

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

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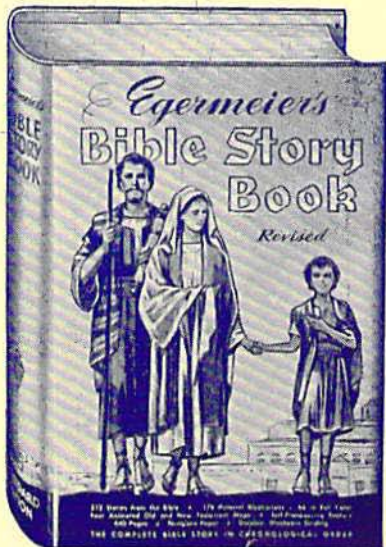
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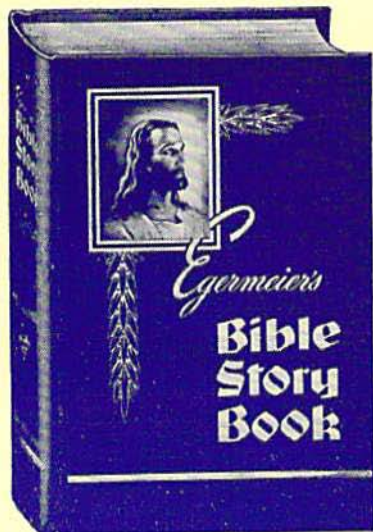
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THE WORD AND WORK

VOLUME LVI, NOVEMBER, 1962

GORDON R. LINSKOTT, EDITOR—PUBLISHER

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The Lake, The River, And The Gift

E. L. J.

"There is a river, the streams whereof make glad the city of God"—Ps. 46:4
"In whom we have our redemption through his blood, the forgiveness of our
trespasses, according to the riches of his grace"—Eph. 1:7.

Far, far away, and high, high up in the hills of central East Africa, at the southern edge of Uganda, there lies one of the beautiful lakes of the world. A small group of white explorers came upon it a century ago, as it lay there astride the equator and shimmering in the summer sun. They could think of no name more suitable for the beautiful pool than the name of their beloved reigning queen, Victoria, and so it is called to this day—Victoria Nyanza. Its elevation is almost 4,000 feet above sea level, and its headwaters in ancient Abyssinia come from an elevation of about 6,000 feet.

Ancient Abyssinia is Ethiopia, a land made famous in the Old Testament, and mentioned in the New (Acts 8); celebrated also in opera (Verdi's Aida), and much in the news of the modern war-times because of the dark-skinned man of Addis Ababa, Haile Selassie. From this region and the surrounding high countries, Lake Victoria gathers its abundant supply, and sends it out again from an outlet at the northern edge—through Uganda, the Egyptian Sudan, and Egypt to the Mediterranean Sea. This famous stream is the River Nile (Blue Nile and White Nile)—longest river in the world except our own Missouri-Mississippi System. From its outlet at Victoria it flows, chiefly northward, a distance of 3,500 miles to form at last through its two mouths, the great delta that enriches Cairo and Alexandria. Egypt has been called "the gift of the Nile," and rightly so; for from ancient times, six thousand years or more, this river has been Egypt's life-stream. Every season (like the Jordan, Jos. 3:15), it overflows its banks; and with the overflow, it leaves its gift of silt and rich alluvium on the soil.

In that near rainless country, and more than ever now since construction of the Assuan dam, the Nile provides irrigation for millions of acres, and thus furnishes the sustenance of the peoples in its path. Truly, "Egypt is the gift of the Nile."

But it was not a lesson in geography or history, or of some earthly riparian project, that we set out to write—except as a comparison, an analogy, to help us grasp and remember the great statement of Apostle Paul in the text above (Eph. 1:7). It is another Lake, another River, another Gift of which we speak—of which Paul speaks in this one verse. That inexhaustible *lake*, lying high in the heart of God, is called by Paul "the riches of his grace"; that *river* is the rich red stream of our Savior's cleansing blood; and the *gift* that comes to us upon the bosom of that stream is denominated "our redemption, the forgiveness of our trespasses." All this was planned in the purpose of God "to the end that we should be unto the praise of his glory" (v. 12), "to the praise of the glory of his grace which he freely bestowed on us in the Beloved" (v. 6), "unto the praise of his glory" (v. 14).

Now, grace is love; grace is love at work; grace is love at work for the unlovely; grace is love at work for the unlovely—making them lovely. And this—to redeem His people and change them into loveliness—this was precisely God's eternal purpose in Christ Jesus. Let us make sure that no man among us come short of that gracious purpose, and that we receive not the grace of God in vain!

OUR RETURNING LORD (Rev. 22:12)

We are waiting for the coming of our Saviour for His own,
For His Bride elect and chosen, who shall share His joy, His
throne;

Sin and sorrow all around us, nay within our very heart,
Make us long for the glad summons which shall bid us hence
depart.

We are waiting for His coming, longing for the joyful day,
Yet not idly dreaming, looking, frittering our time away;
There is much perhaps, of service which remains for us to do,
Ere we gain His commendation, "Well done, servant good and
true."

'Tis not death for which we're sighing, but the coming of the
Lord;

Death means pain and separation, but His coming means reward;
Rapture, resurrection, blessing, bright reunions, perfect bliss,
When we'll bear His glorious image—oh! should not we long for
this?

Rouse, ye saints, the morn is nearing; soon will Christ be on
His way.

See the signs of His appearing, heralds of the coming day;
Now is your salvation nearer than when first you did believe.
Be of those, who when He cometh, shall a full reward receive.

A. E. R.

Truth Advance Section

Stanford Chambers



EXTENDED TOUR OF SOUTH LOUISIANA CHURCHES

It began with the enjoyable week I was privileged to serve on the daily program Adult Week at Camp Ingallwood Park. Bible Chair Ramsey was responsible for this. While there we (wife and I) had the happy privilege of visiting the veteran Ben J. Elston, the man who married us 64 years before. He got to re-examine the knot he tied. We found him quite well that day for one past 95.

Following the week at Camp, we made an extended tour of congregations where we had previously labored in preaching and teaching, schedule for which was arranged by Ivy J. Istre, W. J. Johnson, Richard Ramsey and H. C. Winnett, others cooperating. The Adult Week at Camp, I am assuming is being written up by someone appointed to the task; the gospel meetings at the several places after Camp, I shall leave it to those on the several fields (20 in all) to report. Every service was enjoyable—to us, at least.

A great advantage to us came through some hospitable homes planned for our headquarters in their respective fields. The Herbert Ingalls home was set apart for us Camp Week. The Ivy Istre home while we ministered at Estherwood, Crowley, Lake Charles, Sulphur, Abbeville, Oakdale, Pine Prairie and Cypress. While preaching in N. O., Boothville, and getting off for Doyle, the Seventh & Camp Sts. church in N. O. (This congregation has a spare apartment, which we et al. have often occupied.) Later while in N. O., (the apartment being engaged) the home of David McReynolds. During the series of meetings at Denham Springs, the Sidney Mayeux home. While at Bayou Jaque and Palmetto, the Sam Moreland home. While at Alexandria, LeCompte, Turkey Creek and Glenmora, the W. J. Johnson home. While at Amite, the Aurelius Bennett home, and during the Shiloh series of meetings, the home of Bert Lanier. Christian wives in all these homes did too much for us. May the Lord recompense each one richly at whose hands we received so many kindnesses.

