

THE WORD AND WORK

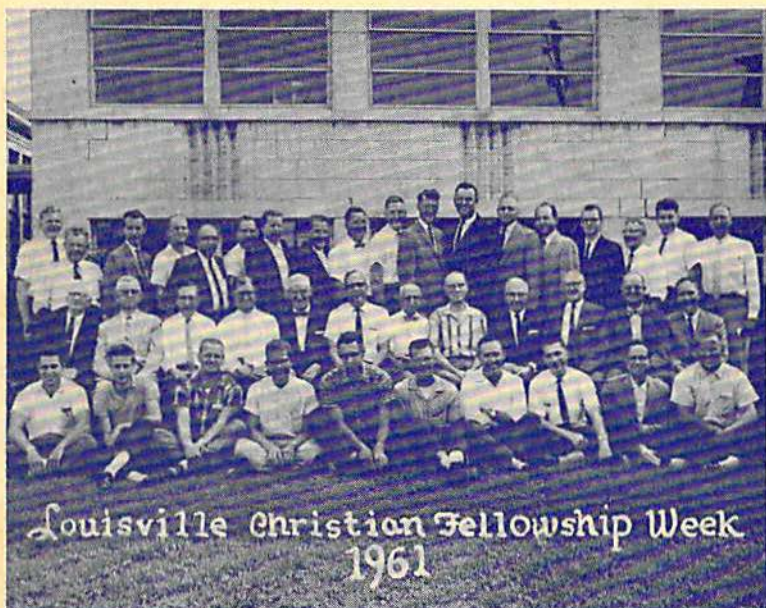
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THE WORD AND WORK

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

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SO SEND I YOU

So send I you: to labor unrewarded,
To serve unpaid, unloved, unsought, unknown;
To bear rebuke; to suffer scorn and scoffing,
So send I you: to toil for me alone.

So send I you: to bind the bruised and broken,
O'er wandering souls to work, to weep, to wake;
To bear the burdens of a world a-weary,
So send I you: to suffer for my sake.

So send I you: to loneliness and longing,
With heart a-hungering for the loved and known,
Forsaking home and kindred, friend and dear one;
So send I you: to know my love alone.

So send I you: to leave your life's ambition,
To die to dear desire, self-will resign,
To labor long and love though men revile you,
So send I you to lose your life in mine.

So send I you: to hearts made hard with hatred,
To eyes made blind because they will not see,
To spend though it be blood—to spend and spare not;
So send I you: to taste of Calvary.
So send I you! —Elizabeth E. Clarkson.

Then give me grace to labor unrewarded:
To know no word of praise save thine alone;
To live and die, in eyes of men defeated;
To hear at last Thy gracious words "Well done!"
So send Thou me!
All praise to Thee—and glory.
Lord, here am I, send me!

—M. K.

Church of Christ -- Sect or Main Body

E. L. J



PART TWO

On the Campbell quotation which closed our September article, R. H. Boll commented: "Campbell's fears were not groundless. It is as easy to have a sect denominated "Church of Christ" as any other. It is fatally easy to slide from the high vantage ground of Christian unity on the Bible alone, the "one faith, one Lord, one baptism," to the level of a sect which holds peculiar, distinctive views on certain points (prophecy for instance) as a sectarian badge. . . . We desire no membership in any human sect by whatever fair name it may designate itself. Nor shall we ever make a sect of ourselves by requiring brethren to subscribe to certain prophetic convictions in order to fellowship with us." (As usual, the entire article is worth a good re-reading).

All the great men of the nineteenth century unity movement understood there were some born-again ones in many of the American religious groups. It was the general understanding at least to the turn of the century when I was a boy. McGarvey, Larimore, the Srygleys, Kurfees, *et al* knew it, but hoped and labored to show many "the way of God more accurately." The non-sectarian concept of the church grew measurably dimmer with the spread of the "re-baptism" theory — the view that a candidate for valid baptism *must know* (besides all other antecedents) that he is being baptized *for* remission of sins. This strange twist (by which the word "for" in Acts 2:38 was thrown back upon, and into, the mind of the candidate instead of in the stated mind and purpose of God Almighty, the remitter) tended directly to make a sect of the church; a "sect" (or "cut-off" section), because in effect they cut themselves off from those who had indeed been baptized in sincere faith toward God, but had not understood at that moment that the act was *for* (Gr. *eis*) remission of sins, which culminating design we do not dispute. (We are not unaware of the two different derivations of the word "sect": one from a Latin verb, meaning *to cut*; the other from a French and Middle English noun, meaning *a faction, a following*. For our purpose, they come to the same thing).

Thus on and on it went, the loveless emphasis and the schisms: the "re-baptism" schism, pro and con; the so-called "pre-millennial" break, pro and con (mostly con for *we* have never drawn the line), the "institutional" argument, now going on, pro and con, already a break. And so it must and will go on for ever — unless Christian love takes over! By this course of lovelessness and heresy of emphasis,

the "Church of Christ," by and large, became a sect among the sects — *excepting* only those congregations here and there (millennial or not) that — at the price of eternal vigilance — were able to maintain their freedom in Christ, escape "bossism", and cling on to Jesus Christ as only Teacher, Master, and Lord.

LATER GREATS

McGarvey tried to cling to all his brethren of both "groups", though he rejected instrumental music. Larimore, Hall Calhoun, and other greats evangelized and taught at first among the "Christian" brethren: were they not Christians then? Were they not members of the body? Would they have been won to the simpler ways if their salvation had been denied? If they were Christians to be welcomed in, there must be others like that now; if not, why not?

M. C. Kurfes was a power in many ways. We differed from him on some lines; but *we did not differ from him one whit* on this church-truth line. He would not that the old church where he labored so long in Louisville should be called "Campbell Street Church of Christ," nor that Haldeman Avenue where they moved should be called "Haldeman Avenue Church of Christ"; but simply "Campbell Street church" and "Haldeman Avenue church," as the latter is called, and listed in the telephone directory, to this day. He reasoned that not all members of the body in their area were in their fellowship, though no doubt he wished they were. He knew that there were others, and he didn't mean the members of like and sister congregations either! Thus, he simply called the church "the church", adding the street location.

Yes, the Bible name, "Church of Christ" has come to have a sectarian connotation, precisely as that good name, "Church of God" has been sectarianized. These are Bible names, and Christians ought to own and wear them in the Bible sense, and then seek earnestly to live up to them. The fact that they are Bible names has not prevented men from using them in a party sense, just as the names of Paul, Apollos, and Cephas (some say of Christ himself) were used in a party sense at Corinth (1 Cor. 1:12).

R. H. BOLL

We come now, finally, to the prince of modern Bible teachers. His forte and his delight was to write on expository lines and devotional subjects. He was not by nature a debater (though always *suaiviter in modo et fortiter in re*). When he saw the churches becoming more and more sectarianized, led away from the concept of autonomy and freedom in Christ, he wrote more and more to halt the sickening trend. (We have recently reread all he wrote on that line). During his ministry of more than 50 years at Portland Avenue, he received into fellowship scores of men and women who had been immersed in some denomination, but who had taken this step in all sincerity and faith toward God. He also baptized many from denominational churches who had learned this truth in the meetings and classes that he conducted throughout our city. But one thing *that he did twice* will most quickly show his attitude and view on the point in question:

Twice he chose my little 4-page tract, "What It Means", for publication in this journal. The first time was in 1919 (pp. 107, 139). He

encouraged me (he was for many years my friend and daily confidant) to hold the type, have plates made, and make a tract of it, which we did. Brother Boll had already written his famous tract which, in the English and German versions, sold into the millions. My tract, though consonant with his, was entirely different. It undertook to show, negatively (p. 1) and affirmatively (pp. 2, 3, 4) *what it means* to take the outside place with reference to the sects around us. We lift a few sentences, though out of context, from page 1, "What It Does Not Mean":

"Many members of God's church are now members of something else also, and they have become sadly scattered abroad."

