

THE WORD AND WORK

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Talking Things Over

G. R. L.



One evening an influential friend invited several of us to meet together with him to confer — free of any charge for his professional services — on some mutual problems. The half-dozen guests were cordially received, but oddly enough the host was practically ignored while we greeted one another and then discussed various affairs of mutual interest. Though all but excluded from the conversation, our host listened courteously and attentively for well over an hour without once intruding. Finally, one of our group acknowledged the fact that we had come by invitation, and that our friend was extending his time and services to us gratis. Within moments, the conversation was directed toward him and the business of the evening got under way.

The courteous, helpful Friend I speak of is the Lord Jesus, and the occasion is a "cottage prayer meeting." Around the world, when problems arise, Christians pray. It is not unusual for a few in a given congregation to feel especially keenly a certain need, and so they band together in a group to pray periodically about this special problem. All too often, the scene depicted above — or worse — is a fair representation of the result. We meet to talk to the Lord, but do most of our talking to each other. A sister in Dallas once voiced this warning: "A prayer group can be a dangerous thing. So often it turns to the lowest kind of gossip, under the guise of presenting the prayer needs of individuals."

SATAN'S "SECRET WEAPON"

So Satan wins again. Here the Church suffers one of the greatest defeats imaginable. The praying nucleus that banded together to attack the enemy in his stronghold never comes close enough to strike a deadly blow. What started as a prayer meeting

degenerates into a "talk meeting," with the Lord taking a back seat. When gossip comes in, there is no more place at all for Him. Eventually, the little group becomes discouraged because their prayers remain unanswered, and one by one they drift away. In this way, prayer group after prayer group has been defeated and disbanded. The Lord Jesus was denied the pre-eminence, we took the place that belonged to Him, and finally (in some cases) He was crowded out all together. What should have brought victory ends in defeat.

Little wonder that we are urged "Watch unto prayer." We need to be alert to the devices of Satan. The prayer group may be the weapon by which he quenches the last few sparks of life in a dying congregation.

* * *

"THEY CAME UNTO HIM"

When Pope Paul VI was being crowned, the whole world watched. Most saw it by way of television, but hundreds of thousands thronged St. Peter's Square. Of these, a small number were privileged (?) to approach the enthroned pontiff (in Latin it is *pontifex* — "bridge maker"); they took his gloved hand and kissed his ring. The common people and officials of lesser rank had to content themselves with looking. Many of those onlookers would no doubt be willing to pay dearly if it were possible to buy the privilege of a personal audience with the pope. But it cannot be bought; though their hearts may long to be personally received, onlookers they must remain. For all but the very select few, the pope is inaccessible.

My thoughts turned then to Him who is our "*Pontis*" (Himself the bridge from man to God — not merely a bridge maker). In the days of His earthly sojourn, whom did He receive? What formalities and other barriers stood before the person who desired an audience with the Son of God? I opened my Bible at the gospel of Matthew and read it rapidly through, at the same time making a list of those who "came unto Him." That list begins like this: The wise men, angels, Peter and Andrew, James and John, the sick and demon-possessed, His disciples, great multitudes, a leper, a centurion, many demoniacs, a scribe, again His disciples. As the list grew longer, my heart was over-whelmed with the wonder of it. There were no forms to fill out, no appointments to be made, no waiting in line, no prescribed attire to be worn, no catechism to be learned, no necessary grooming of speech or manners. And there were no go-betweens — secretaries, receptionists; assistants, or vice-presidents. Even in the midst of the jostling crowd, the woman was able to make vital personal contact by simply touching the hem of His garment.

O God, forgive our hearts of unbelief that makes it such a difficult thing to draw near to our great High Priest! We feel there must be a special time and place, a special choice of words, a special attitude of mind, perhaps even a special feeling or a certain bodily posture. Blessed are the simple ones who know nothing of all these man-made prerequisites — who know only the depth of their own need, and that Jesus is accessible. These shall be added to the list He keeps of those who "came unto Him."



Truth Advance Section

Stanford Chambers

QUESTIONS ASKED OF US

So many church members are of an unforgiving spirit; so many are capable of carrying a grudge; so many make backbiting their pastime. When it is warned, "lest any root of bitterness spring up . . . and the many be defiled," does not that treat the same as a very serious matter? Is not teaching on this line entirely too slack?

This question points to a grievous fault, and without doubt a defect in teaching. The Lord Jesus gave many a lesson on the matter of a forgiving spirit and emphasized "if ye forgive not men their trespasses, neither will your Father forgive your trespasses." What emphasis is given the matter in His teaching recorded by Matthew 18:21-35! But they protest, "Forgiveness is conditioned upon repentance, and even the Lord does not forgive until there is repentance." Even so, is forgiveness laid up in your heart, with a sincere desire to bestow it? And do you make an earnest effort to "save thy brother" by carrying out the procedure of Matt. 18:15? If the Spirit indwells the heart there is the conviction that we "are members one of another" as well as "members of Christ." Once I was preaching where two sisters in the flesh were not speaking. One of them was deeply grieved about it. I went to the other concerning the situation. She told me in no uncertain speech that if I was going to preach on such matters she would not attend! Once two men in a certain congregation would not speak, yet they served regularly in the distribution of the emblems of our Lord's body and blood! The congregation shirked its responsibility of speaking authoritatively to those two men. "Might hurt their feelings"? What about the injury and hurt to the whole flock observing such behavior? See Matt. 18:16, 17 again.

There are arguers yet who avoid James' teaching on justification and emphasize what Paul teaches on the subject. They think that James arrays himself against Paul, and their preference is for Paul's teaching . . .

These "arguers" misinterpret Paul, and they fail also to get James' point. The latter teaches that salvation is through faith, but it has to be a live faith. Paul teaches "obedience unto righteousness" but it has to be "obedience of faith." "The obedience of faith" is the faith step that appropriates the gift of righteousness. But the "arguers" may be the kind that cannot be helped, for doubtless they are wedded to that "only believe" theology.

Would you care to comment somewhat on the decision of our Supreme Court

ruling out as unconstitutional Bible reading and prayer in the public schools of our land?

No lawyer, this scribe. Strange it is that the people of these United States, contemporaries of the writers of our constitution and those coming after them for lo, these many years never discovered any constitutional conflict in their supporting schools in which God was recognized and His word was held to as "the sheet anchor of our liberties." But it is a discernable, grievous fact that a trend set in against all this, fostered by the Jews, the Church of Rome, and all atheists, which gathered momentum while the professing church slept on in its proverbial complacency until the present situation confronts.

Now, the church of our Lord and His cause does not look to the public school for its promotion and advancement. If at any time, anywhere, it has, it should never have done so. The teachers have been representatives of various sects of a divided Christendom, many of them worldly, an increasing number evolutionists and godless. So, what has the true Cause lost by the late decision? It is the trend thus given such definite recognition and impetus that distresses and alarms. Not that God's word will pass away or fail, but souls are being sucked into the tide and its whirlpools, and a "falling away from the faith" is to be observed on every side. Are there enough loyal Christians to "fight the good fight of the faith"? O church of God, awake! awake!

Our Christ, the Christ of the gospel, is the one and only antidote for all this grievous evil; is there confidence enough in Him and the quality of loyalty to Him, to preach Him? He is "the light of the world," but the Light must be held forth. Light is the only dispeller of darkness, but the light has to be turned on. "Let your light shine." The challenge of our day is not met by complacency nor by defeatism. And "not by might, nor by power, but by my Spirit, saith the Lord." Saith who? There, too, is a challenge.

Were this scribe a younger man, he would surely be impelled to strike out in a crusade for the establishing of Christian schools up and down the land; schools in which the Word of God is taught, believed and practiced daily. It is clearly demonstrated that our young people privileged to live in such schools are wondrously blessed. They volunteer positive testimony to that effect. It is the responsibility of every congregation of Christ to provide the safe, sound, scriptural teaching and training and the spiritual atmosphere therewith for our precious youth, where they may be nurtured and protected from "ravening wolves," the while they "learn to maintain good works (honest occupations) for necessary uses (wants)" (Titus 3:8 & 14). A church has an interest in its youth which is very definitely its very own, and a responsibility it cannot escape, which therefore it dare not evade. It must not only let them "learn to maintain useful occupations" (in the sense of permit), but must see to it that they are "let." Christian parents universally acknowledge their inability to give their children the necessary teaching and schooling, personally, and therefore they put them in school. But how many of them are sacrificed to the god of secularism and godlessness! A loss no church can afford.

God be thanked that we do have consecrated young men and young women who are not shaken in faith nor bribed by this world. May their tribe increase. And it is from those of such quality that Christian schools must draw the teachers and leaders to carry on. And just as missionaries and gospel preachers must be moved by the spirit of sacrifices (willing to forego the opportunities for salaried positions), so must we have day-school teachers moved by the same spirit of selflessness. "Pray ye the Lord of the harvest that he" may raise up and enlist just such laborers in the educational harvest fields.

