afford little help toward the solution of this problem. Few even attempt it. J. B. Phillips' rendering, "God expressed Himself," is unsatisfactory, except as a comment. The New World version (from the Watchtower Bible and Tract Society, of the Jehovah Witness movement), has the intolerable expression: "The Word was a god." Grammatically, this could be defended, but only as a possible, not a necessary, rendering. The Greek has no indefinite article. Whether to use it in any given instance must be determined by context and other considerations. Such considerations make it impossible of acceptance here by any true believer. Moffatt's "The

Logos was divine" is better—much better; but in modern speech the word 'divine' has been so watered down that it has little significance. The Modernist may say "Jesus was divine," meaning nothing more than that He was divine as all men are divine, except perhaps to a higher degree! Still better, in my opinion, is the rendering of the New English Bible: "What God was the Word was." But it is a question whether this is perfectly clear to the ordinary reader.

Occasionally a translator finds it extremely difficult to transfer a thought from one language to another precisely as it is. Languages differ from one another in so many respects. Any rendering he adopts may not say quite the same thing as the original. In this instance we have in our standard translations a word for word rendering: "The Word was God." Yet it suggests an idea that is not in the original statement — an idea that is not true! This calls for explanation. The solution to the problem is found in a Greek grammar. The rule that is applicable may be thus expressed: when two substantives, one with and the other without the article (the), are connected by the copulative verb (like the English verb 'to be' in its various forms), only the one with the article can be the subject. The order in which the words appear in the sentence does not matter. In 1 John 4:8 is the statement "God is love." It is absolutely wrong to reverse it (as I understand Christian Scientists have done), making it read "Love is God." For with the word "God" there is the article, but not with "love" — "The God is love." (But of course, according to English usage, we do not use the article with 'God.')

Now in John 1:1, in the order in which the Greek has it, we read, "and God was the Logos." Since 'Logos' has the article, and the word for 'God' does not, only 'Logos' can be the subject. (A little-known translation by George Swann blunders grievously here: "God was the truth!") So in our English order of words it becomes, "The Logos was God," and it cannot be rightly reversed. For the thought is not that of identity. It does not mean that God and the Logos were one and the same person, but that the Word was of the same essence, the same quality, the same characteristics—our English seems inadequate to express the idea fully and clearly. In their Greek grammar Dana and Mantey present this rendering: "The Word was deity." In harmony with this is Paul's declaration in Philippians 2:5-7: "Let this mind be in you, which was also in Christ Jesus, who, though existing in the form of God, did not consider his equality with God something to cling to, but emptied himself as he took on the form of a servant and became like human beings . . ." (Berkeley translation.)

THE FORGOTTEN PAST

Too often we waste our time weeping over the broken past, instead of taking God at His Word, that He will "make it again another vessel," as it seems good to Him. Sin and mistakes of yesterday have no place in today's thought. God has forgotten them; why should you remember them? "Forgetting those things which are behind . . . I press toward the mark" (Phil. 3:13, 14). Let God do His own fashioning of a vessel which shall be according to His pleasure.

Precious Reprints

FROM THE PEN OF R. H. BOLL

THE PERIL OF THE RIGHT WAY

If it is a great privilege to be simply New Testament Christians, it is also a responsibility and carries its peculiar peril. The peril of the possession of truth lies in the temptation to spiritual pride and pretense. But pride is always fatal. God resisteth the proud—and if there is any form of pride uglier than another it is spiritual pride. It seems that the more of truth a man has, and the further he advances in spiritual knowledge, the more he needs the grace of God to keep him. If we claim to be simple New Testament Christians, we must hold such high position very humbly. "Be not high-minded, but fear." For haply we will be caught saying, "I thank thee Lord that I am not as other men—or as this poor sectarian." Or perhaps we shall be exalted overmuch, over our knowledge ("for knowledge puffeth up"), and look with contempt upon the ignorant; and who knows but we may even with unconcealed joy, point out the blunders of the erring. Yea, we may become censorious judges of others, and in blinding pride forget our own estate and fancy ourselves "rich and increased in riches," the while, if we but knew it, we are "miserable and poor and blind and naked." Like the Pharisees in their pride of legality, so may some today in their pride of doctrine "trust to themselves that they are righteous, and set all others at naught." Nothing so dries up the spirit, nothing so quickly sours the milk of human kindness; nothing so hardens the heart and destroys love and mercy as just this spiritual pride and pretense of knowledge and correctness. God forsakes people like that. Like He passed by the Pharisees and took up the publican and the harlot; like He set the Samaritan in better light than the Jew; like He rejected Israel and took up the Gentiles—the proud religionist today will open his eyes in amazement when he beholds the true election of God, and what strangers He chose to number among His own. Be assured there will not be a boaster in all that flock!