It would please us much, did space permit, to mention each one of the 28 or more preaching brethren whom we enjoyed fellowshiping while on this seven weeks trip. Odis Ford we "left at (not Miletus) Pine Prairie" sick. Odis did not get to attend any of our meetings. We committed him to our Lord's keeping (as we did the consecrated, afflicted wife of "Val," for whom the many are praying).

Our one service at Doyle was arranged for by Miss Charlotte Detres, old pupil of C.H.S., N.O. She opened up her home for the meeting, inviting her friends and kin to come and hear the Word. A round dozen were in attendance and gave us attentive hearing. In this Miss Charlotte set a good example for all who have God-given homes.

I should fail not to make mention of a surprise sprung on us by the Seventh and Camp Sts. church when we returned there to rest a few days before going on to Amite. The occasion was our 64th Wedding Anniversary. It was the night of the Young People's Meeting, and since we were not likely listed in that class, we nearly decided to stay in. However, interested in our youth as we always are, we thought it might look better to attend. The meeting, by understanding, was converted into a song service, enjoyed by all, but why was it being cut short? Came a call for us all to come to the rear room, where greeted our eyes a huge cake with its trimmings, other eats and refreshments likewise, and then came a surprise purse! Well! Overwhelmed is the word! And we recalled that just such as this has been the practice of Seventh & Camp, lo, these many years. We spent 20 years and more with this church, and it is very dear to our hearts. Again, the Lord must recompense.

From here we were taken by Lee Hayden (Mary Rohner aiding on the expense side) to Amite. From there we went for our last series of gospel meetings, with the Shiloh congregation, where on the night of September 28th our seven weeks itinerary ended. Brother Winnett got us entrained for home that same night. May our Lord get glory out of it all. Amen.

THIS MAGAZINE'S FUTURE ASSURED

It is a matter of satisfaction to note in the September issue of Word and Work that in meeting the felt need of an addition to its editorial staff our Brother Gordon Linscott has been discovered available, who brings to the enterprise talent and capability, who comes with the avowed purpose of full cooperation in carrying out the well-known and long-established aim to speak "as the oracles of God" and shun not "to declare the whole counsel of God," in the Holy Spirit. The reader has this assurance from the Senior Editors and from Brother Linscott as well. Let every consecrated reader pray for each of Word and Work's editors and writers. Pray for a long over-due enlarged circulation.

ON OR BEFORE DECEMBER 1ST.

Prospects seem good for "Conquering and to Conquer," the forth-coming book on Revelation, to get off the press on or before the set time (December 1st). We have been encouraged by letters received and prepublication orders—which aid in meeting the cost of publishing. One-third discount is offered for orders received before publication date. After December 1st the cloth binding will cost \$2.25 per copy; paper back \$1.50. Prepublication prices, \$1.50 and \$1.00 respectively. Pay now or when book is received. Don't fail to state which binding is wanted. Address: Stanford Chambers, 4519 Jewell Ave., Louisville, Ky.

NEXT MONTH: We'll have more "Questions Asked of Us" on these pages.



Good People Go Wrong

J. R. Clark

W. E. Sangster in his book "They Met At Calvary" says: "The Pharisees present the most terrible illustration in all history of how good people can go wrong. You can be an upholder of the law; you can be a close student of the Book; you can be forward in all things that make for the moral well-being of our race — and yet you can go as terribly and tragically wrong as the Pharisees were. You can crucify the Son of God afresh."

When I read the foregoing I thought of the tendency of some Christians to separate themselves from good brethren, their claim of doctrinal soundness, their inclination toward self-righteousness. Even if we were quite accurate in our simple Christian position and doctrinal beliefs, that does not guarantee our acceptance with God. We can stand for the truth outwardly and yet go wrong on the inside as did the Pharisees. Goodness itself brings its own peculiar temptations.

The Pharisees were the best people of their day. They were guardians of the Old Testament scriptures; they believed in God and in His Holy word; they believed in spirits and angels and resurrection of the dead. They were the puritans of the early centuries, having high moral character. They were strict separationists when it came to the Gentiles and the Samaritans. On the other hand, the Sadducees did not believe in angels or spirits or resurrection. They answer to modernists of our day. They were the wealthier, more educated class. They were more professional and more political in their outlook. But the Pharisees were good people.

These good Pharisees, without realizing it, were tripped up in their very goodness. We are not ignorant of Satan's devices. If he cannot get us to sin through the normal channels of temptation, he will do a strange, unexpected thing. He will seek to corrupt our goodness. So he did to the Pharisees. They became self-righteous, trusting in themselves that they were righteous and setting all others at naught. Their hearts were lifted up with pride. They dealt in externals exclusively. Their interpretation of the commands of the law was too narrow, as evidenced by the sermon on the mount. For example, the law said, "Thou shalt not kill." While they would not kill, they made nothing of engaging in other sins that were murderous or ill-spirited. They accented the negative and had little concern for the positive. They tithed mint and anise and cummin, but left undone the weightier matters of the law, justice and mercy and faith. The Lord Jesus saw through

their hollow pretence and called them hypocrites and whited sepulchers. Basically, however, the Pharisees were good people: sincere, religious, pure, devoted to the law, guardians of the ancient faith. They stumbled over their own goodness and came in for the scathing rebuke of the Lord. Let this be a warning to good people. Let us be vigilant lest our very goodness be corrupted as was theirs.

We need to learn that externals, though good and necessary, must be matched by inward realities. Never forget, God looks on the heart. Truth to be truth must be coupled with the spirit — spirit and truth. In 2 Timothy 3 the Apostle Paul declares that in the last days there will be those “holding the form of godliness but having denied the power thereof.” Christianity is distinguished from other religions in that it is a religion of supernatural power as attested by the new birth, the new nature, the indwelling Holy Spirit. We are created in holiness and righteousness of truth. We are strengthened with power through His Spirit in the inward man. By the Spirit we put to death the deeds of the body. Too many are content to have the form of godliness without the power thereof. Such Christians humanize Christianity, putting it on a law basis. This is none else than Pharisaism! The externals of our Christian life should be matched by the inward realities. Let us beware lest we end up with only a shell of the real thing!

If this lesson would be taken to heart by all those who claim to be simple New Testament Christians, we would enjoy a better day. If we cannot have a better spirit toward one another as churches, then we should as individuals. Let us receive one another as brethren. Let us match our doctrinal soundness with genuine, heartfelt Christianity.

EXPOSITION OF FIRST PETER

Earl C. Smith

GRACE ENABLES FOR HOLY LIVING (Cont'd.) 3:7-12

Verse seven is a word to husbands. Peter repeats the expression “in like manner” used in verse one with respect to wives. This implies that like citizens are to subject themselves to their governors, and servants are to subject themselves to their masters, and wives are to subject themselves to their husbands, so also, even though the husband is the head of the wife, he is, in some sense to subject himself to his wife (cf. Eph. 5:21,22). The husband must consider that his wife is the “weaker vessel” and that she is a “joint-heir” of the grace of life. That very consideration demands that he serve her needs as he can. To fail in this would be to fail in prayer; and prayer is an essential means of our fulfilling God’s purposes for us (Matt. 7:7-12).