Not many congregations are to be found equal to launching out on such an undertaking as a day-school, but there is scriptural example and authority for churches to co-operate in a needful enterprise, and sufficient motivation should be found in the situation and the emergency with which we are confronted. Where are the teachers? Where are the young people who will train to be teachers for the Lord Jesus? And where are the crusaders to urge the dire necessity for Christian day schools? Crusaders who have vision and can give vision.

Motivation? How about this? A Colonel LaCrow of the armed forces, it is told, attempted the conversion of a man whom at once he discovered to be a Communist. "There is absolutely no use," said the man. "I belong to the party. All I have—yes, my wife and family—would be sacrificed in obedience to the party's demands." Whence came such motivation? Whence cometh Christians' motivation? Are we just playing at serving the King of Kings?

Jesus said on the cross, "It is finished." What is finished?

The sacrifice of Himself "to put away sin." He had reached the dregs of the cup given Him to drink, and He was ready in the next breath to commit His spirit unto His Father. No, the atonement was not yet made, for that was to be made at the mercyseat in heaven (Heb. 9:11-14). That had to wait till He arose. His mediatorial work as High Priest could but begin upon His taking His assigned position at the right hand of God. He has much unfinished work yet to be performed. But that sacrifice on the cross is finished work never to be repeated.

What is the meaning of the term "Diaspora"?

The scattering of the Jews after the return from their captivity. They are the dispersion from among whom were many converts to their Messiah Christ, a great asset to the early churches. They are addressed in Jas. 1:1 and in 1 Pet. 1:1.

The people calling themselves "Jehovah's Witnesses" are indoctrinated with the teaching that Michael the Archangel is Christ. How is that interpretation to be dealt with?

I should say emphatically that it is without proof. On the other hand Christ and Michael are mentioned in the same passage of Scripture as two distinct personalities. In 1 Thes. 4:16 it is stated, "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." Again, Jude 9, Michael disputes with Satan concerning the body of Moses and says to Satan, "The Lord rebuke thee." Plainly, Michael is not the Lord; it is the Lord whom Michael addresses.

Thirst Unquenchable

E. L. J.



At the very opening of the second book of psalms (42:2) a cry is uttered by some son of Korah which is, in fact, the universal cry of all mankind: "My soul thirsteth"; for who is there of any race or nation in the whole wide world who has not been, or is not still, plagued and troubled by some strange unquenchable thirst, some gnawing unsatisfied hunger, some deep desire for something or for someone that seems for ever to elude the grasp? What is this thing that is always ahead, always beyond, always — like the mocking mirage of water to the desert traveler — always unreachable, unattainable? Call it happiness, peace, contentment, satisfaction, call it what you will: it is simply what the psalmists say it is — "soul-thirst." And they can say that again; for it is nothing more nor less than that insatiable inner longing that dwells in the heart of all mankind for a final answer; all, that is, except the relatively few who have already found that answer.

The answer lies in the next two words of that same verse of scripture: "My soul thirsteth — *for God*, for the living God," but it must yet be found by faith in experience. Chrysostom of the early Christians used to say of God, "Thou hast made us for thyself, and our souls are restless until they rest in Thee." Moses' prayer acknowledges (Ps. 90:2) that the Lord has been our dwelling place in all generations; and from the midst of Mars Hill in Athens Paul cries, "In Him we live, and move, and have our being" (Acts 17:28). Though we may butterfly about from bush to bush; though we may suck the sweets of every earthly flower; though, like Solomon in his great and dangerous experiment of Ecclesiastes, we may try every worldly pleasure, in the end we must return — to thirst again. The theatre, the dance-hall, the gambling table, and all the so-called "thrills" that often go with these — the baser, carnal "pleasures of sin" — are but "for a season." How short is that season, even at the longest, yea, even the higher pleasures of intellectualism: these can satiate but never satisfy. They may disgust but never liberate. For, like the drunkard in the Proverbs (23:35), these pitiable slaves must always say, "I will seek it yet again."

But now there comes a man, the man who was God incarnate, with the answer. It is He of whom we sing:

"Thou, the spring of all my comfort,
More than life to me,
Whom have I on earth beside Thee?
Whom in heav'n but Thee?"

It is the last day, the great day of the feast of tabernacles in the holy city. The crowds are about to disperse for their homes, and many among them will never see Him again — until, at the last passover, they see Him hanging on a tree. The blessed Savior cries out more intensely now, like the earnest evangelist on the closing night of the protracted meeting as he seeks for decisions and souls. The Christ is standing now, perhaps on the temple porch, facing the vast gathering:

"If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water. But this spake he of the Spirit, which they that believed on him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified" (Jno. 7:37-39).*

This great invitation was thrown out upon the crowd of Jews and proselytes. Just a little earlier He had said substantially the same thing at Jacob's well in Samaria to a lone woman — the outcast woman of the outcast race:

"If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. . . . Every one that drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life" (Jno. 4:10, 14).

Oh yes, each of us can say, "My soul thirsteth." God has made us for Himself, and our souls are restless until they rest in Him. Happy is that man who learns early in life that the thirst that burns in his heart is not only universal; it is utterly unquenchable — except at the out-flowing, on-flowing, ever-flowing, over-flowing fountain that pours eternally from the heart of God, through the open gate of Jesus Christ our Lord!

*A comparison of this verse (7:39) with the Savior's pronouncement in John 6:63 concerning His own spoken words will net one of the clearest possible distinctions between the Divine word and the Divine Spirit. Christ's words, spoken in John 6 and prior, are indeed "spirit and life," and they are of course Spirit inspired; but they are not the **Holy Spirit**. For in 7:39 we read that "the Spirit which they that believed on him were to receive was not yet given; because Jesus was not yet glorified." The baptism in the Spirit which was promised, and later given, to the apostles, as well as the "gift of the Holy Spirit" which is promised to all baptized believers (Acts 2:38) is clearly something additional to the printed word. It is a great and needed gift to the baptized believer — not as something obtainable apart from the inspired and printed (or spoken) word, but as a precious and satisfying Presence to those who believe and receive that word. Even the unbeliever may read and handle the printed word, but he would never be in line for the gift of the Spirit.

"IT WON'T GROW BACK"

Leroy Yowell

When our oldest son was about ten he came to me one Sunday afternoon with his baseball and gloves and asked me to play catch with him. Being "cumbered about much serving" I went reluctantly with him to the front yard where we began throwing the ball back and forth. I had noted before that he did not throw or catch as well as I remembered I had at his age and even now I was forced to run first to my left to prevent the ball striking the house, then to my right to keep it from going into the street. After one particularly wild throw I retrieved the ball with difficulty and being vexed with his inaccuracy I shouted: "Watch where you're throwing," and hurled the ball back to him too hard. He saw it coming and held out his glove but the ball never touched it. I watched with dismay as it passed between his outstretched hands and struck him in the face. I ran toward him and he came running to me. He was not crying but there was a pitiable expression on his face as he said: "Daddy, it's my permanent tooth; will it grow back?" I looked at what had formerly been a beautiful front tooth now broken in half, and feeling almost sick with shame and remorse I told him the truth. "No, Darling, it won't grow back."

Our dentist tried in vain to "recede" the exposed nerve in hope that the base of the tooth could be saved and capped. Two or three days later he pronounced the tooth dead and extracted it.

My remorse was justly deep and painful. To think that I, a preacher, must learn such an elementary lesson and that at the expense of my own son. Of course the Lord forgave me, and little David *never* blamed his Daddy but I never forgot, nor do I want to forget, for the lesson has deeper significance and is of perpetual benefit and need.

The souls of God's little ones also may be permanently injured by quick anger and impatience. It is a costly indulgence to the offender too. Moses paid a dear price for his impatient "Hear now, ye rebels," which he shouted at the children of Israel at Meribah. What he shouted may have been true but his words and attitude failed to sanctify Jehovah in the eyes of the children of Israel and that was not good (Num. 20:10-13).

There are times when God's servants must "reprove, rebuke and exhort," (sometimes publicly — 1 Tim. 5:20) but it must be done with "all longsuffering and teaching" (2 Tim. 4:2). When such is done in impatience it fails of any good for "the wrath of man worketh not the righteousness of God."

Not until we have, "by the space of three years," admonished them night and day with tears (Acts 20:31). Not until we have dealt with them "as a father with his own children" (1 Thess. 2:11-12). Not until they are as dear to us as our "very heart" (Phil. 12). Not until we have admonished the disorderly, encouraged the faint

hearted, supported the weak with longsuffering toward all (1 Thess. 5:14). Not until we have been "gentle as when a nurse cherisheth her own children" (1 Thess. 2:7). Not until we can call God for a witness how we long after them in the tender mercies of Christ Jesus (Phil. 1:8). Not until we are willing gladly to spend and be spent for their souls (2 Cor. 12:15), and to be afflicted for their comfort (2 Cor. 1:6). *Not until then* can we afford to be impatient with God's little ones.

If these words should serve to deter someone from quick anger or impatience it would be of some consolation to one who, after fifteen years, still remembers—often with tears—the sweet pained little face and the anxious words, "Daddy, it's my permanent tooth; will it grow back?"