PRETENSE

God hates pretense. If a man would find favor with Him, let him come down off his high perch, and deal truthfully with himself and his God. Let him realize his lowly condition, and instead of trying to commend himself to the Lord by any goodness or merit of his own, let him come empty-handed, broken-hearted, in conscious need, and simply confessing his lowly estate. The Lord never turns down such hearts. But the proud He knoweth from afar. They come in for scant attention on the part of God. He will notice them just enough to dismiss them from His presence. The hungry He satisfies with good things, but the rich He sends empty away. "Are we also blind?" said the Pharisees to Jesus. "If ye were blind," He answered, "ye would have no sin." If you had been honestly blind and had acknowledged it, I would hold nothing against you: there would be

only compassion and mercy and help for you. "But now ye say, *We see—your sin remaineth.*" You claim to be able to see—well then, I hold you to the claim you make for yourself, and I will require of you all that your assumed position involves. I expect of you fruit equal to your profession, and hold you guilty for the lack (John 9: 40-41).

WHAT SHALL THE HARVEST BE?

Alas if it is thus God judges where shall they appear who openly boast their righteousness in doctrine, who while assuming to themselves the high name of Christ speak with contempt—not even always pitying contempt—and scathing judgment of those who for, we know not what cause, have not seen the way so clearly. It would be just like God to make of such a people a laughing-stock in the eyes of the world—to let all men see the hollowness of their religious pretense, and to bring to light all the lovelessness of their carnal hearts, so that their boasted unity-plea will turn to their reproach!

What say I then? That it is immaterial whether a man is a simple Christian or not? Or that it were perhaps even better if he did not try to take such a position? That a sectarian is as well off as one who is a Christian only, after the New Testament pattern? *Far from it!* That would be to discount the word of the Lord. For though all are not Israel who are of Israel, it is not as though the word of God had become of none effect. We must seek and hold and prize the truth, the highest and best without compromise or carelessness, if we would please God. But if with the truth there does not also come a deeper humility in thankful recognition of the grace of God; if with it there is not also the love that weeps and prays and suffers for the help of the weak—our better light means only greater condemnation. If we can find it in our hearts to glory over the failures of others, if we can set ourselves up as standards and patterns of orthodoxy; if we have no tears nor earnest prayers for those who have not found the way, but biting criticism and loveless judgment, had we not better never have seen the Light? Lord, make us to see thy ways, and grant us a humility as of little children, without which no one shall enter into the Kingdom of God!

THE CHRIST PARTY AND THE CHURCH OF CHRIST

Two men may claim to be "of Christ," and one be right, the other wrong. At Corinth they had the beginning of sects (1 Cor. 1:12). Some said, "We are of Paul"; "We of Apollos"; some, "We of Cephas"; some, "We of Christ." There was a Paul-party; an Apollos-party; a Cephas-party; and also a Christ-party. "Is Christ divided?" asks the Apostle. They all claimed Him, of course; but with the one party it was Christ according to Paul, with the other, Christ according to Apollos; with another, Christ a la Cephas. Then there was one contingent that with some pride, no doubt, claimed to be of the Christ-party. Indeed it would have been the one and only right thing for them all to abandon their sectarian names, and to have been "of Christ," all together. "Was Paul crucified for you? Or were ye baptized unto the name of Paul?" You were not? Then bear the name of Him who went to the cross for you, and into whose Name ye

were baptized. But that was not the position of that little Christ-party at Corinth. They were not "of Christ" in that universal sense for which Paul was pleading; they were "of Christ" as a party in opposition to the other parties. They did not belong to the "of Paul" party; they belonged to the "of Christ" party. Manifestly they used the Name of Christ for a party-distinction, and for a sectarian appellation. It was possibly that judaizing party that boasted of going past the apostles to Christ direct for their doctrine, who thus appropriated the name of Christ to themselves, and claimed especial, if not exclusive rights to it. The apostle himself had to remind them that he and the rest also had a bit of share in Christ. "If any man trusteth in himself that he is Christ's, let him consider this again with himself, that even as he is Christ's so also are we" (2 Cor. 10:7).

