

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

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That I may dwell in
Jê-hô²-vâh all the dâ
To behold ¹¹⁷⁷the beauty
And to ¹²⁷⁷inquire in hi:

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

THE WORD AND WORK

VOLUME LIII, FEBRUARY, 1959

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

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TWO SHIPS

Mrs. Paul Knecht

Two ships rode high in stormy gales;
Two men were fast asleep;
Two crews with faces blanched by fear
Their hopeless watch did keep.

The sleeping men were waked at last-
The one cast overboard;
The other stilled the tempest wild;
He was our blessed Lord.

These ships are like the hearts of men
With spirits, good or ill.
The ill must always be cast out
Before the sea is still. (Isa. 57:26, .21).

Does restless evil sleep within
To cause the waves to roll?
Or does the Spirit of the Lord
The restless sea control?

His Spirit can the tempest hush
And bid the waves be still;
Surroundings wild must ever yield
Unto His "Peace, be still."



Division - Causing Or Curing It

E. L. J.



Long time we have cherished the hopes of contributing something toward a better fellowship among God's people by means of bringing about a better understanding—a fairer, wider outlook, both doctrinally and historically, on the things that are of current interest and discussion among us. This aim was ever before our minds in the preparation of the book, "Faith of Our Fathers,"* and there is cumulative evidence that in many quarters there is now a trend toward a better unity in the midst of a certain limited but allowable diversity. For this we thank the Lord; for how shall we frail and imperfect mortals ever find peace and unity, except in the midst of a reasonable, tolerable diversity — a condition that always was and always will be?

Our study line this month, therefore, has to do with divisions, discipline; truth, forbearance, and the unity of the Spirit—all in connection with the text of Romans 16:17: "Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned; and turn away from them." (Common version, "avoid them.")

RE-BUILDING HOLY WALLS

It would not be strange, of course, if our purposes should be criticised (we are not above the need of criticism offered in the Christian spirit), nor that all efforts to rebuild these broken, holy walls should be opposed by those who plainly do not or did not want unity in our present, limited diversity; those few misguided souls who first started and have sought to keep alive the myth—that figment of the imagination—that our differences on Prophecy are too great for fellowship; those in fact who offer fellowship only on the doubtful ground of *their own* published and oft-repeated opinions and theories. That there are differences, we admit, but that they are too great for Christian love and toleration, we humbly deny. At least, they are not so *from us toward them*: and we see no reason why they should be so from them toward us. They differ no more from us than we differ from them; and our errors, whatever they are, could hardly be more odious and unscriptural in their eyes than theirs are in ours. Yet we

* Now out of print, but the able recension of its contents by my colleague, J. R. Clark, is now available from The Word and Work, Publishers, 50 cents each.

plead for fellowship, reciprocal and sincere; and we try to do our best to practice it.

WE PLEAD FOR UNITY NOW

Furthermore, we plead for unity *now*, that unity which is of the Spirit; yes, even now, before we have time to attain to perfect intellectual agreement, desirable as such agreement may be. We plead for that unity which proceeds by and from those peaceable qualities that Paul lays down as the means to it: meekness, lowliness, long-suffering, forbearance, and love, which is the bond of perfectness (Eph. 4:1-3; Col. 3:14). This is the unity of *the Spirit*, and the fruit of the Spirit; and it has often been realized in the midst of much diversity, both of doctrine and of judgment; whereas it has often been absent even where intellectual agreement prevailed. Moreover, this is the only unity that leaves men unenslaved and free—free to grow in grace and knowledge, and to go on with God. It stands in sharpest contradistinction to that uncertain, unstable, legalistic unity that is hammered out by the hardest, and that is maintained only by the threat of excommunication held over the heads of any who dare to differ from its leaders.

It has been said of our civil liberty that eternal vigilance is the price of it. But how much more is constant vigilance the price of religious liberty! Beware! Stand fast! Be not entangled in any yoke of bondage! There is no outside sectarianism so insidious, so enslaving, and so likely to be hidden from our own eyes, as that incipient sectarianism which rises up from within. By such influences men who think they are free disciples are entangled in a yoke of bondage; and many who boast of being undenominational Christians are as creed-bound as the sects which they denounce.

WHEN TRUTH CAUSES TROUBLE

For, if the teachings of any earnest Bible student in our midst, set forth humbly by him *as truth*, and believed by him to be indeed the Word of God (whether it be what God said in so many words by inspired men, or what must necessarily follow, as he sees it, from the gathering of the scattered scripture-testimony, "here a little, there a little") — I say, if what some such man sets forth *as scripture truth* may be summarily set aside by another, *because he thinks it is opinion* and denounces it as such, then our creed is fixed, our bounds of knowledge are set, and Christian growth is ended! And again, if what good and studious men have taught as truth (and often *vital* truth) — if such teachings may be suppressed by the simple cry that it will "cause trouble," then our faith is man-controlled more surely than any old "OPA" could ever control our war-time regimen. Such a system leaves us just as free in Christ as slaves, and the church of Christ no better than a poor, sectarian little Rome. For it would be easily possible always to prove that any teaching whatsoever "causes trouble," if there were those ready and willing to see to it that it does! And how can we be sure after all that truth, vitally needed truth, will never cause trouble? Our great Teacher, though He is the Prince of Peace, has said: "I came not to send peace but a sword" (Matt.

10:34); and another has told us, by the Spirit, that the wisdom that is from above is *first pure*, then peaceable (Jas. 3:17).

"MARKING" AND "AVOIDING"

If any word herein may seem to be accusative or direct, let it be remembered that that word applies only to whom it may *justly* apply. If there are misguided men today who have caused divisions and occasions of stumbling contrary to the doctrines which the churches addressed by Paul had learned — those doctrines of lowliness and meekness, longsuffering and forbearance, without which the unity of the Spirit is utterly impossible — then those men must indeed be marked and avoided, in solemn obedience to the Word of God (Rom. 16:17). But let us understand first what it is to "mark" a man, and how it may be done to the greatest good, and without contributing more to discord than to peace. This is a serious thing to all concerned.

Shamefully indeed have the unity doctrines of the Roman letter been trampled under foot, particularly chapter fourteen! There the teaching is that even the erring and the weak in faith are to be "received," borne with, and fellowshipped, rather than "judged" and "set at nought" (vs. 1, 4, 13, 19). That was the "doctrine" which the Roman brethren had learned, at least a part of it; and what "doctrine" could Paul have had in mind more naturally, *when writing on "divisions" and "stumbling"* (16:17) than his own unity teachings as unfolded in chapter 14 (although, through others, that teaching had preceded his own epistle to Rome)? It is clear therefore that Paul, in the much-quoted "marking" passage (Rom. 16:17) is condemning those who preach and practice the doctrine of dividing when the apostolic doctrine is against dividing; those who go up and down the land egging on the disciples (often the untaught masses) to divide and separate — where before they were at peace and saw no need to separate. The pioneer disciples would never have thought of separation over the issues that are now current. It is a new, artificial condition created by a few divisive men. Such men, says Paul, must indeed be "marked" and turned away from..

