

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

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RUTH AND ALEX WILSON

See News and Notes, page 195.

McGarvey's Dream - - Come True!

(A HUNDRED YEARS)

The paragraphs quoted below from J. W. McGarvey appear in "Millennial Harbinger," 1864, page 260. He sought "to combine the excellencies of many songbooks in one"; but he found this impossible on account of copyright restrictions. He then suggested his "Plan": That all the popular tune books of all publishers be culled for the best pieces (words only), and that these best pieces then be published as a word-book in a single volume. He recommended the purchase, then, of a few copies of the various tune books that had now been culled for the use of "those teachers and older pupils who had studied music." Others would use only the word-book, and "learn tunes by ear." These word-books would contain a reference at each hymn to the particular tune book that carried the notes. But here is McGarvey's language:

"To the uninitiated it appears strange that the last man who publishes a tune book does not reproduce all the popular pieces in all previous publications, and thus combine in one the excellencies of all. But this is prevented by the privileges of copyright. When a man undertakes to publish a new book, he is compelled after securing a few original pieces, and using a few good ones the copyright of which has expired, to fill up the remainder of his book with trash. I know of no means by which this defect can be remedied so as to combine the excellencies of many tune books in one."

McGarvey then broaches his own "Plan" of publishing a book containing "the best hymns in all the popular tune books" omitting the tunes, but using references to the various books in which the copyrighted tunes are found:

"This can be done," he says, "because the copyright does not usually embrace the words... It would answer the purpose of half a dozen books, and cost no more than one of them."

McGarvey's dream—to combine into one book "the excellencies of all"—that was the compiler's dream, also, in "Great Songs of The Church"; but not by omitting the tunes! Besides, in our day and time, the copyright DOES usually "embrace the words"; furthermore, books designed for "the children" are no longer adequate: they must now be "all-purpose" books.

It was at great cost and by a strange and unusual combination of events (which we have long regarded as wholly providential) that the great copyrights in ALL the books were finally opened up to us. It was a temporary opening not to say a momentary one, growing out of the illness of the famous publisher who had almost cornered the copyright situation. God gave good guidance just then, and the faith to enter into the opening. (Not "half a dozen" but 300 books were winnowed for our hymnal.)

The alphabetical idea came to mind later, while we were preparing copy. Though it was original (there was no such collection before it), we have accepted that also as providential; for without that popular feature the book would never have spread as it has—several millions of copies into some ten or twelve thousand churches, most of them with frequent repeat orders. In view of such providential blessing, it has always seemed right that the book should be kept available to the churches at a reasonable price. Although some competitors have felt that the price is too low, the selling policy of the present owners remains substantially the same.

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

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We Older -- Ye Younger

E. L. J.



We are apt to feel, as we grow older, that our days of usefulness to the young are over. Once, we moved among them, played with them, instructed them, guided them into "paths of righteousness for His name's sake"—these lovable, growing, inquisitive and ambitious boys and girls were among our daily contacts. It all seems different now. Why should they care for our company or our counsel any longer? Theirs is a new world, new interests, new friends of their own age, new lines of pursuit in business and pleasure. So, at least, it *seems* to us now. But are we right in these moldy conclusions? Memory answers "No."

"ALL THE FRIENDS I KNEW"

It is a strange thing that it is not so much the noisy, laughing circle of your younger playmates, nor the mixed and various confraternity of your youth, that comes to mind in older years. There is, of course, a certain sense of nostalgia for many friends among them; but most of all we remember those who were our guides in those uncertain days, especially those respected men and women who led us into the ways of God and helped us find the Rock beneath our feet. These are they who linger on in the memory; each voice, though silent now, still sounding clear in our ears (for I suppose that no two voices in the world, as no two faces, are exactly alike). It is the memory of our *older* friends and brethren that never grows dim; and before the vision of their faces and their hoary heads, we still rise up to call them blessed! In the light of the morning, when the long, long night is gone, we shall see them again. Somehow, our hearts beat faster at the prospect.

So it can be with us—and the younger generation after us. If we have lived honorably, righteously and godly before them (may God forgive wherein we have come short of this); if we have per-

mitted our minds to entertain pure and wholesome thoughts concerning them; if we have sought grace to behave before them as we would want them to behave after us: then we may be sure that the Christian young will love us to the end, remember us with gratitude, and look forward to the hour when we shall strike glad hands again in the house that Jesus built!

* * * * *

From St. Louis, a brother, long loved in the Lord, sends this request—together with kind words of encouragement in our editorial activities:

"In May issue of *Missionary Messenger*, in your article on The Purpose of Life, you used the quotation, 'Closer is He than breathing, Nearer than hands and feet.' Can you tell me the original source of this haunting phrase? I have heard it from others. I do not need to know the source, for I accept it from the Lord, the source of all truth, but I would like to know."—Paul Logue.

We print the request and answer, with comment—as others too may wish to know. The quotation is from Alfred, Lord Tennyson, in "The Higher Pantheism," stanza six. The full stanza reads:

"Speak to Him thou, for He hears,
And Spirit with Spirit can meet —
Closer is He than breathing,
And nearer than hands and feet."

The Tennyson words are comparatively modern; but the idea, like all great thoughts, stems from Holy Scripture. Long, long ago, Paul stood on Mars Hill in Athens and cried:

"He is not far from each one of us, for in him we live and move and have our being; as certain even of your own poets have said, For we are also his offspring" (Acts 17:27, 28).

OFFSPRING, OR SONS?

It is in the sense of this last clause, "we are God's offspring," that we sing the lovely hymn, "Dear Lord and Father of Mankind." The word "offspring" is *genos* in the Greek, variously translated in the New Testament as "family," "race," "stock," "brethren," "children"; and in Rev. 22:16, also as "offspring": "I am the root and the offspring of David, the bright the morning star." Thus, at Mars Hill, Paul flatly supports the poet Aratus, (and says it himself in v.29) that we are the offspring of God. Though the Jews of Malachi's time were hardly a born-again people, the prophet argues, "Have we not all one Father?" (2:10.) There is a creation-Fatherhood, and a unity in the race, which we, who have by grace attained the higher sonship, may not deny.

But this is not to say, and Paul does not teach, that all men are spiritually the saved sons of God. Many men are, in fact, sons of the devil, the original liar and murderer (John 8:44). Spiritual sonship is attained only by the faith which is in Christ Jesus—the faith which confesses the Savior, not only with the mouth, but with the whole body in baptism (Gal. 3:26, 27). It is this class that the hymn in question really envisions; for in it we pray that we, like Christ's disciples of old, may "rise up to follow" Him.

Truth Advance Section

Stanford Chambers



QUESTIONS ASKED OF US

We come in contact with good people who contend that if we have the Spirit there is no need for the outward forms of Christianity, that they are to be classed with the "old wineskins" discarded by Christ. They point to professed Christians who are always laying stress on the ordinances and outward forms but are so lacking as regards the Spirit. Which of these positions is to be preferred?

Jesus' "wineskins" illustration positively acknowledges the need for "wineskins" lest the wine be spilled. The Old Testament forms, type forms, were being discarded, but new wineskins were being supplied to replace them, as the new content, the new wine of the kingdom was also being supplied. "Be not drunken with wine (the world's kind), wherein is excess, but be filled with the Spirit" (Eph. 5:18). An empty wineskin, who would have it? Yet the human weakness has ever been to rely upon the external—as though some magic attached itself thereto, or that there were some virtue (merit?) in the outward performance!

Which position is to be preferred? Neither. Spirit-filled Christians do not regard lightly ordinances of the New Testament, knowing that they were ordained by the Lord Jesus Himself. Being "filled with the Spirit," they find both meat and drink in doing the will and keeping His word who ordained and commanded what the New Covenant contains. Our Quaker friends have argued against the necessity of outward forms, and so they neither baptize nor eat the Lord's supper, claiming that it is by spiritually remembering Jesus in His sacrifice that they commune; claiming that it is by being buried with Him spiritually that they are baptized. Quakers, however, have not got very far in the execution of the Great Commission.

Can anyone righteously discharge his debts by taking advantage of the bankruptcy law?

Most certainly not. Who would undertake to defend such action?

Some are denying that Jesus was crucified on Friday, declaring that it is contrary to His teaching in Matt. 12:40. If they are wrong, how are they to be answered?

