

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

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VOLUME LV, APRIL, 1961

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CLOUDS

Mrs. Paul J. Knecht

Clouds there are of beauty drifting
Through the blue of heaven's dome,
Clouds my troubled spirit lifting
Bringing near the thought of Home;

Clouds that have a silver lining,
Though outside as dark as night,
Promise of the sun still shining
Up above where all is light;

Clouds that ominous be, and fearful,
Dimming hope with awful dread,
Clouds that, though my heart be tearful,
Yet pour blessings on my head;

Clouds, now storm tossed, racing madly,
Now demure with gentle rain,
Now displaying rainbow, gladly,
Now distorted, as in pain.

Clouds, whatever their behavior,
Bless in summer, spring, and fall;
But the cloud that brings my Savior
Will most blessed be of all.

Faithful to the promise left us
He will come as He has said,
When, ascending, He bereft us,
Leaving body without Head.

Till He come, O heart, be quiet—
Till the cloud of glory bring
Him who comes with saints and angels:
Praises to the Lord our King!

The Church's Broad Foundation

E. L. J



"We" of the churches that strive to reproduce original Christianity in the world profess indeed the free and undenominational attitude toward believers who differ from us on certain doctrinal and practical lines. We arrogate to ourselves, more or less, the New Testament position, or the restoration of that position, in our day; but do we truly offer the fellowship, and is our plea to baptized believers what Christ would have us offer them today? Are we both "sound" and "broad", as broad (and narrow too) as Christ would have us be, or are we just "sound" — all sound, and as narrow as the devil would have us be? "We" fellowship easily those churches, and those baptized believers, *who agree with us in toto*, every whipstitch. This may be putting it on the extremist side (for emphasis), but is it not almost true? The slightest variation in doctrinal growth and understanding becomes easily the occasion for criticism, unbrotherly correction, or aloofness. Only in matters of mere judgment, human judgment, "we" are taught to allow some latitude. When it comes to what we believe the Bible teaches, there is often a sudden end to all forbearance and longsuffering. It must be *just so*, or fellowship is denied or marred! The tragedy of it is that usually "what the Bible teaches," the decisive standard, the final norm, turns out to be nothing more infallible than some other man's opinion, his uninspired conclusion! But that opinion must be accepted as "the word of God" — or else!

I hasten to admit that some of "us," and many others, have escaped (by the hardest) this type of "sectarianism"—or have we? Let us pray and guard ourselves against it; *for it reveals a loss or a lack of Christianity's basic element: love—the love that endures and bears; the love of the brethren, of all the brethren, of all who are "in Christ," and who love the Lord Jesus Christ with a love incorruptible (Eph. 6:24).* Let us make sure that we are sound *in love*.

We think the following is worth re-telling here. In the famous Campbell-Rice Debate, Rice found fault with Campbell's broad and liberal concept of Christian fellowship. To this, Campbell replied: "The gentleman complains that our foundation is too broad. It is indeed broad, liberal, and strong. If it were not so, it would not be a Christian foundation. Christianity is a liberal institution. Surely then, that ought to be a large house on a broad foundation that has in it a table for saved men from every nation under heaven. We receive men of all denominations under heaven, of all sects and

parties, who will make the good confession on which Jesus Christ builded His church. . . . On a sincere confession of this faith we immerse all persons, and then present them with God's own book as their book of faith, piety, and morality."

"We" have come or gone a long way since then, a long way indeed—toward "sectarianism"! Truly, "Every generation needs a reformation," and every church in every generation (and oftener too) needs to go back to the Bible for a fresh start. Such a fresh start comes usually (and painfully) only when those desiring to "go on with God" are cast out of churches that have sectarianized themselves; it ought to come voluntarily and harmoniously because all have seen the need to go on with God, to get away from internal sectarianism, and to be free in Christ as members only of His One Body.

These lines from the famous hymn seem highly apropos just here. They apply even to that portion of the church which embodies all who are now saved:

"Though with a scornful wonder men see her sore opprest;
By schisms rent asunder, by heresies distrest.

* * * * *
"Mid toil and tribulation, and tumult of her war
She waits the consummation of peace for evermore;
Till with the vision glorious her longing eyes are blest,
And the great church victorious shall be the church at rest."

LEGITIMATE QUESTIONS

Excepting only the most schismatic sects (those who, pitifully, have been taught that the whole church and the sum-total of the saved are embraced in their own little circle and fellowship) —excepting such I say—every Christian man and woman in the world must be, or should be, interested in any sincere and serious discussion of the fellowship question. But in any such discussion, certain questions are bound to arise. They are perfectly legitimate and proper questions, because we cannot be interested, even in so good a thing as unity, beyond the limits of the apostolic pattern.

With those brethren in mind, chiefly, who stand with us on solid, fundamental ground, but whose "church" or "worship" customs differ from our own, such questions as these should make a rewarding study:

1. Must fellowship, in every place and in some degree at least, wait for *full agreement* in faith and practice on secondary issues? If so, how can it ever come?
2. Would it necessarily follow, or be fair to conclude and charge, that those who favor some degree of fellowship with individuals or churches (whose customs differ from ours) are thereby *condoning* such customs, or favoring and desiring a change to such customs for ourselves? I do not believe for one moment that it follows, or that it is fair to conclude or to say that it does!
3. Do the brethren of whom we now speak (the differing side) desire or require such changes on our part in order to fellowship?

If not, what assurance or guarantees are available to that effect?

4. To what extent, if any, does 2 Cor. 6:11-13 have bearing on the subject? Could we scripturally enlarge our fellowship by "enlarging our hearts"? Somehow Jesus found a way, across all lines of His day, to mix and mingle, to bless, to help and to heal in all classes: Jews (Pharisee or Sadducee), Greeks, or the despised and unsound Samaritans. Could it be that the fellowship question continues to be hard for us—unsolved and apparently unsolvable—for lack of love on both sides? Are we too "straitened in our own affections?" Why is it that we are for ever learning and yet never coming to a knowledge of the truth about it? Is there a barrier or a blindness *in our hearts that hinders*? "O Lord, search me and try me."

Next month: "How Fear Hinders Fellowship."



Knowledge

J. H. McCaleb

"In the eighties the foundations of education were laid young. We are not encouraged to consider self-expression more important than the acquisition of knowledge, and, if like children the world over, we painted crude and grotesque pictures, they were not considered to possess artistic merit."

This pointed paragraph is lifted from the pages of an autobiography written by Consuelo Vanderbilt Balsan under the title, "The Glitter and the Gold." It is rather refreshing to find that people can still look beyond the "glitter and the gold" to search for real values. The shabbiness of some of today's standards is discouraging and depressing.

"The fear of the Lord is the beginning of knowledge: but the foolish despise wisdom and instruction." The world is full of religious self-expression. Whatever one feels to be right is for him correct. Any convictions that hinder outward unity are wrong. It is amazing that any good at all can result from this kind of thinking that lacks the direction that only God's wisdom can give. The general outcome, however, is chaotic.

