

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

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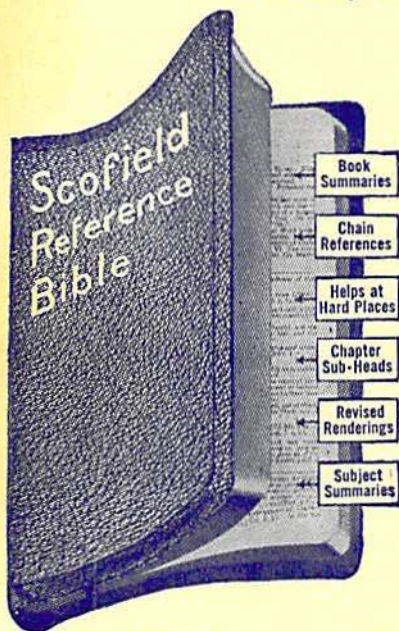
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THE WORD AND WORK

VOLUME LVI, JUNE 1962

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

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Timeless Words -- and Timely

E. L. J



This scribe, your humble servant, has got himself into a fix, apparently, where his pen-pushing is all cut out for him for the summer—as God enables: A page or two to answer the questions raised last month in the article, "Fool of God"; a page or two on Selecting Elders; also a page or two on our further research and reading on Karl Barth.

For this month, however, we offer simply a few choice gems, chiefly from great and good writers who were already famous when I came into this world, and even a century or two earlier.

From the twenty-four fine inscriptions that are carved in the stone walls inside the magnificent University chapel at Palo Alto, California, I copied the following legend, so applicable to our own day, now seventy years later:

"There is no narrowing so deadly as the narrowing of man's horizon of spiritual things. No worse evil could befall him in his course on earth than to lose sight of heaven. And it is not civilization that can prevent this. It is not civilization that can compensate for it. No widening of science, no possession of abstract truth, can indemnify for an enfeebled hold on the highest and central truths of Christianity. 'What shall a man give in exchange for his soul?'"

And another inscription in the stone:

"A noble ambition is among the most helpful influences of student life, and the higher this ambition is, the better. No man can work well unless he can speak as the Great Master did of the joy set before Him. And this leads to the greatest of all safeguards, and the most encouraging of all stimulating influences to a noble life—that is, the power of personal religion. We need something outside of and beyond ourselves. Remember, 'You are not your own; you are bought with the precious blood of Jesus.'"

And yet one more, off the walls of the stately edifice. These inscriptions were selected and compiled by Mrs. Stanford, and the

original authors are not named:

"An eternal existence in prospect converts the whole of your present state into a mere vestibule of the grand court of life; a beginning, an introduction to what is to follow; the entrance into that immeasurable extent of being which is the true life of man. The best thought, affections and aspirations of a great soul are fixed on the infinitude of eternity. Destined, as such a soul is, for immortality, it finds that all that is not eternal is too short; all that is not infinite is too small."

* * * *

From an old volume, printed more than a hundred years ago, I have copied the following verses from the German poet, Johann Wolfgang Goethe. It is from his "Dedication," and represents *Truth* (personified and feminine) as in conversation with the writer.

Great literary writers, even in America and Britain, have generally conceded that of the poets of the world, Goethe was the greatest—at least up until his time, now 200 years ago. (Devotees of Shakespeare, the poet-dramatist, may not agree). We are aware that Goethe wrote on almost every possible line: History, Mythology, Art, Opera, Travel, Love, Hate—as well as on the Koran, the Persian Faith, and other strange religions. We would not wish to quote from him on some of these lines; but from his earliest work (the oldest preserved) on "Christ Descending into Hell," to his last, there runs a deeply religious thread. This is, of course, seen especially in "Faust," though "Faust" is strongly tinged with the Romanist traditions. From Goethe, we have at least one fine hymn, "Purer Yet and Purer" (No. 482). Here is the poem, "Dedication," as translated by Bowring in 1853:

"I know thee, and I know thy wavering will;
I know the good that lives and glows in thee."
Thus spake she, and methinks I hear her still—
"The prize, long destined, now receive from me.
That blest one will be safe from every ill
Who takes this gift with soul of purity—
The veil of minstrelsy from Truth's own hand
Of sunlight and morn's sweet fragrance planned.

"And when thou and thy friends at fierce noon-day
Are parched with heat, straight cast it in the air!
Then Zephyr's cooling breath will round you play
Distilling balm and flower's sweet incense there.
The tones of earthly woe will die away,
The grave become a bed of clouds so fair
To sing to rest life's billows will be seen
The day so lovely and the night serene."

Come then, my friends! and whensoever ye find
Upon your way increases life's hard load,
If by fresh-wakened blessings flowers are twined
Around your path, and golden fruits bestowed,
We'll seek the coming day with joyous mind!
Thus blest we'll live, thus wander on our road;
And when our grandsons sorrow o'er our tomb,
Our love, to glad their bosoms, still shall bloom.

"Peace if possible, but the truth at any rate." So spoke Martin Luther.

And another, now unknown, has said: "Rather cry truth a lifetime to void air, than flatter list'ning millions with a lie."

Truth Advance Section

Stanford Chambers



QUESTIONS ASKED OF US

You have conceded that in N. T. times there were some who had the gift of speaking ecstatically. Is ecstasy ruled out of Christian experience today?

From chapters 12 and 14 of 1 Corinthians, one is given to understand that such a gift was bestowed upon some; not all, for Paul asks, "Do all speak with tongues?" There were "divers kinds of tongues." At Pentecost the disciples, baptized in the Holy Spirit, spoke in tongues that were understood. From the hearers came the demand for an explanation. They said, "We do hear them speak in our own language the mighty works of God." But there were "unknown tongues" that some—some at Corinth, for instance, were gifted to speak. What they spoke was unintelligible to the speaker as well as to those who heard. This certain gift exercised was a purposed sign, signifying the existence of unbelief. People who were indifferent and negative toward the message of life in the usual and ordinary form of delivery might be disturbed and shaken by the unusual and mysterious speaking, and be brought to an attitude of interest and concern. Then by the Word fitly spoken in intelligible speech, saving faith might spring up. Such a result never came, never could come, directly through someone's speaking in a tongue; such speaking, at the best, was but preparatory for the reception of the message of Christ spoken after the manner of the prophet's speaking. Not tongues, but prophesying, the speaking of the Word intelligibly, brings the desired result, that which is stated in I Cor. 14:25. If one be ever so ecstatic, and his message cannot be translated (interpreted), let him express his ecstasy unto God alone, so instructs Paul, and in such case, let him keep silence in the church (as God's holy women did—and do). To prophesy is not necessarily to forecast.

Ecstasies in Christian experience today? Whose soul never wells up unto God if "the word of Christ" dwells in him richly? And who does not experience "groanings which cannot be uttered"? See Rom. 8:26, 27. The Holy Spirit interprets these groanings, translates them into intercessions that avail. Which is not to say, however, that such is evidence of a spiritual gift in the sense in which Paul uses the term in the chapter referred to above.

Does Matt. 18:10 teach that all children have guardian angels?

The "little ones" in verse 10 are the "little ones" of verse 5.