"Clearly these saved but scattered children of God ought to be gathered. That inward unity which already exists ought to be outwardly, visibly, and organically manifested, realized, and demonstrated."

"When I say I am a Christian only I certainly do not mean to say that I am the only Christian; and when those in the aggregate who have separated themselves from various sects in order to be members of no sect, profess to be Christians only, they do not profess to be the only Christians. They recognize that there are others who have not yet taken this independent stand, nor even supposed that it is possible."

Finally, referring to the custom of receiving into fellowship (with a hand-clasp) a man "who has been scripturally baptized", page 1 concludes:

This "simply shows that they recognized him as a Christian before he came. That is, without affirming anything as to his former acceptance with God, they recognize that he was at least in standing, position, and relationship—if not in actual state, condition and life—a Christian before he took his stand as a Christian only."

Once again, when I was far away and knew nothing of it, Brother Boll turned the entire tract in to the type-setter for printing in this journal (August 1953, p. 189). I think this is sufficient on how our great editor-in-chief stood! We still stand there—refusing to acknowledge membership in anything less than the *whole* Church of Christ. I could not stand otherwise, "so help me God!"—if we may borrow this exclamation from the great reformer, Martin Luther.

As Christians (Christ-ians), and Christians only, we belong to the *whole* Church of Christ, and not to any smaller "party," no matter by what name it may be called. We do not know the whole membership, of course—not even all in our own immediate area; but He knows: "the Lord knoweth them that are his" (2 Tim. 2:19). This unsectarian concept of the church (as the September reprint from R.H.B. shows) is a difficult position to admit and maintain (because of the mess men have made). It is an easy position to let slip; but it *must* be understood and maintained, and we let it slip at the cost of all our claims to non-denominationalism. Otherwise we become no more than another sect among the sects, and our "unity" witness becomes just another "lost cause."

As "Christians only" we may conceive of our *special* witness toward unity (not the whole of our duty or witness by any means) as a *unity movement, in the unity spirit, within the whole Church of Christ*: that is, among the membership of *all the saved* ("as many of you as were baptized into Christ," Gal. 3:27). This is our *special* cause; not the building up of another party in the sectarian sense in

which sense some of our good brethren seem to be still looking at "the Church of Christ." Remember Paul's word, "There is one body."

For the "other side" of this church question, the balancing, positive presentation of *What It Means* to take one's stand as a "Christian Only," please see the tract referred to, or read our next month's article. Paul says, "Judge nothing before the time" (1 Cor. 4:5); and then he adds, "until the Lord come." We add, at least, not until next month! And would it startle our readers if, at that time, we were to nominate a "new" leader for our times? We seem to have no leader now! Or do we?



Brethren

J. H. McCaleb

"And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we be brethren."

Abraham and Lot were of close kin. The word "brethren" was based upon that human relationship as well as other mutual interests and convictions. In our religious associations the term is used primarily to indicate our mutual relationship to God through Jesus Christ our Lord. "The Spirit itself beareth witness with our spirit, that we are the children of God; And if children, then heirs; heirs of God, and joint-heirs with Christ."

Paul addressed one of his letters: "To the saints and faithful brethren in Christ which are at Colosse." Brethren in Christ. That term is significant. It determines the basis of relationship and states it to be in Christ Jesus. Nor are we left to guess about that decisive connection. "For as many of you as have been baptized into Christ have put on Christ."

Can there be any possible doubt regarding the form of attaining the new birth and the resulting kinship that follows that new life? "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."

The fact that one may not obey from the heart does not destroy the essentiality of the form. With Paul we must be able and willing to say about each other: "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine that was delivered you."



Truth Advance Section

Stanford Chambers

QUESTIONS ASKED OF US

The question as to the scriptural attitude toward denominations and toward children of God within denominational folds:

Christendom is divided into religious bodies too many to count. Denominations today are dividing and subdividing. The religious world and the political world keep close pace together in this matter of division, and the confusion of the one adds to the confusion of the other, all to the lamentable injury of earth's populations.

But Christendom is not the body of Christ. "Is Christ divided?" "There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all." Here is emphasized oneness, "the unity of the Spirit." And the proper observance of this unity is "in the bond of peace" (Eph. 4:3, ff.). This unity is to find expression through exercised fellowship, exercised between God's children as individuals, also in the congregational capacity and in an intercongregational manner. To Christians is given the earnest admonition, "Let there be no divisions among you." The congregation of Christ is to give diligence to avoid schism or faction or heresy. This is their responsibility and it is to be their deep concern.

Christendom is not the body of Christ. Should the "Ecumenical Movement" now becoming so articulate succeed in uniting the denominations of Christendom, not then would it be the body of Christ. Capitalize on the Savior's prayer for oneness as they may, they can not make His prayer one for a union of denominations. He prayed for oneness in Him and in the Father. No denomination is the body of Christ. Not one of them is "holding fast the head" Christ Jesus. Each has its own head, either Pope or Patriarch or Bishop, else a synod or other ecclesiasticism. As no man can serve two masters, so neither can any religious body be obedient to two heads. The "Ecumenical Movement" being propagated by the World Council of Churches is of man and not of God. Professing Christ to be Head, they deny Him Headship or Lordship. They "deny our only Master and Lord Jesus Christ," even as Jude declares. Join the various religious bodies together as is being agitated, and the result is a conglomeration of contradictory creeds and precepts of men, confusing to men and dishonoring to the name and cross on which they seek to capitalize. Christendom united a la W.C.C. will do vastly more harm than a divided Christendom.

No, those who would "speak as the oracles of God," as commanded (1 Pet. 4:11), have no part nor lot with a "movement" or a union "not holding fast the head" (Col. 2:19), but which subjects itself to "ordinances after the precepts and traditions of men," (Col. 2:8). These are they who have "a form of godliness, but having denied the power thereof," "From these turn away" (2 Tim. 3:5).

"Come ye out from among them and be ye separate, saith the Lord" (2 Cor. 6:17). This call for separation is unpopular and unheeded. "Sweet fellowship" and the eulogies of high and noble aims are things more palatable. This passage in 2 Cor. 6 enjoins a lot of non-fellowship, unpleasant practice. While it is all-important to have fellowship with the sons of light, it is imperative to have no fellowship with the sons of darkness.

"What's in a name?" is the question asked argumentatively in this connection, and not disconnected altogether.

As it was carnality for New Testament Christians to be saying, "I am of Paul" or "I of Cephas," so no less carnality plays its part today in their saying, "I am of Luther" or "I of Wesley." Why not be just a Christian? Why be something else or try to be something more? A Christian is not to be an "ist" or an "ite" of any kind. He is to belong to nothing religiously but the body of Christ, save, locally, he belongs to the congregation of Christ,—which is to be a representation of the whole body," the general assembly and church of the firstborn who are enrolled in heaven" (Heb. 12:23). As to a religious body denominated by the distinctive name of its own choosing, ruled by its own formulated creed and governed by its humanly constituted head; the Christian's word is "separation," and his attitude and conduct are to correspond.