The “finally” of verse eight does not mean that Peter intended to close his epistle here, but that he has come to the close of this section, in which he has been pointing out that God’s grace will enable a Christian to follow the example of Jesus Christ (2:21) in suffering to help others. There is not a lot of difference in Peter’s

list of graces here and such lists in the epistles of Paul (vs. 8, 9; cf. Gal. 5:22, 23; I Cor. 13:4-7). One cannot be a follower of Christ and at the same time make his own personal comfort an important object of life. (See Matt. 16:24-26; 20:20-28; Lk. 14:25-33). It is not important whether a Christian is treated right or wrong; but it is important whether he treats others right or wrong. It is not important whether a Christian suffers at the hands of others; but it is highly important that others do not suffer at his hands. Christ did not come to the world to get anything from the world, but to give Himself out for the good of the world. So likewise a follower of Christ does not live in the world for what he can get from the world, but for what he can give to the world. The Christian is called to render blessing here, and to inherit a blessing in the world to come. He cannot do this without the graces: compassion, love, tenderness, and humility (v. 8). These graces, as indeed the whole Christian life, are from the grace of God by the indwelling Holy Spirit. Therefore a Christian can live a holy life under any circumstances.

Ross
Bulletin
11/1/62

Jehovah Versus Pharaoh

James R. Ross

In the account of Pharaoh's conflict with Moses as given in the early chapters of Exodus, the question often arises as to the explanation of the hardening of Pharaoh's heart. Three expressions are used to describe Pharaoh's rebellion. One is impersonal: "His heart was hardened" (7:13, 22; 8:19; 9:35). A second refers the action to Pharaoh: "He hardened his heart" (8:15; 9:34). And the third points to God as the responsible agent: "Jehovah hardened his heart" (9:12; 10:1, 20; 11:10). See also 4:21 and 7:3.

Various solutions have been proposed to explain and reconcile the three different expressions. (Often, it appears, the commentator is trying to apologize for God's part in the play.) I would like to suggest that the interchange and random use of these three different expressions means that they are not saying three different things but are simply reporting upon one fact from three different perspectives. The *fact* is Pharaoh's hard heart. He is responsible for it and must answer for his rebellion against the will of God. Yet God is not defeated by this rebellion. Rather God *uses* Pharaoh to manifest His power, glory, and grace in the deliverance of Israel from Egypt by great judgments. Admittedly we cannot explain to the satisfaction of the logician how Pharaoh is responsible, on the one hand, and how God is in control, on the other hand. But this is exactly the Biblical view of sin. Man is responsible to God, and God is, in the final analysis, in charge of man, including his sin.

As hard as it is on our brains, yet it speaks a soft word to our hearts. If God is in control, why fear what man can do to us? Better still, to use Paul's words, "We know that to them that love God all things work together for good..." (Rom. 8:28).

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



A Pauper Over There

D. L. Moody spoke of a rich man who was on his death-bed. His small daughter, unmindful of what was happening, was puzzled about the situation. Her father loved to have her near him and she often sat on his bed, wondering why her once strong father was so helpless. One day the heads of his business came to pay their final call. When they left, the rich man noticed his little daughter as she sat with troubled eyes. Noticing him looking she said, "Father, I was listening to the men talk. Are you really going away?" "Yes, dear, and I am afraid you won't see me any more." Then the little daughter inquired, "Have you a nice house and a lot of friends where you are going?" The "successful" man of the world lay silent for a few moments, and then with tears in his eyes he replied, "Oh, what a fool I've been! I have built a great business here, but I shall be a pauper over there!"

HE WILL PROVIDE

"Have you ever noticed how God always takes care of us? Something we had hoped and planned for may fall through, but if we are patient we will see that God has something else planned for us. What would our lives be like without the knowledge and assurance that our ever

faithful God is on the throne caring for us and leading us down the pathway of life. It would be a dreary meaningless life indeed."

SELF SUFFICIENT?

"If you don't need the Lord: Quit breathing His air and drinking His water; quit plowing His ground and eating His bread; quit warming by His sunshine and cooling by His breeze."

Have You Heard This Man?

"Do you believe that the earth is round?" the elders of the congregation asked the young seminary graduate who was applying for a preaching job.

"Frankly," he replied, "I am keeping an open mind on the matter and I am still studying the issue. I certainly am for the truth, and nothing but the truth and am 100% behind everybody who stands for it. And certainly I never would make any statement from the pulpit about it or try to influence anyone else on the issue."

Possible Now?

One sad morning during World War I, David Lloyd George, the Prime Minister of Britain, stood before the British Cabinet. The seriousness of the situation was easily detectable by the appearance of gloom and anxiety shown on the faces of all present. Said the Prime Minister, "Gentlemen,

we are today fighting with our backs to the wall. The only way out is up! The only hope is God! Let us pray!" If America (and those who claim to be Christians) would turn in sincerity to God, deliverance would be near. Listen to God's Word: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chron. 7:14).

Have You Ever Known?

1. A HUSBAND to state that his wife would be a better mother to her children if she drank?
2. A DOCTOR to remind his patient that his chances would be better if he were a regular drinker?
3. A DEFENDANT in court to say, "If I had been drinking I would not have done this."
4. A FOOTBALL COACH to insist on liquor as a part of his players' diet for fitness?
5. A FACTORY SUPERVISOR to encourage drinking as a means of reducing accidents?
6. AN INSURANCE COMPANY to offer reduced rates to drinkers?
7. A COMMUNITY to list its taverns, beer joints, road houses and honkey-tonks among its assets?
8. The VALUE of a house or business property to increase because A TAVERN or LIQUOR STORE WAS OPENED NEXT DOOR?

Stand By Your Word

No doubt, it seemed as such a little thing to the Sunday School teacher. He had a class of young men. Regularly, he tried to impress them with the thought of his desire to be a real friend (as

well as a teacher) to them. He told them of his willingness to help in time of need, and he cited as an example how he often befriended one member of the class by letting him borrow his car. The class knew it was so. But, one day some other members of the class asked for the same favor in a time of emergency in order to get to a cottage prayer meeting. The favor was strongly refused and the young men were treated as impudent, nervy creatures. Is it any wonder that most of these young men left the class and the church? Teachers, be careful! Show no favoritism, and, if you make an offer, be sure you include the entire class.

The Unforgiving Spirit

Nothing will hinder prevailing prayer more than an unforgiving spirit. A child was walking along a street and a large dog came out barking. She stood terrified. Son a stranger came to her and said, "Come on little girl, the dog has stopped barking." "Yes," she said, "but a bark is on the inside." She saw in the eyes of the dog an unfriendly spirit. We Christians are too civilized today to quarrel outwardly, but is there not sometimes a bark inside—an unforgiving spirit? —Sel.

Where Are You?

There are only three places in life and in eternity where a man may be. If the first describes his condition now, it will describe his condition throughout all eternity, unless he confesses Christ as Saviour. If the second describes his condition now, the third will be his condition through all eternity. Think of it.

1. "Without Christ" (Eph. 2:12).
2. "In Christ" (Eph. 2:6).
3. "With Christ" (Phil. 1:23).