They are believers who lack maturity and can easily be caused to stumble. Those occasioning the stumbling are being made to see how precious are these babes in Christ unto the Father. "In heaven their angels do always behold the face of my Father." Now, if they were "guardian angels" in the popular sense of that term, they would be out yonder, each looking after the little one assigned to be his ward. Instead, they are before the Father ready (like minute men) to be sent forth to minister as the Father directs; they are ever at His command. Concerning the angels: "are they not ministering spirits (spirit beings) sent forth to do service for the sake of them that shall inherit salvation?" (Heb. 1:14) 'Take note of the words "sent forth." They are not out on their own to help as they may discover some need; they are "sent forth." They serve as they are being commissioned. The Father knows just how much service can be rendered in each several case and not relieve the one served of any responsibility personally his. And one service that angels have the honor of rendering is such as the Savior makes mention of in Luke 16:22.

Is it displeasing to the Lord for His children to sing gospel songs in their homes to the accompaniment of the instrument?

Should you decide to open your home for a "cottage prayer meeting," say, such a service for worship would be on the same principle as the prayer meeting in the church house. But it does not follow that Christians cannot gather themselves together except in that capacity. No more does it follow that only after such manner can a Christian praise God. A good mother may pour water on her child's head for cleanliness and be praising or praying during the process. That does not involve the question of the action of baptism. One may spread peanut butter on a piece of unleavened bread and eat it with thanksgiving, but that has nothing to do with the Lord's table. One may worship the Lord while beholding a glorious sunrise, but he is never to become for one moment a sun worshiper. To leave instrumental music (or the burning of incense, for instance) in the discard in which the Holy Spirit left it in setting up the church of the Lord, abstaining from its use places no restriction on its being used otherwise. One may admire and enjoy a painting or a beautifully sculptured form, but to make the same an object of veneration, or to come to depend on the same as a necessary aid to worship, that were an altogether different matter, involving a principle as it does.

Can it be established that Peter ever lived and served as bishop at Rome?

No. Paul writing the Romans mentions over 30 friends there, but no mention of Peter; neither in any epistle written while he was a prisoner there, though he mentioned many by name.

A brother who is not against the teaching of prophecy but is against compromising with innovations in church worship is saying that precedent was set by R. H. Boll for participating in worship where innovations are made use of. He cites Brother Boll's having been on their conference programs at Cedar Lake! What may we say in reply to this?

It was Brother Boll's habit to respond to an invitation to teach the Bible anywhere, if he could arrange to do so. He was always glad when he could thus be "buying up the opportunity." He never purposed to set such a precedent as charged above. He most certainly purposed not to. This is evidenced by the fact that when he would announce to the congregation that he would be absent for a little while, he did not announce where and for what he was going, except that usually he requested prayers that he might be enabled to teach the truth of God. It was taken for granted that he was going off to preach and on returning I never heard him give a report concerning the meetings attended while away. More than once he stated to me privately that he felt that he may have accomplished some good; told of good response regarding the teaching he gave. He was especially happy about the appreciation shown when once he taught Romans. More than once he told me that the instrument was never used in any of his sessions.

Whether he refrained from taking part in the musical portion of others' sessions, it never occurred to me to ask. We two once attended a "Union Lenten Service" together. We accepted with thanks the songbooks handed us, and when the numbers were announced, we each turned and looked on in silence. We had never discussed this particular point, but I took notice that his course was the one I had pursued for many years (ever since I found a deception was being palmed off in connection, which set me to make a closer study of the question). Doubts arose, and then I knew that Rom. 14:23 applied to my case. Further investigation resulted in conviction—not merely misgiving.)

A number of times I preached in Brother Boll's place, that he might respond to an invitation to preach to a certain denominational church closer home. He hoped to help them in "rightly dividing the word of truth"; hoped to increase their desire to know and do the will of God. His approach to any such case was not that of making a target of the people to whom he preached, and so defeat his very purpose. He always sought wisdom to present all that his hearers were able to take in.

Was he setting a precedent for the practice of interdenominationalism? Somebody looking for such a precedent could make one out of it, but the somebody—who is he? Many the time was Brother Boll heard to tell how thankful he was for the steadfastness of Portland Avenue in holding fast to the simplicity which is in Christ and in never becoming entangled in human religious parties or organizations. These words came from deep within. He was heard to say several times, "One departure leads to others."

"In the morning lean thine arms awhile
Upon the window sill of heaven
And gaze upon thy risen Lord:
'Then with the vision in thy heart,
'Turn—strong to meet thy day."

-Author unknown.

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



DEAD BUT ALIVE

Dwight L. Moody once said: "Some morning you will pick up the newspaper and read: 'D. L. Moody is dead.' Don't you believe it; for at that time D. L. Moody will be more alive than he ever was."

TWO ROBES FOR JESUS

The Roman Catholic church at Trier, Germany, and a parish church at Argenteuil, France, each claim to be in possession of the actual seamless robe of Christ for which the soldiers cast lots at the crucifixion. Both traditions acknowledge the authenticity of the other's claim to possess a robe of Christ, but each insists that its own robe is the one mentioned in the account in the New Testament.

SIMPLE FAITH

With dramatic skill, a teacher was telling the story of Abraham preparing to sacrifice Isaac. As the story neared the climax, a little girl pleaded, "Oh, please don't go on! This story is too terrible!" Another girl said, "Don't be silly, Mary! This is one of God's stories, and God's stories always come out right."

THAT'S ENOUGH

A preacher in Norfolk, Virginia phoned the editor of the religious news and gave him the topic for his Sunday's sermon. It was, "The

Lord is My Shepherd." The editor asked, "Is that all?" The preacher replied, "That's enough." The editor, thinking that these words were a part of his sermon, announced the subject as follows: "The Lord is My Shepherd. That's Enough!"

The first question in the Old Testament is, "Where art thou?" The first question in the New Testament is, "Where is He?"

YOUR HIDDEN STRENGTH

"In many senses the root of the plant is the most important part of it. Men do not see it. It is hidden away down under the ground. Yet, in the dark it works away, preparing the life that grows up into the plant, and shows itself in trunk and branches, leaves, and fruit. So it is in the Christian life. It is not the secret prayer that men see. Yet it is in the closet that the roots of this life grow."

THE POISONED SCOURGE

Evangeline Booth well said that which we need to repeat over and over thoughtfully:
DRINK has drained more blood,
Hung more crepe,
Sold more homes,
Plunged more people into bankruptcy,
Armed more villains,
Slain more children,
Snapped more wedding rings,
Defiled more innocence,

Blinded more eyes,
Twisted more limbs,
Dethroned more reason,
Wrecked more manhood,
Dishonored more womanhood,
Broken more hearts,
Blasted more lives,
Driven more to suicide,
And dug more graves

Than any other poisoned
scourge that ever swept its death-
dealing waves across the world.

THE WALK OF FAITH

Anyone who has climbed a mountain through the fog has had an unforgettable experience. The path can be seen for only a step or so ahead. But as one toils higher and higher it grows steadily lighter, until suddenly one comes out in the bright sunshine, with the fog banks left behind and below. Sometimes life is like that. We cannot see the way ahead. All about us is the mist of uncertainty, so that we can only walk by faith and not by sight. But as we climb on, with faith and courage in our hearts, the way grows brighter. At last the things that troubled us are gone, and once again we can see the glory that a loving Father always sheds upon our way.—*Christian Observer*.