To "speak as the oracles of God," is to use scriptural terms for scriptural things, not to use scriptural terms to designate unscriptural things. Frankly, I cannot call the disciples of Charles T. Russell Jehovah's Witnesses, for they are not. They are Watchtower Witnesses, and can be called that without offense, for they do not deny that they look to the staff of that concern, (headquarters, Brooklyn, N. Y.) for orders and direction. I cannot call the cult of Joseph Smith The Church of Jesus Christ of Latter Day Saints, for they are not. I cannot call the cult of Mrs. Eddy The Church of Christ (Scientist), for said cult denies Him. I cannot call anything The Church of God that does not embrace the whole family of God. I protest calling anything Christian Church which is not the church of God as defined above. I protest the use of the term Church of Christ when something less than the church of God is meant, the whole family of God, the whole body of Christ inclusive of every member of Christ, every one in Christ, living or having fallen asleep. I have on my desk a book entitled, "The Disciples of Christ, Their Origin and Growth." I read in my New Testament of the disciples of Christ. Here are two different concepts, though the phraseology consists of the same scriptural terms. The capital letter works the trick. In the Saturday papers we read announcements of "The United Church of Christ," also "The Church of Christ (Scientist)" and

"The Churches of Christ;" also "Churches of Christ." Here the definite article "The" works the trick. "Bethel Church of Christ" or "Main Street Church of Christ" (local designations) are not improper, not being exclusive. Neither Bethel nor Main Street has any God-given right to be other than a church of Christ.

(More next month)

Sound Effects In Salvation

J. R. C.



A brother told me of visiting a strange church. He said that they did not have an orderly beginning. Some one just started playing the piano while people were standing around talking. Later another instrument joined in. In one corner some were carrying on an animated conversation. So the service continued with singing and preaching and prayer with no seeming beginning or end.

I described the service to a Christian family (some of them Christians) who had a holiness background. Recently they had been going back to this kind of church. It seemed to hit the spot, as we say. When I told them of this rather unorganized kind of service, they recognized it as the kind they were used to. The man thereupon testified that he had quit swearing and smoking. He said to me, "You shout sometime, don't you?" Well, not much, but perhaps in speaking or singing I have done so.

To some, sound effects identify you as the true people of God. If there is no excitement, no show of emotion, no passing out, no shouting, there is no power. A couple of such ladies heard me preach a funeral and remarked to some one that I did not have the power. They were used to some physical demonstration that I did not display.

In Acts 16 there are two accounts of conversion. One was in a quiet place by a river side. Paul heard that a group of ladies went there for prayer on the Sabbath. He and his companions walked out the gate of the city and down to where the ladies were worshipping God after the order of the Law of Moses. He spoke to them about the Savior, preaching the gospel. The Lord opened the heart of Lydia to hear and heed the message, along with her household. They believed, repented and were baptized into Christ. They experienced quietly the joy of a newfound life in Christ Jesus.

The other conversion in this chapter is that of the jailor and his household. Paul and Silas healed a soothsaying maid, whom certain men were using to make money. When they saw that the hope of their gain was gone they dragged Paul and Silas before the magis-

trates, who rent their clothes off them and commanded to beat them with rods, charging the jailor to keep them safely. He put them in the inner prison and placed their feet fast in the stocks. About midnight they were praying and singing hymns unto God. Other prisoners were listening in amazement. Suddenly there was a great earthquake so that the foundations of the prison house were shaken! Doors of the prison flew open! Everyone's bands were loosed! The jailor was aroused out of his sleep, and, seeing the doors open, supposing the prisoners had escaped, drew his sword and was about to kill himself. Paul saw what was happening and cried with a loud voice, "Do thyself no harm; for we are all here!" The jailor became the more excited and, calling for lights, sprang in, and trembling for fear, fell down before Paul and Silas, saying, "Sirs, what must I do to be saved?" And they said, "Believe on the Lord Jesus and thou shalt be saved, thou and thy house." But the jailor was a heathen and needed to know about Christ before he could believe. "And they spake the word of the Lord unto him, and all that were in his house." Thereupon he and his house were baptized, and rejoiced greatly, having believed in God.

Lydia's conversion was quiet down by the river side, but the jailor's conversion was attended by noise, shouting, an earthquake, excitement. He was converted amidst an abundance of sound effects. Yet, basically, both were converted in the same way. Each heard the gospel, believed it, resolved to turn from their old lives and to follow Jesus, and were baptized into Christ. Really, it did not matter one way or another about the excitement, the noise, the sound effects. In itself, it had nothing to do with salvation, nor with the acceptability of it. Lydia was just as much saved as the jailor.

There is no New Testament example for the noisy kind of service that some were brought up in and demand. There is no New Testament precedent for passing out and falling to the floor in conversion. Faith does not strike people as lightning. Paul tells the Corinthians that God is not a God of confusion, but of peace. He says, "Let all things be done decently and in order." Back in Elijah's day God was not in the strong wind, nor the earthquake, nor the fire, but He was in the still small voice. Jesus rejoiced in the Holy Spirit and said, "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding; and didst reveal them to babes." Noise and outward demonstration is not essential to power. It is not the noise of the sermon nor the human words which we add in explanation that saves people. Only the gospel is the power of God to salvation—the Scriptures which we point out do the work, quietly, in the heart, bringing men and women to repentance, and to the foot of the cross.

Those who discount the more orderly and quiet service should examine the New Testament and learn that noisy demonstrations are not essential to salvation nor to acceptable worship. However, some "Amens," "praise the Lords," weeping, and emphatic testimony, when sincerely done, may indicate a lack of deadness.

Seed Thoughts

and
News Items

Of Interest To Christians

J. L. Addams, Sr.



MORE EVIDENCE

Columbus believed that the earth was round, and because of this, he sailed west and came to what we know as America. However, most of the people of the time of Columbus contended that the earth was flat. Nevertheless, the Bible records that the earth is round. In Isaiah 40:22 it is stated: "It is he that sitteth upon the circle of the earth, and all the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in." Columbus proved this verse of the Bible to be true, yet the Bible recorded the fact 700 years before the birth of Christ. Too, our present day missile and satellite program further proves this point from the Word of God. In fact, we have seen pictures of the earth (taken from the satellites) which clearly show the curvature of the earth. As men become more informed they unwittingly prove the Bible to be the true Word of God.

MORE EVIDENCE

Recently, it has been discovered that great springs are to be found at the very bottom of the ocean. These springs empty into the ocean itself. But, God's Word told of this 4000 years ago when it said in the book of Job, "Hast thou entered into the springs of the sea?" (Job 38:16).

MORE EVIDENCE

Professor Totten, of Yale University, states that a fellow professor, who was an accomplished astronomer, made the strange discovery that the earth was twenty-four hours out of schedule. Professor Totten challenged the astronomer to begin at the beginning of the Bible and read as far as need be to see if the Bible could account for the missing time. Upon coming to the account of the long day of Joshua, the skeptical astronomer rechecked his figures and found that at the time of Joshua there were only twenty-three hours and twenty minutes lost. This convinced him that the Bible was not the Word of God, because there was a mistake of forty minutes. However, Professor Totten pointed out that the Bible does not say twenty-four hours, but, "about the space of a whole day." Reading further, the astronomer found in Isaiah that God (in answer to King Hezekiah's prayer) has promised to add fifteen years to King Hezekiah's life, and had sent Hezekiah out to watch the shadow of his sundial turn back ten degrees. Ten degrees on the sundial is forty minutes on the face of the clock. When the astronomer found his forty minutes and added them to the twenty-three hours and twenty minutes, he had his missing day. It was then that he

put down the Bible and said, "Lord, I believe!"

MORE EVIDENCE

It has been within the last 100 years (slightly more or less) that scientists have discovered the importance of blood in relation to the human body. Pages could have been written about the importance of the blood of man. We have become more and more aware of these facts. But, not 100 years ago, but 3,500 years ago the Bible gave a short, scientific statement concerning the blood of man or beast. God's Word says, "For the life of the flesh is in the blood" (Leviticus 17:11). Read also Leviticus 17:14 and Genesis 9:4.