On the day of Christ's resurrection the two disciples on the way to Emmaus are quoted by Luke as saying, "It is now the third day since these things came to pass" (Lk. 24:21). The day before, i. e., the seventh day or sabbath, was the second, and Friday was the first. To the women at the tomb it had been rehearsed by the angel how that "the Son of man must be delivered up . . . be crucified, and the

third day rise again" (Lk. 24:7). Paul, in his preaching declared that "he hath been raised the third day according to the Scriptures" (I Cor. 15:4). These are plain statements, and there are others to the same effect. A wrong construction, therefore, has been placed upon the phraseology, "three days and three nights" used by the Savior. No one in those days so construed His words, not even His enemies. See Matt. 27:64. Fact is, like it or not, a fraction of a day was counted even as a full twenty-four hour period was counted. Let the Scriptures do the interpreting.

Dr. Ralph H. Elliot, in his book, "The Message of Genesis," says, "The Hebrew term for creation is Adam, which means mankind. Thus there was more than one Adam, and more than one Eve." What is the answer?

It is not too clear from the quotation (We do not have his book.) just what the doctor means. Does he mean there were a number of contemporary Adams, and a number of contemporary Eves? It would seem so. Dr. Elliott is not an inspired man, speaking as the Spirit gives him utterance. "Holy men of old spake as they were moved by the Holy Spirit" (2 Pet. 1:21). The doctor has arrayed himself against the testimony of the Holy Spirit, who was there when Adam and Eve were created. The genealogies of both Old and New Testaments present Adam the father of Seth. Paul writes, "Therefore, as through one man sin entered into the world, and death through sin . . . Nevertheless death reigned from Adam until Moses even over them that had not sinned after the likeness of Adam's transgression" (Rom. 5:12-14). Read the rest of the chapter pertaining to "the one" of whom the noun Adam is the antecedent.

Note also I Cor. 15:45: "So also it is written, The first man Adam became a living soul. The last Adam became a life giving spirit." Read verses 21,22, same chapter. Compare 1 Tim. 2:13: "For Adam was first formed, then Eve; and Adam was not beguiled . . ."

If Elliot means that all are Adams, being sons of the first Adam, he being our first forefather and head of the human race, that is, of course, correct. Had he meant that his book had not been made an issue with his brethren.

Referring to the language of Peter on Pentecost concerning the purpose to set one of the seed of David "on his throne," it is contended that Jesus, by way of fulfillment, had to take the throne of David upon His rising from the dead. . . .

Yet those so contending concede that at least 50 days intervened, according to their own theory as to the beginning of the reign, which of course could not begin, in any case, unless He arose from the dead. It is recognized by all that with Christ upon the throne of David comes the restoration of all things foretold by the prophets from of old. Peter for it, "the times of restoration" are yet future, for Jesus remains in heaven "until" said times. Jesus on David's throne will usher in said times and will execute the restoration. Acts 3:21 is Peter's own answer to that "immediacy argument" persistently but inconsistently offered. See Isa. 9:6 again.

A brother is saying that we cannot bless the loaf and the cup as Jesus did, but that it is only for us to give thanks. I am calling his attention to Paul's saying, "The cup of blessing which we bless." Am I not correct in this?

Yes, you have the Scripture for it.

QUESTIONS I'M ASKING YOU

My Brethren and Fellow-Messengers of Christ:

How many of us make noticeable pretense of heeding the God-given charge "Cry aloud and spare not"? Have we found out that if we "spare not" as faithful Isaiah was charged, we cannot "spare" ourselves? Is it to spare ourselves that we lift only feeble voices against the flagrant sins of our times? Has Satan so intimidated Christians that they serve not the fearless spokesmen God needs? To speak out for God and truth and right while speaking against sin and corruption rampant everywhere right here even in "Christian" America, is not the road to popularity. To be a "friend" of God is to be an enemy of the world, but he deceives himself who imagines he can be otherwise and not grieve the Spirit of God.

"They shall put you out of the synagogues; yea, the hour cometh, that whosoever killeth you shall think that he offereth service to God. And these things will they do, because they have not known the Father, nor me." But read on; re. the Spirit of truth: "And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment" (Jno. 16:8). This conviction is not produced through such as fear to wield "the sword of the Spirit." And the "sword of the Spirit" ceases to be that when both its edges are blunted and dulled. When we "spare" and "cry" not aloud, but let sin run rampant without rebuke, what do we but blunt the sword given us as our weapon for aggressive warfare in fighting the good fight of the faith. Are you, fellow-soldier, afraid really to manifest righteous indignation when the law of your God, the living God, is flouted and His word repudiated? But do you say, "The Lord's servant must not strive"? Do you allow that to be interpreted to you in such a way as to nullify Jude's exhortation. "contend earnestly for the faith"? or Paul's charge, "Reprove, rebuke, exhort with all longsuffering and doctrine"?

The Lord's servant must not resort to a mere battle of words; he does not dispute for the sake of winning a point; he engages not in a broil or quarrel. But that is not to make of him a "softie" or a nonmilitant. Paul reminds Titus of the reprobates "whose mouths must be stopped." Concerning liars, evil beasts, idle gluttons, he charged Titus "reprove them sharply." Concerning certain men who stultify their profession of godliness by their demoralization of others, Paul charged Timothy, "From such also turn away." But you are quick to remember "Let not the sun go down upon your wrath"? Wrath toward your brother, yes. But better never let your wrath against sin go down with the sun. Some criticize Jesus for His anger (Mk. 3:5)!

In this brief space let me say that the responsibility for this, coast to coast, from Lakes to Gulf, this global, out-of-hand sex degeneracy, this corruption, immorality, delinquency, crime and lawlessness in every imaginable form in all shamelessness lies at the door of the pseudo-Christianity of today and also at the door of fundamentalists who fear to "cry aloud and spare not."

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



She Knew What It Meant

A little girl had learned the verse, "Suffer the little children to come unto me," to repeat at a meeting. She stood on a platform and began. "Suffer" . . . it was her first attempt at speaking in public. She was frightened, and stopped for a moment. Then she began again. "Suffer little" . . . again her fear overcame her. But being a determined little one, she made a third attempt, and said, "Suffer little children." With a last grand effort, she said, not exactly the verse, but these words: "Jesus wants us all to come to Him; and don't anybody try to stop us."

Unexpected Reward

I recall that when I was a small boy, my mother gave me a bouquet of lilies of the valley and directed me to take them down the street to a neighbor who was ill. When I returned she said, "Smell your hands." I sniffed, and to my childish delight I found that my hands still bore the delicate odor of the lilies of the valley. Then my mother said, "Flowers always leave some of their fragrance on the hands of the giver." —Selected.

Living What You Teach

I was present on one occasion when a group of teen-age girls were discussing a new leader for their Bible class. Their frank

comments on the lady in question amused me. Said one girl, "If you kids pick Mrs. L. — to be our teacher, I'm quitting." "Why, what's wrong with her?" asked several of the group. "Plenty," was the reply. "Remember how I used to go to help her with her housework on Saturdays? Well, she still owes me money, and she won't pay me. Also, she talks a lot about being a good Christian, and boy, you should hear her say nasty things about some of her neighbors. Honest, kids, I know I shouldn't talk about her, but, please, let's wait until we find a teacher who lives what she teaches us on Sunday." —Selected.

* * *

"Children don't want to be told; they want to be shown. It takes years of telling to undo one unwise showing."

Here and There

Seven tons of hand-made nails, dating from Roman days, were found recently near Glasgow, Scotland, on the site of an old Roman camp built in A.D. 83. The nails, from six to sixteen inches long, are believed to be the type used in the Crucifixion of the Lord When a new reception room was dedicated in the expanded East Room of the Capitol in Washington, "two bars were placed in the room and the liquor

flowed freely." . . . "God's Word will keep you from sin or sin will keep you from God's Word." . . . Portions of the Bible have been published in 1,181 languages, according to a report by the American Bible Society . . . In a poll conducted by the Gilbert Youth Research, in which 1300 teen-agers were questioned, the following was revealed: While 85 per cent were formally affiliated with some church, only 44 per cent attended as often as once a week; 53 per cent felt church membership does not matter so long as they live a good life, and, although 55 per cent attended Sunday School, 41 per cent said that they received *no religious instruction whatsoever* (what do pupils of your church or class receive on Sunday morning?) . . . A four year project, headed by Dr. R. L. Masland, and with data on more than 23,000 expectant mothers and 19,000 children, reveals the following: "Prematurity, stillbirths, and brain damage have been linked with smoking and some previously unsuspected events of pregnancy and delivery, the Public Health Service said." "Premature births—an important cause of brain damage and deaths—occur more frequently among mothers who smoke than among non-smokers," the service said. The report showed that the more the mother smoked, the lower was the birth-weight . . . "The man who is doing nothing usually finds it quite easy to find fault with the man who is doing something."