FAULTFINDING

It is amazing how uncharitable we can be at times. Our impatience and intolerance often cause us to form wrong judgments without taking all the circumstances into account. We often get astray when we judge according to the things we see. The invisible is always greater than that which is on the surface. If we knew all, we would judge more kindly. Our mistakes and misjudgments almost entirely occur because we

only think we know the lives of other people.—Sel.

FORGIVENESS THAT RESTORES

Forgiveness, as the word is used by our Lord, means more than the blotting out of our sins. God does that, of course, when He forgives us. He removes our sins far from us, "As far as the east is from the west," and remembers them no more. But He does more than that. He restores us to His fellowship. We are then no longer in a far country among strangers and feeding on the husks of sin; we are children at home, rejoicing in a Father's welcome and sharers in His love. It is the glory of mother love that it takes no account of a child's unworthiness. So it is to an even greater degree with the divine love. "He restoreth (the) soul." The one whom God hath forgiven is home again, not now a "stranger and foreigner," but "of the household of God."—*Christian Observer*.

WALKING TOGETHER

My little boy and I were walking together when suddenly I realized that I was walking so fast he had to run in order to keep up with me. So I slowed down very gradually until he could walk comfortably by my side. After a moment he looked up and said brightly, "Daddy, I am walking as fast as you are now." Slow down, dear Christian, if your brother cannot go as fast as you can. We should suit our steps to the steps of others. "He shall gather the lambs with his arms, and carry them in his bosom, and shall gently lead those that are with young" (Isa. 40:11).—*A.V.R.*

• • •
"Two things are hard on the heart—
running upstairs and running down
people."



The Book that Makes Christians

J. R. C.

A story is told of two men who were having a heated argument over religious beliefs. They saw a man approaching and agreed to present their case to him for settlement. It so happened that the man had a simple approach to things. Upon being asked to decide which of the two was right, he turned to one and asked:

"What is that book you have in your hand?"

"A New Testament," answered he, bewildered.

"Where did it come from?" asked the stranger.

"From Heaven," was the answer.

"Then when you die you will go to Heaven," said the simple man. Then turning to the other man he asked, "And what is the book in your hand?"

"The Philadelphia Confession of Faith," he answered proudly.

"Where did it come from?"

"Some great Bible men in Philadelphia wrote it," the man said.

"When you die," said the arbitrator, "you will go to Philadelphia." And the matter was resolved as far as he was concerned. This story contains an important lesson.

A preacher once said something like this: "I can give you a book which, if you read alone for your religious instructions will make a Jehovah's Witness of you. Or I can point you to another book, which if read only will make a Seventh Day Adventist of you, and yet another which will cause you to be a Latter Day Saint, and another which will cause you to become a Catholic. But if I were to give you a New Testament and ask you to read and study it alone, what would you become? The answer is evident. You would become nothing more nor less than a Christian! Then why be anything else?"

I wish for us to consider a few reasons why we should be Christians only.

WHY BE CHRISTIANS ONLY?

1. Because it is scriptural. We read in 1 Pet. 4:16: "If a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name." Also we note from Acts 11 that "the disciples were first called Christians at Antioch." We learn from Acts 26:28 that Paul tried to persuade people to become Christians. That is what I want to be!

2. Because to be a Christian honors Christ. To wear the name of Luther or Campbell is to exalt man to the place Christ should have and hold in our hearts. We should not even name ourselves after a doctrine. Our first thought should be to honor God and His Son.

3. Because no other name for a Christian is appropriate. If one is a Christian, only the name Christian properly describes him. Do not be ashamed of the Lord.

4. Because a Christian has a right to all truth. The Apostle Paul shrank not from declaring the whole counsel of God. A simple Christian subscribes to the Bible only as his rule of faith, and he therefore has a right to all truth. He is not committed to a human creed. Teach him a new truth and you make a better Christian of him—not something else.

5. Because he will never need to change church. As a Christian he has been added to the N. T. Church. None need ever change from that.

6. Because he stands on unity ground. Many who make a Christian profession are divided over denominational differences, but one thing they have in common is that they all claim to be Christians. There is unity in that name and in the Christian position.

Once there was a church, as the story goes, that had considerable disunity and unrest among its members. The members were finding fault with the preacher, with one another, and everything in general. The preacher decided to do something about it. He called them together and invited them to freely express their criticism. Complaints flew left and right. The preacher listened thoughtfully as they pointed out his faults, the shortcomings of the leaders, and of one another. Finally, when they were all through, he stood up and said: Brethren, I have listened to your complaints. It seems that the only one with whom you have found no fault is the Lord Jesus Christ, so I would like to talk to you about Him. In Christ was their only hope for peace and unity.

Those who stand as simple Christians do not claim to be the only Christians, neither should they use that position as a license to be loose in their fellowship. The Book that makes Christians is the New Testament! May we read it often and sincerely that we may be Christians and only Christians.

GOOD READING

Carl Kitzmiller

The Bible ought to be first! But the latest issue (Feb., 1962) of *Word and Work* contains some excellent material we would also like to recommend for your reading. Our purpose is not commercial, though we'd like to see every family subscribing to and reading this fine monthly paper. Borrow a copy if you do not subscribe; read it all. But especially read "Trends and Tendencies," by Robert Boyd, "The Power of the Word," by R. H. Boll, and "Problem Passages - II," by Earl C. Smith. The latter article is very fine, touching somewhat on the "eternal security" question. —*Southside Messenger*.



A Christian Views The News

Ernest E. Lyon

DEFENSE OR SURRENDER? This is the title of a very-carefully documented issue of the Dan Smoot Report dated March 26, 1962. In it Mr. Smoot, a former Administrative Assistant to J. Edgar Hoover in the Federal Bureau of Investigation (F. B. I.), shows through the eight pages of the Report that many prominent persons in influential places in the federal government are advocating the elimination of adequate national defenses and turning them over to the United Nations and that our government is no longer developing an adequate offensive or defensive force. The following week the Report was entitled "Our No-Win Policy" and quoted from government sources, especially from the "muzzling-the-military" subcommittee meetings, showing that many in our government do not want even to indicate that we are trying to win the war in which we are now engaged (call it a "cold" war if you wish, but the communists are fighting to control the world and are taking over much of it). It may be that there are many who need the prayer of Psalm 64:1, "Preserve my life from fear of the enemy." How different were our leaders in the early days of our country when the leaders feared God instead of men!

INVISIBLE GOVERNMENT. You may have been reading this term lately. The first place I saw it was in a very illuminating series of the Dan Smoot Reports last summer, in which Mr. Smoot told of the organization and development of the Council on Foreign Relations, an organization which was formed to prepare this country for a one-world government and the leaders of which apparently have successfully indoctrinated many of its members with this propaganda. It was organized in 1919 after this country rejected the League of Nations. How successful it was in its working was shown with the entry of this country into the United Nations and the almost fanatical zeal developed by most people in this country for that fifth-column within our borders which has promoted the cause of socialism to a very great extent.

WHAT OTHERS THINK. An English journalist recently wrote that the policy of America is very easy to understand. "Toward the neutrals, they are friendly," he wrote; "toward their enemies they are neutral; and toward their friends they are as enemies." I quote this from memory and may not have the exact wording, but this is the meaning. Not a good reputation, do you think?