MORE EVIDENCE

The Bible has been translated into nearly 1000 languages. In contrast, Shakespeare has been translated into forty languages, Homer into twenty. A rare old copy of Shakespeare sold for \$3,000.00. Some years ago the United States purchased three volumes of the Gutenberg Bible printed in 1465. The price was \$1,000,000.00. The Bible is the most valued book in the world.

THE WONDERFUL BIBLE

Sinners hate it and saints love it. It promotes everything good and denounces every evil.

It is loved by those of every age in life.

It attracts the simplest minds and confounds the deepest thinkers.

It is loved by doctors, lawyers, merchants, bankers; whereas the libraries pertaining to their own kind of work are not attractive to those outside that line of service.

It is always up-to-date, and meets today's need.

It is the only book written in the Orient that is loved throughout the world.

It has survived the ignorance of its friends and the hatred of its enemies.

It has remained on the battlefields of life to preach the funerals of those who oppose it.

It is the only revelation of what lies beyond the tomb.

Its statements are so true that it invites the criticism of historians, archaeologists, scientists, and investigators of every kind.

Its statements are accurate concerning chemistry, astronomy, geology, mathematics, botany, anatomy, and all other arts and sciences.

Read your Bible as God's message to you, and receive it with meekness (James 1:21).

One of the results of Bible reading is that unessential things will be cleansed from our lives. We will soon realize that our lives are too precious to waste.

Communion with Him through His Word will give us more of His compassion for the lost.

No Christian can glorify God and be a blessing to man without feeding upon the Word.

Read your Bible in faith; God means just what He says in His Word.

Read your Bible repeatedly. The Bible is its own best commentary.

We should believe what we read in God's Word, even when we do not understand it (Isaiah 55:9).

The Time is Now

Dr. Matheson once said that it is a solemn thing to say "tomorrow" when God says "today," because man's tomorrow and God's today never meet.

ABOUT TOMMY MARSH

Dear Co-Worker for Christ:

In 1953, Brother Tom Marsh was sent out by the Sellersburg Church of Christ to the Japanese mission field. For two years he worked in the Tokyo and Yokohama churches while attending language school. In 1955 it was decided that for his health and other reasons he should return home. The need for completion of his college education was a major consideration, so he enrolled in the University of Louisville from which he was graduated in 1960. During the intervening years he married Pat Bland and the Lord has blessed the union with two little girls, aged 3 and 1. In addition to his college work, Brother Marsh has ministered to the Waterford, Ky., church and has done supply preaching at other places.

In all these intervening years it has been his fixed purpose to return to Japan and work there for the Lord, if the way was opened for him to do so.

Now it seems as if the way is beginning to open up. The Sellersburg church, where he has been a member since he obeyed the gospel at the age of ten years, has decided to act once more as his sponsor in order to fulfill the legal requirements of the Japanese government. In addition to this sponsorship, the church will contribute regularly to his monthly support. It is estimated that a total of \$300-\$350 monthly will be needed. A Church of Christ near Tokyo had planned to pay his travel expenses but due to an unexpected emergency will not be able to now. Therefore, approximately \$1100.00 will be needed for transportation to Japan.

Plans are for Sister Marsh to attend language school for some nine months and for Brother Tommy to take some refresher courses while working with Brother Rhodes at the Yokohama church and kindergarten. After this period, effort will be made, as the Lord leads, to establish a new work in some area where there is no church of the New Testament pattern at present.

Ship passage has been booked for October 24 of this year. Thus it is imperative that money for travel, regular monthly support and for other expenses be accumulated without delay. Brother Marsh is anxious to visit your congregation and tell of his plans and needs. Will you, personally, make an effort to arrange for such a visit and then contact him at the address below? This is your opportunity to assist in the support of a man who is already advanced in the knowledge of the language and customs of the Japanese—one who has been to Japan, knows the problems, and who has made special effort to prepare himself for service among these particular people. Will you help him?

Present mailing address: 144 South New Albany Street, Sellersburg, Indiana. Funds may be sent to "Marsh Mission Fund" care of William Wilkerson, 224 Indianola Drive, Sellersburg, Indiana.

In Christ,

The Elders of the Sellersburg Church of Christ

Carlos Haas
Jesse L. Montgomery
Orren L. Briggs.

HOLY RETIREMENT

He who lives without prayer, he who lives with little prayer, he who seldom reads the Word, he who seldom looks up to heaven for a fresh influence from on high—he will be the man whose heart will become dry and barren. But he who calls in secret on his God, who spends much time in holy retirement, who delights to meditate on the words of the Most High, whose soul is given up to Christ—such a man must have an overflowing heart, and as his heart is, such will be his life.

Precious Reprints

FROM THE PEN OF R. H. BOLL

THE NEW LIFE AND ITS MAINTENANCE

(Given in by H. N. Rutherford from May 23, 1916 *Christian Leader*.)

Our studies in Acts have brought us to the great climax of Pentecost. Jesus Christ our Lord had given His life for our sins, had been buried, raised from the dead; and, "after he had given commandment unto the apostles whom he had chosen," had ascended and sat down on the right hand of God. The Holy Spirit, for whose advent the apostles had been instructed to wait, had come; and the Gospel had been preached "by the Holy Spirit sent forth from heaven." Sinners had been convicted, and had cried out in distress to know what they should do; and the man with the keys had answered them and opened the doors with the God-inspired direction that they should "Repent and be baptized," every one of them, in the name of Jesus Christ, for the remission of sins, and they should receive the gift of the Holy Spirit. Then those who received the word were baptized and there were added to them that day about three thousand souls (Acts 2:37-41).

It has already been pointed out that this was "the beginning." For each one of those, also, who were baptized that day it was a new beginning, as new creatures, endowed with a new life. By their faith, expressed in obedience to Peter's command, they were born again," of "water and the Spirit." They were now children of God, baptized into Christ, having put on Christ (Gal. 3:26, 27). Their new life was of God—God's life imparted to them—and they held it by virtue of their union with the Lord Jesus Christ (1 John 5:11, 12; Col. 3:3; John 15:6). This life as all other life, must be maintained. It requires sustenance. In the case of the new life in Christ Jesus—it must be maintained by preserving the union and communion with its great Source. Barnabas (later) exhorted the disciples in Antioch, "with purpose of heart to cleave unto the Lord" (Acts 11:23), and Paul confirmed the souls of the disciples, "exhorting them to continue in the faith" (Acts 14:22). But how we do cleave to the Lord, and how we continue in the faith, is shown us explicitly in the sequel verses in the second chapter of Acts: chiefly in verse 42: "And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." We mark first of all that these things were *persisted in*, and that *with regularity*; for that is the strict import of the expression, "they continued stedfastly." Just as men eat and breathe and sleep, and thus maintain the natural life, so this supernatural life which was theirs because of their oneness with Christ was maintained (that is, their fellowship and union with Christ was maintained) by that constant intake and outflow which is summed up under those four heads: "Apostles' teaching, fellowship, breaking of bread, and prayers." Just as verse 38 of

this chapter gives us the model of first gospel obedience, so verse 42 lays down the great and simple plan of all subsequent worship, both congregational and private, and the means by which alone our continuance in spiritual life is possible.