EVE --III

Mrs. P. J. Knecht
HER CHASTENING

But God is not mocked (Gal. 6:7), neither then nor now. After dealing with Satan He spoke first to the woman (3:16). "Unto the woman he said, I will greatly multiply thy pain and thy conception; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." I have called this chastening, and I believe it is that. Woman was to have multiplied conception, increased pain especially in child-bearing, and, sad as it is to relate, her standing with her husband was altered. Created to be co-ruler with Adam she is now to be ruled over by him. Her only hope of reinstatement is to be faithful in the altered state until her restoration in Christ. Her obedience in Christ to His faithful instructions for the home may lead the way back to the position that was lost through disobedience.

Since it is the way of knowledge to be increased, Eve's knowledge of good and evil was shortly increased from the intellectual knowledge gained at the price of wisdom (Prov. 9:10), to the bitter to-the-core knowledge of actual experience of evil. The first son born to the pair rose up in anger and slew his brother without cause, for his brother was righteous. Eve paid dearly for her education. Her degree in the Arts and Sciences of evil from the college of Satan was bought at a price far too great, which is still being paid in the same high coin by those who follow in her footsteps.

(Next month: Covering for Sin and The Blessed Hope)
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It is always self who gets irritable and envious and resentful and critical and worried. It is self who is hard and unyielding in its attitudes to others. It is self who is shy and self-conscious and reserved. It is self, too, who is often doing Christian work. No wonder we need breaking. —Roy Hession



"Premillennial Church of Christ?"

J. R. Clark

Should members of the church of Christ who believe in the pre-millennial coming of the Lord be called The Premillennial Church of Christ? Some, in a desire to be realistic, so refer to congregations both by word of mouth and in print. I personally think that we should not so designate these churches.

In the first place, if the Bible teaches that Christ is coming before the millennium then we have a right to believe this teaching as plain Christians and members of the simple church of the Lord. We believe in baptism and are not thereby a Baptist Church of Christ. We believe in the Holy Spirit and His work in Christians today, and are not thereby a Holy Spirit Church of Christ. As plain Christians we have a right to all Bible truth. And neither does our acceptance of any truth make us other than members of the church that Christ built.

To name ourselves after a doctrine would be putting too much emphasis upon that doctrine. It suggests to those around that we are featuring that particular teaching and deemphasizing other Bible teaching. To be sure, there are times when one truth needs more emphasis than another. William Jennings Bryan once said that when one problem was settled, he left it and took up another. Even so, unsettled doctrines in the church need more attention than solved ones. But that would not mean that we would need to call ourselves by the teaching that we were setting forth.

Another reason that we should not call ourselves the Premillennial Church of Christ is because we do not draw lines against those who differ with us on this prophetic teaching. If we thus raised up premillennialism as a sectarian banner, casting out all who differed with us on this truth, then we would be a premillennial sect and should properly wear the name. But this we do not do. We have members among us who do not understand the prophecies concerning the premillennial advent. We do not require our brethren to believe in the millennium in order to enjoy fellowship with us. These comments apply to amillennial brethren, too. If they require all members to be amillennial to enjoy their fellowship then they are a sect.

Again, for us to call ourselves the Premillennial Church of Christ would be projecting the wrong image of ourselves to those around us. When I was minister at Kentucky Avenue Church in Camp Taylor we had some to come to us from an amillennial church.

One sister told me that she heard much more teaching about the millennium (in a negative way) where she had been worshipping than she did in the months she had been with Camp Taylor. We should not wear a designation that suggests we "fiddle on one string," as a brother put it. We are interested in the whole counsel of God — in all of God's truth.

But why not be realistic and admit that those of us who believe in the premillennial coming of the Lord are a separate group, and even call ourselves the Premillennial church of Christ? After all, it is by necessity and not by choice that we have a limited fellowship. However, just as Simon grew up to his new name, Peter or Rock, so we should accept the name which the Lord has given us with all its implications of standing for the whole counsel of God and of our freedom in Christ. Let us wear it straight, unadorned. It is enough for us to be Christians. Even though we are forced to be a group we can think big. As Christians only we have the right to all truth. Who could wish for more?

Books of Interest

G. R. L.

To Catch the Tide — Byron S. Lamson

"All over Africa tribal loyalties are being destroyed. There is no inner spiritual authority to fill the vacuum. A spirit of materialism attracts the educated African away from the service of the church to the good jobs offered by industry. Everywhere there is the strong pull of heathenism, with a tendency to backslide on every hand . . ." (p. 61). "For the first time in history, Christianity, while still making progress, is growing more slowly than the world population. During the first sixty years of this century, the world population experienced a seventy per cent gain, but world Christianity a sixty-nine per cent gain. During this same period the Moslems had a twenty-five per cent gain, and the Buddhists a forty-four per cent loss" (p. 87).

These quotes from Byron S. Lamson's new book are typical of the insight the reader receives into the missionary challenge facing the church today. Although *To Catch the Tide* was published by the General Missionary Board of the Free Methodist Church and deals particularly with the development of missions within that fellowship, there is much to recommend it to those interested in independent, non-denominational missions. Of special significance is the experience of the Free Methodist churches in the development of indigenous (self-supporting and self-propagating) churches. This is really the central theme of the book and the most valuable aspect of it. Dr. Lamson also freely discusses the problems which have arisen because of the denominational organization — which holds instruction for those wishing to avoid such problems.

These further quotes indicate the general spiritual and inspirational nature of the book: "It is a sad fact that there have been imported much of American and European civilization and also for-

mal religion, but comparatively little of real salvation of our Lord" (p. 20). "The primary aim of missionary work is the salvation of souls. The ultimate objective is to establish the work in such a way that if the time comes for the missionary to leave, the work can go on" (p. 24). "No theology, no great church organization, no man power is adequate to deal with entrenched religions, ancient temples, pagan cultures, and a godless world. It is Christ or nothing" (p. 86).

(128 pp. \$2.00, cloth; \$1.50, paper)

An Expository Dictionary of New Testament Words — W. E. Vine

How is prayer related to a vow? The Greek word translated "prayer" in James 5:15 is the same word translated "vow" in Acts 18:18. In addition, the New Testament uses the word "prayer" for three other Greek words. Vine's *Dictionary* tells you what these words are, where you find them used, and how they differ in meaning.

Vine also tells us that "preach" in Gal. 1:8 is not the same word as "preach" in Gal. 2:2, and in this case there is a very substantial difference between the meanings of the two words. A full page and a half is devoted to the definitions of these words and others translated "preach."

Every word that appears in the N. T. is treated in the same thorough-going manner—the 34 Greek words translated "take," the 39 words rendered "come," etc. Since words are the basis of language, I would say without hesitation that *this dictionary is more valuable to the study of the New Testament than any other help of any kind*. In the words of W. Graham Scroggie, "It is at once a concordance, a dictionary, and a commentary." The material is written and arranged primarily for the sake of the person who does not know Greek, yet there is nothing lacking in scholarship. The material is entirely authentic and up-to-date, and there is a Greek index for those who can use it.

This is not a new work. It first came out in 1940 in four volumes; after going through many printings it is now available in one handy-sized volume on high-grade paper. We review it here because it seems that many serious Bible students have not yet discovered it.

(1400 pp. \$11.95)

ADVICE TO YOUNG PREACHERS

First of all, I would advise that young preachers study diligently the letters of Paul, an old preacher, to Timothy and Titus, and commit much if not all of it to memory. You will never go wrong by following those instructions. Then become familiar with the rest of the Bible, let its spirit permeate your whole life. Let it be your study by day and your meditation by night. Mould your thoughts and deeds by its holy precepts. Make up your mind that you are going to be an example you would want your converts to be willing to follow and be safe (1 Tim. 4:12-16). Then no one can rightly despise your youth.

Do not get too much entangled with the affairs of this life. Remember you are a servant of God and a steward of the manifold grace of God. Remember you are not in this work to make money, but to save souls and do the work of God. Preaching the gospel is a sacred duty and you cannot live closer to God than when you are preaching and living it faithfully. And while you are preaching the truth, be sure you live it too.

Do not place a price tag on your labors. Do the work of an evangelist faithfully and your brethren will see your worth and God will put it into the hearts of His children to reward you according to your worth. And if their estimate of your worth is not as much as you think it should be, just remember that you may have thought of yourself more highly than you ought, and the brethren will help you not to be so high-minded. Remember you are out to preach Christ who had no place to lay his head, scorned riches and placed no value upon things of earth that pass away. His emphasis was always upon the eternal values.

Do not live beyond your income and always pay your honest debts. Learn to live a frugal, honest life. You will sometimes have to purchase some things on time or borrow money. But when you promise to pay at a certain time, do so or tell why you cannot, and make satisfactory arrangements. Remember where all liars have their eternal part, and this includes business liars. We cannot preach and live the truth without telling the truth. Keep your reputation above reproach and your credit good.

"Keep thyself pure," was Paul's timely admonition to Timothy. You will pass through your romantic period. Very few of us choose to make ourselves eunuchs for the kingdom of heaven. Exhort the younger women as sisters in all purity (1 Tim. 4:2), until you find one that you feel you cannot live without, then at the opportune time, having won her heart and hand, take her to be "one flesh" with you, and forever until death severs you from her remain steadfast and true to her. Let your marriage be a godly example to all others, whether old or young, just what God wants marriage to be. Guard your conduct with other women with discretion. It is not safe to be alone with others. You may be discreet, but it might give occasion for an evil report.