"Tarry at a promise till God meets you there. He always returns by way of His promises." "The happiest folks are not always those who have the best of everything—but those who make the best of what they have."

How Do You Rate?

"As I passed through a glade of trees upon a summer's day, I heard the hum of bees. Ah, thought I, there is sweetness near! Presently I smelled the lime, the odor of flowers which had attracted the bees. They did not stop at the other trees, but made direct for their favorite. What a bright lesson for us, Christian. Are we sought after because there is the savor of Christ in us, or are we passed by like the scentless trees?"

How Like Us!

One frosty morning in early spring our oldest son, about four years old, huddled shivering over a register from which very little heat was coming. Suddenly, the little fellow expressed his feelings and philosophy: "Daddy, I wish that you would make more registers all over the house so that it would be warmer."

His childish conception was that more registers were needed. The need was "more fire" in the furnace. In a similar fashion we may in our churches (and institutions) request more "registers" in the form of committees, conferences, conventions, resolutions (programs, projects, and drives) and what not, when the real need lies in the need of a revival born of the Holy Spirit that results in holy zeal, living, testimony, giving, praying, and reading of His Word. —J. W. Mellick (except parentheses).

* * *

It is known that the fish in Mammoth Cave in Kentucky are blind, not because of their species, but because they have lived in total darkness and never use their eyes. Failure to use, or the misuse of talents will make us spiritually blind.



Phillips' Translation

-- New Testament

J. Edward Boyd

Probably no translation of the New Testament that has appeared in recent years has been so enthusiastically received as the one produced by J. B. Phillips. This popularity is apparently due to the excellent quality of its English—so clear, so fresh, so vigorous that the reader is swept along by the current of the thought as he finds new thrills and delight in the reading of this marvelous book. One of the author's aims was to make a translation that would not "sound like a translation at all"; and in this he has been remarkably successful.

However, even this indisputable excellence of the work makes a word of caution all the more needful. For it is not enough that a translation be a fine example of English composition. First and foremost is the question, "Is it faithful to the original? Does it as accurately as possible reproduce the thought of the writer?" This is of course of the utmost importance when dealing with the Word of God. And it is at this point that Mr. Phillips has been most sharply criticized. A careful examination of certain parts of this version has convinced me that the criticism is justified. In the following paragraphs specific instances of this defect will be pointed out.

A reader unacquainted with the customs of Biblical times will get a number of false impressions from this version: that writers signed their names at the close of letters; that the men of those days wore shoes, shirts, coats, etc.; that people shook hands in greeting, as we do in modern times. To represent monetary values of those days is difficult indeed; but it certainly can be better done than Mr. Phillips has done it. For instance, the 200 denarii of Mark 6:37 are valued at \$10, but the 300 denarii of Mark 14:5 at \$30! Here's a problem in ratio and proportion for the student of arithmetic! According to other sources of information, both figures are too low. (Unger's Bible Dictionary values a denarius at about 15 cents. The New English expresses the values in these passages as 20 pounds and 30 pounds—much higher, but in proper proportion.) The ten minas of Luke 19:13 also are rated much too low. It may be said that these are trivial matters; but a translator should be as nearly accurate as possible, even in details that seem insignificant.

But there are faulty renderings of a more serious nature. Matt. 2:4—the article before 'Christ' is omitted. Matt. 3:2—"The kingdom . . . has arrived" for "has drawn near." (See comments later on 2 Thes. 2:2.) Matt. 4:14—Here is definitely a purpose clause: "That it might be fulfilled." Phillips alters it to "In this way Isaiah's

prophecy came true." Matt. 5:29-30—The Gehenna here is a mere "rubbish heap." Matt. 5:37—"of the evil one" is reduced to a mere "taint of evil." Matt. 7:12—"This is the law and the prophets" becomes merely "the essence of all true religion." Note also some questionable renderings in the epistles: Gal. 3:22—the phrase "under sin" does not appear. Phil. 1:2—Instead of "God our Father" it is "God the Father." Phil. 4:5—The simple statement, "The Lord is near," is rendered "Never forget the nearness of your Lord." 2 Tim. 2:8—Jesus Christ is here plainly declared to be "of the seed of David;" in Phillips' rendering of the passage He is merely "of human ancestry."

There are two passages which we believe deserve special attention: 2 Thes. 2:2 and Titus 2:13. In the former is the Greek verb *enesteken*. The King James translators rendered it "at hand." The American Standard (contrary to the judgment of their British contemporaries) translated it "just at hand"—not much better! I have the renderings of 15 other versions, including the English revision of 1881, the Revised Standard, Goodspeed, the New English, etc., and they are all in basic agreement: "is now here," "is already here," "has come," "has already set in." And such is the meaning of the word. But Mr. Phillips translates it, "almost here," probably to overcome a difficulty in exegesis! But a translator is under no obligation—indeed he has no right—to try to solve an exegetical problem by mistranslation. And we do not believe that the Holy Spirit became confused in His choice of words in both Matt. 3:2 and 2 Thes. 2:2!

In Titus 2:13 a rule of Greek grammar is involved, according to which the blessed hope is the appearing of our Lord, and "the great God and our Saviour" refers to one person, thus implying the deity of Christ Jesus. It is not easy to bring this out with complete satisfaction in a simple English translation. Weymouth's is very good: "... the Appearing in glory of our great God and Saviour Jesus Christ." But the Phillips' rendering obscures this thought: "... the glorious denouement of God Himself and of Jesus our Savior."

This is not written to discourage the reading of this translation, but only to caution against relying too much upon it. I have heard Romans 12:1-2 read publicly, and I felt that it was very impressive. The rendering of Romans 8:18-21 has a strong appeal also. No doubt the minister or Bible teacher will find others that he will want to read to his congregation or his class. But it can scarcely be depended upon to settle arguments concerning questions of Biblical doctrine.

FERVENCY AVAILETH MUCH

It is not the ARITHMETIC of our prayers, how many they are; nor the RHETORIC of our prayers, how eloquent they be; nor the GEOMETRY of our prayers, how long they be; nor the MUSIC of our prayers, how sweet our voice may be; nor the LOGIC of our prayers, how argumentative they may be; nor the METHOD of our prayers, how orderly they may be; or even the THEOLOGY of our prayers, how good the doctrine may be—which God cares for. Fervency of spirit is that which availeth much. —Bishop Hall.



A Christian Views The News

Ernest E. Lyon

THE SUPREME COURT PRAYER DECISION. I do not believe that so many varied opinions of a decision have ever been expressed before. The decision itself was not as bad as often portrayed, although I believe that it (the decision) was unconstitutional, but those churches and preachers that jumped to its defense had better try reading more carefully what the judges said about the decision. One of the judges in his "dictum" indicated that all forms of religious recognition by the government are unconstitutional, even to prayers in court or in congress, etc., and even to the armed services and other government agencies having chaplains. The worst thing about the decision was that it is an opening wedge toward such a final decision. If the general public quiets down in its criticism of the decision and if a few more churches come out in its favor, there will inevitably follow later decisions that will gradually make atheism the "religion" of the government. This is another of the many decisions of the supreme Court that indicate their complete ignoring of the original intentions of the writers of our constitution both in their wording of the constitution and in their practices.

EISENHOWER SPEAKS OUT. At the dedication of the Eisenhower Library in Abilene, Kansas, former president Dwight D. Eisenhower spoke out against the decline in America's sense of "beauty and decency and morality." He singled out the "twist," modern art, and "vulgarity" in literature for special condemnation. He condemned the "movies and the stage, and books and periodicals using vulgarity, sensuality, indeed, downright filth, to sell their wares." Yet it was a supreme Court that was largely appointed by Eisenhower that decided on one day that government directed prayers could not be said in school but that the worst kinds of vulgarity and obscenity can not be barred from the mails! The court should listen to Eisenhower here!