Self-expression of itself usually is founded on self-love and selfishness. It does not lead to the acquisition of the knowledge that flows from the fear of the Lord. Man without God is but a futile and empty shell. The natural man, no matter how hard he may try to express himself, is incapable of entering the kingdom of heaven.



Truth Advance Section

Stanford Chambers

QUESTIONS ASKED OF US

Where is the consistency in opposing the postmillennial or the amillennial view and yet claiming fellowship with those who teach those views?

It takes two to form fellowship. Any error is injurious in one way or another, even as every truth is helpful. All truth and no error should be the sincere desire of every Christian. To "declare the whole counsel of God" is the responsibility of every teacher. Forbearance is to be exercised toward all, for there are babes in Christ, some, always, who grow in grace and the knowledge of the truth more readily than others. One might lack knowledge of what is contained in Scripture pertaining to "the age to come" and yet love the Lord and the service of God. One might "love his appearing" (2 Tim. 4:8) and yet have a misconception as to what He will accomplish at His coming; therefore patience and forbearance are to be exercised. It is important that all be put in the waiting, serving attitude to which Paul's inspired preaching brought the Thessalonians (1 Thes. 1:9-10), but it is not inconsistent to give people time to ascertain. It is important, indeed, that one believe Peter's instruction in Acts 3:21, that heaven must receive Jesus "until the times of the restoration of all things which God spake by the mouth of his prophets which were from of old." (And until does not mean until after. Some so teach and thus pervert the truth of God's word.)

The disruption of fellowship has come about because of an effort on the part of some of the amillennial, some of the Daniel Whitby view, also, to coerce those who differ from them, by establishing an ecclesiastical curtain between. Many are kept securely (?) behind said curtain and fellowship once enjoyed is broken. Some there are who break out from behind this humanly devised curtain and enjoy a larger fellowship. Some, through fear, do not.

The dangerous results from one's concluding "My Lord delays his coming" is shown in the parable of the unfaithful servant in Matt. 24:45-51. This lesson is to be taken seriously.

Would you care to comment on the enclosed quotation from the Firm Foundation reprinted in the magazine "The Truth"?

"The expression the dog of Sam denotes ownership, not the dog's name . . . The expression Church of Christ (Rom. 16:16) describes ownership but not the church's name. Christ's church is a nameless institution. The expression my church (Matt. 16:18) tells us whose the church is, but not its name. The expression the church of God (1 Cor. 1:2) describes ownership, but it does not give its name.

The expression church of the saints tells what composes the church, but does not name it. The expression the church of the first-born ones (plural in the Greek) tells of its membership, but gives no name (Heb. 12:22)."

To refer to the church of the Lord so as to denote its relation to its Owner and Head is not bad but good. Ditto as to its constituents or membership. To fasten upon some one of these expressions and make it the name or label of a circle or group not inclusive of all the members of Christ, that is to denominationalize a scriptural term. A true local congregation of Christ, filled with His Spirit, prays and seeks to include all His sheep in its community.

Why should Jude quote from the Book of Enoch concerning Enoch's prophecy of the coming of Christ, if that book is not reliable concerning the fallen angels taking human wives? Does not the expression "Sons of God" in the Old Testament always apply to angels?

Jude does not mention the Book of Enoch. It cannot be established that that book was extant when Jude wrote. No man of note claims that the Book of Enoch is inspired writing. It is admittedly apocryphal. Its author is conceded to have been a Jew, and his story about fallen angels marrying is a fabrication. Genesis 6:2 states intermarriages between the Seth line and that of Cain whom God separated from the rest upon his becoming the murderer of his brother. That line of separation was transgressed and through intermarriage (an admitted fact) the race was contaminated and corrupted. "The earth is filled with violence" (Gen. 6:13). "But there were giants in those days." Yes, and as easily accounted for as the giants who later made the spies from Israel seem "as grasshoppers." And account for Goliath way down in the reign of King Saul. All these after the flood are Noah's descendants! "Sons of God"? Note the two classes from Cain's day on down on the basis of 1 John 3:10. "Sons of God" in the Old Testament? Note Isaiah 43:6. While the term is found applied to angels, it is never applied to fallen angels. They are the devil's angels, and Jude shows their waiting doom, even as does the Lord Jesus in Matt. 25:41. Let tradition go overboard, for what the Book of Enoch offers on this line is tradition. Its knowledge of the ancient prediction by Enoch, the Apocryphal writing borrows—and Jude gives it by inspiration. Both Jude and Peter tell us that fallen angels are in chains of darkness awaiting the great day of Judgment.

Could you list the various N. T. passages pertaining to singing as worship?

Following the institution of the Lord's Supper, it is stated "When they had sung a hymn, they went out . . ." (Matt. 26:29).

Paul and Silas were praying and singing hymns in the Philipian jail (Acts 16:25).

"I will sing with the spirit and I will sing with the understanding also" (1 Cor. 14:15).

"In the midst of the congregation will I sing thy praise" (Heb. 2:12).

(All this is in accord with the exhortation of Heb. 13:15, "Through him let us offer up a sacrifice of praise continually, that is, the fruit of lips that make confession to his name.")

"Be filled with the Spirit; speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord" (Eph. See the parallel passage in Col. 3:16.

Can a congregation of Christians be a church of Christ and be practicing racial segregation? Must a congregation be connected with the so-called Campbell Restoration Movement in order to be a church of Christ? If I live in driving distance of two or more churches of Christ, may I not become a member of the one of my choice?

The churches of Judea, including Jerusalem, were segregated, yet they are mentioned as "walking in the fear of the Lord and in the comfort of the Holy Spirit" (Acts 9:31). Integration in the spiritual realm cannot be forced; unless there is the free exercise of fellowship unity does not exist. The Lord gave time, several years, for the racial barriers to come down, although in principle they are broken down by the Great Commission, issued before the church was inaugurated. The present "headache" has been caused by a coerced integration.

A congregation "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone . . . builded together for a habitation of God in the Spirit" (Eph. 2:20-22) is a church of Christ, a church of God. Some such churches are more zealous of good works than others, some are purer in life and practice, some are further advanced in the knowledge of the truth. May I take the one of my choice to be a member of? Choose the one in which you are needed most. "Support the weak." Is it yourself or your Lord whom you seek to please? It is to be admitted that some weak congregation, even so, might not afford you an opportunity for such service as you can render, and in such case you could not be censured for laboring elsewhere. I should not worship with Sardis if I could get to Philadelphia, that is, if efforts to purify Sardis earnestly made proved all in vain. There is much "shopping around" among congregations to find "the church of your choice", and with that the Lord cannot find pleasure.

Some young friends of mine are challenging me to find any passage in the Bible forbidding dancing. How may I answer them?

"Shun the appearance of evil." The dance has all these years been questioned, is therefore questionable. Who will say that no appearance of evil attaches? In his catalog of the works of the flesh (Galatians 5:19-21), Paul lists "revelings and such like." Look up that word revel. It also occurs in a class of bad company in Rom. 13:13.