Above all, keep humble. Never be filled with self-conceit. Your usefulness can soon be destroyed when lifted up with pride. Remember, "pride goeth before destruction and a haughty spirit before a fall." Respect your elders and avoid the lordly spirit. Receive instruction. No man knows it all, especially the young. —J. C. Bunn, in *Christian Worker*.

(While resting his team at the end of a corn row, young Jesse Bunn would take out his Testament to memorize another verse. So, while still in his teens, he began to practice what he here recommends. Several decades have since passed, and the influence of his personal life in the Northwest parallels the power of his preaching. Sacred to your editor is the memory of his first evangelistic trip, taken in the company of Brother Bunn in 1941. Now "retired," Brother Bunn has been instrumental in the beginning of a new congregation in Seattle within the past year. —Ed.)



A Christian Views The News

Ernest E. Lyon

NEUTRALITY IN RELIGION? The many who have risen to the defense of the supreme court for its decisions against prayer, Bible-reading, etc., by saying that the state must be strictly neutral in religious matters must be hiding their faces in the sands. On almost every hand one can pick up examples of how various departments of our central government are taking an active part in promoting evolution, thus denying the true story of creation in the Bible and leading many to think that evolution, not one theory of which has been scientifically proved true, is an accepted "fact." Recently another example of this came to my attention. There is a 50-cent children's paperback on the market called *The How and Why Wonder Book of Primitive Man*. It was edited under the supervision of Dr. Paul E. Blackwood, Specialist for Elementary Science, U. S. Department of Health, Education and Welfare, Washington, D. C. In the introduction to this anti-Christian book, Dr. Blackwood says, "This book can help parents, teachers and children to build sound knowledge by supplying up-to-date information on common questions about man's origin." The book is about as neutral on religion as Satan would be! This is only a small example of such things. Thanks to *Action* magazine for calling this example to my attention.

COURT DECISIONS ARE NOT LAW. The Hon. Samuel B. Pettengill, a distinguished man in the legal field, has written an article that I have seen reproduced in at least three places on the claim of many in the central government that decisions of the supreme court are the supreme law of the land. People who say that this is so are forever quoting Charles Evans Hughes, who once said, "The Constitution is what the Supreme Court says it is." But Mr. Pettengill has a letter from a former justice of the supreme court who says that Hughes told him that he was speaking in a jocular mood and had always regretted his remark. Regardless of this, Mr. Pettengill points out that the judgments of courts are binding on the litigants in the case and only on them. Chief Justice Harlan F. Stone is quoted as saying in 1942 that a court's judgment is "binding only on the parties to the particular proceedings." Remember this the next time some official acts like a dictator with the excuse that he is following a court decision, "the supreme law of the land." For the court decisions to be binding on others is to rule against them without their day in court!

NEWS BRIEFS. In this day of "managed news," managed by government and by newspapers and radios which tell only what they want people to know, I often get news in a very "round-about" way. The newsletter of Christian Anti-Communism Crusade repeated this statement from the *Freeman*: "The Advocates of the welfare state generally point to Sweden as the model we should follow in the United States, especially for housing. But, according to *The New York Times* of October 21, 1962, the awkward fact still remains: '... the waiting time for an apartment in Stockholm continues to be six to seven years.'" I may add to that my personal acquaintance with a former Swedish Army man who was at the top of the non-commissioned officers. He resigned and came to this country because, he said, he could never own a house or do many other things there he wanted to that he should have the freedom to do . . . The United Presbyterian Church in the U.S.A. has allocated \$500,000 to fight racial discrimination, and has organized a 250-member Presbyterian Interracial Council, to promote integration within the church and the nation. The American Baptists at their convention pledged the body's full support for the integration effort in Birmingham, Alabama, and started a fund to rebuild the bomb-shattered home of the Rev. A. D. King in Birmingham. The American Baptists elected Harold E. Stassen as president; he stated that arms control and racial problems are "the two great overriding issues of our times." I wonder when someone is going to speak with a strong enough voice to be heard by all and point out that racial strife is many times worse since the supreme court unconstitutionally started the central government into regulating integration. The different races in this country had made enormous progress along this line previous to 1954 . . . Crime increased seven per cent in the first three months of this year, compared to the same three months last year, according to a report by J. Edgar Hoover. The fruits of socialism, this may be called, but it is also the fruits of giving up God. Fundamentally crime, loose morals, increase in demand for welfare, and other such things characteristic of our times are because the people of this country have gotten away from God. But this also is a great cause of the increase of socialism and other God-denying movements. Incidentally, I reported some time ago that Sweden, the socialist country, has the largest illegitimate birth rate in the free countries, but I wonder if we aren't drawing close to it now. If you can get a copy, read one or more of the speeches made the last year or two by Jenkin Lloyd Jones, editor of the *Tulsa Tribune*. He is a rarity — a newspaper editor genuinely concerned about the morals of our country and he is well-informed on many of the movements that have contributed to this downfall. I hope that the churches of the country will not leave this field to the newspaper editor. We don't have to "take part in politics" to cry out against sin, and the only effective weapon against sin is the Word of God. Let us use it!

I charge you in the name of our Unfailing Friend, do away with all waverings, bewilderment, and wonder. You have bargained for a cross. —Jim Elliot

Precious Reprints

LET US PRAY

R. H. Boll — 1933

Above all, and first of all, let us pray. "Yes," says one, "but must we not do something besides praying?" It may seem possible for a man to pray and never to act; but in such a case it is not true praying. Real prayer is a stimulus, not a hindrance, to right and energetic action. The man who begins to pray sincerely for any object, will conceive an increasing interest in that object. Then if there is aught he can do (which is not always the case), and especially if there is something he knows he ought to do in the matter, his own prayer will the more inspire him to do it. The faith which leads him to pray, will also stir him to act and to work always in line with the known will of God. And work begun calls for more prayer. What God can and will do in us, through us, by us, for us, for the world, in answer to prayer has never been calculated. Pray ye therefore the Lord of the harvest!

A FEEBLE SHOWING—AND THE CAUSE

What we have done to give the gospel to every creature is little — far too little. The reason we have not done more is that we have not believed and prayed. "Pray ye therefore the Lord of the harvest that he may send forth laborers into his harvest." How much praying have we done along that line? And if, on the whole, this prayer has been neglected by the church, is it any wonder that so few, comparatively, have gone forth from us into the dark places of the earth? And why is the support of the missionary so greatly diminished? Is it merely because money has become scarce with us, and that the dollar has become cheap and the exchange has dropped? Be sure that despite the present adverse conditions the Lord of the harvest could and would have sent many more laborers into His harvest and sustained them more abundantly. For the hearts of men are in God's hand, and the treasures of silver and gold are His, whatever vaults they may be in. When God works, men go, and their support will not be wanting. Behind our "budgets" often lies a deal of unbelief; selfishness and indifference too. God's touch will release the streams. The government is now working to loosen things up in the business and industrial world. The need certainly is vast, the means to supply all are here, but the wheels are not revolving. Just so it is in God's great business. The machinery of human enterprise must be started by human effort, human confidence, and by venture and bold action. The wheels of God similarly will move in response to a Godward faith and prayer, and an obedient going forward. Someone has said that "God has no greater controversy with His people today than this: that with boundless promises to believing prayer, there are so few who actually give themselves to intercession."

THE PLACE OF PRAYER

From a great summary of Christian work I take this:

“ ‘Pray ye therefore the Lord of the harvest that he would thrust forth laborers into his harvest.’ The great inspiration to all missions and to all missionary spirit is *prayer* — not appeal to *men*, but to *God*.

“J. Hudson Taylor undertook to put missionaries into Inland China, by dependence solely upon God, not only asking no collections, but refusing them in connection with public meetings. He and his coworkers lay all wants before the Lord, whether of men or of money, and expect the answer, and it comes.

“Prayer has turned every crisis in the Kingdom. It can bring men, it can furnish money, it can supply all the means and material for the war. Yet this, the grandest of all springs of missionary activity, is that on which least practical dependence is placed in our missionary machinery.

“Back of all other causes of the present perplexity in mission work, behind all the apathy of individuals and the inactivity of churches, all lack of enthusiasm and of funds, all deficiency of men and means, of intelligence and consecration, of readiness to *send* and of alacrity to *go*, there lies one lack deeper, more radical, more fundamental — namely, *the lack of believing prayer*. Until that lack is supplied doors now opened will not be entered, and doors now shut will not be opened.”

Are these things true? He that hath an ear, let him hear.

A DANGER IN MUCH BIBLE STUDY?

James R. Ross

The old saying, “Familiarity breeds contempt,” has been applied to many things: friendship, courtship, employer-employee relations, etc. But it recently occurred to me that it might apply to the Christian’s relation to the Bible *if* he were not aware of a danger in continued study of God’s word. As a preacher more and more time has recently been required to prepare a sermon. Somehow or other many verses which held such a fascination when first discovered and which stimulated such a flow of thoughts, have often become commonplace and insipid.