1. THE APOSTLES' TEACHING.

As by the apostles' teaching they had become "children of God through faith in Christ Jesus," so the further teaching of the apostles became their spiritual milk by which the spiritual babes grew in wisdom and in stature, in the grace of God and in the knowledge of the Lord Jesus Christ (1 Peter 1:23; 2:2; 2 Peter 3:18). They were now no longer beholden to the scribes and Pharisees who sat in Moses' seat (Matt. 23:2), but henceforth submitted to the apostles' instruction. And this was simply the teaching of Jesus Christ through His chosen spokesmen and representatives. This twofoldness of their work appears in the very commission He gave them (Matt. 28:19, 20)—they were first to teach the world; and then teach, again, such of them as had been baptized. How faithfully they did this is seen in such utterances as, for example, Col. 1:27, 28. A great part of the New Testament is devoted to the record of this apostolic teaching to the Christians, namely, the twenty-one epistles and the Book of Revelation; and even the four "Gospels" and Acts abound in teaching which is designed to nourish the children of God. They "continued" in it. They held it fast. They abode within it. They "continued" in it "stedfastly." It was their constant light and resource, their daily food and drink. And so must it be to us who have named the name of Christ as well as they. For no other purpose did God leave us the New Testament. As were the writings of Moses to Israel (for it is no vain thing for you, because it is your life"—Deut. 32:47), so was the apostles' doctrine to the saints in Christ Jesus.

2. FELLOWSHIP.

The word translated "fellowship" is in the New Testament used repeatedly to denote the brethren's gifts and contributions of money or supplies, whether by way of benevolence or for the furtherance of the Gospel (Rom. 15:20; 2 Cor. 8:4; 9:13; Phil. 1:5; Heb. 13:16). This significance has been taken too exclusively. But the contribution is not itself the fellowship, but rather the manifestation of it; and not the only manifestation, but one of many. For fellowship is partnership. We have fellowship with the Father, and with the Son, Jesus Christ. We also have fellowship one with another (1 John 1:3, 7), seeing we are all of one body, partakers of one Spirit, sharers in one hope; members of one common Lord; holding one faith, one baptism; and the children of one God and Father of all, whose very being pervades us all (Eph. 4:4-6). This fellowship is indeed expressed on occasion by material gifts for aid and contribution; but in many ways. There is no more perfect illustration of fellowship than the unity of aim and interest and co-operation that exists between the members of the human body under the one controlling intelligence of the head (1 Cor. 12). Our fellowship one with another is due to our fellowship with Christ. To say, then, that the Christians

"continued stedfastly . . . in fellowship," means, first of all, that they abode in good fellowship with God and the Lord Jesus Christ, and through Him in mutual love and helpfulness. To what extent this latter point was carried (although no such demand was ever made of them) is shown in verses 44 and 45 of this chapter and in 4:32-37. This is one essential feature of the Christian life which has been lost sight of to an alarming extent, and all diligence should be directed toward the re-establishment of at least a fair degree of the original New Testament fellowship.

3. BREAKING OF BREAD.

That by the term "the breaking of bread," the ordinary meals are not meant is evident from the enumeration in which it is mentioned. For items one, two and four (Acts 2:42) are of religious significance; item three therefore could not reasonably be supposed to have reference to lunches and dinners. It is equally clear that in verse 46 the term does refer to meals at home, ("breaking bread at home . . . they took their food"), for there the daily walk and occupation of the Christian is described. The expression is used in a special sense in verse 42, therefore, and can refer only to that institution of our Lord, in which "he took bread and blessed and brake it," and "gave to the disciples and said, Take, eat; this is my body" (Matt. 26:26). If, as has been done by some outlandish interpreters of our day, the point is raised that this cannot be the Lord's Supper because the cup is not mentioned (!); or, as the Romish doctrine that this justifies the omission of the cup in the communion of the "laity" (!)—it is sufficient to note that this was the simple and comprehensive term for taking the Lord's Supper in full. Just as we speak of "eating breakfast," with never a word of reference to drinking coffee or other beverage; just as the term, "eating the Passover," always included the drinking of the paschal cup, which was not specifically mentioned (Luke 22:15-18), so also "the breaking of bread" refers to the Lord's Supper, and includes the cup (Acts 20:7, 11). In this, the only specific ordinance of Christian worship, "they "continued stedfastly," i.e., they *kept it up constantly, regularly*. There was a stated time then, evidently, for its observance; a time, too, frequent enough in recurrence to justify the idea that they "continued" in it "stedfastly"; words which could hardly have been used for quarterly or annual celebrations.

The early Christians met on a certain day for the purpose of eating the Lord's Supper, and "continued stedfastly" in that practice. What the time was, and the implication of its frequency, may be gathered from Acts 20:7.

4. PRAYERS.

The four items: 1. Apostles' teaching; 2. Fellowship; 3. Breaking of bread; 4. Prayers, were, with the exception of the third—the Lord's Supper, which was engaged in only in and by the assembled church (Acts 20:7; 1 Cor. 11:20)—for both public and private edification. Prayer could be offered by one person alone, at any time, in secret, or in any place whatever; or where two or three had met and agreed as touching anything, or by the church in full assembly. In

fact, there was no limitation whatever upon it. The apostles' teaching urged that prayer should be offered in every place; that Christians should continue instant in prayer, watching thereunto with all perseverance and supplication for all the saints. "Pray without ceasing." They believed that God heard prayer and answered—a faith which in this very book we are studying is fully vindicated. And it was doubtlessly impressed upon them that at every step and turn prayer was of supreme use and necessity; prayer for ourselves, for one another, for the church, for all the saints, for kings and rulers, for the unsaved. In fact, nothing could be accomplished without prayer. In this day, when the light of faith burns low, and men are trying to explain everything on a natural basis and figure God Himself out, and while the power of prayer is denied, the servant of God must sound a clear, strong testimony and call the decadent church back to its place of prayer, and rouse a dying faith to renewed trust in a God who can and will hear the prayers of His people, and who will give good things to them that ask Him.

SURVEY OF THE FOUR.

We are warned in Heb. 2:3, that there is no escape for those who neglect this great salvation which was brought to us by the Lord and His apostles. It will not bear neglect. As a growing garden that soon perishes if left to itself, so this great salvation of ours requires constant attention. The four items in Acts 2:42 sum up in a general way (as has already been observed) the manner of the sustenance of the spiritual life. The apostles' teaching comes first, because it is first in order of time and importance. Without it we would know nothing of the fellowship, the breaking of bread, nor have the light and assurance necessary for effectual prayer. This, then, is fundamental and brings about the remaining three. The fellowship reappears in the breaking of bread and also in the prayers. In the first item God speaks to us; in the last we to Him. And all else lies between this intercommunion of the children of God with their Father in Heaven. And so does the last of the New Testament epistles present it: "But ye, beloved, building up yourselves on your most holy faith (and this is the only way possible: the apostles' teaching, Acts 20:32), praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 20, 21).

HOPE THOU IN GOD

(AN ARTICLE FOR WOMEN)

Mrs. Paul Knecht

To paraphrase a great man, "God must have loved women — He made so many of them." Statistics say that for every 97 men in the world there are 100 women. The population of the world in 1959 was 2,905,600,000. This would figure out 44,247,716 more women than men in the world. (In the U. S. alone there are 1,801,000 more women than men.) Though in the fall of man (Gen. 3) it was necessary for God to chasten (v. 16) He nevertheless loves them. "For whom the

Lord loveth he chasteneth, And scourgeth every son whom he receiveth" (Heb. 12:6).

The Lord Jesus talked to women when He was on the earth. It was not the custom then for men to take much notice of women or talk to them, especially in public. They were not considered equal to men. At the well in Samaria (John 4) the Lord's disciples marveled when they found Him talking *with a woman* (v. 27). At the tomb of the Lord (John 20) the disciples apparently ignored the weeping Mary. It may be that in their own realization they were not even conscious of her presence. (It is barely possible but not likely that she was not where they could see her.) But whatever the reason they did not tell her that the Lord had risen and relieve her distress (vs. 11-13). The Lord Himself spoke to her and comforted her in person (vs. 16-17). He had compassion on her in her grief. She seems to have been the first to whom He revealed Himself after the resurrection. The Lord took time for women and had patience with them. He loves them.