Now in the things I am saying my chief point is this, that I am not a member of the church of Christ in a party sense—as though there were a church of Christ as one among many others, a religious party among religious parties; distinguished from and opposed to other churches, such as, say, the Methodist, Baptist, Presbyterian, etc. I belong to no such party. I am not a member of a sect among sects. I am a member of the church of God or of Christ in that universal sense in which the New Testament uses that term—the Body to which *all* the true children of God belong— even all those who have truly become God's children, and have been added to Christ by the Father's hand, though they may have failed to see all things clearly and though they be held in some grievous mistake. And when I call upon men to come and stand for Christ, it is not to ask them to leave one sect or party for another; to lay down one sectarian designation for another, though it be a scriptural one; but to stand together upon the universal New Testament ground as the children of God united by one Spirit, in one faith, one hope, one baptism; nor yet to inter-denominational union, but to undenominational oneness in Christ.



Home

J. H. McCaleb

He couldn't go home.

Some people have not understood why. You recall the recent story about the Chinese boy from Singapore who hid for four years in a church building. He had failed in his studies at an American university. He had lost face. He couldn't go home.

My heart went out to that boy and I am happy that the kindly authorities have given him another chance. It is the American way. And we must not forget that America, from the beginning has been exposed to the impact of Christianity.

A long time ago, the story was told about the young man who became tired of the tender ties of home and demanded his inheritance so that he might travel. Freed of restraint and wisdom, his money soon drifted away. His "friends" likewise went back into the shadows from which they came. He was reduced to fighting for the food that was thrown to the pigs. Truly, he had lost face.

But, he went home. "I will arise and go to my father." You know the rest of the story: the great rejoicing, and the restoration to family status of the boy who was man enough to admit his error and to do something about it. That is God's way.

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Are we too stubborn to come home?

Baptism, as it Relates to Christ

J. R. C.



In some circles baptism is ridiculed, laughed at, minimized, hated, rejected, or neglected. Once there was a soldier who was slighted by his fellow comrades. The captain sensed the situation and decided to do something about it. He called at this slighted private's tent and took him for a walk; arm in arm they went in front of his company's tents, who were impressed and thereafter treated him with respect.

Christian baptism is never seen in its true perspective until it is seen in its relation to our Great Captain, the Lord Jesus Christ. In the New Testament baptism has a deep spiritual significance. It walks with a King. It calls for our highest respect.

Christian baptism is one with our faith. It is not that in it there is something added over and above faith, but it is faith in expression. Words have an inner spirit or soul. Words are the body, the outward sign or symbol of the idea they express. The idea and the word go together and are one, for the word expresses the inner idea. So baptism expresses faith and is one with it. Fire is hot. That is the way fire expresses itself. It is not as though there is something superadded to fire. Even so God has ordained that faith and baptism be joined together. We only need to read the New Testament passages on baptism to see this point.

In commenting on Galatians 5, G. Campbell Morgan says that to affirm that a man must be circumcised or baptized in order to be saved is to proclaim the most deadly heresy that can be taught. This is one statement in which this great teacher of years gone by is wrong. Circumcision, yes, but not Christian baptism. He doth err in that

he confuses baptism with Jewish circumcision and the works of the Law of Moses. James M. Stifler in commenting on Romans 6 makes a truer statement: "To refuse to be baptized is to reject God, and the opposite is to accept him (Lu. 7:29,30). Every one of these passages—and there are more like them—would teach salvation by a rite, salvation by water, but that the word for baptism is used as a symbol of faith. Faith so far is not one thing and baptism another; they are the same thing. The faith that accepted Christ in Paul's day was the faith that showed its acceptance in baptism. The water without the preceding faith was nothing. The faith without the water could not be allowed. Believers were baptized into Christ or they were not considered to be in him."

In Mark 2:5 we read, "And Jesus seeing their faith saith . . ." How could Jesus see their faith if not in its expression. "For ye are all sons of God, through faith in Jesus Christ," says Paul in Gal. 3:26. Note that there is only one requirement here for sonship—"faith." But the next verse begins with the explanatory word "for," saying, "For as many of you as were baptized into Christ did put on Christ." This explains that those who are sons of God by faith are baptized into Christ and thus put on Christ. This is not the experience of a Christian in putting on Christ every day, but of a sinner in putting Him on initially. Baptism is a command to sinners and done only once. Thus Stifler is right: baptism is one piece with faith. Note that the jailer of Acts 16 is told to "Believe on the Lord Jesus, and thou shalt be saved, thou and thy house." Then it is said that they spake the word of the Lord unto him, that he washed their stripes; and was baptized, he and all his immediately. Then the account says that he rejoiced greatly, with all his house, having believed in God. It was all summed up under faith.

In baptism we are identified with Christ. We die with Him, are buried with Him, and are united with Him in the likeness of His resurrection. So says Romans six. All of this is said to be done in the experience of baptism. In verse 17 he speaks of them being obedient from the heart to that form of teaching whereunto ye were delivered. The form of the teaching they had received was that Jesus had died for their sins, that He was buried and that He arose on the third day. In baptism they had re-enacted these gospel facts; they had pictured the gospel.

