

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

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A Call To Clubbers

500 NAMES WANTED !!

Some clubbers have already sent in lists of names for *Word and Work* but many have not yet done so. Let us set a goal of 500 names for January. Preacher, will you please see that your congregation has a clubber? Also will you kindly speak a good word for *Word and Work* from the floor? Clubbers account for much of our list.

Take Note of This Fine Issue

1. The poetic beauty of Brother Jorgenson's article.
2. The clear-cut answers of Brother Chambers to "Questions Asked of Us."
3. The pointed lessons for our times in "Seed Thoughts."
4. The new "Book Section," which is to appear for several months.
5. The preciousness of the reprint article from Brother Boll on "The New Birth." It has been said that Brother Boll was able to challenge the most profound and at the same time delight the common reader. He continues to live in these "Precious Reprints."
6. This time, especially consider the article for youth by Victor Broaddus.
7. Also be blessed by the other good articles.

We are expecting a series on "The Holy Spirit" by Frank Mullins, Sr. We hope for some stirring evangelistic messages from one of our outstanding evangelists. Also we invite our young preachers to try their hand at writing.

DON'T LET THE WORD AND WORK DOWN. THINK THIS OVER: IF THE FINE ARTICLES IN WORD AND WORK DO NOT INTEREST YOU AND YOU SAY, "I DON'T READ IT" —THEN IT IS YOU, NOT THE WORD AND WORK. DISCIPLINE YOURSELF AND READ THE FINER THINGS.

We hope this page is good for 500 names — new and renewals!

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THE WORD AND WORK

VOLUME LV, JANUARY, 1961

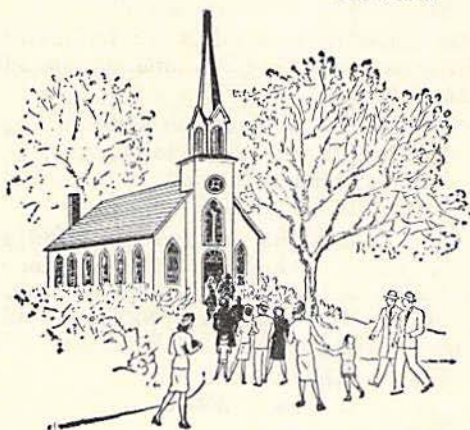
E. L. JORGENSEN AND J. R. CLARK, EDITORS

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A NEW YEAR'S WISH

To be of greater service, Lord,
A closer student of Thy Word;
To help to bear a brother's load
And cheer him on the heavenly road;
To tell the lost of Jesus' love,
And how to reach the home above;
To trust in God whate'er befall,
Be ready at the Master's call
For any task that He may give;
And thus through all the year to live
For Him who gave Himself for me
And taught me that my life should be
A life unselfish, not self-willed,
But with the Holy Spirit filled.

—Selected.



Precious Name-- And The Name

E. L. J.



Deep hidden in the silent halls of memory, half buried, it may be, in the long and winding corridors of our past, there lie many names, hundreds of names, perhaps thousands of names: great names, honored names, little names and lowly, yet beloved names. Some of them are exceeding precious, yea, dearer than life itself. They spring almost to the lips at the very thought of them, the heart beats a bit faster at the mention of them, and in the quiet hours they lie softly on the bosom like sunshine on a summer sea. Sometimes, as we talk with friends of the old-time days, they ring sweetly in our ears—like bells at evening pealing, like music from some far off shore. These are the names of those who loved us, who labored and sacrificed for us, who brought us up and taught us in the way of the Lord—and whom we loved in turn—in days now gone for ever. Lovelier than the light of morning and sweeter than the breath of evening—so is the sound of those names, and the dimming memory of those faces, to us now.

But among them all, transcending all, is that beloved name by which we are saved and by which we delight to be called: "Jesus," the Christ of God!

"Jesus! O how sweet the name;
Jesus! Every day the same;
Jesus! Let all saints proclaim
His worthy praise for ever!"

"And in none other is there salvation; for neither is there any other name under heaven, that is given among men, wherein we must be saved." —(Acts 4:12).

"Sweetest note in seraph song,
Sweetest name on mortal tongue,
Sweetest carol ever sung,
Jesus, blessed Jesus!"

"Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" — (Phil. 2:9, 10).

"Jesus! Thy name I love,
All other names above,
Jesus, my Lord!
O Thou art all to me;

Nothing to please I see,
Nothing apart from Thee,
Jesus, my Lord!"

"If any man suffer as a Christian, let him not be ashamed; but let him glorify God in this name" — (1 Peter 4:16).

Happy is that little daughter who has learned to lisp that name at her mother's knee! And happy is that lad who has grown up with a dad who esteems that name above all earthly good!

"Precious name, O how sweet!
Hope of earth and joy of heav'n."

The Power of an Endless Life

N. B. Wright



Milton's opening of *Paradise Lost* is most striking and in perfect harmony with his genius:

"Of man's first disobedience, and the fruit
Of that forbidden tree whose mortal taste
Brought death into the world, and all our woe."

That first disobedience with its appropriate sentence of the Creator, God Most high, has brought about a paradoxical condition within our being. Depression of spirit and a gloomy outlook can suppress the normal functions of the body to cause disease; an infection in hand, foot or in any region, can cause death. The body and the inner life are thus closely inter-twined.

CREATION

Man was created after the image of the Eternal God. He was created, made and formed not to die. Ecclesiastes 3:11 says: "Also he hath set eternity in their hearts." Once an individual of our race has had his or her being, that person never, never shall cease to exist—somewhere. Man feels it instinctively. The knowledge of it comes by revelation from our Benefactor and Creator.

THE IMAGE MARRED

We "have borne the image of the earthy" —not *earthly*. The first disobedience corrupted the seed of the human family. Why does a child so very sweet, pure, simple and natural, lose much of those qualities in a few years when the mature image of the earthy takes shape? Why is it that even after generations, the flesh of the believer degenerates from year to year—in moral qualities, that is? Surely man's sin in the garden explains many a phenomenon which

otherwise would be an enigma (these are still to the unbelieving psychologist, physiologist, criminologist and theologian).

ENDLESS LIFE

This endless life is more than endless being, as the condition of happy folk in the bliss of heaven will differ from the anguish of the doomed in the eternal fires of hell.

Here is the text: "Who (Christ) hath been made, not after the law of a carnal commandment, but after the power of an endless life" (Heb. 7:16).

Just as the Eternal God created us after His image, including the quality of eternal being, so Christ Who was made after the power of an endless life has re-created us by His Spirit unto endless life and its power.

A GREAT SECRET

The power of life; Note how the tender root of a tree splits the mighty rock. Look again. When winter comes, frosts fall and freezes descend, the leaves of many trees fall and are fallen. The vegetable fiber of the stem is replaced by cellulose or woody fiber, the leaf deprived of the summer exuberance of life, dies and falls. You look out of the window and see a lone leaf or so still attached to the branch of yonder tree. But in the spring it falls. Why? The power of life in the tree by the rising sap does what the dark days and cold blasts could not do. It pushes the leaf off—the power of life.

