

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

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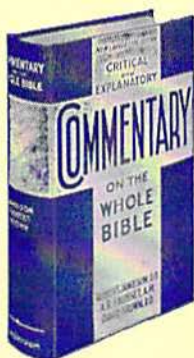
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THE WORD AND WORK

VOLUME LIV, AUGUST, 1960

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

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Rules For Daily Life

BEGIN THE DAY WITH GOD;

 Kneel down to Him in prayer;
Lift up thy heart to His abode
 And seek His love to share.

OPEN THE BOOK OF GOD,

 And read a portion there;
That it may hallow all thy thoughts,
 And sweeten all thy care.

GO THROUGH THE DAY WITH GOD,

 What ever thy work may be;
Where'er thou art—at home, abroad,
 He still is near to thee.

CONCLUDE THE DAY WITH GOD,

 Thy spirit heavenward raise;
Acknowledge every good bestowed,
 And offer grateful praise.

CONVERSE IN MIND WITH GOD,

 Thy sins to Him confess;
Trust in the Lord's atoning blood,
 And plead His righteousness.

LIE DOWN AT NIGHT WITH GOD

 Who gives His servants sleep;
And when thou tread'st the vale of death,
 He will thee guard and keep.

—Selected from *Christian Beacon*.

We were Lutherans --or Were We?



E. L. J.

The Story of The Hymnal, written by others, and graciously published by Editor Ramsey in the July issue of *Exhorter*, was not their attempt at a biography; nor is the article that follows here an autobiography. It is, however, a first-person narrative (in part) of the wonderful way by which the Lord led us into "the way of God more accurately" (Acts 18:26)—the gracious step-by-step outworking of the eternal purpose by which one family came into that freedom wherewith Christ hath made us free (Gal. 5:1).

We had for a subject in a recent prayer meeting : "Why I Am A Christian." Fine topic, fine talks. The men gave impressive reasons and convincing arguments for becoming a Christian and for living the Christian life. It was good for all who heard, and I agreed with them wholeheartedly. I would be bigger fool than the man who says in his heart "There is no God" to disagree.

BUT WHY?

Still, frankly, I do not know exactly *why* I am a Christian, just how it came about, that is. I know that I am, and I know a thousand reasons for being one; but how, in God's "mysterious" movements and foreseeing providences, the factors shaped up that led me to know Him, or rather to be known of Him (Gal. 4:9)—that I think no man could explain.

Perhaps my own case is typical or illustrative: Why was I born in this land of privilege and religious freedom when my Nordic ancestors were born and lived for generations in Europe, where also my own parents were born? Why was I born of *believing* parents who, from the lands swept by the Lutheran reformation, had escaped the superstitions, the unspeakable corruptions, and the bondage of Rome? And then, later, when I was but a little lad, why did those parents move from a Lutheran community in Nebraska into the very shadow of a church that professed (and not without some ground) to pattern its teaching, its worship, and its spirit after the churches of the New Testament order? How did it happen that the leaders and teachers there (thank God) were free men and women, not yet shackled by any creed written or unwritten, and not yet controlled by some little paper or pope, inside or outside? Did the Lord have a hand in these fortunate factors, or were they wholly of my own volition and choice? To ask the question is to answer it. I chose, of course; but *why?*

DRAWN OF GOD

"No man can come to me," said the Savior, "except the Father that sent me draw him" (John 6:44). I know that the next verse explains how God draws men to Christ: "It is written in the prophets, They shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me." To be "taught" and to "learn"—this is God "drawing" men. But not all who are "taught" really learn, and not all who learn (intellectually) come to Jesus. Back of the teaching and the learning, in any effectual sense, there are manifestly merciful and providential influences, unseen, beyond our ken or comprehension, for which we ought to thank Almighty God every day of our lives.

The move in Nebraska was critical to our family. It was just after the impoverishing drought years of 1893-94. "Hard times" were indeed "knocking at the door," both behind us and before. Nevertheless, God made that move "work for good," as He alone can do, and always does to them that love Him, "even to them that are called according to his purpose" (Rom. 8:28). The Lutherans of the "Dahlsberg" and "Looking Glass" area, where father and mother had settled when they came from Denmark, had indeed stood for Justification only by Faith, and against the sacerdotalism of Rome. But they had not gone on with Luther to practice his New Testament teaching on some important matters in which he had sought to break away from the corrupted Romish ways.

One of these was concerning the "mode" of baptism—(if one may speak of "modes" where a word carries admittedly its own meaning!) Luther himself had plainly said, "They who would be baptized should be deeply buried"; and again, in defining and explaining the etymology of the word "baptize," he had said: that the root part of the word (bap) was the sound of water coming together after something had been suddenly submerged: "*Wenn das wasser zusammen geht, es sagt 'Bap'*" said the reformer. And that was long before Joseph Henry Thayer of Harvard and others had defined the Greek word as "immersion, submersion"!

But now, with the move to the Albion-Roselma area of Nebraska, we learned something of the meaning of this act of vital faith: that it is in this *act of faith* (not a "work") that the penitent believer formally, officially, and finally identifies himself with Christ in His death; and that through the work of the Holy Spirit (not without it) (John 3:5), he passes from the place of law, of condemnation, and of death—into the place of grace and life and full assurance. Thus, one by one, or two by two (we were eight), my father's family all confessed Christ not only with the mouth and lips, but with the whole body in baptism. With that, men said we had left the Lutheran church, though we were in fact better "Lutherans" than before, since we had only examined the Scriptures and found that Luther's teaching on these lines was true (Acts 17:11).

FREE CHURCHES

Most fundamental and far-reaching to Christian growth was the freedom in Christ to grow and to "go on with God," no man

forbidding, that the churches of Christ in that area and at that time allowed and inculcated. The elders, preachers, and leaders differed on various matters including prophecy: Hember, Smith, and Henry Houtz held the premillennial uplook toward the Lord's return, while McCorkle and Poynter leaned more to the "post" position. But they all spoke out their convictions freely, and pointed to Scriptures as the ground of their faith. They were not always right, of course; or perhaps their grasp was not complete and comprehensive; but no one sought to cast a shadow over another for his error or lack of comprehension; and no man among them would have dreamed of drawing lines of fellowship on another over their differences. They called evangelists to assist them, "pre" or "post," without discrimination (Andrew Perry, for example, who was stoutly "pre" and preached it); but none who came was of the spirit to sectarianize the church over such matters, nor to tell the brethren to keep silent on them simply because some did not agree. None came among them who wished or dared to suggest so shameful and inexcusable a step. And why? Because they *were none such* in those days!

The brethren of those churches were *brethren*, Christians together, members of The Body. They sang "Blest Be The Tie That Binds," and meant it! When lightning struck and killed two of father's horses on the same night, an elder's wife drove into the yard next morning, leading a big work horse—not to lend us, but to give us! How could Christians who loved like that offend or divide? Those brethren differed, but if some half-baked outsider had dared to say that some of them were "unsound," the elders would quickly have shown him the door.

This Christ-like spirit of love and humility was also in keeping with Luther's teaching. For (as the context shows) it was not in respect to *the outward wearing of a name only* that Luther wrote the now-familiar words:

"I pray you, leave my name alone, and not call yourselves Lutherans, but Christians. Who is Luther? My doctrine is not mine. I have not been crucified for anyone. Paul (1 Cor. 3) would not that anyone should call himself of Paul, or of Peter, but of Christ. How then does it befit me, a miserable bag of dust and ashes, to give my name to the children of Christ? Leave, my dear friends, these party names and distinctions. Away with them all, and let us call ourselves only Christians, after Him from whom our doctrine comes."

Older members of Highland church in Louisville will never forget the joy of G. P. Zimpelmann, staunch German Lutheran, when we read to him what Luther had said on baptism, and on The Name: *Now* he saw it! *Now* he would be immersed! *Now* he would "leave these party names and distinctions" and call himself only Christian; for the beloved Luther had opened his eyes to see it *in the word!* And he never forgot.

Suppose that such a man, under powerful argumentation for Bible baptism and the Bible name, had in all good faith espoused the "Christian Only" stand—only to find later that he had unwittingly joined himself to a factious, loveless sect! A sect, albeit it went by a Bible name, and preached much truth. What could be sadder or more tragic than that? To pull sincere people out of one sect only to enslave them in another—has it not been often done? All too easily we could fall into such error ourselves. For what is a "church" (no matter how "sound" in its skeleton of doctrine) but a sect of modern Pharisees, yea, of the strictest sort—if they have lost *that first and chiefest quality of discipleship*, "love for one another" (John 13:35)? We may still go on to "establish our own righteousness" (Rom. 10:3): to prove how right we are and how wrong all others are; to win the argument while we lose the soul; but without the love that "doth not behave itself unseemly" (1 Cor. 13), we have no right to wear the badge that Christ alone can pin on people, to claim the name "Christian," or the collective appellation, "Church of Christ." Beware, beware—we sound the warning once again—lest men "blaspheme the honorable name by which ye are called!" (Jas. 2:7). There is that preaching, that debating, that writing, which only sounds the brass and clangs the cymbals! It has its reward—but not of God!