Baptism as set forth in the New Testament involves a washing. Even as in the Old Testament the animal sacrifice was washed before it went on the altar (Ex. 29:4; 2 Chron. 4:6; Ezek. 40:38), so we must be washed before presenting our bodies a living sacrifice to God. "Let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience: and having our body washed with pure water" (Heb. 10:22). Then in Titus 3:5 we read of salvation "through the washing of regeneration and renewing of the Holy Spirit." These passages allude to baptism. In baptism we come in contact with Christ's death and thus with His blood, which washes

away our sins, for "we were baptized into his death." We sing, "Is your all on the altar of sacrifice laid?" We are told to present our bodies a living sacrifice unto God. We must first be cleansed before we can place our bodies on the altar. Where else do we get a picture of the washing than in baptism?

Baptism is an expression of humility. Not until captain Naaman humbled himself and dipped himself seven times in the river Jordan was he cleansed of his leprosy. The same God who told him to do so says to sinners today, "He that believeth and is baptized shall be saved." Baptism is a low door which God has placed in the entrance way of salvation. If one is not willing to stoop to enter, he does not have that quality of humility so necessary to a Christian.

D. H. Friend told of a grandmother who was deeply interested in a series of Gospel sermons, but who rebelled outright when Bible baptism was presented. When he explained that Jesus wanted her to be baptized, she replied, "If Jesus wants me to do so, then I will do it." It is a matter of humbling ourselves before the Lord.

But our biggest task as preachers and workers for Christ is to get people to want to be baptized. In his sermon on the day of Pentecost the Apostle Peter said not a word about baptism. He preached the death, burial and resurrection of Jesus Christ, and told the people plainly that by the hands of lawless men they had crucified and slain the Lord. Peter brought conviction to their hearts. He drove them in a corner and made them feel that it was now or never. They were pricked in their hearts and cried out, "Brethren, what shall we do?" Then were they in the proper frame of mind to obey the Lord. Peter then told them to repent and be baptized in the name of Jesus Christ unto the remission of their sins and that they would receive the gift of the Holy Spirit. How many big evangelists give this answer today?

We need to bring men and women face to face with their sins. Jesus died for sins past, present, and future. If Peter could say, "ye by the hands of lawless men did crucify and slay," so may we say, "your sins shared in sending Christ to the cross." Your sins have the blood of Jesus on them. He died for you. Will you let Him waste His blood on you? Before one can be converted to Jesus Christ, he must be convicted of sin. Baptism is easy to get across to a truly convicted man.

A man came to J. F. Smith and said he was interested in being baptized, but he was afraid it would hurt him. Brother Smith said, "It might do so." But the man was under conviction and spoke to him again about it. Brother Smith assured him that it might be a risk. Then one night, under deep conviction, the man came with extra clothes, and said to Brother Smith, "I want to be baptized if it kills me." Said Brother Smith, "Now you are ready, and I can assure you that it will not hurt you in the least.



The Grace of Giving

Willis H. Allen

In connection with the subject of giving, Paul brings in one of the sweetest, most cheering, and most inspiring promises of the Bible (2 Cor. 9:8). It begins with three short words that ought to banish all fears of failure: "God is able." And what is He able to do? To bestow grace; and not only to bestow grace, but to "make grace *abound* unto you;" that is, to the bountiful, cheerful giver, "that ye may have always all sufficiency in everything, and may abound unto every good work." Notice the "alls" and "everys" in this particular verse, and the "abounds" and the "sufficiency". How poor most of our lives appear when measured by the standard of this verse. The entire Bible abounds in precious promises to the cheerful giver. If we sow as He provides, He will supply and multiply seed for sowing and increase the fruits of our righteousness. If we do not sow He will cease to supply. The more we give the more God will increase our power to give.

True giving begins in the purpose of the heart. This purposing should be based on the individual's prosperity, or his income. But what one purposes in his heart he must carry out in action. Also note that this purposing is not to be "grudgingly" (with grief that he is giving his money away), nor out of "necessity" (because he is forced to). God loves a cheerful, glad giver, — the giver who delights to see his hard-earned money going out of his own pocket into that of some one else who may be blessed by it. If every member of the church had this scriptural concept of the matter, there would be usually, if not always, sufficient funds on hand to take care of the work of the church. When one shirks his duty in this matter, it not only robs him of the blessings of God, but puts additional hardship on others who realize that the needs **MUST** be met, and thus go "beyond their power" to take care of them. There should be equality of effort in this matter.