What is the best protection against ordinary exposure to disease and infection? A healthy body and serene mind aid the inner powers of resistance. A good spiritual state within is indispensable to warding off one's exposure to worldliness and the sins of flesh and mind operating from within.

NOT YET

"Thou madest him (man) a little lower than the angels; Thou crownest him with glory and honor, And didst set him over the works of thy hands: Thou didst put all things in subjection under his feet. For in that he subjected all things unto him, he left nothing that is not subject to him. But now we see not yet all things subject to him" (Heb. 2:7, 8).

"Not yet." We are conscious, in the meanwhile, of the power of an endless life to be enjoyed in that future dominion over earth. The principle of it is present; but its realization "not yet." Verse 9 gives the present privilege which is ours. "But we behold him . . . even Jesus" Who will bring "many sons unto glory" (vs. 10).

We look to Him in His appointed way to be strong in the new life here and now; we await the full development of God's plan for us in the kingdom to come and in eternity.

The power of an endless life surging within the believer is one of God's good gifts. It will aid immeasurably in overcoming the gravity or force of sin which is within our members. To which do we give ourselves?



Truth Advance Section

Stanford Chambers

QUESTIONS ASKED OF US

Left over from last month: "Who are 'these my brethren' in the judgment of Matthew 25? Why is not a simultaneous resurrection of both the righteous and the wicked taught in John 5:28?"

The querist evidently recognizes three classes in the picture of Matthew 25, and is correct in so doing, most certainly. In the mixed throng are mingled those represented by sheep and those represented by goats. The Shepherd-King knows His sheep and calls them to His right hand. They are not made to be His sheep by their being placed on His right; they are already that, having been made such through their by-faith acceptance of His gospel. The goat class is composed of those rejecting instead. Like as in the parable of the tares, also that of the fish-net, the time comes for the separation of the two classes.

The mixed multitude consists of the peoples of the nations at the time of the King's coming, when He takes over. These are not His resurrected saints, for upon their resurrection and twinkling-of-an-eye change (1 Cor. 15:51) those who are "caught up," as in 1 Thes. 4:17; will thenceforth "be forever with the Lord." They will never be sent back into the mixed multitude to mingle again with the goats. That is unthinkable. There is no reference in our Matthew passage to any resurrection. These are the living nations.

"These my brethren" are not in the mixed throng; they are distinguished therefrom; are already in the King's presence as the language shows. They have been in contact with those constituting the throng. They have been accorded certain treatment at the hands of those before the King, and by the treatment by each one toward "these my brethren" each has put himself in the sheep class or the goat class. The King gives the information as to the basis of the classification upon His placing each class and making known the destinies of each.

The peoples of the nations have had contact with "these my brethren." That should be clear to him who reads. "These my brethren" have represented Him in these contacts. Treatment accorded His representatives is treatment of Him. Back of the treatment was the acceptance or rejection of the representation of Him. These goats rejected the message and behaved accordingly; the sheep accepted the message and treated the messengers as they did, ministering to them the while they represented Him.

Why not allow that "these my brethren," who undeniably contact all nations be they by whom the marvelous evangelistic achievement as foretold by the Savior at the end time is accomplished? Why not allow that the 144,000 sealed servants of God do a service worthy of their sealing and divine protection during the time of unprecedented trouble during which they are His servants? Furthermore, why not allow that the two prophets of Rev., ch. 11, given such credentials and divinely protected as they are foreshown be God's witnesses to bring forth that "remnant" of Israel so often referred to, a portion of which remnant is the number of sealed and immunized servants (See Rev. 9:4 in connection with ch. 7.) clearly stated to be of the twelve tribes of Israel. Note that they are already servants at the time they are to be sealed; so their sealing is not their conversion. The 144,000 are chosen and made competent for their ministry to be performed during the time of unprecedented trouble and tribulation. Let Paul the apostle to the Gentiles of his day be a sample in missionary zeal and be multiplied by 144,000, and how easy to explain the marvelous achievement of Matt. 24:14. How worthy to be called "these my brethren"! Who finds an easier explanation of Matt. 24:14 speak up. And who would question the right of such servants to be honored with the designation "these my brethren"?

As to the resurrection of the two classes in John 5:28, let 5:25 shed its light on this passage. The hour of verse 25 had already set in, and the process of bringing to life thus continues until now. If the "hour" of that verse so lengthens itself out, there is no logic in making the "hour" of verse 28 so short as to make the events of the same simultaneous events. Some bodies of the saints arose at the time of Christ's resurrection, as per Matt. 27:52. Paul in I Cor. 15:23 declares, "every man in his own order," a thing he would not have stated if all are to be raised simultaneously. So, in connection, he says, "they that are Christ's at his coming." These are represented in the resurrection of I Thes. 4:17. John is given to see this resurrected company, then adds, "The rest of the dead lived not till the thousand years were finished." (Rev. 20:5). We are satisfied with what is written.

Should denominationalism be so strenuously opposed? Haven't the denominations done much toward bringing a knowledge of Christ to many people?

Was Paul's instruction against their saying, "I am of Paul" or of Apollos or Cephas too strenuous? Who is competent to criticize Paul? There is a sentiment too widely entertained today to the effect that to criticize an unscriptural practice is worse than the unscriptural practice! Gamaliel's counsel is applied, as though Gamaliel spoke by inspiration! The divisions at Corinth were just that many denominations budding forth. Paul's correction nipped that carnal thing in the bud. Who follows in his train "In meekness correcting those that oppose themselves"?

Truly God has salvaged much from the activities of denominations. We should certainly rejoice in that fact. Paul rejoiced that the name of Christ was being made known even by his persecutors. See Phil. 1:18.

Can you give us the seven sacraments often being referred to? How does fasting add to the efficacy of the Communion? Why is the Lord's supper often called the Eucharist? What are "Works of Supererogation"? Is there scriptural authority for Absolution?

The Church of Rome labels these as "Sacraments"—seven in number: Baptism, Eucharist, Confession, Penance, Confirmation, Matrimony, Extreme Unction ("last rites").

None of these is called a Sacrament in the Bible. None is set forth as an "oath",—the meaning of the term "sacrament." The term "eucharist" is applied to the Lord's supper from the thanksgiving for the loaf and cup. The word means thanksgiving. Fasting is nowhere hinted at in the Scriptures as in anywise requisite to eating the Lord's supper. Jesus and His disciples ate the Passover feast on the night on which He was betrayed, and then while still at the table the Lord established His own memorial table, and they all ate of it, being instructed by Him. The ways and means adopted to make the "Holy Eucharist" more efficacious is due to the superstitious regard cultivated in Romanists (some Protestants, so-called, also) to the effect that the bread and wine miraculously become the very flesh and blood of the Son of God; that the very "divine Presence" is in the consecrated loaf and cup of the Lord's table. Magic attaches itself thereby in the eating and drinking, and there is the greater efficacy if the elements are received on an empty stomach.