MARRYING IN THE LORD

When the Communists overran China they had special vengeance against property owners. They were accused of having appropriated the property of the poor and therefore of being enemies of the people. Hasty accusations, trials, forced confessions and executions were the order of the day, usually the family being required to witness the execution. But this horror was not the end. When the landlord had "met justice" the accusers turned on the family with new accusations and began demanding that they confess their crimes. Confessions led to hasty execution of the "people's justice"—but refusal to confess invited Communist persuasion. One of their methods of persuasion was to bind the accused to the corpse of the loved one just executed—feet to feet, hands to hands, face to face—and leave him thus bound until he confessed as they wished. . . .

A Christian has life; the person of the world is dead. A marriage of the two is just as surely a binding together of the living and the dead as the Communists' practice—and can it be less abhorrent in God's sight? —Betty Allen.

LET US GO FORWARD

On the walls of a large university is written: "On the plains of hesitation lie the blackened bones of countless millions, who, at the dawn of victory, sat down to rest, and resting, died!"

Isn't that quite often the story of men and women who begin their Christian life with all their sins forgiven and victory in sight—they sit down to rest, and resting, die? In the Christian life there is never time to rest on past attainments. Let us go onward!



Truth Advance Section

Stanford Chambers

QUESTIONS ASKED OF US

What does the Church of Christ teach concerning the Holy Spirit? It is being charged that it denies the personality of the Spirit.

What the church of Christ teaches on any subject is to be found in the New Testament. What some congregation calling itself a church of Christ may teach on any given subject depends on the stage of growth reached in grace and the knowledge of the truth, particularly its leaders. The so-called "Church of Christ, Scientist" does deny the personality of the Holy Spirit. A free church of Christ, under no ecclesiastical control, committed as it is to the Scriptures as its authority in all matters is in line to know and receive all that the Scriptures set forth. Each congregation of Christ is a "temple of the Holy Spirit" (1 Cor. 3:16), and as the whole body of Christ is "a habitation of God in the Spirit" (Eph. 2:21, 22). And "know ye not that your body is a temple of the Holy Spirit?" (1 Cor. 6:19.) Christians are exhorted to be "filled with the Spirit" (Eph. 5:17) and "Grieve not the Spirit" (Eph. 4:20). "The Spirit helpeth our infirmities" and "maketh intercessions for us" (Rom. 8). Every Christian needs this Helper, Intercessor, and Comforter. By faith reckon to be true all that God sets forth as truth, for He cannot lie.

Were spiritual gifts always conferred to those on whom hands were laid?

To conclude so is without warrant. For instance, the seven men in Acts 6 were men who were already full of the spirit. Hands were laid on them designating them as those chosen for the special service of distributing relief, and were assured by the same as having the backing and cooperation of the rest.

Paul says in 1 Cor. 11:10 that the woman is to have a sign of authority over her head. A sign of whose authority? I understand that the covering is the sign meant.

Most certainly not a sign of authority exercised by her over her husband as her head! By wearing the covering over her head she signifies that she regards the authority of the man, who, at the same time, recognizes that the head of the man is Christ. Paul reveals ways by which Christian men and women may ever be confessing the Lordship of Christ, the Head of the church and of His relationship over all . . . a thing to be emphasized everywhere ever more. Let anarchy be put far from the family of God.

Paul teaches that those receiving circumcision are debtors to do the whole law. What about following doctors' instruction in the matter of circumcision?

Discriminate between a thing done religiously or ceremoniously and the same thing done otherwise, and there should be no difficulty on this matter. Take for illustration, the washing of cups and pots and brazen vessels.

How are we to harmonize the teaching that we are saved by grace and not by works, with the King's answer to the sheep class and the goat class in the 25th of Matthew?

Salvation is by grace, grace responded to by an exercise of faith toward Him who bestows the saving grace. Sinners have never been saved, not even during the law dispensation, except by grace. No man (save One, who never sinned) has ever merited salvation. Works are a criterion by which one can usually show whether he believes, and so on that principle it is sometimes stated as though works determined salvation. In such instances, and the passage referred to is one, the works appear as the determining factor. But a closer look enables one to see that the sheep class has done their good works as a manifestation of their faith, while the absence of such works on the part of the rest shows the lack of faith. For each class has had contact with "these my brethren"—a third class. "These my brethren" are distinct from the sheep. The latter have become sheep by reason of contact with "these my brethren," by taking the proper attitude toward them. Note that each sheep and each goat has had contact with "these my brethren," and have had occasion to treat them as such. "These my brethren" have been the Lord's representatives to the nations. And how could they be His representatives except by bearing testimony of His grace? They have been His messengers to the nations. By just such is Matt. 24:14 to be fulfilled. As the apostles sent forth by their first and limited commission represented Him so really that "it will be more tolerable for Sodom and Gomorrah in the day of judgment" than for any city rejecting these commissioned and credentialed messengers. So we need not marvel at the sentence to be executed on the goat class upon their rejecting "these my brethren" who serve as His representatives in the end times (Matt. 24:14). It will be true with emphasis that "inasmuch as ye did it (or did it not) unto them ye did it unto me." Their taproot sin is shown to be that of unbelief, while back of the attitude and behavior of the sheep is active, living faith.

Is the Pope the "man of sin" of Paul's prophecy in 2 Thes. chapter 2?

Which Pope? For surely "the man of sin" is an individual. Since, however, "the man of sin" or antichrist is so closely associated with the spurious bride, the apostate Babylon, he may have as his valuable colleague the last pope of the papal line. Where does the second beast of Rev. 13 come from? A false prophet must figure specially in the religious sphere.

What part can the Lord's church play in political matters?

As the salt of the earth and the light of the world, it can exercise an incalculable influence in setting standards of right and wrong,

of justice and fair dealing. It has no place in politics as such. Prayers and intercessions are a great need of those in high places as rulers, of those who legislate, and of those who execute the laws. God's people are enjoined to make such intercessions. If they but believed it themselves, Christians through fervent, believing prayer could do vastly more for their government at the prayer altar than at the ballot box. Many church members are hot in partisan politics and, at the best, are only lukewarm in prayer, the latter a thing enjoined and the former not so. And what roots of bitterness often show up in times of political campaigns! And behold the spectacle of one Christian killing the vote of another! Many a church member is more loyal to his party than to his Master in heaven!

Query anticipated: "What about a Roman Catholic as President of U. S. A.?"

U. S. A. will get as good a president as it deserves. Its worthiness is determined by how we pray. "The Most High ruleth in the kingdoms of men, and he putteth over them whomsoever he will." That is what Nebuchadnezzar learned under Daniel. What He wills is determined by circumstances, and the prayers of the Lord's people enter into the circumstances. Keep that in mind. Now, every Roman Catholic is pledged to be loyal to his church, but the church is headed up by the Pope, and to be loyal to the church is to be loyal to the Pope. To disobey the Pope is to disobey God (so all are taught from infancy, and are taught to fear disloyalty to him and be condemned.) But the Pope is also the head of a sovereign state, the Vatican state, having its distinct form of government in its several departments, like other sovereign states. To pledge allegiance to the Pope is to pledge allegiance to the head of a foreign state. (Imagine the head of our U. S. A. being a man who has pledged loyalty to the head of a foreign state!) If a conflict occurs in the decrees of U. S. A. and of the Pope, whom will a loyal Catholic obey? Just as a real Communist, in such a crisis, obeys the Communist party to which he is pledged, just so will a true Catholic obey the decree of the Pope.

No doubt the Pope would be very careful not to bring on a conflict, should a Roman Catholic become president, so that a precedent may be established, and so, also, to invalidate, apparently for the time being, all arguments now being urged, after said precedent is once established and the American people are "softened" to such a thing as a Roman Catholic president, then, since "Rome never changes," what you see now in Roman Catholic controlled nations will be the status in U. S. A. Bear in mind that Roman Catholics far outnumber any religious body in America, and have the balance of power at the ballot box, even now, should they unite on a man or on an issue. When instructed from the Vatican, they will vote in unison, at least in sufficient numbers to carry out the purpose of the Pope's decree.