GIVE GOD A CHANCE

But this "marking" and "avoiding" is more a passive than an active duty: leave these blind guides alone. There is always the danger that we ourselves "may suffer through the strain," and do some wrong, in setting others where they may indeed belong. It is a temptation to try to cure with sudden surgery what only time and God can heal. In days long gone we ourselves had not learned too well that serious lesson. Time and experience have shown that God himself cuts off those who would cut off their brethren — though first He grants them time and opportunity to repent. Over and over again we have seen it come to pass — that those who (for envy or other hidden cause) have sought to brand their humble brethren as "dividers" have soon been marked and laid upon the shelf themselves. Perhaps we do not need to "mark" and point out such factionists by name; it

comes to the same in the end; for eventually the rank and file of the church's humble, honest membership will come to see "how it is," and *who* it is; and from that time on they will simply "avoid" the factionist (Titus 3:10). They take mental note of him; they do not "call" him; they do not go to hear his harangues, once his purpose is established; they do not forward his divisive work in any way. And yet they "count him not as an enemy but admonish him as a brother." (2 Thess. 3:15.) And always, they keep a crystal clear distinction between any erroneous prophetic teaching of the factionist on the one hand (I speak not of heresy in fundamental doctrines), and his factious, divisive, and unchristian spirit and attitude on the other hand. If they must "mark" and "avoid" some men, it is on the second ground and not on the first. It is not because those men hold or teach some secondary doctrinal error, but because they are guilty of the great sin of causing *needless* division in the Body of Christ. From such we are *commanded* to "turn away;" we have no choice.

THIS WE CAN DO

Meanwhile, we can wait, and pray, and inculcate as far as possible the true New Testament unity teaching. To be sure, much harm, much pain and sorrow, will occur—while God still waits to be gracious. But while He waits, to vindicate or convict, let us on our part "follow after peace with all men, and the holiness without which no man shall see the Lord" (Heb. 12:14); let us "follow after righteousness, faith, love, peace, *with them that call on the Lord out of a pure heart*" (2 Tim. 2:22); and if it be possible, let us be at peace with all men, "as much as in us lieth;" that is, as far as we on our part are concerned and responsible, let none surpass us in the peace-making business; for such shall be called "the sons of God" (Matt. 5:9).

THE LAW OF DISUSE

The great violinist, Nicolo Paganini, willed his marvelous violin to the city of Genoa on the condition that it must never be played upon. Wood, while used and handled, wears but slightly — discarded, it begins to decay. The lovely-toned violin of Paganini has become worm-eaten and useless, except as a relic. It is only a reminder that a life withdrawn from service to others falls into ruin and decay.

Jesus said, "if the salt has lost its savor, wherewith shall it be salted? It is thence forth good for nothing but to be cast out and to be trodden under foot of men."

The Christian who doesn't put his salt to use in the service of the Lord is much like the violin that is laid up and no longer played. He not only serves no purpose, but becomes decadent as well.

In living it is production — or destruction!

—Selected



Peace Through Praise

Gordon R. Linscott

"Peace, perfect peace, in this dark world of sin;
The blood of Jesus whispers peace within."

Christian, what do you know of that peace? Can you really sing of *perfect* peace in your heart? If not, don't feel too bad about it; you're about average. But you aren't normal, at least not by the standard of Scripture. The atoning death of the Lord Jesus Christ is a perfect, "once for all" sacrifice. With the shedding of His blood, He made peace with God on behalf of the estranged sinner; the same blood makes perfect provision for the redeemed sinner to experience in his daily life "the peace of God, which passeth all understanding." "Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful" (John 14:27). "My peace I give," He says. This is indeed perfect peace, unchanging and everabiding. It is God's provision for every blood-bought child of His. Why then do so many fall short of this blessing?

Paul says, ". . . with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus" (Phil. 4:6,7). Thanksgiving is a necessary condition to the possession of peace, and thanksgiving does not always come easily to the heavily burdened heart. There are Christians in the grip of vague, undefined fears. The lives of others are overshadowed by the dread of death. Some are in actual bodily anguish from apparently incurable physical afflictions. Others live in the midst of most unfortunate and difficult circumstances, with no reasonable hope of deliverance. How can such as these offer heart-felt praise to God?

If you think this is a trivial matter of easy solution, it is because you just haven't struggled under such a load yourself. Don't be too critical of the brother or sister who is yet in such bondage; rather consider how you may be able to help. Some Christians, of a natural child-like faith, are able to grasp the promises of God in a single moment, but for many, it is a gradual process.

The key to complete release from life's burdens is thanksgiving. To be truly thankful, a person must have something to be thankful about. The place to begin, then, is with a study of the Word of God. Look for statements about the goodness and the love of God, for expressions of His greatness and for mention of His wonderful

works. Read about the "great salvation" which He purchased for us with the blood of His own Son. Consider the "salvation ready to be revealed in the last time" at the coming of our Saviour. Now, set out to offer a prayer of thanksgiving and praise that all these things are true. You will find it helpful to make a list of specific things for which to offer thanks. Just for a change, *try framing a prayer with no requests for self*. Can you do it? If you must make requests, let them be in behalf of God's interests. What does God want? What are His interests?

Maybe you don't feel like praying such a prayer. The words of praise and thanksgiving seem dead and hypocritical. Don't be discouraged. It's just that deceitful human heart (Jer. 17:5) telling you that you have nothing to be thankful for. But that's a lie; hasn't God just shown you in His Word that there is much to praise Him for? Then, feeling or no feeling, praise Him! Determine to make this a daily habit—a prayer of praise—and see how soon it becomes spontaneous and joyful. And all of a sudden you discover that your burden of care is gone! In its place will be the peace which God alone can give—and only to those who are in Christ Jesus.

PATHWAYS TO POWER

By Merrill F. Unger

In five chapters pulsating with life the writer sets forth as many pathways to power.

The Pathway of Prayer, in which he suggests the motive, the place, the reading of God's word and communion with God as all important factors in prevailing prayer, which is simply believing prayer (Mark 11:24; James 5:15).

The Pathway of Knowledge, which includes meditation on God's word, knowing and keeping in God's will, forgetting past failures as the apostle Paul did (Phil. 3:13,14), living in the present and keeping one's eyes on the goal set before us, God's impossible demands for the Christian life and the power He supplies for fulfilling them (namely, the power of His resurrection) and learning Christ, which means putting off the old man and putting on the new.

The Pathway of Faith, in which he describes God's test of Abraham's faith and obedience necessary to manifest and confirm it, then, makes the mistake common to many good writers, of listing baptism with a number of other things he calls "works," instead of presenting it for what it is, i. e., a simple manifestation and proof of the faith of the one who would thereby become a child of God (Gal. 3:26,27), the door into Christ through whom he enters the kingdom of God. Also in this chapter he points out the power of faith to overcome fear and bring the believer into the fulness of life in the victorious Christ, the Son of the living God.

The Pathway of Consecration where he emphasizes the necessity of complete surrender to God and acceptance of His plan for our lives. He set forth the privileges and blessings of such consecration. This of course means putting God first above everything else.

Finally in Chapter five he shows that God has made full provision for the perfecting (or renewing—he uses the word "mending") of the saints, and calls attention to the joys and blessings of whole-hearted service to the Lord through which the beauty of Jesus may shine forth to others. Serving with love Christians grow into the fulness of Christ and are found shining like the stars, lighting the way as lights along the shore when their Lord returns.

It is a good book well worth the time and thought necessary to a profitable perusal of it.

Baptized With Fingers Crossed

N. B. Wright



Children at competitive play know what it means to cross fingers. In a game of tag it means: "It doesn't count with me." They play with mental reservations symbolized by that physical act.