PROVE ALL THINGS

John Wesley said that there are "twin fools" all over the world: one man believing nothing; the other believing everything. The Christian should be neither the one nor the other but, as 1 Thessalonians 5:21 tells us, should "prove (that is, *test*) all things; hold fast that which is good." The testing ground is the Bible, God's Word.
--The Pilgrim.

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



SIN IS SIN

It is a distressing situation when Christians begin to excuse their sin and waywardness, and that of their works, by comparing these to the conditions that prevail in the world. This is exactly what we have condemned so long, and justly so, in the same idea that people find comfort in their own weaknesses by pointing to the hypocrites in the church. If we have need, the answer is not found in the fact that there are hypocrites in the church, but in the acknowledgment of our own need and the realization that others with need have found the solution in repentance and forgiveness by the grace of God.

Often we hear someone say, "Well, I know that I am sinful, but there are others so much worse." Granted that this is true, the "worse" condition of another does not remove one sin from us. Then, we are disposed to excuse sin in our churches and institutions by saying, "Conditions are so much worse in other churches and in public institutions." Granted that this is true, what comfort is secured from such a fact will not stand the test of God's approval. It would be just as foolish for a man with cancer to take comfort in the realization that others not only had cancer, but that many others were in a worse condition. Cancer is cancer, and

no relief is felt by one with that dreaded malady until even the smallest trace of it is removed from the body. Sin is sin, and no comfort should be felt by anyone in the fact that others or other institutions are in a worse condition. God cannot honor such a position. As with cancer, so with sin; even the presence of the smallest amount will lead to the same results if it is not removed. Listen to the apostle Paul: "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?"

We should not compare ourselves with untrue patterns. The fact remains that we are in the world, but not of the world. Let us take no comfort in the supposition that we are in the world but "not as bad" as the world.—JLA.

God's Warnings

Let any man who has walked in the Spirit, and then at some time failed to do so, look back carefully upon all that preceded his fall. He will certainly find that the Spirit gave him repeated warnings, which if he had heeded, would have kept him in the safe path. Those warnings were not irresistible, they were gentle, but they were ample, for God is faithful.—C. G. Moore.

"A poor listener seldom hears a good sermon."

LIVING FOR NOTHING

"The tragedy of the world today is that so many people are living and dying, apparently, for nothing. Many live as though the grave were the end. Preparing to meet God is evidently far from their thoughts. They prepare for a career, for their education, for their marriage, but they fail to prepare for the most important event to come—that appointment with God; an appointment that no man can escape or postpone." —Denler.

Usually we do not include lengthy articles in this department. However, sometimes one will be called to our attention which has special merit. This is the case of the following editorial which appeared in "voice of Prophecy" in the November issue. We are indebted to Sister Guy Whitenack for first "clipping" this article and passing it on to us.

"One of the devil's snares is to so occupy us with the past and future as to take away our peace of mind for the present."

SURVEY

WASHINGTON, D.C. (EP)—
"A survey of the new 87th Congress, as reported by Religious News Service, shows that Roman Catholics in the House of Representatives are more numerous than members of any other single religious affiliation."

The totals are as follows: 86 Catholics; 76 Methodists; 61 Presbyterians; 52 Baptists; 53 Episcopalians; 18 Lutherans; 19 Congregational Christians; 2 United Church of Christ (the union of the Evangelical and Reformed Church); 13 Disciples of Christ; Jewish members total 11 representatives; 17 list their affiliation

merely as "Protestant"; 3 decline to be listed; 1 Sikh and one of the Schwenkfelder Church.

COMIC BOOK MENACE

It is reported that comic books (so called), now sell a billion copies a year. Yes, look at that figure again—billion, not million. These billion copies cost 100 million dollars. This is an amount four times the budget of all public libraries in America. The danger of an evil comic book is in that (unlike television) it is not seen but for a fleeting moment, but it may be kept and referred to repeatedly. Too, it defies parental control in that it may be passed around in school, in play, or otherwise.

CHRISTIAN AMERICA?

Every year an additional 1,000,000 persons are being added to the 66,000,000 Americans who have no church home. It is estimated that if the trend continues it will bring about a "post-Christian era" in America. It is true, the harvest is white, but the laborers are few.

ANOTHER CENSUS

In an annual edition of a paper published by the Census Bureau it is reported that the United States has fewer "clergymen" than it has bartenders. The figures are as follows: Bartenders, 193,467; Clergymen, 167,471.

* * *
Dr. Richard Overholt, a Boston chest surgeon, says that long use of tobacco takes as much as 8 or 9 years off the average life span. In his view, smoking is more of a menace to health than radioactive fall-out. Dr. Overholt is professor of surgery at Tufts College, Medford, Massachusetts.

* * *
"Temper is one thing you can't get rid of by losing it."

"I Am The Resurrection And The Life"

W. J. Johnson

When Jesus said to Martha, "I am the resurrection, and the life," He spoke with authority, and then demonstrated it at the tomb of Lazarus, by raising him from the dead and giving him life. This was proof that He did possess the power to establish His claim to be the Son of God. In this He distinguished Himself from false teachers. His proof is also sufficient reason for believing everything that is said in the scriptures about the resurrection.

In John 5:19-29 Jesus, in speaking of His association with the Father, shows that all things which the Father did He was able to do, that the Father gave Him the authority to judge, to raise the dead and to give them life. His authority is over both spiritual life, and physical life. He has power to judge, and also to give eternal life, and to exempt from judgment them who believe on Him. He states this idea in verse 24, "Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life." He spoke further concerning when people would have the opportunity to hear His word and live. "Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." In this hour we are living now, and the opportunity is being given us to hear His word, that those who are dead in trespasses and sins may be made alive (Eph. 2:1, 2).

But in verses 28, 29, Jesus spoke of them who are physically dead and whose bodies are in the tombs—all who have died shall hear His voice and come forth. "Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth." It is clear that Jesus means that every one who has died will hear His voice and come forth as Lazarus did from the grave. But what He said further indicates that He will call them forth according to their orders. For He spoke of two classes and two resurrections: "they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment."

Since there are two resurrections and two classes of people raised, it is reasonable to believe that all are not raised simultaneously and that a period of time exists between them. This is made clear in 1 Cor. 15:20-24, where specific mention is made concerning the order of the resurrection. It is consistent to accept what is written as it is written. "For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the first fruits; then they that are Christ's at his coming." The time space involved in the order of the resurrection is clearly seen. For we are living in the time space which is between the resurrection of Christ and that of His own at His coming. It has passed the 1900 year mark and we know not how much longer it will continue before His coming for His saints.

Only the righteous are mentioned as being raised at His coming. The question naturally arises, "When will the rest of the dead be raised?" The answer is given, "Then cometh the end." This is the reasonable answer, for the resurrection order is being discussed. "Then" indicates a time space before the end comes, which is definitely stated in Revelation 20:5. And Revelation 20:11-15 shows when the end comes. It is a vivid picture of the resurrection unto judgment and of the abolishing of the last enemy—death.