Laboring in Word and Teaching

J. R. C.

In May issue of *Word and Work* we had a fine reprint article from the pen of Brother Boll—"The Reign of Money." It gives a clear view of professionalism in the pulpit. Recently I read of an incident at a Japanese sea. A young man was swept out from shore by the waves. Five students were standing near and a frantic friend of the ill-fated man besought the students to rescue his friend. They said that they must have \$28 or they would not oblige. He countered by offering them \$14, and as they heckled over the amount, the man drowned. Shall we put a price on soul-saving? Can we really pay a man for saving a soul that is worth more than the whole world?

The whole church is in the soul-saving business. The church has much unused man power. If we must wait until we are able to pay a full-time minister before we can start a new work, then not many new works will be started. We should use some of our wasting talent. In so doing we can move forward in a wonderful way. The church now has a number of ministers who earn all or part of their support in secular work. She can use more such workers. With more such consecrated workers the cause of the Lord will greatly advance. A new congregation can even carry on a work without a preacher.

But this does not mean that it is unscriptural to support a full-time minister. While we can use more ministers and workers who will support themselves, we also need more properly supported ministers who are released for full-time service. "The Lord ordained that they that proclaim the gospel should live of the gospel" (1 Cor. 9:14). Again, "For if the Gentiles have been made partakers of their spiritual things, they owe it to them also to minister unto them in carnal things" (Rom. 15:27). In 1 Tim. 5 Paul recommends that the elder who labors in the word and in teaching is worthy of his hire. A church that requires the full-time service of a man in "labor in the word and in teaching" should give him proper support. Many preachers are having difficulty meeting their obligations because of inadequate support. Often this is caused by failure of the members to take their Christian stewardship seriously. If all wage earners would give as much as a tenth this failure could be remedied in most churches. It is estimated that it costs around one-thousand dollars per year to own and operate a car, counting depreciation. The average minister furnishes and pays operating expenses on his car, which he uses in the work. Also he puts a liberal amount into

the Lord's treasury. Let us not be too critical of our minister if he finds it difficult to support his family on the small amount we give him. Likely he is glad to make a sacrifice for the Lord, yet an adequate support will help him to do a better work.

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



Freedom Under Catholics?

"Msgr. Pedro Grau-Arola, Vicar Apostolic of Quibdo, calls for the expulsion of Protestants from Colombia in a song which he has priests teach children. In his bi-weekly religious paper, Bishop Grau-Arola said: 'We detest the division and hatred caused by the Sects. They are like dry branches from the Catholic Church, the only true one, without sap or life. That is why we always declare and sing this great truth which comes from our faith and our conviction.' " And here is the song:

"Black heresy will always be
Foreign to our land.
Get out, get out, Protestants!
Get out, get out of the nation!
For we want to be faithful
To the Holy Religion."

ABOUT OUR WORSHIP

"The disciples missed their greatest hour — preoccupied, asleep, when they should have been praying. Many another disciple has missed the hour of spiritual blessing by preoccupation. In order to avoid irreverent attitudes in the worship hour—

1. Rise early enough Sunday morning so that there is time to arrive well ahead of the worship

hour.

2. Seek the guidance of the Holy Spirit in the care and guidance of the children in the hour of worship.

3. "Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him and bless His name."

4. Think of the many who are denied the hour of worship in God's house because of illness or injustice of others.

5. Heart preparation the evening before will go a long way.

6. Enter heartily into the worship, the singing, the reading, and give yourself to prayer.

—O. G. Wilson

NOTHING JEWISH WANTED

"Nothing Jewish in my house!" These were the words of a wealthy gentleman who was entertaining a well-known minister. Said he: "I have such a hatred for the Jew that I will have nothing Jewish in my house."

The preacher guest quietly arose and took a beautifully-bound Bible from the table and a New Testament from the bookcase and placed them before the fireplace. He then proceeded to take down some paintings from the wall. He removed one picture of Paul

preaching at Athens and another of the crucifixion.

The gentleman was greatly surprised, and asked: "What are you doing? Why such liberties in my house?"

To this the minister replied: "You have just said that you would not have anything Jewish in your house. I was beginning to help you to take away the many Jewish things you happen to have in this room. Shall I throw them into the fire?"

"Stop! Stop!" cried the gentleman. "May God forgive me. I have never thought of it in that light. Little did I know how greatly indebted I was to things Jewish." —Jewish Intelligencer.

• • •

The article in the July Word and Work on "Instruments in Worship," was taken from the 12-page tract "Why We Sing Without Instrumental Music" as written by the editor of "Seed Thoughts." It may be secured in its entire form from the Word and Work.

• • •

"At the Last . . ."

"One of the six men in the famous picture of the flag-raising on Iwo Jima was Marine Pfc. Ira Hayes, an American Indian. He and the two others in the picture who survived the battle were theated as heroes and the scenc has become immortal. But Hayes did not fare so well. He returned to his native Arizona and became an alcoholic. In spite of efforts of friends and welfare groups to help him, he was arrested fifty-one times for drunkenness. Then, at the age of 32, he died of drunkenness and exposure. What the bullets of the battle did not accomplish, the bottle did. A sad ending for a national hero, and

another warning to any who may be tempted to drink."

• • •

In 1954 (and the figure is no less today) America was spending the following astounding amounts of money: \$5,155,000,000 on tobacco, \$8,870,000,000 for liquor and beer, \$11,000,000,000 for recreation. Note that these figures are in the billions of dollars, amounts that are inconceivable to the human mind.

Words That Hinder The Work of The Church

"I hear . . ."

"They say . . ."

"Somebody said . . ."

"Have you heard . . .?"

"Isn't it awful . . .?"

"Just between you and me . . ."

"Now if I were the preacher . . ."

• • • •

This department "urgently" recommends a good book now being stocked by the Word and Work Book Store. The book is called "The Other Side of Rome" and was written by John B. Wilder. It is written simply enough that even young people can understand the author's treatment of such subjects as: Tradition, Mass, Images, Mary etc. The Ralph Avenue Church in Louisville is listening to this book as it is being read one chapter per week (with necessary editing) at the midweek service. We can sincerely recommend this procedure to others.

SINS

Many times we hear people speaking about sins—"big" sins and "little" sins. There is an old Indian proverb which says, "There is no distinction between big and little when talking about snakes." They are all alike—snakes. And, sin is sin.

Precious Reprints

From the pen of R. H. Boll

IS SATAN AGAINST BAPTISM?

The controversy centering around Baptism is so strange a phenomenon that no natural explanation of it seems possible. Only the presupposition of the special interest and activity of Satan, obscuring, perverting, deceiving the minds of men upon this special issue with particular intent, would seem to account for the state of the question in the minds of professed believers in Christ. For it is not a dark theme: on the contrary it is one of the very plainest. The simplest mind could gather from the New Testament what baptism is, and that it is commanded by the high authority of the Lord Jesus to all who would accept His claim; and that in the teaching of the apostles great weight attaches to the act, as a step that definitely brings men into new relations. These things, I say, are open and plain. Despite the fact that the word "baptism" has not been translated in our current versions of the Bible the common man can readily see, from the context, what the required action of this word is. It seems to me that the plainness of the subject leaves us without other explanation than that Satan has made this point a most particular object of attack; and this would show further that he at least recognizes a great strategic importance in baptism as the divinely ordered test and proof of true faith in Christ.

NULLIFYING IT

Think of it. There are multiplied thousands of ardent believers who have satisfied themselves that "water-baptism" is wholly unnecessary. Some of these believe that "the baptism of the Holy Ghost" is the all-important thing, and that they who have that are entirely safe; unmindful of the fact that the Lord Jesus upon the strength of His absolute authority, commanded His disciples to teach and baptize men in all the world and in perpetuity throughout the whole age (Matt. 28:18-20). This could not be Spirit-baptism for it was to be performed by men upon men. They further forget that in the exceptional instance when the baptism of the Holy Spirit descended upon the first Gentiles, it did not even then do away with the necessity of water-baptism—nay, rather the supernatural baptism of the Spirit was granted to the Gentiles in this first, lone, and solitary instance, to convince the Jews that these were proper subjects for the one only baptism commanded. For the baptism of the Spirit is always referred to as a promise (Acts 1:4, 5), never as a command; but to be baptized in water was commanded by the Lord and His apostles, and there is no obedience in those who ignore and set aside the plain, outright command. So when the Spirit-baptized Gentiles had thus been miraculously endorsed of God, the apostle "commanded them to be baptized in the name of the Lord Jesus" (Acts 10:48). This phrase, "baptized in the name of the Lord Jesus" refers to plain water-baptism (Acts 8:16; 19:5);

and so does all other mention of "baptism" where it is not expressly indicated that other baptism is meant.