COURT BACKS UNION AGAINST CHURCH ATTENDANCE. In Milwaukee the county court fined Mrs. Mary Ellen Benson \$5.40 court costs and decreed she had to pay a \$5.00 fine assessed by her union for not attending union meetings on Sunday morning because she preferred to go to church. Thus the court puts Mrs. Benson to the choice of paying continuing fines or staying away from church. The friendship of the union and the court for the Lord's work is rather obviously missing.

FORESHADOWING SOCIALIST CONTROL OF FARMERS. Recently a columnist reported a real example of the tyranny that can be expected from government-dictated farm controls. Dairyman Jesse R. Stalker of Ravena, New York, was fined \$20,899.99 for purchasing sweet cream in 20 quart cans. If he had bought them in two quart cans he would have been legal, but buying them the convenient way made him a criminal. Compare that to fines for real criminals in your city . . . The Omaha, Nebraska, *World-Herald* published on June 25, 1962, the story of a Mr. Lee Brown, a bachelor who lives with his widowed mother near Belgrade, Nebraska. He owns 39 acres, most of which is in pasture for his two cows. To feed his own stock he decided to grow about two-thirds of an acre of wheat. The country Agricultural Stabilization and Conservation Service official made him plow it under or pay a fine!

CHURCH CONVENTIONS. The Southern Baptist Convention sharply rebuked the "liberal" elements and took a firm stand for "faith in the entire Bible as the authoritative, authentic, infallible Word of God" in their meeting in San Francisco . . . The 174th General Assembly of the United Presbyterian Church in the U. S. A. was warned of a drop of membership during 1961. They refused to rebuke a presbytery which upheld a seminary professor who did not believe in the virgin birth. . . . The Presbyterian Church in the U. S. (Southern) had decisions on both sides of the theological fence, including permitting the publication of the modernist *Layman's Bible Commentary*. They voted to continue membership in the National Council of Churches, but went on record as opposed to federal grants and loans to parochial schools for any purposes.

NEWS BRIEFS. Roman Catholics now claim a record 42,876,665 members in the U. S., a ten-year increase of 41 per cent. . . . Losses from church fires in 1961 amounted to more than \$3,500,000. . . . It looks like the central (federal) government will cut taxes soon but will continue the record spending—when will they realize it is immoral to spend our children's and our grandchildren's money? . . . *The Sunday School Times* and *Eternity* magazine will be associated under one board of directors but both magazines are to continue publication. . . . Dr. Donald R. Young, of the Menninger Foundation, has spoken out against the mistake of describing alcoholism as a "disease"; he probably will get few hearers in this day when men are seeking excuses for their sins, but maybe a few will hear and heed and turn the problem over to the Lord Jesus Christ, the only one who can save sinners from their sins. . . . Some of the Amish have left this country because of being forced to pay Social Security taxes and others are planning to leave. . . . "Reverend" Mr. E. Clarence Leadley, head of the New Zealand Methodist Conference, in his inaugural address, praised communism for its "advances" and denounced capitalism for its sins; strangely he said the "Communists in China have dealt with social evils such as hunger . . ."—yet more people are starving in Red China than in any other place in the world.

QUOTATION OF THE MONTH. "I place economy among the first and most important virtues, and public debt as the greatest danger to be faced." —Thomas Jefferson.

FROM THE QUESTION AND ANSWER COLUMN OF HUMAN EVENTS, June 23, 1962: Question: I frequently read or hear about "cradle-to-grave" security. What is included in this term? Answer: If the left-wing extremists have their way, a strong central government will plan every detail of a citizen's life: planned parenthood, pre-natal care, day nurseries, juvenile delinquency control, a youth conservation corps, college scholarships, unemployment compensation and old-age pensions."

PLEASE NOTE: The news items in this column are carefully culled from reliable sources. The views are those of the writer of the column and are subject to human failings. I invite your criticisms and your suggestions and will be glad to point out any mistakes that get into print in the column. Please notify me of them. Write me at 1734 Deer Lane, Louisville 5, Ky. May the Lord guide you and bless you in all HIS ways.



The Good Decision

J. H. McCaleb

"I went three times and then quit. I was afraid that if I went any more I would be converted." This statement is ascribed to a man who was attending some special church meetings.

There is a definite responsibility in taking a stand for the Lord, and often one is apprehensive about his willingness to accept this obligation. If one would only stop to think, however, he would recognize that the obligations outside of Christ's kingdom are still more exacting, and that there is the added burden of knowing that there is no apparent solution. When we accept the Lord, we have found the answer to life and to death. The responsibilities incident to living become pleasant because they have meaning for eternity. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Why should we hesitate to expose ourselves to the words that bring peace to the soul? Is it because we are unable to grasp that God's promises are certain of fulfillment? Is the joy that we experience so great that we cannot believe that it is real? "For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly."

Precious Reprints

(The paragraphs which we print this time are taken from the pen of R. H. Boll, written in 1917.)

LOVE OUT OF A PURE HEART

LOVE OUT OF A PURE HEART

Love cannot come out of a heart that is not right with God. To try by resolve and effort to generate love while we are not in an acceptable state — living in known sin, holding impure motives and purposes, impenitent, unwilling to do God's whole will, is vain. Love comes only out of a pure heart. For love is the badge of our acceptedness with God, and the evidence of the Spirit's presence and sway within us. By it men know that we are Christ's disciples (John 13:35). By this "we know that we have passed out of death into life because we love the brethren." And we need not think that we have the genuine love of the brethren so long as our hearts are otherwise unsundered and disobedient. For "hereby we know that we love the children of God, if we love God and do His commandments." It is for this reason that a certain commentator remarked that "we can imitate a number of the things which love does: we can preach and pray and work and give — *but the impossible thing seems to be really to love.*" Well said. As in the case of true wisdom, so as to love God holds the monopoly. "Love is of God," and cannot be obtained elsewhere or otherwise. Shams can be manufactured; the pure, inimitable gold is to be had only from God. It is the fruit of the Spirit; it comes spontaneously where God dwells; and it can be pursued and obtained only by drawing nigh to God and giving His Spirit sway in our lives.

THE PHARISEES

What is Pharisaism? Not, as a brother some time ago had it — the adding of human tradition to the word of God. That is bad, of course, and the Pharisees were in some measure guilty of it. But that is by no means essential Pharisaism, nor is it an exclusive part of the Pharisee; the Sadducees did the same thing after an even worse fashion. The Pharisees were the orthodox party. They were the strictest sect of the Jews religion. They were sticklers for the observance of the law. Paul points out his Pharisaic training and belief as something that (humanly) he could have been proud of (Phil. 3). They were the separatists who held themselves apart from the rest of men — an attitude which, however, had degenerated into spiritual pride: "they trusted to themselves that were righteous and set all others at naught." The leaven of the Pharisees, moreover, the Savior declared was *hypocrisy*. That was their evil characteristic. Theirs was merely a religion of fleshly, outward performance, which lacked the corresponding inward reality; a religion of outward show and of loud profession, behind which was screened a heart in no wise different from that of other men. The Pharisees

were intent upon cleansing the outside of the cup and the platter; but the inside like the common carnal heart, only worse through the pious pretense — was full of extortion and excess. They were like whited sepulchres — beautiful to behold from without, but within full of corruption and dead men's bones. For within reigned Self with all its sordid pride and passions; within Sin had its undisputed sway. The publican and the harlot were genuine sinners; the Pharisees counterfeit saints. Sin was in the one as well as the other, but the Pharisee cloaked it with religious respectability. They justified themselves in the sight of men, but God *knew their hearts!* What is Pharisaism? It is the Christianity of the fleshly man, who, unregenerate, dons the garb of the child of God, and beguiles himself and others into thinking that he is a real Christian, who *wears* (not bears) the fruit of the Spirit; who screens his fleshly life behind religious observances, and oftentimes fierce zeal for "the truth." And the final, all comprehensive mark: *Pharisaism is religion without Love.*

THE CHRISTIAN'S ATTITUDE TOWARD WAR

The Christian's refusal to participate in carnal warfare rests upon one sole and only ground. We are not what is called "opposed to war." That does not represent the scriptural attitude at all. We do not base our refusal on political grounds, nor humanitarian, nor economic, nor utilitarian, as for example do Socialists and other Pacifists. Frankly, we do not believe their plea to be at all tenable in our view of certain circumstances that may arise. We are, moreover, far from condemning or even criticising our government's actions. We believe that a Christian owes his government submission, obedience, tribute, and honor. There are some who imagine that despisers of dominion and fomenters of discontent, against the powers that be, are champions of liberty and benefactors of humanity. Not so the enlightened Christian.