But "God dwelleth not in temples made with hands," and neither dwelleth He in loaves and cups made with hands. The Presence is in the heart of the true worshipper. "That Christ may dwell in your hearts through faith" (Eph. 3:17). A superstitious reverence is a fictitious reverence. The Holy Spirit never strives for that.

All devotees of this superstition make the sign of the cross and the men lift the hat when they pass in front of their houses of worship. For inside is the altar, and on that altar is a "consecrated" wafer, the very body of Christ," they have been brainwashed to believe, hence this act of "reverence."

"Works of Supererogation" are works over and above what is commanded or required. They constitute, as it were, a works bank to be drawn upon when indulgences are wanted or other divine favors.

No apostle or other inspired man ever said to any one, "Thy sins be forgiven thee" or "Go in peace." Peter commanded the erring Simon in Acts ch. 8, "Repent and pray God if perhaps the thought of thy heart be forgiven thee." The convicted Simon answered, "Pray ye also for me" . . . Peter and other apostles bound and loosed people of their sins by laying down the conditions upon which sins would be forgiven. This instruction was given by the inspiration of the Holy Spirit, and so was binding in heaven and on earth. See Acts 2:38; Acts 3:19.

The minister ought to be soaked in life; not that his sermons may never escape from local details, but rather that, being in contact with the life nearest him, he may state his gospel in terms of human experience. *Henry Ward Beecher.*



Thinking Fellowship

J. R. C.

Within the framework of the Restoration Movement there are several distinct groups, all claiming to be Christians only. Some groups are segregated by choice and others against their wishes. The latter say, "We are Christians only, but not the only Christians." Some in various groups are sensing the truth of this statement. They are seeing the unscripturalness of the narrow, sectarian attitude that excludes good brethren from fellowship because of some minor difference in belief.

It takes courage to go counter to the commonly accepted views. But some, in taking a stand for love and unity among brethren, are doing that very thing. It may mean loss of friends and even ostracism, but it is honorable and right and will yield spiritual dividends from God.

During the month of December several efforts toward fellowship have come to our attention. J. Miller Forcade writes from California that some preachers there are meeting together monthly to explore the possibility of unity of the various groups of the church of Christ. Brother Leroy Yowell of Oklahoma writes that a group of brethren have given him joy and encouragement by extending to him fellowship, in spite of opposition. W. Carl Ketcherside of Missouri is holding unity meetings in various sections of the country, making a bid for unity among all of the restoration groups. His paper, *Mission Messenger*, champions the cause of brotherly love and unity with strong, scriptural articles in which he approaches the fellowship question from various angles.

Kentucky Avenue and Highlands churches in Louisville are co-sponsoring a one-day seminar on Fellowship, at which meeting W. Carl Ketcherside is to be chief speaker. Word comes that the Lectureship at Southeastern Christian College from March 13-16 will be on the subject of Fellowship, gathering around "keeping the unity of the Spirit in the bonds of peace."

Men among us are seeing the littleness and injustice of drawing lines against others of God's children and of the need of healing breeches by extending brotherly love to all faithful brethren. There is a stirring among us to do something about the sectarianism and bigotry that has been creeping upon us through the years. If all those who believe in fellowship among those who stand as simple Christians would come out boldly for this better attitude in spite of consequences the movement for unity would sweep many along with it, thereby giving glory to God.

We should realize that we who, in our divided condition, claim to have the answer for divisions in the religious world are making a laughingstock of ourselves. We should lay aside our narrow prejudices and make a new study of God's provision for unity and apply it to our lives. This does not mean that we should sacrifice convictions or compromise the truth. Surely we have overlooked something! We have made a try for unity on the basis of conformity and of a legal approach, and have overlooked the unifying power of the indwelling Holy Spirit. We have set aside love and failed to experience the unifying power of the cross.

Brother H. L. Olmstead once wrote a letter to me in which he said words to this effect: "You are so right when you say our troubles lie deeper than differences over prophecy. We'll never have unity until those involved are built up spiritually." The spirituality of many contenders for primitive Christianity is worn thin and such are not equipped and ready for fellowship. The answer is for those who are spiritual to take a bold stand for fellowship and thus lead the way for a better day among us.



What's Wrong?

Carl Kitzmiller

In almost every church of the land (in fact, *all* that we have ever known), no matter what doctrines are held, there is a similar problem. It is not similar in degree in every place, but it is similar in kind. We call it unfaithfulness. We are not surprised that the problem exists in those places where the Word of God is little honored and where even the leadership has strayed far from God. We would expect unfaithfulness to God there. But sometimes one finds those congregations where the Word of God is respected, where the doctrinal position seems thoroughly according to the New Testament, and where the leadership loves the Lord sincerely. There we would expect to find every member of the Body faithful, laboring with the ability granted of God. But it is not so, at least not in our experience. These, too, know the problem of unfaithfulness—unfaithfulness in the assembly of the saints, unfaithfulness in Christian conduct, unfaithfulness to the Word, to prayer, to the obligations of the Christian life.

How shall we account for it? Why must there be so much stumbling, blundering, half-hearted Christianity? In one sense, there need not be. It is not inevitable. God has made better provision through the Lord Jesus Christ, so that even for our days in the flesh

there is no real excuse for it. Godliness is possible through the great enabling power of the Spirit of God, and the normal Christian life should manifest that power. There is another side, however, that God has not overlooked; nor can we. "For He knoweth our frame; He remembereth that we are dust" (Ps. 103:14). It is the side of human nature that required salvation by grace instead of salvation by law in the first place. We simply do not do as well as we can—not one of us. There is such a thing as Christian maturity (Phil. 3:15; Heb. 5:14; etc), but perfection awaits that day when we are with the Lord.

And so, while we should never be content for unfaithfulness to be in our life or the life of fellow Christians, we need neither be surprised at it. We have to make some allowances for the "babe in Christ"; we have to realize that learning to walk sometimes involves stumbling. And since the problem existed in New Testament days we need not be too intensely moved by the fact that there are some who, by reason of the time they have been Christians ought to be teachers of others, who still have need and are yet carnal and immature (Heb. 5:11-14).

But when all allowances are made and when we realize that we are all unprofitable servants, and when we understand that the possibility is not always matched with reality, have we explained *all* of the unfaithfulness to be found? We think not! Sometimes we find ourselves saying, mostly to ourselves, concerning some professing Christian, "What that person needs most of all is to be born again." It may be that sometimes it is a harsh, unfair judgment, for the prodigal son in the far country looks and acts much the same as the one who has never known the Lord. Yet, it must be so with some. There is a verse in John's first epistle that suggests as much—"Whosoever abideth in Him sinneth not; and whosoever sinneth hath not seen him, neither knoweth Him" (1 John 3:6). The verse speaks not of one act of sin or of a temporary lapse, for to so read it would contradict what the same writer has said earlier (1 John 2:1, 2), as well as much other Scripture. The tenses of the verbs hold the key to understanding it. We have here continuing action, so that the verse might be read, "Whosoever continues to abide in Him does not keep on sinning (continually practicing sin, living in sin) and whosoever keeps on (continually) sinning hath not seen Him, neither knoweth Him." In the light of that verse, it must be that some professing Christians need more than anything else to be born again, to really transact business with Jesus Christ.

