

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

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That I may dwell in
Jè-hô^v all the dā
To behold ¹³⁷⁷the beauty
And to ¹²⁷inquire in hi;

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96

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

THE WORD AND WORK

VOLUME LV, FEBRUARY, 1961

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

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THE NEW BEGINNING

Oh to go back across the years long vanished
To have the words unsaid, the deeds undone,
The error cancelled, the deep shadows banished,
In the glad sense of a new world begun:

To be a little child, whose page of story
Is yet undimmed, unblotted by a stain,
And in the sunrise of primeval glory
To know that life has had its start again!

I may go back across the years long vanished,
I may resume my childhood, Lord, in Thee,
When in the shadow of Thy cross are banished
All other shadows that encompass me;

And o'er the road that now is dark and dreary,
This soul, made buoyant by the strength of rest,
Shall walk untired, shall run and not be weary,
To bear the blessing that hath made it blest.

—George Matheson.



Christmas Joys and Christmas Problems

E. L. J.



Again this year, as last, we write these notes during Christmas week—for February publication.

Yes, we received our full share of lovely cards, enjoyed them, and appreciated being remembered. Who doesn't? No doubt most or all of those we got were written from the heart—as were those we sent.

Still, one wonders how much of the deep-rooted custom is *only* custom, a social convention. How many cards were sent (dare I ask) and how much postage spent from mere social convention and compulsion? How much labor did *we* lay on to others by sending—dear friends who were already over-burdened with the extra duties and expenses of the season, and who would have preferred, perhaps, to send an offering to a missionary, or to Childrens Home, or to spend the difference on a needy friend?

I know you will not all agree. But does there not come a time and an age (or, as in my case, a physical limitation) when the long "Christmas List" that has been built up through many years of friendly contacts must needs be reduced—or else neglected? Therefore we, on our part, are prepared to grant full and free absolution and release from the social "duty" to any who (from illness, age, or *any other causes*) may wish to claim it.

The problems connected with "Christmas," as it is observed religiously, socially, and commercially in our so-called Christian country, are not easy of resolution to the conscientious believer. There is the tremendous pull and push of the custom, convention, and tradition on the one hand. Its force—conscious, subconscious, or unconscious—is powerful, pervasive, and contagious. Commercialism, more than Christ, is in the driver's seat. Each night here in Hollywood, just under our window, on the famous boulevard, a float went by carrying a bellowing Santa Claus who wished every one a "Merry Christmas." It was beautiful to see; but of course, the Santa was hired by the merchants to stir up the "Christmas spirit," so that they would sell more goods, so that they would make more money! Saint Claus and Saint Nick, not the Savior of Bethlehem, were the featured and glorified "Saints." No doubt it was the same the "Christian" world over, though mixed with much that is good.

On the other hand, the intelligent Christian knows that as the day and hour of Messiah's second advent is unknown, so also is the day and date of the first advent unknown. Luke, "the beloved physician," records in minute detail the locale, the persons, the visitors, the names of those in political power, and the events that followed: but not the date! God has kept that date in mystery, and He must have a reason; for other details are revealed in such amplitude that no historian or infidel has ever dared to dispute the birth and life of Jesus. Was it that God knew well the inclination of men to "observe days and months and seasons and years" (Gal. 4:10)? In other words, did He consider their tendency to "do their religion" on a few set days of the year—to the neglect of daily, steady, godly living, and the continuous attendance upon the means of grace that make such living possible? And foremost among these means of grace is the remembrance of our Savior's death and the joyful celebration of His glorious resurrection upon a certain recurring day (not a date), the "first day of the week." (Mt. 28:1; Mk. 16:9; Lk. 24:1; Jn. 20:1; Acts 20: 7; 1 Cor. 11:20 with 16:2).

Returning now to "Christmas": for hundreds of years, in many lands, Jan. 6 was the date observed, according to the Julian calendar. It is still the date observed as Christmas in those lands that did not follow the Gregorian correction of the Julian calendar—as soldiers and travelers who have been in foreign lands know. The most that can be said is that December 25 is a date *used*, especially in the Western world, for the celebration of the blessed, history-making event. There is no record of any anniversary observance of it in the New Testament; still, if the Christian wishes to "esteem" the doubtful date above others, and to "regard the day" as "unto the Lord" (Rom. 15:5, 6), he need not come in for criticism for so regarding it. But let him do so with the understanding and the reservations of an intelligent and instructed believer.

Certainly, there is much that is exceedingly pleasant about Christmas—its social aspect and its general good will; and there is much, too, that is wholesome and good. If the Apostle Paul could rejoice that *Christ was proclaimed*, even in envy and strife, "not sincerely" (Philippians 1:15-18), then the Christian can rejoice in everything that draws the world's attention to the Wondrous One who came by the way of the Bethlehem caravansary. "Christmas" does that! And, as in my beloved home church, the spiritual minister and song leader will know how to make effective use of the inspired Nativity Scriptures and the inspiring wealth and beauty of the Nativity Hymns in their season.

There are *four kinds* of readers, once declared Samuel Coleridge, the English metaphysician. The first is like the hour glass, and their reading being as sand, it runs in and out, leaving not a vestige behind. The second is like the sponge which imbibes everything and returns it in the same state, only a little dirtier. The third is like a jelly bag, allowing all that is pure to pass away and retaining only the refuse and dregs. And the fourth is like the slave in the diamond mines of Golconda, who, casting aside all that is worthless, retains only the pure gems." —From *Chicago Christian*.



Truth Advance Section

Stanford Chambers

QUESTIONS ASKED OF US

Can you inform us of the contract that a Protestant has to sign to marry a Roman Catholic?

Not word for word, though we have had it in our possession, but not now. The substance of it is that the ceremony must be performed by a priest; there must be no interference with the performance of the duties of the member as to his or her vows and obligations to the Roman church. Any children born to the union must be brought up in the Roman church. In this connection it must be agreed that death shall not be made a condition for disregarding the solemn promise, a promise more easily made than kept. Many a one is never able to be reconciled to himself or herself for having made such a pledge.

We ask: Why does the Church of Rome put its members under such restrictions as to their marrying Protestants?

It is a way of guarding and holding their members. Moreover, the fact that a Protestant will "sign up" lends hope that such a one is a prospective convert to Romanism, as thousands have become. Why are Christian young people not shown such plain teaching as Paul gives in 2 Cor. 6:14? Too many parents are sadly negligent on this all-important matter. The Lord only knows how many divorce cases originate in these mixed marriages, and how many more homes are most unhappy even though divorce has not occurred!

This writer resolved over 62 years ago, before beginning to preach, that he would not have part in the marrying of a Christian to a non-Christian. I have not regretted it.

Can the proposed merging of the denominations as is being propagated by the National Council of Churches effect the unity for which the Lord prayed?

It cannot. No denomination has as such any Scriptural warrant and consequently no recognition by the Lord (which is not to affirm that by His over-ruling power He may not make use of the organization or of members thereof). No denomination is the body of Christ, and therefore no alliance or federation of such organizations can constitute the body of Christ. To label such a combination "The United Church of Christ" does not make it that.

The National Council and the World Council of Churches are waging a crusade for an "Ecumenical Church," that is, a world church. The World Council is to be a super government for creating and sustaining the ecumenicity being propagated. If it succeeds, the creation will be the world counterfeit church of Revelation,

ch. 17, a totalitarian religious body.

