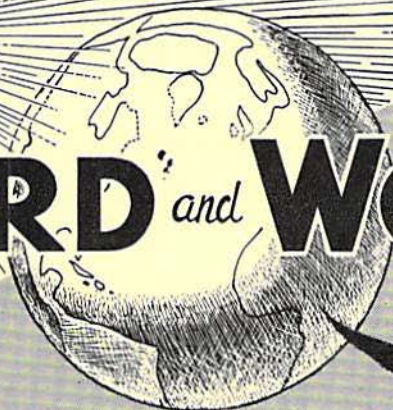


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THE WORD AND WORK, 2518 Portland Avenue, Louisville, Ky. 40212

Second Class Postage Paid at Louisville, Kentucky

Single subscription \$2.50; clubs of four or more \$2.25; Special rates and terms for congregational distribution; Free to missionaries.

VOL. LXI

APRIL, 1967

No. 4

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Talking Things Over

G. R. L.

Over the past year I have more than once begun to write on the subject of faith—and then turned back. Even as I state that it is too little understood and too little appreciated by Christians at large, I must acknowledge these same defects within myself. Yet I feel constrained to share with you some thoughts about this “nothing” of ours through which God invests us with His own righteousness and power.

THE “NOTHINGNESS” OF FAITH

A fundamental principle of God's dealings with men is “that no flesh shall glory in His sight.” Salvation does not bypass this rule. This is the principal reason why salvation *cannot* be by works; works must be credited to him who does them. This is the first objection that Paul raises (Rom. 4:1, 2) to the suggestion that maybe Abraham was saved by works. God cannot allow Abraham possible grounds for boasting. When He goes to calculate (“reckon”) Abraham's righteousness, He sets aside his works—*everything* for which he might take credit or be blamed. This leaves him with *nothing* of merit, either good or bad. Then how is Abraham justified? His faith “was reckoned unto him for righteousness.”

So I say that faith is “nothing,” so far as its intrinsic value is concerned. What wonderful wisdom chose to make it the condition of our salvation! If it is “Nothing in my hands I bring,” I can bring just as much of nothing as the next person! Marvellous! No one has an advantage over another. None is too poor, too sick, too weak, too uneducated, too “culturally deprived.” Oh, praise the wisdom of our God! “Whosoever will” is not a hollow invitation. Our vaunted “equal social opportunities” will always remain a dream because of built-in human deficiencies, but God's “equal opportunity” is really equally available to all. Even when we have come, and have been filled to overflowing with all the fulness of God, there is no way for us to look down on those who have spurned God's gifts. After all, we have received those gifts by faith—which is to say, by *nothing* of our own.

“Oh, but faith produces works,” one says. Very true. In fact, the only faith that doesn't work is *dead* faith; but to whom are credited the works of our faith? It should be clear that if we can't boast of our faith, neither can we boast of what it has done. (Can't you just imagine George Muller boasting, “*My faith* has provided for 2,000 orphans all these years!!”)

Why is it that we can take no credit for our faith or for what it accomplishes? The answer is not hard. Just consider where lies the *cause* of faith. Where does faith come from? Manifestly, from the person trusted, or the source of evidence.. If God has proved Himself trustworthy by offering up His Son for me, is it to my credit that I have accounted Him to be trustworthy? No! Indeed I should be considered an arrogant fool if I refused to believe Him such. I must bow my head before Him and acknowledge that the wonder of His love has conquered my heart. The credit for it is all His, not mine.

FAITH AND FACTS

That brings us to another question: Where does faith come from? Just what is faith?

"Faith is *assurance* of things hoped for . . ." The Greek word (*hypostasis*) translated here "assurance" or "substance" was used in everyday affairs to signify a *title deed*. If you hold title to an automobile or a piece of real estate, *it is yours*—even if you've never seen it! Faith is a title deed—positive ownership of something still beyond the reach of the senses.

This is in agreement with Mk. 11:24: "All things whatsoever ye pray and ask for, believe that ye *received* (mg.) them, and ye shall have them." From this we would say that faith gives certainty. We have a similar statement in 1 Jn. 5:15: "If we know that he heareth us whatsoever we ask, we know that we have the petitions which we have asked of him." Again, faith deals with realities that lie beyond our senses, and makes those realities certain to us. Real faith is neither a matter of feeling, nor of simply being convinced. Conviction is included, but there is sufficient reason for being convinced. The conviction of faith is not generated within ourselves.

The "nothingness" of faith demands that it rest on something outside of the believer. It must have *facts* to rest upon. The primary source of such facts is the Word of God. "If you but knew the gift of God," Jesus said to the woman at the well, "and who this is speaking to you, you would have asked, and He would have given you living water." Grace gives, and faith receives—but both the gifts and the Giver must be known before the gifts can be claimed. All that God wishes to give is predicated upon Himself—what He is, and all His gifts are outlined in the Word, at least in a general way. The prayer of faith lays claim to His gifts when we become aware of (1) our need, (2) the character of the Giver as related to this specific need, and (3) our right to possess the gift (a right that really is not our own, but belongs to the Lord Jesus; we exercise the right *in His name*).