TO THE JEW FIRST AND ALSO TO THE GREEK

I do not know all the arguments by which men have satisfied themselves that the world-wide and age-long commission of the Lord Jesus to His apostles (Matt. 28:18-20) has no application to themselves. Some have drawn imaginary dispensational lines, and contended that what was commanded to the Jews on Pentecost (Acts 2:38) had no application later when the Jews were nationally rejected and God had turned to the Gentiles. But the facts belie the theory. To the end of the record of Acts, wherever the particulars of apostolic practice are given, water baptism is administered with undeviating faithfulness, as in the Gentile cities of Corinth and Ephesus (Acts 18:8; 19:5). In the letter to the Ephesians, written some years after "Acts" had closed, the apostle expressly insists that for the Jew and Gentile, both alike, there is one and the same faith and baptism, just as there is one and the same Lord, Body, Spirit, God and Father, for both and all alike (Eph. 4:4-6). And other epistles, as Romans, Galatians, Colossians, bear the same unabated testimony. The fact is that the Divine requirement of baptism for all who turn to Christ, cannot be denied except by violence to the word of God. But, from whatever cause and motive, this violence is done.

We will pass by the question of pouring and sprinkling—inventions and substitutes of men, even the while they must acknowledge in vast majority, that immersion is right beyond doubt. If, as they hold, baptism is itself negligible, what great difference can it make as to what is done for baptism? Then the strange anomaly of infant baptism—for which there is no command, nor example, nor any justified inference in all the word of God, but plain teaching that faith and repentance are required in order to baptism; which necessarily excludes infants and others who are not responsible. The strange thing is that those who put low value on baptism in case of adults, contend strongly for an application of water to an unconscious babe.

This by no means sets forth all the existing confusion on the subject. Surely a malignant power, more than human, has been at work here, darkening counsel, perverting truth, preventing men in a dozen ways from rendering the simple obedience of faith to the Lord Jesus Christ in this outstanding demand of His.

BAPTISM AND CIRCUMCISION

It is a bad day when in order to uphold one doctrine of God's word, religious leaders and teachers of the gospel feel obligated to destroy another part of the same word. It is a poor method of fitting a shoe that requires the cutting off of heel or toe from the foot. It were better to rip up the shoe and make room for the foot. In their endeavor to magnify the free grace of God (and it cannot be

magnified too much) and in trying to hold up salvation by faith (and salvation indeed is ever and only by faith) many teachers have felt it incumbent to practically nullify baptism. It were better far to rearrange our theological ideas and make room for the commandment of the Lord. Take for example the following from the pen of so great and able a man as G. Campbell Morgan:

"Nothing other than faith is necessary to salvation. Therefore to affirm that men must be circumcised or baptized in order to salvation is to proclaim the most deadly heresies that can possibly be taught. To super-add anything to faith is to destroy the foundations of Christianity. Life is by faith.

"Secondly, as to Law. Liberty is not license. When a man has life by faith he is thereby set free from all other bondage . . . He is set free from the bondage of rites and ceremonies, because he has found life apart from rite, and without ceremony; and he is henceforward, so far as life is concerned, independent of all ceremony and of every rite. He is set free from bondage by life; but that liberty is not license. The liberty of this life is that of the capture and constraint of the spirit of man, by the Spirit of God. The capture of the spirit of man by the Spirit of God means that man is made able to obey, and no man was made able to obey by circumcision or by baptism. Man is made able to obey when that life becomes law, and he yields to it. The lust of the Spirit within is the law of the new-found life" (G. C. Morgan, *Living Messages*; Galatians.)

Here is mingled high truth and low error. Especially astonishing is Mr. Morgan's grouping of baptism with circumcision. Why put them in the same category? Circumcision never had any place in the gospel. It was commanded to the fleshly descendants of Abraham, and became a national sign. It obligated any Gentiles who received it to accept the law which had been given to Israel. Far from commanding it to Christians, or to those who would become Christians, the Lord, through His apostles, specifically and severely warned against it (Acts 15; Gal. 5). But the Lord Himself and His apostles commanded and taught baptism, and incorporated it in the gospel. To the anxious enquirers on Pentecost, inspired Peter said, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit (Acts 2:38). Again when Philip "preached Jesus," baptism figured so prominently that his hearer spoke up and said, "See here is water; what doth hinder me to be baptized?" (Acts 8:35, 36). Wherever the gospel was preached baptism was preached by the Lord's command and authority, and so was it practiced, whether among Jews or Gentiles. And this very epistle (Galatians) upholds it (Gal. 3:26, 27). Now I say that, whether intended or not, Mr. Morgan's classifying baptism and circumcision together, as he does it, is a slap in the face of the gospel of Christ. If he or any man thinks he is helping along the interests of God and exalting faith by such a perversion as that, the mistake is great and fatal.

THE GRACE OF GIVING

Mrs. Paul J. Knecht

The Tithe Of The Jews

Under the law Israelites were required to give a tenth of all their increase (Deut. 14:22; Lev. 27:30-33). This tenth was for the support of the Levites (Num. 18:21); of it they in turn gave a tenth to the tribe of Aaron, which was the high priestly tribe (vs. 26-28). Thus God ordained that "they that minister about sacred things eat of the things of the temple, and they that wait upon the altar have their portion with the altar" (1 Cor. 9:14). Besides this, certain cities were set apart for the Levites (Num. 35:1-8). In Deuteronomy 12, speaking to Israel, God said (vs. 5, 6), "But unto the place which Jehovah your God shall choose out of all your tribes, to put his name there, even unto his habitation shall ye seek, and thither thou shalt come; and thither ye shall bring your *burnt offerings*, and your *sacrifices*, and your *tithes*, and the *heave offering* of your hand, and your *vows*, and your *freewill offerings*, and the firstlings of your *herd* and of your *flock*."

Christian Giving

In the New Testament no specified amount is exacted of Christians. Not only so but there is no *exaction* at all though some think that 1 Cor. 9:13, 14 binds on them the tithe. God's grace has been bestowed so freely and copiously on the church that no stipulation as to how much to give should be necessary. Speaking of another matter Paul said to the Corinthians (1 Cor. 6:19, 20), "Ye are not your own; for ye were bought with a price . . ." Those Corinthians were made to understand that they and all their possessions belonged to Him who paid the price, the life-blood of the Son of God, that purchased their redemption. Paul puts it before them in 2 Corinthians 8 using the example of the churches of Macedonia. These churches had given beyond their power, not through necessity, but of their own accord. It seems that they had to entreat the apostle to take their gift, perhaps because of their deep poverty. The explanation of such giving was that they had first given themselves to the Lord and to the apostles. This is the way it should be with Christians now, i.e., we should first give ourselves to the Lord and then to the brethren (1 John 3:16) in His service. The problem of how much to give will then be solved. Paul goes on to urge the Corinthians to "see that ye abound in this grace also"—the grace of giving.

Although the Lord has bought us with a price and this is the basis of all our relationship to Him, He nevertheless does not take possession by force but wants us to *give* ourselves freely and fully in His service. He wants our bodies presented to Him freely and gladly for a living sacrifice (Rom. 12:1). Verse 8b in this same chapter, "he that giveth let him do it with liberality," might make one think that only a few are blessed with that grace and the means to exercise it, but Paul was talking to the whole church when he told the Corinthians, "See that ye abound in this grace also," and he held up for an example those who in affliction and deep poverty

exercised the grace of giving with abundance of joy.

Old Testament Pattern

"Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work" (2 Tim. 3:16, 17). It is not wrong therefore to take our pattern of giving from the Old Testament provided we take it in the light of the New. A good minister used to say, "It is all right to set yourself (not your brother) a minimum of a tenth, patterned after the tithing of the Jews, but if the Lord has your heart you won't stop there." Surely so. Moreover, it looks like the Jews only began there. Under the law they did not stop at a tenth, as the last Old Testament verse quoted here (Deut. 12:6) plainly shows. The tithe is only one item out of eight listed there. Truly to tithe now, in the dispensation of grace, is to fall far below what the law required. *All we have* is a stewardship; and the care of our families, education of our children, and individual acts of kindness or hospitality are all included in that stewardship. Moreover we are not under the law in any sense (2 Cor. 8:12-15). If God does not have our hearts then any amount given however big or little would not be of grace and therefore not acceptable to Him, for He "loves a cheerful giver." If you want to take a pattern for giving from the Old Testament do not go to the law for it. There is a very good suggestion of stewardship in Genesis, long before the law was given. Some may think it is a model for national taxation but the context recommends it as a suitable guide to Christian giving.

In the time of famine in Egypt when Joseph was steward for Pharaoh, the people came to such desperate straits that they offered to sell themselves and their land to Pharaoh. *And Joseph bought them up.* They were bought with a price, they and their possessions, and became slaves to Pharaoh. "Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for you, and ye shall sow the land. And it shall come to pass at the ingatherings, that ye shall give a fifth unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones. And they said, *Thou hast saved our lives:* let us find favor in the sight of my lord, and we will be Pharaoh's servants" (Gen. 47: 23-25). Deeply grateful for their salvation, they accepted gladly the place of servants—stewards of their master's property. So should Christians respond to God's amazing grace.