"The holy women of old hoped in God," Peter tells us (1 Peter 3:5-6). The holy women were those faithful to God. Obviously, Sarah, Rebekah, Leah and Rachel were some of them. They were separated from the world in the sense that they did not take part in the ways of the world. They were not shut up in some convent away from the world. They were married women (married for many years) taking their part in the daily affairs of this life and living in the light of the promises of God.

God's promises are sure and precious. They are meant for women today as well as for those in the Bible. What happened to them was for an example to women now and was written in order to teach and admonish women of today in the ways of the Lord (1 Cor. 10:11). The secret of their success was this: they hoped in God even as Peter said. And God was able to sustain them and keep them through many more years of life than are allotted to us. It is fine when a woman has a husband whom she loves and can fully trust, but even so her hope must be in God. It is God and only God who can keep home (His oldest institution) and husband and children from every evil thing. A woman whose hope is set on God can have His wisdom for her home and how badly she needs it!

The Psalmist said, "Be strong, and let your heart take courage, All ye that hope in Jehovah." (Ps. 31:24). The Christian's hope is "both sure and steadfast" for it enters "into that which is within the veil; whither as a forerunner Jesus entered for us" (Heb. 6:19-20). It is anchored in the presence of God where the Lord Jesus intercedes on behalf of His own. This is the hope that every woman needs. If she belongs to the Lord and her hope is set on Him then through all the vicissitudes of life she is held fast and kept in the love of God that draws her ever nearer to Him.

Echoes From The Louisville Christian Fellowship

The fourteenth annual Louisville Christian Fellowship Week is now a matter of history, but as is usually true, its effect will linger for a long time, in the messages of the ministers and leaders who were privileged to enjoy this five-day filling time.

The theme, "The Ties That Bind Us" actually led into a discussion of basic doctrines and scriptural methods—themes which are much needed to be in the forefront of our thinking during this time of religious indifference and liberality. The entire week was one of well-chosen topics, a rich study of the book of Romans (four different teachers on the four morning sessions), and stimulating discussions during the round table periods.

The keynote speech, setting forth the "Whole Counsel Position" was indeed a splendid beginning for the meditations which followed, and I dare say that not one of the speakers or listeners of the week left without gaining a deeper appreciation of our rich heritage, being made to rejoice in the freedom and fellowship that are in Christ Jesus, and being challenged to "sow the seed" of the Word more diligently, letting secondary matters fall thereby into their proper places. And herein may we rejoice, "that in every way . . . Christ is proclaimed."

Truly one of the great benefits of the week was the joy of sharing homes and tables with brothers and sisters in Christ. The noonday meals offered some of the "love-feast" atmosphere, that is available no other way. May the Lord bless those hands that prepared and provided for this grace, also.

We missed the presence of some who have gone on to be with the Lord, and of others who were unable to make the trip at this time. May the future years continue to bring such times of reunion, until the Lord comes and we all "meet in the air."—Wm. Robert Heid.

"And they continued in 'fellowship.'" It seems the continuing of our Fellowship Week is a highlight of each year in the Lord's service. It is something to look forward to, and certainly a time to gratefully look back upon. This year was no exception. It was a rewarding experience in every way. Thanks to the Planning Committee and to the Portland and Sellersburg congregations for their hospitality. —Bruce D. Chowning.

In response to your request for a statement about the 1961 Fellowship Week in Louisville-Sellersburg, I consider it one of the best we have had. The program was well planned, the speakers brought messages of unusual blessing, speaking to the point and dealing with problems of great practical value in the spirit of love and yet with boldness and conviction. The afternoon sessions of open discussion on various practical themes was one of the high lights of the whole week. The hospitality of the ladies of the churches of that area was unsurpassed as usual. The attendance was good and the fellowship a blessing. I am glad the Lord gave me the privilege to be there. Thank Him and you who made it possible. —Frank M. Mullins, Sr.

Many preachers who attended Fellowship Week were not present for the picture, yet we did miss some from far-away places. Dr. Forcade came from the longest distance—California. Our largest crowd was on Wednesday night. The count for that night was 505. The night speeches were good, but not a whit better than the day speeches. I feel that we had an unusually good program this year; the very fine speeches made it so. The report on the recent Mullins—Allen tour of the Far East added much to the meeting. —J. R. Clark.

I was very much impressed with the messages at the Fellowship Week. They were unusually good. Brother Winston Allen's message on his trip to the Far East with the slides was most interesting and enlightening. The hospitality of the Louisville area churches was manifested in the wonderful meals that were served. Mrs. Rutherford and I were most graciously lodged in the Christian home of our beloved brother and sister Carl Vogt Wilson. The young men who spoke were a credit to our Christian schools. We should pray for more filling with the Holy Spirit, endeavoring to keep the unity of the Spirit in the bonds of peace until we attain unto the unity of the faith. —H. N. Rutherford.

I thought the subjects were very timely, well covered and interesting. The diversity of speakers, young and old, was good. Criticism of the older group for not leaving us a nice bed of roses, was a little out of place. We have been blessed greatly because of the faithfulness and devotion of our forefathers. —Coy V. Campbell.

I think the lecture by LeRoy Garrett was significant to us. He explained in no uncertain terms what our attitude toward fellowship should logically be. However, I believe there were some raised eyebrows. This and a great deal of spirited discussion one afternoon among our brethren on the subject indicates that some of us have not yet thought through thoroughly and consistently our position on the thorny problem of unity and fellowship. —Bob Ross.

Every minute of the 1961 Fellowship Week was filled with good things. I enjoyed every session to the fullest extent. The planning committee is to be commended for doing an excellent job. —Howard T. Marsh.

I enjoyed Fellowship Week because of fellowship with some I rarely see. Of course, we missed many from a distance. Bible expositions brought a blessing each morning. Generally, the "discussions" did not get to discuss as much as I had hoped. I believe the inclusion of Brother Garrett was an illustration of our desire not to become "ingrown." —C. V. Wilson.

"Fellowship Week" was not misnamed, according to many signs in evidence. Fellowship; first of all, heart action, finds expression in "giving the right hand of fellowship." There was much of that going on. Fellowship means partnership, and partnership involves co-operative action. The spirit of co-operation was manifest—co-operation in the execution of the Great Commission in both its first part and its second part. As "proof of the pudding is in the eating," so the proof of the profitableness of the last "Fellowship Week" will be determined by what is registered in the way of salvaging souls and in faithfulness in observing the "all things whatsoever I have commanded you." Surely good fruit will be showing. —Stanford Chambers.

In response to your recent request: As you may know, I didn't get to the conference until Tuesday morning and left for home after lunch Friday. I did not like to miss the rest of the programs, but I was tired! The messages I heard were timely and thought-provoking, well worth while. And there was the joy of fellowship between sessions, which seems to me to make the event one of special value and encouragement. Of special interest was the Leroy Garrett lecture, with which we surely agree in principle, although we may not be prepared to go as far as he in practice. —J. Edward Boyd.

How we wish we could have stayed for the entire week of the Fellowship Meeting! We know we missed some excellent messages, though we also enjoyed some very fine ones. The organization and use of time seemed the best yet. The fellowship was rich and good. Such meetings are valuable to me in many ways, and I hope you will continue to give us such opportunities to come together. —Carl Kitzmiller.

I enjoyed the Fellowship very much. The talks were all good. I thought Brother William Rinne's message on the "One God" was excellent and would like to see it in print. —Harry R. Prather.

I thought the program projected by the planners was very well carried

out by well-prepared speakers. The conference promotes good fellowship and understanding among brethren. It touches upon the challenge of the problems of our day to individuals and the church in order to meet them with a united front. —Claude Neal.

Our 1961 Louisville Fellowship Week was to me a better spiritual feast than I had enjoyed there in previous years. The entire program was well planned. The night services were especially inspiring.

