

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

J. R. CLARK, Publisher

VOL. LVI

No. 2

FEBRUARY, 1962



LECTURESHIP AT SOUTHEASTERN CHRISTIAN COLLEGE

Program Is On Inside Cover Page

BIBLE LECTURESHIP; SOUTHEASTERN CHRISTIAN COLLEGE

March 19-22, 1962

THEME: The Christian And The Challenge Of Contemporary Civilization

Opening Session, 7:30 P. M. Monday, March 19, 1962

Closing Session: 7:30 P. M. Thursday, March 22, 1962

PROGRAM

MONDAY

Frank M. Mullins, Sr., Chairman

6:30 P. M. Daily: Special Program by SCC Students under the direction of John Fulda

7:30 P. M. **The Christian And His Distinctive Responsibility In The World**
Speaker: Robert B. Boyd, Louisville, Ky.

TUESDAY

8:30 A. M. Prayer Time Carl Vogt Wilson, Director, Louisville, Ky.

9:00 A. M. Bible Exposition Jas. R. (Bob) Ross, Hapeville, Ga.

10:15 A. M. Work Shop—Dealing with special problems relating to Theme

1:30 P. M. **The Christian's Mission In The World Today** Speaker: Earl C. Smith, Siloam Springs, Ark.

2:15 P. M. **Faith Meets The Challenge Of The 20th Century** Speaker: Ronald Bartanen, Blue Springs, Ill.

3:00 P. M. Open Forum

7:30 P. M. **The Christian And The Challenge Of An Intellectual World**

Speaker: Leroy Garrett, Bethany College, Bethany, W. Va.

WEDNESDAY

8:30 A. M. Prayer Time Carl Vogt Wilson, Director

9:00 A. M. Bible Exposition J. Edward Boyd, S.C.C., Winchester, Ky.

10:15 A. M. Work Shop—Dealing with special problems relating to Theme

1:30 P. M. **The Challenge Of Communism** Speaker: Kenneth Spaulding, East Tennessee State College, Johnson City, Tenn.

2:15 P. M. **The Challenge Of Higher Education** Speaker: Dr. Paul Clark, S.C.C., Winchester, Ky.

3:00 P. M. Open Forum

7:30 P. M. **The Christian And 20th Century Social Life** Speaker: H. Edward Schreiner, Louisville, Ky.

THURSDAY

8:30 A. M. Prayer Time Carl Vogt Wilson, Director

9:00 A. M. Bible Exposition Frank M. Mullins, Sr.

10:15 A. M. Work Shop—Dealing with special problems relating to Theme

1:30 P. M. **The Home's Responsibility Toward The Social Life Of The Christian**
Speaker: Julius R. Clark, Louisville, Ky.

2:15 P. M. **The Church's Responsibility Toward The Social Lift Of The Christian**
Speaker: Dr. Dale Jorgenson, Bethany, W. Va.

3:00 P. M. Open Forum

7:30 P. M. **Southeastern Christian College Chorus** Under The Direction of John Fulda, Singing **The Peaceable Kingdom.**

Director: Frank M. Mullins, Sr., Head of Bible Department

Planning Committee: N. Wilson Burks, Paul Clark, Laverne Houtz, J. Edward Boyd, and Frank M. Mullins, Sr.

Song Director: John Fulda

Recreational Director: Coy V. Campbell.

THE WORD AND WORK

VOLUME LVI, FEBRUARY, 1962

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

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Trends and Tendencies

Robert B. Boyd

Even reliable teachers of God's Word are often quite distinctive in their manner of presentation, and in the tone and emphasis of their teaching. This is as it should be. The men who wrote the Bible, even though inspired by the One Holy Spirit, had distinctive presentations, and their writings were quite distinctive as to tone and emphasis. For instance, the mind of James, as indicated by his writings, seemed to indicate a very practical viewpoint. So much so, that should he suddenly reappear today and present his message (without interrupting himself often to explain that he was not a legalist, nor out of harmony with what other writers had said), he probably would be labeled by many as a legalist. Or, to say the least, he would not be credited with being a spiritual man. On the other hand, the Apostle Paul could appear, making some of his statements regarding the absolute sovereignty of God, and regarding faith and grace, and be unacceptable in other places. In the one instance, James would be accused of holding to the "letter of the law" without the spirit, while Paul would be accused of going overboard in an effort to express the deeper meaning of Christianity while discounting the letter. In either case, the accusation would be untrue. Therefore, it is possible, and even more than likely, that men who are filled with the Spirit, and led by Him, who subscribe to the same position of loyalty to Christ and His word, forgetting neither the rules and regulations of God nor the life-giving deeper things of the Lord, can be—and should be—found working together toward a common, God-sanctioned objective.

However, the very fact that men differ (by nature, perhaps; or because of their background) as to these things contains a danger. If we are inclined to be matter-of-fact (this is our natural bent), to be practical in our outlook, we may have to guard against legalistic inclinations. We tend to want to reduce the Word of God to a simple code of regulations, an abbreviated list of rules. We may be quite accurate in the compilation of our list—quite able to give chapter and verse, line by line, point by point. This simplifies things, and we like it that way.

Well, if such is our tendency, we need to be reminded of the fact that God could have given us a Bible of this sort—but He did not! The fact that He did not is important! Why didn't God give us such a simplified presentation of instructions as to His will? The

answer: "For the letter killeth." This we can say because it is true (2 Cor. 3:6). It is true because God said it. On the other hand, God said it because it is true. A few sheet's of paper, on which are listed a set of rules and regulations of "Thou shalt," and "Thou shalt nots," apart from the surrounding, God-given, life-giving meat from heaven which makes up the context, results in death. Yet, we must be careful lest we arrive at a wrong conclusion concerning the rules which are contained in the context.

D. Martin-Lloyd Jones gives an exceptionally fine illustration in his book, "Sermon on the Mount," Vol. I.: "A man may play a piece of great music quite accurately; he may make no mistakes at all. And yet it may be true to say of him that he did not really play Beethoven's Moonlight Sonata. He played the notes correctly, but it was not the Sonata. What was he doing? He was mechanically striking the right notes, but missing the soul and real interpretation. He wasn't doing what Beethoven intended and meant. That, I think, is the relationship between the whole and parts. The artist, the true artist, is always correct. Even the great artist cannot afford to neglect the rules and regulations. But that is not what makes him the great artist. It is this something extra, the expression; it is the spirit, it is the life, it is the 'whole' that he is able to convey."

Exactly. We can, for instance, read God's Word as we pursue the study of Worship, and arrive at a correct list of rules and regulations. We can wind up with a correct list of "the right notes." This we should do. But when reading such passages, for example, as Eph. 5:18-20 or Col. 3:16, if we arrive at no other conclusion than the inferred evidence that instrumental music is unauthorized, we have missed this "something extra . . . the spirit . . . the life." We have missed "the soul and real interpretation." No doubt, in view of our knowledge of history as to the worship of the early church, later history testifies to the fact that instrumental music was introduced into worship by authority of man, plus the silence of the scriptures as to its use in the church, etc., we rightly conclude that instrumental music is unauthorized. Personally, I have no doubt about this being the correct conclusion. But if we go forward ardently pursuing the authorized course of using only vocal music in our worship services, missing the soul and real interpretation of these (and other) passages, we are like the musician who plays the correct notes of Beethoven's Sonata, of whom it has already been said, "he did not really play Beethoven's Moonlight Sonata." To omit the unauthorized but fail to include the authorized is the fault. While God doesn't authorize a mechanical-type accompaniment, He does authorize an accompaniment. We are told to sing "*with* grace in your hearts unto God." We are authorized to sing "*with* the spirit . . . *with* the understanding also" (1 Cor. 14:15). As we speak "one to another in psalms and hymns and spiritual songs," we are told that we are to make "melody" *with* our hearts to the Lord (Eph. 5:19). Without the authorized, necessary accompaniment—the spirit and understanding, the plucking of the heartstrings, that grace in our hearts—our worship is void,

just as void as if we were seeking to reach God by means of the "doctrines and precepts of men!"