It is of significance that while the world church is forming, the world state is also forming, and there is great significance in the fact that the World Council is flirting with Communism, by reason of which Communism is infiltrating the denominational churches. You commit no crime if you "Watch"—Jesus, and note the trend and development.

A prominent Bible teacher has stated that the Scriptures do not give any "blueprint" for God's church. Is not Jerusalem to be the model for all others? By following this model, cannot the church of Christ, the one body, be reproduced in the world today?"

Jerusalem can serve as a model only in certain respects. Its steadfast continuance "in the apostles' teaching (doctrine) and fellowship, in the breaking of bread and the prayers," is a model for all others. In its being of "one heart and soul," it is certainly a model. But presently there occurs in the Jerusalem church the falsifying of Ananias and Sapphira, then the murmuring of the Grecian Jews against the Hebrews there. And to the very last Jerusalem was a segregated congregation—on the racial issue.

No single congregation is pictured in the N. T. as matured and perfect so that it served as a model. No blemish is pointed out in the church at Philadelphia, but what we are given to know of Philadelphia is given only in a general way; the Philadelphians had not denied their Lord's name, and had kept the word of His patience, and so came in for a most precious promise (Rev. 3:10). But a blueprint must afford more details.

The blueprint for the Lord's church is the aggregate of all that is found to be approved in any and all of the N. T. congregations, all that is taught and urged upon them and all that is prayed for on behalf of any and all of them, a perfect blueprint.

The church or body of Christ is "the general assembly and church of the firstborn who are enrolled in heaven" (Hebrews 12:23). It is being produced (not reproduced) as the gospel of Christ is effectively propagated. Congregations of Christ are to be representations of that "general assembly," each a little replica, a miniature thereof. It has the one living Head, is indwelt by the one Spirit, is composed of born-again, blood-washed, spirit-filled members who compose one fellowship, holding the one faith in the one Lord, and "in one Spirit, and were all baptized into one body." "Let there be no divisions among you."

The "general assembly," the church of Christ and of God, is being increased by the local churches of Christ, each serving as a "pillar and ground of the truth" and by individual Christians as the truth of God is propagated. The church is an aggregate of all those in Christ, living and dead. It is not the aggregate of congregations of Christ. The Jerusalem church no longer exists, nor Philadelphia, nor Ephesus; the local church is but a temporal setup; the church of the Lord goes on forever. People should distinguish between a church of Christ and the church of Christ. The church or body of Christ cannot be bounded, cannot be numbered, cannot be seen. Being a member of the body of Christ, I should be an

integral part of a church of Christ, this for the sake of fellowship and for co-operation in service, work and worship, "not forsaking our own assembling together as the custom of some is."

What do you consider the greatest need at this present time and what the greatest danger? What is the remedy?

Conviction, so that "things not seen" are realities. "The things that are not seen are eternal" (2 Cor. 4:18). Materialism is the great danger. For people are tied down to sense, and by the natural senses material things are the real. Though hardly will any deny that "the things that are seen are temporal," yet all time and talent are being invested in that which is but temporal. Hence there is "the love of money," which is the modern idolatry. O the deceitfulness of riches! "They that would be rich fall into" this form of idolatry, even though the wealth sought may not be found.

How does conviction and how the reality of things invisible come? Conviction is an essential element of faith. See Heb. 11:1. And "faith cometh by hearing, and hearing by the word of God." As faith does not come but by the Word, neither can it be sustained or made strong but by the Word. The Word carries with it conviction, and conviction is the secret of the needed sense of reality, so that gladly, in joyful triumph "we walk by faith, not by sight."

It is being charged that the alarming increase of crime and moral delinquency among adults and youth prove that the gospel is a failure and that it is time to try something else.

The fact is that the gospel has not been tried, that is, the gospel of Christ. However, the Scriptures do not prophesy the conversion of the world through the spread of the gospel in this present dispensation. They do show positively the gathering out of "this present evil age" (Gal. 1:4) a "people for his name." This one purpose of the gospel is being effected. All men will not believe. "The whole world lieth in the evil one" (1 John 5:19) by choice, rejecting the counsel of God. "Time to try something else?" The world is trying something else, and has been since long before the gospel dispensation began. How many of the world's philosophies, ideologies and schemes have been tried and found wanting! The world has to invent some new scheme; the gospel of Christ goes on, gathering out "a people for his name." (Acts 15:14).

Since division has come and the denominations are here, would it not be better to adjust oneself to the fact and to practice co-existence with the denominations rather than to oppose them?

Well, there were divisions existent at the time Paul wrote First Corinthians; did he advocate the "co-existence" doctrine? If they were worthy of rebuke who said, "I am of Paul," or "I of Cephas," are we any less worthy of rebuke who say, "I am of Luther," or "I am of Wesley," or "I of the Anglican body," or "I of Rome"? Let us make up our minds whether to be followers of men or of Christ; we cannot follow two masters.

The good seed of the kingdom, unadulterated, sown in good soil, produces after its kind; produces neither "ists" nor "ites" of any kind, but Christians, only Christians. That is enough, nothing better, nothing so good. Why be something besides? Why be different?

P.S. Be better informed re. two great menaces to our freedom. Order the book "The Other Side of Rome," Word and Work, price \$2.50. Order the booklet "Ideologies and Co-existence, from Moral Re-armament, 650 Fifth Ave., New York 19, N. Y. Price 10 cents.



Powers of the Tongue

Willis H. Allen

The tongue is one of the smallest members of the human body. While it has other uses, its chief function is that of controlling speech, the framing and forming of words and tones. Without it we could not talk or sing. It is used, therefore, as a symbol of speech. With that use it becomes one of the most powerful of the human organs. James likens it to the rudder of the ship, which, tho small as compared to the ship itself, controls the direction of the vessel according to the will of the pilot. "So the tongue is a little member and boasteth great things. Behold how much wood is kindled by how small a fire" (Jas. 3:5).

The lesson of the proper use of the tongue is one of the hardest lessons to learn. How much bitterness is caused by its improper use! How much anger, hatred, malice, and enmity! They are the fruits of angry words. Even among Christians there is much speech that is careless, unrefined, and even vulgar. Harsh words are spoken in a moment of impulse that leave scars which are never healed. We too often engage in abusive and hurtful remarks about others with tragic results. We look for faults in others, and, of course, find them. And finding them, we make it our business to magnify them to others. Even among preachers there is much of what we sometimes call "slamming." We "bite and devour" one another with our words, and glory in the opportunity. "My brethren, these things ought not so to be." Surely the tongue is a fire!

In contrast, there is a tremendous value attached to kind words. Pascal has said, "Kind words never blister the tongue or lips. And we never heard of any mental trouble from this quarter. Though they do not cost much, they accomplish much. They help one's own good nature and good will. Soft words soften our own soul. Angry words add fuel to the flame of wrath and make it burn fiercely." How true this is! And this conforms to scripture teaching. For example, in Ephesians 4:29: "Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear." And again, in Colossians 4:6: "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one."

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



MYSTERY BABYLON

The cry of bigotry has been raised against anyone or church claiming to have the truth of the Word of God, and desiring to defend this truth against obvious denial of such Truth. The Catholic church, no doubt, was the originator of the "bigot" smear. But, read what they teach. The following is taken from the January 15, 1961 issue of "Our Sunday Visitor" which is "The National Catholic Action Weekly." (All parentheses are ours.)