Furthermore, the end is when Jesus Christ will give up the kingdom to the Father. For it is then that the last of His enemies shall have been abolished. It is necessary for Him to reign till then. "For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death" (1 Cor. 15:24-26).

Inasmuch as Revelation 19 and 20 picture the righteous as being seen with Christ at the wedding feast, and in His coming to make war on the beast and false prophet and their armies on earth, and their reigning with Him a thousand years, the conclusion inevitably reached is that they have been raised from the dead. And this is what was told John. "This is the first resurrection." This is the answer that refutes any guess or speculation which may be advanced concerning them whom John saw with Christ. Since John saw the righteous only in that resurrection, the logical question asked is, "Where are the rest of the dead?" John was told, "The rest of the dead live not until the thousand years should be finished (Rev. 20:5). As Jesus said to Martha, would He say to us "Believest thou this?" (John 11:26b.) And when Martha thought that it was not proper to remove the stone from the door of the tomb of Lazarus, "Jesus said unto her, Said I not unto thee, that, if thou believedst, thou shouldst see the glory of God?" (John 11:40.) By this question Jesus pressed upon her and them who were present the importance of believing what He said. "So they rolled away the stone."

As it was necessary for them to roll away the stone from the door of the tomb of Lazarus that they might see the power of God manifested through Christ Jesus in raising Lazarus from the dead, so must the stones of unbelief be removed from the heart in respect to what God has spoken in the 19th and 20th chapters of Revelation concerning the first resurrection and that of the rest of the dead. What is revealed in them is in harmony with other scriptures.

Precious Reprints

FROM THE PEN OF R. H. BOLL

THE PROBLEM OF INTERNAL UNITY

The problem of maintaining a unity of belief among professed Christians has occupied the front rank of problems since the apostles' days, and has been variously solved. The Roman system meets the difficulty by autocratic control. The rank and file of its constituency are denied the right of private judgment. They may read the scriptures, but only under promise that the power to understand and interpret them belongs to the clergy exclusively. The pope settles all questions *ex cathedra*, by infallible dictum, and from his decisions there is no appeal. The Protestant method, in the main, is to concede to the "lay member" the right to search the scriptures for himself, the ability to understand them, and the privilege of following them, but in order to insure uniformity and to prevent error, the "orthodox" faith is laid down for all in definite statements, formulated by able and devout leaders, agreed to and adopted as the true and correct expression for true Bible faith, and bound upon the whole membership as their authoritative creed. Such have been the two chief human methods at solving the problem of the necessary unity of the faith.

WHAT IS GOD'S WAY?

The student of the New Testament will be impressed by the fact that the members of the church as there set forth had the right of personal research and judgment in the scriptures and enjoyed the largest freedom toward God. The inspired messengers of God addressed their communications to the rank and file of the church—not to some clergy or superior class through whom it must be "interpreted" to the rest—and it is evident that the inspired writers expected to be understood by the people to whom they wrote, and that the people addressed were held personally responsible to God to receive and obey the message. The messengers themselves had no power to alter the message nor to exercise lordship over the faith of the recipients of it, once the word had been delivered (Gal. 1:8, 9; 2 Cor. 1:24). Throughout the epistles we find earnest appeals to the Christians to be of one mind, of one accord, of one judgment, to speak the same thing. Such exhortations could have no place if they were not addressed to a people who were left individually free under God in the exercise of their own minds and judgments. There would be no sense for example, in exhorting the Roman Catholic membership to be of one mind in matters of faith. They have no mind and no voice in that matter. The mind of that institution is all vested in the governmental head. The same is true of the Protestant denominations to the degree in which the authoritative creedal statement infringes on the individual's right to draw his own instruction and guidance directly from the word of God. But the members of the primitive church were free under God.

LIBERTY

That this liberty of the children of God was not that of an unbridled license is evident. Control of some sort is indispensable. This liberty consists not in the cutting of all restraints, and turning every man over to his own whims and notions, but in every man's willing submission to the yoke of Christ. It is a control from within, not from without; a control that springs from one's personal will and choice, and not a control imposed by the will of others. This is what God desires. The Christian who bows to a rule over his faith and conscience by some "clergy" or surrenders his judgment to authoritative "articles of faith" prepared for him by men, loses his right and liberty in the Lord and goes into ecclesiastical bondage.

BROTHERLY LOVE, THE BOND OF UNION

Where all are free to search and study the word of God, differences are bound to arise. There will be degrees of growth and understanding. Some will have advanced further in the word of righteousness, and will see the imperfection of the other's faith; and the one less advanced may consider the other extreme as "peculiar." One will, by innate disposition, take to certain sides and features of the truth, neglecting other aspects. Some will make mistakes. Some will in their sincere convictions be inclined to domineer over others; some will manifest a tendency to be wise in their own conceits. In short, from one cause and another endless differences may arise. It was to avoid these very differences, and the splits that certainly result from them, that men have devised ecclesiastical governments, authoritative creeds, and the like. They have sought the prevention of the trouble by curtailing of individual liberty, by stifling the exercise of individual judgment, by disparaging the "layman's" study and research, and by bringing the many minds in the church under the dominance of a few, thus insuring a greater degree of uniformity.

But God, well foreseeing that these difficulties incident to liberty in Christ would arise, provided quite another means of meeting them and bringing the multiform hearts of Christ's flock into the bond of unity. Giving each man his free access to the whole truth and hindering them in nothing — yea, encouraging them to go on and on in the truth, even unto perfection — He insisted "*above all things*" on *love*. No one can fail to perceive the supreme and tremendous stress the Holy Spirit everywhere places on *love*. Really, without it there is no Christianity possible. Now it is love that is specifically designed to meet the exercise of individual liberty. It is in love that the differing members forbear one another. It is love that suffers long and maintains kindness. It is love that prevents those envies and jealousies, fruitful sources of divisions, that spring from the disparity of talents among Christians. It is love that kills pride and vanity, and subdues the overbearing temper. It is love that seeketh not its own advantage or glory, but looks out for the benefit of the many, that they may be saved. It is love that lays down its life, love that beareth all things, endureth all things. And if any one or several fail of love and do wrong — which may always happen — the love of the rest is depended on to make good the fault and if possible win the

offenders back to the good way. If this is not possible, love will follow the course of discipline ordained of God. But where there is no love, other means than God has provided must be invented to maintain unity. For God has no interest in holding together as His church a people who do not love one another.



Book Section

J. R. C.

THE BIBLE, THE WORD OF GOD -- IV

HIGH CLAIMS OF THE EPISTLES

PAUL

Just as in the case of the Gospels, even so are the Epistles of the New Testament inspired of God and preauthenticated by Him. Before speaking God's message the Apostles were told to tarry at Jerusalem until they were clothed with power from on high, and then, and only then, could they be His witnesses. On the day of Pentecost (Acts 2) the Holy Spirit came "and they went forth and preached everywhere, the Lord working with them, and confirming the word by the signs that followed" (Mark 16:20). Thus the Apostles were given direct revelation, divine recollection, and furnished with divine credentials (miracles) which confirmed their message as being the word of God. The message of the Apostles was both preauthenticated by the Lord while He was still here upon earth, and authenticated by the Holy Spirit after the Lord went to heaven. Thus we have double proof of the inspiration of the epistles, before and after the Lord's ascension. We shall now examine the claims of the Apostles to inspiration.