What then is the ground on which the Christian refuses to engage in carnal warfare? His relation to the Lord Jesus Christ, and the obligation which springs of it of obedience to the will of God in Christ Jesus. This obligation has the first claim. "We must obey God rather than men." The will of God toward us includes a loyal subjection to the powers that be, and obedience "to every ordinance of man for the Lord's sake" (Rom. 13:1; 1 Pet. 2:13) within all limits, therefore, where we have no contrary instruction from the Lord. If at any time a government should require that of a Christian which his Lord forbids him, he can serve God only by refusing to obey the commandment of man.

It is not needful here to rehearse the many scriptures which make a Christian's participation in carnal warfare impossible. How would he obey the "Sermon on the Mount," or the twelfth of Romans, or the thirteenth of First Corinthians, while upon any grounds slaying his fellowmen? But if a Christian on one side may, with God's approval, fight for his flag, then by the same right may the Christian of the opposing country fight for his; and we would have the amazing spectacle of Christians who are pledged "*above all things*" to love one another even unto death—killing their brothers across the line, the while God's smile of blessing and approval rests upon both! It would be a

pity if we Christians should now be found without adequate light and conviction to meet the present crisis with the plain doctrine of the gospel, and to strengthen our brethren's hands to stand true for Jesus Christ.

But our government has in time past respected the Christian's conscience in such matters, and, doubtless, will do so again. In any demand the government makes upon us which does not involve acts contrary to the will of God, we not only may, but must, obey; and there are ways in which we may acceptably serve.



How God Used Elijah

Willis H. Allen

In the midst of Israel's rebellion against Jehovah during the reign of the wicked king Ahab and his heathen wife, Jezebel, Elijah came very suddenly upon the scene. He is first mentioned in 1 Kings 17:1, when he appeared before Ahab, and said to him: "As Jehovah the God of Israel liveth, . . . before whom I stand, there shall not be dew nor rain these years, but according to my word." Elijah's soul had been deeply grieved over Israel's apostasy. He had been in deep meditation and study over in Gilead beyond the Jordan. He had also been in prayer that God would fulfill His word in shutting up heaven that there would be no rain in such times. God had even so warned Israel through Moses: "Take heed to yourselves, lest your heart be deceived, and ye . . . serve other gods, and worship them; and the anger of Jehovah be kindled against you, and he shut up the heavens, so that there shall be no rain, and the land shall not yield its fruit" (Deut. 11:16,17). And now Elijah knows that God has heard his prayer. When he made his appearance to Ahab he showed a mighty triumph of courage and faith. For Ahab was not a man to trifle with. He was wicked beyond the wickedness of men. He did more to provoke the God of Israel to anger than did all the kings before him. But Elijah knew no fear. His trust was in the living God, and he knew that God was with him.

Elijah had an all-absorbing desire for Jehovah's honor, and an intense desire for the conversion of his people. Israel is still halting between two opinions, and Elijah would have them be out and out for Jehovah, and for Him alone. He possessed faith in God, faith to risk all upon His word. He made the remarkable and daring proposal to put matters to a test because Jehovah had bidden him. Elijah had God's word and he risked all upon that, with no fear as to the results. That is faith and the secret of achievement—learning God's

will and risking all upon it.

A long drouth of 3½ years followed the first appearance of Elijah to Ahab. The cisterns and pools and other watering places were dried up; the fields were parched; no crops could be grown. Elijah was sought by Ahab as the instigator of these woes of Israel that he might be slain, even as most of the other prophets of Jehovah had been. God cared for His faithful servant during this time, and kept him out of the hands of this wicked king. By and by he met Ahab and proposed a gathering of the people for a decision as to the object of their devotions. The details are recorded in I Kings, chapter 18.

The outcome of the contest on Mt. Carmel was important and interesting, as the people looked on with awed interest. After many hours of calling and crying and torturing themselves, the prophets of Baal utterly and miserably failed to bring fire to the offering they had prepared. But in one brief prayer to Jehovah, the one and only God, Elijah was heard, and "the fire of Jehovah fell, and consumed the burnt offering (prepared by Elijah), and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, "Jehovah, he is God; Jehovah, he is God" (I Kings 18:38, 39). Thereupon Elijah ordered that all of the prophets of Baal should be taken and slain, allowing none to escape.

Perhaps many people today would criticize Elijah's treatment of the 450 prophets of Baal. But Elijah did just right, just what God's word for that dispensation commanded. God spoke through Moses in Deut. 13:5 with reference to false prophets: "That prophet or that dreamer of dreams shall be put to death, because he hath spoken rebellion against Jehovah your God, who brought you out of the land Egypt . . . So shalt thou put away the evil from the midst of thee."

Again in Deut. 10:10: "But the prophet, that shall speak presumptuously in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, that same prophet shall die." And so Elijah was doing the right thing in ordering that *all* the prophets of Baal should be taken; and he "brought them down to the brook Kishon, and slew them there."

When God gave the law to Moses on Mt. Sinai, He declared that He was a "jealous God." And so He is *now*. He changes not; His nature cannot change, nor His attributes. We must have no other gods before our Lord. He does not even want our time, or talents, our means divided as between Himself and any others, whether animate or inanimate things. And if we have been unfaithful to Him; if we have allowed ourselves to be overcome by worldly allurements, and sinful entanglements, He would call upon us to return unto Him with all our hearts in sincere and genuine repentance. Israel had to give up all her idolatry, not in part, but *en toto*, before she could be accepted of her Lord. All unfaithful practices had to be put aside. And so must it be now with men. If you have been unfaithful, if you have been guilty of fraternizing with the prophets of Baal, hear the call of God and return unto Him with all your heart, and He will abundantly pardon.

WAY FOR A CHRISTIAN JOURNAL

The editorial which follows is clipped from *Christian Standard* of June 23, this year. It appeals to us as so scriptural, sensible, and well-put, so very close to our own sense of "policy," that we are pleased to pass it on—with a loud "Amen" to the fifth paragraph particularly. What could be more sectarianizing than a "church-party" organ? —The Editors.

Readers of *Christian Standard* occasionally express concern—sometimes deep and troubled concern—over our inclusion of essays not in line with what they are convinced should be our policy. We are glad for these expressions. May they never cease to come!

If our subscribers ever cease to have enough depth in their own convictions to care what they read; if they ever regard *Christian Standard* so lightly they don't care what its columns carry; or if they ever cease to be on speaking or letter-writing terms with the editor, we shall be in a bad way.

Obviously we can't conform our materials to what each reader would choose—much as we value each reader's worth as a person, a Christian, and a friend. These friends differ too much among themselves. How rigidly, though, should we conform our materials to the opinion of the editor himself and/or the editorial consensus of *Standard Publishing*?

We could refuse to print anything diverse from our opinions. That would limit our writership, for the number of brethren who agree with us *en toto* is not large. We could "correct" by editorial comment every statement not in accord with our chosen line.

Frankly, we do choose and we do comment, in order to maintain a reasonable editorial policy, but we also choose to avoid complete and detailed control. The dangers in such control are too great. It can all too easily become a denominational party line, competing with "thus saith the Lord" for men's loyalty, setting bounds to fellowship, and dividing the body of Christ.

We insist on demonstrating a difference between divine revelation and human opinion, even when the demonstration involves publishing some opinions quite different from our own. This policy involves some dangers, we admit. Weak new Christians may be buffeted by winds of opinion; but is it not better for them to be driven by that buffeting to anchor in God's Word, rather than to rest anchorless, in a calm sea of agreed-upon partisan dogma?

We know that any single expression from any essay may seem to be *ours*, thus disturbing friends and giving foes material to quote against us. Thoughtfulness and fairness reduce even these dangers in most instances, however. We believe the compensating values are worth the remaining risk.

We believe that the way for a Christian journal lies in doing something more than conveying facts, as a newspaper, or setting

forth Bible teaching, as an authoritative interpreter of doctrine. We believe it includes demonstrating the difference between doctrine and discussion. We believe it includes awakening the reader to the thinking, as well as the doing, that goes on around him, and inviting—perhaps even prodding—him to do his own thinking in response.