However, what we've emphasized so far seems to have been grasped by some who are now in need of being reminded of the need of "playing the notes correctly." In some instances, the principle involved in this phrase has been discounted, despised, and even considered unnecessary. And when one steps forward to call attention to this need, in the eyes of many he downgrades himself spiritually, and is numbered among the legalists. Here we have another extreme, and a dangerous one. Therefore, it has become needful to emphasize the fact that "the true artist is always correct. Even the great artist cannot afford to neglect the rules and regulations." This needs to be emphasized because, since God hasn't seen fit to simplify His word by reducing it to a list of rules to follow and obey, men who are spiritually inclined have the tendency (often) to develop the "meat" of the passage, get the tone and emphasis and the heart of the matter, yet ignore the rules which are couched within the context. Let us remember that the artist who can delight us with his deep understanding of the heart and soul of the music he is playing does, nevertheless, play the notes correctly. And while that, in itself, doesn't make him a great musician, neither can he be great and ignore these basic rules. So, while adhering to the "letter of the law" in itself leaves us cold, spiritually, let it be remembered, we cannot be spiritual (truly spiritual) by proceeding to please God if such is ignored.

This writer, for one, appreciates the fact that some of our older men, are helping us to avoid legalism by warning us against missing the tone and spirit of God's Word. (e.g., Brother E. L. Jorgenson's article, "Church of Christ, Sect or Main Body," Nov. '61 W&W.) On the other hand others, who are likewise deeply spiritual (Brother Stanford Chambers, for instance) do not hesitate to say: "This writer has to be classed with the nonconformists. . . . He is thankful that by the grace of God he has never yielded to power of popular breeze enough ever to have christened a babe, sprinkled a believer, dipped hands in 'holy water,' hailed Mary, made the 'sign of the cross' never in more than sixty years sung in worship with musical accompaniment, etc." (S.C. in Jan. '62 W&W.) Those who know Brother Chambers, know him to be a man who is deeply spiritual, one who can (and does) teach lessons from God's Word that give the tone, expression, and emphasis of spiritual teaching that characterizes the true "artist." But the "rules and regulations" of correct and authorized procedure are clung to tenaciously. We are thankful for these great men of God!

ALCOHOLICS

Drink is no respecter of persons. Out of 30,000 alcoholics from court and hospital cases in Massachusetts alone, there were: 600 former doctors, 300 former priests and ministers, 170 former dentists, 633 former lawyers, 17 former judges, 600 former businessmen. —Selected.

Wondrous and Strange

E. L. J



Strange and wonderful it is, indeed, that out of the Los Angeles area has gone forth through the years some of the most powerful influences for evangelical Christianity of the twentieth century. The city, no less than third in population and largest in area within the United States, lies in one of the loveliest of lands—as it has now been reclaimed from the desert by watering. Its citizenship can boast of many thousands of the most solid and cultured of our continent. Here are the great universities, “California”, and “Southern Cal”. Here also are many famous but lesser educational institutions, and many seminaries, “institutes”, and schools of religion. Some of these (like Pepperdine) are staffed with men of true faith and science; others are doctrinally corrupt and corrupting, staffed with men of “science falsely so called” who have no real faith at all, and who live and have their being by purveying their speculations and man-made philosophies. Nevertheless, these also are beings of human culture and refinement.

WORLD, FLESH, AND DEVIL

But here also, more than in most cities—because of its easy climate and worldly spirit—much of this world’s “scum and off-scouring” have gathered. They have come from all classes, occidental and oriental, educated and ignorant. Here, and up and down the vast western coast, lie the great seaport cities with their extra quota of vice and crime. Here, a bit removed from the sea and toward the northern hills, lies world-famous Hollywood. For half a century, this city has been grinding out, and dispensing to the whole world, all that is good (if any) and all that is evil and vicious in the traditionally corrupt and corrupting theater. Here is the famous “Sunset Strip” (which is simply a long street going westward), and other like areas, with their high-class night clubs or low-brow night spots—as the case may be (we, of course, have no personal knowledge of which, or what they are like). Here, in short, in this area of “Southern California”, is the seat of Satan, a very Sodom in its darker aspect, a “Pergamum” where Satan’s throne is. A statistical report just issued here shows that there were half as many divorces as marriages in Los Angeles County in 1961.

THE LIGHT THAT SHINES

And yet, and yet: Jesus Christ has not left himself without witness, even here!

It is here in the Hollywood Bowl that the world's largest Easter Sunrise Service gathers year after year, directed and usually addressed by men of strong evangelical faith.

It is from here (Long Beach and now Los Angeles) that the oldest continuous fundamental Radio program (Fuller's "Old-fashioned Revival Hour") has gone forth for over thirty years consecutively.

It is from here (down-town Los Angeles) that B-I-O-L-A carries on its continuous witness to the Bible as the inerrant word of God, and its work of teaching and training workers from all over the world. It was built and established by the munificence of Stuart Lyman and his brother, Milton. It is said that they gave some five million dollars for the purpose, and that when they died the vast estate was administered by W. E. Blackstone—the "W. E. B." of "Jesus Is Coming" fame.

It was from here, and from Chicago (Moody Bible Institute), that there went forth, in the early years of our century, that marvellous message of evangelical faith called "The Fundamentals"—also through the munificence of the Stuart brothers, who veiled their identities behind the pseudonym, "Two Christian Laymen". There were twelve volumes (paper bound), each filled with masterly, scholarly articles written by the "giants that were in the earth in those days". They were offered free for the asking to every minister, missionary, or other Christian worker that desired to have them. Who can measure the steady influences of those twelve volumes that went out by the millions, free and postpaid, into every nook and corner of the world!*

THE NEW AMERICAN STANDARD

And now (before too long, we hope), out of this area of Southern California, we are to have once again the prized *American Standard Bible*—most accurate translation of the Holy Scriptures ever offered to the people. It is being sponsored by the Lockman Foundation here, and is to be distributed by the Moody Press of Chicago. It will be called the *New American Standard*, because (without departing from the sense as given in the Old American Standard) it will somewhat modernize the English phraseology of that version, and bring the idiom up to date. There have been unexpected delays in the printing schedule as announced a year ago (see pp. 98 and 108 in April and May issues of this journal for 1961). Brother Cooper (Dr. D. L., of *Biblical Research Monthly*), who is on the committee, informs me that New Testament page-proofs are now reaching his desk daily or regularly. We await the finished work with eagerness: first, the New Testament, then the complete Bible. The W. W. Book Store will, of course, stock the new book, as we have stocked and pushed the older "American Standard" for more than half a century, and as we still stock such lines as are obtainable.