It is not proposed in this bold attempt at writing to suggest that mental reservations are made as such. But they appear to exist and are present as the result of false teaching or of unwillingness to meet necessary conditions.

I. Unwillingness to meet the conditions laid down by the Lord, judged by results, seems to be after this order: "I'm obeying the gospel with the understanding that it will not cost me anything." This one has no intention of giving up the pursuits of sin in worldliness or in catering to the lusts of the flesh. The thought of SANCTIFICATION would have scared him away; so now he is a stranger to it. Devotion to God, he thinks, is too much to expect from any one in these days. He can bundle up in an overcoat, wrap himself in a blanket and wait in a cold mist for the football game to start without a complaint. But if a service of worship runs five minutes over the hour, it precipitates a crisis. It would be unreasonable to ask him to give up a card game or TV program on a Sunday or Wednesday night for God's house — that sort of thing is for those who have "gone to seed" on religion.

II. It has been some time since another one has been baptized. He was perfectly orthodox in following "the plan of salvation." He believed, repented, confessed the Lord and was baptized. What more could be asked of anybody? If you were to ask him: "Did you receive the Holy Spirit?" he'd likely reply: "I never heard that the Holy Spirit was given — that talk is sectarianism." Then to ask further: "Where did you get your life?" would make for confusion worse confounded. Yet the Holy Spirit was promised on Pentecost. By false teaching he asserts: "The Holy Spirit is the Word." Don't press the point by asking: "Who then is the AUTHOR of the Word?" for he'd feel persecuted!

The result in personal life is very much as though he had crossed his fingers at baptism. A by-stander might hear him utter: "I did my part; now God should do His; I'm going out (in the flesh) and show these sanctimonious folk how the Christian life is lived."

III. There is another way wherein the enemy brings a most in-

consistent condition to the surface. I wonder if he doesn't accuse this one to the Father of living a real lie?

Many people (is my reader one of these?) do confess one fact with the lips before they are baptized, then spend the rest of their lives purposely denying it.

Usually this question is asked of a person who confesses the Lord prior to baptism: "Do you believe with all your heart that Jesus is the Christ, the Son of the living God?" What this one *affirms* in the answer: "I do," and what he *means* may be two different things. Therein is the lie — or, crossed fingers.

Jesus the Christ. The Christ? Yes, the ANOINTED ONE. Hebrew: MESSIAH. The three-fold office of this term is found in the Old Testament concept of the word. That concept is proved outright by many scriptures.

Men, in the former dispensation, came to one or more offices by anointing. The three divine appointments by anointing were: Prophet, Priest, and King. Our Lord is the ultimate fulfillment of each of these personalities and offices. He is the Prophet of all prophets, the Priest of all priests, and the King of all kings.

Of the multitude of scriptures which point to Him in each capacity, we give only one or two. Moses said: "Jehovah thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken" (Deut. 18:15. Fulfillment in Acts. 3:22; 7:37). Priest; "Jehovah hath sworn, and will not repent; thou art a priest forever after the order of Melchizedek" (Ps. 110:4. Fulfillment: Heb. 7:17). King: the angel Gabriel to His mother: "And the Lord God shall give unto Him the throne of his father, David; and he shall reign over the house of Jacob forever . . ." (Lk. 1:32, 33). Pilate the governor asked Him, "Art thou the King of the Jews?" The ANOINTED replied: "Thou sayest" (Matt. 27:11). The Holy Spirit in John's account records Christ's saying further: "To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth." What truth? That He is King, King of the Jews.

Rather than for the gentle reader allowing his blood to boil upon realizing that when he confessed Christ he confessed Him as King of the Jews and in that confession identified himself with the truth in pre-millennial position, let the reader, I say, make an independent study of the principles and scriptures involved and thankfully give his life to a consistent and faithful effort to support and not deny that confession.

It seems to me that when you confessed Jesus of Nazareth as the Christ you confessed Him in the full Biblical meaning of the word. Then it seems further that if you spend your life denying the fact of His kingship over Israel and over all kings (in His own season), you had your fingers crossed when you made the confession. Was the confession a lie or is your life a lie?

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



GENESIS AND REVELATION

"In Genesis I see earth created; in Revelation I see it passing away. In Genesis sun and moon appear; in Revelation I read they have no need of the sun or moon. In Genesis there is a garden, which is the home for man; in Revelation there is a city, the home for the nations. In Genesis there is the marriage of the first Adam; in Revelation there is the marriage of the second Adam. In Genesis there is the first grim appearance of the great enemy Satan; in Revelation there is his final doom. In Genesis there is the inauguration of sorrow and suffering, you hear the first sob, you see the first tear; in Revelation there is no more sorrow, and no more pain, and all tears are wiped away. In Genesis we hear the m u t t e r of the curse, which falls because of sin; in Revelation we read 'there shall be no more curse'. In Genesis we see man driven out of the garden with the Tree of Life; in Revelation we see him welcomed back, with the Tree of Life at his disposal." —A. G. Brown.

* * *

The admission of our new State of Alaska also reveals some interesting statistics that show us how great a missionary job will be involved in this section of America. According to the Ameri-

can Business Men's Research Foundation Alaska is the "wettest" state in the union. The 1957 figure for gallons per capita for liquor consumed are as follows: Alaska — Liquor 2.95; Beer 16.98; Wine 1.00. The average for the other forty-eight states is: Liquor 1.25; Beer 15.29; Wine 0.89.

* * *

This department sincerely recommends the efforts that are being put forth to restore the library building at Southeastern Christian College. This building is being put in "first-class" condition and will be named in honor of Brother H. L. Olmstead. However, it will be a memorial to "many" of our pioneers of faith, some of whom are with the Lord, and others who will join that great cloud of witnesses (should the Lord tarry). Send your contribution to "Olmstead Memorial Library," P. O. Box 584, Louisville 1, Ky.

* * *

A GOOD SERMON

S. D. Gordon says that there are seven simple facts that everyone ought to know about sin. The first is that "sin earns wages." The second, "sin pays wages." The third, "sin insists on paying. You may be quite willing to let the account go, but sin always insists on paying." Fourth, "sin pays in kind. Sin against the body brings

results in the body. Sin in the mental life brings results there. Sin in contact with other people brings a chain of results affecting those others. It is terribly true that 'no man sinneth to himself'. Sin is the most selfish of acts. It influences to some extent everyone whom we touch." Fifth, "sin pays in installments." Sixth, "sin pays in full, unless the blood of Jesus washes away the stain." Seventh, "sin is self-executive, it pays its own bills. Sin has bound up in itself all the terrible consequences that ever come." The logical results of sin is death; death to the body, death to the mind, death to the soul.

• • •

BIBLE STUDY IS IMPORTANT

"I contend that it would take a person 100 years to know the books of the New Testament in order if all the information about the Bible he received was during the worship hour. If the members at Rome knew no more as members about the letter which Paul wrote them than we as members know about it with a Bible in every home, may the Lord help them. I say those people read, discussed, and studied the Bible when they came together, and I say that we do no such thing . . . and the reason is we had rather hear men talk than hear God." — *Jimmie Lovell*.