"Pope John has stirred the world as to the need and urgency of prayer for reunion. (The article is frank in showing what is meant is really not reunion, but dissolution of all other churches and union into the Catholic church.) His voice, like that of the Good Shepherd, resounds throughout the world, speaking to his own flock and inviting the 'other sheep' who are separated from the Fold of Peter. (The New Testament nowhere shows that Peter claimed to have a Fold. Notice 1 Corinthians 3:21-23.) —The Holy Father hopes that the cause of reunion will be fostered through the council, that men will be attracted to the (Catholic) Church. —The Church exists for all men. She is a Mother, longing to welcome home those who are estranged from her. (The Bible speaks of the church as a

bride, not as a mother. The Church is espoused to the Bridegroom, waiting for His return from the place where He has been preparing "a place" for the bride. When He comes, there will be a great marriage feast. See Revelation 19:6-9.) —The Holy Father extends the invitation: 'When, then, for our part we have eliminated what may hinder a speedy return. (How can they eliminate anything when they claim to be the true, infallible, unchanging church?) We shall present the (Catholic) Church in all her splendor, and We (note that they make themselves as God in using capital letters in referring to themselves, as "We") shall say to those separated from us, to Orthodox, Protestants, and others: 'See, this is the Church of Christ . . . Come, come, here is the road open to meeting and return. Come . . . take again the place which is, to many of you, the place of your forefathers.'"

J. Edgar Hoover Speaks

F.B.I. Director J. Edgar Hoover recently stated that serious crimes and juvenile arrests have reached an all-time high. Said Mr. Hoover, "Unless positive steps are taken to check this rising crime trend, this country will face a crime problem of emergency proportions in the years ahead . . . Crime has been rising four times as fast as the population."

CHURCHES BE CAREFUL

It is not uncommon practice today for a church to sponsor a hayride, hike, or some other so-called wholesome entertainment, "to keep the young people out of trouble and to help them." Recently one of the nation's well-known radio preachers read a letter from a young man who had had experiences in this "youth program." The young man confessed that if the preachers who speak so nobly of the church's youth were to go out with them on these "chaperoned" parties just one time, the preacher would have a different message on the following Sunday.

This "seed thought" is not to say one thing against the good work that is being done among our young people by our churches. In fact, we can say sincerely that more such work needs to be done by all of us. But, we do say, "Be sure of your chaperons. Are they just willing workers, or, are they mature, devoted Christians? Will they "chaperon" in love and understanding, or, will they turn their heads while "young people will be young people"? Don't encourage your young people in that which you condemn from the pulpit. All that is necessary in most instances is to have an understanding beforehand with the young people. This, too, will discourage some from going along who might better have remained away.

Reader's Page

Occasionally some reader will send some choice "seed thought" to be used in this department. We have used some of these in past issues of the Word and Work. In fact, the article in last month's edition entitled "The Platform of the Everlasting Kingdom" was given to us by Sister Guy White-

nack, and was adapted for use in this paper.

It is our opinion that many of you would like to take part in this form of testimony and admonition for the Lord. Therefore, we are offering you an opportunity to send us such "seed thought" articles as you find them from various sources. When we have enough we will publish an occasional page of reader's material. We cannot use everything that is sent in as many articles are not in good taste or discretion for the Word and Work. Too, we prefer short articles of one hundred words or less, although we do welcome longer ones of outstanding merit. In cooperating with us in this, please observe the following rules:

1. Do not send articles that are copyrighted or those taken from such books.
2. Do not expect us to engage in correspondence about articles. No article will be acknowledged and none will be returned. If you want the article, make a copy of it to send to us.
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4. Use sufficient postage and address all "Seed Thoughts" to: J. L. Addams, Sr., 2545 Bank St., Louisville 12, Ky. (Please make a note of this address as mail for this department will be delayed and will cause unnecessary work if it is sent to the Word and Work office.)
5. We reserve the right to edit everything and to adapt anything submitted, for the best interest of this magazine.

By Faith We Know



N. B. Wright

In a concordance a long list of expressions as these are found: "we know," "we know not," "I know," and "I know not."

It would seem that knowledge in Christian affairs is of two kinds, each as real as the other. One is that gained by experience. Romans 12:1, 2, is an example. ". . . that ye may prove what is the good and acceptable and perfect will of God." This knowledge through certain testings is proved to be workable and best for the saints. Our attention is now focused on another kind of knowledge; namely, that which is possessed by faith.

EVIDENCE OF SIGHT NOT SUFFICIENT

A false psychology and philosophy states that the only realities are those perceived by the physical senses. Every manner of evidence, however, may be present to the senses, as to sight, hearing, touch, with every reasonable proof possible to bring conviction, yet knowledge does not necessarily follow.

Christ, with His testimony of words, works of miracles, fulfillment of definite prophetic forecasts, presented ample proof of His Messiahship. The people of His days on earth and of the present time have no excuse before the conscience of men and before God for lack of faith. Something else was wrong, even as He said: "Ye WILL NOT come to me, that ye may have life" (John 5:40). The supreme challenge to all men of all ages still stands: "If any man willeth to do his will, he shall know . . ." (John 7:17).

In 1 Cor. 2:6-8 we read of God's wisdom in a mystery (sacred secret). The author goes on to say: "Which none of the rulers of this world had known: for had they known it, they would not have crucified the Lord of glory."

The rulers and the people lacked faith; therefore they missed the knowledge of His Lordship.

BY FAITH WE UNDERSTAND

By faith we know. "By faith we understand the worlds (ages) have been framed (ages programmed) by the word of God" (Heb. 11:3).

By faith you and I can know—the only way we can know—the unseen things of God. They are even more real than things seen, for: "so that which is seen hath not been made out of things which appear." All tests, apart from faith, lack that certain ingredient which produces light.

THE KEY TO KNOWLEDGE

To certain ones of His day Messiah said: "Woe unto you law-

yers! for ye took away the key of knowledge" (Lk. 11:52). How sorry the plight!

Let us go back and find the key. Prov. 1:7: "The fear of Jehovah is the beginning of knowledge."

THE HOLY SPIRIT'S ALCHEMY

The secret is beyond the grasp of the world. But God's ways are not done in a corner. Multitudes have known them, so can you.

When many of the disciples turned from their walk with the Master, Peter, speaking for the others, said: "And we have BELIEVED and KNOW that thou art the Holy One of God" (John 6:69). How did they *know*?

Paul speaks for thousands upon tens of thousands of saints when he uttered: ". . . for I KNOW him whom I have BELIEVED."

A grand prize is handed out by the Savior when He said to John (who had said: "Except I shall *see* . . . I will not *believe*"): Thomas (who had said: "Except I shall *see* . . . I will not *believe*"): "Blessed are they that have not seen, and yet have believed" (John 20:29).

BY FAITH WE KNOW

Faith is based upon reliable and accurate testimony. The Father has given that very testimony in His sure Word.

My heart was strangely stirred by these two Scriptures: "Which none of the rulers of this world hath known" and "By faith Moses" (who chose to share ill treatment with the people of God). Heb. 11:24, 25.

If he could only have known of the "riches of Christ"! Ah! but he did know. How? "By faith." By faith we know.