O yes, though Satan seeks to have his way in Southern California, there are here many dedicated believers who hold fast The Name and have not denied The Faith. And there are some among them (like

* I have the entire set of "Fundamentals" except Vol. V. Who can supply it—for me, and eventually for the S.C.C. Library? I should be very grateful. —E. L. J.

the Sawtelle church, and others too, who are not only set for the defense of the gospel, but for the restoration of original Christianity in all its faith, its hope, its love—together with its fruits and simple, spiritual practices. For all of these we pray and thank our God; but especially for those in the groups last named.

Truth Advance Section

Stanford Chambers



QUESTIONS ASKED OF US

A teacher is objecting to such hymns as *The Home Over There, Heaven Holds All For Me*, and such like hymns, because, he says, this earth is to be our future dwelling place—"The meek shall inherit the earth," again, the saints "shall reign upon the earth." Is he right in this?

Hardly. Jesus said, "I will come again and receive you unto myself, that where I am, there ye may be also." "We have a house not made with hands, eternal in the heavens" (2 Cor. 5:1). Again, "absent from the body . . . at home with the Lord" (v. 8). That "home with the Lord" is heaven, "where Christ is, seated at the right hand of God." That home is "over there." It is stated concerning His redeemed that "they shall reign upon (over) the earth, but that is after their resurrection and glorification. They will have access to the earth, having glorified bodies, being made "equal unto the angels" (Luke 20:36) in that respect. Their habitation will not be among the mortals of the nations over whom they, with Christ, shall reign. "Our citizenship is in heaven" (Phil. 3:20). If "heaven to earth comes down," it will still be the home of the glorified redeemed. So "set your affection on things above" (Col. 3:2) and "Think of the Home over there" and sing, "Heaven holds all for me." Our souls need such hymns.

Why did Jesus say to Mary, "Touch me not"? Just a little while later on that same day He was touched by several.

Jesus said, "Touch me not (Mar. "Take not hold on me"): for I am not yet ascended unto the Father: but go unto my brethren, and say unto them, I ascend unto my Father and your Father, and my God and your God" (John 20:17). On Calvary He had made all necessary provision for atonement, but atonement itself must be made at the mercy-seat in heaven (See Heb. 9:24, et. al). Having been put to death, He, as our High Priest, had to be raised from the dead before He could make the atonement, and of course ascend unto God. Mary was to bear unto the disciples the word from Him that this He would do. How long would that take Him, having His

resurrection body? His offering of Himself as the perfect sacrifice effected, He could thenceforth "by the space of forty days," before His final departure, be handled, conversed with, the while He is perfecting their qualifications as witnesses for Him to the world. Being Jews, the disciples well understood that the High Priest must not be touched, nor His garments, before his entering the Holy Place with blood to offer on the mercy seat to make atonement for the people.

Is the "first resurrection" one single event as is so frequently taught? It would appear that the saints that rose at the time of Jesus' resurrection had part in the first resurrection.

"Christ the firstfruits; then they that are Christ's, at his coming." The saints of Matt. 27:52 certainly had part in the first resurrection. Then when He shall come again, all the dead in Christ will arise. They will constitute the harvest proper. After the harvest proper came the gleanings, which was of no little importance. The great company envisioned by Paul in 1 Thes. 4:17 is analogous to the main harvest. Their catching up precedes the great tribulation, from which they are kept (Rev. 3:10. See also Lu. 21:36). Then in Rev. 7:9 is seen that innumerable company, who, according to v. 14, come "out of the great tribulation." They have been in the great tribulation, but they have profited by the word of truth, have been pointed to the cleansing fountain and have washed their robes. "Therefore are they before the throne of God." They are analogous to the gleanings of the harvest. The vision of the first resurrection recorded by John in Rev. 20:4 includes those beheaded under the reign of Antichrist, the reign which is terminated by the revelation of the Lord Jesus. Clearly those having part in the first resurrection are raised by installments. Then when all are together in heaven, "the marriage of the Lamb" takes place as per Rev. 19:7, 8. Following that, their being manifested with Him (Col. 3:4; 2 Thes. 1:8-10) which John is given to see in Rev. 19:11-21. Follows then the incarceration of Satan and the inauguration of the reign of Christ with His saints. "The rest of the dead lived not till the thousand years are finished." The rest of the dead are distinguished from the first resurrection company. The final resurrection occurs after the thousand years and after Satan's little season of release.

Just here we anticipate another question: The answer given above squarely contradicts teaching of Jesus as recorded in John 5:28, 29.

Does it? Take another look at that passage. Does it say that all are to be raised simultaneously? Compare that statement with that of Jno. 5:25. The hour of verse 25 had already begun, and it continues till the gospel work of making alive those dead in trespasses and sins (Eph. 2:1) is finished. If the hour of that verse is of such long duration then the hour of verse 28 (which began with the raising of the saints of Matthew 27:52) can easily continue till the last son of Adam is raised. Let us guard against reading through colored glasses.

Which is correct, the A.S.V. which has in Ps. 8:5: "Thou hast made him (the son of man) but little lower than God," or the King James that has: "Thou madest him a little lower than the angels"?

This verse of the Eighth Psalm is quoted in Heb. 2:7 where we have "lower than the angels." This quotation is equal to an inspired translation of Ps. 8:5, which makes the King James Version the correct translation of the verse. The American Standard also gives the correct translation of Heb. 2:7; it could not do otherwise. And in its marginal note we find "a little while lower than the angels."

Is there any way of our knowing how short a time Satan knew remained for him to do his worst? Refer to the statement concerning him in Rev. 12:12.

The statement in said passage is, "Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time." This follows Satan's defeat by Michael and his losing his position in the spiritual realm as "the prince of the powers of the air, the spirit that now worketh in the sons of disobedience" (Eph. 2:2), from which vantage point he has ever been "the accuser of our brethren, who accuseth them before our God day and night." The woman (Israel, surely) is providentially saved from his wrath against her, which in nowise abates his anger, but makes him all the fiercer. His strategy: The beast out of the sea is a willing agent and chosen to become the devil incarnate. This is Satan's last resort and the regime is for the "short time" inquired about. Satan gambles his authority, even his throne, on the reign of the beast. He loses, as is so plainly shown in Rev. 19:20. His "short time" terminates with his incarceration as in Rev. 20:2, 3. Now, John is given the length of the beast's reign. From the time he is empowered by the devil until he is dethroned and destroyed is "forty and two months" (Rev. 13:5). It is good to note that this same time period (elsewhere called "a time, times, and a half time," also "a thousand two hundred and threescore days) is made the limit of a number of occurrences and developments. Sin, through Satan, is to be seen at its worst the last three and a half years before the manifestation (Col. 3:4) of the King of kings and Lord of lords, when He comes with His saints as in 2 Thes. 1:7-10; 2:5.

A broadcaster is telling his unsaved listeners, "Sitting where you are, right now give your heart to Jesus and you are instantly saved." Is that what the Lord's messengers of old told those they sought to save?

It is not the language of inspired men. No apostle ever so spake. Decide while sitting where you are to be sure. Decide for Christ without a moment's delay, indeed. Faith placed in the Savior or exercised toward Him, is "saving faith," but James, by the Spirit, would say, "Show me thy faith," and of a dormant or passive faith, a faith that does not act, he asks, "Can that faith save him?" Are present-day instructors wiser than James? Paul, whom God used in giving us so clearly the precious truth of salvation by grace through faith, says, "For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ" (Gal. 3:26, 27). And again, "God be thanked that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness" (Rom. 6:17, 18). Your broadcaster was not "speaking as it were oracles of God." Acts 22:16 is not false teaching.