THE BASIS OF FAITH

W. Carl Ketcherside

THE UNIVERSAL BODY

Just as there is one faith and one baptism so there is but one body. The one baptism which is the validating act of the one faith introduces one into that one body. "For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For by one Spirit we were all baptized into one body" (1 Cor. 12:12, 13). The one body is the universal fellowship of all the sincerely immersed believers in the Lord Jesus. The one body is not a sect or party and no sect or party is the one body. The one body is not a composite of all the sects on earth. Sectarianism is a product of the party spirit. The one body is a product of the Holy Spirit. The one body is not composed of congregations joined together by mutual consent and recognition. It is composed of individuals who are united with Christ. Every person on this earth who is joined to the Son of God is a member of the one body and is in the fellowship with every other person on earth who is in Christ Jesus. "Now you are the body of Christ and individually members of it" (1 Cor. 12:27).

The church is a divine creation. There is only one church on earth now, there never was but one, there never can be another. No man can create a church nor can any group of men acting in concert do so. God created only one church and if a man is not in it he is not in a church at all. The church is composed of the called out ones. They are all in it, there is not one of them out of it. Only God can call men out of sin so only God can create a church. Man can no more invent another church than he can invent another Spirit or create another hope. "There is one body and one Spirit even as you are called in one hope of your calling."

No splinter, segment, fragment or fraction, parading under the title "church" is "the loyal church" or "the faithful church" in our decadent age. So long as schism exists among us we have all fallen short of the divine ideal, and to "miss the mark" is to sin. We will never attain to the ideal of God by blinding ourselves to the reality of our status and demanding that everyone else confess to us. We will never attain to it by advertising our segment or exploiting our party as "the one body" and implying that no one else belongs to Jesus because he does not belong with us. Factionalism is a work of the flesh. We can sooner become what God wants us to be on our knees than standing over others "cracking the whip."

We are neither infinite nor infallible. Every exclusivist party on the earth has its written or unwritten creed and it is this creed which makes it sectarian and exclusive. Any party which does not contain within its confines all the saved on earth today is a sect pure and simple. Any group which debars any of God's children

and refuses to regard them as brothers is sectarian. Any group which creates traditional positions, explanations, interpretations and opinions as the basis of its fellowship is a sect regardless of how boastful and arrogant its claims or how loud and clamorous may be its disclaimers.

The Good News is a universal Message. The response to it when proclaimed is a universal response. Those who respond in faith to the accredited testimony of the ambassadors become, by divine act, members of the one body. By coming into him who is the head they constitute the one body over which He is the head. No man can bring them into it, no man can exclude them from it. One man can bring another to Christ Jesus; only God can bring him into the divine relationship. Fellowship is not something extended or withdrawn by men but a divine state into which we are called by God.

Men may conspire to put out of their synagogues those who truly acknowledge Jesus (John 9:22) but no man can amputate a member from the body of Christ. Jesus will come to those who are cast out by men and test them with the one question that really counts. "Jesus heard that they had cast him out, and having found him, He said, 'Do you believe in the Son of man?' " (John 9:35). If one is right about Jesus he may be wrong about many other things and still be saved; if he wrong about Jesus he may be right about all else and still be lost. Salvation is not a relation to things but to a person, Jesus Christ, and because it is a relation to this one person there is only one faith. God has made Him "our wisdom, our righteousness and sanctification and redemption" (1 Cor. 1:30).

One may be a member of the one body and *something else!* He did not enter the "something else" by the one baptism and God did not add him to it. God never adds those who believe in Jesus and are baptized into Him to anything except the one body. That is why there is only one! A man may attach himself to "something else" because of mistaken views, false emphasis, or doctrinal bias. It is such crystallized opinions and creedal bases of fellowship which produce all the sinful divisions in the religious world.

The Good News divides none of God's children from each other. It is a statement of simple facts about Jesus of Nazareth. It is to be received upon the basis of credible testimony. Because belonging to "something else" divides us into warring segments and pits the members of the family against each other in unholy fratricidal strife, all sectarianism is sin. We can only fulfill the real purpose of God in our generation when we become and remain just Christians—and Christians only! This involves a recognition of all of God's children as our brothers regardless of the partisan barriers they have erected. To recognize the walls men have created as legitimate is to make ourselves sectarian.

Because God recognizes that there is only one church and cannot be more than one, He never regards anyone as "belonging to another church." He treats all men as individuals and will judge them as

such. In his respect we need to be like the Father. We should acknowledge all truth as held by any man and we should use the truth discovered as a foundation upon which to build additional truth. Using the truth we ourselves have as a foundation, we should welcome additional insights regardless of the source of transmission, realizing that in its ultimate all truth comes from God. This will enable us to flow together without anyone having to surrender any truth to which he has held himself addicted. If we can disregard all sectarian barriers which men have erected, if we can forget the creedal dams which they have thrown across the stream of thought and regard them all as persons striving to learn more of the divine will, we can rise above our sectarian bias and the Holy Spirit will enable us to overcome the divisions which have plagued us through the centuries.

The Christian system was designed by heaven "as a plan for the fulness of time, to unite all things in him, things in heaven and things on earth" (Eph. 1:10). It was never intended to sever, sunder, or split the believers into warring tribes or rival camps. Our problem has been one of false emphasis. Each party has waved its banner aloft while each has cried, "Lo, here!" or "Lo, there!" But the day is past when God's people should encamp about the tabernacle under tribal symbols of identity. We are the true tabernacle which the Lord pitched and not man. Let us emphasize the Good News "in which you stand, by which you are saved, if you hold it fast — unless you have believed in vain."

PROVE ME

J. H. McCaleb

Some doctors have a remarkable sense of humor. It is refreshing. It would seem that every practicing physician should have this saving grace to protect himself from the peculiarities of human nature with which constantly he comes in contact. There is one man whom I esteem most highly. He never fails to leave me encouraged. On one occasion I told him about a home remedy I was using which, on the surface, seemed a bit ridiculous. He merely laughed and said, "If you find that it works, keep on using it."

The matters in which we really believe are those which have stood up under repeated test. The same standard holds good for people. We trust and have faith in those who have repeatedly proved themselves to be trustworthy. It is a logical conclusion derived from personal experience.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Those words of Malachi comprise a challenge not only for the giving to God of material things but also our entire lives. God is asking us constantly to try Him. Once we have experienced for ourselves the assurance of His grace, our doubts disappear. It is a great relief to find an anchor that cannot be uprooted.

Precious Reprints

(Written in 1924, the following article from the pen of R. H. Boll offers timely insight into the signs of our own times.)

LAWLESSNESS

No observer can have failed to note the ever-deepening and widening flood of lawlessness that is engulfing the nation — and indeed not any one nation only; it is world-wide — that disregard of rule and order, that contempt of law and government, that defiance of constituted authority which is a mark and characteristic of our time. We have all known and met the modern spirit of irreverence and scorn of dignity, rank, and station; that spirit of rebellion against every form of dominion and authority. Who has not noticed it? It is in the very air. The little babes seem to have breathed it. Parental government is becoming rare; filial subjection even rarer. Educators are troubled over concessions to the younger generation which they probably would not have made a few years ago. Literally, as Isaiah prophesied "the child behaveth himself proudly against the aged, and the base against the honorable" (Isa. 3:5).