• • •

SPEAK SHORT

An aged minister said to a young brother: "Speak short. The brethren will tell you if you don't speak long enough." The counsel is good, good for speakers, and good for hearers, good for writers, and good for readers. Length without breadth and thickness is

a very poor recommendation in a sermon, a prayer, or a newspaper article. The power of condensation, abridgment, and elimination of useless matter is greatly to be coveted. When a man has five minutes in which to speak, he will usually consume one or two of them in telling the people what he is "going" to say, or in informing them that he has "been thinking" of something which he proposes to relate. If men who have something to say would say it, if those who have had thoughts would speak them, and those who have something to write would write it, omitting prefaces, introductions and useless and unmeaning remarks, much time and space would be saved with no loss to any one. But how hard it is to be brief! It takes gallons of sap to make a single pound of sugar, but the sweetness pays for the condensing. A little word said and remembered is better than any amount of weary, casual talk, which men endure and gladly forget. —Sel.

• • •

YESTERDAY AND TOMORROW

"My yesterdays are in Thy hand, my God;

Not one of them can I at all retouch.

Not one hour wasted can I now redeem,

Eternally it must remain as such.

No vain regrets my yesterdays can change,

Tomorrow's needs as yet are far away,

I ask Thee now for guidance and for strength

That I, with grace, might live for Thee TODAY!"

—Anon.

A GREAT BLESSING FROM READING

Harold Preston

My wife and I have recently finished reading the following books and have received a great blessing from them. We would like, not only to recommend them, but to urge the brethren to read them. They are: "How to Pray" by R. A. Torrey (Moody Colportage No. 89); "The Preacher and Prayer" by E. M. Bounds, also "Power Through Prayer" by E. M. Bounds. This one is the little Moody Acorn booklet, the other one is a larger edition for \$1.50, both have the same message; and the book which should be in every Christian home and read by the entire family, "George Müller of Bristol" by A. T. Pierson (Revell for \$2.50).

Here is a quotation from the book about George Müller which you may wish to publish in the Word and Work:

"Five grand conditions of prevailing prayer were ever before his (George Müller's) mind:

1. Entire dependence upon the merits and mediation of the Lord Jesus Christ, as the only ground of any claim for blessing. (See John 14:13, 14; 15:16, etc.)

2. Separation from all known sin. If we regard iniquity in our hearts, the Lord will not hear us, for it would be sanctioning sin. (Psalm 66:18.)

3. Faith in God's word of promise as confirmed by His oath. Not to believe Him is to make Him both a liar and a perjurer. (Hebrews 11:6; 6:13-20.)

4. Asking in accordance with His will. Our motives must be godly: we must not seek any gift of God to consume it upon our own lusts. (1 John 5:14; James 4:3.)

5. Importunity in supplication. There must be waiting on God and waiting for God, as the husbandman has long patience to wait for the harvest. (James 5:7; Luke 18:1-8.)"

—From *George Müller of Bristol*, page 170.

FOLLOW THE LEADER

Follow after Love (Charity) ---- (I Cor. 14:1)

Follow that which is good ----- (I Thess. 5:15)

Follow that which is just ---- (from Deut. 16:20)

Follow every good work ----- (from I Tim. 5:10)

Follow His steps ---- (I Peter 2:21)

I am the way, the truth, and the life:

no man cometh unto the Father, but by me.

(John 14:6)

—Selected

You know when the crisis comes, our reaction depends upon how we have acted in similar, smaller crises before, and those who have lived an indulgent and loose-braced, worldly life, a life of ease, spiritually speaking, will betray that attitude and that habit and that inclination in the great crisis when it comes.

Precious Reprints

From the Pen of R. H. Boll

THE LIFE UNTO GOD

THE MARK OF THE CHRISTIAN LIFE

The distinction of the Christian life lies in this, that it is not a life lived unto self, but unto God. "Reckon ye also yourselves to be dead unto sin, but alive unto God, in Christ Jesus" (Rom. 6:11). "That ye no longer should live the rest of your time in the flesh to the lusts of men, but to the will of God" (1 Pet. 4:2). "He died for all that they that live should *no longer live unto themselves but unto him who for their sakes died and rose again.*" (2 Cor. 5:15).

THE SELF LIFE

The Self-Life is the regular, natural life of the fleshly man. Self is the center around which his life revolves. He eats and drinks unto himself; looks out for himself; works, toils, sacrifices all for himself. The care of his family is but the larger self-interest; his public-spiritedness, altruism, benevolence, good works, are still in the interest of self. Whether it be for pleasure, for gratification, for praise, for gain, for place and station, for self-approval, out of pride of character, or even for a place in heaven—self is the ultimate object of his good or evil deeds. Whether consciously or unconsciously, directly or indirectly, self is all his aim and engrosses all his thought. As a noted writer said about some wealthy man: "What he cannot spend on his body he gives away for the good of his soul." In any case self is the beginning and end, the motive and center of the fleshly man's life in reference to which he does all his doing. And by "the fleshly man" is meant every man who has not been begotten again, who is not "a new creature," created again in Christ Jesus.

If he affects religion—as is not infrequently the case—it is in no wise better; for that also is pressed into line to serve the ends of self. Outwardly it may closely resemble the walk of faith, but only as a counterfeit. There are doubtless many church-members who knowingly, but oftener in self-deception, are deceiving one another with their outward show, are, despite all their claim and profession, living simply and solely unto themselves, "doing the desires of the flesh and of the mind," and one might add, "children of wrath, even as the rest."

THE LIFE UNTO GOD

The life which is unto God on the other hand, is in its beginning, middle, and end, a life of *faith*—and that which invariably springs from true faith and accompanies it: *love*. First of all there must be death to the old self-life; then a resurrection of the new creature unto a new life, which is the life unto God. So does the word of God set it forth. "The love of Christ constraineth us," writes Paul, "because we thus judge that one died for all, therefore all died"—not as the King James version has it, "all are dead," as though we were speaking

of the fact that they were all "dead in trespasses and in sins," and that on this account Christ had to die for them. This is not the death *in* sin in which we existed, but a death *to* sin, ushering in a new life. Since the Lord Jesus at His death, died representatively for us, it is reckoned that we all who are in Him died that death with Him. His subsequent resurrection was also for us, and is reckoned to us likewise. "And he died for all that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again."

Very evidently then, the man who has been joined to Christ is as one who has died to the old life to sin and self, and has been raised and made participant of a new order of life—the resurrection life of the Lord, which is no longer a life of the flesh and unto self, but unto God. "Wherefore we henceforth know no man after the flesh; even though we have known Christ after the flesh yet now we know him so no more. Wherefore if any man is in Christ he is a new creature; the old things are passed away; behold they are become new. But all things are of God who reconciled us to himself through Christ" (2 Cor. 5:14-18). The same doctrine is set forth even more explicitly and with more detail in Rom. 6:1-11, where the death of Christ in which we die with Him, is to us the death of "the old man," and the death to sin, followed by a resurrection and "newness of life." "For the death that he died, he died unto sin once, but the life that he liveth he liveth unto God. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus" (Rom. 6:11).

And, once more, the apostle sets forth this wonderful life in his letter to the Galatians. "For I, through the law died unto the law, that I might live unto God." In accordance with the demands and the sentence of the law, that is, he died. When? Where? In the person of his Lord who died for him on Calvary who, having assumed his debts and obligations for him, and representing him in the judgment, and having taken Paul's sentence upon Himself, died on Paul's behalf. Then and there it is reckoned that Paul (now identified with his Lord) paid the penalty of the law in death. Note how the apostle's own statement shows that there is no possibility of a "life unto God" until a man has first so died. Then he describes both the death and the new life further, as follows: "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God who loved me, and gave himself up for me" (Gal. 2:19-20). When later he declares, "For me to live is Christ," we understand in the light of this, that no longer self, but Christ was then the central Sun round which the orbit of his life and being swung. So *must* it be in every life by grace renewed.