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



WORDS TO SHAME US DIRECT FROM MOSCOW

"We Communists do not play with words. We are realists, and seeing that we are determined to achieve our object, we know how to obtain the means. Of our salaries and wages, we keep only that which is strictly necessary and we give the rest for propoganda purposes. To this propoganda we also consecrate all our free time and a part of our holidays. You, however, give only a little time and hardly any money for the spreading of the gospel of Christ. How can you believe in the supreme value of the gospel if you do not practice it, if you do not spread it, and if you sacrifice neither time or money for it? Believe me, it is we who will win, for we believe in our Communist message, and we are ready to sacrifice everything, even our lives, in order that our cause shall triumph. But you Christians are afraid to soil your hands."

The above lines, written by a Communist, should be a thought-provoking and shaming indictment to the majority of us. If the words of the Communist seem too harsh and strong; if you disagree with his accusations, then ask yourself the following questions, and, take time to answer these questions truthfully.

1. How much time have you spent during the past week in

spreading the Gospel?

2. How much sacrificing (in reality) have you done for the cause of Christ?

3. Will your place of worship have a better service next Lord's Day because of your efforts during the week?

4. Do you believe in the value of God enough to practice what you profess?

Perhaps the Communist told more truth than we dare to acknowledge. But, if we are willing to admit our failings (and claim our promises), then there is hope. Let us not forget that "greater is He that is in you, than he that is in the world." Let us "amount to something" for Jesus' sake and the church where we labor for the Lord.—A.

SHOW SOME EVIDENCE

What evidence do your children have that Christ, prayer and the Bible are important in your life? Do you have to tell them, or can they see it?

What daily provisions are made to show some evidence in the home?

What definite provisions are made for your family to attend Sunday School, worship service, prayer meeting and other services of the church?

Have you personally introduced your child to Christ?

"In the darkest moment of the Civil War, Abraham Lincoln, in the darkness of night, called on Wendell Phillips for prayer. The next day, Lincoln wrote the Emancipation Proclamation and the tide changed to save the Union. Today it is either world defeat by physical force, or prayer for undefeatable spiritual force, the only power that will save the world."

* * *

"The prayers of George Washington turned the colonial defeat into a national victory. After weeks of bickering in the constitutional assembly, Benjamin Franklin arose and asked that prayer be offered to God, and, in a short time there was penned the greatest document of democracy ever written."

YOU CAN HELP

If you see something on television which does not meet with your approval, you can do something about it. It has been suggested that church members write letters containing specific criticisms of programs and making suggestions for improvement. Letters should go to: Attorney Newton N. Minow, Chairman, F. C. C., Washington, D. C. It would also help if a carbon copy is mailed to the station or network. Too, a copy to the sponsors would help.

* * *

It is impossible for us to send missionaries with the Gospel to Red China. Millions of people are living and dying there without the knowledge of Christ. Too, perhaps many Christians are still there, having been converted by our missionaries before the opportunity ceased. How these Christians must long for more teaching and encouragement. Thank God, the story is going into Red China

again, in spite of Communist opposition. Radio Station KSBU, operated by the East Broadcasting Company, is located on Okinawa and is beaming the story of Christ into that vast land. God will not be without a witness to man in these last days. When doors are closed for effective work in the normal manner, God uses other means that "they may be without excuse." At no other time in the history of Christianity has it been possible (as it is today) that "this gospel of the kingdom shall be preached in all the world as a witness unto all nations."

WHOSOEVER

Though hope seems often set
apart
For those with confidence of
heart,
The humblest hand can touch
success
If it will serve with willingness.
The orchid and the goldenrod
Are equal in the sight of God.

—G. Weiser.

Things I Wish To Remember

(Think about each item carefully.)

1. That it pays to forget those things that are behind.
2. That what I would do for the Lord must needs be done for others.
3. That the way to find happiness is to forget self.
4. That there is no happiness in things.
5. That a word once spoken can never be recalled.
6. That yesterday is gone forever; tomorrow may never come; today only is mine.
7. That to correct one fault in myself is greater than to correct ten in my neighbor.
8. That time is too precious to be used other than for the glory of God.



What a Weariness

Willis H. Allen

"Ye say also, Behold, what a weariness is it! and ye have snuffed at it, saith Jehovah of hosts; and ye have brought that which was taken by violence, and the lame, and the sick; thus ye bring the offering: should I accept this at your hand?" —Malachi 1:13. (Read the entire chapter.)

Malachi's message to Israel nearly 2400 years ago is a message for us today. It is a remarkable sign of religious conditions of the present time. So many professed Christians are saying, This thing is a drudgery, a weariness. They have left their first love, and such activity as they show is of the cold, formal variety. They have appropriated the best of their means, their talents, their time to themselves and the things of less value they offer to God.

This tendency is seen in several ways. Have you ever noticed the present-day tendencies to "shortened-up" church services? Many churches now have but one service on a Sunday. And that must be over in time for Dad to get his full Sunday dinner, and on time. Instead of a sermon the preacher must deliver a sermonette. Is it because the worship of God is a weariness? There is a disposition to make the services attractive to the flesh. Emphasis is placed on architectural design of our buildings, oratory and eloquence and rhetoric in the pulpit. There is an appeal to the esthetic sense. We might with profit think of the pioneer days, when our fore-fathers sat earnestly for long hours in the worship of God, worshipping in barns and sheds, cold and cheerless, except for the warmth of their love for God. Now we must have everything that is appealing. Things must be pleasant and easy, soft and touching, even to soft sermons. Are we in those "last days" described by the Apostle Paul when men shall be "lovers of pleasure rather than lovers of God"? (2 Tim. 3:4). Would Jesus apply the words to us as He did to the Jews of His day, "This people honoreth me with their lips, but their heart is far from me" (Matt. 15:8)?

We need to have such love for God as will inspire us to give our very best to Him. Rather than thinking how little we can do to "get by" seek opportunities that we may honor and glorify His holy name. "For with such sacrifices as these God is well pleased.

Precious Reprints

(From the pen of R. H. Boll. This contribution is taken from "Truth and Grace," p. 280. This book is now out of print.)

THE POWER OF THE WORD

Perhaps no one since the days of the apostles and early martyrs fought such a fight as Martin Luther—a fight against principalities and powers, civil, ecclesiastical, and Satanic; against a religion rooted and established in all the so-called Christian world, and intertwined with every civil government and supported by the kings and rulers of the earth, having unlimited power to prosecute, persecute, imprison, torture, crush, and kill any persons offensive to its rule. Luther stood alone, practically without defense or protection, and had no forces of men and arms wherewith to attack a power whose strength stood in men and arms in every country. Neither did he care for carnal help. For evermore will his work be an irrefutable testimony to the terrible power of the word of God.

When some of his followers used some of the Romish tactics and tried to put down the mass by carnal means within the circle of their power, Luther straitly rebuked them. "The mass," he said, "is a bad thing. God is inimical to it. It must be abolished, and I could wish that over the whole world it were supplanted by the Supper of the gospel. But let nobody be driven from it by violence. The affair must be committed to God. His word must act, not we. 'Why?' you will say. Because I do not hold the hearts of men in my hands, as the potter does the clay. We have a right to speak, but not to act (that is, to enforce the observance of our doctrine by others). Let us preach—the rest belongs to God. If I employ force, what shall I obtain? Grimace, appearances, apishness, human ordinances, hypocrisy. But there will be no sincerity of heart, no faith, no charity. Any work in which these three things are wanting wants everything, and I would not give a pin for it."