Often we hear it said that the Word becomes more and more precious with age and continued study. But is this always, automatically true? Is it not also possible that such familiarity might lead one to a lesser appreciation of the unique value of the Word? (Perhaps I am making a personal confession.) If such is possible, then it behooves us all, and especially those of us who have more or less the full working day to examine with minute care the Scriptures, to take care that we never take for granted the truths with which we are privileged to have intimate, daily intercourse.

God’s Word is never open, no matter how much we study it, unless there be a continual, humble, prayerful desire to have God teach, not “them,” but *me*, that I may know Him and His will for me. God feeds the hungry. When we become satisfied, we may be sure the same food will taste quite flat. Lord, keep us hungry!

GOD'S CALL TO REVIVAL --III

G. R. L.

Preparation For Revival

Abraham was called the friend of God, David was a man after God's own heart, John was the disciple Jesus loved, but only one man in the Bible was ever called "greatly beloved." That man was Daniel and he was called "greatly beloved" *three times* when he had made confession and prayer on behalf of captive Israel (Dan. 9). This is God's estimation of a man who at an especially critical hour discerned the will of God and through prayer opened the door for God's intervention. However, even this was the work of God; it was by His word to Jeremiah that Daniel was stirred to pray.

When Daniel cried on earth, heaven was quick to respond: "And while I was speaking . . . the man Gabriel . . . touched me . . . and said . . . At the beginning of thy supplications the commandment went forth . . ." Daniel was immediately reassured that his prayer was heard, and soon after "Jehovah stirred up the spirit of Cyrus king of Persia" to issue a proclamation that the captives of Israel should return to Jerusalem to rebuild the temple. "Then rose up the heads of fathers' houses of Judah and Benjamin, and the priests, and the Levites, even *all whose spirit God had stirred* to go up to build the house of Jehovah which is in Jerusalem" (Ezra 1:5). It was revealed to Daniel that this would not be the full restoration that God had eventually purposed—less than 50,000 returned at this time—yet the Scriptures make it plain that this was God's doing, and that it was precious to His heart.

When the little band took their departure, Cyrus returned to them the vessels of gold and silver that had been taken away from Solomon's temple before its destruction. Many of their brethren that preferred to remain in Babylon where life was now comfortable, sent offerings of various goods to help them on their way. Zerubbabel, a prince of the house of David (and an ancestor of our Lord), took the lead, together with a priest named Jeshua (called Joshua in some places—the Hebrew form for the name *Jesus*). They made the long journey, fearfully (Ez. 3:3) they reestablished the worship of God, and then they set to work on the temple. As God had prophesied through Isaiah (Is. 44:28) nearly 200 years before, naming Cyrus long before he was born, the foundation of the temple was laid. What a celebration! There was singing and shouting, and some tears of reminiscing on the part of those who yet remembered the glory of the first temple. "And the noise was heard afar off."

The Work Stopped

And that was the end of the building project—at least for the time being. Adversaries rose up, first attempting to infiltrate the work as helpers. Upon being refused, they "weakened the hands of the people of Judah, and troubled them in building, and hired counsellors against them, to frustrate their purpose, all the days of Cyrus." Years went by; the foundation remained, but the house was

not built. When Artaxerxes came to power, the enemies of Israel obtained a decree to permanently stop the work. After the years of discouragement and opposition, this must have killed whatever sense of initiative that still remained. The work was definitely abandoned. The people turned their attention to their own fortunes, and their teachers devised reasonable explanations for the defeat of their original purpose.

Can God still work with this people? It appears that they have been faithful, they have tried hard, but the odds are just too great. They have come to a complete standstill against their will. What hope is there for final success? The answer is in spiritual revival. It would appear that in the beginning of this return to rebuild the temple there was a good deal of patriotic zeal and perhaps spirit of adventure mixed in with zeal for God. The project is approved by the king and backed by the finances of fellow Jews, so all goes well—until opposition arises. The defeat that follows is *merely a defeat of the flesh* and fleshly methods. This is a necessary forerunner of real revival. When the people turn to dependence upon God, we see revival—and we see the accomplishing of God's purposes in them.



PHILIP J. BORNWASSER

After seven years of bedfastness, Brother Philip Bornwasser was called to be at home with his Lord on July 17, 1963. He was in his 64th year, having been born at the turn of the century. Surviving are his wife, Lura (Jones) Bornwasser, his sister, Mrs. Emma Louise Lapsey, and his brother, Henry Bornwasser.

Brother Philip was baptized at Portland Avenue in 1921, and immediately began to serve the Lord to the best of his ability. For many years he was a "right hand" to Brother Boll, and filled his appointments on many emergencies.

In 1929 Brother Philip filled a pulpit in Portland, Maine, where, after about two years he suffered his first illness. After recovery, he engaged

in tent revival and mission work, and was a constant help and encouragement for young ministers studying at Portland.

After another brief period of bedfastness, he rallied and took over the pulpits at Cedar Springs church and the Camp Taylor church respectively, encouraging himself to the members of both congregations unto this day.

In 1943 he married Miss Lura Jones, teacher at the Portland Christian School, who has been his faithful and tireless helpmate and companion for these nineteen years. Shortly thereafter, he assumed the duties of Registrar and Dean of Men of the Kentucky Bible College, and had the oversight of the dormitory while the College was in Louisville. No doubt these were the best and most fruitful years of his life, as he also held a pulpit during this time and up until his last illness put him in bed seven years ago. Even then, for a long period he was counsel and advisor to many, and always with sincere prayer-interest for every good work.

Funeral services were held in Louisville on Friday, July 19, with Brother C. V. Wilson conducting the service, and on the day following at Harlan, Kentucky, with Brother Harry Coultas and Brother Robert Heid. Burial was in the Rest Haven Cemetery at Harlan, Kentucky, near to where some of his first mission work and teaching was begun some forty years earlier. —Robert Heid

"Go Quickly and Tell..."

THE PRINTED PAGE --- TEACHER SUPREME

Have you thought how essential the printed page is to your life? Imagine a world with no newspapers, no magazines, no textbooks, no printed Bible. Go a bit further — no currency, no postage stamps, no checks, no tickets, no transfers and no calendars. There was once such a world, the world of the dark ages. The change came with the printed page, the very heartbeat of modern progressive nations. Likewise, within every great modern missionary endeavor the printed page is the supreme teacher, unequalled in power and ability to communicate the gospel.

The printed page is important because it supports all other types of ministry: evangelism, teaching, and the building of the church, which is essentially a teaching process as well. It is unequalled in evangelism.

While examining the baggage of all the train passengers en route from Pnom Penh to Battambang, a customs official came across several Cambodian booklets. "What are these?" he asked. The woman who owned the bags did not answer because she actually did not know. She had accepted the booklets from some Christians. When she failed to answer him he took the booklets and stuck them in his pocket.

Later that day the customs official took them out and read them and was so interested that he read them again. The following day he told all his friends what he had read. They sneeringly mumbled, "We know, you are a Christian." He snapped back, "No, I'm not. I'm a Buddhist, but this is good. I like it."

Months later this official and his family had to move. He threw the Christian literature in the waste basket. However, when his wife was packing she found the booklets and thought they seemed much too fine to throw away, so she included them with her goods. Moving day came and the Word of God moved with them. Unpacking at their new house, the husband found the booklets. "Where did these come from?" he asked. "I thought I threw them away." She answered, "I found them in the trash but because they looked so nice I kept them." Not long after, this official and his wife found new life in Jesus Christ. He is now dean of a Bible school.

As I view the gigantic task before the church of Cambodia, I do so with fear and trembling. I know the hard road that must be traveled to supply adequate literature for the people. But I know also that when God breaks through it will largely be the result of the printed page.

"Reappraise your understanding of the printed page," a Communist editor told his staff. "The written message is the one that

lives. Talk is so often misleading and empty. The printed page, rich in detail, exact in message, continues to be the surest way to convey an idea."

Does the literature ministry have priority in your missionary vision? Why not?

—Clifford M. Westergren in *Alliance Witness*



When Christians Do Not Agree

J. Edward Boyd

In Amos 3:3 is the question (as rendered in the King James version), "Can two walk together, except they be agreed?" Obviously the answer implied is "No!" So this passage has sometimes been used to justify refusal of fellowship on various grounds of disagreement. But to a thoughtful man some questions may occur. Must people agree on *everything* before they walk along the road side by side, even peaceably? Do not members of the same family go on through life together in spite of many differences of opinion? Again, elsewhere in the Scriptures, as in Romans 14, there are statements that contradict this view.

Now it may occur to this thinking man that perhaps the translation is at fault. So he examines the passage in the American Standard, which has this rendering: "Shall two walk together, except they have agreed?" But in a footnote he finds an alternative reading: "made an appointment." The Revised Standard puts this in the text: "Do two walk together, unless they have made an appointment?" In the Keil and Delitzsch Commentary is this statement concerning this Scripture: "Amos endeavors . . . to establish his right and duty to prophesy, by a chain-like series of similies drawn from life. 'Do two men walk together without having agreed as to this meeting?' " Job 2:11, Joshua 11:5, and Nehemiah are cited as containing similar expressions.