Lucid Speaking is dependent on clear thinking, and no one can expect to put any subject clearly before his fellows till he has seen it himself from beginning to end. It is a pleasant occupation to watch the clouds wreathing themselves around a mountain, and one catches lovely glimpses when the sun shines through the mist. But billowy masses of words, with an occasional exquisite revelation, is not profitable preaching. —Henry Ward Beecher.

Believer plus Unbeliever Equals - (?)

Victor N. Broaddus

Young people today are faced with many problems and decisions. One of the most vital questions to be faced is that of human relationships. The question of primary importance, of course, is that of salvation. However, in this article we want to assume that the reader is already a true believer in Jesus Christ, and has been born again.

Of all the problems in human relationships, the most important is that of a life-time companion. Since this is the most intimate possible relationship that man can have, and since it is for the duration of our life on this earth, it is absolutely essential that young people know something about it before it is too late, and grave mistakes are made.

Many things could be said about this subject, but let us look only at one phase at this time. That is the "Unequal Yoke." This is an age in which men have a "Hollywood" concept of love. This is an age in which men say that nothing matters where love is present. Now do not misunderstand, this writer has nothing against true love. In fact, love is the basis of God's commandments, for God is Love. At the same time, we must not allow ourselves to be deceived and blinded by something which is called love.

TRUE LOVE.

True love will be based on more than mere physical attraction. It requires more than intellectual harmony. There must also be spiritual attraction and harmony; otherwise, what we may consider as true love, will fall apart in time and leave in its wake ruined lives. Consider not only the ruin and unhappiness of the couple involved, but also the children of that union, not to mention the heartbrake of those near and dear to the family.

The Bible, the Word of God, is most emphatic and plain on this matter. Read carefully and prayerfully 2 Corinthians 6:14-16. "Be not unequally yoked with unbelievers." Marriage is without doubt, a yoke. A man and his wife form a home with responsibilities. Not only are little lives, but human souls are entrusted to this couple. What they do may influence these children and lead them either to heaven or to hell. Marriage is a partnership where both must work together. How sad it is to see a home where father and mother are pulling in opposite directions!

Christian young people, God's word says, "Be not unequally yoked with unbelievers." No Christian has any excuse, according to the Bible, to be joined in matrimony with one who is an unbeliever. It matters not what men may say. It matters not what compromises we try to make. God's word is plain. Are we going to obey God, or the deception of Satan? You see, this is a choice as serious as that.

RIGHTEOUSNESS vs. INIQUITY.

The passage goes on to say; "what fellowship have righteousness and iniquity?" Are you a child of God? Are you washed in the blood of the Lamb? Are you born again and therefore made righteous? What fellowship can you have with iniquity or unrighteousness? There is no fellowship more intimate than that of husband and wife. Do you love one whom God considers unrighteous? Heb. 1:9 says that God loved righteousness, but hated iniquity. 1 Cor. 6:9 says that the unrighteous shall not inherit the kingdom.

LIGHT vs. DARKNESS.

Again, the unequal yoke is further illustrated by the scripture saying: "what communion hath light with darkness?" All persons who are not true followers of Christ are yet in sin, therefore in darkness. John 3:19 states that the judgment of men is because they loved darkness rather than light. Dear friend, is the one you love—darkness? Whom do you love more? Jesus, the light of the world, or some person who is a sinner? Eph. 5:11 says "have *no fellowship* with the unfruitful works of darkness, but rather reprove them."

CHRIST vs. SATAN.

Let us go on to the next contrast "What concord hath Christ with Belial?" Jesus Christ has nothing to do with Satan, the devil (for that is the meaning of "Belial"); why should the children of God be united in marriage with the children of Satan? Jesus Himself said of those who would not believe in Him, that they were of their father, the devil (John 8:43-45).

BELIEVER vs. UNBELIEVER.

Is your friend an unbeliever? How can you share your life with him (or her)? Notice the eternal fate of the unbeliever. Mk. 16:16b. "he that believeth not shall be damned." Rev. 21:8 "But for the . . . unbelieving . . . their part shall be in the lake that burneth with fire and brimstone; which is the second death." Can you ever be truly happy with a life-time partner whom you know is bound for hell?

TEMPLE OF GOD vs. IDOLS.

Finally, What agreement hath a temple of God with idols? for we are a temple of the living God." What agreement can we have with idolaters? *NONE*. Certainly we must not engage marriage vows with one who bows before images—whether they be images of Buddha, or some "saint." In Acts 15:20, 28-29 we find that the early church, the apostles, and the Holy Spirit stated four "necessary things." The first of these four was to abstain from the pollution of idols." Will your partner be one who is polluted with idols? Will your future children be dedicated to idols? Remember, idolaters go to hell along with unbelievers (Rev. 21:8).

Dear Christian friend, as a true believer, your old sinful self died, and you became a new person. Paul says in Col. 3:3 that "your life is hid with Christ in God." If such is the case, let us not try to bring into our lives, that which is obnoxious, and an abomination
(Continued on page 22).

Precious Reprints

FROM THE PEN OF R. H. BOLL.

THE NEW BIRTH

THE NECESSITY OF THE NEW BIRTH

It was to Nicodemus, a Hebrew of Hebrews, of the stock of Israel; as touching the law, a Pharisee; a ruler of the Jews, that the Lord Jesus declared the necessity of the new birth. "Except one be born anew he cannot see the kingdom of God . . . Except one be born of water and the Spirit he cannot enter into the kingdom of God . . . Ye MUST BE born anew." Surely no language could have been chosen to set forth more perfectly the indispensableness of this thing. The necessity of it is absolute. No man can have any part or share in the kingdom of God except on condition he be born anew (John 3).
NICODEMUS

The Lord picked Nicodemus for this teaching. If any man could have disputed the necessity of the new birth it would have been Nicodemus. If Nicodemus must be born again then all men must. All the grounds upon which men might imagine themselves exempt from the necessity of being born anew—Nicodemus could have pleaded them. "Lord," he might have said, "I am of the noblest of men—one of thy own nation and people." It matters not—thou must be born anew. No man's natural birth, be it the best, entitles him to a place in the kingdom of God. "But Lord I have been a worshipper, devout, zealous, having been taught from a babe the holy scriptures." Yet Nicodemus must be born again. "But, Lord, my life is blameless: I have walked in God's commandments according to the law. I am of the Pharisees—the strictest adherents to the scriptures. I am a teacher, a leader, a ruler in Israel." But for all this there is but one hope and chance for Nicodemus—the one same chance that by the grace of God is open as well for the Gentile and the publican: "Ye must be born anew."