"I am willing to speak, to preach, to write; but I would not constrain any one, for faith is a voluntary matter. See what I have done! I have withstood the pope, indulgences, and the papists, but without tumult and violence. I have put forward the word of God, have preached, have written; but this is all I have done. And while I slept . . . the Word which I had preached overthrew the papacy, assailing it more effectively than was ever done by prince or emperor. I have done nothing—the Word has done all. Had I chosen to appeal to force, perhaps Germany might have been bathed in blood. But what would have been the consequences? Ruin and desolation, both to soul and body. I therefore remained quiet and allowed the Word to have free course in the world. When he sees recourse made to force to spread the gospel among men . . . Satan with malignant leer says: "Ah, how sagely these fools are playing my game." But when he sees the Word running and wrestling alone on the field of battle, he feels uneasy and his knees tremble."

In another place he says: "It is by the Word that we must fight; by the Word overturn and destroy what has been established by violence. I am unwilling to employ force against the ignorant or the unbelieving. Let him who believes approach; let him who believes not stand aloof. None ought to be constrained. Liberty is of the essence of faith.

And these things hold their lesson for us, lest we by some kind of carnal force, such as browbeating, ostracism, boycott, ridicule, or other forms of oppression, should attempt to coerce men and women into obedience to God.

A SCHOLAR'S ESTIMATE OF DEUTERONOMY

(From "Truth and Grace," p. 282.)

Richard G. Moulton, professor of Literary Theory and Interpretations in the University of Chicago (in the early 1900's) and the apostle of the literary study of the Bible, author of a valuable work bearing that title, and also of *Modern Reader's Bible*, which is the Revised Version, "presented in modern literary form," said in a literary lecture on Deuteronomy, recently delivered in Louisville (in substance): "Considered merely as oratory, the book of Deuteronomy surpasses everything of its kind. About twenty years ago, when I was very young in this particular work (of literary Bible study), I devoted three successive evenings to a test of this. The first evening I took Demosthenes' famous oration on 'The Crown,' the masterpiece of Greek oratory, and read it through at one sitting; the second evening, Burke's speech on 'American Taxation,' the masterpiece of English oratory; and the third evening I read through the book of Deuteronomy. The effect produced by the latter was incomparably greater than that of either of the others. There was but one passage in Demosthenes that came at all up to the standard and power of Moses' farewell orations." Thus testifies a man who handles the Bible simply as literature, apart from any question of inspiration or historicity or religious faith; who is peer in his chosen line of scholarship, thoroughly competent to judge in matters of style, literary power and value. In the course of the lecture he simply recited with feeling and expression a goodly portion of the book of Deuteronomy, and, upon myself, at least, the effect was very great. It also revealed to me what power the word of God can have when impressively recited without any comment whatever.

TIME

Our common view of time is its passing with slow and measured tread, but the truer conception is to think of it as a flight. The artist Crane in a picture entitled "The Chariots of the Fleeting Hours," represents the hours being drawn by four wild horses and driven by remorseless youths, who earnestly urge their horses on, lashing them to a greater speed. Meanwhile sinks the sun, and the night hurries to meet the rushing chariots. To those in earnest, this is the view to take. "I must work while it is today, for the night cometh." Only by this sense of urgency can we do anything worth doing in the short span of our earthly life. —From *The Bible Way*.

A Christian Views the News

Ernest E. Lyon

ANTI - COMMUNISM ORGANIZATIONS. Several legitimate organizations that are fighting communism and communistic trends in our government are making the news columns now. The "liberal" press either ignores them or gives the news in such a way as to make them look bad in the eyes of the uninformed reader. The "conservative" press is too scattered to counteract this in many cases. This month we wish to take up the major portion of this column discussing the three of these organizations that I have studied a bit.

JOHN BIRCH SOCIETY. The organization that has irritated those people who are in favor of a "planned" (socialist or "welfare state") government most is the society named for a Baptist missionary to China who became an intelligence officer for the United States in World War II and was one of the first victims of communist murder of Americans in China, John Birch. It was organized by Robert Welch, who retired from his candy manufacturing business to devote his full time to try to reverse the losses by our government to communists inside and outside of our country. For years he had devoted a great deal of his time to this subject and is one of the best informed persons in the world on communist tactics and those who serve the purposes of communism. In order to make his efforts more effective he organized the JOHN BIRCH SOCIETY just a month before Castro invaded Cuba. Welch had already labeled Castro as a communist, a fact which should make many pause a moment before they laugh at him when he calls a man a communist, a communist sympathizer, a communist dupe, etc. The JSS has grown so fast and has been so effective in awaking people to our dangers that the Communists have placed the society first on their list of organizations to smear. Twisted quotations, innuendos, trying to identify the society with the Minutemen, and claiming it is a fascist organization are a few of the ways the socialistic members of our press have been persuaded to discredit the organization. The JBS asks no member to act against his own conscience, but it does try to stir him up and make him a force in the effort to combat one great evil force, communism. All the members of the society that I personally know are patriotic Christians who are genuinely disturbed about what has been happening to our country for the past forty years. The home office of the John Birch Society is Belmont 78, Massachusetts.

CHRISTIAN CRUSADE. Billy James Hargis, a Christian Church evangelist, organized the Christian Crusade as a part of his now full-time effort to promote a return to God and to the form of government that this country used to become great. Associated with him as editor of foreign news is Major General C. A. Willoughby, U.S.A. Ret., Chief of Intelligence with Gen. Douglas MacArthur, 1939-

51. I know little about the organization itself, but all magazines and bulletins I have been able to read have been informative and useful in giving men a view of world affairs and the state of our government. There is also an evangelistic touch to much that they publish. They sponsor a great many radio and television broadcasts by Mr. Hargis, publish books, pamphlets, and magazines, and other activities that are informative. I expect a smear campaign soon if the crusade continues to grow in effectiveness. The address is Christian Crusade, Tulsa 2, Oklahoma.

CHRISTIAN ANTI-COMMUNIST CRUSADE. Dr. Fred Schwarz, an Australian Baptist lay preacher as well as a thorough scientist, organized and is president of the Christian Anti-Communism Crusade. Dr. Schwarz, I believe, has the clearest grasp of any public figure of the nature of communism. His book, *You Can Trust the Communists . . . To Do Exactly as They Say,* is published by a major book company (available from the Word and Work at \$2.95 and soon to be issued as a paperback) and gave me a clearer view of the Satanic nature of communism and the reasons why our socialist-inclined leaders have been duped so much by the communists than any other thing I have read. The most effective thing the crusade is doing is to hold Anti-Communism Seminars over the country. This has been so effective that many attempts to smear Dr. Schwarz and the Crusade have already appeared. The address is Christian Anti-Communism Crusade, Box 890, Long Beach 1, California.

NEXT MONTH. If it is not crowded out by more important news, we would like to take up the question "What shall I do as a Christian and an American?" Pray for us and send your comments and questions to E. E. Lyon, 1734 Deer Lane, Louisville 5, Ky.

JESSE HOTTEL PASSES AWAY

Brother Jesse Hottel of Pekin, Indiana, was recently stricken with a cerebral hemorrhage in a New Albany furniture store and died soon after in Washington County Hospital, Salem, Indiana.

Brother Hottel was a real estate dealer and insurance agent and was a prominent citizen of his community. He was a longtime member of the Highway Church of Christ, Pekin, Indiana. He led singing and took public part in other ways.