If Christians must have a pattern from the Old Testament to set a standard for minimum giving this should be it rather than the tithe of the law. We were bought with a price; we and our possessions belong to God. Let us ask Him, not for more money to give, but, (as a minister recently suggested), for more *faith* to give, that, even in affliction and deep poverty (should that be our lot), we may give in abundance of joy, not according to the law or below it, but according to His grace abounding in us through the tremendous love that bought and paid in blood for our souls.

ARE WE PREACHING THE GOSPEL?

K. C. Moser

PREFACE

This short message is sent forth as the expression of the author's love for the gospel, of his most cherished wish that the gospel be preserved unmixed with any foreign element that might render it void, and of his wish to see the message of salvation given the emphasis which it deserves. He has heard and read, with deep regret, so-called gospel sermons in which no more than a hint of the gospel was to be found! He has heard definitions of the gospel given in which no mention of the death of Christ for man's sins was made. In too many cases, Christ crucified is the "forgotten Man."

This neglect of the gospel must not go unnoticed. Nothing is of so great importance as the gospel. And in some cases nothing has been so much ignored. All so-called gospel sermons that ignore the atonement of Christ for sin is without sense and powerless to save.

For the gospel's sake, then, let every messenger of the Word carefully check his sermons to see whether they justify the title "gospel sermons." Has Christ really been "openly set forth crucified?" Has the cross been preached or merely hinted at? See 1 Cor. 2:2.

With the very kindest regard for every sincere teacher and preacher of God's Word, and with a profound desire to be helpful, this plea for the gospel of Christ is set forth.

THE AUTHOR

March 25, 1937

WHAT IS THE GOSPEL?

Gospel means literally good tidings. In the New Testament, it usually means the good tidings of salvation through Christ. Paul called God's promise to bless the world through Abraham's seed the gospel (Gal. 3:8). This promise included Christ. In Matt. 4:23, we read of the "gospel of the kingdom," and in Mark 1:14, "the gospel of God." Gospel in these and other similiar passages means the good tidings concerning the coming kingdom as the contexts will show.

But what is the gospel of Mark 16:15 and Rom. 1:16, which is to be preached to the whole world, and which is God's power unto salvation? This is a most significant question. Every one who preaches should be certain he knows the answer. Man's salvation depends upon it! Fortunately, we have an INSPIRED answer. Paul says the gospel is "that Christ died for our sins according to the scriptures; and that He was buried; and that He hath been raised on the third day according to the scriptures" (1 Cor. 15:3, 4). In 1 Cor. 1:17, the same apostle says he was sent to "preach the gospel." But he was to preach "not in wisdom of words, lest the cross of Christ should be made void." Hence, the gospel concerns the cross of Christ. In verse 18, the gospel is called "the word of the cross." And in verse 23, Paul further says, "We preach Christ crucified." In the next chapter, verse 2, he writes that he is determined to know nothing "save Jesus Christ and him crucified."

The gospel, then, is Jesus Christ crucified FOR OUR SINS. This is the gospel of Mark 16:15 and Rom. 1:16.

Note these facts. Man sinned, bringing guilt and condemnation. As long as he is guilty, he is condemned. And nothing man could do

could remove the guilt. Hence, left alone, man is eternally lost! But SIN made man guilty. Then, for man to be saved, he must be saved from SIN. Since he could not save himself, he must have a saviour. A saviour must be able to save man from sin, its guilt, and its condemnation. Jesus is such a Saviour. In Him, divinity and humanity meet. His life was sinless. Being divine, He was able to save man from his sins. In order to accomplish this work of salvation, Christ must do two things; namely, bear man's sins and die for them. Christ had no personal sins, but He could and did bear the sins of man.

As Saviour, then, Christ is first man's sin-bearer. Of Him, Isaiah said, "Jehovah hath laid on Him the iniquity of us all" (Isa. 53:6). And again (verse 11), "And He shall bear their iniquities." After the fulfillment of these prophecies, Peter wrote of Christ, "Who his own self bare our sins in His body upon the tree" (1 Pet. 2:24). Paul also wrote, "Him who knew no sin He made to be sin on our behalf." Christ was treated as a sinner because He assumed the sins of man.

In the second place as Saviour, Christ must become man's SIN-OFFERING. This follows naturally His assumption of man's sins. Isaiah again says, "But He was wounded for our transgressions, He was bruised for our iniquities" (Isa. 53:5). And again (verse 10), "Thou shalt make His soul an offering for sin." The Saviour Himself said that He poured out His blood "for many unto the remission of sins" (Matt. 26:28). Redemption is through Christ's blood (Eph. 1:7; 1 Pet. 1:18, 19). Spiritual cleansing is by His blood (1 John 1:7; Rev. 1:5).

To repeat, the gospel is Christ crucified for man's sins. This is the greatest message earth or heaven has ever heard. It is the message of salvation for lost man! Note: The gospel is not that Christ died, but that He died "for our sins."

The gospel is most definite. It must contain so much and no more. It relates to one person only, Jesus Christ. The gospel does not consist in abstract FACTS. It concerns a PERSON. Man is not saved by FACTS, but by a PERSON, JESUS CHRIST. And the gospel is not mere facts regarding the right person. Jesus dwelt in Nazareth, but this fact regarding Christ is not the gospel. Jesus is author of the Sermon on the Mount, but this discourse is not the gospel.

For the sake of emphasizing this point, let me say that one can preach the conditions of salvation and not preach the gospel in the strictest sense. In fact, the conditions of salvation are not what the Scriptures call the gospel. We have already found the inspired definition of the gospel. The gospel relates to what Christ did for man, not to what man is called upon to do in obedience to Christ. "Preach the gospel . . . He that believeth and is baptized shall be saved." Faith and baptism are man's response to the gospel, not the gospel. The gospel is to be BELIEVED. If faith, for example, is the gospel, then faith is to be believed! This does not make sense. Let us illustrate: "Go prepare a meal; he that eateth it shall live." The meal is one thing and eating another. Eating is the means of appropriating or responding to the food. Just so faith and baptism in Mark 16:16 are the means of appropriating the gospel or of responding to the gospel. Certainly

the conditions of salvation are to be preached along with the gospel, but not *apart* from the gospel. First preach the gospel, then name the conditions of salvation. Apart from the gospel, there are no conditions of salvation, just as apart from food there can be no eating. And to preach the conditions of salvation without first having preached the gospel is like asking one to eat without supplying food to eat. The conditions of salvation apart from the gospel become acts of merit. They become works and not faith in Christ. They make the cross void. They become a mere "plan" to which man must subscribe. And the Bible knows nothing about a "plan" that saves. Man's Saviour is not a "plan" but the Man, Christ Jesus. Inspired preachers preached "Jesus" not a "plan." They first preached Jesus; then the conditions of salvation. Let us not put the cart before the horse, or worse, leave the horse off entirely!

To conclude this point, one who preaches Jesus crucified for man's sin preaches the gospel and one who does not preach this does not preach the gospel.

ARE WE PREACHING THE GOSPEL?

There is no substitute for a GOSPEL SERMON just as certain as there is no substitute for the gospel. If the gospel is not preached or made known it is helpless to save. Hence, no preaching, however excellent or timely, can compensate for a failure to preach the gospel. Preaching upon present-day topics, a masterly handling of other timely themes, or the exposing of religious error, might, regardless of the need, cause us to lose sight of the gospel and forget that it is not being preached. But whatever the cause or causes of a failure to preach the gospel, the mistake is fatal. Through excitement or entertainment one might forget or neglect to eat. But the result is the same as if he deliberately refused to eat. One must eat or die. And one must have the gospel or remain lost. It is possible to make proselytes and sectarians without the gospel, but Christians are not made without it.

The Great Commission says, "Go preach the GOSPEL." It does not say "Go lecture on some popular theme," or "Go expose religious error." I do not mean to say that it is wrong to lecture or expose religious error, but I do say that these things must not cause us to neglect to preach the gospel. Christians are not made by lecturing on popular themes or by exposing religious error. Exposing error may reveal to some that they are not Christians, but the gospel must afterward be preached to them or they cannot become Christians. Are we preaching the GOSPEL?