A GOVERNMENT OF MEN, NOT OF LAWS. This is the accusa-

tion made against our federal government by many who are interested in constitutional government. The supreme Court (always spelled in our constitution with a small "s") interprets the constitution very often by what they believe ought to have been written instead of what is written. Many in the executive department base their actions on their understanding of what is humane instead of what is constitutional. The entire activities of the Department of Health, Education and Welfare, for example, are on things not allocated to the federal government in our constitution. But, ask yourself, what would the people of this country do if these activities were stopped? A re-education is badly needed in the U. S.

TIMELY QUOTES. "You'll either be ruled by God or by tyrants"—Benjamin Franklin. "Almost every man who has by his life-work added to the sum of human achievement of which the race is proud, of which our people are proud, almost every such man has based his life-work largely upon the teachings of the Bible."—Theodore Roosevelt.

WANT U. S. SECRETS? ASK SOVIET EMBASSY! The Seattle Times of March 7, 1962, tells of Lytton H. Gibson, an attorney, trying for months to find out how many people worked at the Central Intelligence Agency Building in Northern Virginia, near Washington. The CIA did not answer, and the White House said it was "classified information." After trying other official sources he called the Soviet embassy and they gave him the exact figure (3,500 now and eventually 11,000)!

SPANISH SEIZE GOSPELS. "A consignment of St. John's Gospels was seized as contraband material by custom officials in La Junquera, Spain, a frontier post. The Gospels were in a British registered car driven by R. E. Love, an American citizen, who is a representative of the publishing house of *Ediciones Evangelicas Europeas*, Winterthur, Switzerland."—*World Vision*, May, 1962.

BOOK REVIEW

COMMUNISM, ITS FAITH AND FALLACIES, by James D. Bales, Baker Book House, Grand Rapids, Michigan, 1962, \$3.95. The prominence of this book in future years is somewhat foreshadowed by having forewords to it by Herbert A. Philbrick (of "I Led Three Lives" fame) and Hollington K. Tong (who knew Chinese communism from within China). Dr. Bales, the author, is Professor of Christian Doctrine at Harding College. He has written a very thorough and scholarly analysis of communism. I recommend it to all who realize that we must come to an understanding of this great enemy of God and of our country (for communism is first of all anti-God and then anti-capitalist and anti-everything that is not controlled by its leaders). I like Dr. Bales' short definition: "Briefly defined, Communism today is a Marx inspired, Moscow directed, international criminal conspiracy against civilization, based on a God-denying philosophy of life, sustained by faith in the dialectic, backed by the devotion of its fanatical believers and to an uncertain extent by the armed might of the Red Armies."

The longest section of the book is devoted to "Atheism versus

theism," a subject on which Dr. Bales has already written an entire book. He gives a great many scholarly arguments against atheism, arguments that will appeal to the mind of men; this is what is needed, since the man of faith needs no argument. Overthrow atheism and you will then overthrow communism, as Whittaker Chambers found out in his own experience. The other chapters defining communism, giving the importance of understanding its philosophy, discussing dialectical and historical materialism and their consequences and some of the major concepts of communism, and finally a chapter on the communist party and Dr. Bales' own conclusions are all enlightening. I am glad to recommend the book to any reader who wishes further understanding of this great scourge that Satan has unloosed in the world to try to overthrow the work of God.



First Things

J. H. McCaleb

"How should I know where our children are? You know I've been working all day on this committee to fight juvenile delinquency."

Most cartoons of any significance seem to gain their appeal from striking a familiar note in human nature. This one is no exception. The mother in the picture had lost sight of her primary duty in the excitement of doing something more spectacular.

Where do we belong? Where is our first responsibility? Too often the obligation close to home is neglected. Off we go to larger areas of activity where the movement appears to be more dramatic. It may even be that we serve with some distinction.

Regardless of accomplishment, there is real doubt regarding the value of this kind of service. When it comes to duty, there is a sequence of action that cannot be ignored. There are always the first works that must be performed before we are free to go on to other fields. In the example of the lady of the cartoon, her own children demanded her first attention. You would wonder, probably, whether her influence on other children was not nullified by her obvious neglect.

So, likewise, with our Christian service. There are always the requirements immediately in front of us that must be recognized. Searching deeper, one is compelled to consider the statements of the Scriptures that indicate strongly that the works of love, joy, peace, longsuffering, gentleness, goodness, faithfulness, meekness, and temperance are without eternal value unless, first, we are identified with God through Jesus Christ our Lord.

Precious Reprints

(From the pen of R. H. Boll)

(This article is taken from 1917 Bound Volume of Word and Work.)

THE UNCHANGEABLE GOD

There is uniformity in the ways of God. From everlasting to everlasting He abides the same and changes not. Given a certain situation God's attitude toward it is always the same, wherever and whenever it may occur. His principles are never altered or alterable. Circumstances may change; dispensations come and go in the progress of the ages; forms of worship may be commanded and discontinued; and rites and ceremonies that have fulfilled their purpose may be discarded, as the scaffolding is taken down when a building is completed; but through all God remains the same yesterday, today and forever. He always acts upon the same principles. His character does not and cannot change. From of old His attitude toward sin has been that of implacable antagonism, of infinite wrath and righteous judgment; for God is holy. From the gate of the garden of Eden where Abel by faith brought a bleeding sin-offering, down to this day when for the Lord's redeemed church pleads the Sacrifice of the Lamb of God—God's attitude toward true faith has been unchangeably the same: namely, an attitude of grace and of abundant mercy. As for the word that has gone forth out of His mouth—He will not alter it, nor will He fail of His covenant. He is not man that He should lie, nor a son of man that He should repent. "If we deny Him He abideth faithful: He cannot deny Himself." (Jas. 1:17.)

OUR GOD IS A ROCK

It is upon this unchangeableness of God's way and character, and the immutability of His counsel that we can rest our confidence. The unwavering steadiness and steadfastness of His character is the one and only sure ground of reliance. For this cause it is told us over and over again in His word that God is a *Rock*. Upon Him alone can we build. Everything else changes in the ebb and flow of time, and shifts and fails; but God is an everlasting Foundation. Every other confidence and refuge must perish; but those who have builded upon God and have found refuge in Him are eternally secure. This quality of constancy in God's nature is called *His faithfulness*. And upon it hangs all our hope and prospect.

GOD'S FAITHFULNESS IN NATURE

The faithfulness of God is constantly pictured to the eyes of men in the uniformity of natural law. "Forever, O Jehovah, thy word is settled in heaven. Thy faithfulness is unto all generations; thou hast established the earth and it abideth. They abide this day according to thine ordinances; for all things are thy servants" (Ps. 119: 89-91). The forces of nature in their accurate and uniform action portray the Creator's settled mind and constant course. The stars

forever move in their appointed cycles. The sun is His faithful witness in the sky (Ps. 89:37). Day by day He arises in the East and runs in steadfast time and rhythm His circuit unto the ends of heaven. The march of the seasons in their order proclaims God's faithfulness. "While the earth remaineth," said Jehovah, "seed time and harvest, cold and heat, and summer and winter, and day and night shall not cease" (Gen. 8:22). The word has gone forth out of His mouth and none shall annul it.