The minister of the Highway Church, R. R. Brooks and Raymond Harris were in charge of the funeral service. Singers were Murray Cauble, Claire Money, Herbert Baker and Pauline Graves.

We express sympathy to his Christian wife, his daughter, Mrs. Gyla Paul, his son, Derrill Hottel, a brother, three sisters, three grandchildren and two great grandchildren.

Brother Hottel was a devout Christian and will be missed by the church as well as by his family.

PROBLEM PASSAGES - II

Earl C. Smith

(Last month we gave the first article of Brother Smith "Concerning Some Problem Passages" in which he discussed Heb. 6:4-6 in a clear, concise manner. There are several more articles to come, but this time we wish to reach back and give you his introduction. It is too good to omit! —J. R. C.)

Concerning Certain Conditional Sentences In The Epistles

There are two parts to a conditional sentence: a supposition and a conclusion which is realized when the supposition is realized. In the Greek language conditional sentences are formed in different ways, using different particles and different modes and tenses, according to their meaning. These are not classified the same by all grammarians. I am not concerned here with all the types of conditional sentences, but with one type only. Dana and Mantey, in their "Manual Grammar," say that the thought in all those conditions introduced by "ean" and having the subjunctive mode of the verb has to do with the future. So they classify them as "The More Probable Future Condition." I am sure they are wrong in saying the thought in all such conditions has to do with the future. It, the time reference of the condition, depends upon what the time reference of the conclusion is. The time reference of the condition is future, if the time reference of the conclusion is future. The time reference of the condition is general, (that is, it refers to any time) if the time reference of the conclusion is present. So there are really two classes of conditional sentences in which the condition is introduced by "ean" and the mode of the verb is subjunctive, and so, Goodwin, and Burton, and others classify them. Some exegetes, following Dana and Mantey's (who follow A. T. Robertson) suggestion, have erred in exegesis. It is clearly illogical to condition a present fact on a future event. About half the conditions in the New Testament that begin with "ean" have a conclusion with a present time reference. That is the class I am concerned with here.

This type of condition, Hadley and Allen, following Goodwin, and agreeing with Burton, call a "Simple General Supposition." By that they mean that in any case at any time where the condition is true the conclusion is true. This type of condition occurs in Hebrews 3:6,7,14,15; 4:7; 10:38; in Jas. 2:2,14,15,17; 5:19; in I Pet. 3:13; and in I Jno. 1:6,7,8,9,10; 3:2,20,21; 4:12,20; 5:14,15. I think if you examine these conditional sentences you can see that they have a present general reference. For instance, "If we at any time are saying that we have fellowship with God and we are then walking in darkness, we are at that time lying" (1:6). Or "If any man should at any time sin, we always have an Advocate with the Father" (2:1). Or "If we are engaged in keeping His commandments at any time, we by that know at that time that we know Him" (2:3). Or "If at any time our heart should not be condemning us, we at that time have boldness toward God" (3:21). I think it is easy to see that these conditions in I John are general and refer to any case at any time, not just to the future.

The conditions in the epistle of James are just as easily seen to be general. If one at any time says he has faith, but does not have works, such faith is not in any case able to save him (2:14), or if faith at any time does not have works, it is in all such cases dead (2:17). And it is also in I Peter, "Who is the one that will harm you in any case, if you at any time be zealous of that which is good (3:13). It is easy to see the general application of these, because we do not have theological biases to hinder us.

But when we come to Hebrews 3:6, 14 it is quite different. Some have a theology that won't allow these verses to have their simple general meaning. In order to make them fit their theology they force them into an illogical meaning. The simple meaning of Heb. 3:6 is that in any case at any time one is holding fast, he is God's house. He is not God's house unless he is holding fast. Likewise the meaning of Heb. 3:14 is that in any case at any time that one is holding fast the beginning of his confidence, he is a partaker of Christ. If any one at any time should cease to hold fast, as the Hebrew Christians were tempted to do, he would then cease to be a partaker of Christ. But that simple meaning of the passage does not fit the theology of some, and rather than modifying their theology they modify the Scripture. So to them it says, "If you hold fast that fact shows that you are a believer." Such a construction changes the condition to be the conclusion and the conclusion to be the condition. If the author of the epistle had wanted to say, "If you are partakers of Christ and are God's house, you will hold fast," there is a very simple way to say that in the Greek language, and the author of Hebrews was not ignorant of the Greek language. The author of Hebrews shows no concern about the evidence that his readers were Christians. He knew they were Christians. What he was concerned about was whether they were going to hold fast in the Christian faith. He knew that if any one had "an evil heart of unbelief in turning away from the living God" (3:12), he would be lost, therefore he exhorts "Let us hold fast the confession of our hope that it waver not" (10:23). If the fact that one is a child of God guarantees that one will hold fast, there is no point in exhorting him to do what he will certainly do. But if men are not Christians they have nothing to hold fast to.

DON'T MISS CHURCH BECAUSE:

You are poor. There is no admission charge.
It rains. You go to work in the rain.
It is cold. The building is heated.
You don't like the preacher. Well, do you like God?
Your job makes you tired. The church has pews to sit in.
There are hypocrites. You associate with them every day.
You have company. They will admire your loyalty if you invite them to go along.
Your clothes are not expensive. We do not conduct a fashion show.
You have plenty of time yet. Are you sure?

—Bob Ross in *The Assistant*.



Peace on Earth

J. R. C.

(A sermon preached at Ormsby Ave. Church, Louisville.)

We are told that in the early days it was a custom in the Middle East when a child was born for the village singers to gather at the home and make joyful music. When Jesus was born Mary was away from home, but God arranged for appropriate celebration—"a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace among men in whom he is well pleased." Jesus brought peace between man and God; He brought peace among men of good will. But "peace on earth" is yet to be realized. It awaits the coming Prince of peace, at which time He will reign from sea to sea, and the knowledge of Jehovah will cover the earth as waters do the mighty deep. This latter is not true today of even one city, much less of the whole earth. Then nations shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

We most certainly do not have peace on earth today. Some one has estimated that since Jesus was born there have been 2991 wars on the earth. A member of my Bible class asked if there had ever been a time since then that there had not been a war somewhere. Perhaps so, but rarely. World War I was fought to make the world safe for democracy. World War II was fought to end all wars. Since 1940 Communism has engulfed half of the world, has reached its ugly fingers to within ninety miles of the United States, and is now seeking to penetrate Latin America. Men cry, "Peace, peace," but peace eludes their grasp.

Abraham Lincoln's two boys were quarreling over three English walnuts. Said Lincoln, "Here is the problem of the world. I have three English walnuts and each boy wants two of them." "What is wrong with the world?" was asked of the late Will Rogers. In his characteristic way he drawled, "I dunno, I suppose it's people." These two homey illustrations point up the reason for our torn world. As long as we have human nature we shall have wars. Says James: "Whence come wars and whence come fightings among you? come they not hence, even of your pleasures that war in your members? Ye lust and have not: ye kill, and covet, and cannot obtain; ye fight and war; ye have not, because ye ask not." The flesh causes

men to bite and devour one another. The works of the flesh include every divisive characteristic—enmities, strife, jealousies, wraths, factions, divisions, parties—whether in religion or world relations. In His Olivet discourse the Lord Jesus holds out a future of wars and rumors of wars. Daniel in chapters 11 and 12 traces a trail of wars to the end. This is the world in which we live!