Prohibition, for example, has been a good thing, but the very general failure of law-enforcement has been detrimental. The spirit of lawlessness engendered by the open contempt for the law in this one matter will no doubt add its force to the prevailing current which is already undermining the foundations of law and order.

Or take the spirit of defiance which in the high places of religious instruction is shaking itself free from the restraints of the authority of the Scriptures and the supreme Lordship of our Savior Jesus Christ; even to the disputing of the absolute sovereignty of the God of heaven. It reminds one of the weighty prophecy of the second psalm, where the world-leaders are seen combined in revolt against Jehovah and His anointed One:

"Let us break their bonds in sunder
And cast away their cords from us."

THE CHANGING STANDARDS

Nor is there any growing regard for the bounds of morality; but rather a steady effort, no longer even subtle or hidden, to remove the holy landmarks which separate twixt honor and dishonor, chastity and lewdness, to give more and more unbridled license to the basest passions. Marriage — the fundamental of society — is regarded as a mere human convention and is dealt with in a free and easy way. The divorce records bear testimony to that. And what the divorce-records show is but a small per cent of the prevailing sexual lawlessness. The younger population, under the education of the renowned Hollywood teachers have visibly degenerated in the standards of conduct. To be sure some prominent men are declaring (although every straight-thinking parent knows how it is and strives

to protect his children, and even the man in the street can see) that it is not at all so: that our youth are as moral as ever or more so; which only demonstrates again how much "expert testimony" can be mustered at any time on any desired side of any given proposition. The fact, however, remains — patent and terrible in its significance for the coming generation.

"YET A LITTLE WHILE"

Again, day by day, the newspapers bring fresh and startling evidence of the workings of the spirit of lawlessness, in acts of violence on the part of individuals or by combined numbers; and the lax way in which these manifestations are dealt with by the authorities is itself fateful in its significance for the present and the future. These things but illustrate a principle which is becoming universal and which strikes at the vitals of national existence and the whole fabric of the social order. We need not wonder what is ahead of us: God's headlight, that "word of prophecy made more sure," which illumines the squalid darkness before us reveals it (1 Thes. 5). And even men of the world, among them the great leaders of nations and national affairs, have long since sensed the approach of a terrific crisis, destined to eclipse even that of the Great War; the very nature of which can be described and of the general issue of which there will be little doubt. The hour is growing late: our work day may not be much longer. May the Lord find us at His task in peace and without blemish.

"BE FILLED WITH THE SPIRIT"

It is an exhortation, a command to God's children — "Be ye filled with the Spirit." They all had the Spirit — else they could not have been God's children (Rom. 8:9). Immediately upon becoming a son, the believer receives the Spirit (Gal. 3:26, 27; 4:6). Yet — evidently, it must be one thing to have the indwelling Spirit, and another thing to be filled. For he speaks to Christians who were already in possession of the Spirit, and exhorts them to be filled with the Spirit. Let us note now a few truths that most certainly are involved in that exhortation.

1. It must be *possible* — for God would not urge it upon us if it were not for us to attain.

2. Manifestly it is God's will: *He wants* us to be filled with the Spirit.

3. It is clear that this filling is not dependent exclusively on God; it must depend on some step or attitude of ours. The command is addressed to us, "Be filled with the Spirit."

4. It follows that if it is possible, if God wants it, and if it devolves on us whether we are "filled with the Spirit" or not — it is a great failure for a Christian to go through life without it.

5. What a Christian life not filled with the Spirit is, is too well known. For where the Spirit does not occupy and hold full sway, the flesh holds place. Half-hearted, double-minded, lukewarm, weak and unreliable conduct follows. But in the man who is filled with the Spirit, the abounding fruit of the Spirit (Gal. 5:22) will testify that he is indeed a child of God.



A Christian Views The News

Ernest E. Lyon

WHERE YOUR MONEY GOES. I read recently that the Treasury's running balance sheet showed the following for the first 11 days of July: (1) The Treasury took in \$1,800,000,000, one-third in income taxes. (2) The Treasury wrote checks for \$4,900,000,000, including \$600,000,000 for interest on the public debt. This means that the United States paid out two and one-half times as much as it took in. Incidentally, if every taxpayer had to pay an equal share of the taxes to cover expenditures for the first 11 days of the fiscal year, it would amount to \$82 each, \$17 more than for the same period last year. And if every taxpayer had to pay an equal share of the national debt, it would come to \$4,969 each, \$159 more than that date last year. Incidentally, our Central Government (Federal) now spends approximately one-third of all the money earned by all wage and salary earners in the United States.

MORE ANTI-BIBLE DECISIONS POSSIBLE. Our Supreme Court has agreed to hear a suit, co-sponsored by the American Civil Liberties Union and other haters of God, seeking to prohibit the reading of the Bible and the use of prayer in public schools. This would lead, of course, to the prevention of this in any public meetings that the government has a part in. It is strange that the seekers after "civil liberties" are interested only in the liberties of those who hate our God, our constitution, our free enterprise system. They want to ban the Bible but defend the use of any immoral book that any teacher or school may fancy; to defend the right of communist, fascist, and other left-wing teachers to teach their destructive doctrines in our schools but stand idly when a Christian or a constitutionalist is fired for no other cause than being that; to prevent a minister from joining a conservative political organization (I agree that he can destroy his effectiveness for Christ that way) but give a cheer for him if he joins a "liberal" organization that espouses the causes of socialism, which is Godless if not anti-God to the core. Yet, strangely, many who sincerely believe they are Christians join such organizations because of the names like "civil liberties" associated with them.

THE INCREASING COST OF RELIEF. During the past ten years the population of New York City declined by 1.4 per cent but the relief roll increased 48.3 per cent and the number of dollars spent on relief has advanced 97.6 per cent, according to a recent issue of *Christian Economics*. In Chicago the population was down 1.9 per cent, the number of persons on the relief rolls up 163.1 per cent and

the amount of dollars up 316.2 per cent. So it goes over the land, yet the trend continues and the same old government panaceas to overcome the depression are still being used. I wonder what would happen if they reverted to our free-enterprise, minimum-of-governmental-interference system.

QUOTATION OF THE MONTH: "If men will not be ruled by God, they will be ruled by tyrants." —William Penn.

WHERE YOUR TAX MONEY GOES. The Tax Foundation figured (in the middle of September) that the Federal Government spending for "civilian benefits" will total \$26,000,000,000 in fiscal year 1963, an increase of \$14,000,000,000 or 126% since 1954. Spending for national defense will total \$55,700,000,000, an increase of only \$7,000,000,000 or 14% in the same period.

NEWS BRIEFS: Chaplain (Brigadier General) Robert P. Taylor, who survived the Bataan death march and 42 months as a prisoner of war, has been named chief of chaplains for the Air Force. A Southern Baptist, he succeeds Chaplain (Major General) Terence P. Finnegan, a Roman Catholic . . . The Baptist World Alliance has voted not to send delegate-observers to the Second Vatican Council (a very wise decision) . . . The World Council of Churches reports that in the past two years 52 separate conversations or negotiations on union have been underway in 35 countries . . . Despite the recent expulsion of two Anglican prelates from Ghana, the pro-government newspaper says this is not a "declaration of war" against any religion or church. "We have declared war against religious bigotry and imperialist witchcraft," the paper explained ("imperialist" is a favorite word of the communists in talking of others although they are the most imperialistic people in the world).