In order to check up on this point, I have gone to considerable pains to read written sermons, to study sermon outlines, and to listen to sermons preached. But this has been done only after I had observed that the gospel was being neglected in many sermons which were supposed to be gospel sermons. Some years ago, I heard every sermon delivered in a three-Sunday meeting. I, as well as others, noticed that the gospel was not being preached. The meeting continued from night to night and from day to day and still the gospel was neglected. True, in

his invitations the preacher might have made some statement about the death of Christ, but not one time in all that meeting was any emphasis put on the gospel. It simply was not "preached." More recently, I have had a similar experience. It is tragic for one to preach for two weeks and never do more than to make a brief reference to the gospel of Christ. We are told to "preach" the gospel. That is, make the gospel our theme and talk about it. If one proposes to preach on the subject of repentance and makes only a passing reference to it, we say he has failed. Making a brief reference to the gospel is not PREACHING the gospel. Taking for granted that every one knows the gospel is not fulfilling the commission that says PREACH it. When one can preach through a meeting and have no use for the words grace, blood, and cross, except merely to mention them a time or two, there is something fundamentally wrong. A proper estimation of the gospel is lacking. In all probability a misunderstanding of Christianity is responsible. To say that such is never done is to have failed to make a close observation. I KNOW it has been done!

I have in my possession a book containing over fifty sermons. In not one of these sermons does the gospel receive more than a passing notice. Never is the gospel stressed; never is the subject of Jesus Christ really discussed. It would even appear to some that the author of these sermons had intentionally neglected the gospel. The subject of one sermon is John 3:16. Naturally one would expect the gospel to be preached with such a subject. But alas, it was not preached! According to the sermon, the death of Christ was merely for the purpose of displaying God's love for man and giving him a "law" to obey that would bring life. Christ is said to save by furnishing man an EXAMPLE. He simply "showed" man how to save himself! In this sermon the word "example" is used seven times, the words grace, cross or blood, not one time! So far as the comments are concerned it is a graceless, crossless, and bloodless sermon. That Christ "bare our sins in His body on the tree," that He is man's "offering for sin" received not even a hint! The emphasis was turned from Christ to man as though obedience apart from the gospel can save.

In another sermon found in this book Christ is represented as a law-giver, ruler, captain, teacher, leader, shepherd, chief, head. But not one time was He represented as a priest offering His blood for man's sins! If Christ is not a priest He is not man's Savior. Yet this was the exact point wholly overlooked. And so through the book one looks in vain for any emphasis on the gospel of Christ. The emphasis is put on the conditions of salvation as though they sustain no vital relation to the gospel. In all but seven of the more than fifty sermons, regardless of the subject, baptism was at least mentioned and in most cases received emphasis. To this I have no objection. But it is remarkably strange that baptism would receive so much more consideration than the death of Christ. And yet baptism is impossible apart from Christ crucified.

I have another book of sermons, a more excellent book in many respects than the one just referred to. Many fine lessons, given in a masterful manner, are found in the book. And the criticism I have to

offer is not so much concerning what the book contains as what it does NOT contain. The volume is set forth as a book of "gospel sermons." But, unless Jesus Christ crucified for man's sins is NOT the gospel, one looks in vain for a strictly gospel sermon. While reading this volume, I am reminded of a criticism of Dr. Harry Emerson Fosdick's book, "The Modern Use of The Bible." Mr. Fosdick, as is generally known, is a leading Modernist preacher. He does not believe in the divinity of Christ or that Christ by His blood atoned for man's sins. This popular book has been reviewed by one I. M. Haldeman, D. D., Pastor of the First Baptist Church in New York City. I shall quote a passage from Mr. Haldeman's criticism of Mr. Fosdick:

"Nowhere is there a shadow of a hint that he 'bare our sins in his body on the tree'; nor the dynamic declaration that we are 'sanctified through the offering of the body of Jesus Christ once for all'; and that 'by one offering he hath perfected forever them that are (thus) sanctified'; no quotation of Paul's immense statement of the motive that led to the incarnation of Christ, the great objective purpose for which he came into the world, that clean, clear-cut statement of Paul in Hebrews 2:9, 'We see Jesus, who was made a little lower than the angels for the suffering of death—that by the grace of God he should taste of death for every man.'"

I shall not go so far in my criticism of the book of sermons just referred to and say that no "hint" was made of the gospel. There are several "hints" of the atonement of Christ, but little, if anything, more! Neither am I lining the author of these sermons up with the Modernists. He is not a Modernist. And, furthermore, he believes in the atonement Christ made for the sins of the world. I am saying merely that he fails in his book of sermons to place any emphasis on the cross. In opposing some form of infidelity the author briefly refers to the atonement of Christ, but makes no comment on the subject. In his characteristic way of referring to the church the author connects it with the blood of Christ, but again no comments are made upon the cross. Hebrews 2:9 is once quoted only to show that salvation is universally offered. In the book Rom. 1:16 is quoted one time and then without comment on the passage. And all of Paul's masterful explanation of justification through Christ crucified found in the book of Romans goes unnoticed. One short paragraph is devoted to the subject of grace, not to explain it or to emphasize it, but to show that it does not exclude obedience. The great grace passage of Paul's writings, Eph. 2:8, 9, is not found in the book. Such scriptures as Eph. 1:7 are completely wanting, while John 3:16, the "Golden Text" of the Bible, is not once quoted in the entire book! If Mr. Fosdick has REJECTED the gospel, others have NEGLECTED it!

—Reprint from a Pamphlet

It isn't the mountain ahead that wears you out—it's the grain of sand in your shoe. Be master of your petty annoyances and conserve your energies for the big worth-while things.

"THE BROTHERHOOD"

W. Carl Ketcherside

In this series on the *koinonia*, or fellowship, of the disciples of our Lord, it is appropriate that we consider the related term *koinonos*, which designates the sharer or partaker. As William Barclay points out in "A New Testament Wordbook" this term in classical Greek means a companion, a partner, or a joint-owner. In secular usage it was primarily a business term. In Luke 5:10 we are told that James and John were *partners* with Simon in a fishing enterprise. In the same sense Paul informed those who asked about the status of Titus that he was his *partner* (2 Cor. 8:23). When asking Philemon to receive back his runaway slave as a brother, the apostle says, "If you consider me a *partner*, receive him as myself" (verse 17). In the New Testament, therefore, the word is used of partnership in either secular or spiritual pursuits.

The Galilean fishermen who became ambassadors for Christ would not need an explanation of what it meant to be a *koinonos* in the Lord. They understood its implication from the partnership of the fishing nets. They had been joined together by a common objective, they had mutually toiled and endured hardship, and had shared in prosperity and adversity, depending upon the size of the catch and the vagaries of the market.

When Paul seeks to enforce the point that those who eat the bread and drink the cup together are in fellowship, he cites an example. "Behold Israel after the flesh: are not they which eat of the sacrifices *partakers* of the altar?" (1 Cor. 10:18). A certain portion of some sacrifices was to be eaten by those qualified under the law. Those who thus ate were partners or sharers in the benefits and blessings derived from attendance upon the whole service centered about the altar. Paul extends his reasoning to show that one cannot be in partnership with the Lord and with demons at the same time (see verse 21). There is nothing in common between God and idols, so there can be nothing in common between ourselves and both at the same time. "You cannot be *partakers* of the Lord's table and the table of demons."

We share with each other in Christ because He has shared His bounty and grace with us. We are not in the fellowship because of our attainments in wealth, power, prestige, wisdom, or knowledge. These do not necessarily debar from entrance into the fellowship, and neither do they enhance it. We are not in the fellowship because we understand everything alike, or because we have reached a certain stage of spiritual development. "The brotherhood" we are told to love (1 Peter 3:17) does not consist merely of those who agree with us upon some controversial point such as Bible classes, colleges, individual cups, the pastor system, contribution baskets, or a manner of breaking the bread. Those who use it in such a fashion are schismatic and sectarian in their outlook. They suffer from restricted vision and spiritual astigmatism. "The brotherhood" of Christ stems from the fatherhood of God. Jesus is not ashamed to

call us brethren because we have the same Father as Himself. He said, "Go to my *brethren*, and say unto them, I ascend unto my Father, and your Father" (John 20:17).

Every person on this earth who is a child of God is my brother. He is in "the brotherhood." When we talk of the brotherhood in such a manner as to exclude any of God's children we are sectarian. Such a narrow, partisan usage of the term is quite frequent. It is promoted by factional leaders and editors. I regularly receive a number of journals and read reports of those preachers who contribute news items to them. All speak of "work in the brotherhood" but they do not mean by the term what God's word implies. To one the brotherhood is limited to those who oppose classes, to another those who use fermented wine in the Lord's Supper, to another those who break the bread in a certain fashion, to another those who oppose orphan homes, to another those who object to individual cups, to another those who employ instrumental music, to another those who oppose its use.