FIRST WE SHALL HEAR PAUL. His claims of inspiration are made over and over. In Galatians 1:11, 12, we read: "As touching the gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but it came to me through the revelation of Jesus Christ." In verses 8 and 9 he pronounces a curse upon any one, even an angel, who would alter his gospel. We quote: "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. As we said before, so say I now again, If any man preacheth unto you any gospel other than that which ye received, let him be anathema." In these verses he makes it plain and emphatic that the gospel he preached was not from man but received direct from Jesus Christ, and, further, that he who dares to

tamper with it or alter it will bring down the anathema of heaven.

In Galatians 2 Paul tells of going to Jerusalem after fourteen years, at which time he compared his heaven-sent gospel with that which Peter preached and found that God, who had wrought for Peter had also wrought for him—their gospels tallied, even though each had received his message apart from the other! Only divine inspiration could explain this phenomenon.

Again in 1 Cor. 2:13 Paul says: "Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual words." The Holy Spirit taught him his very words—spiritual truths were matched with spiritual words.

Or examine 1 Cor. 14:36, 37: "What? was it from you that the word of God went forth? or came it unto you alone? If any man thinketh himself to be a prophet or spiritual, let him take knowledge of the things which I write unto you, that they are the commandment of the Lord." This is made to order! Here he speaks of the written word to the Corinthians as being the commandments of the Lord.

One of Paul's plainest statements of inspiration is found in 1 Thess. 2:13: "And for this cause we also thank God without ceasing, that, when ye received from us the word of the message, *even the word of God*, ye accepted it not as the word of men, but, as it is in truth, the word of God, which also worketh in you that believe." With all of these plain statements from Paul his claims to be a spokesman for God cannot be doubted by honest hearts.

To sum up: Paul's gospel came by revelation of Jesus Christ; he who dares alter it is in line for God's curse; revelations received by two men apart tallied; God furnished spiritual words as a conveyance for an Apostle's message; his words were the commandments of God; and the word of the message was even the word of God. All of this adds up to divine inspiration of Paul's pen.

PETER

"What would we think of any man who, in studying some great masterpiece of art, concentrated his entire attention upon what looked to him like a flyspeck in the corner? A large proportion of the much vaunted "critical study of the Bible" is a laborious and scholarly investigation of supposed flyspecks." So says R. A. Torrey.

The words "scripture" and "scriptures" appear in the New Testament fifty-two times, referring in each case to the Old Testament. However, in one passage Paul's writings are classed with the Old Testament scripture. In another passage the apostles are categorized with the prophets, as the messengers of God's truth. The scriptures include the New Testament. The Apostles received their message from the same heavenly source as did the prophets. We read such expressions as "the scriptures cannot be broken," "holy scriptures," "all scripture is inspired of God," and "that the scriptures might be fulfilled." While the word "scripture" literally means "writings," and could be applied to any writings, yet in the Bible the term always applies to "sacred writings." Even in secular

writing the word seems to be reserved for God's communications to man.

In giving his testimony, Peter embraces all of the spistles of Paul under the canopy of inspiration. Here is what he says, ". . . Paul also, according to the wisdom given to him, wrote unto you; as also in all his epistles, speaking in them of these things, wherein are some things hard to be understood, which the ignorant and unstedfast wrest, as they do also the *other scriptures*, unto their own destruction" (2 Peter 3:15, 16). Note that Peter attributes Paul's writings to "the wisdom given unto him," (from above, of course), and that "*all his epistles*" are categorized with "the other scriptures," which is a way of calling *all his epistles scripture*. Thus his New Testament writings are inspired just as are the Old Testament scriptures! for in 2 Tim. 3:16 Paul says, "all scripture is inspired of God . . ." Thus all of the epistles of Paul (14 in number) are here assigned to the sacred canon!

In 2 Peter 3:2, Peter puts his words and the words of the other Apostles in the same category of the words of the holy prophets, for he says, "that ye should remember the words which were spoken before by the holy prophets, and the commandment of the Lord and Savior through your apostles." And the Apostles' words were the commandment of the Lord.

The words of the Old Testament prophets were received as the word of God, because they were spoken by men who were recognized as God's holy prophets—they had the earmarks and credentials of prophets. The same thing was true of the Apostles. It is not so much that men analyzed their words and found them to be God's words, but that they recognized the Apostles as God's spokesmen, and thus received what they said "not as the word of men, but, as it is in truth, the word of God . . ." Though the words were different and bore evidence of heavenly origin, yet their worth was not left to the analysis of men.

THE PIG AND THE COW

A rich man said to the preacher, "Why is it that everybody is always criticizing me for not giving a lot of money, for everybody knows that I have made provisions to leave everything to the church when I die?"

"Let me tell you about a story of a pig and a cow," the preacher replied. "The pig was lamenting his lack of popularity. He complained to the cow how that people were always telling about the cow's gentleness and kind eyes and what all she had given to humanity. He admitted that the cow did give milk and also cream, but he maintained that pigs gave bacon and pork chops and ham. He demanded the reason for the lack of appreciation toward him. The cow thought awhile and said, "Could it be that I give while I'm still living and that you aren't worth a thing in the world until you are dead?"

The lesson is: It's not what we leave the Lord after we are dead, but what we are willing to sacrifice to give Him while we are still alive that counts." —from Sandy Hook Exhorter.



There Is A Difference!

Carl Kitzmiller

There is a difference between reading a book about the Arctic or buying the sort of clothing used there and taking up residence there. It is a difference of many degrees! There is a difference between a casual or even a deep interest in religion and becoming a Christian, a difference in many respects than the other thing. Yet, it appears, some are not making the distinction.

In the first place, there is a world of difference between "religion" and "Christianity." Religion speaks of anything a man may worship, whether that be the sun and stars, an idol, or an idea. Christianity is a religion, but cannot take its place merely as an equal to the rest of them. It is the Bible-revealed religion, centered around Jesus Christ. It is the true religion, as contrasted with man-made religions.

Thus, being or becoming *religious*, except that be the religion revealed by Christ, is not necessarily praiseworthy. Man is naturally religious. The wildest savage is likely to be religious. The Greeks and Romans, to whom Paul preached, were religious already. They did not need more religion as such, but they did need the true one!

We must go further. There is a difference between embracing Christianity, as that term is often used by the world, and becoming a Christian. Some things are called Christianity which do not belong to Christ and do not follow Him. Included in the term, Christianity, as it is so often used, are those whose systems of religion bear little resemblance to what He taught. Many who have no right to the name continue to use it or are classified under it.