QUESTIONS ASKED US —S. C.

Another pertinent question: Why is the Lord's ordinance of baptism rejected by the many, and discounted as it is by so many more?

It is hard on the flesh. The flesh is opposed to humbling itself and surrendering. The vain glory of life is opposed to any admission of helplessness and hopelessness or inability to take care of itself and be master of its fate. "The offense of the cross" and the offense of baptism are not unrelated.

Two Fronts

N. B. Wright



The number of references in the Bible to the time between the Rapture of the church and the Second Coming of Christ to the earth is absolutely amazing. This time is called the Great Tribulation. The very last book devotes chapters 6:1-19:10 to it. The reason for this wealth of material given in the Scriptures rests on Divine wisdom. Behold, *the sin of our day is precisely that of the generations of Noah and Lot (Matt. 24, Lk. 17)*; namely, the living of normal lives under impending judgment.

Man has had his little day of unfaithfulness to God in every manner of disobedience. Since our God is a God of righteousness, sin in its unlimited expression and rebel sinners of the earth must be judged and removed in the day when God takes over. At the time when He so takes a hand the earth will be more than ever oppressed by fallen angels and demons. They will have a freer course in the persons of the lost. These same people will feel the weight of God's judgments from on high. The time will take on such signal visitations from Himself against rebel forces that it will culminate in "The War Of The Great Day Of God, The Almighty" (Rev. 16:14).

The Word reveals two fronts of this war. Each deserves to be studied apart from the others.

I. The Babylonian Front

In addition to Isa. 13, to which we make special reference, you will want to read Isa. 48; Jer. 50,51 and Revelation 18.

The prophet Isaiah, in Chapter 13, sees a great invading host of armed might of the nations gathered together. Above and beyond any human reasons for this demonstration, God has stirred them (vs.4). They are "the weapons of his indignation, to destroy the whole land" (vs. 6).

How do we know that this front is in the Great Tribulation? Verse 6 calls it: "the day of Jehovah" and describes it as "at hand; as destruction from the Almighty shall it come." Again, "the day of Jehovah cometh." The "day of Jehovah" is a technical term for the Great Tribulation. God says: "I will punish the world for their evil" (Vs. 11). He greatly thins the ranks of humanity and "the earth shall be shaken out of its place" (Read Is. 24 in this connection).

Babylon is to be rebuilt and will become the capital city of the earth. With the knowledge, skill and materials of our day even it would not take long to lay out and construct a city. Her prominence, as depicted in Rev. 18 also, is shown in verse 19. "And Babylon, the glory of the kingdoms, the beauty of the Chaldean's pride, shall be as when God overthrew Sodom and Gomorrah."

This destruction will be complete and final. So much so that when Peter shows that the elements of the earth shall melt and a new earth and heaven are created (2 Pet. 3) for the millennium, Babylon will not be restored. Verse 20 reads: "And it shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall shepherds make their flocks to lie down there." The conditions of this verse has never been fulfilled. It is inhabited today; the time element of the prediction of its fall, as seen in vs.6,9, is the Great Tribulation.

One other spot, Edom, also will not be restored in the millennium (Is. 34:1-10).

II. Palestine

Even though Babylon is the capital city of the world, yet at the close of the Great Tribulation the main forces of the anti-christ will be in Palestine. If you inquire as to the reason for this strategy on his part, you will find the answer in Rev. 19:19: "And I saw the beast (ch. 13, the anti-christ), and the kings of the earth, and their armies, gathered together against him that sat upon the horse, and against his army." Here you have the answer. The anti-christ *will know and believe in unfulfilled prophecy.* He will know the prophecy that Christ will return to earth and set His feet on Palestine soil and WILL COUNT ON IT. Would that preachers and churches who use His Name knew and believed as much today! But it is Satan's old trick to deceive people, even good folk sometimes, into disbelief of that which he knows to be true. Have you fallen for it? Satan, knowing just where the Messiah of God is to come, has his forces there ready to encounter Him. In Rev. is the vision of Christ as He returns from heaven on a white horse and of His armies. These armies are the raptured and translated saints who have been married to Him (v. 7). *The ones He brings with him is the church 4-14 verses*

Another comment in reference to Har-Magedon, in Rev. 16:16, is in order here — the mustering grounds for the armies of the nations through the ages. That is the point of reference here. Spirits of demons call the kings to this war of the great day of God, the Almighty. Zechariah 14 sees them attacking Jerusalem. Joel 3:9-13 is a call from God to the nations to prepare for this war. *Woe To U*

Another reference to the Palestine front is Joel 2. The time element in general is in 1:15: "Alas for the day! for the day of Jehovah is at hand, as a destruction from the Almighty shall it come." In chapter 2:1 we find: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land (Pales-

tine) tremble; for the day of Jehovah cometh, for it is nigh at hand." Verse 2 shows the land invaded by a great army, more terrible than any before or after them. Verse 3 indicates some sort of weapon which is more horrible than any flame thrower of the present time — perhaps it is some sort of an atomic weapon. Verses 4 plus is a picture of a kind of mechanized army whose equipment is unlike anything we know.