AN EVERY-DAY LIFE

The man who, having become a child of God, maintains that death and lives in that new life, goes on in many respects exactly like those who are living in the flesh and unto self. He still eats and drinks

as formerly. He still pursues his business and daily work; takes recreation; cares for his household, and for his own person. He has no less desire and hope of future glory and inheritance and happiness. But in all these things the Lord Himself has now become the center. Everything is now with reference to Him; by faith in Him; in love to Him. Is he a slave perchance, or a hired-servant? He is really the Lord's servant. What he does for his earthly master is in reality done unto the Lord (Col. 3:22-25). Does he pursue any secular calling? Whatsoever he does in word or in deed, it is in the name of the Lord Jesus (Col. 3:17). Does he seek the requirements of his mortal body, in food, clothing, God-approved pleasures, rest, or recreation? It is all to the glory of God (1 Cor. 10:31). Does he sorrow or suffer? It is unto the Lord. In all things and in everything Christ takes the place formerly held by self.

SHALL WE CONTINUE IN SIN?

And why do Christians then still live unto self? Why do Christians still walk after the flesh? The Lord did not say they couldn't, but they shouldn't. The old self-life is judicially sentenced and executed when the man is baptized into Christ. The old man is dead in law and by station. Now, says God, *put him to death*. Make that death a constant reality in every-day life. Nothing forcibly prevents the Christian from reverting to his former life and walking after the flesh if he so chooses. But the Lord would have him know that that is the way of death. "So then brethren, ye are no longer debtors (under obligation) to the flesh, to live after the flesh." The Lord has set us free from its dominion; He has delivered the flesh over unto death; it has no more right or claim regarding us. But now if we should go back to the life of the flesh, He says—"if ye live after the flesh ye must die." There is another way open to us now—we must take it, and, thank God we *can* and *may* take it: "if by the Spirit ye put to death the deeds of the body, ye shall live." Now it is these who walk in this new life, the life of the Spirit; the life unto God, whom God owns as His real children—His sons not by station only but in life also; not only in name but in fact.

GOD ANSWERS PRAYER

The history of the Church has always been a history of grave difficulties to overcome. The devil hates the Church and seeks in every way to block its progress, now by false doctrine, again by division, again by inward corruption of life. But by prayer, a clear way can be made through everything.

Prayer will root out heresy, allay misunderstanding, sweep away jealousies and animosities, obliterate immoralities, and bring in the full tide of God's reviving grace. History abundantly proves this. In the hour of darkest portent, when the case of the Church, local or universal, has seemed beyond hope, believing men and women have met together and cried to God, and the answer has come.

R. A. Torrey



Truth Advance

Section

Stanford Chambers

QUESTIONS ASKED OF US

A reader, having seen a church of Christ chapel with a cross built into its front, comments that sentiment (not his own) is strong against such use of the cross on the ground that it tends toward Rome. Asks if it would not be just as consistent to abstain from communion, from fasting and numerous other observances on the ground that they, too, are corrupted by the Catholics. Querist recalls the fact that Catholics keep Christ on the cross and offer Him up continually in "the sacrifice of the Mass;" that they worship both the cross and Him whom they keep on the cross, meaning the crucifix, doubtless. Protestants do not so use the cross. Asks if there is any place to stop if we must refuse to practice a thing simply because the Catholics have corrupted it, for what have they not corrupted.

Let it be borne in mind that, pertaining to the Christian, there are things commanded, and that there is the range of Christian liberties. The "all things whatsoever I have commanded you" are to be observed regardless of the fact that Rome or anybody else has perverted or corrupted them. In the sphere of our liberties (so far as our Lord is Himself concerned and one's relation to Him) there is to be considered (conscientiously) the effect the practice in the enjoyment of the liberty may have upon others. Paul wrote the Corinthians, "All things are lawful for me" — meaning things not wrong in themselves; "but not all things are expedient." Things expedient are fewer in number than things lawful or permissible. Our liberties are restricted by the influence of their practice. A good way to check up on a matter of this character would be to ask, "How will the doing advertise our Savior?" We are not instructed to enjoy our rights at whatever cost.

Nehushtan (thing of brass) was kept as a memorial of the wonderful demonstration in the wilderness, when Jehovah healed the snake-bitten of Israel, who acting upon faith looked upon the brazen serpent elevated by Moses for the purpose. In the course of time the people made the memorial an object of worship and burnt incense to Nehushtan. The "good King Hezekiah" so abhorred such a practice that he took Nehushtan and broke it in pieces. The cross so used needs the same treatment. Where is the Hezekiah to do the job?

A material cross as well as a word of five letters can symbolize the sacrificial death of Jesus (for words are but signs) and this writer has maintained that Rome has no monopoly on the cross. Nevertheless

the question of expediency remains, is not to be ruled out of consideration.

Would you care to discuss the "segregation question?"

A good guiding principle on this as well as on other issues: "Let your moderation be made known to all men." The Christian need not be either a compromiser or a radicalist.

There is some segregation, segregation on some lines, which is of the Lord. Abraham was segregated that he might be made the father of a nation, which was to be a segregated nation. The segregation of the Hebrews in Goshen in Egypt was in the providence of God, as was their wilderness segregation. In the land of the promise there was not the segregation divinely purposed for them. Segregated they could be the greater blessing to the nations God chose them to be.

"Be not unequally yoked together with unbelievers" is New Testament instruction (II Cor. 6:14 ff) and in the same section, "Come ye out from among them."

Certain characters within the church were not to be associated with by those truly following the Lord Jesus. This separation was not on the basis of race or color.

In the centuries of Israel's separation, a racial prejudice developed and was fostered, which Christianity was to over-ride and destroy. The "middle wall of partition" between Jew and Gentile was theoretically and basically broken down by the death of Christ on the cross. But on the human side, the practice, it stood a long time after the cross as a segregating wall, and many churches were adversely affected.

When Paul the apostle to the Gentiles went up to Jerusalem with relief funds for the famine-stricken saints, he was advised by his brethren as to an expedience he, being a Jew, could resort to and avoid trouble, for, they said, "Thou seest, brother, how many thousands there are among the Jews of them that have believed; and they are all zealous for the law." This was many years after Pentecost, and yet the Lord was gracious toward them and gave them time to adjust their thinking and feeling to the new order brought in by the Gospel.

Paul relates, in Gal. ch. 2, how that it was agreed between him and Peter that he, Paul, should minister to the Gentiles, while Peter should minister to the circumcision (a distinction still being acknowledged). In the same connection he tells how that a crisis was brought on by the Judaizers at Antioch, where Jews and Gentiles had been brought into one fellowship, and Paul withstood the segregationists' move and saved the day for true Christianity.

Outside the church of the Lord, in schools and other institutions supported by the government, the New Testament leaves the regulations and practices to the powers that be. Even the institution of slavery practiced in N. T. times, and by Christians (recall Philemon and his runaway slave, Onesimus, whom Paul sent back to his master) was not opposed by direct attack, but was tolerated through many centuries, waiting for it to be outgrown by Christianity. Long before "the powers that be" did away with the institution, numbers of Chris-

tian slave-holders set their slaves free and helped them on the way to supporting themselves.