The necessity for the New Birth lies then in our very humanity. No man's heredity, no man's natural virtue, training or education, no man's good works or worship, piety or morality, can answer. He must be born again. Such a one as Nicodemus, a nobleman among Jews; or the Gentile Cornelius, a devout man, one that feared God with all his house, who prayed to God always and gave much alms to the people—they must alike be born again. There is no exception in this matter. Nothing will take the place of it. Without the new birth all is vain: there can be no entrance into God's kingdom. Why this necessity?

THE NATURAL BIRTH

A birth is the beginning of a new life—a life not before possessed. The thing born is first *begotten*, and that—whether in the vegetable, animal, or spiritual sphere—always through *seed*; and is brought forth as a new creature. The nature of that creature depends on the birth from which it took its rise. The sort of seed that imparts the life determines the nature of the life, and the sort of creature that is

brought into existence. A human being has been begotten of man's seed; for here, as elsewhere, the law says "after its kind" (Gen. 1:12). "Adam begat a son in his own image after his likeness." That which is born of Adam's humanity is human; or, as the Lord said it: "that which is born of the flesh is flesh." By this birth one becomes a member of the human race, the race of Adam; a partaker of his nature. And this human nature, the Lord Jesus declares, is not fit to enter the kingdom of God. They must all be born again if they would have a place in the kingdom. This much is clear. But what is the matter with our human nature? Why is humanity as such excluded? And what sort of birth is this "new birth"? And how is it to be accomplished?

WHY A NEW BIRTH?

The first of these questions, touching the unfitness of our human nature for the kingdom carries the indictment of all the race that sprang from Adam. It is in its very nature ruined and perverted. This fact is not only revealed to us in scripture, but has been more or less recognized even by pagan philosophers and teachers of all lands and ages. There is one thing that marks all the world of humanity—all that are responsible—they are without exception every one *sinners*. "There is no difference: they have all sinned and fall short of the glory of God" (Rom. 3:23, 24). But this universal fact has its great underlying cause: it is always a *corrupt tree* that brings forth evil fruit. To quote from an abler pen (Alexander Campbell, Christian System, page 30):—

"There is therefore a *sin of our nature* as well as personal transgression. Some inappropriately call this sin of our nature 'original sin,' as if the sin of Adam was the personal offense of all his children. True indeed, it is; our nature was corrupted by the fall of Adam before it was transmitted to us; and hence that hereditary imbecility to do good, and that proneness to do evil, so universally apparent in all human beings. . . . All inherit a FALLEN, consequently a SINFUL nature, though all are not equally depraved."

Then the writer adds that under those circumstances, "it is impossible" for "man in his present preternatural state . . . to do anything absolutely pleasing and acceptable to God." (Comp. Rom. 8:8.)

This is enough. The ruin of humanity is a universal condition that pervades and affects the quality and the very nature of our human life. It is not only a question of the sins they commit, but rather of the sinful nature from which those sins spring. It is not simply what men *do*, but what they *are*. Manifestly an outward or superficial treatment could not reach the seat of that trouble. Mere pardon and remission of sins could not help it. Mere reformation and suppression of evil deeds would not meet the need. Though one pluck every black feather out of a crow, it would be a crow still; and when the feathers come back they are black as before. Though one prune and trim a thorn-tree, and remove all the thorns, and cultivate and develop it, it is a thorn-tree for all that: it can never bear apples. "How can a man be born when he is old," asks Nicodemus, "can he enter a

second time into his mother's womb and be born?" Ah, and what would be the good of *that*, even if it could be? That would leave him precisely what he was before—a man of fallen nature. "That which is born of the flesh is flesh." There is where the tragedy lies. Many a man thinks he would give all to have ten or twenty years of his life back again. And what for? Oh, he thinks he could avoid the errors and failures he has made, if he were allowed to have his life over again. Perhaps he would—but he would certainly make other blunders, and commit other wrongs, and worse ones than the first it may be. Did not the life he has lived spring from within himself, out of his very nature and being?

"The brook—though changing water, bed, and course,
Remains that brook: it cannot change its source."

What his deepest need calls for is not merely a new start, but a new start with a new nature. Hence the necessity of the New Birth.

HOW CAN A MAN BE BORN ANEW?

There are two plain references in the Lord's speech to Nicodemus, showing by what means the New Birth is to be brought about. That man is not passive in the matter can be gathered from the Old Testament promise and prophecy even, and more abundantly from the New Testament. The Lord stated first that this New Birth is by "water and the Spirit." Not by water only, but by water *and* the Spirit. Not by the Spirit without the water, but by *water* and the Spirit. Water is water here, as Spirit is Spirit. Water and the Spirit co-join in Acts 2:38 and Titus 3:5. There is no place in all the faith delivered to us, for "water" except in baptism. And baptism is the step of faith, the Divinely stipulated confession *in act*, of our faith in the gospel (1 Cor. 15:1-4). In it we die with Christ to the old life and the old self; in it we rise with Christ unto a new life, as new creatures (Rom. 6:1-5). For it is, as always, in an appointed act that faith becomes operative, and the promise is received (Col. 2:12). And linked with this is the remission of sins and the gift of the Holy Spirit. That such a step cannot be sincerely taken except it be preceded by repentance is self-evident. Therefore the apostle says, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit" (Acts 2:38).

But back of all is the fundamental fact of *Christ crucified*. "As Moses lifted up the serpent in the wilderness," said the Lord to Nicodemus, "So must the Son of man be lifted up, that whosoever believeth, may *in him* have eternal life." The possibility of our receiving such life depended upon the "lifting up" of the Son of man—that is to say, His crucifixion (John 12:32, 33). In the "word of the cross" (backed to be sure by His resurrection) lay the power of our regeneration. He gave His life for us, as a Sacrifice for our sins, and that we, identified with Him, may die in it, and with Him might rise into new existence—nay, that in His resurrection He might live in us, and we in Him. This is the New Birth, and in it we become sharers in the perfect life and nature of the Last Adam, as by our natural birth we had once shared the fallen life and nature of the first Adam.

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



AS WE FACE 1961

There are 70,000,000 people in America who do not claim any religious faith whatsoever. These people never go to church, except for special reasons such as funerals and weddings. Most of these 70,000,000 people are three or four generations removed from any Christian conviction. More than half, or 39,000,000 of these people are young persons under twenty-one years of age. Unless these are reached for Christ at once, it will be too late. Let none say that there is nothing to do in this "land of churches." The missionary challenge is at our doors. "Go ye into ALL the world . . ."

"America needs to experience a revival of worship. The Lord's house is almost entirely forsaken now on a Sunday evening. Shops and stores are open on the Lord's Day. Men who are forced to work on the Lord's Day leave their wives and children home on Sunday night to view television. Prayer meeting is passe . . . When America forsook the Lord's Day, she forsook the Lord." —Neighbour.