In just what stage of the Great Tribulation this invasion occurs, I do not know. It is doubtful whether that feature can be determined.

What are the Jews of this time to do? In verse 12 God calls for repentance; vs. 15-17 is a call for a prayer meeting. Thereupon, God shall arise and destroy the armies in the two seas, the Western being the Mediterranean whereas the Eastern cannot be identified with certainty — some scholars think it is the Dead Sea, others the Persian Gulf. Verses 21-27 gives a picture of the curse of the earth removed in the midst of millennial blessings.

Rev. 19:21,22 depicts the utter defeat of the anti-christ and his armies. He and his 'minister of religion', the false prophet, were cast alive into the lake of fire. The armies were killed, their bodies fed to the birds (see also Matt. 24:28).

The Spirit through Paul in 2 Thes. 2 shows the anti-christ, the man of sin, holding 'high carnival.' But he meets his doom, even as Revelation 19 shows. Verse 8: "And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to naught by the manifestation of his coming."

What fools this man, the kings and their armies will be! Match swords with the Almighty? Then how foolish the individual today who dis-believes his God, rejects the one and only Saviour!! Will you, now seeing the Son of God triumphant over all opposition of evil, bow your knee to Him today, accept Him as your personal Saviour and obey Him as your Lord? He wills that you be saved.

THE CHIEF END OF LIFE

W. H. A.

The design of the Book of Ecclesiastes is evidently to show the utter insufficiency of all earthly pursuits and objects as the chief end of life; to confer solid happiness, and then to draw men off from APPARENT good to the only REAL and PERMANENT good, — the fear of God and communion with Him. "Vanity of vanities, all is vanity," is its first lesson; "Fear God and keep his commandments" is its last. Solomon endeavors from sad experience to show the vanity of all earthly pursuits, as an end in themselves, and the insufficiency of earthly enjoyment. The doctrine of future retribution forms the great basis of the book.

Man was created "in the image of God", and designed to follow His will in the surroundings in which God placed him. Man's failure in this design resulted in a change in his environments, and consequently, in unhappiness, misery and death.



More Workers Needed in Florida

N. Wilson Burks

We have returned from a visit in Florida and spent a little while in Panama City, Brandon, Tampa and Orlando. It is amazing how many people are moving to Florida when they retire. Yet there are also many younger people who are in this great state. Some of these young people come from the churches of Christ we have associated with, and were trained in school and in church by our preachers and teachers. Yet many of them lose their identity when they move into an area where we have no churches.

We are not trying to determine the reason for their indifference. However, we challenge our people to do something about it. Why shouldn't they start mission churches and demand that preachers be sent into Florida? The fact that they go to churches where they lose the freedom they possessed back home is a tragic thing. Ours should be a called out people, and we should not be ashamed of the things we believe.

The Lord taught us that we should recognize the harvest that is whitened. He taught us that we should pray that He send forth laborers. He taught also that we should go into these fields. That we should preach and that we should teach. It is difficult to understand that we refuse to follow these teachings.

Are there unidentified families in these vast areas of Florida? Key points such as Jacksonville, Orlando, Tampa, Brandon, Ft. Lauderdale and Miami are areas crying for attention. Two or three families could constitute a beginning. Brother Spears was willing to let his own family be a unit of a work.

May we suggest that people in Florida who understand the New Testament plea, and believe in the right to preach the entire word, start searching for others who are of the same mind. Then with a cottage or schoolhouse meeting started, write to The Exhorter, or to the Word and Work, or to Southeastern Christian College, and insist that we send a team to work during a part of the year, perhaps during summer vacation. I am convinced that we are neglecting a great area of work.

Who will stand up and be counted to do home mission work?

NEWS AND NOTES

Okolona, Ky.: Eastview Church on Blue Lick Road is to engage in a series of gospel meetings with Brother Jesse Wood, September 25 to October 8. One young girl was baptized at the regular service August 6. Her acceptance of the Lord was unique in that she had never seen one confess Christ or be baptized. The Lord's church is facing last day problems. — Claude Neal.