Christian Standard does have a policy—the restoration of New Testament Christianity, its doctrines, its ordinances, and its fruits. That policy is accompanied by some opinions not identical with essential Christianity. For example, we disagree with those respected brethren who would do away with the use of any printing except the Bible, while continuing to preach something more than words of the apostles. But we hope to always distinguish clearly between man's words and God's Word, and we hope always to champion Christian freedom as one of the fruits of New Testament Christianity.

JUSTIFIED BY CHRIST, BY FAITH, BY WORKS

James R. Ross

The Bible plainly teaches that we are justified (1) by *Christ* and His death and resurrection (Rom. 4:24; 5:9; Gal. 2:17), (2) by *faith* (Rom. 3:28; Gal. 3:11, 24), and (3) by *works* (James 2:24). But it is also plain that these means of justification are three different things altogether. Christ is not faith. Neither is faith works. Christ is a person who lived, died, and rose again some 2,000 years ago. Faith is a conviction in our mind and heart concerning this person. Works are the external acts of obedience we render to Him. How, then, can we be justified, i.e., accounted righteous, by three very different things? Either the Bible contradicts itself—even the same writers contradict themselves—or else we are justified by Christ in one sense, by faith in another sense, and by works in still another sense. We do not have to force these three senses into the pertinent Scriptures. They are quite evident in every passage.

In the first place, we are justified by Christ in the sense that what He is and did is the *grounds* for our justification. In this sense we are justified by Christ only, because in this sense neither our faith nor our works can make us acceptable before God. Only what Christ has done is sufficient, and it is fully sufficient apart from either our works or our faith. God's work in Christ cannot be improved upon by anything we do or do not do. "Jesus paid it all; all to Him I owe. Sin had left a crimson stain; He washed it white as snow." We cannot add to the purchase price which was the precious blood of the Lamb of God.

But faith also justifies. How? By being the *instrument* of justification. Faith in and of itself is worthless, much like a bank vault is worthless apart from its contents. Faith is nothing more

than a sinner with open arms receiving Jesus Christ. In this sense we are saved by faith only. (This last expression made famous by Martin Luther, has been much attacked by those who never read Luther. Luther never intended by it to nullify the importance of baptism or of works of love. He himself says of baptism: "Therefore, expressed in the simplest form, the power, the effect, the benefit, the fruit and the purpose of baptism is to save"—*Luther's Large Catechism*, p. 162.) The point is that in the sense just named we are saved by faith only because a man cannot lay hold on Christ in any other way except by faith. Even in baptism we do not become identified with Christ except as we believe in the operation of God (Col. 2:12).

Again, however, we are justified by *works*. In what sense? In the sense that works is faith-made-perfect (James 2:22). In this sense we are justified by works only because only works can bring our faith to fruition. In the same way we say that apples make an apple tree, not because the tree is not an apple tree before the apples appear, but because the natural fruit of such a tree is apples. If we do not understand the sense in which we are justified by works, we will find ourselves contradicting numerous Scriptures which deny that we are justified by works such as Acts 13:39; Rom. 3:28; 4:12; Gal. 2:16; 3:11. Notice that in these Scriptures Paul denies that works can justify in the sense of being either the grounds for or the instrument of justification. However, he always assumes that the instrumental means of justification, faith, will always produce fruit, the works of righteousness, in the life of a Christian. This is the whole substance of the argument of Romans 6.

An illustration may help us understand these three senses in which we are justified. Let us suppose that an orphan child is being considered for adoption by a certain couple. Now, his adoption and reception into his new home is comparable to our justification and adoption into the family of God. But how will the child in our illustration receive the benefits of the adoption? The answer is, in three ways, the same three ways in which a Christian receives the benefits of his adoption.

First, he receives these benefits by the merit of his foster parents. He does nothing to make the good home he will enjoy. They do it all. (So Christ does all for us.) Secondly, he will receive the benefits of the home by his trust in his foster parents. The child must have confidence in his new father and mother. This is the instrumental means by which he receive the adoption. (So our faith is the instrument by means of which we receive the benefits of Christ.) Thirdly, the child must actually leave the orphans' home and go with his foster parents and submit himself to their kindly rule. He follows them because he trusts them, and by "works" his faith is made perfect. So we follow Christ because we trust Him, and our following completes our trust and perfects the enjoyment of all the benefits He bestows upon us.

EXPOSITION OF I PETER

Earl C. Smith

SALVATION REQUIRES HOLINESS IN CHARACTER 1:13-25.

In the paragraph from 1:13 to 1:25 Peter insists that holiness in character must determine the whole manner of life of the saved person (v. 15). The holiness demanded includes a steadfast hope for the grace that is to be brought by the return of Christ (v. 13, cf. Heb. 9:28; I John 3:2, 3); a spirit of obedience to God (v. 14); reverent fear of God (v. 17, cf. 3:14); faith and hope in God (v. 21); and love of fellow-Christians (v. 22). The reason why we ought to be holy is that we will be judged by a holy Father according to our works (vs. 16, 17), and we were redeemed by the precious blood of Jesus (vs. 18, 19). A believer can be holy because he has been redeemed from his inherited vain manner of life (v. 18); he has purified his soul in his obedience to the truth (v. 22); and he is born again through the word of God (v. 23). This chapter closes with the assurance that we can absolutely rely on God's word, because it abides forever, and this gospel we have heard is God's word.

SALVATION REQUIRES THAT SALVATION BE MANIFESTED 2:1-10.

There are two aspects to Christian behavior: a negative aspect in leaving off all those things that do not please our Holy Father, and a positive aspect in taking on all those things that do please Him. Regularly when the New Testament scriptures speak of Christian behavior it mentions these two aspects; first, the negative, and then the positive. (See for example Gal. 5:19-21; Eph. 5:15-21; and Col. 3:5-17.) So it is here in First Peter chapter two, putting away wickedness, guile, hypocrisies, envies, and all evil speaking. Those things do not pertain to holiness, and salvation demands that holiness be manifested by putting such things away.

But the negative is not all; holiness must be manifested in spiritual growth. The basis of holiness is in redemption and regeneration (1:18, 23). A "newborn babe" must take food in order to grow and live. If it should fail to take food, it will not only not grow, it will die. So it is in the spiritual realm; one must take the "spiritual milk" in order to continue to live and grow. The salvation that grace provides demands growth "unto salvation." The salvation that grace provides includes progress toward a goal (1:5, 13; II Pet. 1:5-10; Rom. 8:28-30; Eph. 4:11-16). It is not expected that God's people will remain babes, but that they will grow up so as to serve God's purposes in this world.

God's people are first to serve as a spiritual house made of living stones, with Christ, a stone rejected by men but precious to God, precious also to believers, as "the chief corner stone" (vs. 4-8; Eph. 4:11-16). This spiritual house serves for "a habitation of God in the Spirit" (Eph. 2:22). Every manifestation of a Christian proceeds from God through the Holy Spirit, unless the Christian has failed

to fulfill his proper function in the world (Rom. 8:4, 12-14; Gal. 5:16, 18, 22, 23; Eph. 5:18; Jas. 4:5). In this house believers serve as priests "to offer up spiritual sacrifices, acceptable to God through Jesus Christ" (v. 5). A priest has two offices, both intermediary. He serves as a teacher of the people, bringing God's word to them; and he serves to bring the people's cause to God by spiritual offerings. This is the function of every believer. Verse nine sums up the position of the Christians in four phrases: "an elect race, a royal priesthood, a holy nation, a people for God's own possession." Every one of these expressions shows that believers are not of the common mass of humanity; humanity is still in darkness and are "not a people." But the Christian has been called into God's marvelous light (v. 10) and set apart to serve a purpose. His holiness must be manifested in his manner of life. His manner of life must be such as to show forth God's excellencies. The Christian is in a mediating position between God and men, and the salvation that grace provides demands that the saved person conduct himself in such manner as to bring light to those in darkness and to draw them back to God (2:11, 12; Matt. 5:14-16). This is not a contradiction to Paul's statement that there is one mediator between God and men, Christ Jesus (I Tim. 2:5). Christians are in union with Christ, are members of Christ. They only fulfill their office as Christ works through them (Rom. 15:18). The Christian cannot be said to be a mediator in the same sense as Christ is, but he does stand to intercede for men to God (I Tim. 2:1), and to exhibit God's excellencies to men. In that sense he is a mediator.