This writer went to school with colored classmates, when nothing was thought about it. That was in the North. He has preached for a congregation where there were a number of colored members, and there was no objection made by the white members. That was in the South. Baptized two or three colored converts there. Did some preaching in some houses of colored people, and in none of this did it "go against the grain," I enjoyed it.

Ordinarily, however, I am convinced that integrating does not bring the best results for people of either race, surely not where the integration is being forced. The results are evidencing this to be true. And our Supreme Court seems to be in the process of modifying a bit and seems willing at present to accept a token integration. So Christians need not be too conscientious on the issue to be moderate or to be tolerant.

Does not the wearing of the name of Luther or Wesley or Huss, e. g. violate the principle of Paul's instruction to the Corinthians?

Surely so, else how could that instruction have any application at all?

Do brethren and churches generally realize the value of literature in the propagation of the truth of God?

Far, far from it. And they evaluate too highly the money it costs to publish. The Seventh Day Adventists are reported to have invested \$250,000 in 1957 in literature devoted to their propaganda in the Philippines alone! And we know some good people who flinch at the thought of the expense of keeping a meagerly supported missionary or two in that land! What soundness, what loyalty that!

"AFTER THE FIRE"

Antoine Valdetero

In Heb. 12:11 we read: "All chastening seemeth for the present to be not joyous but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness." As one reads that verse the sting of its beginning may remove for us the joy of its ending. No one enjoys suffering just for suffering's sake nor does a person find happiness when set at naught. However, the times of suffering have a very definite place in the Christian's life. It is in these times of extreme problems or needs that the faithful one is drawn closer to the Master, but many become discouraged during the trials. The key word in the above mentioned verse is "afterward". God knows that if we look only at the present problem we may, like Peter, sink beneath life's waves. But after the suffering, Oh, the joyous results!

Elijah stood up for God on Mt. Carmel against 450 prophets of Baal and 400 prophets of the Asherah, yet he ran from the wicked woman Jezebel. As he ran from her, God had a great lesson for him to learn. In I Kings 19 we find him on Mt. Horeb. Elijah was full of self pity because he thought that he was the only true re-

maining prophet of God. At that statement God commanded that he go forth and stand on the mount. A mighty wind that rent the mountains and brake the rocks came by; after the wind an earthquake and after the earthquake a fire. Jehovah was in none of these. But "after the fire a still small voice." Now, after the fire, Elijah was ready to listen and to do God's bidding. Many times the chastening we receive is the fire to burn out the dross so that our ears might be attuned to God's voice. The voice of God is not found in the busy rush of crowded streets or yelling crowds but in the "inner closet when thou hast shut the door."

Let every child of God look at his problems as God's greatest blessing in the realm of testing our faith and purifying our lives. Yes, "afterward" it yieldeth much fruit for the Master's use. How much keener our ears are to the Master's voice "after the fire"!

After the toil of the day is done,
After the hurry, the flurry, the fun,
Then as you sit in your room alone,
The Lord will speak to thee.

Only the one who is quiet, still
Ready to go, and His word fulfill-
Only to such will He tell His will:
Does He speak oft to Thee?
R. E. Neighbour.

MARQUETTE ANTHONY LEDOUX

As the Lord delayeth His coming because of the patience and long-suffering of our Heavenly Father, many are departing to be with the Lord. Among those who have recently gone home is our beloved brother, Marquette Anthony LeDoux, who fell asleep in Jesus at 8:10 on the last Sunday morning of 1958.

Our "new birth" was about at the same time, and for nearly 40 years it was our privilege to serve, labor, suffer and rejoice together with him and his faithful companion in the vineyard of the Lord in S.W. Louisiana. We are grateful to God for the many blessings that have come to us and the churches in this area through the faithfulness of Brother LeDoux. He has served as an Elder of the Jennings church for several years, and his absence shall be keenly felt by the church.

He is survived by his devoted wife, Mrs. Edna Fontenot LeDoux, three daughters, and five sons, all of whom are Christians. Wilbur and Jake are both numbered among the deacons of the Jennings Church; Mac Allen, a son, is a gospel minister, working with the Mac-Arthur Drive Church, Alexandria, La.; and Lowell, another son, is doing mission work with the church at Covington, La., and the Berea Church near Covington.

We feel our loss very keenly, but we realize it is his gain, and we "sorrow not as those who have no hope." We thank God for Brother LeDoux, for his life of faith, and his "labor of love."

—Ivy J. Istre



Our Security In Christ

Willis H. Allen

Can a child of God keep from sinning? Most people unhesitatingly answer, no. Yet, we must admit the child of God is called away from sin into a life whose goal of conduct is the holiness of God. "Like as he who called you is holy, be ye yourselves also holy in all manner of living" (1 Pet. 1:15; read also verse 16). Paul touched emphatically on this question in his epistle to the Romans, after emphasizing the grace of God in chapter 5, when he asks: "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. We who died to sin, how shall we any longer live therein? . . . Shall we sin, because we are not under law, but under grace? God forbid" (Rom. 6:1-2, 15). A brother said to me, when I suggested sinlessness as the spiritual goal in the effort of the Christian: "There's no use trying to do something that you can't do." That is a common attitude, and is as fatal to our spiritual life as it is unscriptural. But, answers another, "DO Christians live sinless lives?" That is not our question, but, rather, is it possible? To deny that is to deny the scripture which says he "is able to keep you from falling." The power is not in ourselves, but in God; and when we sin it is because we have failed to rely upon that power. Surely, He who calls us from sin provides a power by which we can live a life of victory over sin.

Sin is prohibited. John says in 1 John 2:1: "My little children, these things write I unto you that ye MAY NOT SIN." So, God says, DON'T SIN! Sin is wrong; it is displeasing to God. At the same time, while prohibiting sin, John recognizes the *possibility* of sinning, when he adds, "IF ANY MAN SIN, we have an advocate with the Father, Jesus Christ the righteous." So God is His great mercy, provides a "propitiation," remedy, for sin. But we should not take advantage of that mercy, and be careless in our living. That is just the argument presented by Paul in Romans. Don't be among those who say, we just have to do a little sinning. You just can't keep from it. Satan is pleased with that viewpoint. Make a distinction between the POSSIBILITY of committing sin and the NECESSITY for it. Look to God for the power.

When I neglect the services of my church, I injure its good name, I lessen its power, I discourage its members, and I chill my own soul.
Go to church to get away from yourself.



Life To The Uttermost

J. H. McCaleb

In Romans we have those grand verses that describe so plainly the place that immersion plays as the focal point of our putting on Christ Jesus our Lord. "Know ye not, that so many of us as were baptized into Christ Jesus were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also walk in newness of life."

As we rise a new life from the waters of baptism, with the power of God within us, we are on the threshold of a tremendous experience. We have the opportunity of saying triumphantly, "It is no longer I that live but Christ liveth in me;" or we can slip back to those beggarly elements of law that provide for snoothing observance of a few chosen outward manifestations, without the power of full obedience from the heart. Truly, we tremble upon the brink of entering fully the shrine of reality after tearing aside the veil of form. Do we dare to lay hold of the new life in Christ Jesus our Lord?

Our failure to grasp the reality of the new life is back of our doubts and our disappointments. Are we as good as they are? Are they as good as we are? Do we insist upon continuing the futility of comparing ourselves with ourselves? We have the new life and must use it. We have access to that same tremendous power that raised Jesus from the dead.