PORTLAND CHRISTIAN SCHOOL Louisville, Kentucky

Portland Christian elementary and high school begins its thirty-eighth session Tuesday, September 5. A new teacher, Mrs. Alice Crowder is being added to the faculty this year.

The school is designed as a work of faith and labor of love to implant the Word of God into the minds and hearts of boys and girls through Christian education. \$24,189.69 was spent last year for the education of some 220 children. The times in which we live show an increasing need for this type of school. We need more young men and women qualifying for this area of Christian service. We have an almost total shortage of language teachers. — Claud Neal, Principal.

TOMMY MARSH TO JAPAN

Brother Tommy Marsh announces his intention to return to Japan as a missionary in the fall. Tommy planned to return before now, but has been busy getting an education, and with other things. Tommy has a good wife, Patricia, and two little girls. He is going to Japan under the sponsorship of the Sellersburg, Indiana, church of Christ. About \$150 per month is promised on his support and around \$300 to \$350 is needed. Young Brother Marsh wishes to start indigenous churches. He plans to work with Brother E. A. Rhodes at least for the first year. His treasurer is William Wilkerson, 224 Indianola Drive, Sellersburg, Indiana. Make checks payable to the Marsh Mission Fund.

Jacksonville, Fla.: Have you become acquainted with the two little volumes by William Barclay, "A New Testament Wordbook," and "More New Testament Words," published by Harper? Together they deal with sixty-one key

words of the New Testament in quite a thorough and enlightening manner. They should be of great value to preachers, even to those who have no knowledge of the Greek.—J. Edward Boyd.

Hapeville, Ga.: Ray Naugle is doing a good job with Hapeville during the absence of Brother Ross. He has become a very interesting speaker and seems to go over well with the young people. —Salome Ogdon.

We hear that Bob Ross has returned to Hapeville and has resumed his work there.

Adult Week At Ingallwood Park

We received an interesting program for adult week at Ingallwood Park. It took place the third week of August. Speakers were C. H. Wiley, H. C. Winnett, Richard Ramsey, Paul Clark, J. M. Forcade, Brother Holdeman, W. J. Johnson, Ivy Istre, Brothers Anderson and H. Ingalls. This happy occasion lasted for four days.

Borden, Ind.: The Word and Work is a very fine magazine and we get much good from it. May the Lord bless you in this worthy effort. —Joe McKinley.

Sulphur, La.: Our meeting closed here July 23. Since I am new here I conducted the meeting. One was baptized and six came for membership. On Sunday before the meeting, a man came for rededication and membership. During summer camp six of our young people accepted Christ as Savior.—Harry Coultas.

FELLOWSHIP WEEK

Louisville, Ky.: The protracted meeting at Ormsby is now history. Bruce Chowning brought good gospel messages which were enjoyed by those who attended. We had an eight-day meeting, including two Sundays.

We have high hopes for sweet fellowship and a strengthening of faith during Louisville Christian Fellowship Week which may be over when this is read. To many who have studied under Brother Boll at Portland it has the aspects of a home-coming. Hallowed memories linger in our hearts of those good old days. The time for this happy event is the last week in August, closing the first day of September, with day

meetings at Portland and night sessions at Sellersburg.

GOSPEL MEETING CALENDAR

Hall C. Crowder will preach in a meeting at the Portland Avenue Church from October 1 to 15.

The Highland church of Christ is announcing a series of meetings from October 15 to 20. Howard Marsh is the evangelist for this effort.

Orell Overman is scheduled to be at Sellersburg in a meeting from October 23 to November 5.

The East View Church is planning a meeting with Brother Jesse Wood as the visiting preacher. The time for this meeting is from September 25 to October 8.

The Kentucky Avenue Church, Louisville, asks us to announce a meeting there from September 4 to 17. Orell Overman is the evangelist and J. F. Stinnette the regular preacher.

Hong Kong: We were kept in suspense most of last week about the visas (reentry visas to Hong Kong), but finally got word on Friday that they would be granted. We were able to get them on Saturday morning and left at 4:30 p. m. for Hong Kong. Since we were going to be there anyway Victor and Mae took a few days vacation up at Baguio. I took Victor's classes in the Institute while he was away . . . It was so good to get home again . . . The Wans took good care of things in our absence . . . We still have no light on the housing situation. We are beginning to watch the newspapers and of course are making it a matter of prayer.

Conditions on the mainland seem to be getting worse according to the reports. A number of officers and minor officials have been fleeing their posts recently. Today's paper reported that the communists have suddenly let the bars down so that anything can be sent back to the mainland, except guns—even motor cars. This move is said designed to prevent an "economic collapse."