"Stephen Merritt one day gave a dinner at his mission for homeless men. After sharing the good banquet with them, he took his hat to go, and found that some of the skidrow characters had half filled it with scraps of food from the table. He was furious for a

moment, and stepped on a chair to deliver a scorching denunciation of their action. He stormed at the tramps and berated them for their ingratitude. Then suddenly he remembered the words of the Scripture, 'Love suffereth long and is kind . . . is not easily provoked . . . beareth all things.' The Holy Spirit convicted him within, and contrition filled his heart. He hung his head for a moment and then apologized in all humility, telling the men he knew he had grieved his Lord by becoming angry. To show his good will he invited them all back for another dinner the following night. His true humility and spirituality was rewarded, for forty men accepted the Savior the following evening."

IT WORKS!

"The first step toward spiritual strength is taken when each of us comes to realize that we cannot accomplish really worth-while things in life by ourselves. When we turn to the one true source of strength and guidance, when prayer becomes a habit, when we tell God not once but many times a day that we love Him and want Him close to us, we are on our way. "I have lived a full, exciting life as a lawyer and a judge fighting for what I thought was right. In every crisis I turned to God for help and I have never called for help in vain."—Judge H. R. Medina.

THE PLATFORM OF THE EVERLASTING KINGDOM

At the very outset of world history, God placed in nomination His only begotten Son.

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt burise his heel." Genesis 3:15—the first promise of the Messiah as the world's redeemer. From this point on the great controversy between Christ and Satan was in the open, and the two-party system was in operation.

With the unfolding of time, Jesus Himself came into this world to intensify His campaign for the hearts of men and women and to enunciate more explicitly His platform. On His arrival He spelled out His objectives: "The Son of man is come to seek and to save that which was lost." Luke 19:10.

Without hesitation He emphasized His platform:

FOREIGN POLICY: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

AIR - TIGHT DEFENSE MEASURE: "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith . . . And take the helmet of salvation, and the sword of the Spirit, which is the word of God." Ephesians 6:13-17.

HOUSING PLANK: "In my Fa-

ther's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:2, 3.

CIVIL RIGHTS ISSUE: "There is neither Jew nor Greek, there is neither bond nor free, . . . for ye are all one in Christ Jesus." Galatians 3:28.

INFALLIBLE FARM MEASURE: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Galatians 6:7.

ADEQUATE EDUCATIONAL PROGRAM: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Timothy 2:15.

DARING ECONOMIC FORMULA: "Bring ye all the tithes into the storehouse...and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi 3:10.

Many have seconded His name, as did Isaiah in extending eloquent tribute: "His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6.

In most elections the majority wins. In the election of candidates for God's everlasting kingdom, you may be victorious with only three voting. The devil votes against you and truth; on the cross Christ voted for you. You must cast the deciding vote. "Choose you this day whom ye will serve." Joshua 24:15.

—J. O. I.

The Bible – The Word of God

J. R. Clark

This little book is made up of a series of brief articles which appeared in our local church bulletin. It is calculated to strengthen our faith in the Bible as the inerrant Word of God. The introductory portion deals with the accuracy of the original text that we now have in spite of intervening centuries. Then it launches into a study of the inspiration of the Scriptures as a whole and in all of its parts. First, it presents the CLAIMS of the Bible to inspiration, after which its own built-in CREDENTIALS are set forth to substantiate these lofty claims. Claims and credentials interlock to make a sure case for God's Holy Book.

The observations herein are basic and fundamental to our whole position as Christians. If the Bible is a book from heaven (and it is) it behooves us to order our lives by its teachings or suffer adverse consequences. When the lion in the forest roars all the lesser beasts keep silent. When God speaks men should tremble at His word!

In preparing this paper I have read the following books: "Are the New Testament Documents Reliable?" by F. F. Bruce, "Internal Evidences of Inspiration" by Harry Rimmer, "Inspiration and Canonicity of the Bible" by R. Laird Harris, Ph. D., "How We Got Our Bible" by W. H. Griffith Thomas, "The Miracle Book" by Ernest E. Lott, "Is the Bible the Word of God?" by W. Graham Scroggie, and have received help from other sources.

—J. R. C.

THE BIBLE COMPLETE

Evangelical Christians believe the *Bible* to be infallible, while the Roman Catholics believe the *church* to be infallible. The claim that the church is infallible carries with it the claim that its so-called head upon earth speaks *ex cathedra*, that is, with authority from heaven, as did the Apostles. The Roman Catholics distinguish between the Pope's private and official utterances. His private utterances are admitted to be human, like any other man's, but when he speaks *ex cathedra* (literally, from the chair) his words are said to be infallible.

Thus the Roman church feels justified in supplementing the Bible with its own edicts, making them just as authoritative as Bible truth. But Jude declares that the faith "was once for all delivered to the saints." And Paul says, "But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema" (Gal. 1:8). Inspiration was closed with the Apostles and was not to be added to piecemeal through the centuries. Modern supplementary revelations, said to be from God, mark those who so claim as apostates according to the teaching of Jude and Paul, just quoted. We know that the Apostles of Christ spoke *ex cathedra*, being inspired of God, but we deny with scriptural authority, that men today are inspired and create more Bible.

Thus we evangelical Christians rely upon the infallible Word of God, which was once for all delivered to the saints. "We are not right, the Bible is right." The Bible is the Big Ben by which we regulate our lives. Christ is the only head of the church! An earthly head is foreign to the Bible and paves the way to dupe the people with any teaching authorities wish to palm off upon them. For if the Bible is not both authoritative and complete, what recourse have we to check up on human teaching?

We propose, in a series of short articles, to show that the Bible is authoritative, furnishing us "completely unto every good work." Our Christianity can be no stronger than our faith in Christ and in His holy word. May these articles strengthen that faith!

A BOOK FROM HEAVEN

"A body didst thou prepare for me," said the Lord Jesus. To effectively serve man, it was necessary for Christ to dwell in a human body. Even so, God's words and thoughts were given a body down here among men—just as Christ was clothed in human flesh, even so God's word is clothed in human language. In content the Bible is the very Word of God, yet its language is human, written by inspired men, who even retain their various styles of expression. Jesus was "God with us," the Bible is God's Word with us. Truly God's sacred Word is cast in human mold! If, as some say, the Bible is not the pure Word of God, but merely contains the Word of God, then it would be a mixture of God's words and man's words, and it would be impossible for us poor mortals to sort out truth from error.

If the Bible would prove not to be the Word of God then our faith, like a dream-castle, would collapse and fall in a heap at our feet. "If the foundations be destroyed, what can the righteous do?" Men crucified Christ, and now they seek to crucify His Book. But the Bible is an impregnable fortress! It has withstood the attacks of centuries! It shall continue to stand, for it is God's Book from heaven.

ACCURATE

It is true that the Old Testament was first written in Hebrew, and that the New Testament was first written in Greek, that the Old Testament was completed 400 years before Christ and that the New Testament is 1900 years old. Yet we have copies of the original autographs which date back close to the Apostles.

In 1893, The General Assembly of The Presbyterian Church in the U. S. A. adopted this definition of Biblical inerrancy, "The Bible as we now have it, in its various translations and revisions, when freed from all errors and mistakes of translators, copyists, and printers, (is) the very Word of God, and consequently wholly without error."