SHADELAND VILLAGE CHURCH

Indianapolis, Indiana

On November 9, 1958, approximately four years ago, a small group of Christians met in an old store building on East Tenth Street in Indianapolis for the purpose of establishing a congregation of New Testament Christians. After about a year we started meeting at 2044 North Olney Street in a Union hall which is our present place of worship. Recently we became incorporated as the "Shadeland Village Church of Christ."

During the past year much has been accomplished. We have purchased a parsonage at 3326 Argyle Court, located two blocks east of Shadeland Avenue, (road 100) on the corner of East 34th Street and Argyle Court. The lot is 140x150 and has a four bedroom ranch-type house with attached two-car garage. This house is now occupied by our minister.

On July 26, 1962, Brother and Sister Waldo Hoar moved into the parsonage and began full time ministry with the congregation. For the past several months they had spent one Lord's day of each month with the congregation. We are grateful that the Lord in

answering our prayers gave us two such spiritually dedicated Christians as Brother and Sister Hoar. Through their ministry we anticipate a devout congregation.

Our congregation has grown in recent months through the addition by baptism of: Bob and Velma Samson, Martha Bovenschen, Thomas Pritchett, Max Craig, Alma Ruth Madison and Marion Morgan. Also Sister Opal Lloyd was added by membership transfer.

During the past year, on July 3, 1962, our congregation suffered a great loss in the death of Brother Ray Hawkins, husband of Sister Hazel Hawkins. Brother Hawkins was one of our charter members, and was very much interested in the starting and growth of the new mission. He had served as a deacon. He is greatly missed by the congregation as well as by his family.

Our homecoming last year was held on September 24, with 74 in attendance. Our attendance for the past year has averaged around 55. Our record attendance is 81. We feel with God's help much has been accomplished during the past four years. In the coming year we hope to build a church building of our own. Our greatest obstacle involves the financing of such a structure when we already have monthly payments on our parsonage. However, we know that with God all things are possible. At this time we are seeking a lot for our church building. What else can the Christian do but arise and build? The promises of God stand sure and certain. He who would do the will of God will always encounter hindrances. We who would build for God are also building for eternity. "Be strong . . . and work: for I am with you" (Hag. 2:4). Dare we delay another moment?

During the past year we have had contributions from individuals outside of the congregation, as well as from other congregations. To these we are deeply grateful. Without their financial support we would not have the needed support for a minister. Our special thanks go to the following congregations: In Louisville, Eighteenth Street, High View, Portland Avenue, and Ormsby Avenue Churches of Christ; Gallatin Church of Christ in Tennessee, and Sellersburg, Linton and Dugger Churches of Christ in Indiana. It is our prayer that the Lord may richly bless and prosper each of these for their continuing interest. We continue to receive checks made out to Olney St. Please make all checks payable to "Shadeland Village Church of Christ," and forward to the treasurer, Paul Reeves, 3370 Broadway, Indianapolis 5, Indiana.

Brother and Sister Hoar began their efforts together in the Lord's work in Leon, Iowa, where they lived for eight and one-half years from September 1931. Then came thirteen years in Linton, Indiana, interrupted in 1943 by an eight months' stay with the Camp Center church near Des Moines, Iowa. Leaving Linton in 1953, they worked with the Locust Street congregation in Johnson City, Tenn., for six years. Returning to Indiana in 1959, they were with the East Jackson Street congregation in Sullivan for three years just prior to coming to Indianapolis.

Throughout this time Brother Hoar has done evangelistic work in several states as preacher or singer. He and Mrs. Hoar have

just returned from a good meeting with the Fourth and Broadway congregation in Wichita Falls, Texas.

Editor's Note: The above history of the new work at Indianapolis was prepared for Homecoming Day—Sunday, October 7. Visitors from Dugger, Indiana, were present for the afternoon service, including Maurice Clymore and Richard Ramsey, who was in a meeting at Dugger. The Indianapolis work needs the help they are receiving from outside churches. To build a chapel in addition to buying the parsonage and supporting a full-time preacher is a tremendous load for so few. Let us continue to help them. —J. R. C.

REPORT ON THE BIBLE INSTITUTE

Robert B. Boyd

The board of directors of Southeastern Christian College, at its regular meeting on the college campus October 5, handed down a decision to discontinue the Bible Institute division of the college, effective immediately. Faculty members involved in this decision will be given their salaries for the balance of the school year.

A motion to dissolve the Bible Institute was first made at a special called meeting* of the board in September, but after lengthy discussion, it was decided to table the motion until the October meeting. It was the thinking of many board members that, while dissolving or discontinuing the Bible Institute seemed inevitable (due to lack of students), it was a point of wisdom to allow a lapse of time, for study and prayer, before making an official decision. The October meeting, at which the motion to dissolve the Bible Institute was taken off the table and passed, was characterized by much time spent in prayer as well as discussion.

Having thus resolved this problem, the board, faculty, and administration will direct their attention fully to the strengthening of the Junior College division of the school that it may continue to serve our young people with a sound academic program, with the Bible receiving emphasis that places it at the heart** of the curriculum. Based on a decision reached in the September board meeting, the administration is now seeking to effect accreditation at the earliest date possible. According to N. Wilson Burks, president, Southeastern is offering its students the strongest Bible curriculum in the history of the school, and the Bible department will be further enlarged to include some of the courses formerly offered by the Institute.

*This meeting in September was called to deal with the problem of expediting the accreditation program, and the matter regarding the Bible Institute was injected into the meeting.

**Every regularly enrolled student is required to take Bible. In addition to that, there is a daily required chapel period, a Christian service program (see recent SCC bulletin describing same), a Missions Fellowship Class, dormitory devotions, a Christian atmosphere. Furthermore, other classes are taught by teachers who believe the Bible to be the inspired Word of God, a number of which are active preachers and church workers on a regular basis, e.g., Cecil Garrett, minister at Cynthia; LaVern Houtz, mission worker in Lexington; Ray Canant, youth worker, Cramer & Hanover, Lexington. James R. Ross, Bible teacher, is minister of the Salem church, and N. Wilson Burks, president, preaches at Ebenezer.



The Sign of Farmer Tompkins

Willis H. Allen

At a time when the streams were all congealed and it seemed as if the spring thaw would never come, and starvation seemed to be staring many in the face, Farmer Tompkins hailed a passing neighbor. "It is coming," he said. "How do you know?" said the discouraged neighbor, "what is your sign?" "My sign," he replied, "is that we can't possibly get along any longer without it!" And he was right. The next morning the spring rains came, and the streams flowed down.

There is a lesson in that story for us. Are not the signs good for a revival just now? There is a great need of spiritual revival everywhere. And there is need for revival among us right here. Men's hearts are fainting for fear; Christians are asleep; sinners are perishing; Christ is so often dishonored. To some God has seemed far distant. But if so, it is our sins that have hid His face from us. But He will return if we return to Him. He will renew our hearts if we will but yield ourselves to Him in complete surrender.