The physical forces operate in the same regular order and uniformity. Any seeming irregularity is itself in strict obedience to the law. Since the world was made, until yet, now and always and everywhere in the physical universe, it is true, for example, that "every particle of matter attracts every other particle of matter, directly as the mass and inversely as the square of the distance." If in Adam's day a stone was dislodged and fell 144 feet, it struck the earth at a velocity of 96 feet per second, just as it does now. If water boils at sea-level at 180 degrees Fahrenheit in our day and land we may be sure it did so in the days and land of Abraham. If on the first day of creation there was brought about a union of hydrogen gas with oxygen, two atoms of the one to one atom of the other, the product was simply water. It is this uniformity and certainty of natural operation that makes all man's work and life itself possible. For men could do nothing, accomplish nothing, could not adjust themselves to conditions, if the universe were run on the haphazard plan of chance and lawlessness.

"BLIND UNBELIEF IS SURE TO ERR"

So well-known and certain is this working of natural law, that the blind have misread the book of Nature, even as they have misread the Bible; and they have concluded that since natural law operates without variation or exception that therefore God has no hand in the world's affairs. "Where is the promise of His coming?" asks the scoffer: "for since the day that the fathers fell asleep all things continue as they were from the beginning of the creation" (2 Pet. 3:3, 4). With other words, things always have run as they run now, and always will run so. God will do "nothing arbitrary." In fact, God will do nothing one way or the other (Zeph. 1:12). To all practical purposes there is no God. There are no miracles, never have been, never will be. It is always law, law, the reign of Law. Man, the earth, creation; the world with all it contains, the Bible and Christianity itself—all is the product of law: natural forces operating in eternal regularity have issued in things as they now are. This is the doctrine of evolution, man's final attempt to get rid of a personal God, and of a belief of His interference in the affairs of the world. But God's word quietly reminds these wilfully ignorant ones that He has interfered in time past, and that He intends to interfere again in His own time (2 Pet. 3:5-10). For so blind are they as to think that the laws of nature deprive God of His freedom of will and action; and eliminate Him practically from His universe. But does He then after all break His laws? Are there after all exceptions to the uniformity of its working? Nay—but He lives and acts and manipulates all forces and objects in His universe

as He wills: "For all things are thy servants" (Ps. 119:91). For the man who throws a stone does not interfere with physical law but acts in compliance with it, to accomplish his end; and the bird that mounts up into the air does not violate the law of gravitation, but its life and power enable it to ascend by a higher law. And so our God is a *living God*—not dead, never asleep. Whenever, wherever, however it suits Him He acts. "Whatsoever Jehovah pleased, that hath he done, in heaven, and in earth, in the seas, and in all deeps" (Ps. 135:6).

IN THE SPIRITUAL REALM

But, to return to the constancy and uniformity of God's ways—upon this does not only depend man's physical life and well-being, but his spiritual life as well. Because God is ever the same and changes not it is possible for us to know Him and to trust Him. For there is a law—a method of operation—that works in the sphere of grace, and operates with the same inerrancy and certainty as the physical laws of the universe. This "law" is simply God's unchanging way in His dealings with us, and He revealed Himself to us in order that we may take advantage of it. God would have to cease being Himself—His unchangeable character would have to be altered; the heavens would have to fall and the universe go to pieces before God could spurn a true faith, or deliver up to judgment a man who takes refuge in Him according to His gospel and His word of promise. Heaven would have to become hell before God could or would despise a broken and a contrite heart (Ps. 51:17). Sooner would God's light become darkness, and His holiness become blemished than He would refuse to give His promise and gracious salvation to them that accept the gospel of His Son. Our God is a *Rock*: trust ye in Him at all times, ye peoples. And is it not a certainty as sure and true as God Himself that if, in the beginning of the present dispensation, a multitude of conscience-stricken sinners cried out, "Brethren, what shall we do?" and the Holy Spirit (through Peter) replied to them, "Repent ye, and be baptized everyone of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit"—that He would give precisely the same order to enquiring sinners in the same situation today? "They then," the record goes on to say, "that received his word were baptized and there were added in that day about three thousand souls. . . . And the Lord added to them day by day those that were saved." If those were thus saved, forgiven, added to the fold of God, the church—and if today a man should *follow precisely that course*—would God act in the same way toward such a one? Would He waver and vacillate about it now? Would He alter the thing that went forth out of His mouth? Would He add such a one to the church—to *His own church*? We might as well ask whether if stones fell, whether if water wetted, if fire burned, if the sun rose, on that day it would do so now. For that we might know God's certain and faithful way and fall in with it that instance was recorded; and it cannot be otherwise than that God will act in precisely the same way toward people today who take the same attitude toward Him that those Pentecostians took.

"O THOU THAT HEAREST PRAYER"

Finally it must be said that this applies with full force to that subject which to the unbelieving is so puzzling and unaccountable: *Prayer*. God hears prayer. So characteristic is this fact of our unchangeable God, that it becomes a part of His name and title. "O thou that hearest prayer," David calls Him (Ps. 65:2). He is the prayer-hearing God." This is as true and certain as natural law." Nay, natural law is *less* certain. "Heaven and earth shall pass away, but my words shall never pass away." After the heavens have waxed old as a garment, and have been folded up as a vesture and changed—He is yet the same. His attitudes do not alter. The course of the ages does not affect His eternal Being and Character. Whenever a prayer—a real prayer—is offered to Him, He hears and answers. The answer may delay; it may carry a form different from the form contemplated in the petition; but it must needs come. As God is God He hears prayer. No petitions can go up to Him in harmony with the conditions He marks out (and His conditions are not grievous) and God ignore them. The man who proceeds upon this promise builds upon the unalterable nature of God Himself and he cannot therefore fail unless it were possible for God to fail. And this is true of all His word and ways. Men may err here and there in ascertaining the conditions and circumstances; but these once apprehended, the response of God comes with mathematical certainty; and it cannot be otherwise. "Have faith in God." For this our God is "the Father of lights, *with whom is no variableness nor shadow of turning*" (Jas. 1:17).

SUBSTITUTION

In some respects Christians are different. Not all are called to the same place or type of work in the Body of Christ. Some will do one work better than another, and vice versa. We must always make the proper allowances for these differences.

But, again, there are some things that ought to be expected of every Christian. Sometimes there exists, however, the tendency to substitute. One man will try to substitute liberal giving for church attendance or righteous living. Another will hold onto his billfold tightly and try to substitute church attendance. One tries to substitute personal work for church attendance; another tries to substitute church attendance for personal work. One substitutes good works toward other folks for righteous living; another will try to avoid social responsibilities by substituting righteous living. Etc.

Do we count it obedience when we tell our child to study his lessons if he substitutes cleaning up his room? Or, if told to run an errand, he substitutes washing his face and ears?

Church attendance, giving, personal work, righteous living, good works, and even other things are very important in the Christian life. But do not try to substitute one for the other. They all belong there. Giving a thousand dollars every week will not destroy the admonition to not forsake our assembling together. Assembly with the saints at every service will not take the place of giving as we have been prospered. And so on. Substitution is as old as Cain, and hasn't improved over the years!

IS HAT WEARING GOD-ORDAINED?