I believe that the afternoon open forum could have been a little better controlled so that more could have spoken. The two or three introductory speeches each day started the forum off on the right foot.

I personally thank God for having the opportunity to attend and take part in this year's Fellowship week. A place should be set aside in next year's program for some outstanding visual aids, as Brother Allen's Wednesday night presentation offered in the missionary slides. —Julius M. Hovan

"Fellowship Week" was an encouragement and a blessing to me. It seemed more to the point than at other times. Only the love of God can bind us together. —John Pound.

Here are my impressions of the conference. 1. The theme was timely and well covered. 2. The afternoon discussions were better than in previous years. 3. The selection of speakers was exceptionally good. 4. Talks by Rinne, Garrett, and Lyons were unusually good. 5. The discussion periods featured too many introductory talks and not enough time for general discussion. I suggest that the chairman only make a speech. 6. Time should have been allowed for a morning prayer service. —Jim Embree.

THE PROBLEM OF JOHN 8:1-11

J. Edward Boyd

Readers of recent translations are sometimes puzzled, even disturbed, by the treatment given the story found in John 8:1-11. One omits it entirely, with the comment in a footnote, "Not found in best Mss." Another prints it on a separate page at the end of the Gospel. Others (including the American Standard, both the 1901 and the 1961 editions) enclose it (together with 7:23) in brackets, with appropriate explanation. The Revised Standard puts it in italics at the bottom of the page. It is sometimes placed after the Gospel of Luke. Dr. Goodspeed discusses the passage in his "Problems of New Testament Translation;" he insists that that should be omitted as forming no part of John's Gospel.

It is indeed conceivable that someone should become alarmed, as though men were tampering with the Word of God. But really, there is here no cause for alarm. Quite the contrary! It is only evidence of the exceeding great care that scholars, upon whom we must depend for the text of our Bible, have taken to transmit to us the Scriptures, as nearly as possible, just as they were originally written, without subtraction, and also without addition. And they have become convinced (without exception, so far as I know) that this passage was not in the Gospel of John as the apostle originally wrote it.

There has been further confirmation of this view in quite recent years from the discovery of a manuscript known as the Papyrus Bodmer II. With the single exception of a small scrap of papyrus upon which are written a few words of John 18, this is the oldest

known New Testament manuscript. It is certain that this copy was made early in the third century, perhaps no later than 200 A. D., about 100 years after John's death. In it there is no break in the narrative between 7:52 and 8:11. Faced with these facts, we are compelled to accept the verdict: this story does not really belong to John's Gospel.

But questions will arise. How did it become a part of the King James Bible? Shall we discard it altogether? To the second question we unhesitatingly say, "No!" To say that it was not a part of John's Gospel is not to say it is not true. In his "New Testament in Modern Speech" Weymouth comments: "The evidence, external and internal . . . seems decisive against regarding this section as part of the Gospel of John, which of course is not to say that it may not be a fragment of genuine evangelical tradition." And the recently published New Bible Commentary says: "There is overwhelming external and internal evidence against the traditional theory that this story was written by John . . . Yet it is unquestionable that it forms part of the authentic tradition of the Church . . . The story very early became current as a true episode in the ministry of Jesus and was accepted because of its antiquity and authority."

There can of course be no doubt that Jesus did and said many things not recorded in the four Gospels. (Luke 1:1; John 20:30; 21:25.) Paul quotes a saying of the Lord not found in the Gospels. (Acts 20:35.) Perhaps some copyist, making a copy of John's Gospel for his own use or for the edification of a friend, thought good to insert this incident as a gloss, to give a concrete example of Jesus' declaration in verse 15: "I judge no man." Later copies could have been made from this copy, the writers taking this story as a part of the text—and so on through the centuries that followed. We can not of course know just how it happened; this is suggested as a plausible possibility.

In the meantime (however it came about) the older manuscripts perished or became lost, and the text formed from the later copies contained the story as a part of John's gospel, and thus it became a part of the King James Bible. However, men continued to search for ancient documents. Many older manuscripts were found; versions of the Bible in other languages were studied; quotations from the Scriptures in the writings of the early "Church fathers" were investigated. As a result of all this the scholars are able to produce a more accurate text than has ever been done before, since the early centuries. Two facts are outstanding: the variant readings in the various copies of the Scriptures are not so numerous as in the copies of other ancient writings, showing that greater care was exercised in their reproduction; and not one important fact nor a single fundamental doctrine is affected by them. Our faith still rests upon the immovable rock of divine truth.

We may well be grateful to those who by arduous labor and persistent investigation have made possible the Bible as we have it today. And I like to think that it has been through the providence of God that the story of John 8:1-11 has been preserved for us. What a picture it is of our Savior—His deep insight into human nature, His

scorn for the hypocritical, His compassion for the sinner, but without any encouragement to continue in sin, as expressed in His words to the woman: "Neither do I condemn you; go your way; from now on sin no more." (New American Standard Version.)

NEWS AND NOTES

Orlando, Fla.: On August 19 the young people and their parents from Jacksonville and Brandon met with us and we had a wonderful fellowship at the church and a picnic afterward. Brother J. Edward Boyd has been a great help and encouragement to us this summer. Keep us ever in your prayers and may the Lord bless you in every endeavor.—Bill Spears.

Louisville, Ky.: Five of our active young people of Ormsby church are away to College, four of these at Southeastern Christian. Last Sunday we rejoiced in the confession and baptism of Carson White, who has been coming to church for several years. We have hopes that others will obey the Lord.—J. R. Clark.

Cannelton, Ind.: We at Cannelton are receiving a blessing from Brother John Fulda's talks on The Beatitudes (August 30 to September 6). He is developing into a powerful speaker. Attendance has been good and fellowship very precious.—Ernest J. Coultas.

Whipple, Ariz.: I believe that the article by R. H. Boll on "Why Not Be Just a Christian?" is full of truth, and should be read by those who want to be the sons of God: not in word only, but also in deed.

Lexington, Ky.: (September 17) Our hearts were made to rejoice last Wednesday night when Mrs. Jay Ginter made the good confession and was buried with her Lord in baptism the same hour of the night. The plowshares of deep sorrow were driven into her heart upon her bereavement in the loss of her husband. She turned to Jesus who alone has the words of comfort and eternal life.—H. N. Rutherford.

Indianapolis, Ind.: The church here at 2044 Olney is growing all the time. We had 52 for Sunday school yesterday, which was a record for us.—Charles Pritchett.

TUNE IN W.O.W.I

Brother Hall Crowder speaks every

Sunday morning at eight o'clock over radio station WOWI, 1570 kc., originating at New Albany, Indiana. The Louisville area radio chorus sings on this program. Get the habit. Tune in each Sunday.

Lexington, Ky.: We had a real wonderful fellowship in the Utica, Indiana, meeting with the dear saints of God there. Brother and Sister York were splendid co-workers, and Godly servants, and we found a happy fellowship with that good church. We were lodged in the hospitable home of Sisters Ella Conrad and Amy Trueblood, besides enjoying the good fellowship at meals with other members of the body of Christ there. There were seven responses to the invitation, three of these young men for baptism.

There is a strong sentiment among the members to enlarge their facilities at Utica by building Sunday school rooms.

Sister Knecht's women's Bible class on Tuesday nights has done and continues to do a vast deal of good.

May God bless these brethren and fulfill every desire of goodness and work of faith with power.—H. N. Rutherford.

Danville, Ky.: While sitting in the kitchen here in the infirmary of Centre College, meditating over my breakfast, I was moved to ask God's blessings on all people of this sin-cursed world, to bless them with the peace and quiet that I am enjoying, to bless Christians in being associated with those who have a desire to carry out the Great Commission: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved. He that believeth not shall be damned." I learned this verse from my angel mother and it has remained in my mind to this day and I am past seventy years old.