If the rulers of this world had known! Why didn't they? Evidence sufficient was there; therefore, the fact that they did not know will not excuse them.

By lack of faith they did not know.

SUM UP

There is hope for the most undeserving of sinners and assurance for the weakest of saints. He will not leave your feet dangling in the air if you want them on the Rock of Ages.

"Now faith is assurance of things hoped for" — gives sum and substance to unseen realities just as much as a solid object does to the sense of touch, makes the former the most real of all qualities—"a conviction of things not seen" (Heb. 11:1). God says a thing; therefore it *is* true.

"Now I make known unto you, brethren, the gospel — by which also ye are saved (v. 2) — which I preached unto you, which also ye received" (believed, v. 2, 1 Cor. 15:1). Here then is the knowledge of salvation through faith. They believed—they knew.

CONCLUSION: God never disappoints those who, after His testings, believe Him and walk with Him by faith. Think of the perfect bliss of many saints after their earthly pilgrimage: Adam, Abraham, Isaiah, Daniel, John, Paul, and countless others!

Would you be with the Lord and with them in Eternal Ages to Come? Then walk by faith; you'll know here and now, and *then*, too.

From A Letter To Brother Chambers

Canada

Beloved in the Beloved:

Greetings to you and to all those with you who love the Lord Jesus and worship Him in spirit and in truth.

Thank you very much for all your kind words and encouragement to me, and for your very faithful ministry through the years, writing and exhorting men everywhere that they be reconciled to God, that they fear God, and seek after righteousness, which can only be found in Christ Jesus, the fulness of all the Godhead bodily, who also created the world by the eternal Word, and who gave up all His glory that He might come down stripped of all He had from everlasting, of the songs and praise of millions of angels of Light, and came down to this cold and woe-begotten place where man has stained the very ground he walks on, defiling God's pure creation and drawing down a curse on all that was before exceedingly beautiful.

This Holy One came down poor, outcast, and lowly. He endured the cross, despising the shame. He broke Satan's hold on us and set us free, receiving all our just punishment Himself. God who cannot look upon sin but to destroy it utterly, inflicted all His awful terrors on that One who became sin for us. And much more which can never be even faintly understood by us, by these feeble minds of fleshly corruption. But we shall know, when this strife shall have ceased, and when this body of sin has been destroyed. When the flowers appear on the earth, and the time of the singing of birds is come, when the winter is past and the rain is over and gone.

Then shall the earth be cleansed. Then shall we be no more tainted with sin. Then shall the defilement of this corruption be gone for ever, and vain thoughts and foolish ways. There shall be no more sin, nor death, nor crying, nor sorrow.

Ah, dear brother, what glory and what joy shall compass the earth then, and we and our Beloved shall ever be together.

No more alone, weary pilgrim. No more the betrayal and the standing alone against fierce odds, and the darkness terrible. No more struggling by faith, feeling out to take hold of what we cannot see.

It will be always US, He and we together, all the church of God in whom He has put His Spirit to cry to Him and to long for His nearness. Our loneliness will be forgotten, and our watching and waiting will be crowned with joy unspeakable when He shall appear and draw us to Himself, up, up, from all the lies and hatred, and filthy conversation of the wicked, and hypocrisy which the radio spews out across the land, and which the newspapers and magazines smear across the minds of men.

Love, pure love, and all truth shall reign. All that is pure and holy and of God alone, as the Balm of Gilead, shall perfume the air as the soft south winds from Lebanon, scented with the cedar and the myrtle, and of the apple-blossoms.

Until then, watching and waiting.

Ernest Michaelis.

Precious Reprints

FROM THE PEN OF R. H. BOLL

COOPERATING WITH DENOMINATIONS

Very frequently we receive various letters, circulars, containing appeals to assist in all manner of joint denominational endeavours, or to join in with federations, councils, associations, etc. Some of the ends proposed seem very good in themselves, but the real question is not that of the relative merits of these activities, but whether a congregation of Christ can at all co-operate on equal terms with the denominations. If the church of Christ were simply a denomination among the denominations—even if it were conceded to be the best and purest of them—it could with perfect propriety engage with the rest in joint efforts, and go into partnership with them on all matters of common aim. But the very existence of an undenominational church is in itself a protest against denominationalism. It was because it was seen that religious party-ism, sectism, denominationalism was not according to God's will, and that every man may today belong to the one and only church, the church of the New Testament, on precisely the same terms as men became members of it in the beginning (the Lord Himself adding us to it); and that being such we need no denominational tag, nor ought we to wear one—it was because these truths were seen and felt, that many believers went back to this original ground, and declared for the simple New Testament foundation, and the one and only church there spoken of, the church of the Lord, the church of Christ, the church of God, the Body of Christ. They may not always in the practical outworking have been true to the Divine principle they had adopted, but it is one thing to adopt and profess the truth and to fall short of it in details, and quite another never to have aimed at it. These churches of Christ may lack a great deal of the Divine ideal of the church as set forth in the New Testament, but they are wholly committed to that ideal and stand only for that and nothing else. There may be, and is, room for reform within the church of Christ, but no room to change its position. If ever His body should be content to be numbered with the denominations of Christendom as one of them, it loses its right to exist. It should then disband not only to cooperate with, but to join the denominations already existing. For why should there be yet another denomination? And why should a religious body continue to exist which has surrendered the ground of its existence?

It is manifest therefore that the church of Christ can never join with the denominations on equal terms, or co-operate with them as one of them. It would not only be an inconsistency, but an abandoning of its vital principles. The church of Christ is by its very nature and constitution hostile to all denominations as such. If the truth for which it stands were universally accepted all denominations would break down and cease to exist. By its very name and object

it can have no truce with other churches. If the principles of denominationalism prevail, the simple church of the New Testament will perish from the earth. But if the truth concerning the New Testament church prevails, denominations must go. And this fact is tacitly known and felt by the very people who would invite us into co-operation with them. Their invitation, though kindly enough meant, really amounts to this: "Will you not cease from your absurd contention, and be one of us along with us?" For two cannot walk together except they be agreed. When we are ready to say that a man cannot be simply a New Testament Christian, but he must join one of the existing sects; and that the simple New Testament church can have no corporate existence on the earth, and only denominations are possible, then we shall also admit that we must enter in with church federations, and fall in with interdenominational and joint denominational efforts.

In saying this we are not disparaging any good thing any of the denominations may have and hold; nor denying that among them are men and women of faith and piety, and some who by virtue of their gospel-acceptance of Christ Jesus are truly members of His church having been added to it by Him. Nor do we say that the simple congregations of Christ, and all the members of such congregations, do always measure up to the Divine standard. But we do say that it is possible for a man today to be a simple Christian, and that congregations of the Lord Jesus Christ of the New Testament pattern can exist now; and that it is the will of God that this should be, and that He is not pleased with aught else.

GLEANINGS FROM S. C. C. NEWS LETTER

From a letter from President Burks of S.C.C. we glean the following news bits.

The snack bar in the Student Center will be ready for full service by the beginning of the second semester. An appeal for \$2,044.44 to retire the Student Center debt has gone forth. To date twenty-one people have responded with a total of \$320.25. When the debt is paid it is planned to convert a rear room into a Conference Room.