Bob Ross

With all respect to many good people, I must say that it is not clear that a woman today is fulfilling the requirement of I Cor. 11:2-16 when she wears a hat to church.

Why? A brief reference to the background of Paul's injunction will be helpful. The wearing of a veil in regular dress, contrary to popular opinion, was not an ancient Hebrew custom. Its general use as a regular part of the attire of the woman came in with the rise of Mohammedanism and its peculiar view of women in society. In the first century the veil was in regular use, not among the peoples of Palestine, but among the Greeks and the Romans. In public it was the sign of every respectable woman. Now Corinth was noted for its excesses in immorality. In fact, the ancients coined the expression "to corinthianize" meaning to act immorally. In Corinth, therefore, it would have been unthinkable for a Christian to appear in public, especially in public worship, without the sign of decent subjection to her husband.

Now, let us note a couple of facts about the text before us. First, the veil which is required could not by any stretch of the imagination be equivalent to what we moderns know as a "hat" for the fairer sex. A veil was a *veil*, meaning a covering for practically all of the head including the face. If a Christian woman wearing only a hat were to walk into Corinth's worship while Paul was preaching, he would doubtless sternly rebuke her. It is evident that to fulfill this Scripture will take more than a hat.

In the second place, it is obvious that Paul's injunction is related *not* to a commandment of the Lord regarding the veil as such but to the normal custom of all decent Corinthian women. (It will be helpful to remember that not all the females in the Corinthian congregation had been thought of or thought of themselves as "decent women.") For in verse 13 Paul plainly expects the Corinthians to understand that common observation would teach them what he is saying. And it is equally clear that common observation does not teach this today. Whereas the Corinthians would easily reply "yes" to Paul's rhetorical question, if the same question were asked today the usual answer would be "no." When a woman wears a hat today it means only one thing: she is dressed formally rather than casually. And Paul is by no means arguing for formal against informal attire but for decent against indecent attire. If today a woman did, externally speaking, what Paul here requires, and wore a veil to church, she would hardly be considered either decent or in subjection to her husband but simply deranged or sensational.

We have already seen that a hat is not a veil, but supposing it were, then it must be realized that a woman still cannot fulfill I Cor. 11:2-16 by simply wearing the hat to church. The reason is that the external observance is there without the meaning which Paul has in mind. It would be like the kids "baptizing" the rooster--the form may be correct, but no one believes that is what Jesus had in mind in the Great Commission when He said to "baptize."

None of these remarks have been intended to injure the conscience of any who feel that they should wear a hat in obedience to this passage. Our purpose, rather, has been to show that there is at least a misapplication, if not a misinterpretation, when this passage is used to lay the requirement of hat-wearing upon our Christian women.

A MORE CONVENIENT SEASON

Carl Kitzmiller

"I'll change one of these days." He speaks as unsaved man who knows he is unsaved. He fully intends to be saved, has no desire to go to torment. He just is not ready yet. It may be he wants to enjoy "the pleasures of sin" for a while longer, or he faces some problem he thinks will disappear, or even that he is just not quite able to summon enough courage to take the proper step. Basically, he is looking for a more convenient time.

Now we certainly hope he is right and that he will change one of these days. But we also want to suggest that he could be terribly disappointed. Many who have waited for "the more convenient season" have died without hope and without God. He is making some serious mistakes!

1. He is assuming that he will go on living. Perhaps he will. But what if he doesn't? What if his life is suddenly snuffed out as it is for many thousands daily? Eternity is a long time and the lake of fire a terrible place to spend it remembering that awful choice. We have the *present moment* and not one of us knows how many more. In God's Word salvation is a "today" matter (2 Cor. 6:2; Heb. 3).

2. He is assuming that there will be a time when changing will be easy, or at least, easier. And that might be were it not for the Devil. But the Prince of darkness does not give up his subjects easily. If difficulties will keep a man from the Lord, then he will come up with a constant supply. There is no easy time when one can renounce "the world, the flesh, and the devil" without making a decision to overcome the obstacles.

3. He is assuming that he can change whenever he chooses. Theoretically, he can. But every day in sin merely makes the rut a little deeper and change a little harder. He can change when he chooses but he loses the will to choose. The gospel that once stirred his heart may cease to do so, for when not heeded the gospel hardens.

4. Needless to say, he has a defective view of the enormity of sin and the goodness of God in granting opportunity. He probably thinks of Christianity as something to be endured and not enjoyed. He needs faith, but refuses to come to the Source of faith.

Let's hope that he makes it and rejoice if he does. But let's not mince words about the folly of his course of conduct. Eternal life is not to be handled so carelessly.

HE may not listen when he is warned, but *don't YOU be like him!*



Gethsemane

Willis H. Allen

Luke 22:39-46.

It is from Luke alone that we learn that Gethsemane was a place where Jesus was in the habit of going for prayer. There is today a garden orchard on the Mount of Olives that is claimed to be the very spot where Jesus used to go. There is no way of knowing this, but it may be true. Quite likely it was a garden or olive orchard that was owned by some one who was friendly to the Lord Jesus, and it had been placed at His disposal as a place of retirement and prayer for Himself and His disciples. From verse 39 we learn that Jesus resorted thither not merely on a rare occasion such as this, but it was His *habit* to go there for solitude and prayer. During the earthly ministry of our Lord, He continually felt the need of communication with His Father in heaven. He prepared Himself for all great crises through prayer. But this was the greatest crisis of all, and He felt that not only did He need to pray, but His disciples, too. Unfortunately, the disciples did not heed the exhortation, "Pray that ye enter not into temptation," and so, when the trial came, while the Lord Jesus triumphed because of this night of prayer, the disciples failed because they slept when they ought to have prayed. We, too, oftentimes fail in our hour of testing because we have not been fortified for the hour through prayer.

It is also from Luke that we learn of the details of the intense agony of that hour. The sorrow that was crushing Him was not merely the recoil from physical death and its pain, but it was the weight of man's sin—your sin and mine—that was crushing Him. Jesus, the absolutely sinless one, with a keenness of conscience such as no other man ever knew, because every other conscience but His had been dulled by sin, was made to become sin on our behalf (2 Cor. 5:21) with all the weight of the world's sin upon Him. Furthermore, He loved the Father; His whole being was knit to the Father's being with a love such as no other man ever knew; and yet He was being SEPARATED FROM THE FATHER in taking the sinner's place. There is a depth of agony here that no degree of imagination can fathom. His human heart was almost breaking under the strain as it did finally break on the cross. And all this He bore for us.

If sinful men could but understand the degree of suffering that our Lord underwent on that awful, long, dark night in the Garden of Gethsemane, it would seem that nothing could hold them back from

Him. An overwhelming sense of gratitude should certainly move them to a prompt and definite decision to receive Him as Savior, and devote their lives henceforth to Him and His blood-bought church. When we realize that He was "bruised for our iniquities," that the "chastisement of our peace was upon Him," and that "with his stripes we are healed,"—how can we ever complain against any weight of persecution or sorrow that we are called upon to endure for Him? How can we do anything but rejoice that we are counted worthy to share His sufferings?

THE GOSPEL PREACHER

(Don't Make the Preacher Just an Executive Secretary)

A gospel preacher is one who has accepted the call of the Master to preach the good news of Christ crucified to a lost and dying world. He is a minister of the gospel—not just an executive secretary for the congregation.