In the church at Rome were some who still felt that certain meats should not be eaten; and some also who insisted upon keeping certain days. Others understood and accepted the liberty that is in Christ concerning such things. These brethren were not in agreement on these matters. Paul did not demand uniformity, although he did not fail to state the truth as he knew it to be (Rom. 14:14). One must be "fully assured in his own mind"; he must be true to his convictions. But he was not to scorn the brother who differed; there was not to be unceasing controversy with him. "So then let us follow after things which make for peace, and things whereby we may edify one another."

Romans 14 has often seemed to be the forgotten chapter in the New Testament. Adherence to its teaching could have prevented many a division among the people of God. A number of years ago a good woman in one of our churches came under the influence of Seventh Day Adventists. When the preacher heard about it, he went to see her. He found that she had been well indoctrinated on the Sabbath question. All efforts to convince her that Christians are not under obligation to keep the Sabbath commandment seemed unavailing. Knowing something of the problems and difficulties which she faced, he at last said to her, "Even if you feel that you should keep the Sabbath, you do not have to sever your relationship with us. You will be welcome at our services; you can continue worshipping with us." She was amazed. And I suspect that some of the good brethren and sisters in that church would have been amazed also, if they had learned that their preacher said that! Yet is that not precisely the attitude that the apostle insists upon in Romans 14? She adopted the suggestion and, according to the latest information I have, was delivered from the bondage of Seventh Day Adventism.

There can be unity in the midst of diversity. Indeed, there **MUST** be such unity, if Christians are not to be divided into almost countless sects. Certainly, there must be agreement upon the basic doctrines: the deity of Jesus, the inspiration and authority of the Word, the power of the blood, etc. This implies submission to His will as manifested in baptism. Gross sin calls for withdrawal from the guilty persons, primarily with the objective of bringing them to repentance (I Cor. 5). The apostle Paul was very "intolerant" toward those who would subvert the Gospel of our Lord; but concerning these matters of lesser importance he insisted upon forbearance. The freedom (so highly cherished among us) of independent Bible study will inevitably lead to diverse interpretations and conclusions. Of course, the one who differs from *me*, or from my favorite Bible teacher, on such matters is wrong! Nevertheless, the command to me is, "Receive him, yet not for decision of scruples."

WE DARE NOT FAINT

Our work is solemn
Therefore we dare not trifle.
Our task is difficult
Therefore we dare not relax.
Our opportunities are brief
Therefore we dare not delay.
Our path is narrow
Therefore we dare not wander.
Our prize will be glorious
Therefore we dare not faint.
—Selected

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



WHAT A TRAGIC PRICE!

Years ago in a western city a husband and wife became estranged and finally separated. They left the city and lived in different parts of the country. One day the husband chanced to return to the city on business. He went out to the cemetery to the grave of their only son. He was standing by the grave in fond memory when he heard a step behind him. Turning he saw his wife from whom he was separated. His first inclination (as well as with her) was to turn and leave. But they had a common binding interest in that grave. Instead of turning away, they clasped hands over that grave of their son, and were reconciled one to another. It took nothing less than death to bring them to their senses. And, how often that is so! Sometimes (many times) it takes a death of a child to cause parents to realize how important Sunday school and church really is in their lives. Then, for the first time, many people understand how unimportant are the things that cause us so much concern in this old world. God gave His Son to reconcile us unto Himself. He desires that nothing but complete fellowship should exist between Him and any of us.

She Had the Truth

A little girl had ten bright, new pennies given her. "This," she

said, laying aside one, "is for Jesus."

"But," said the mother, "you have already given one to Jesus."

"I know," said the child, "but that belonged to Him; this is a present."

(Do you ever consider giving God "a present" instead of feeling merely that you have discharged your duty?)

The Beginning of a Man

It was a good answer that was given when someone asked at a meeting, "What is a boy?" A little fellow arose from his seat and answered: "A boy, sir, is the beginning of a man."

Let us remember that what a boy is in his youth usually decides what kind of a man he will become. (Parents, guard those boys as well as you do the girls.)

God is in His Heavens

The minister answered the knock on his door to meet an anguished father who stood before him with a crumpled telegram in his hand. His son, a brilliant lad, had just been killed in an accident.

The father looked at the preacher in bitterness. "Tell me, where was God when my son was killed?"

"My friend," the minister quietly replied, "God was just where He was when His own Son was killed."

HOW TRUE!

"There is something wrong when the vessel robs the treasure of its glory; when the casket attracts more attention than the jewel it bears. There is a very perverse emphasis when the picture takes second place to the frame.

"There is something deadly in Christian service when the excellency of the power appears to be of *us* and not of *God*. Our God delights to put His treasure in unobtrusive vessels of plain and simple speech. He does not wait for eloquence and display. And what marvelous power may be packed into broken prayers.

"We like large things—showy, sensational, noisy things. God still delights in earthen things and chooses the things which are not. The spectacular organization is just a splendid emptiness, while some quiet fellowship may be laden with the glory of God."

* * *

"If young folk would use horse sense before marriage, they would avoid nightmares later on."

A GOOD CURE

"In Holland, in olden times, they had a way for curing laziness or idleness. When an able-bodied man who was fit for work was found begging, he was seized and put into a pit. A tap of water was turned on and a steady stream of water was directed into the pit. But in the pit there was a pump, and if the man liked he could keep the water from rising and drowning him by working the pump. If he did not use the pump, he would certainly be drowned. Of course, he chose to work the pump, and the experience taught him a lesson he never forgot. It is a pity there are no more such pits and pumps a-

round. Lazy people would be none the worse for an hour or two in them. How true are the words:

"In works of labor or of skill,
I would be busy too;

For Satan finds some mischief still,

For idle hands to do.' "

VACATION TIME

I forgot my LORD in the summertime

When I was needed the most;
I was not away, but each Lord's Day

I failed to be at my post.

I forgot my CHURCH in the summertime,

As I lazily lay in bed;
While the faithful few had my work to do,
And I was spiritually dead.

I forgot my GIFT in the summertime,

When He needed it most of all;
While my cash was spent I was pleasure bent,
"Off duty" for God until fall.

If my LORD should come in the summertime,

When from duty to God I'm free,
Oh, what would I do when my life is through

If perchance my God should forget me?

—J. E. Harvey

Add-Subtract-Multiply

"I am not much of a mathematician," said the cigarette, "but I can ADD to a man's nervous troubles; I can SUBTRACT from his energy; I can MULTIPLY his aches and pains; I can DIVIDE his mental powers; I can TAKE INTEREST from his work, and DISCOUNT his chances for success."

NEWS AND NOTES

REPORT FROM LINTON, INDIANA

The church at Linton, now in its 57th year, continues to manifest a progressive growth. We are so richly blessed of the Lord in having Brother David Brown and his family come to us from Johnson City in October 1962, and while it was hoped that the new parsonage across from the church building would be ready for their occupancy in October, it was not until December second that they were able to move in. There is increased zeal and interest in all phases of the work. Our attendance has shown a steady incline, particularly at the mid-week service in which we are in a most edifying study of the Revelation.

We were blessed last fall with two visits from Brother and Sister John S. May who are now residing in Spencer-ville, Ohio, where Bro. May teaches. During the past few months we have also had visits from Brother and Sister Alex Wilson and from Brother and Sister Shewmaker and son, Sherman. Our hearts were made happy in April this year when Brother and Sister Chambers were "back home again in Indiana" and came to Linton for a visit. Brother Chambers was one of the early preachers who was instrumental in establishing the congregation in 1906. During the evening service as he recalled his experiences as a young preacher, he told us that he had preached his first gospel sermon in Ferre Haute on April 16, 1898 — 65 years ago almost to the very day!

During the last week of April we had one of the best revival meetings in many years. The church did not simply "have a meeting," but it was truly revived. Brother Ernie Clark of Pekin, Indiana, was our evangelist, and he preached a wonderful series of heart-searching and soul-stirring messages. We learned to love this young man, and feel very intently that we experienced a real rich blessing in having had him in our midst. There were several responses during the meeting, and the entire congregation was drawn closer to the Lord. Our meeting was well-attended by the local congregation, but was not supported by sister congregations (as has always been the custom with these few isolated congregations in central Indiana). Our chief regret is that we had not planned for the meeting

to run longer than one week, but we are looking forward to having Brother Clark in Linton again as opportunity presents.

The Elders in Linton,
Thomas Luxton
John Reeves
E. Bailey, M. D.

Windsor, Ontario: I rejoice at the plain simplicity of the meeting-house shown on the cover of the July Word & Work. What a refreshing contrast to the imposing edifices, bells, steeples, towers, stained glass, Gothic windows and imposing pomp of man-made temples where God is thought to be entertained and held spell-bound as the choir peals forth and the dignity and pride of man is exhibited in pompous learning bought in universities at the price of a soul—solemn rites and ceremonies, and strutting unbelief. —Ernest Michaelis

Fisherville, Ky.: The hearts of the saints were greatly refreshed by a series of messages manifestly from the Lord, brought to us through Frank M. Mullins, Sr. Large numbers of brethren from other congregations shared the blessing with us. Churches that dismissed one or more nights to be with us were the Lagrange church, Eastwood Christian, Fisherville Baptist, and the Jeffersontown church. The most distant church represented was Mackville, with several carloads of visitors on various nights.