Becoming a Christian in the true sense is vastly more than becoming religious, then. It is even vastly more than embracing one of the many systems called Christianity. Our nation has a lot of Christianity, so-called, but too few who are genuine Christians. The difference is not so much in the difficulty with which the religion is received. Man-made religions may even be more difficult to "join" than the true one. More may be required. Becoming a Christian is a simple process on the human side. The difference is in the resulting life and in the power that it brings for now and for hereafter.

Becoming a Christian is more than associating ones self with a church, even one that is truly the Lord's. "Becoming a member" of

a church must not be confused with becoming a Christian. It is true that when we become a Christian we are added by the Lord to His Church. But that does not mean that those who manage somehow to become a part of the *visible* church are necessarily the Lord's.

Becoming a Christian involves a new birth, a new life, a new creation. One may join the religions of man in much the same sense he joins a secret order or a civic club. He is still the same man with the same desires, ambitions, and hopes. But when one truly puts on Christ he becomes, in Bible language, a new creature. Something happens at the very center of life. He has not merely changed some outward interest or relationship; he has changed at the core.

The religious man may have some noble thoughts and do some kind deeds, but only the Christian receives the Holy Spirit of God into his life to dwell there. The religious man may feel convinced that it is well with his soul for eternity, but only the Christian will be able to stand before God. Many religious people will be lost; only the Christian will be saved.

Which are you?

Moody Press Is Proud To Announce THE NEW AMERICAN STANDARD BIBLE

This remarkable translation has been sponsored by the Lockman Foundation, who developed and assumed the responsibility of editing and producing the *Amplified New Testament*, so widely distributed and so deservedly popular.

However in recent years there have been so many versions and translations of the Bible as to create considerable confusion in the minds of many who sincerely seek to select the best.

The *New American Standard Bible*, in the opinion of the publishers, will stand out like a lighthouse. This new book is simply a modernization of the *Revised Version* of 1885 and of the *American Revised Version* of 1901, which has been long and correctly considered by evangelical scholars as the finest translation of the Bible ever made.

~~The publishers recognize the values there are in new translations as well as the inherent dangers. But they feel along with many others that as far as God's Holy Word is concerned, there is value and perhaps spiritual wisdom in building on the heritage of centuries in revising earlier translations. Consequently this New American Standard Bible is built on, and indeed is a revision of, the old beloved King James Version.~~

From the evangelical point of view, it will be noted that the problems many see in the recent *Revised Standard Version*, and which to many constitute an objection, are not found in the *New American Standard Bible* now being offered. And the reason for this is that those who are responsible for this new book have followed evangelical

tradition wherever the meaning of the Hebrew or Greek text is in doubt.

The publication schedule is tentatively as follows:

The New American Standard Gospel of John, now available.

The New American Standard New Testament, December, 1961.

The New American Standard Bible, October, 1962.

The following are the reasons for the production of the monumental work of 1901, on which the present book is based; all are still of major significance today:

1. The *American Standard Version* of 1901 has been in a very real sense the standard of all translations since that date.
2. It is a monumental product of applied scholarship, assiduous labor and thorough procedure.
3. It has enjoyed universal endorsement as a trustworthy translation of the original text.
4. The British and American committees were governed by rules of procedure which assured accuracy in the completed work.
5. The *American Standard Version*, itself a revision of the 1881-1885 edition, is the product of international collaboration, invaluable for perspective, accuracy and finesse.
6. In less intensive days the translators of the earlier editions found it more convenient to meet together frequently for comparison of findings and decisions of consequence.
7. All participants in the previous works were eminently qualified both as to scholastic training and experimental attainment. They also manifested a devotion to their task worthy of great reward.
8. Unlike the modern translations and versions of the Scriptures, the *American Standard Version* retains its acceptable use as a pulpit volume for public reading and for personal memorization.

P.S. Another important feature of this new book is its accuracy of translation as compared with the very free translation and paraphrase found in the *New English Bible*.

Book Review

Alex Wilson

REVIVAL LECTURES, by Charles G. Finney

Here is a book of immense importance for all Christians and especially for *every preacher*. It is packed full of practical suggestions soundly based upon Scriptural principles. It deals with a great variety of subjects ranging from doctrines to methods, from the education and training of preachers to the needed empowering by the Holy Spirit, and from intercessory prayer to spiritual growth and maturity. It does a great deal more than inform: it searches and probes one's

motives and devotion. The author calls us back to Biblical standards of holy living and zealous witnessing. He had a deep knowledge of the Bible, and this plus his extensive evangelistic ministry gave him a profound knowledge of human nature and of how to deal with people.

Finney himself lived from 1792-1875, and had an amazing ministry in evangelism and also in powerful revivals in the eastern United States. Besides this he was for many years a pastor and a professor of theology. In *Revival Lectures* he often illustrates his points with experiences from his own career.

Since this book was written in 1835, some knowledge of conditions at that time will help in understanding a few sections of the book. In his day there was such an overemphasis on the sovereignty of God that people felt no personal obligation to turn to Him; rather, they waited for Him to convert them! Most preachers read their sermons all the way through and the sermons themselves were usually dry discourses filled with technical theological points. Finney strikes out at both these errors. Also he defends the methods he started using in his work — such as holding special evangelistic campaigns, offering a public invitation, and praying for individuals by name —, for he was bitterly criticised by many preachers because of his “new methods.” Finally, several statements in the book indicate that he was a post-millennialist, expecting the church to convert the world. This has no vital bearing on his subject matter, however.

The book deals with vital subjects all the way through, but of special importance is the section regarding how to deal clearly and thoroughly with individuals in leading them to Christ. The chapter titles in this section are: “False Comforts for Sinners”; “Directions to Sinners”; and “Instructions to Converts.”

A few selected quotations in closing will show Finney's forceful presentation of his message: “Preaching should be *direct*. The Gospel should be preached *to* men, and not *about* men. The minister must preach to his hearers *about themselves*, and not leave the impression that he is preaching to them about others. . . . Many preachers seem very much afraid of making the impression that they mean anybody in particular. They are preaching against certain *sins* — not that these have anything to do with the *sinner*; they would by no means speak as if they supposed any of *their hearers* were guilty of these abominable practices.” “It is of great importance that the sinner should be made *to feel his guilt*, and not left to the impression that he is *unfortunate* Some books on this subject are calculated to make the sinner think more of his sorrows than of his sins, and feel that his state is rather *unfortunate* than *criminal*.” New converts “should be taught that it is necessary for them to be *just as holy as they think ministers ought to be*. There has for a long time been an idea that *ministers* are bound to be holy and practice self-denial. And so they are. But it is strange they should suppose that ministers are bound to be *any more* holy than other people.”

NEWS AND NOTES

Mrs. Kenneth Lawson Wins!

In our contest to see who could send in the largest club to the Word and Work by March 1, Mrs. Kenneth Lawson of the High View church won with forty-six names. J. L. Addams was runner-up with forty-five names. Others sent in large clubs, several reaching double figures. We appreciate all of our workers. Some have worked to get names. Some otherwise liberal people are close when it comes to spiritual things, such as a good monthly Christian magazine.