HALL - SCHREINER

The wedding of David Neal Schreiner and Deloris Jean Hall was solemnized June 9, 1962, at the Zebulon Church of Christ, Pikeville, Ky., with David's father, H. E. Schreiner, officiating, and assisted by Bro. E. W. Damron, minister of the Coal Run Church of Christ in Pikeville. The couple drove to Clearwater, Fla., for a few days, then to Brandon, Fla., where David preached two Sundays at the Brandon Church of Christ. They returned to Louisville and on July 1 David was ordained by the Elders of Highview Church. After this service David preached both morning and evening. A basket dinner and open house was held that afternoon at the home of his parents, Mr. and Mrs. H. E. Schreiner. Some 96 guests brought gifts and wished them happiness.

On July second they went to Pikeville to spend a few days with Deloris' parents, Mr. and Mrs. Charles Hall. Later that week they returned to Florida where David will become full time minister at the Brandon Church. Reports tell us they enjoyed Bro. Victor Broadus's visit the first Sunday upon their return.

David graduated from S.C.C. Junior College and Bible Institute and for one and one-half years has been in ministerial work.

David plans to continue his school work this fall at Southern Florida University and Deloris plans to work. Both are ready and willing to do whatever they find to do in His service.

NEWS AND NOTES

ATTENTION

Very special attention should be directed to the Boll reprint paragraph in this issue, "The Christian's Attitude Toward War."

It is high time, and long past time, that our readers, especially our younger readers, should seriously reconsider this question. It was not without solid, spiritual reasons that the great good men of the earlier generation—David Lipscomb, J. A. Harding, J. W. Shepherd, J. N. Armstrong, R. H. Boll—and many others—took this position, and refused to become entangled in the political affairs of this world. —E. L. J.

REVIVAL MEETINGS

Howard Marsh is to hold a meeting at Jeffersonton, Kentucky, church from August 6 to 12. Meetings will be at 7:30 including Saturday night.

The Sylvania, Kentucky, protracted meeting is planned to take place from August 5 to 12, with Thomas Y. Clark as evangelist.

Earl Mullins is scheduled to hold a two-weeks' meeting at the Nelsonville, Kentucky, church from August 5th through the 18th.

The Ormsby church of Christ, Louisville, is looking forward to a meeting with Frank M. Mullins in the pulpit. Brother Mullins is a former minister at Ormsby. Meetings will be at 7:30, each evening, August 19-26.

Antoine Valdetero from Jennins, La., is to preach in an effort at the South Louisville congregation from September 24-30.

LaGrange, Kentucky, church of Christ is planning a series of meetings with a different speaker each night. The date is from October 1-7. David Tapp is minister at LaGrange.

TUNE IN WAVE

WAVE is one of the main radio stations in Louisville. "Words of Life" program now can be heard over this station at 7:30 Sunday mornings. You can hear the radio singers and Brother Hall C. Crowder as speaker. Currently Brother Crowder is speaking on the Book of Ephesians. His messages are excellent. While our coverage is much greater our expenses are also much more. We need \$71 per week. It is reported that we lack about \$100 per month having a sufficient amount. Some extra

churches that can now hear the messages should begin helping each month.

RECEPTION GIVEN BOYDS ON 25th ANNIVERSARY

A reception was given by the Buechel Church of Christ in honor of Brother and Sister Robert B. Boyd's 25th wedding anniversary on Saturday, July 14, 8 to 9:30 p.m. The setting of the reception was the stately, picturesque Buechel Women's Club, beautifully and appropriately decorated by several members of the Buechel Church of Christ.

Even though it was the hottest night of the summer (as of this date), a large group of friends of the Boyds came by to congratulate them, and to enjoy refreshments of cake and punch. Byron Reader (song leader at Buechel), accompanied by Mrs. Wm. A. Price, sang, "Because." Later the whole group joined in the singing of "I Love You Truly," and "Let Me Call You Sweetheart."

In honor of the occasion, the Buechel Church of Christ presented the Boyds a lovely silver tray, engraved with their name, the date, the occasion, and the name of the church thereon. In addition to this, the church presented a money tree on which hung twenty-five silver dollars, and at the foot of which were fifty additional silver dollars. Several other gifts were received from individuals.

Louisville, Ky.: A man and his wife transferred their membership from the Christian Church to Buechel on July 1.

As announced last month, I will be with the Salem Church of Christ, near Cynthiana, Ky., for a meeting (and Vacation Bible School) July 30—August 12. Lord willing, I will be with the Mountain View Church of Christ, Johnson City, Tenn., August 15-19. (Sunday, August 19, is Homecoming at the Mountain View Church.)

Pray for us. —Robert B. Boyd.

RIGHT EYE REMOVED

For many, many months, running into years, the prayers of many saints of the Lord have been enlisted on my behalf on account of eye troubles. First, cataracts developed, the right eye most affected at first. While the left eye yet had usable vision, the right cataract was removed. Vision was restored, and permanent lens was ready to be prescribed, when cornea troubles devel-

oped. Treatment was begun but proved ineffective. The left cataract was then removed, with better results. My left eye sees and reads. The right eye continued deteriorating and with annoying, increasing pain. I am recently home from the hospital, where an operation removed the right eye and with it went the pain long suffered. The left eye sees even better now and is in no danger of being affected by the bad eye, with which it was showing too much sympathy. I should be grateful.

Those who have shown so much interest and all who have prayed may now join in thanksgiving to our loving Lord. And this is to thank those who have had part in the real card shower (showers) that have fallen to our joyful lot.

Our Lord seems to be opening the way for me to give Christian Youth Encampment, DeRidder, La., the week of August 12-19, and then some weeks following to other La. points. "The love of Christ constraineth me." —S. C.

Louisville, Ky.: From June 11 to 22 the Rowan Street church conducted a vacation Bible School. Sessions were at night and for the whole family. Average attendance was 133. Our highest number was 145. We had a different speaker each night for the adult class. —Thomas Y. Clark.

Tell City, Ind.: We just closed a fine meeting with Glenn Baber as evangelist. Attendance was good. A man was baptized and his wife placed membership. One was baptized just before the meeting. The church was strengthened by the fine messages.

Average attendance in VBS was 95. I will be in a meeting at Greenville, S. C. from Aug. 5-12. —Asa Baber

WILSONS CALLED TO PHILIPPINES

Alex and Ruth Wilson feel that the Lord has called them to His service in the Philippine Islands. Lord willing, they will go to Manila and work with the Victor Broadduses. Present plans are that Alex will teach in the Central Bible Institute, along with Brother Broaddus and several Filipino brethren now teaching there. The purpose of the Institute is to train Filipino and Chinese Christians who can then evangelize and disciple their own people better than foreign missionaries can.

The Wilsons are expecting their first child in November, so will not leave for the Philippines till early 1963, probably March or April. This will give them time to get settled before the school year opens at the C. B. I. in July.

ALEX AND RUTH WILSON COMMENDED

We are very happy over the news that Brother Alex Wilson and his wife Ruth (formerly Ruth Wood) plan to go to the Philippines as missionaries. There is certainly a great need for workers in the Lord's harvest field.

As I understand it, they would plan to leave the U.S.A. in the early spring of 1963, and be located in Manila to work with the church and especially the Bible Institute there. As with all plans, they look to the Lord for guidance and for the revealing of His will.

Both Alex and Ruth are fine Christians and excellent workers. We eagerly look forward to the day when we can be associated together in the work in the Philippines. Please pray with us that the Lord will prepare the way before them.

Our own plans at the present are to leave Lexington, Ky., on September 24 and head for California, with stops in Arkansas, Texas and Arizona along the way. Reservations have been made to leave San Francisco on October 29 for Hong Kong and Manila. —Victor Broaddus.

Louisville, Ky.: The Shawnee church has just held its annual Vacation Bible School, from July 8th through the 15th. It was a very successful school, though the attendance was a little lower than that of last year. A home-prepared course on the Life of Christ was used, with the various phases of His life spread out over the seven sessions. We enjoyed a fine spirit of co-operation on the part of parents, teachers and pupils.

Too hard as yet, though some have been Old Summer Slump has not hit us away on vacations, with others yet to go. Brother Howard Marsh is to be with us in a revival meeting, beginning October 7th. —Willis H. Allen.