What is our greatest defense as a nation and as individuals? Nineteen hundred years ago God deposited a helpless Babe on the doorstep of cruel, scheming, blood-thirsty man. It was common for kings of the Middle East to fight against pretenders who sought to wrest the throne from them. King Herod had a long record of bloodshed. He even murdered his own children, thinking they were plotting to overthrow him. It is strange that a tyrant backed by an army would fear a helpless little babe! Yet "Herod was troubled and all Jerusalem with him" at the question of the wise men, "Where is he that is born king of the Jews?" Surely he will make quick work of disposing of this child. But no—

"Right forever on the scaffold,
Wrong forever on the throne,
Standeth God within the shadows,
Keeping watch above His own!"

Herod had not reckoned with the presence of God! But there He was standing within the shadows, keeping watch above His own. An angel appears and warns Joseph. The mother and child are whisked into Egypt for safety. This Babe grew up as our Saviour and Lord and lived on earth until His day was done. His defense was sure.

And Christ's defense is our defense. "Righteousness exalteth a nation, but sin is a reproach to any people." "Blessed is that nation whose God is Jehovah." Again, "The Lord is my helper; I will not fear what man shall do unto me." Jonathan spoke truly when he said, "There is no restraint of Jehovah to save by many or few." Israel in the Old Testament learned that the battle was not always to the strong. At times they won against innumerable hosts and a few times it is made plain by the record that sin proved their undoing. Last year our nation spent forty billion dollars for defense. We realize that nations are founded upon force and must be maintained by force. (It is different with the church.) But it remains that sin is a reproach to any people. Without God our defense can amount to nothing! What attention is our nation giving to spiritual armament? What emphasis are we placing on righteousness and God? Khrushchev most certainly does not recognize nor honor God. Eventually, in His own time, God will "bury" him! But what suffering he may cause in the interval we know not. May righteousness and God be our secret weapon! "Trust in God through all thy days; fear not, for He doth hold thy hand."

If God is our greatest defense as a society or as individuals, then

it follows that our greatest dangers are from within, for God looks upon the heart. "And be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him that is able to destroy both soul and body in hell."

In 1778 Edward Gibbon, the great English historian, completed his work, "The Decline and Fall of the Roman Empire." Perhaps his best known contribution is found in the reasons he gave for the collapse of that mighty empire:

1. The rapid increase of divorce; the undermining of the dignity and sanctity of the home, which is the base of human society.
2. Higher and higher taxes, and the spending of public monies for free bread and circuses for the benefit of the populus.
3. The mad craze for pleasure; sports becoming every year more and more exciting and more and more brutal.
4. The building of gigantic armaments when the real enemy was within—in the decadence of the people.
5. The decay of religion—faith fading into mere form, losing touch with life and becoming impotent to warn and guide the people.

How alarmingly close to home this comes! All of these things are now in evidence in our beloved country—accelerated divorce rates, higher and higher taxes, mad craze for pleasure, gigantic armaments, religion fading into mere form. We can see our reflection in this classic statement. Our real danger is not the threat of communism but the decadence of our society. May God grant that more of us may turn to Him with our whole hearts! May Uncle Sam fall to his knees and with tears streaming down his cheeks pray, "Lord, be thou merciful to me, a sinner." God is our sure defense.

NOTE OF APPRECIATION

Dear Brother Clark,

I thought I would send you a word of appreciation for and full concurrence in the excellent material contained in your fine pamphlet, "The Premillennial Position of the Primitive Church." Actually, while I have always held to the premillennial position, I had never before realized the array of testimony, both primitive and contemporaneous, in support of what, in the final analysis, is nothing more or less than an unswerving belief in the proposition that the Book of Revelation and the Book of Daniel "mean what they say and say what they mean," as the inspired revelations of God.

Thanking you again for your tremendous pamphlet and for all your contributions toward the restoration of "the ancient order of things," as Alexander Campbell phrased it, I remain

Your brother in Christ,
Luther D. Burrus, elder
Lyndon Christian Church.

NEWS AND NOTES

On the last Sunday of the year the church in Gallatin, Tennessee, where Neal Phillips is minister, had 249 in Sunday school, 256 at worship, and 110 on Sunday night. On Wednesday night the attendance was 100. Very good, we think.

NEW SLIDES COMING SOON

Lord willing, there will be a new set of slides available for circulation among the churches in a few weeks. This set of colored slides will feature Mindoro, Philippines. For reservations of these slides write to Neal Phillips, Box 808, Gallatin, Tenn. Give him the date you would like to have them.

LECTURESHIP AT S.C.C.

Elsewhere in this issue you will find a program for the Spring Lectureship at Southeastern Christian College. The date is from March 19 to 22. Write Brother Mullins that you are coming. Address him, Frank M. Mullins, Sr., S.C.C., Winchester, Ky.

Fisherville, Ky.: The church there is looking forward to the coming of Brother Kenneth Istre for a meeting the last week of June and the first week of July. He was with Fisherville in a meeting last year.

Louisville, Ky.: Brother Frank Mullins Sr. has consented to conduct a series of meetings at the Ormsby Avenue Church, Louisville, from August 19 to 26, inclusive. This will be just before the Louisville Fellowship Week.—J.R.C.

Jimmie Wilson of Louisville, who preaches, has been laid up in his home for a few weeks as a result of a hernia operation. We wish for him a speedy recovery.

Gallatin, Tenn.: "Word and Work" is an inspiration from the first page through the last. It has articles that I cannot part with. May God bless your wonderful services.—Mrs. W. J. Fitts.

Detroit, Michigan: Dear Brother Jorgenson: Your three articles in recent Word and Works were well thought out and well written.—A. B. Keenan.

Lexington, Ky.: We plan to go to Orlando, Florida, leaving Lexington about February 8 (D. V.) for a period of Gospel work with the good brethren there. Pray for us.—H. N. Rutherford.

Willis H. Allen of the Shawnee congregation plans to leave for Florida on February 8. He is scheduled to be at Jacksonville on February 11, visiting both the Southside Church and the Woodstock Church, one in the morning and the other for night. On February 18 he wishes to visit the Ft. Lauderdale West Side congregation where Delmar Browning labors in the Gospel. Brother and Sister Allen hope to return to Louisville in about three weeks.

CONGRATULATIONS

A fine young couple, Alex Wilson and Ruth Wood, were united in marriage at the home of the groom's parents in Louisville on December 26. The father of the bride performed the ceremony.

Alex teaches at Portland Christian School and preaches at Sylvania, Ky., south of Louisville. Ruth teaches the second grade at Fern Creek, Ky. They reside at 4711 Sixth Street, Louisville, Ky.

JOINT WATCH SERVICE

Lilly Dale, Ind.: A joint watch service was conducted at the Lilly Dale church of Christ with Tell City and Cannelton taking part. Speakers were Asa Baber, Vernon Litherland, and Albert Gruver. Brother Gruver gave a history of the church, which is well over a hundred years old. Attendance was very good.—Bob Morrow.

Brother Morrow is now minister of Lilly Dale. He has done a good work at Leon, Iowa, and just recently moved to Lilly Dale.—Pub.

Harlan, Ky.: Charles Middleton has been sick for four months with leukemia. On December 23 this young man called for me to come to his home. He confessed Christ and was baptized that evening. He stood it well even though he is frail. We rejoice to see him take a stand for Christ.—O. N. Marsh.

Voices From the Past

We plan something different on our Sunday morning broadcast. We will use some "Voices of the Past." A tape recording from H. L. Olmstead will be used first. Next we shall use a tape recording from R. H. Boll. At that time we will ask for responses through the mail, offering a copy of Brother Boll's

tract, "Why Not Be Just a Christian?" Gallatin, Tenn.