Following the meeting, we conducted a Vacation Bible School. —G. R. L.

MEETINGS IN PROSPECT

J. L. Addams, Sr., at the Highland church, August 11-21.

Ronald Bartanen at Ormsby, August 18-25.

Howard T. Marsh at Nelsonville, August 11-25. The children from the Sellersburg Home plan to be present at a basket dinner to be held August 11.

John A. Keeton at Sylvania, August 18-25.

Chattanooga, Tenn.: The church here is about the same, except that our attendance has increased the past few weeks. Where it was in the lower twenties, it is now in the upper thirties. May the Lord be thanked for this. —Harry R. Prather

Louisville, Ky.: I am so thankful for the Word & Work magazine that Sister Allen has sent to me. —Mrs. Minerva Jane Heissler

Louisville, Ky.: We are very thankful for the wonderful Bible School which the Lord has given this year. The teachers are to be highly commended for a great effort and we again are praising God for those who are "willing workers." The Refreshment Committee also did a fine job in serving over 110 each night. The total attendance for 10 nights was 1,303 making an average of 130. There were 67 who had perfect attendance and 37 others who were present at least 8 nights.

Special thanks go to brethren J. L. Addams, G. R. Linscott, W. A. York, E. E. Lyon, M. Brent Hickman, C. V. Wilson, W. H. Allen, J. F. Stinnette, John Pound, and R. B. Boyd, who brought wonderful lessons to the Adult Class. —Thomas Y. Clark

Jeffersontown, Ky.: We had a good meeting at Jeffersontown the latter part of June with Thomas Y. Clark as the evangelist. There were five baptisms, one for membership, and seven rededications. Attendance was pretty good, mostly our own people. The preaching was excellent. —John Pound

Home-Coming at Ormsby

Ormsby church has been having some very fine meetings. Among those placing membership with us in the last few weeks were Brother and Sister Jesse Bibb. Jesse is a fine helper in our public services. His wife is a good teacher. Recently a neighbor lady placed membership. Others attend who have not formally cast lot with us.

We are announcing a Home-Coming at Ormsby, to be held on Sunday, August 18, with dinner on the ground. We invite all former members to be with us. On that day Brother Ronald Bartanen is to begin a meeting which is to go through Sunday, August 25, every evening at 7:30. —J. R. Clark

Salisbury, So. Rhodesia: We greatly appreciate and heartily approve your fine management of W & W. May the Lord give you grace and wisdom for this great effectual. —Vernon C. Lawyer

Searcy, Ark.: Please send Word and Work to . . . beginning with the June issue. I'd like for her to read the good editorial, also the Reprint, in this issue.

We have enjoyed having David and family with us in a meeting at Cabot. The Lord blessed the meeting. The church was strengthened, and one lady was buried with her Lord in baptism. —Addie Brown

Winchester, Ky.: Finished a meeting at Borden, Ind., Sunday. Good attendance and eight confessions of faith. —J. R. Ross

Louisville, Ky.: In an x-ray examination this week the bone-knitting in the hip of Sister Cook showed fine progress, inasmuch as that she is now able to do some walking with the injured limb. This is good news for her many friends. She sustained a broken hip some three months ago. —Willis H. Allen

Christian Youth Encampment in Louisiana

Senior week this year is August 4-9. We have a very strong spiritual program in prospect; besides our usual Bible classes, we have two outstanding men to present special studies—Howard Marsh, Sellersburg, Ind., and Winston N. Allen, former president of SCC and at present finishing his graduate work in Missions at Columbia Bible College. In addition to these two faithful servants of God, we are adding another feature this year, a panel of young people discussing problems of young people. —Frank M. Mullins, Director

Abilene, Texas: Frank Sandage is taking a six weeks course at A. C. C. this summer, having received a McGarvey Fellowship for study of the Restoration Movement. He has attended Southeastern Christian College and is a senior at Southeastern Louisiana College. He has been preaching for the Big Creek and Shiloh churches in eastern Louisiana. He and his wife are living in one of the dormitories on the college campus while in Abilene. —Carl Kitzmiller

Winchester, Ky.: Revival at Ebenezer Church of Christ, June 23-30. Harold Preston did some fine preaching. Good crowds, seven responses — three baptisms, three memberships and one renewal. Vacation School during week days averaged 65. Our Sunday School has averaged 120 lately.

Many fine articles in last issue of Word and Work. —N. Wilson Burks
Louisville, Ky.: There has come a lull in book orders. Sales may pick up

when summer is over and people begin reading more. I have material in the hands of the printer for another book; this time on "Baptism." I need to convert more of the one already printed into cash, before contracting for another. —Stanford Chambers

W & W Quarterlies

Due to an unusually large increase in demand for the W & W Quarterly this quarter, our complete stock was quickly sold out. Because of this we were not able to fill a few orders that came in last. To be sure that this won't happen to you, try to place your order at least four weeks before the beginning of the next quarter—six weeks is better.

Winchester, Ky.: I think that I shall get away on my Florida sojourn within a few days. I have never before been in Kentucky so late in July! It is my plan to go first to Dan's place—he says that he has room for me at the school building. I expect to visit other places—Southside, Woodstock, Maxville, Macclenny—do not know whether I shall get anywhere else or not. Soon it will be time to return for the Louisville lectureship. —J. Edward Boyd

New "Exhorter" Publication

A directory of churches of Christ "usually considered to be of premillennial conviction" has just come to us from the busy presses of the Exhorter Publishers. It does not pretend to be all-inclusive, nor exclusive. In most cases, several leaders of each church are listed with their addresses. The location of church buildings is given in some cases, but not all. The price is 25c, available from the Exhorter, or from the Word and Work.

MISSIONARY BRIEFS

The Bixlers: You and I would never have known Him except several "someones" had loved Him and His message enough to go from their spot of blessing to others. We are trying to show our appreciation by trying to spread this cross-dedicated message among the millions over here who don't know Him nor care to know Him. Except for you and your love—to Him and to us—these efforts, feeble though they may be, would not be possible.

The Forcades: We are now making tentative plans to return to Japan early in 1964, the Lord willing, and hope to

enter into a new work that will give much emphasis to the distribution of the scriptures and selected material on Bible subjects in both Japanese and English.

Vernon Lawyer: Our work in the Salisbury area continues to have good prospect and many open doors. Bible classes and various opportunities to preach and teach are scheduled for every day in the week. The services are faithfully attended and a good spirit is manifest. Negotiations to have building sites approved for the church in Arcadia and Highlands are still underway. We most earnestly desire your prayers that the Lord will give us favor in all these endeavors for His Name.

Harold R. Preston: This month we are to take another southern tour, visiting in Johnson City, Tenn.; Greenville, S.C.; Jacksonville and Orlando, Florida; Hapeville, Ga.; and Chattanooga, Tennessee.

We are now living in McAfee, Ky., a little village just north of Harrodsburg on U.S. Highway 127. Our mailing address is Route 1, Harrodsburg, Ky., 40330.

Arsenio and Pat Eniego: This is their first time to hear about the gospel, and they do not understand why a baby should not be baptized. This was one of the questions asked during the second meeting. When Arsenio gave his testimony that he himself had lived in the convent when he was still a boy, and had served the priest as sacristan when mass was said, they were astonished and were full of wonder. (By Pat)

Alex and Ruth Wilson: Praise God we finally got our baggage. The ship brought it to Manila the middle of May, but then for over a month the baggage sat in a pier warehouse because the pierworkers were on strike. Praise God and pray about five recent converts: two young girls, one boy in his middle teens, a man 63 and a man 70! Pray about C.B.I. The school year here started July 1, so things are in full swing. Pray for guidance as we desire to reach college students for Christ.

Frank and Pat Gill are enroute to Baja California (Mexico) to begin evangelistic work there. In response to prayer, the Lord presented them with a two-seat pickup truck which is most suited for transportation on the field. They

bear witness that this is but one of many instances of the Lord's full provision of every need during the last two and a half years.

Victor Broadus: At Kaligtasan there is a dog who likes to sing. At first we thought it was only a child trying to be funny during the singing, but then noticed that it was a white dog howling in perfect timing with the song. Bro. Gadon says that every Sunday the dog attends the service and sings along with the congregation. This dog has learned the Doxology very well, although there is really no tune to his "singing."

HOUSTON REPORT

Last Sunday morning's attendance (with two families out of town) was 13. In the evening, the group was up to about two dozen. This increase was due to working shifts, the return of one family, and possibly other factors. One woman came forward for restoration and rededication; another young woman was baptized. Certainly it was a very profitable day.

Brothers Julius Hovan (of Hapeville, Ga.) and Neal Phillips (of Gallatin, Tenn.) plan to be with the group July 28—August 4 for a meeting and for personal work.