I CAME IN TO THANK GOD

The story is told that a minister saw a boy come into the church one week-day, kneel and pray. The child stayed so long on his knees that the minister wondered about him. As the boy arose, the minister asked, "Do you often come here to pray?"

"Four times in the last five days," the boy replied.

"Have you someone fighting at Dunkerque?"

"Yes, my Daddy. But he got home today, so I came in to thank God," was the simple reply.

How many of us return to thank God for His blessings, especially for answered prayer?

NEWS AND NOTES

BEGINNING FULL-TIME WORK

Porterville, Calif.: The Word and Work continues on the high spiritual level that we have known it for the major portion of our life. May God continue to bless you in the publication work.

The work here is being blessed of the Lord in many ways. It seems the leading of the Lord for me to begin putting full time into the work. For the past two months the Lord has supplied enough for full-time work. We have been looking to Him for this since we have been here.

Our young people's work looks encouraging. Last night in the evening worship we had eight teen-agers, not quite that many adults, besides a number of children. Pray that we might lead these young people to the Lord Jesus Christ. Only two of them are Christians. —Eugene Mullins.

Howe, Tex.: I enjoy Word and Work so much and would not like to be without it. You have so many good writers and they help so much when one is trying to live the Christian life. —Mrs. V. H. Haizlep.

MORE GOOD WORDS

Knox City, Texas: We pray the Lord will continue to bless the publishing of this paper and bless and guide all that have a part in it to the saving of souls. —Mrs. L. C. Guinn, Jr.

William Roy Javins, who is a patient in Florida T.B. Hospital, and hopes to be released in June writes in part as follows: "I ask for your prayers on my behalf, not only for my health, but that my teaching here might bear fruit. If it were possible even now I could baptize one, but I am not permitted out at present. It is my hearts desire to spend the rest of my life in service to my Lord. —William Javins.

Louisville, Ky.: A young man was baptized into Christ the first Sunday of the year at the Ormsby Church. We feel that the church is growing spiritually. Some of our young men are being used of the Lord as song leaders and in a public way otherwise. And they are doing well and showing real interest. This is especially gratifying. —J. R. Clark.

Livingston, La.: I think the paper is fine and I don't want to miss a single copy. Best wishes for its continued success. —Charlotte Deires.

Stanwood, Iowa: I hope never to miss a copy of Word and Work. To me it is the most spiritual and inspirational magazine in the brotherhood. —Mrs. Margaret E. Brown.

Abbeville, La.: Please keep sending the Word and Work. I don't want to miss any. It's a great help to my wife in her ladies' class. —Galton Plaisance.

Dugger, Ind.: Do you have any extra copies of October Word and Work on prophecy? I want you to know that I think it is the simplest and clearest interpretation I have ever read on prophecy. —Mrs. Dorothy Ormandy.

Chattanooga, Tenn.: Please let me say "Thanks" to publishers and writers of Word and Work. We consider it very, very rich in spiritual food and sound doctrine. We at McCallie Avenue Church are working for more and more of our people to read it. We are praying for Brother E. L. Jorgenson. —Mr. and Mrs. W. L. Rutledge.

Campbell, Texas: It did not seem possible, but it seems to me that Word and Work gets better and better. It just shows what God can do. May God bless you all. —Mrs. R. Q. Pettitt.

Clearwater, Fla.: I should like to add my word of appreciation for the September and October issues of Word and Work. May the Lord use them to His glory. —David Brown.

ROBERT BOYD IN JOHNSON CITY

We moved to Johnson City, Tenn., to work with the Mountain View Church of Christ in the Carter-Sell addition the first Sunday in September, 1958. The Lord has greatly blessed His work here in increased attendance, interest, and enthusiasm. Nine have placed membership, and one has come for rededication.

The Lord has sent two young men to work with us, Stanley Myers and Jaxie Jones. Stanley is a graduate of Southeastern Christian College, and is living here with his wife, Helen—also an ex-SCC student and a blessing to the work

—attending college at East Tennessee State. Jaxie is a high school senior, and plans to enroll at SCC next year. These young men are very enthusiastic and diligent workers, and are especially helpful with our young people.

Even though we now live in Johnson City, and even though I am trying to do the work of a full-time minister, I am still working with Southeastern Christian College as promotional director. I am maintaining my office in Winchester, and spend at least a week per month there. I also do a great deal of work from my office here in Johnson City (an office that the Mountain View brethren so graciously built for me soon after we moved). Lord willing, I'll be doing some traveling for the school, possibly having made a southern tour by the time this report appears. I plan to go with the SCC chorus on the annual spring tour.

It is perfectly in order to address me at Southeastern Christian College, Winchester, Ky. However, mail will reach me faster, usually, if addressed to me at P O. Box 1164, Johnson City Tennessee.

Appreciate your prayers for us in these works that God has given us to do. —Robert B. Boyd.

Dallas 23, Texas: We look back over 1958 with appreciation for what the Lord has done for us this year. Especially are we thankful for the nine souls which He called out from the world, and for the many others encouraged to serve Him more actively. The appointment of deacons, the liquidation of our building indebtedness, the beginning of teacher training, and various other steps in the direction of greater usefulness to the Lord all cause us to cry out, "Thanks be unto God who always leadeth us in triumph in Christ!" —Gordon R. Linscott.

Ontario, Canada: For many years I have appreciated the content and noble character of the Word and Work. Many features have proven very helpful to me. I believe in the premillennial return of our Lord and Savior, the Christ, and in the coming fulfillment of so many unfulfilled prophecies, as recorded in God's Revelation, the Bible.

May the Lord guide and lead and bless all of you for the greater things. "The coming of the Lord draweth night. —H. L. Richardson, Minister and Missionary to Canadian Indians.

Lexington, Ky.: We recently had some real fine services. On watch-night we were glad to have Brother Frank Gill and Brother Alex Wilson with us. Frank brought a great message on the results of prayer and confession of sins in connection with God's sending a revival and Alex climaxed it all with his prayer and short talk on the real surrendered life to God. There were several who came forward for reconsecration, some eight or ten, and last Sunday we had three for baptism and eight or ten more for reconsecration. The church is in prayer for a revival and, although only a few are in this spirit of prayer and supplication, our hope is that it will spread to the whole church and, we pray, to the whole community and city of Lexington. And may it reach to the whole world.

Brother Herman J. Fox, Jr., is to come to us for a week's revival meeting, March 29 to April 5. I am to be the preacher in the spring meeting at Melrose Church, this city. —H. N. Rutherford.

\$9577 INVENTORY

The Word and Work Book Store is housed in the front rooms of a dwelling at 2518 Portland Ave., Louisville. It is small as business houses go, yet our year-end inventory showed that we had \$9577.00 worth worth of Bibles, books, greeting cards and church supplies, besides fixtures. (retail). Perhaps what we need is more customers. If we do not have the Christian look that you want in stock, we can secure it for you direct from Publisher to you at regular retail price. If you are in Louisville drop in to see us, or call us for your needs.

AT LAST, A CORRESPONDENCE COURSE!

For months we have been asked to start correspondence courses in the Bible so that people everywhere may share in the good work being done by the Bible Chair. We are now preparing a series of Bible lessons, using only the Bible, designed especially for those persons who have never read the Bible.