It is a rather strange phenomenon that all of these various factions have a paper, and generally the editor and certain chosen cohorts in his favor, constitute the ruling hierarchy of each "brotherhood." Regardless of how you stand in the grace of God, if you do not continue in the good graces of the editor, you will be ruined and hounded out of "the brotherhood." Pressures are exerted to keep people "in line" and brain-washing methods are employed to stifle individual thinking and to confine men behind the "paper curtain." It has long been a question with me as to whether the schismatic spirit produces a faction which then creates an editorial mouthpiece, or whether an editor creates a faction "in his own likeness, and in his own image." But there is no denying that the sectarian spirit is so rife, and there are so many "brotherhoods" in existence, that the one thing which is unique in these days is a wholly unsectarian plea, and when brethren hear it, they say like the ancient Athenians, "May we know what this new doctrine, whereof thou speakest, is? For thou bringest certain strange things to our ears" (Acts 17:19, 20).

Any group which forces you to believe something other than the great fact that Jesus is the Christ, the Son of God, as a condition of admission to their fellowship, has laid another foundation than that is laid, which is Jesus Christ. And that "something else" is the creed of that group, and the group constitutes a sect in the fair import of that term. And any group which establishes admission to brotherhood upon any other basis than the new birth is doing despite to the Spirit of grace, and opposing God's plan for the ages.

We are participants with God because we share in the divine nature. The very word *koinonos* is used in this connection. "Whereby are given unto us exceeding great and precious promises: that by these ye might be *partakers* of the divine nature, having escaped the corruption that is in the world through lust" (2 Peter 1:4). Being partners in the divine nature brings us into an intimate relationship with all who share in that nature. It also obligates us to use our faith as a foundation and upon it to build a life structure using as

materials the "excellencies" which are enumerated. This indicates that when we are called to glory and virtue we are far from being spiritually perfect or mature. We are one in Him, not because of personal attainment but because of grace.

Due to differences in early training, environment, and temperament, as well as variations in aptitudes, skills, and opportunities of study, there will be many things upon which we will disagree. These differences can be resolved if they need to be. There are some matters on which we may always differ, but they are of such little consequence as to warrant no particular effect upon us; there are others of a graver nature, but upon these we should bestow more abundant study and consultation. The whole problem is one of attitudes—toward God, His word, and each other. A recognition of kindred ties in Jesus will enable us to treat each other as brethren while we draw closer to Him and each other in our efforts.

—From "Mission Messenger."



Mental Health

J. H. McCaleb

Who hasn't been depressed at times? Trouble is bound to appear; and we do not always meet it in the proper manner. Also, there is the penalty of transgressing law, God's laws. There can be no tranquillity of mind for the one who flouts righteousness. Even the man who desires goodness finds within himself weakness that discourages him.

There is no answer to this inherent problem of living other than to be in such a relationship with God, our Maker, as will assure us of the continuous forgiveness of our sins and the power to live a life that transcends the levels to which the flesh would drag us. Now, this favorable relationship with God can be attained only through Jesus Christ our Lord.

We must start off with the recognition that God is perfect and that his wrath is against all that is imperfect. Nothing unholy can exist in his presence; no man can come before God, and live, unless he comes in perfection. But we know that the flesh is fundamentally weak, unrighteous and imperfect. "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord."

The gospel of Christ reveals the only way that we can be declared righteous before God. Christ died for our sins and has risen again to be our shield from all unrighteousness. We are buried with Him by immersion into His death, and are likewise raised with Him to walk in the power of a new life.

NEWS AND NOTES

CHRISTIAN FELLOWSHIP ISSUE

We think that this **Christian Fellowship Issue** of **Word and Work** is unusually fine. First, note the superb article by our senior editor, Brother Jorgenson. In giving a personal testimony of the Lord's gracious leading, Brother Jorgenson comes up with some great fundamental teaching.

Brother Chambers presents some much-needed teaching against the ominous background of our days.

We think that we have found something unusually good from the pen of R. H. Boll on **Baptism**. When Brother Boll preached baptism, he preached grace!

For many years we have wanted to reprint the little booklet by K. C. Moser on "Are We Preaching The Gospel?" Brother Moser worked among the brethren who do not accept the premillennial view of the coming of the Lord. But he was among those who loved his brethren. His great article which we reprint in this issue speaks for his faith. He knew the gospel of the grace of God.

And, lastly, we offer another article from W. Carl Ketcherside on "The Brotherhood." Brother Ketcherside is a fearless, outspoken exponent of the kind of unity that is set forth in the Bible.

All the articles in this 32-pages-and-cover issue are good, but the ones named we consider outstanding.—Pub.

Who Owns The Word And Work?

Perhaps it has never occurred to any of our readers to ask or to wonder by what right the present editors took supervision of the **Word and Work** when R. H. Boll passed away; but if it has, the "middle spread" in this issue (pp. 212, 213) will interest them. The plate is from a photostat of the original, made for us at City Hall, where it was filed in 1953.

In the May magazine of 1956 (p. 98), soon after R. H. B.'s demise, we said: "By means of a survivorship clause in the simple document on which the **Word and Work** has operated through the years as a three-man partnership, the magazine, with all that pertains to it, falls legally and automatically into the hands of the two surviving partners, Clark and Jorgenson—yet not for personal use or gain, nor yet for sec-

ularian or party management, but as a sacred trust for the gospel's sake."

May we not now again ask our readers to pray for us as we labor to fulfill this trust, and as we look to God for wisdom in perpetuating the beloved little paper, even after us?—The Editors.

EARL MULLINS IS CALLED AS MINISTER

Earl Mullins, a science teacher at Portland Christian High School, has been called as minister of South Louisville Church of Christ, 427 W. M St., Louisville, Ky.

Mr. Mullins, 28, is a native of Dallas who originally came to Louisville to attend the old Kentucky Bible College. His father, Frank M. Mullins, is dean of men and head of the Bible department of the school, which has moved to Winchester and is now called Southeastern Christian College.

The younger Mr. Mullins also attended McNeese State College, Lake Charles, La.

He was minister of churches in Fort Lauderdale, Fla., and Jennings, La., before coming here to teach last October. Mr. and Mrs. Mullins and their five children live at 2630 Montgomery St.—From Louisville Courier-Journal.

Nelsonville, Ky.: The church here is eagerly awaiting our summer meeting, with Brother Jack Blaes, as the evangelist. This meeting will begin July 31, and conclude August 13, Lord willing. The annual basket dinner fellowship will be held on the middle Sunday of the meeting, August 7.

We also are endeavoring to appoint elders and deacons in the very near future.—Robert Heid.

Bob Morrow to Leon, Iowa

Brother Bob Morrow has moved back to Leon, Iowa, to work with the brethren there, after a good work at Bryantsville, Indiana. He says: "We had a good V.B.S. at Bryantsville, with about 90 average in attendance. The lower classes used Standard material, while the upper classes studied the Great Commission."

Leon, Iowa: Attendance is good here in Leon. The average attendance has been seventy-five. For this we give praise to the Lord. Beginning August

14, we plan to have a gospel meeting. I am to do the speaking. Pray for me in this effort. —Bob Morrow.

Louisville, Ky.: During the month of July the Ormsby Church has had four responses to the invitation: one for membership, two restorations, and one baptism. Our meeting with Antoine Valdetero as evangelist is to run from August 21 to 28, inclusive. We are looking forward to a happy experience in the Lord. —J. R. Clark.

Waldo S. Hoar, who preaches at Jackson Street Church, Sullivan, Indiana, reports a good Vacation Bible School at the local church, with about 80 average attendance. Also he conducted a protracted meeting recently at the Berea congregation, near Sullivan. At a preaching appointment at Sunny Slope church of Christ, near Leon, Iowa, he baptized two children.

Word comes that eleven were baptized in Junior Camp at Winchester, Kentucky. Many of the juniors re-consecrated their lives to the Lord.

In Need of Back Issues

A brother writes: "I am still in need of the following back issues to complete my set of Word and Work. I need: 1917, all issues except August; 1918, all issues except March; 1919, June, July, October; 1920, February; 1929, August; 1937, November." If any of our readers can furnish any of these issues, write Word and Work stating which ones you have.

Eugene Schreiner to Bryantsville, Ind.

Eugene Schreiner has become full-time minister at Bryantsville, Indiana. He and his family are moving to the parsonage there. Bryantsville is a faithful congregation of Christians. Recent ministers who have worked there are Eugene Pound, Dale Jorgenson, David Brown, Robert Garrett, and Bob Morrow.

Sellersburg, Ind.: I enjoyed very much the privilege of being used of the Lord in recent meetings with the church in Greenville, South Carolina, and the Sylvania church near Louisville, Kentucky. Join with me in prayer for those that responded to the invitation of the Lord in these efforts and for the growth of the saints in the Lord.

My plans now are two weeks at youth camp in Winchester and then a two weeks meeting at Fisherville, beginning July 25.