Bulletins Commend Word & Work

We note with appreciation that several ministers have given the Word and Work a good writeup in their bulletins. Carl Kitzmiller closes his article with: "Not a subscriber? Then you are missing a fine little monthly magazine. You can subscribe at club rates, too." Bob Ross says in bidding for subscriptions, "The daily newspaper costs \$26 per year. If it is worth \$26 to receive the news and opinions of the world, surely it is worth \$2.75, which is the cost of a one year subscription to both **The Exhorter** and **The Word and Work**, to receive the news and views of other churches and Christians." Bob Morrow says in part, "As far back as I can remember, this magazine has been in the home of my parents and also in mine. I can highly recommend this monthly publication to you." Other ministers have commended Word and Work in their local bulletins. For this we say, "Thank you!"

Louisville, Ky.: The Ormsby church has been having silent roll call the last two months. As we sing after prayer Sunday morning, each one present writes his or her name on a card. Visitors add addresses. This is an invaluable aid to our personal workers. Elbert Blansett is now back with us as song leader. Bruce Chowning is scheduled to be with Ormsby in a meeting beginning August 13. —J.R.C.

Leon, Iowa. Here are some of the things we are studying in our Bible classes. On Sunday morning the adult class is studying the book of Exodus, noting the movements of the children of Israel. On Wednesday evenings we are studying the Gospel of Luke, com-

paring parallel readings in the other Gospels along. On Tuesday the ladies are studying the women of the Bible. Also we might mention the singing following the Wednesday evening Bible class. Our purpose is to learn new songs and to help us to sing better the songs we know. A gospel meeting with Waldo Hoar preaching is to begin April 16.

Utica, Ind.: On March 22 three were added to the one body by baptism. For this we thank God. We believe that others are almost persuaded. If the good seed, the gospel, which is the power of God unto salvation, is faithfully sown we believe that there will be a rich harvest in God's vineyard. —W. A. York.

Columbia, S. C.: By God's precious leading and providence we are now in Columbia, S. C., where I am enrolled in Columbia Bible College. Another couple from Wichita Falls, the Harry McNeelys, also moved here and enrolled at C. B. C. The Lord is blessing wonderfully with real spiritual instruction and experience.

It is hard to part with many of the precious saints at Wichita Falls, who are loving and serving the Lord.

The Lord blessed our home with another little girl, Patty Sue, on January 18, one day before I left for S. C. with the other two children. Four days later Pat and the baby flew here by plane. —Frank Gill.

Alexandria, La.: I have been reading Word and Work since the first volume was printed. It has continued to hold a high level in contending for the whole counsel of God. The reprint from Brother Boll's writings, "Cooperation with Denominations" in the February issue is excellent. It is to the point. It should be studied carefully and prayerfully, for the problem discussed is vital. Indiscretion in our relations with denominations tends to weaken our plea for the truth. —W. J. Johnson.

A Long and Faithful Service

After serving many years as instructors in the Portland Christian School, Brother and Sister Claude Neal plan to retire at the end of this school year. The Portland church and other friends

plan to have a meeting in their honor at Portland on Wednesday evening, May 31. Those of other churches can come after prayer meeting. Brother Neal is minister at East View church of Christ, west of Okolona, Kentucky.

Abilene, Texas: Our spring evangelistic and revival meeting is planned for April 30 through May 7. Preaching is to be by Victor Richards of the downtown church of Christ in El Paso.—Carl Kitzmiller.

GARY B. McKEE

On March 1 we received a note from Sister Gary McKee in which she said, "Gary passed away November 9 following a heart attack. Although his passing was a terrible shock, we are thankful that he was spared from a long illness and suffering. Knowing that we shall meet again makes this parting easier to bear."

When I was minister in Dugger, Indiana, I was associated with Brother McKee, and considered him a good friend and a beloved brother in the Lord. We met in many Sunday all-day meetings and were on the platform for short speeches in the afternoon services. Several years ago he wrote a series of articles on the Holy Spirit for the Word and Work, and they were good. Perhaps it was in 1960 that he stopped at the Ormsby church for a Sunday morning service, on the way to Winchester, where his son was in college. We had him to lead a song and speak briefly. We enjoyed him immensely. Gary was not old, but for some reason the Lord saw fit to take him. "Jehovah gave and Jehovah hath taken away; blessed be the name of Jehovah."—J. R. Clark.

Brother Jorgenson Back Home

Brother and Sister Jorgenson spent the winter in California, as our friends know. They arrived home by car March 25. Brother Jorgenson even took the wheel for several miles, both going and coming back. He is doing well considering his heart ailment. It seems many were delighted with his last article on "Monuments." We had many comments on the picture on the front cover that accompanied his article.

Lectureship Now History

The Lectureship at Southeastern Christian College was an inspiration to those of us who attended. The

speeches were consistently good, the workshops helpful, the singing of the college groups wonderful. The Key-noter, Cary Ketcherside, gave us a good start with a fine speech on "Fellowship and Endorsement." The last speech was made by Gordon Linscott, who substituted for LeRoy Garrett, who was hindered from coming by an eye injury. Brother Linscott's speech was high in tone and spiritual in content. The happy week was closed with a rendition of the **Requiem** by a combined chorus of S.C.C. singers and singers from Louisville, under the direction of Dr. Dale Jorgenson. Visitors were present from Texas, Louisiana, Florida, West Virginia, Missouri, Tennessee, Indiana, Kentucky, and perhaps other states. A wonderful spirit of love prevailed in keeping with the theme, "Keeping the Unity of the Spirit."

V.B.S. Workshop

Our Vacation Bible School Workshop was a success in spite of a conflicting school program. The room was well filled. The Standard representatives did a good job. The displays of finished handwork were helpful. A filmstrip entitled "The House on Stonybrook Lane" was shown. Word and Work Book Store is headquarters for V.B.S. materials. Orders should be in well in advance of your school date.

Hargis Wilson

One of God's faithful servants was called home to be with his Lord on February 14, in the homegoing of Brother Hargis Wilson of the Ross Point church of Christ at Baxter, Kentucky. He had suffered with a heart ailment for over a year, but did not miss very many Sunday morning services during the time. Also he kept working on his job until a week before his passing.

He had labored many years in the Lord's army as elder, Bible teacher, song leader, and personal worker. The whole congregation realize that they have lost one of their best. Our loss is heaven's gain. Brother Wilson is survived by his faithful wife, Elsie, his daughter, Mrs. Ruth Shultz of New Albany, Indiana, two granddaughters, Margaret and Janice Shultz. We miss him very much, but hope to meet him in the better world.—O. N. Marsh.