This series consists of 15 lessons, which will give a rapid survey of the main points of both the Old Testament and the New Testament. The first lesson will be ready for February 1.

If you care to enroll in this course, contact Richard Ramsey, Box 715, College Station, Hammond, La.

PREMILLENNIAL POSITION

Order "The Premillennial Position of the Primitive Church" by J. R. Clark from Word and Work. Price, 50 cents. "First Peter" the latest book by R. H. Boll, 50 cents. "Parables of Jesus" by J. R. Clark is 50 cents. Quantity orders for any of the above now 40 cents each.

"NEW CREATION" FILLS A NEED

"New Creation" by Dennis Allen, is mainly for new Christians. It sets forth in simple language what it means to be a Christian and how to live the Christian life. It is well illustrated with pictures. This new edition just out is more beautiful than ever. It should be in the hand of every new Christian. Any child of God would profit by reading it. Price, 50 cents each; 3 for \$1.25; 25 for \$10.00. Why not lay in a supply?

HELP BUILD WORD AND WORK LIST

Our readers have been saying nice things about the Word and Work Magazine. Some one wonders why, if readers like it so well, that we do not have a larger subscription list. We fear that, in this busy, work-a-day, magazine glutted world, many are neglecting to read good Christian magazines. We should discipline ourselves by taking time out to read the Bible and Bible related things. It is not quite right for a Christian family to take two or three secular magazines and a Daily Newspaper and not have a good whole-counsel magazine like the Word and Work around. So send in a club of four or more names at \$1.75 each, or your own subscription at the regular rate of \$2.00.

A BOOK REVIEW

LAND BEYOND THE NILE, by Malcolm Forsberg. Harper and Bros., New York, \$3.95. This is one of the most fascinating books I have ever read. It tells the thrilling story of a young missionary couple who worked first in Ethiopia and later in the Anglo-Egyptian Sudan. Your heart will throb with theirs as the author vividly describes their joys and their sorrows. You will feel the missionary fever to be contagious and you too will yearn for souls to be saved.

Many of these years were spent among the Uduks, one of the most backward tribes in the world. It took five years to make one convert from among these people. Under the preaching of the gospel many Uduks came to believe in Christ and to give up their fear of spirits and such heathen practices as burying twins alive.

This is not intended to be merely another book review. This is intended to be even more than a recommendation of the book. I want to urge strongly that everyone get a copy of this book and read it, for I believe that its story will stir your soul to make you zealous for mission work. — Richard Ramsey

VBS WORKSHOP

Again this year we are planning to have a Vacation Bible School Workshop in the Portland School Cafeteria. The tentative date for this shop is Tuesday, March 24 at 7:30. Representatives from Standard Publishing Co. will conduct the workshop. The date will be verified in March Word and Work.

WORD AND WORK PLANS SPECIAL EDITION

A special edition on "Christian Education" is being planned by the WORK AND WORK magazine for March. In this edition you will be able to read synopses of most of the speeches which were given at the Christian Education Conference. If you are not already a subscriber, send in your subscription immediately in order to get this special issue. Single subscriptions are now only \$2.00, club rates even lower.

Address: THE WORD AND WORK,
2518 Portland Ave., Louisville 12, Ky.
—Bible Chair News.

S.C.C. BIBLE LECTURESHIP

The annual Bible Lectureship at Southeastern Christian College is scheduled for March 16 to 19. The Lectureship begins Monday evening at 6:30 and continues through Thursday with sessions morning, afternoon and night. Addresses, Open Forums, and Workshops make up the program. The theme for this year is "Practical Evangelism For a Time Such as This." Visitors are to be entertained in Christian homes and dormitories. Accommodations are limited, however. First writes, first served. Motels and hotels will take up the overflow. Meals will be served in the College cafeteria at 75 cents. Write Frank M. Mullins, Sr., % S.C.C., Winchester, Ky., if you plan to attend.

BIBLE LECTURESHIP

FRANK M. MULLINS, SR.

Since being associated with Southeastern Christian College at Winchester, Kentucky, as head of the Bible Department, your writer has been invited to speak on more than one occasion at the Kentucky Preaching Rally, sponsored by the Christian Churches (conservative). Such fundamental subjects used as: **The Ministry of the Holy Spirit, The Second Coming of Christ, God's Plan of the Ages** elicited such sincere appreciation that from this background some of their leading preachers, along with your writer and others from S.C.C., believed that a joint preaching rally could be held at Southeastern Christian College with the objective, as stated by one of their leaders, "to bring closer understanding and fellowship between churches of Christ and Christian Churches (conservative)."

Under the enthusiastic leadership of J. Franklin Dennis, minister of the Old Orchard Church of Christ, Ashland, Ky., a committee from their group was formed to meet with a committee from Southeastern Christian College and churches of Christ in this area. On December 15, 1958, these two committees met at Southeastern Christian College to explore further the possibilities of a closer understanding and fellowship. From this meeting another committee was formed to plan for a future preaching rally at Southeastern Christian College upon approval of the College Board.

On January 3, 1959, the Finance Corporation Board and College Board, in a joint meeting gave its approval. With this approval, your writer as chairman of the joint committee called this committee together to plan definitely for a joint rally of the two groups. In our planning the only date we could decide upon without serious conflict with other activities was the date of our spring Bible Lectureship, March 16-19, 1959. We called in the other members of the Lectureship planning committee so that any plans affecting the regular spring lectureship would meet the approval of this joint committee. The following plan met with the unanimous approval of those committees.

The theme will be the same as previously announced, **PRACTICAL EVANGELISM FOR SUCH A TIME AS THIS**. The date is, as stated above, March 16 through March 19, 1959. The most important change is in the program of speakers, which will now include men from the conservative Christian Churches, as well as speakers already invited from churches of Christ retaining their places on the program. As soon as confirmation from speakers is received, a program, naming speakers and subjects, will be published with other details and activities given.

There are no commitments by either group except to Jesus Christ as the Son of God and Lord and Master of our lives, and to the word of God as final authority in all things, and the love of God which motivates our life and binds us together in Christ.

Reservations for sleeping accommodations in the College dormitories are limited and we now anticipate a much larger attendance. After space for speakers has been reserved it will be "first come first served," so please send in your reservations early. All Bible lectureship visitors, including speakers, will come at their own expense. The housing chairman will help you find accommodations in hotels or motels of this area. Please state the number in your party, the type of accommodations desired, and the amount you wish to pay for same. Write Frank M. Mullins, Sr., Director, Southeastern Christian College, Winchester, Kentucky.

God is working. There will be a wonderful "season of refreshing from the presence of the Lord!" Come and enjoy this glorious Bible Lectureship with us.

Perhaps there are no religious people closer to us in belief and spirit than these conservative Christian Church brethren. These meetings, as intimated in the above article, will serve as exploratory meetings to help us determine the extent of our differences and how to resolve them. They will have the same objective as the former Unity Meetings sponsored by Claude Witty, but from a different approach. —J. R. C.

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(Hebrews)

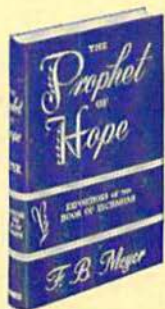
"Dr. Meyer is never better than when writing on such themes as this in which he speaks out of the abundance of his heart and experience. **The Way Into the Holiest** is a deeply devotional book concerned with the place, attitude and reality of the prayer life in the life of the Christian." Cloth, 191 pages; \$2.50

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