God only knows how many dollars Christian people are wasting on little

luxuries while souls are perishing for the gospel. It is my desire to live long to pray and witness for our blessed Lord and Savior, who shed His blood that we may have eternal life. —Mrs. M. Jane Floyd Heissler.

STANLEY HALL NO MORE

Hollywood, Calif.: The church which has met in the Hall has been notified that since the Hall shall no longer exist, we must move.

On and after September 3, our meeting place will be The American Legion Building, 3755 Sawtelle Blvd., one block north of Venice Blvd.

This location is nearer the majority of the members; we can have evening services. Hours of worship: 11 A.M. and 7 P. M.

We are sorry to report that Sister Andrew is not well.

For information, visitors may call POplar 9-1043 and EXmont 7-4913.—N. B. Wright.

Hong Kong: This is the last time, D. V. that we will be writing from this address. New address is 5 Granville Circuit, Kowloon, Hong Kong. (Ground Floor). So far as we know, none of the relatives of our people on the mainland have been affected by the cholera epidemic; it is abating here now, though there was one new case this morning.

Our new amah (maid) . . . is the first we have ever had who sings about her work and most of her songs are church songs. She has had much opportunity but never obeyed the Lord.

Dennis is at school this morning. He has a class of eight young Christians in a fledgling Bible college and feels it is a good opportunity.—Betty Allen.

REPORT FROM JACK BLAES

Frankfort, Ky.: We just closed our regular summer evangelistic meeting at Antioch. It seems that every thing that makes a meeting good was present in this one. Brother Glenn Baber, of Prairie Creek church, Dallas, did the preaching. Glenn was ordained to the Christian ministry at Antioch, so he was coming "home" for the meeting. It was a joy for the church to have him. Eight persons responded to the Savior's invitation, six of whom followed their Lord in baptism in a beautiful little pool on Stony Creek. Brother and

Sister Asa Baber, Glenn's parents, who ministered here 14 years, visited the meeting from Tuesday through Sunday.

Antioch had a good VBS this spring. It was an evening school which gave the adults opportunity to attend. The last three nights the adults enjoyed a special treat when Bro. Earl C. Smith of Siloam Springs, Arkansas, taught lessons on I John. So many expressed such delight in these messages that the leaders have decided to ask him back for a week of Bible studies next spring.

My wife and I enjoyed a fine two weeks meeting with the good church at Salem this summer. She taught a ladies' class in the VBS in the morning, and I preached in the evening. That was like coming home to us, since we started our married life at Salem. We were very happy the way the church is running there now. Brother Paul Clark is doing a good work as minister. I do not see how he gets so much done and does it so well.—Jack Blaes.

Hapeville, Ga.: Brother Richard Ramsey finishes a meeting here tonight (Sept. 17). We have had no responses, but we have enjoyed fine messages.—Bob Ross.

A COMMENDABLE WORK

Bob Morrow and co-workers at Leon, Iowa, have been doing a commendable work this summer. They held mission meetings in the courthouse yard in Bedford, Iowa, on the horse show grounds at Pickering, Mo., at Sunnye Slope in the Rabbit Hill School yard. The first meeting had a high attendance of 25, the second reached the thirty mark, and the third was the best with attendance up to fifty. Also they held vacation Bible schools at Leon, Iowa; Hopkins, Mo.; Sunnye Slope; and at Osceola, Iowa. Bob's co-workers were Jerry Samples and David Ringer of S.C.C. Others should be doing more of this kind of mission work.

Glenmora, Louisiana: Dedication of our new building is set for October 8. We have a beautiful, though simple plant, of nearly \$20,000 value. It cost us only about ten or twelve thousand, for we did the work ourselves. The building is brick. The old building is to be converted into an educational plant, with about 12 rooms.—A. J. Istre.

HAZEL ANDREW DRAFAHL

My dear niece, only child of my older sister (Mrs. T. J. Andrew), was buried on September 2 in Santa Monica, California.

Our younger sister, Mrs. F. S. Spaulding, of New Albany, flew out to be with the mother and the husband in their sorrow and loss.

Hazel had been ill and failing for several years—perhaps scarce able to pray in the final weeks; but my last memory of her is of the frail little woman who prayed while she could—prayed as I have never in my whole long life heard any other human being pray: yet not for her own temporal wants or for bodily healing, but for complete acceptance through the blood at the mercy seat of God. To pray with her in the family circle, and to hear her "strong crying and tears" (Heb. 5:7), was to realize that our own praying had been hardly more than playing. She taught me much about prayer: to "pray with prayer" (as the Greek reads at one place), and to pray while we can.

Though never caught in the awful meshes of the grosser sins, Hazel knew that she had drifted, and she thought of herself as God's little prodigal daughter. O how she sought to find again the latch to the Father's house.

The precious families of the Stanley Hall group (now moved to 3755 Sawtelle Blvd. in L. A.), where N. B. Wright is minister, poured out their alabaster cruse on my sisters and the husband—all for the love that these brethren bear toward one another, and (I think) also on behalf of one who could not be present to mingle his tears and hopes with theirs. —E. L. J.

RUBY BELLE PHILLIS MANCHESTER

Ruby Belle Phillis Manchester, daughter of the late Samuel J. and Dora Phillis was born on September 2, 1896, in Hamilton county, Iowa and departed this life on September 4, 1961, at the University Hospital at Iowa City, Iowa at the age of 65 years and two days.

She moved at an early age with her parents to a farm in Davis county near Moulton, Ia., where she received her schooling and also taught a number of years.

In 1920 she moved with the family to Davis City.

On October 4, 1922, she was united in marriage to Garvin A. Manchester of Davis City. To this union two sons were born: Homer A. of Davis City, Iowa, and Lowell E. of Pearl, Illinois.

Early in life she obeyed the gospel and was a member of the Church of Christ, remaining a faithful member the rest of her days. She was preceded in death by her parents, two brothers, Lloyd and Guy Phillis, and one sister, Pearl Phillis.

She leaves to mourn her passing, her husband, two sons and their wives, seven grandchildren, one niece, Mrs. Lorane Simpson of Des Moines, Iowa who was reared in her parental home, a number of other nieces and nephews, and a host of other relatives and friends.

Services were conducted from the Slade Funeral home in Leon, with Bob Morrow, minister of the Church of Christ officiating. Final resting place is the Davis City cemetery.

GOD IS LOVE

Omnipotence may build a thousand worlds, and fill them with bounties; omnipotence may powder mountains into dust, and burn the sea, and consume the sky, but omnipotence cannot do an unloving thing toward a believer. Oh! rest quite sure, Christian, a hard thing, an unloving thing from God toward one of His own people is quite impossible. He is as kind to you when He casts you into prison as when He takes you into a palace; He is as good when He sends famine into your house as when He fills your barns with plenty. The only question is, "Art thou His child?" If so, He hath rebuked thee in affection, and there is love in His chastisement.

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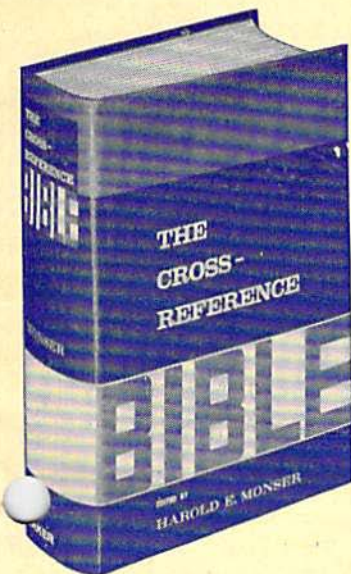
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