There is something for us all to do. First of all, let every Christian be very much in prayer for the revival that we know we need. Pray for yourself, pray for one another, pray for the evangelist, pray for the conversion of sinners. Then work in harmony with your prayers. Talk to lost souls. BRING them to the meetings with you. Attend every service, and gladly take part in them. Give the meetings of the church the right-of-way in your plans. Be in earnest; with heart and soul desire revival. Such a spirit opens heaven, and showers of blessings will come down.

The disciples of Jesus came to Him on one occasion with an earnest request, "Lord, teach us to pray." They sensed a need they did not feel adequate to meet. We all need to learn to pray, not merely to "say a prayer." Do you pray because you believe in prayer, or because you believe in God? There is a difference. And that also makes a difference in our praying.

Keep not back part of the price. Make a full surrender of every motion of thy heart; labor to have but one object and one aim, and for this purpose give God the keeping of thine heart. Cry out for more of the divine influences of the Holy Spirit, so that when thy soul is preserved and protected by Him it may be directed into one channel, and one only, that thy life may run deep and pure, and clear and peaceful; its only banks being God's will, its only channel the love of Christ and a desire to please Him.

TO THE JEW FIRST

John E. Mengelberg

History is yet proving that the promise made to Abraham in Genesis 27:29 and passed to Jacob by Isaac is true. "Cursed be every one that curseth thee, and blessed be every one that blesseth thee." The day Columbus set sail for the new world he passed a ship in the harbor of Jews who had been expelled from Spain. It wasn't long after Spain expelled the Jews by the Inquisition that she fell from a first rate power in the world. Today Spain is hardly a second rate power. We all remember Nazi Germany. What happened to the illustrious Adolph? To say he is accursed is putting it mildly. So many have reaped a fate like Hitler's. It was true of Haman who was hanged on the gallows he had made for Mordecai the Jew.

Genesis 27:29 says more than "cursed is everyone that curseth thee." What else does it say? "Blessed is every one that blesseth thee." How can we bless Israel if we withhold the gospel from them? How can we better reap the blessing promised than to witness? Actually the gospel is her birthright and how utterly the nation, as a whole, has lost out. Matthew 12:43-45 tells of the unclean spirits cast out of Israel's children during the ministry of Jesus. But now the latter condition of them is become worse than the first. Jesus informed us that it shall be so unto this evil generation. Is this still the condition of many Jews? I fear it is.

Now let us touch another facet. Some have said, "Why preach to the Jew? I thought God gave them up." This reminds me of God's cry in the Old Testament. Like David who covered his face and cried, "O my son Absalom, O Absalom my son, my son. Would that I had died for thee." We see God saying (Hosea 11:8), "How shall I give thee up Ephraim? How shall I cast thee off, Israel?" He will yet roar as a lion for His children and afterward they shall serve Him. Has God given Israel up? Are they hardened, all of them? See Romans 10, 11:1 and 11:25. The hardening is in part. It always has been. Yet many today are proving to be from the faithful remnant. Romans 11:29 tells us, "The gifts and the calling of God are not repented of." So Israel will come in as head and not the tail in that day.

I can see but one motive for the new departure of our century in theology. Theologians were jealous, evidently, of Israel because of her promises. Evidently they were seeking to spiritualize them and bring them upon the church. It was all so unnecessary considering Galatians 3:14. A second step followed, which led to Modernism. Let us take warning then from Romans 11:18. The root which is redemption itself is in Abraham and Isaac and Jacob. The root is your sustenance, is it not? Will not those who have spoken lightly of Jacob face him in the age to come, those who consider themselves highly superior to him? They will be put in their proper place then and the source of their sustenance will be vividly seen.

"But are we not superior in Christ?" some have said. "Do we not read in Hebrews that there are better promises, a better inheritance, etc.?" Before leaving Romans 11 notice verse 18, "glory not over the

branches, broken off," and again verse 20, "be not highminded, but fear . . . neither will he spare thee" and again verse 25, lest you be conceited, tread lightly, speak softly. Notice also Romans 9:4-5. The new covenant belongs to Israel. It is their birthright. Certainly if the exceeding riches of God to usward have all come through this channel, are we not obligated somewhat? Isn't there an underlying logic to the New Testament order to the Jew first? The scriptures as we have them did not come suddenly as Elijah did. They gathered force over many centuries. They were embodied in a nation of men. What Gentile has contributed to the word of inspiration? With Israel fallen the word of inspiration stopped. Why? Jesus said that salvation is of the Jews (John 4:22). And their receiving again will be a blessing of far greater proportion than their loss (Rom. 11:15). Let us then consider, are we putting the Jew first, second, or last? I am tempted to say not at all, but that is not so. It was most noticeable at Walnut Street Baptist Church where the banquet under the auspices of the Louisville Friends of Israel was well attended by our church of Christ brethren. Proportionately we were well represented. Nevertheless this field is a hard field. It is harder in some places than others. To make the decision to witness to them is as hard as the decision to confess Christ for some people. It is a crisis some Christians pass and some do not.

In Exodus 4:22 Moses was told to tell Pharaoh, "Israel is my son, my firstborn." Under God's own dealings with first born sons, they received a birthright. They were given a double portion of the inheritance. And certainly there is no God-given authority in the Bible to show a change of this order of missions.

H. A. Ironside, in his comments on Acts 3:19-20, says: "If Israel will turn to the Lord it will hasten the time when Jesus will come. It will bring Him and seasons of refreshing for all the world. The final blessing of this poor world is wrapped up in Israel's repentance."

NEWS AND NOTES

LEAVE OF ABSENCE

Brother Willis Allen has been granted a three months' leave from the Shawnee church, Louisville, in order that he may go to the assistance of the church at Ft. Lauderdale, Florida. The group there has a good church building and parsonage. But the church itself needs to be built up. Brother Allen was with the church in its beginning and has a great concern for its welfare. He asks for our prayers. Those in that area who stand for the whole counsel teaching should rally around Brother Allen in this unselfish endeavor.

James R. Ross is now minister of Salem church, near Cynthiana, Kentucky. Their former minister, Paul

Clark, besides being director of University of Kentucky Center College at Cumberland, Ky., preaches some for the Ross Point church near Harlan.

Julius Hovan and wife now live at Hapeville, Georgia, where he is minister. The church there seems encouraged now that they have Brother Hovan with them.

John F. Stinnette has resigned his ministry at the Kentucky Avenue church, Louisville, to be effective the first of the year. Brother Stinnette has done a good work at Kentucky Avenue, but feels he should retire.

BACK TO CALIFORNIA

Brother and Sister E. L. Jorgenson are planning to drive to Hollywood, California, about the middle of Novem-

ber, the Lord willing. Their address will be 7021 Hollywood Blvd., Hollywood 28, California.

John Fulda has moved to Parksville, Kentucky, as minister of the church there. Also he teaches school.

ROWAN STREET REPORT

Louisville, Ky.: We are having good interest in all services. On October 10, 65 were present at midweek service. On October 7, 90 were in Sunday school and at worship. On October 12, Mr. and Mrs. Herbert Bradley were baptized into Christ. This couple have three children. On October 7, we started a youth meeting with 21 present. —Thomas Y. Clark.

Lexington, Ky.: Pray the Lord of the harvest to send forth laborers into the harvest. Sugar Creek in Gallatin County (near Warsaw, Ky.) is calling for a full-time minister. Orlando (Fla.) asks that we pray that the Lord send them a full-time preacher.