Pocatello, Idaho: I came here to start a Bible Chair. With the Lord's help it will come to pass. A young preacher

who would like to help in a Bible Chair would be a God-send. If you know of any likely young men give them my address. I have no particular abilities for doing this work. I have not been trained in a theological school, but I know the fields are white and my Master says, "Go." I am not sent out, or supported by any group, but by Jesus Christ who strengthens me. In four months we have a congregation of fifty or so. We are now looking for a building. The Lord needs willing hands, even if they are the hands of fools, in the world's sight.—Rodney Veitschegger.

Commends Carl Ketcherside's Messages

I want to commend Word and Work for printing more and more of Brother Carl Ketcherside's articles. I do not know him personally, but his articles give every evidence that his is a message from God for our day, and that he is a brother worthy of our acceptance. He may not be saying anything except that which most of us, of the premillennial view have said and believed for years, but he is saying it better, and with more volume and success. How good it is of the Lord to raise up from the ranks of those who are not premillennial, a champion of fellowship and unity, who speaks with such unmistakable love and humility.

It is partly due to this man's efforts that some of us in this area are having the opportunity to prove experimentally to others—and what may be equally important—to ourselves, that we can and will receive into full fellowship brethren who are not premillennial, and in like manner that they can and will receive us. —Leroy Yowell.

Tulsa, Okla.: I hardly need to say, but will, that I appreciate all the writings, and the good brethren who write them, in the Word and Work. —Leroy Yowell.

Gospel Meetings Here and There

The following Gospel Meetings have come to the attention of Word and Work. We give beginning dates only. Howard Marsh is to be at Dugger, Ind., beginning April 2. Hall Crowder is to be at Jacksonville, Florida, April 2 and on. Two other meetings are to begin on that April 2 date: Bob Morrow at Hopkins church of Christ, Hop-

kins, Mo., and Frank Mullins, Sr. at Gallatin Tennessee. Dick Lewis is to be at Haydens Grove, La., beginning April 3. Other meetings are as follows: Orell Overman at Cramer and Hanover, Lexington, Ky., April 9 for a week, Waldo Hoar with the church at Leon, Iowa, beginning April 16. On April 9, H. E. Schreiner begins at Portland, Louisville; Carl Ketcherside is to be with the Shawnee church, Louisville, the week of April 24. The Highland church is having Orell Overman to start their special effort April 30. Howard Marsh is to be at Pekin, Indiana, at the Highway church June 4 and on. On June 12 Kenneth Istre is to come to Fisherville, Ky. Bruce Chowning is scheduled for Ormsby August 13 and on through the next Sunday.

Date For Summer Camps

The dates for the Winchester youth camps are as follows: Junior week, June 9 to 16, Senior week, June 16 to 22.

Louisville, Ky.: If you have traveled 5000 miles by automobile, through the traffic of the crowded cities and the mad speed of the open roads—all without so much as a scratch to man or beast, to self or car—then you should believe in "special providence," God's tender, personal care for those who are His own! Such has been our good fortune, going westward in November and eastward (to our home) in March.

It was on my physician's advice, and in God's great goodness, that we were again permitted to spend the winter in Hollywood, and to miss this harder-than-usual season in Kentucky. The fellowship out there with brethren whom we have long known and loved, and with N. B. Wright, their excellent preacher, did much to sweeten the lonely days while we were away from "home folks" and the dear home church in Louisville—to whom we have now returned. We are pleased, by the way, that Brother Wright is soon to favor W. W. readers with a series on Prophecy.

Though still limited, I moved up in strength by several points in California, and was able to "witness for Jesus" a number of times publicly, and many times privately, among the 200 people where we lived in the Apartment Hotel—both Jews and Gentiles.

Now, on our return, we find the home church (Highland) live and lively, the other churches of the area likewise. And we find the W.W., under the blessing of God and the expert hand of its publisher-editor (my esteemed associate, J.R.C.), in wonderful shape (though some have been slow in renewing) and in high favor among the people. For all these mercies we thank God through Jesus Christ our Lord.—E.L.J.

Orlando, Fla.: The work here is slowly growing. Our building has much work to be done to have it presentable, yet we are thankful for a place to meet to preach the Gospel of Christ and the Blessed Hope as free New Testament Christians.

The financial need is great but Our Lord has and will provide. Brother Rutherford is here visiting and preaching for us for a short time. We are grateful for him and believe much good will be done. Pray for us—W. B. Spears.

Hong Kong: March 13, 1961. Attendance was good at the services yesterday. There were a number of visitors. . . . Surely the joy of the Lord is our strength. . . . Last night we had an unexpected caller—a man converted by Harry Prather in a TB hospital in New Orleans. He is now back on his job in the merchant marine and took the trouble to look us up. He had read "A New Creation" and written Dennis before, so produced Dennis's

letter to identify himself. —Dennis & Betty Allen.

Waverly Hills, Ky.: Brother Jim Conyers of the East Jefferson St. church teaches a Bible class of patients (10-12) at the T.B. hospital here. He was himself converted by Stanley Myers (now serving the Lord in Johnson City, Tenn.) when both were patients at Waverly. Since he was healed and dismissed four years ago he has been praying for an opportunity to go back and teach. Two months ago it came. Now he teaches every Sunday morning at 8:15, praising the Lord for the opportunity. In the meantime he and Brother Jimmy Hardison held services in the hospital once a month on a Tuesday night. Pray for this work.

Hong Kong: March 21. Last night we had another service at Lei Cheung Uk Village. We use a pressure type kerosene lantern. There was a good crowd of children and quite a few adults also. Miss Hung is living there now with Mrs. Wong. On Sunday afternoons she has started a little S.S. Last Sunday she had 20 children. She has been bringing a lot of visitors to church since she quit working for us and has more time to reach people.

The mother of Mrs. Woo for whom many of you prayed (who went back into China, had a fall and lost some of her papers and could not come out but later did get out) was baptized last Sunday.—Dennis & Betty Allen.

NO LIGHT IN THE LAMP

A gateman saw a motorcar approaching a railway crossing one dark night. He quickly caught his lamp, and rushing out, swung the lamp. The motorist came on, and was killed by the oncoming train. The gateman was charged by the law, and taken to court. He was asked, "Did you, or did you not swing the lamp to that motorist?"

The gateman with trembling lips replied, "Sirs, before God, I declare I did swing the lamp."

He was discharged.

The gateman's best friend said to him afterwards, "George, when you were giving your evidence, why did you shake so?"

George answered, "I did swing my lamp, but, O God, forgive me, there was no light in the lamp."

So today in many pulpits of our land there is no light in the lamp, no guiding ray in the message, and the multitudes dash on to destruction. —Selected.

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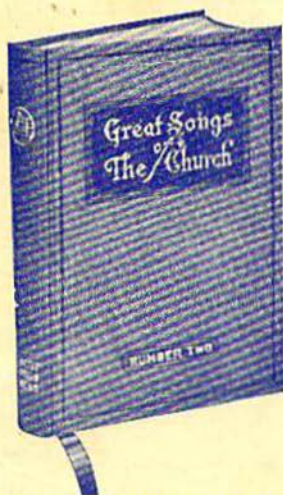
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