If he is worthy of his support, he is not a hireling who owes his first loyalty to those who pay his salary. He is working for God and Christians are supporting him so that he can have full time to this service.

He is doing what he wants to do because of his love for God and man, and what he would do if he had all the millions of Ft. Knox. A preacher who will preach for pay only is not deserving of that pay.

Of course, this does not mean that the laborer is not worthy of his hire. It is right and proper that gospel preachers should be supported. But we must always remember that their employer is God, not the brethren.

With this in mind, let us avoid the temptation of making the gospel preacher just an executive secretary who is expected to do a thousand and one things for the local congregation to keep everything moving. The executive secretary of a luncheon club or a voluntary cancer or heart disease association is expected to do the office work, the legwork, the detail work so that the volunteers can be relieved.

He is usually well paid to "service" the volunteer organization. Usually the older the organization, the more work is piled on the paid employees and less and less is done by the volunteers.

The Bible does not so teach. Every Christian is a priest, a soldier, a citizen of the kingdom of God. We are all to be ministers or servants. He who would be greatest among us must become the servant of all. The gospel preacher has the greatest work in the world. If he is conscientious, and certainly most are, he will be one of the busiest of men as he studies and prays and teaches and follows the steps of the Master "going about doing good." Please don't limit his usefulness by piling on him executive secretarial

duties which you or others could do. Try to relieve him of details such as seeing about the building, running the mimeograph or handling business which could be handled by a capable deacon.

When the preacher is loaded with busy-work which others can do, it robs the congregation of the spiritual riches he should impart in sermons. It also weakens the congregation by not allowing more active participation by more Christians.

Elders are the pastors or shepherds of the flock. Deacons are special servants of the church. More planning needs to be done by the pastors so that more Christians can participate in doing a thousand and one needed tasks and so that the preacher or preachers can do the work they are prepared to do best.

Remember how the apostles delegated the daily details of feeding widows to "seven men of honest report" so that the apostles could give themselves "continually to prayer and to the ministry of the word" (Acts 6:3, 4).

Let's encourage every preacher to work harder at his main task of prayer and the ministry of the word!

Please don't make him just an executive secretary. To do so robs the church of the spiritual teaching and preaching she needs so badly.

By M. Norval Young in *Chicago Christian*

ELMER LaMASTER

A life of fellowship with God, His people and cause, was suddenly ended, April 29th. Without fanfare or beating of drums, he was a helping hand here, a thoughtful servant there, for many individuals, missionaries, orphans, the church and institutions. The Lord saw the work of Brother Elmer LaMaster, the song-leader of our little group, was finished. A princely man, who was always 'there' where you would expect a faithful person to be, Brother Elmer finished his course. He will be greatly missed as a person; his place will be impossible to fill. His own sorrow not as those who have no hope.

Strangely enough, his last service to attend was on the morning of April 29th; we announced our theme for the following Sunday; namely, "What the Bible says about space travel." In almost exactly 8 hours the holy angels came to carry him beyond the valley of shadows to the bright light and Presence of glory.

We wait silently but prayerfully while you answer the question: "Will God's angels come to carry you up or will it be demons who will come to carry you terrified, downward?" —N. B. Wright.

"We are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord." —2 Cor. 5:7.

NEWS AND NOTES

OUR BEST WRITER

Brother Jorgenson read the first proofs of this issue of W. W. He came to Brother Boll's Precious Reprints, thinking these were the words of another. He became excited. He said to himself, "This is first page material! Any one who can write like this must have the honor position in W. W." And then he saw that it was a reprint from Brother Boll. Brother Boll excelled as a writer and thinker, even in 1917.

PROTRACTED MEETINGS

Alex Wilson is scheduled to be with the Sellersburg, Indiana, church of Christ in a youth revival from June 10 through June 17.

Orell Overman may be heard at Cherry Street Church in a meeting from June 18 to July 1. The hour is 7:30.

Brother Jimmie Hardison announces that Stanford Chambers has consented to conduct a youth revival at Jefferson Street church, 812 E. Jefferson, Louisville, some time in June. Watch for announcement of dates.

The Allensville, Kentucky, congregation is having Brother Ernest E. Lyon to be with the church there in a meeting from July 15 to 22.

Brent Hickman is to be with the Waterford, Kentucky, church in a Gospel meeting from July 16 to 29.

Thomas Y. Clark is to hold a meeting at Sylvania church of Christ, south of Louisville, beginning August 5. Word comes that Rowan Street has asked Brother Clark to give up his secular occupation and spend full time in the ministry of the Word in the Rowan community. This is good news. Brother Clark has proven his ability in Gospel work.

The Ormsby church, Louisville, is announcing a meeting for August 19 to 26 with Frank M. Mullins as evangelist. This will be the week before the Louisville Christian Fellowship Week.

Some Vacation Bible Schools

The following Vacation Bible Schools have come to our attention: in Louisville: Fifth and M at night, from June 10-20; Ormsby Avenue, at night, from June 10 to 20; Shawnee, at night, June 8-15; Rowan Street, at night, June 11-22; Highview church, June 11-24, day school; Highland church, July 23-Aug. 2, at night.

WORDS OF LIFE

Words of Life radio broadcast may now be heard over WAVE, Louisville. This is a strong station and the cost is higher. Some are increasing their gifts to this good work. New givers are needed. Currently Hail C. Crowder is bringing messages on the Book of Ephesians and the radio chorus is bringing messages in song. Tune in every Sunday morning at 7:30.

Tampa, Fla.: About a year ago we were talking to the Wrights at St. Petersburg, Fla. (formerly of the Highview congregation, Louisville) and they expressed a desire to begin a work in St. Petersburg. We prayed about it. About ten weeks ago we started prayer meetings and Bible study in the homes of two families on Thursday nights. We continued this for about six weeks, at which time one of the men said that he thought he knew where we could get a building.

We went to see about this building and found a structure that had been built for a church. It was equipped with new chairs, pulpit furniture and all. We went to see the man who owned it, a man about 85 years of age, a preacher of many years. We expressed our wishes and he said that we could use the place for as long as we wished and that there would be no charge. We have been having regular meetings for the past month. We have twenty-nine in attendance now.

If any one knows some who live in the St. Petersburg area, please let us know. We go by the name North Pinellas Church, 9400 67th Street North, Pinellas Park, Fla. Our mailing address is, Henry L. Ott, 4218 Sandlewood Ave., North Tampa, Fla. —Henry L. Ott.

Report on Eugene Mullins Family

Eugene Mullins and family are anxious to be off for the Philippines, where they are to work with the Harold Prestons at San Jose, Occ. Mindoro. They still hope to leave on June 14. However, there are certain entry papers that must be signed over there. Brother Preston is seeing about them. According to last report about \$1000 was in for his travel. About \$2400 is needed in all for the travel fund. Also around \$850 is needed for monthly support and not all of this is promised. Those who wish to share in this work

should address Claude Hukle, Treas., 235 S. Highland, Winchester, Ky.