ROACH — McLEAN

Mr. and Mrs. Charles E. Roach announce the engagement of their daughter, Miss Michelle Joy Roach, to Mr. Glen McLean, son of Mr. and Mrs. Lionel McLean of Jennings, La. Miss Roach attended Southeastern Christian College. Mr. McLean is a graduate of Southeastern Christian. These two young people are faithful Christians. The wedding will take place at 8 o'clock August 17 in the Ormsby Avenue church of Christ, Louisville.

NEED A PREACHER?

We know of two young men, preachers of experience, who would like to make a change. Contact this office if interested.

A Season of Refreshing

Program for Fellowship Week appears on inside front cover. This is always a season of refreshing from the presence of the Lord. The date is August 27-31. Enjoy the week with us! —J. R. C.

NEWS FROM HIGHVIEW

Vacation Bible School at Highview had a total enrollment of 238 and an average attendance of 198. One class, Sixth Grade Juniors, Mrs Elena Gray teacher and Mrs. Pearl Stout helper, had perfect attendance. Several other classes came close. We were especially pleased to have 39 teenagers who attended every day.

The work at the Highview mission at Maryville continues to press on and we are happy to see them so enthusiastic about the Lord's work. We pray that more friends and neighbors will be attracted by their love and humbleness to join in the simple New Testament worship.

On Wednesday night, June 27th, Etsuya Takahashi, the Japanese student

sponsored by Highview, was ordained by the Highview elders. Etsuya recently received his Bachelor of Theology at S.C.C. Bible Institute. He is now spending a few weeks with his brother in Chicago and will leave for the coast to board ship on August 2 for his native Japan. He plans to work and to try to teach his people more about the need of a Savior. He will assist Dr. Scherman, but if it is the Lord's will he will work among the poorer classes around Tokyo. He asks for our prayers that he may find enough work to support himself.

Highview brethren recently engaged an architect to formulate plans for future expansion. An over-all program is being planned for more adequate facilities. Although the summer slump has decreased our numbers together with about thirty who have gone to work in the Maryville mission, there still is need of more classrooms and facilities for other activities.

Kentuckiana Home Mission Fund

About \$1000 has been given into this fund. It is available for missions to use for song books, improvements on building, chairs, etc. This is a loan fund. Those interested in a small loan may contact Carl Vogt Wilson, 231 S. Galt Ave., Louisville 6, Ky.

SISTER LULA (MORGAN) ADDAMS

On June the 11th, I was called to speak at the funeral services of Sister Lula Addams, the beloved mother of Paul and J. L. Addams of Louisville, Kentucky. This was according to a request and a promise made some fifteen years ago. I am thankful that I could fulfill that promise. When I was in Louisville in the early twenties, the home of Brother and Sister Addams was opened to me and other boys of the dormitory close by. My association with them seemed to become a little closer than some of the others perhaps, for Sister Addams was like a mother to me during those few years I was there. Sister Addams loved the Lord and His church. She was a woman of prayer. She was not too strong physically but she gave much of herself and her time in ministering to her husband and rearing her children. "Her children rise up, and call her blessed." Her devotion was not in vain; the time spent was not lost. She now ministers to the Lord through her fine Christian sons, Paul and J. L. The latter is the regular minister of the Ralph Avenue church of Christ in Louisville and is doing a splendid work. Her departure to be with the Lord is very far better. This her sons know and rejoice with her. They mourn, but not as those who have no hope. Brother Addams and a daughter, Mary Elizabeth Bibbs, preceded her in death several years ago. May God bless those who mourn. Brother Stanford Chambers was with me in the services. His prayer was very comforting. —Maurice Clymore.

LOUISVILLE CHRISTIAN FELLOWSHIP WEEK

Monday, August 27 to Friday, August 31

DAY SESSIONS: Portland Avenue Church of Christ

NIGHT SESSIONS: Sellersburg, Indiana, Church of Christ

THEME: INTO ALL THE WORLD

MONDAY		Chairman, Howard T. Marsh
7:30	Singing Period	
8:00	"Into All The World"	Hall C. Crowder
TUESDAY		Chairman, J. R. Clark
9:30 - 9:50	Prayer Time	
9:50 - 10:25	"Best Devotional Poems of Our Century"	E. L. Jorgenson
10:25 - 11:00	"Home Missions"	Cecil Garrett
11:00 - 11:10	Recess	
11:10 - 12:00	Bible Study, Philippians 1	Homer N. Rutherford
12:00 - Noon	Lunch and Free Time	
1:30 - 1:50	"Problems Facing Prospective Missionaries"	Alex Wilson
1:50 - 2:30	Open Forum Discussion	
2:30 - 2:50	"Left Handed Fishermen"	Neal Phillips
2:50 - 3:30	Open Forum Discussion	
7:30	Singing Period	
8:00	"Place of Baptism in the Great Commission"	Orell Overman
WEDNESDAY		Chairman, C. V. Wilson
9:30 - 9:50	Prayer Time	
9:50 - 10:25	"Do Not Skip Samaria"	James R. Ross
10:25 - 11:00	"Africa: Present Problems and Possibilities"	Alvin Hobby
11:00 - 11:10	Recess	
11:10 - 12:00	Bible Study, Philippians 2	LaVern Houtz
12:00 - Noon	Lunch and Free Time	
1:30 - 1:50	"Responsibility of Going"	Eugene Pound
1:50 - 2:30	Open Forum Discussion	
2:30 - 2:50	"Responsibility of Sending"	Lowell LeDoux
2:50 - 3:30	Open Forum Discussion	
7:30	Singing Period	
8:00	"Challenge of the Far East"	Victor Broadus
THURSDAY		Chairman, Robert B. Boyd
9:30 - 9:50	Prayer Time	
9:50 - 10:25	"Relation of Christian Education to Missions"	N. Wilson Burks
10:25 - 11:00	"Relation of Prophetic Teaching to Missions"	Stanford Broussard
11:00 - 11:10	Recess	
11:10 - 12:00	Bible Study, Philippians 3	J. Edward Boyd
12:00 - Noon	Lunch and Free Time	
1:30 - 1:50	"Practical Missionary Methods"	Mack LeDoux
1:50 - 2:30	Open Forum Discussion	
2:30 - 2:50	"The Apostle Paul's Aim (Rom. 15:20)"	Harry Coultas
2:50 - 3:30	Open Forum Discussion	
7:30	Singing Period	
8:00	"Teaching Them to Observe All Things"	Paul A. Clark
FRIDAY		Chairman, Willis H. Allen
9:30 - 9:50	Prayer Time	
9:50 - 10:25	"Responsibility of the Christian to Home Missions"	David Schreiner
10:25 - 11:00	"The Conflict of Missions"	Winston N. Allen
11:00 - 11:10	Recess	
11:10 - 12:00	Bible Study, Philippians 4	Ernest E. Lyon
12:00 - Noon	Lunch and Free Time	
1:30 - 1:50	"Simple New Testament Christianity and Missions"	Thomas Y. Clark
1:50 - 2:30	Open Forum Discussion	
2:30 - 2:50	"Establishing and Maintaining New Congregations"	John Pound
2:50 - 3:30	Open Forum Discussion	
7:30	Singing Period	
8:00	"Challenge of the Lost World"	Frank M. Mullins, Sr.

Hospitality Committee for Fellowship Week

Mr. and Mrs. Wm. A. Price, 2217 Walderdale Terrace, Louisville, Ky. GL 4-6633.
Herschell Keown, 622 South 44th Street, Louisville, Ky. SP 8-1367

In This Issue

We Older — Ye Younger —E. L. J.	173
TRUTH ADVANCE SECTION — Questions —S. C.	175
SEED THOUGHTS —J. L. Addams, Sr.	178
Phillips' Translation of the New Testament —J. E. Boyd	180
A Christian Views the News —Ernest E. Lyon	182
The Good Decision —J. H. McCaleb	184
PRECIOUS REPRINTS —R. H. Boll	
Love Out Of A Pure Heart	185
The Pharisees	185
Christian's Attitude Toward War	186
How God Used Elijah —Willis H. Allen	187
Way For A Christian Journal	189
Justified By Christ, By Faith, By Works —James R. Ross	190
Exposition Of I Peter —Earl C. Smith	192
Hall — Schreiner	193
NEWS AND NOTES	194
Sister Lula Addams	196
McGarvey's Dream -- Come True! —E. L. J.	Inside Front Cover
Louisville Christian Fellowship Program	Inside Back Cover