Applications are already coming in for the fall semester. It is hoped that as many as one hundred fifty will be enrolled in September. For accreditation the Southern Association of Colleges and Secondary Schools requires an enrollment of 150 in Junior College.

The Administration Building windows have been weather stripped so that the rooms are snuggler and more comfortable now. The saving of fuel will pay for this project in a very short time.

Southeastern Christian College now has accident insurance on their students. Students are urged to be careful on the highways.

The faculty believes that Professor Cecil Garrett's science department will match any other junior college science department in the area.



Book Section

The Bible, The Word Of God - II

J. R. C.

HIGH CLAIMS OF THE OLD TESTAMENT

The first section of our study deals with the high claims of the Bible itself. Some have argued that one cannot prove the Bible by the Bible itself, for, in that case, the Bible which is on trial would be its own witness. This argument is not as sound as it might first appear. For example, the science of chemistry is predicated upon the certainty that one can prove the nature of a substance by analysis. In other words if a man thinks a substance contains poison his fears can be tested by analysis of the material. To decide whether a yellow substance contains gold you must examine the substance. To determine whether sugar contains poison you must have the sugar analyzed. Even so, the best way to determine the authenticity of the Bible is to put it in the test tube, so to speak. The Bible is its own best witness!

What claims does the Bible make for itself? Says Peter: "For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit" (2 Peter 1:21). Paul adds: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be complete, thoroughly furnished unto all good works" (2 Tim. 3:16, 17). These are sweeping statements, gathering up the whole Bible. No other book dares to make such lofty claims. But these claims are repeated over and over in the Bible, especially of its various parts.

If the Bible is not the Word of God it then is the champion falsifier, for it claims so to be over 2000 times in the Old Testament alone. One writer says that such claims come to 3000 in the whole Bible. Three thousand lies in one book would be quite a record! Buddhism and Confucianism make no such claims. Christ did not blaspheme when He claimed to be the Son of God, and neither does God's Book when it claims to be the Word of God.

THE LAW OF MOSES.

It is a well-known fact that the Jews divided the Old Testament into three divisions, namely, The Law, The Prophets, and The Psalms (Luke 24:44). Thus if it can be shown that each of these three divisions is God's Word, it will follow that the entire Old Testament is His Word. In placing His stamp of approval upon this Jewish division of the Old Testament, Christ endorses the whole, but

we now wish to hear the claims of each of these three divisions.

First, let us focus our attention on the Law of Moses. Does it claim to be the Word of God? The expression "Jehovah spake unto Moses" appears some thirty-three times in the Book of Leviticus. Of the 27 chapters in this book, 24 chapters are direct quotes from God—about 89 per cent. Forty-eight per cent of Exodus is direct quotes from the mouth of God. But what of the remainder of these two books and of the other three books of Moses? The answer is that God was with Moses' mouth and taught him what he should speak. Jehovah made Moses like God unto Aaron. He put His Words into the mouth of Moses and Moses passed them on to Aaron. Thus not 48 per cent nor 89 per cent, but 100 per cent of the writings of Moses is from Heaven. As proof of these statements we read from Exodus 4:12, 16. To Moses God said: "Now therefore go, and I will be with thy mouth, and teach thee what thou shalt speak," and speaking of Aaron, God said to Moses, "He shall be thy spokesman . . . and thou shalt be to him as God." Thus the writings of Moses are all God's words. According to W. Graham Scroggie, in the Pentateuch the expressions "God said," "Jehovah spake," "Jehovah commanded," and such, occur 700 times; in the historical books from Joshua to Esther such claims are made 400 times; in the prophecies, 1300 times. If this be accurate such claims soar above the 3000 mark for the whole Bible, as before mentioned.

The Pentateuch is called "scripture" thirty-two times in the New Testament. In Mark 7:13 Christ refers to the Law of Moses as the "Word of God"; "Making void the word of God by your traditions," are His words, after quoting from Moses. In Matthew 5:18 He endorses verbal inspiration of the Law by saying, "One jot or one tittle shall in no wise pass away from the law, till all things be accomplished." The jot is the smallest letter in the Hebrew alphabet, and the tittle is a little stroke which distinguishes one letter from another, like the cross of a t or the dot over the i. To Jesus the Law of Moses was the Word of God down to the smallest letter, or even to a fraction of a letter! Oliver W. Price in an article in *The Sunday School Times* says: "Christ and the Scriptures are vitally linked together in many ways. He came in fulfillment of the Old Testament (John 1:45; Heb. 10:7). He endorsed Moses' writings as equally creditable with His own words (John 5:46). In the temptation, He routed the Devil, not with a saying of His own, but with the written words of Moses (Matt. 4:1-11). Think of it! Was our Savior leaning upon the mere words of a man in the hour of His temptation?"

Frank E. Gaebelein has rightly concluded, "The Christian, who in his view of the Bible stands on any lower ground than that on which his Lord stood, does so at his spiritual peril." *The Unity of the Bible* by Frank E. Gaebelein. —Quoted from S.S.T.

THE PROPHECIES.

Next, let us examine the Prophecies. Sometimes the Old Testament prophets spoke things too wonderful even for themselves. They sought diligently to understand the full significance, especially as to time and manner of time, of their own utterances. How could this

be? Peter says: "Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you: searching what time or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them." How could they predict the future? How could they speak mysteries about salvation that was too wonderful for them? Only by the Spirit of Christ which was in them.

The thought of a suffering and glorified Messiah seemed contradictory to many Jews. Some even decided that there were two Messiahs, one earthly and the other heavenly. But as the mystery unfolded in the light of the New Testament, the Heavenly Star circled downward, and the earthly star moved upward and the two got closer and closer until they formed One—the virgin's child and the begotten of the Father were seen to be one and the same, the Bright and Morning Star!

The prophets spoke by inspiration of God. The Apostle Peter says: "For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit" (2 Pet. 1:21). And in Acts 13:21 he further says: "God spake by the mouth of his holy prophets." Paul in Hebrews 1:1 declares: "God spake . . . by the prophets." Jesus adds His testimony to the same truth: "O foolish men, and slow of heart to believe in all that the prophets have spoken" (Luke 24:25). Thus the prophets themselves, Peter, Paul and the Lord all testify to the inspiration of the words of the prophets. And Jesus believed in *all that the prophets had spoken*. Do you?

THE PSALMS.

As to the Psalms, which constitutes, according to Luke 24:44, a third division of the Old Testament writings, David, the sweet singer of Israel, says: "The Spirit of Jehovah spake by me, And His word was upon my tongue" (2 Sam. 23:1, 2). Could anything be plainer than that? The Lord, in referring to a quotation from the Psalms in John 10, adds: "The scripture cannot be broken" (v. 35). He believed that the Psalms were scripture which could not be broken.

We have taken a look at the claims of each of the three divisions of the Old Testament: the Law, the Prophets, and the Psalms. In one sweeping statement Christ puts His stamp of authority upon the entire Old Testament, for, gathering up these three divisions, He says: "All things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me." We may say on the basis of the studies thus far that the whole Bible unites in proclaiming the Old Testament God's Word! But what about the New Testament?

(To be continued)



I Have Learned To Be Content

J. H. McCaleb

His eyes came open slowly. Consciousness began to return. He was in a hospital bed with some broken bones. He had been in an accident. The world did not look so bright. No doubt, there was the usual question: "How did this happen to come upon me?"