At our recent business meeting, the mission fund for this quarter (July, August, September) was designated to go to helping this group get better established. All the funds go to the Houston church. —Carl Kitzmiller

Abilene, Texas: In recent weeks we have had two "work days" in which special cleaning, window washing, etc. was done on the church property. Both days exceeded expectations in the number present. The most recent, on July 4th, brought a turn-out of some 19 or 20 persons. (That, we note, is more than we have seen at a few prayer meeting services.) Such willingness to

pitch in and help is most encouraging. In our desire for better cooperation, attendance, etc., we should not overlook the fact that we have some things that are good! Praise God for folks who care enough for the church that they will spend part of a holiday in dust and grime trying to help it forward! —Carl Kitzmiller

Kentucky Avenue, Louisville: We're so thankful to the Lord for a wonderful 8-day VBS June 24 thru July 3, with an average attendance of 95. This was a day-time school, making it possible for many children to attend who could not have attended at night.

Our Gospel Meeting is in progress, with many visitors, including several friends from the community. Two have thus far rededicated their lives, bringing the total responses since June 1 to 7, 2 for baptism and 5 for reconsecration. Pray that the Lord will continue to give increase. Ronald Bartanen

Louisville, Ky.: We are thankful for another baptism at Buechel early in July. Also, we are thankful that attendance in June was the best in the history of the church. We averaged 196 per Sunday for morning worship, and 90 on Sunday night. Our Sunday school average was 131. July is off to a good start, and we are hoping, Lord willing, to avoid summer slump.

I'll be with the Antioch church of Christ, Frankfort, Ky., July 22—Aug. 4, Lord willing. —Robert B. Boyd

Sylvania, Ky.: Meeting at Sylvania with Bro. John A. Keeton is to be held August 18-25. A new baptistry is being installed and it is hoped that it will be completed by the start of the meeting. Plans for the installation of air conditioning are also being considered.

Deadline for news items is the 20th of the month.

FIFTY YEARS AT HIGHLAND

On Sunday, July 14, we had a truly joyful occasion at Highland, celebrating the 50th anniversary of Bro. E. L. Jorgenson's first sermon at Highland. It is a rare privilege for a church to have a preacher still active in its membership 50 years afterward and to have a number of members still active who were present at his first sermon. Bro. Jorgenson gave the morning sermon, and then, after the invitation, Bro. Stanford Chambers, Bro. J. F. Stinnette, and Bro. J. K. Scoggan, Sr., all spoke words of appreciation for Bro. Jorgenson. Bro. Chambers represented those associated with Bro. Jorgenson in the publication work, Bro. Stinnette (a member at Highland since 1916) represented those who went out from here to preach, and Bro. Scoggan, as one of the older leaders of the congregation, represented the congregation. There were present, and sitting together, about two dozen who had been members of this

church during the first ten years of Bro. Jorgenson's ministry, many of whom are still with us. Included in this group were four who were members as far back as 1909, and the one with the longest continuous membership at Highland, Miss Hattie Boyd, whose membership goes back to 1902. A few of these "old-timers" had a few words to say and then the meeting was concluded, except for closing song and benediction, by the presentation of a plaque to Bro. Jorgenson reading as follows: "To E. L. Jorgenson in appreciation of fifty years of loyal service to God and man. Highland Church of Christ, July 14, 1963." After the service Sister Mary Scoggan pointed out that there were five persons present that heard Bro. Jorgenson deliver his first sermon in Louisville, at Portland in 1909. —E. E. Lyon

PAYING THE PRINTER

G. R. L.

Not many weeks ago a girl in her early teens came into our bookstore to buy a Bible — a gift for her older sister. It was obvious that her money was limited and hard come by, but she expressed a strong desire for the more durable, leather binding — \$11! She handled the beautiful book with a longing in her eyes, and then: "This is what I would like, but I don't have enough money." Knowing her circumstances, we offered to reduce the price to \$10 (we would still make about \$2 profit on it). Her reply: "No, this is the Lord's work, and that wouldn't be right." Later, when she had managed to scrape together the necessary amount, we offered to pay the 33c sales tax ourselves. But no, she insisted that we should have every penny that was due!

This girl of such lovely character — a member at Portland — may not have known that the profit from our bookstore helps pay the printing bill on the Word and Work. She may not have known that our only salaried staff member, Mack Anderson, puts in long hours at a very sacrificial wage. She may not have known that we have no cash reserves in the bank, no organization to fall back upon in time of financial stress. But we know she is one who walks with her Lord, and somehow He had communicated to her a sense of fellowship with us in His work that few have acquired. How our hearts are blessed to see the working of God in one such of "the least of His saints"! We are confident that as many as are of like mind with this young Christian will understand what follows, and will extend their hearty cooperation.

TWO PROBLEMS

We have two serious problems which must be solved if the bookstore operation is to continue. The first of these is postage. Postal rates have increased several times in recent years. On small orders (of items other than books) we frequently *lose money on a sale* because we have always paid the postage. Now we *must* adopt the practice that other publishers have long followed — except on books. We will still deliver books to you postpaid.

We hate to even mention the second problem — old accounts. Why do people — Christians, churches, preachers — buy from us and then disregard our requests for payment? Most of the amounts are small, but their total is *very* large, and some of them have been on

our books for several years. On some occasions, it has happened that churches have over-ordered (two people in the church ordering without consulting each other, or perhaps a second order placed without canceling an earlier one, etc.) and then paid for just a portion of the order — leaving us to pay the remainder out of our own pocket — and without even returning the unwanted materials. But the bulk of these uncollected accounts we attribute principally to neglect; people have good intentions, but they “just keep putting it off.” In the meantime, our cost of sending reminders in the mail sometimes has more than eaten up our profit on the sale. To help show our appreciation to the many who do pay promptly, we are instituting a policy of cash discount for payment within ten days of date of sale. Those who want to “let their account ride” a few months, should, we feel, share the cost of that ride in the form of a carrying charge. Even here, our terms are more liberal than most, and this charge will not be applied to present old accounts until 60 days after they have been notified. The “Notice” that appears below will be mailed out with all our invoices.

— AND ANOTHER

As intimated above, a minor problem sometimes occurs in the handling of orders for churches (on Sunday School materials, in particular): Lack of organization or coordination within the church. The treasurer gets the bill, but knows nothing about the order; two or more people order independently of each other; orders are placed without being authorized by the elders; orders are placed too late. Perhaps the mere mention that these things do happen will help you to watch for them. As to ordering time, standing orders for Sunday School materials *cannot* be modified or canceled during the last month of the quarter; all publishers require such changes to be in 30 days before the beginning of the new quarter. New orders should be in at least four weeks before the new quarter, six is better.

We are grateful to our Lord for our “family” of W & W readers, most of whom at one time or another are also our bookstore customers. We appreciate the fact that you have placed your orders for books and supplies with us through the years, and so enabled us to “pay the printer” and continue publication of the Word and Work. We’re confident that you will continue to “hold up our hands” in this work.

NOTICE TO ALL OUR CUSTOMERS

The pressure of rising costs and increasing governmental regulations has forced us to come to the conclusion that we must either bring our business practices up to date, or else go out of business. We have chosen to do the former — *although our terms are still more liberal than those of most publishers.*

Sales tax: We are required by law to collect 3% sales tax on all sales to customers within the state of Kentucky. *Churches are not exempt,* unless you have on file with us a Purchase Exemption Certificate from the Department of Revenue in Frankfort.

Cash discounts: A 2% discount for cash will be allowed on all sales

over \$1. Payments made within ten days *from date of invoice* will qualify for this discount. Deduct 2% from the total amount of your bill.

Carrying charges: No carrying charges will be added until 60 days after date of invoice. At that time a 10% charge will be added.* When the account is 120 days old, an additional 5%, etc. On large orders, we will be glad to make special terms, when requested.

Postage: Books only will be postpaid. Postage on other items will follow the rule set down in our catalog: Add 20 cents for the first dollar and 5 cents for each additional dollar. Postage on the Word and Work is, of course, included in the subscription price.

**Old accounts:* If your account is one of the many that is now months (or perhaps years) old, *this carrying charge will not apply from the original date*, but from the date of *this* statement. If you owe a large amount and cannot pay it all at once, write to us about special terms.



A Work To Desire

J. H. McCaleb

He had just returned from a committee meeting. Discouragement and frustration were evident in his expression. The members of the committee were men of standing and were nominated to many other groups. One individual had boasted of having his name on a total of thirty-nine appointment lists. The trouble lay in the fact that no one was doing anything. All wanted the honor, but not the work.

"This is a true saying, If a man desire the office of a bishop, he desireth a good work." It is significant that the place of work has been described in so emphatic a manner. To be assigned to the oversight of a congregation is indeed a great honor, but that honor remains genuine only on the basis of effective effort. According to the Bible, to desire the office is to desire the work.

"A bishop must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity. . ."

It is evident that these qualifications do not just happen, but that they are the result of long years of consecrated living. One must remember his Creator in the days of his youth. It is good for a young man to desire earnestly the office of a bishop, and then to work zealously to be prepared.