BROADDUSES IN THE STATES

Victor Broaddus and family arrived from Manila in Lexington, Kentucky, on May 6. Immediately he began a meeting with the Cramer and Hanover church, which is now history. He said that three responded for reconsecration the first day. We have not heard the final report. From May 23 to June 25 Victor may be addressed c/o Mr. John Webb, Rt. 2, Bellvue, Texas. From June 25 to August 8 address him at 636 W. Utica, Sellersburg, Indiana.

Campbell, Tex.: I want to express my sincere thanks to you for publishing J. R. Clark's lesson on "Christ Jesus Our Hope," and also for the other good articles in Word and Work. We think it very important to impress on all of us the blessed hope in times like these. —Mrs. R. Q. Pettitt.

NEWS FROM HAPEVILLE, GA.

Brother Winston Allen was with the Hapeville church in a mission emphasis meeting from March 30 to April 1. The Hapeville vacation Bible school is scheduled for from June 10-17. Brother Howard Marsh is to be with them in a meeting beginning September 23.

Changes at Southeastern Christian College

Dr. Paul Clark has resigned his work at S.C.C. after serving the college for eight years. He has accepted a teaching position at Milligan College, Johnson City, Tennessee. He hopes to be used of the Lord in assisting either Brother Rake at Locust Street or Brother Brown at Mt. View, churches at Johnson City.

After ten years of teaching at Kentucky Bible College and Southeastern Christian College, Martha Embree has resigned. Her husband, Jim Embree, has completed work for his A.B. degree and will teach.

Winston Allen is not returning to S.C.C. at present. He may continue his studies at Columbia.

Dickson Brackett, professor of Mathematics, has accepted another position and is leaving S.C.C.

Miss Delores Hall has resigned her position as business teacher. She and David N. Schreiner are to be united in marriage on Saturday, June 9, at eight o'clock in the evening at the Church of Christ, Zebulon, Kentucky. David will continue his college work

and preach.

Ray Canant will be at the head of the English Department at the College. Brother LaVern Houtz has been elected as Dean of the Jr. College. Brother Bob Ross is coming to S.C.C. as head of the Bible Department in the Junior College. Brother Frank Mullins will continue to be head of the Bible Institute, which will be cut from three to two years.

Berkeley, Calif.: My acquaintance with the Word and Work dates back to a meeting held by Brother R. H. Boll in Fayette City, Pa., when he was 31 years of age. He gave a series of lessons on the Millennium. It was wonderful. I have tried to keep up with Word and Work ever since. —Mrs. Sadie T. Garber.

TO VISIT HONG KONG

Mrs. Paul Knecht took a bus to the coast May 20. She will board a ship for Hong Kong, where she is to visit her children, Dennis and Betty Allen. She is to be with them at least three months, perhaps longer. Knowing her consecration and love for working for the Lord, we are confident that she will be of service in the work there. She says that the Lord was good to her in supplying her needs for the trip.

Extracts From a Letter to E. L. J.

Ft. Lauderdale, Fla.: We, my roommate John and I, especially enjoy the Word and Work and never miss reading your articles. I never realized until I was out of personal contact with deeply spiritual people what a treasure the Word and Work magazine is. John usually reads it as soon as it arrives, and then we read it together. It has inspired many beginnings for study, and for truly deep conversations. Of special joy to me are the reprints of Brother Boll's writings. When I read them aloud, I find myself speaking very slowly as I almost hear him saying the words. —James Earl Wilborn.

WORD FROM TOMMY MARSH

We have now been in Japan for a half-year. It has passed so very quickly and as we look back we realize that we have so very much for which to be thankful. The Lord's blessings have been too numerous to name and we have learned much both in want and in abundance. We are especially thankful both for you and the Spirit that prompted you in the wonderful response you have made in increasing our support,

and hope you will continue to remember us both in your prayers and with financial support that our work will not be hampered from the lack of the wherewith to do.

Today Japan is really two worlds—the old and the new. This makes for problems even in the church. The young people are for the most part Westernized, while the older folk still hang on to the past, thinking that nothing need be done for the young people as they don't really amount to anything until they are at least thirty. And yet if the church doesn't provide activity and a challenge to these young folk they will find it elsewhere. There are many extreme left and right wing groups just waiting for the opportunity to step in. Much prayer and action both are needed. Since last writing, I have added a new class of three and a half hours length (really two classes) on Thursday night from five to eight-thirty—English and Bible. Interest seems to be high so far. Many who at first only came to get English are showing interest. Continue to pray that the seed sown will grow and be harvested.—Tom Marsh.

Tulsa, Okla.: For well over a year now I've been acquainted with your fine publication, *The Word and Work*. My close friend and dear brother Leroy Yowell has been lending me copies, old ones and recent.

I believe you brethren edit the best of the church papers or magazines. We do not find the antagonism or superior attitude so often manifested in such publications. This is really appreciated. And, too, we find much of real merit in the subject matter and presentation of ideas in the articles.—Larry Elwell.

Terre Haute, Ind.: Thanks for continuing to send me the *Word and Work* as my subscription expired with the February issue, but I certainly do not want it to stop. My religious periodicals have been a Must among my interests in life since I was baptized in 1898.

I have been on my back and in a wheel chair all of 1961 and to this good morning, and in the hospital for a few days twice. The doctor's X-ray revealed scar on the heart and arthritis on the left hip, May 25, 1960. In a few weeks the signs of heart trouble disappeared but the arthritis worsened, but the last few months with the help

of a good nurse, a course of hormone "shots," and several other things, I am much better and encouraged.

I commend you very highly for the fine article from you on the evidences—"Jesus Is Real." Just such as that is needed in these days. "It would not be half so preposterous to doubt that such a man as Julius Caesar ever existed as to question whether Jesus actually arose from the dead."—*Essay on Inspiration*, vol. 1, p. 7—*Comprehensive Commentary*. Atheism is seeping into our ranks through our higher intellectuals with whom I conversed; heard in class study and from the pulpit. Thomas Hartwell Horne's "Introduction to the Critical Study and Knowledge of the Holy Scriptures" is fine on credibility of the New Testament.

If you get the *Firm Foundation* among your exchanges, you have probably read "The Shifting Current" by Editor Reuel Lemmons on page 242 of April 17, 1962 issue. You may have the book, *Therefore Stand*, by Wilbur M. Smith, one-time teacher in the Moody Bible Institute. It should be widely read in these days when the foundations of our faith are under attack. What will men not do to make a show of learning to increase their prestige and power! I must close and turn to other duties.—Horace Hinds.

Lilly Dale, Ind.: Services here at Lilly Dale are very encouraging and rewarding. During the last two months we have had thirteen baptisms. Six of these were husbands and wives. Our attendance is well above last year's. April averaged over 200 for church and 160 for Sunday school. So far this month we have averaged well over 200, with 207 the smallest church attendance and over the 160 average for Sunday school. Our vacation Bible school will run from May 28 to June 8. Our revival meeting will begin July 22 with David Brown preaching. Homecoming and basket dinner will be on July 29.

Brother Theron Howell passed away and was buried Thursday, May 17. I conducted the funeral service. He was a member of Lilly Dale.—Bob Morrow.

Abilene, Texas: The meeting at Garland was full of blessings. The Lord has some fine people there, and among them are certainly Dick and Janell. Attendance was good, with several visitors present from night to night. One teenage girl came for rededication.—Carl Kitzmiller.

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