There is no single adult soul upon the earth who has not waked up to a similar situation. There are problems to be faced in every phase of a man's life. It is even a problem to live. Time exacts without prejudice its toll of bodily decay. Some aches and pains are prematurely induced; some just come naturally with the passage of time. Regardless of the reasons for difficulties, we wake up with a shock when we have to face them.

Paul, the apostle, lived on a grand scale because he had grasped the true power of the Christian philosophy. He knew assuredly that his life was "hid with Christ in God." Therefore, all things "must work together for good" in his life. Also, he could say with a satisfied heart, "I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed (I have learned the secret) both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me."

"Godliness with contentment is great gain."

YOU TELL ON YOURSELF

You tell what you are by the friends you seek, by the very manner in which you speak, by the way you employ your leisure time, by the use you make of your dollar and dime. You tell what you are by the thing you wear, by the spirit in which you burdens bear, by the kind of things at which you laugh, by records you play on the phonograph. You tell what you are by the way you walk, by the things of which you delight to talk, by the manner in which you bear defeat, by so simple a thing as how you eat. By the books you choose for the well-filled shelf; by these ways and more, you tell on yourself, so there's really no particle of sense in any effort at false pretence—*The War Cry*.

Sellersburg Children's Home



Howard T. Marsh

As we begin a new year we look about us and see a different family with us here. Three of our number have left us for other homes. They are Donnie and Eddie Andrews and Shirley Landrum. But we have others to take their place and more. New faces in our number are, Dennis and James McCool, Charles Rogers, and four little sisters, Cheryl, Annie, Debora and Janie Leach. Since so many of you have requested the birthdays we are giving you a complete list here:

David Hollowell	March 4, 1941	Karen Hallows	May 28, 1944
Jerry Doyle	May 1, 1945	Carol Mayhew	June 26, 1944
Dennis McCool	Oct. 3, 1945	Wilma Witten	March 14, 1945
Charles Rogers	Nov. 8, 1947	Lois Witten	Jan. 11, 1947
James McCool	Feb. 10, 1948	Bonnie Clark	July 17, 1949
Carl Witten	May 27, 1949	Cheryl Leach	May 23, 1952
David Austin	June 22, 1949	Annie Leach	Feb. 16, 1954
Robert Austin	Feb. 16, 1954	Debbie Leach	Feb. 2, 1956
Linda Witten	Oct. 11, 1943	Janie Leach	June 1, 1957

Keep this list for your reference and send a birthday card. You have no idea how much it pleases them. We will keep you informed each month of any new ones or of any who may leave the home.

We have been visiting several of the congregations near here recently, presenting our simple little coin bank plan for the work. These little banks have been received with great enthusiasm and more interest has been shown than in any plan I have undertaken. It is very simple in design, but has a great purpose and potential. We will be coming your way as soon as we have the time and opportunity. If you have not appointed a representative of the home in your congregation, please do so. We prefer a couple (man and wife) or a committee with a chairman. Our contacts then will be made with each congregation through our representative. Try to choose someone who is deeply interested in our work.

Several have asked about different items which we need most. Here are a few of them: tissues, shampoo, tooth paste, soap, school supplies (especially note-book paper), fitted sheets for single beds, sox, pajamas and underwear in various sizes. In other clothing it is better to send the money so we can make our own purchases and insure proper size. Perhaps some church or ladies group would like to take the responsibility of clothing one of these new ones with us. Please keep us before the throne of grace regularly.

I spent a little better than thirteen weeks of the year 1960 in evangelistic work. This is the most time I have given in this kind of work for many years. I was also permitted to visit many other congregations in behalf of the Children's Home Work. I do not have the exact number of those who responded to the gospel invitation, but it was well over 100 including the baptisms, memberships and re-dedications. We give thanks to the Lord for any increase He gave.

I am already making up my schedule for 1961. Will try to accept any place as the Lord directs and as time permits. When not in evangelistic meetings I hope to be visiting some congregation each Sunday in behalf of the Sellersburg Children's Home. As the planting and watering are done, your prayers are solicited that God may give the increase. —Howard T. March.

QUESTION CONCERNING COVERING

This past week a question came to me concerning the teaching of 1 Cor. 11:2-16. Does a woman have to wear a hat to church? I should like to use this page of *The Answer* to give a brief answer to the question.

1. According to 1 Cor. 11 Paul praised the Corinthians for holding fast "the traditions." Now traditions, in this Bible verse, are *divine commands*, not mere human customs or traditions. See 2 Thes. 3:6. This is important to remember. The traditions of 1 Cor. 11:2-16 are equally of divine authority with that of 1 Cor. 11:17-34.

2. The divine order in the universe is God, Christ, man, woman. This is God's order and we cannot change it. God is Christ's head; Christ is man's head; man is woman's head.

3. Man must not cover his physical head in worship, else he dishonors his spiritual head, Christ (v. 4). I have never found any Christian man who did not understand and practice this. Paul assigns reasons for this: (a) man is the image and glory of God (b) man is not of woman (c) man was not created for woman.

4. Woman must cover her physical head in worship, else she dishonors her spiritual head, man (v. 5). This is an artificial covering as the revised version shows, using the word "veil." Paul assigns several reasons for wearing the veil: (a) woman is the glory of man (b) is of the man (c) is for the man (d) because of the angels. "For this cause ought the woman to have a sign of authority on her head" (v. 10).

5. Paul does not mean to degrade woman in this matter, however, and explains her indispensable function in vs. 11, 12.

6. He also shows that nature teaches the covering for woman, for she has long hair whereas the man does not. (vs. 13-15)

7. "If any man seemeth to be contentious, we have no such custom." What custom? No custom of wearing the veil? No, but rather no custom of leaving it off. Paul does not waste words. He would not seek to prove something for 14 verses and then say it didn't matter in the 15th. Consider these points. Let us not labor to nullify God's word. —F. M. M.

NEWS AND NOTES

EVENTS TO COME

The **Southeastern Christian College Lectureship** is scheduled to take place from Monday, March 13, to Thursday, March 16. The theme is "Keeping The Unity of the Spirit." It is a service of the Bible Department. Correspondence should be directed to Frank M. Mullins, head of this department.

A **One-Day Seminar** is planned at Kentucky Avenue Church, Louisville, for Saturday, February 18, from 9 a.m. to 3 p.m. This event is sponsored by the Highland and Kentucky Avenue churches of Christ. The chief speaker is W. Carl Ketcherside of St. Louis, Mo. There will be other speakers and a round table discussion. The subject for the day is **Fellowship**. All welcome. Only those who make reservations a week in advance may remain for lunch. Contact Ernest E. Lyon, 1734 Deer Lane, Louisville 5, Ky.

The next **Louisville Area Youth Rally** is to be at the Jefferson Street Church the third Sunday of February at 2:45. Singing will be emphasized.

ENJOYING THE WINTER

Our senior editor is enjoying the winter at Garden Court Motor Hotel, 7021 Hollywood Blvd., Hollywood, California. In his last word to us he states that he has heard that the American Standard Version of the Bible will be reissued in a year or two. This is good news as Thomas Nelson and Sons have discontinued many numbers of this best-of-all translations. Word and Work is headquarters for the American Standard Version.

Steven Nelson Allen

A little boy has arrived to bless the Dennis and Betty Allen home. He was born January 7. He will go by the name of Steven Nelson. We wish to congratulate Dennis and Betty. They now have two girls and a boy to bless their home.