Amite, La.: Another elder, Brother J. R. Frohm, has been selected to serve with the other three. Within the month of December three have been baptized into Christ.—H. C. Winnett.

EXCHANGE OF VIEWS

During the month of January Brother Robert Boyd has been answering questions on unfulfilled prophecy in Monday night meetings at the Buechel, Ky., church. These questions are being prepared beforehand by Brother Claypool, minister of the Park Blvd. Church. They are given to Brother Boyd for his answers. On the first Monday night about 150 were present. On the second Monday night the crowd went to around 200. The attention has been courteous, though much of the crowd is made up of those who do not accept the premillennial view. We understand that after the January meetings are over that Brother Claypool will have four similar meetings at Park Blvd. congregation with Brother Boyd posing the questions. We hope these meetings will lead to a better understanding between brethren.

"Uncle Sam" Has Doubled His Price

Have you moved recently? Your move cost Word and Work a dime if you did not notify us when you called the moving man. Up to January 10 it was only a nickel, but "Uncle Sam" has doubled his price for the trouble of destroying your copy of the magazine and bringing us the back cover with your address on it. Second class mail is not forwardable.

On January 11 the postman came with four copies of the January issue and said, "Forty cents, please." We paid, and then we put 2c on each of four fresh copies and mailed them so you would not lose out on the January issue. The total cost to us was 48c postage, plus the cost of the four new copies of Word and Work. This happens every day for a number of days after each mailing. Won't you please notify us, along with the moving man, next time you move? —Jesse Z. Wood.

NEW QUARTERLY LESSONS

Richard Ramsey is preparing some new quarterly lessons to be used in Bible school. These lessons are for teenagers and young people and will

be ready for the second quarter. They deal with Old Testament Bible characters: Abel, Enoch, Noah, Abraham, Sarah, Joseph, Moses, Joshua, David, and other heroes listed in Hebrews 11. The lessons will be called "Heroes of the Faith." Why not try them out in a class, either in Sunday school or young people's meeting? The price is 25c per pupil. This could well be the beginning of new literature for the churches. —J. R. C.

MANY SENDING IN CLUBS

Brother Wood reports that many are sending in clubs of names for Word and Work. Last year Rowan Street and Highview sent in the largest lists. They are working to that end again this year. Why not see to it that your congregation has a good wide-awake clubber? Brother Jorgenson writes "Our journal is high grade." It is fit to hand to a friend. A good Christian magazine for each home is just as important as that Sunday school quarterly provided for each member. I pay \$28.60 per year for the daily paper. Why should I feel that I am unable to pay \$2 for a Christian magazine? Currently we are running a series of articles from Earl C. Smith which are unusually good. Another new feature of Word and Work is a column from Brother Ernest Lyon, "A Christian Views the News." Then there are Brother Chambers' questions and answers, Brother Jorgenson's seasonable articles, J. L. Addams' pithy paragraphs, Brother Boll's unusual reprints, etc. We offer a very fine service in Word and Work. Send in your name today. Singles, \$2; in clubs of four or more, \$1.75.

Hong Kong: Sunday night the crowd here was smaller than usual but several were attending the newly begun services at Shek Kip Mei. We hope to see a Sunday school in operation there as soon as possible. There is no lack of children and I suppose you could have 100 in a short time. Teachers were not quite so plentiful but there are two women there who seem capable and likely would be willing; but they need oversight and help. It will make Sunday a long day, with 10 a.m., 8 p.m. meetings and 2 p.m. Sunday school here; the Sunday school there will likely meet at 3:30 p.m. so some can help out both places. In the first meeting at Shek Kip Mei there were almost fifty people present. Meetings since then have been pretty well attended with

visitors each time. At the worship service Sunday night there were around 15 present. The roof top is on the eighth floor. You might wonder how you could get people to climb up for meetings, but there are lots of churches here on roof tops. I think if people find something worth while they will come.—Dennis and Betty Allen

Wanted, a 1917 bound volume of Word and Work. If you have one that you would sell, contact this office.

NORVAL C. SCOTT

As we are about to go to press, word comes that our good friend and brother, Norval Scott, departed suddenly to be with the Lord. We received a note

from Sister Scott in which she promises to send an obituary to publish in the Word and Work. It seems that Brother and Sister Scott were vacationing in Florida and were on their way to Orlando church when Brother Scott was stricken.

I met the Scotts in Dugger, Indiana, and have known them as dear friends all of these years. Norval was a talented song leader and church leader. People loved him. He walked with God and now has gone Home to be with Him forever. We sorrow not as those who have no hope. Sister Scott lives at 544 N. Rochester Rd., Clawson, Michigan. May the Lord comfort her and the children. —J. R. Clark

THE GREAT DESIGNER

Via "News and Truths"

Design demands a designer. So argued our forefathers, but in recent times, this argument for the existence of God has been neglected by an ultra sophisticated generation. However, Dr. A. Cressy Morrison, former president of the New York Academy of Sciences, has reaffirmed it in the book, *Man Does Not Stand Alone*. He argues that it is possible to demonstrate mathematically that the universe could not have happened by *chance*, but was *designed purposely*.

Thus, Dr. Morrison points out that the earth rotates on its axis at 1000 miles per hour. If it rotated at only 100 miles per hour, our days and nights would be ten times as long as they are now and the earth would alternately burn and freeze. Under such circumstances vegetation could not live. Again, the sun has a surface temperature of 12,000 degrees F. and our earth is at the *exact distance* from the sun that it must be to get just enough heat, but not too much.

The earth is tilted at an angle of 23 *degrees* and this enables us to have four seasons. If it were not tilted at this angle, vapors from the ocean would move north and south piling up *continents of ice*. If the moon were not at the *exact distance* it is from the earth, the ocean tides would *inundate* the land mass completely twice a day.

If the ocean were just a *few feet deeper* than it is, the carbon dioxide and oxygen in the earth's atmosphere would be completely absorbed and no vegetation could exist on earth. If the earth's atmosphere were just a *little thinner*, many of the meteors which are now burned up out in space would bombard us, setting great fires everywhere.

Could this delicate balance have happened by chance? Not a chance in ten million, says Dr. Morrison. The earth evidences design: DESIGN DEMANDS A DESIGNER: AND THIS DESIGNER IS GOD.

Some Items In Stock At Word And Work

Sunshine Cards:

Get Well	(All with scripture verse)	box	1.00
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Sumpathy	(All with scripture verse)	box	1.00
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Scripture Stationery	(all with scripture verse)	box	1.00

Wall Plaques: (A wide selection)

"Only One Life,
Twill soon me past,
Only what's Done
For Christ will last"

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GOD BLESS OUR HOME

"As For Me and My House, We
Will Serve the Lord"

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Overheard In An Orchard

Said the Robin to the Sparrow,
"I should really like to know
Why these Anxious Human Beings
Rush about and worry so."
Said the Sparrow to the Robin,
"Friend, I think that it must be
That they have no Heavenly Father
Such as cares for you and Me."
—Elizabeth Chaney.

"He Careth For You"

—1 Pet. 5:17

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The Unseen Guest at every meal
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Today and Forever"

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Books on "How to have a successful Sunday School"

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Let Word and Work send it or order it for you. Vacation Bible School and Sunday School supplies ordered through Word and Work save you the total postage cost. This is true of all books bought through this office.