Several S.C.C. students are helping in West End Mission on Perry Street (Jean Overman, Jimmy Powell and Linda Harris), and in teaching classes here at Cramer and Hanover (Vera Gray and Elaine Chowning). Of course, our excellent song leader and chorus director Ray Canant, is leading singing and directing chorus. —H. N. Rutherford.

Abilene, Texas: Last week we had a promise of \$1,000 on our building fund. Others are considering matching that. Still others have given indication that they plan to give regularly and in excess of their present contribution to the regular fund, to the building fund. This speaks of interest we had thought all along existed. —Carl Kitzmiller.

Louisville, Ky.: KEEP "WORDS OF LIFE" ON THE AIR! Pray for support to keep "Words of Life" on WAVE Radio (970). The station has recently increased its power and is now heard as far as 150 miles away.

The Sunday school and church bus is now running—with some 20 people riding it. The Maryville Mission tent meeting was a great success, despite the cool weather. Highview meeting is off to a good start. —H. E. Schreiner.

Louisville, Ky.: The Iroquois church of Christ in South Louisville is holding on. Several people have expressed an opinion that if other churches were more concerned to see a new work better established, they of the older churches might encourage members liv-

ing in our area to attend. In spite of some set-backs, we are encouraged. During 1962 we have had seven baptisms and several rededications, and our year is not ended. We have become financially independent and have accumulated an encouraging, growing building fund. Please pray for God's blessing on this work.—John Mengelberg.

S. C. C. BUS FUND REPORT

As of October 11, 1962, there was a balance of \$42.80 in the S.C.C. Bus Fund. Only \$37.96 has been received since August, 1962. Two churches have indicated that they would each pay one monthly note of \$132.05. At present, notes are paid through the month of December, 1962. If these two churches send their amounts in, this will pay the notes through February, 1963, and will leave a balance of twenty-one (21) notes of \$132.05 to be paid.

Of course, if this amount is paid off ahead of time, it will save quite a few dollars in interest. This could be "polished off" so easily if several congregations or individuals would rise up and meet this need, and no one would feel a financial strain doing it. Why not take this matter up with your congregation, or Sunday School class, and make up enough to pay one note (\$132.05) or some part thereof. Make checks payable to S.C.C. Bus Fund, P. O. Box 808, Gallatin, Tenn.

In the December Issue

Winchester, Ky.: Since probably a number of W & W readers hear Dr. DeHaan, I thought it might be well to correct some wrong impressions that may have been made by his recent series on "Bible Versions and Perversions." In connection with that I plan a reprint of a portion from Brother Boll's writings in which he gives his experience and counsel on the matter. —J. E. Boyd.

HEAR ALEX WILSON

Alex Wilson is available to visit congregations in or near Louisville who wish to hear about missionary work. His address is 4711 South 6th St., Louisville 14, Ky.

Louisville, Ky.: Eastview church of Christ near Okolona had a delightful series of meetings Sept. 24 to Oct. 7 with Brother Bruce Chowning of Sellersburg as evangelist. He has a unique way of presenting the truth so that young and old alike are benefited by his messages. —Claude Neal.

Recent Meetings Reported

Carl Vogt Wilson at 18th Street in Louisville. Howard Marsh at South Louisville and at Shawnee. Frank Mullins, Sr. at Portland Avenue. Bruce Chowning at Eastview. E. C. Ringer at Kentucky Avenue. Carl Ketcherside and several others at Highview. Carl Kitzmiller at Locust Street in Johnson City, Tenn. N. Wilson Burks at Melrose church in Lexington.

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Special Price on Quarterlies

The current quarterly is an unusual one which deals with basic Bible doctrines. Containing many scripture references, it is worthy of a permanent place on your bookshelf. Teachers and preachers will find it to be a useful study-guide and source of lesson material. Frank Mullins, Sr. is the writer of it. We still have several of these on hand, going now at half price—two for 25c.

Talking Things Over

G. R. L.



"Love covereth a multitude of sins," says Peter. He continues, "Using hospitality one to another without murmuring" (1 Pet. 4:8, 9). Obviously, the exhortation deals with human relations—bearing with the weaknesses of a brother without complaining about his trespassing on our rights. This word is still the answer to fault-finding and buck-passing.

DUST UNDER THE RUG

In practice, Peter's admonition has frequently seen a distorted application. Missionaries working together have been known to agree among themselves not to report certain things to their sponsoring churches. In other cases, churches sometimes try to hush up and smooth over serious sins of some of the members "for fear of hurting someone." On the surface it sounds like love; at best, it is a very mistaken feeling which has little to do with the love of God.

The love of God covers sin, indeed. But the righteousness of God demands *that the sin be exposed*, in order to be covered (1 John 1:6-10). Our own "private" sins are to be confessed, al-

ways to God and often to others as well (James 5:16). At Corinth, there seemed to be a need for the same kind of thing on the congregational level (1 Cor. 5:2; 2 Cor. 7:9-11). Their guilt sprang from their failure to "bring to the light" a flagrant sin in their midst. They had chosen to "cover the sin," not with the blood of Christ, but with a mutually-agreed-upon silence .

WALKING IN THE LIGHT

A rebuke is not only hard to take, it is hard to give. The mote in the brother's eye is hard to see and remove—because of the beam in our own. Yet we have a responsibility to help him remove it (after the beam has been dealt with). "Let the righteous smite me, it shall be a kindness: and let him reprove me, it shall be as oil upon the head" (Ps. 141:5). But where is the man who can administer kindness of this sort?

The Christian most cherished in the memories of my high school days is one who frankly exposed the sin in my life. There was another: he warned me against smoking, and then threw away his own cigarettes. Yes, "Faithful are the wounds of a friend!" I thank God that I have had a few such friends; only He can know how much I owe to them. Not that I enjoy being rebuked. Quite to the contrary, a rebuke never stings more than when delivered by a dear friend. But "stripes that wound cleanse away evil," and afterward, when the hurt is gone, there is due time for appreciation. The friend is esteemed the more as a fellow-worker of the Great Physician. He has brought the plague into the light, that it might be healed.

PREPARING TO REIGN

The Corinthians are reminded that they are destined to be judges of angels and of the world (1 Cor. 6:2, 3). Paul infers that they must exercise this faculty of discernment now if they expect to be qualified for the higher future position. The church is sternly rebuked for its failure to judge the sin in its midst.

The same laxity, under the guise of "love", is sapping the life away from individuals and churches today. Many of those who would be called "spiritual" — elders, preachers, teachers — will privately discuss what they consider to be grave matters of Christian misconduct, but never go directly to the person accused. We talk about reigning with our Lord and judging angels, while being disobedient to the Word (Gal. 6:1), and neglecting to be faithful in the "few things" now committed to our trust.

There is a general need for discipline in the churches. There is a great need for the kind of love that will come to grips with the maladies that afflict the body of Christ, that will faithfully obey our Lord in correcting the erring brother, and that will graciously but unflinchingly expose sin to the light of God's word and the cleansing of the blood. He who now so discharges his responsibility will no doubt hear above, "Well done...thou hast been faithful over a few things, I will set thee over many things." "My little children, let us not love in word, neither with the tongue; but in deed and truth" (1 John 3:18).

Coming - - -

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