Purchasing Church Property

Orlando, Fla.: We have made all transactions to purchase church property here. We continue to meet in the Union Park School until necessary repairs are made on the building we feel

we have purchased. One thousand dollars has been paid down. The owner is to pick up the check and leave the deed. This leaves a balance of \$1500 to be paid at \$50 per month.

It is a very large lot with an army barracks building on it in a good location in East Orlando. Much repair is needed but we know that the Lord's supply is greater than our need. We have from 19 to 32 in our services. We trust that when we have a regular place to meet that we can build up our attendance. People here are lovers of pleasure and have very little religious conviction, but the Lord is able to draw souls through Jesus Christ. Put the work here on your prayer list.

Bill Spears
3315 Joanne Dr.
Orlando, Fla.

Manila, Philippines: The past month has been really full. One reason was that the Bible Institute was out for the inter-semester vacations, and most of us used that time to go out into the provinces for evangelism. Brother Preston and several of the Filipino boys visited churches in Mindoro, while I went to the island of Leyte.

There were a number of discouraging factors noted by all of us this time. The village of Anoling had been completely demolished by two typhoons. The church there was destroyed by typhoon last January. In the Mindoro area, our efforts to teach and practice the methods of the indigenous church are being undermined by some. In Leyte, I have noted a degenerating condition among the people as a whole. Also in Leyte, I, and other believers have been noticing an alarming increase in Communistic ideology. By stating these situations we feel that our brethren will be better informed to pray in a more specific way. Together we can bring these things before the throne of grace. —Victor Broaddus.

Nashville, Tenn.: Beginning in November, 1959, and continuing until Christmas day, 1960, I preached three Sundays a month for the little country church at Gruetli, Tennessee, in Grundy County. We enjoyed the fellowship of these fine Christians. Each Sunday we made a round-trip of over 200 miles.

I led the singing in their meeting last summer. Beginning January 1 this year I am preaching full time for the church at Thompson Station, Tennessee, just south of Franklin, Tennessee, in Williamson County. This congregation must be over 100 years of age—the present building was there during the (un-)civil war; scars from stray bullets may be seen on the building. I preached once per month for them for two years before beginning this full-time work, and led singing in their meeting last summer. We have had good attendance and interest these first two Sundays. We have started some personal work there. This church is only about 25 miles from our home.—E. Gaston Collins.

Austin, Texas: I have five volumes of D. M. Pantan's monthly magazine, **The Dawn**, which I would sell for \$7.50 (for the set, Volumes I to V). They are well bound, but with no title nor volume number printed on the binding. They are in good condition. If you want them, or know of some one who might, let me know please.

J. D. Phillips
2901 E. Second St.
Austin 2, Texas.

In times past we have reprinted articles from D. M. Pantan. These volumes should be in S.C.C. library. Contact Brother Phillips about them.—Pub.

Correction

A question mark makes a difference. In our January issue we published an article by Brother Harding McCaleb under the caption "Just A Dream." The title should have read "Just A Dream?" Without the question mark the statement might be taken by some to indicate the thought there is no possibility of the fellowship described.—Pub.

OUR OWN PUBLICATIONS

We still have several of Brother Boll's books in stock. In cloth we have "The Kingdom of God," "Lessons On Daniel," "Hebrews," and "Revelation" is at the bindery. In paper we have "Romans," "Galatians," "Thessalonians," "I Peter." The cloth books come at \$2.00 and the paper bound at 50c.

We can furnish "The Parables of Jesus" and "The Premillennial Position of the Primitive Church" by J. R. Clark for 50c each, \$5.00 for a dozen.

Mrs. Paul Knecht's book "One Thing

Is Needful" is a beautiful book on the home, well-bound, and made interesting by numerous homey illustrations. The price, \$3.00.

PLEASE PAY PROMPTLY

We are glad to bill our friends for purchases, but we suggest that you pay your bill promptly as we must pay our publishers each month. When we are short our printer suffers. The year-end report revealed several unpaid accounts, some rather long standing.

Order Bound Volume Now!

Those who are building up a set of bound volumes of Word and Work and Quarterly may order their copies now. Delivery from the Bindery is promised soon.

News From The Bible Chair

We are happy to be using our office, which is part of the new additions to the Bible Chair building. I have long needed a place for study and prayer in privacy, and at last have it. We thank the Lord for it.

At the time of this writing (Jan. 7) we still owe about \$1,000 on the additions to the building, and we are asking the Lord to provide the money without our having to borrow it.

Students in the Bible Chair classes for the first semester were two preachers, Frank Brooks and Frank Sandage, and three coeds, Etta Freeman, Betty Freeman and Rachel Winnett.

Mack Anderson teaches one course at the Bible Chair, while preaching for the Oak Grove Church of Christ near here. In the second semester he will teach the Epistles of Paul.

Two other courses will be offered in the second semester, Genesis, and Theology. I will be teaching them.

Please continue to pray for our work. We have a good training school for young preachers, and we have plenty of churches and mission points asking for preachers. But we don't have the young men to fill these appointments. We urge all young men wanting to preach to consider the opportunities available here.

Richard Ramsey, Director
Church of Christ Bible Chair
Hammond, Louisiana

Hong Kong: Sunday was a good day. Six people, four adults and two children, from Lei Cheung Uk were baptized. That makes eleven now from this vil-

lage that have been baptized. —Dennis L. Allen.

Richard Ramsey Visits S. C. C.

By special invitation from the administration Richard Ramsey was the guest speaker for a week's lectureship on Church History. He also brought the Teachers Club a paper on the Life of David Lipscomb. It is good to welcome our friends, and especially the head of the Bible Chair of Hammond, Louisiana.

Dates to Remember at S. C. C.

Registration, second semester, January 31; Annual Chorus Trip, April 3-7; Bible Lectureship, THE UNITY OF THE FAITH, March 13-16. We urge all our friends to attend the Lectureship. A wonderful program is planned. —N. Wilson Burks.

WIN A J.F.&B. COMMENTARY

Did you read the inside front cover of January Word and Work? Please do so. We need to reach more people with our fine magazine. WE SHOULD NOT SETTLE FOR SIX OR EIGHT NAMES, OR EVEN DOUBLE THAT, IN MANY OF OUR CONGREGATIONS — EACH FAMILY SHOULD HAVE IT. We see to it that they get a Sunday school quarterly, why not a Christian magazine, too? With only a few names from each of our comparatively few congregations our list will be small. Word and Work should have a wide circulation. It is set to declare the whole counsel of God. It promotes what we seek to promote in our churches—the whole Word. WILL YOU please see that a CLUBBER is appointed in your congregation, and make a REAL TRY for a large list? (We appreciate small clubs and even singles—please don't misunderstand us.) Club rate (4 subscriptions or more), \$1.75; Singles, \$2.00; in bundles of 10 or more, \$1.50. We will not charge a sales tax. P.S. To the person sending in the largest list of subscriptions we will give a Jamieson, Fausset and Brown Commentary on the Whole Bible. This offer is retroactive back through December and the contest will close February 28. So add to your list already sent in or make up your new list. It is all for a good cause. You may send in names now and pay later if you wish. The winner may choose a substitute book if he desires.