Furthermore we can rest in the fact that we have an accurate Bible in spite of the intervening centuries from the time it was written. While the original autographs are lost yet those who copied the Word were meticulously careful and conscientious and went about their task with becoming reverence. There are in existence 4000 ancient manuscripts written in the original languages, besides many ancient translations into other languages. The early fathers who lived close

to the days of the Apostles quoted freely from the New Testament. Harry Rimmer says, "Suffice it to say that if the entire New Testament were destroyed today, we could reconstruct the whole volume from the writings of the early fathers and find only eleven verses missing from the text." It would be unusual indeed if we had the original autographs (the original books actually written by the hands of the inspired men) after all these centuries. The original writings of men such as Plato and Socrates are lost and their works built on scant manuscript authority. There are no ancient writings that have the wealth of manuscript authority as does the Bible!

By a science known as textual criticism, scholars have been able to weed out errors of copyists until there are none of any serious consequence left. The "original is all but identical with the text we possess, the margin of difference being so small that only one text in one thousand is open to uncertainty." —*Revelation of the Bible*, p. 231. Westcott and Hort's oft-quoted dictum still holds: "If comparative trivialities, such as changes of order, the insertion or omission of the article with proper names, and the like, are set aside, the words in our opinion still subject to doubt can hardly amount to more than a thousandth part of the whole New Testament." Again, "Any real discrepancies that are found between the older manuscripts are usually in the copying of numbers and are so glaringly apparent as copyists' errors that they argue eloquently for the credibility of the balance of the text . . . the variant readings are generally idiomatic and are of extremely minor importance." —Harry Rimmer in *Internal Evidences of Inspiration*, p. 77. "To all intent and purposes we have the autographs . . . the text written by those inspired men and preserved for us so carefully by faithful believers of a long past age." —*Inspiration and Canonicity of the Bible*, p. 94. Thus after all these centuries we can take our stand on the Word of God which has been handed down to us. "The Bible does not need defense; it needs exposition."

(To be continued.)

SCRIPTURES CONVINCING AN ANGRY MAN

Many years ago, a young preacher, Frank H. Marshall, was teaching in a little college near Minneapolis, and preaching regularly for the church at Garden City, Minn. Each Sunday afternoon he drove with horse and buggy (or sleigh) to a little country church called Willow Creek, fifteen miles distant, returning to preach at Garden City in the evening.

The church at Willow Creek desired a meeting, and . . . in one week's meeting there were eighteen additions, all adults save one, a lad of fourteen, and nearly all by baptism.

Among the additions was a Lutheran woman past middle age, Mrs. Draeger. Her husband, on learning the step she had taken, sent word by two of the church officers to the minister that, if he should attempt to baptize Mrs. Draeger he would get a sound thrashing. The officers reported the message, adding the words: "Be careful.

The man is sincere and honest, and he means every word he says." The word spread like wildfire, even to Amboy, a town three miles distant. The baptism was scheduled for the next day, Saturday afternoon, in the beautiful Blue Earth River.

The young preacher started an hour early, alone, and drove straight to the Draeger home. The irate husband met him at the door, slammed it in his face, and withdrew. Not very encouraging, but the minister kept on knocking. At length the wife appeared, saying, "You may come in, but my husband is very angry, and I don't know what may happen."

"Tell Mr. Draeger I came to see *him*," replied the minister. After a few minutes the man entered, with sullen mien, but refused to speak.

"Have you a German Bible?" asked the preacher in the language the man best understood.

"Ya!" he exclaimed much confused, and presently appeared with a large translation of Martin Luther, covered with the dust of ages. The preacher took the book and sat down by the side of the man. Opening the Bible at the ministry of John the Baptist, the man looking on, the preacher read in the man's native tongue the simple story of how John baptized the people (1) *in the River Jordan* confessing their sins. This was followed by (2) the baptism of Jesus; (3) the Great Commission; (4) Peter's sermon (in Acts 2), with its well-known results. Then came the account of the Ethiopian, of Cornelius the centurion, of the baptism of Saul, etc. The impromptu Bible reading closed with Rom. 6:1-5. Both sat in silence for a few moments. Not a word was spoken. Then the man deliberately said in broken English, "I just didn't know all that was in there. My wife be baptized? I will, too, if you let me." Naturally some additional instruction followed, after which the minister consented to baptize him.

The hour had almost arrived for the baptism. The preacher hastened on, followed at a short distance by the man and his wife. An enormous crowd had gathered. Never before had so many attended a baptismal service there. The entire town of Amboy . . . seemed to be present in a body. The young preacher elbowed his way through the throng to the water's edge. Soon appeared the woman, followed by her husband taking a position near by, the man standing *next to the preacher*. Two deacons also then took a position near. Not a soul knew of the conversation at the Draeger home, except the three concerned. The moment was tense. Anxiety appeared on many faces. Then the minister gave a short talk, with the gospel invitation, and announced a hymn. The man started toward the preacher. The two deacons involuntarily took a step forward. But it was all too late. The man clasped the minister's hand. The choir broke down. The good confession was made, followed immediately by the baptism.

The crowd was stunned, but was soon very happy. That preacher remarks that, in his more than fifty years in the ministry he has many times failed to meet the expectations of his audience. But this occasion was the greatest disappointment he has ever given.—From "600 Doctrinal Illustrations"



Just a Dream

J. H. McCaleb

In the old days one heard frequently the expressions: "There goes a gentleman," or, "There goes a lady." Reference was not being made to the high position held in society or some other stratum of life. Often these good people were of low and humble estate. In their conduct, however, they reflected kindness, uprightness, gentleness, consideration, and the many other attributes that denote gentility. Invariably, they got along well among themselves and with other people.

It would seem that those who have much in common should find much joy in genuine fellowship. There also is a real friendship which connotes a deep, quiet, enduring affection, founded upon mutual respect and esteem. John, in the third and seventh verses of his first epistle, through inspiration, expresses this thought perfectly. "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ . . . But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

In spite of our differences in environment, heredity, or any other deterrent, it is difficult, in the light of these inspired words, to justify failures in fellowship on the part of God's people. It would seem that one should feel at home with Christians in any place on the face of the earth. Could it be that we are hanging on to impurities of heart and deportment that repel and exclude? "And every man that hath this hope in him purifieth himself, even as he is pure."

BELIEVER PLUS UNBELIEVER EQUALS ? (Concluded)

to Christ and God. We should remain "in Him" and not be joined so as to become "one flesh" with a child of the devil.

FIRST LOVE — TO GOD or MAN?

Do not think that your case will be "different." Nearly every couple who went into such a mixed marriage thought their case would be "different." There are thousands of unhappy or broken homes to show us that there is not much chance it will be different. You don't understand how this can be? Remember that God knows these things better than anyone—better than you. Will you not trust Him? Are you willing to put God first in your life?

NEWS AND NOTES

PULPIT CHANGES

The Salem church of Christ near Cynthia, Kentucky, now has Paul Clark of S. C. C. as their regular minister. This congregation is an unusually fine rural church.