We are enjoying a season of refreshing from the Lord at Sellersburg. Several men have turned to the Lord, one 67 years of age, another 37, one 35, two 25, and some teen-agers. One lady was restored to the church and several others have placed membership and asked for a closer relationship with the Lord. We praise the Lord for a manifestation of His presence and the working of the Holy Spirit among us. Brethren, let's keep on praying and working. —Howard T. Marsh.

Calistoga, California: As the world is rejoicing this Independence Day over the Declaration of this country's freedom from Great Britain, we here in Calistoga, California, are rejoicing over the freedom of a soul from the clutches of Satan. We rejoiced with the angels in heaven last night when a boy confessed Jesus as his Savior and again this morning as he was buried with his Lord in baptism. The day was especially bright and beautiful as we gathered at the edge of the water of a warm mountain lake. Even the birds and winds seemed to be hushed as the blessed event took place, and burst into songs and shouts of praise as he came up out of the water.

It would take more typewriter ribbon than our typewriter contains and more ink than our pens will hold to tell of the many blessings that our Lord has bestowed upon us on our way out and since we have been here. There is a great need of the plain, yet beautiful and blessed Gospel here in this town. One does not only sense sin here, but sees it openly walking the streets. Satan has to be met daily, as he should be, and trodden under foot through the blood of Jesus before we dare venture from our room. —Dennis R. Lawalin and John D. Hallows.

Fisherville, Ky.: Brother Howard T. Marsh will be with us in a two-weeks' meeting, beginning Sunday July 24. Looking toward the coming of Brother Marsh, the church is having a group prayer-meeting in a different home each night, the week preceding the meeting. A growing list of prayer-requests for lost loved ones and neighbors is being formed. The annual V.B.S. at the church will be held at 9:30 each morning during the meeting.

Eleven young people from the Fisherville families attended Kentuckiana Christian Assembly (the youth camp) at S.C.C. campus in Winchester, this July.

Three of the girls from Fisherville were baptized during the first week at camp. Two of these girls could not have gone to camp had not families from the congregation sponsored them. If the Lord should tarry, we hope to make it possible for every young person at Fisherville church to attend the camp next year. We believe such a program will be a blessing, not only to the children, but to the church and to the college. Six car loads of people from the Fisherville church made the trip to Winchester, some for the first time. Many of these young folks will later be students at S.C.C. For this, we pray! —Jesse Z. Wood.

Sneedville, Tenn.: Inclosed is \$2 for my renewal to the Word and Work. We enjoy it from cover to cover, and wish to thank you for sending on the June and July copies after our subscription had expired. We would have missed some wonderful reading.—Robert Louthan.

Johnson City, Tenn.: The brethren at Locust Street have taken a step forward toward solving a local parking problem by purchasing a vacant lot adjoining the church property. The lot is 100 by 150 feet, and is large enough to provide ample space for future church expansion as well as our parking needs. It will need some filling in before it will be usable, but we trust that it will not be too long before that can be accomplished.

The work continues to go along nicely under the ministry of Brother Harry Prather. Interest is good, and there seems a desire among the members to work. Recently, we lost one of our valuable members when Brother Charles Knecht moved back to Louisville, and his absence will be keenly felt in the congregation; but, all-in-all, we feel we have much to be thankful for, and praise the Lord for His blessings.—L. A. Singleton.

LETTER FROM NEW PRESIDENT

The close of almost fourteen years of ministry at the South Louisville Church of Christ, 5th and M Sts., is a happy and trying event in our lives. During that period many of our sainted members have been called home to be with the Lord, and we have felt the loss of several of the preaching giants who have preached at 5th and M during years past: brethren D. H. Friend, R. H. Boll, H. L. Olmstead, E. H. Hoover, to name a few.

Through July 6 there have been thirty responses to the invitation at South Louisville. Eight of these were baptisms, twenty we believe were for membership, and two for renewal. Eight of the responses were during the past week. We believe the church at 5th and M is a united congregation, dedicated to the Lord, and willing to respond to the inspiring leadership we believe Brother Earl Mullins will provide.

As I assume the presidency at Southeastern Christian College I hope all of the churches will be praying and giving as faith and means permit. I am available to visit churches whenever needed, except during possibly six or eight Sundays already committed for meetings during the later part of 1960. We are earnestly hoping that all of our church families will plan to send their youth to S.C.C., for we believe we have an institution meeting the educational and spiritual needs of our young people. I hope to teach Acts of the Apostles and Christian Doctrine and Homiletics during mid-week after school starts. —N. Wilson Burks.

Jacksonville, Fla.: The Lord gave us a good meeting June 26 to July 3, with Brother H. C. Winnett doing the preaching. There were four responses: one baptism, two restorations, and one to place membership, having already been baptized. The crowds were good; the singing was good; the preaching was good. Brother Winnett's messages were strong and timely.

As always, the Word and Work continues to be excellent. May the Lord continue to bless you. —John H. Adams.

Hong Kong: "There is much cause for praise in this report," says a letter from Betty Allen. Five have been baptized there on July 1. Three were members of one family who had been reached by a young convert who read and prayed with the aged member of the family until she requested baptism in obedience to the Lord.

Word comes that two were baptized and a great number reconsecrated their lives to the Lord in Senior Camp at Winchester.

As we go to press Brother N. Wilson Burks is in a meeting at Waterford, Ky., and Howard Marsh is preaching at Fisherville, Ky.

LOUISVILLE CHRISTIAN FELLOWSHIP WEEK

AUGUST 29 to SEPTEMBER 3, 1960

Theme For The Week: **CHRIST-CENTERED REVIVAL.**

MONDAY

7:30 Message: Four Requisites For Revival (2 Chron. 7:14) Hall C. Crowder
Chairman C. V. Wilson

TUESDAY

Theme For the Day: **BACK TO THE BIBLE**

10:00 Devotions.
10:20 Bible Study, Jonah's Commission, Jonah 1. Stanford Chambers
11:00 Intermission
11:15 Message: Price of Revival, Orell Overman
12:00 to 1:30 Lunch and Free Time.
1:30 Message: Personal Evangelism, H. E. Schreiner
2:30 Open Forum. Short Messages.
3:30 Benediction.
7:30 Message: The Danger of Losing Our Bible Howard T. Marsh
Chairman Willis H. Allen

WEDNESDAY

Theme For the Day: **IMPACT OF REVIVAL ON MISSIONS**

10:00 Devotions.
10:20 Bible Study, The Sign of Jonah, Jonah 2 LaVern Houtz
11:00 Intermission
11:15 Message: Preparation For The Mission Field Winston N. Allen
12:00 to 1:30 Lunch and Free Time.
1:30 Message: Spiritual Power in Revival (Acts 1:8) J. L. Addams, Sr.
2:30 Open Forum. Short Messages.
3:30 Benediction.
7:30 Message: Challenge of The Fields Richard Ramsey
Chairman Bruce D. Chowning

THURSDAY

Theme For the Day: **MEETING THE NEED OF REVIVAL**

10:00 Devotions.
10:20 Bible Study, Revival At Nineveh, Jonah 3 Frank M. Mullins, Sr.
11:00 Intermission
11:15 Message: Evangelism and Revivalism Neal Phillips
12:00 to 1:30 Lunch and Free Time.
1:30 Message: Prayer and the Ministry of the Word Homer Winnett
2:30 Open Forum. Short Messages.
3:30 Benediction.
7:30 Message: Fishers of Men Antoine Valdetero
Chairman J. R. Clark

FRIDAY

Theme For the Day: **SEASONS OF REFRESHING**

10:00 Devotions.
10:20 Bible Study, God's Regard For Nineveh Paul A. Clark
11:00 Intermission
11:15 Message: What Is An Undenominational Church? N. Wilson Burks
12:00 to 1:30 Lunch and Free Time.
1:30 Message: Revival of Israel, Jesse Z. Wood
2:30 Open Forum. Short Messages.
3:30 Benediction.
7:30 Message: The Bride and the Spirit Say Come Robert B. Boyd

Housing Committee: Mr. and Mrs. J. K. Scoggan, 1823 Gresham Road, Louisville.

A LOOK AT OUR BOOK SHELVES

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| The Bible Basis of Missions —Glover | 2.50 |
| On The Mission Field —Hodges | .39 |
| God And Missions Today —A. T. Pierson | .39 |
| Through Gates of Splendor —Elizabeth Elliott | 3.75 |
| Shadow Of The Almighty —Elizabeth Elliott | 3.75 |
| Jungle Pilot —Russell T. Hitt | 3.75 |
| George Muller of Bristol —Arthur T. Pierson | 3.00 |
| From Sinai To Calvary —Stephen D. Eckstein | 3.00 |

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