Lexington, Ky.: We had an inspirational watch night service. Brethren Ben D. Rake and Wilson Burks brought helpful messages. There were testimonial messages from the brethren which did us all good—expressions of living more consecrated lives, of being more fervent in spirit, serving the Lord.

Brother Stanford Broussard stirred our hearts last Wednesday night with his message on "Being an Overcomer." One came on January 1 to make the good confession. —H. N. Rutherford.

Jacksonville, Fla.: I am enclosing \$2. I would like to subscribe to the Word and Work for one year. Brother Adams, our minister, recommends the Word and Work very highly. —Harold M. Beck.

The January issue is wonderful; am especially interested in "The Power of an endless Life"; have been wanting to hear a sermon on the subject. All of the subject matter is spiritually comforting and strengthening and inspirational. —Mrs. W. J. Fitts.

Pekin, Ind.: We had six baptisms in the last few weeks. —Jesse O. Hottel.

Hollywood, Calif.: At the little church here we've had several visitors recently—besides the small, usual number. They ask me almost every Sunday to make the Table Talk, and I go up when I can—and when there is any time left, before Brother Wright's fine preaching. —E. L. Jorgenson.

S.O.S. Call From Africa

Brother Charles Gruver has written David Brown urging him to come and take up his work in Africa. Brother Gruver feels that because of his age he needs a younger man in his work. David was born in Africa and knows the people, the customs and the language. Also David is definitely interested in Africa as a field of labor. He is an earnest young preacher with a good measure of native ability. We mention this as a matter for prayer. What church is interested in sponsoring this faithful young man? —J. R. C.

Switz City, Ind.: The work at Ellis and Pleasant Grove churches continues about normal. Our attendance holds about the same and our financial accomplishments are encouraging. I feel that we ought to continue growing and

that there is no safe place to stop. We rejoice about 3 baptisms and 2 added by letter at Pleasant Grove, and wonder why it could not have been more. Is the church as a whole losing its influence over people? Could it be that the "salt is losing its savor"?

We continue producing 5 programs weekly over W.B.T.O., Linton, Ind. and also send these 5 programs weekly to WAYRADIO in Florida. I consider this a very effective method of contacting the whole community with our testimony.

I had the pleasure of working in meetings with congregations at Jeffersontown, Ky., Bohon, Ky., Camp Taylor and 18th St. in Louisville, Ky., Lily Dale, Ind., Big Creek, La., and DeRidder, La. A fine Christian welcome and fellowship was enjoyed at all these places. Visible results amounted to 13 baptisms, 7 for membership and 9 for prayer. Only God can determine the eternal value of our service together. May we not be found wanting!

We plan a Board of Director's meeting for the Camp on Sunday, Jan. 22. We hope to make cabin plans and

cost estimates available soon to any church desiring them. It is our hope that our churches contribute 1 cabin each to this work.

It looks as if "the night is far spent" yea, very far spent! May we be looking up! (Rom. 13:12; Luke 21:28.)—Orell Overman.

What a blessing this magazine has been down through the years to us, and to many others! We do enjoy reading it.

Our thanks to all who keep it in print.—W. R. Brown.

Indianapolis, Ind.: I believe our greatest need here now is a minister. He would have to do outside work, but we could help some. I would say that the ground work is laid. We need somebody to fire up some of us lazy Christians. We have a nice place for our worship services—a union hall. We have from 40 to 50 on Sunday mornings and around 30 in the evenings. Our own brethren share in the speaking. Brothers Maurice Clymore and Waldo Hoar visit us one Sunday night each per month. —Paul Reeves.

Goldie Richardson

My beloved wife, Goldie, passed away to be with our Lord on November 1, at 4:15 p.m. No struggle; no agony; in peace she slept and departed. We could not ask to have her back to endure again the sufferings of her last two years here. By His grace we were blessed with many friends in two Funeral Services: First, in Aylmer, at 8 p.m., Thursday; then about 100 miles eastward a second service at Beamsville, her old home town, at 2:30 p.m., Friday. Then her body was laid to rest in the same plot where her former husband and wee girlie had been laid to rest more than 50 years ago. Relatives and Christian friends from far and near listened to comforting and challenging messages by minister Wm. Bilson, of Aylmer Church of Christ. Warm hospitalities cheered us.

Goldie was a chosen Vessel,—saved, called, sent and used of her Lord and Savior with distinctive personality and skills: leading spiritual songs and choruses; teaching with Bible and flannelgraph; promoting, handling, and even buying for the needy; then her dedicated art, so that I remember nine church baptistries graced with her beautiful and arresting River Jordan pictures.

Gratitude to the many who sent along the cards and wholesome messages of sympathy, comfort, hope. From one of these allow me to quote. "A German princess has said: 'Christians never see each other for the last time.' Praise God, —You shall meet her again." "Then I heard a dear Pastor once say at a funeral of a brother pastor: 'Nothing is lost when we know where it is.' We know where dear Mrs. Richardson is, and we shall see her in the Glory Land one day."

—H. L. Richardson.

LAST WORDS OF CHRISTIANS

McGarvey: "O Lamb of God, I come! I come!"

Luther: "God is the Lord by whom we escape death!"

Wesley: "Best of all, God is with us!"

Rogers: "I shall soon be greeting loved ones gone before!"

Abbott: "Glory to God, I see heaven sweetly opened before me!"

Payson: "The battle's fought and the victory is won forever!"



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Carl Kitzmiller.

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"A New Creation" has been stocked by a number of book stores over the country since being favorably reviewed by *The Sunday School Times*. Many have found it to be an ideal gift for new converts and young people. One colored congregation in Tennessee bought a copy for every member in the church. A number of young people's groups have used it successfully as a basis for a series of studies on the practical problems which face them. A missionary in Africa has asked for permission to translate it into Tonga using photographs of native Christians.

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FELLOWSHIP SEMINAR

KENTUCKY AVENUE CHURCH,

LOUISVILLE, KENTUCKY

Program For FELLOWSHIP SEMINAR, Feb. 18, 1961, Ky. Ave Church of Christ

- 9:00 Opening Exercises, conducted by John F. Stinnette, Host Minister
9:30 "Analysis of Fellowship", - - - - W. Carl Ketcherside
10:30 Questions and Discussion
11:10 "Challenge of The 'Declaration and Address' ", - N. Wilson Burks
11:30 Questions and Discussion
12:00 Lunch (For those who reserve by Feb. 11. Get reservations in early, for space is limited.) Served by ladies of Kentucky Avenue and Highland churches, with food preparation help by ladies of other churches.
1:00 "The Pathway to Peace", - - - - W. Carl Ketcherside
2:00 Questions and Discussion
2:40 "Speak, Lord, Thy Servant Heareth", - - - Neal Phillips
3:00 Questions and Discussion, concluding around 3:30 - 3:45.

Notes: Questions and Discussion periods will be under the chairmanship of Ernest E. Lyon, Co-host Minister. Impromptu speeches will be limited to three minutes. The three guest speakers will act as an informal panel, but the questions and discussion will be along any lines desired on the general subject of fellowship. Several practical discussions will be held of particular points that keep Christians apart today.

Send reservations to Ernest E. Lyon, 1734 Deer Lane, Louisville 5, Ky.

All members of the churches are invited to attend and leaders and ministers are especially urged to attend. If you can be brief, you will have opportunity to speak "the truth in love."