The church at Tell City, Indiana, has called Asa Baber of La Grange, Ky., to be her minister. Brother Baber began work with this good church the first of the year. Tell City has around 150 members and enjoys good attendance. Brother and Sister Baber are much loved at La Grange where they have served the Lord for the last few years.

Louisville, Ky. On the last Sunday of the year a brother and sister placed membership with the Ormsby congregation. Our year-end services have been unusually good. Some of our young college men, home for vacation, have helped us much in singing.

Louisville Area Youth Rally

The new Rowan Street auditorium was filled to capacity in the December youth rally. There was a panel discussion on the subject of Christmas. The moderator was Earl Mullins and the panel was made up of Charles Knecht, Walter Heid, Tommy Clark, Brent Hickman and Jimmie Rowe. The questions were sent in beforehand and the comments were very conservative and good. The next youth rally is scheduled for Fifth and M congregation on January 15, at 2:45 p.m.

Lynwood, Calif. You brethren are to be commended for keeping the Word and Work on the same high plane that it maintained while Brother Boll was its editor. We read each issue with keen interest.—J. Miller Forcade.

Roseland, La. The Big Creek church is reorganizing its Sunday school. It will have a superintendent and will keep better records. Attendance averages about 75 regulars. There have been two successful meetings, one with Brother Sidney Mayeux doing the preaching and the other with Brother Orell Overman in the pulpit. There were 22 baptisms during the year 1960.

Vacation Bible School with attendance around 80 and five teachers from S. C. C. was one of the high lights of the year. Another was the Thanksgiving Day service, an all-day meeting with dinner on the grounds. Speakers

for that day were six preachers of the area.—Frank Sandage, Minister.

WORD FROM THE ALLENS

Hong Kong: We have been enjoying Sister Broaddus . . . Brother Fung seems to have entered into the work with all of his heart and the Lord is already blessing his efforts. Attendance is already improving at the meetings. He shows an especial interest in the children and young people. However, he shows an interest in everyone . . . Brother Fung and I have been trying to visit all of the members so he can get acquainted with them and where they live.—Dennis Allen.

S. C. C. LECTURESHIP

It is time again to announce the Southeastern Christian College Lecture-ship which will be held on the college campus from March 13-16, Monday through Thursday. The planning committee has met and selected the following theme: "Keeping the Unity of the Spirit." Letters are out to prospective speakers. Preachers and brethren from far and near attend this annual event. Those who plan to attend should send names to Brother Frank Mullins in care of the college. Reservations are limited.

Manila, Philippines: Last Sunday the church here celebrated its ninth anniversary with a choral concert presented by the Bible Institute chorus. Though half of the chorus was down with a cold, yet I felt that they did a very commendable job. The program was very well attended and we trust that the message in song may have touched the hearts of those present.—Victor N. Broaddus.

BACK "THE EXHORTER"

Brother Richard Ramsey says that of the three editors Brother Neal Phillips is the work-horse of the **Exhorter**. He worked with a newspaper for four years and has had other experience.

The Exhorter is mailed free to four or five thousand homes, and is supported by free-will offerings. Fewer than thirty churches, and many of them small mission points, have gotten behind this valuable paper. It seems that all enjoy this excellent news journal with lasting Christian articles added. Let us all join hands across the nation in supporting this fine paper. One dollar per year will pay for your subscription.

Do You Give For Christian Education?

Southeastern Christian College is a private venture. It receives no State or Federal aid. It is supported by tuition and gifts from friends. Some 800, more or less, friends give regularly for the support of this good work. The suggested slogan is "One Dollar Per Week and a Prayer a Day For S.C.C." Double the number of givers would underwrite the needs of the college. Those of us who give urge others to join us in this good work. If we don't do it, who will?

Subscription Time Is Here Again

Each year-end many subscriptions to Word and Work run out. Many clubbers in various churches send in clubs of four or more names at special rates. These clubbers are a blessing to us. Without them many would neglect to renew. When the clubber asks for your name do not say, "I don't read it." It is altogether a fault in us when we neglect to read the finer things. We read lighter literature. Why not cultivate our better nature by giving more attention to Bible related subjects and to the Bible itself? Single subscription, \$2.00 in clubs of four or more names, \$1.75. Our paper will be a blessing to you and your subscription will help us.

WORDS OF LIFE

Earl Mullins has been bringing good messages over Words of Life, WOWI, 1570 kc, New Albany, Indiana. Hall Crowder has been invited to bring the lessons for the first quarter of 1961. Also the radio chorus is heard in this program. Tune in each Sunday morning at 8 o'clock.

Watch-Night at Nelsonville, Ky.

It was a cold, snowy night that ended 1960, but the Watch-night service at Nelsonville was well attended. Thirty-six were on hand for the early and thirty-five for the late service. Our young men carried the responsibility of the late service and did commendably. Bad roads hindered some who planned to come from Highview for fellowship with us.—Robert Heid.

About Victor Broaddus' Article

Accompanying the article sent in by Victor Broaddus which appears in this issue was the following notation: "This message was originally given as a speech at Bethany Hospital, Taoloban, Leyte, for the administration staff at their morning devotion. The response to the message was so tremendous that it was advised I put it into written form.

Perhaps the message will be useful for the young people in the U. S. A."

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ONE-DAY SEMINAR

Kentucky Avenue and Highland Churches of Christ are co-sponsors of a one-day seminar on FELLOWSHIP, to be held at Kentucky Avenue Church on Saturday, February 18, from 9:00 a.m. till 3:00 p.m. W. Carl Ketcherside, of St. Louis will be the featured speaker, with the subject of "Analysis of Fellowship." Other speakers and a series of round-table discussions on practical questions of fellowship facing us will complete the program. Lunch will be served, but reservations must be made a week in advance for the lunch. For further details, write to the co-chairman, John F. Stinnette, 2115 Highland Ave., Louisville 4, Ky. or Ernest E. Lyon, 1734 Deer Lane, Louisville 5, Kentucky. —Ernest E. Lyon.

Jennings, La.: The Lord continues to bless with good attendance and all of the praise goes to His great and good Name! The average for Bible school was 132; the average for church was 193, which is our best month for 1960. (We enjoyed a high of the year on November 4, with 205 present); Christian Training Hour attendance was way up this month with an 85 average (102 present last Sunday) and night service average of 128. For all this we are grateful and yet there is much room for improvement. The best place for any Christian to be found during any church service is in church. Let us always seek to be in that "best place." —Antoine Valdetero.

Gallatin, Tenn.: We were privileged to attend a "missions" meeting at Hapeville, Ga., to discuss with preachers and church leaders of the Tenn., Ga., and S. C., churches matters dealing with home missions. Plans are being laid to begin a new work and to assist the work in Chattanooga. Those present: R. B. Boyd, Mt. View church, Johnson City; Harold O'Neal, Chattanooga, Henry Harding, Greenville, S. C.; Bob Ross, Hapeville; Neal Phillips, Gallatin. We also discussed methods of more effectual work to help our local, already established churches, grow.—Neal Phillips.

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