The conference brought much blessing to us. It is a real blessing to be able to sit down and listen to some one expound the Scriptures in English—espe-

cially when it seems the good thoughts are just rolling out of an abundant supply within. The twelve assorted children had a heyday. —Dennis and Betty Allen.

RALLY DAY AT SCC

J. Harding McCaleb will be the featured speaker at SCC annual Rally Day on Saturday, September 9, beginning at 10:30 a. m. E. S. T. The morning program will be followed by a picnic lunch. There will be a "Meet the Mortgage" offering. The need is acute and our gifts should be as liberal as possible.

There are already sixty-five applicants for the freshmen class and more are expected. Those who are interested in Christian training should remember the Bible Institute, headed up by Frank Mullins, Sr.

Louisville, Ky.: We have been conducting a series of interesting and profitable studies on the New Testament Church this summer. They were first given at Portland in April and then at LaGrange and Nelsonville.

The LaGrange meeting was well attended and with good interest. Several responded to the invitation, including two young men for baptism. This was in June, the 26th through July 2. The Nelsonville meeting from Aug. 6 to 19th has been very well attended. Many have expressed their appreciation for this renewed study of the pattern given in the New Testament for the church, living in the church and the future of the church.

Sandwiched between these two meetings was the Christian Youth Conference at Highview. There were approximately 125 in the daytime sessions and 175 to 200 in the evenings. Features were the quiz teams, special speakers and panel discussions of youth problems and youth programs. Eighteen churches of the Louisville area furnished and served the dinners and the picnic. Several are asking when and where next year?

Bro. Tommy Marsh spoke at Highview Sunday, August 6th regarding his plans to return to the mission field in Japan. He plans to leave with his family in October. —H. E. Schreiner.

Dugger, Ind.: "I always enjoy Word and Work. I look forward to its help and comfort. I read from cover to cover—thank you for it." —Eva Lisher.

FINANCIAL REPORT - - FAR EAST TRIP

Winston N. Allen — Frank M. Mullins, Sr.

Total funds received from churches, S. S. classes and individual Christians as of June 3, 1961 —

Received by Frank M. Mullins, Sr.	\$1,391.03
Specified as follows: For Frank M. Mullins, Sr.	\$1,098.65
For Winston N. Allen	292.38
Total	\$1,391.03

Funds turned over to Winston Allen as of June 3, 1961—

All funds specified for him as shown above	292.38
Funds specified for Frank M. Mullins turned over to Winston Allen	831.62

Total given to Winston Allen from funds received by F. M. M.	\$1,124.00
Funds received by Winston Allen as of June 3, 1961	237.00
Total funds in hand of Winston Allen as of June 3, 1961	\$1,361.00
Balance on hand to apply on fare and expenses for F. M. M.	267.03
Total funds received by both W.N.A. and F.M.M. as of 6/3/61	\$1,628.03

EXPLANATION: It was necessary that each of us have sufficient funds in the bank to guarantee round trip fare and expenses while in the countries visited. Brother Allen had no personal funds available for the trip and did not believe it to be God's will for him to borrow funds for the trip, therefore Brother Mullins gave him funds, out of funds specified for F. M. M., in the amount shown above (\$831.62). This plus funds specified for W.N.A. as shown above (\$292.38 and \$237.00) gave him a total of \$1361.00 (shown above), estimated cost of round trip fare and expenses. Brother Mullins had funds at his disposal (from source not related to the church) to guarantee his round trip fare and expenses. All funds received after June 3, 1961, were then applied to fare and expenses for Brother Mullins, as follows:

Balance shown above, as of June 3 1961	\$267.03
Received by F.M.M. from churches, S.S. classes and individual Christians	395.25
Received by W. N. A. " " " " " "	120.00
Refund to F.M.M. by W.N.A.	65.00
Personal funds used by F.M.M. from source not related to churches	448.72

(Explanation of refund: Estimated cost of trip for each was \$1,361.00 Actual cost of trip for each was \$1,296.00. Therefore refund balance shown above).

Total cost of trip for each (W.N.A. cost of trip explained above)	\$1,296.00
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We wish to thank each one who helped to make this trip possible. It was truly a trip in the plan and purpose of God as witnessed to by the missionaries, the native Christians, and as we can definitely testify to. May God bless you. A detailed record of all donors was too lengthy to publish in the papers, but copy will be sent to donors on request and we welcome examination of our records of receipts and disposition of same.

Signed: Winston N. Allen
Frank M. Mullins, Sr.

BIBLES IN STOCK IN WORD AND WORK BOOK STORE

AMERICAN STANDARD VERSION (1901 Edition)

#96 Student's Bible, page size 4 1/4 x 6 3/8" leatheroid.	\$5.25
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