THE CONSEQUENCES OF FAITH

Since faith brings us into possession of privileges not our own by right, it also incurs heavy responsibilities. Here I am dressed in the incomparable righteousness of the Son of God. How shall I wear this robe? Shall I treat it as though it were cheap, just because

it cost me nothing? To me has been given access to "every spiritual blessing in the heavenly places in Christ." Why? That I should spend them upon myself—or, rather, that I should scatter them abroad and so make known the excellencies of my marvellous Lord? If we should think that God gives us *any* gift for our own sakes, we do greatly err. "For of him,, and through him, and *unto him, are all things.*"

We readily acknowledge that we are dependent upon God for His gifts, and our faith eagerly stretches out to receive. But how do we account His commands, His reproofs, His chastenings? Do our hearts, in drawing back, accuse God of offering us something that is less than good? God forbid! Faith receives these too, knowing that it is His grace for our good and for His glory.

Faith is an unrelenting attitude of dependence. But this means dependence upon the wisdom of God that orders our manner of life, no less than it means dependence upon the shed blood to cover our sins. The Son of God while in the flesh could do *nothing* of Himself, but only as He received from the Father. How much more we! May God make real in us the mind of Christ (Phil. 2:5-8). This is faith.



Proclaim God's Law

Alex V. Wilson

John Wesley once preached to an audience of rich, proud, English aristocrats. His text was Jesus' statement, "Ye serpents, ye generation of vipers, how can you escape the damnation of hell?" A hearer, feeling insulted, told him afterwards, "Sir, such a sermon might be suitable for the marketplace where common, foul and vile people are, but it was highly improper here!" Wesley's reply was quiet but significant: "If I had been preaching in the marketplace, my text would have been, 'Behold, the Lamb of God, that taketh away the sin of the world.'"

That incident illustrates an important principle in proclaiming the gospel. We can see this principle in the preaching and personal work of Christ and Paul too.. To the self-satisfied, spiritually-proud Pharisees, Jesus said, "Woe to you hypocrites! For you tithe the mint . . . and have neglected the weightier matters of the law, justice and mercy and faith . . . You blind guides!" (Matt. 23:23-24). But to the sinful woman who tearfully anointed His feet with ointment, He said, "Thy sins are forgiven; thy faith has saved thee; go in peace" (Luke 7:48-50). Paul, when dealing with Felix, a corrupt and hardened politician, "reasoned of righteous

ness, self-control, and the judgment to come" (Acts 24:25). But to the trembling jailor who fell down before him, Paul said, "Believe on the Lord Jesus, and you will be saved" (Acts 16:31).

If we analyze the various incidents just mentioned—the people addressed and the messages directed to them—we observe this principle: the task of the preacher or personal worker is *to comfort the troubled and to trouble the comfortable*, that is, the self-righteous. This fits right in with the two-fold ministry of the Holy Spirit, who has come to convict sinners and to comfort saints.

During past centuries in some places when a church considered calling a man to be their minister, one of the questions they asked about him was, "Does he know how to use the law and the gospel?" What they meant was, does he know when to trouble the comfortable—like Jesus with the Pharisees, Paul with Felix, and Wesley with the aristocrats—and then does he also know when to comfort the troubled—like Christ with the sinful woman, Paul with the jailor, and Wesley with the poor and oppressed?

We need to clarify some terms before we proceed. By "law" and "gospel" we are not now referring to the Old Covenant dispensation of law starting with Moses and the New Covenant dispensation of grace starting with Calvary and Pentecost. Scripture uses "law" with different meanings. In this article we use that term in the sense of the *standards, commandments, and holy demands God makes on His creatures*—such as the great commandment, the golden rule, other parts of the sermon on the mount, etc. By "preaching the law" we do NOT mean legalism, that is, preaching that men can be saved by keeping God's commands. We do mean preaching God's standards of righteousness and loving obedience to Himself—full surrender to His Lordship in all areas of life. By "preaching the gospel" we mean proclaiming that God in His grace has freely provided forgiveness of sins and the power which enables His people to obey Him and live holy lives.

Here is the point: People usually pay little attention to the gospel until the law has first been applied strongly to their consciences. Just as folks who think they are healthy feel no need for medicine, so folks who think they are quite nice feel no deep need for a Savior. Note what Paul says in Rom. 7:7-10 (NEB): "Except through law I should never have become acquainted with sin. For example, I should never have known what it was to covet, if the law had not said, 'Thou shalt not covet.' Through that commandment sin found its opportunity, and produced in me all kinds of wrong desires. In the absence of law, sin is a dead thing. There was a time when, in the absence of law, I was fully alive" (that is, felt alive and self-satisfied); "but when the commandment came, sin sprang to life and I died" (or realized I was sinful and doomed). The hymn-writer who wrote the following words must have had a similar experience:

"Years I spent in vanity and pride,
Caring not my Lord was crucified.

By God's word at last my sin I learned,
Then I trembled at *the law I'd spurned*,
'Till my guilty soul imploring turned
To Calvary."

I once heard a speaker compare law and gospel (that is, God's commands and promises to a needle and thread. Both are needed, in proper order. Imagine some bachelor trying to sew on a button, but using a needle with no thread! He keeps sticking the needle in and pulling it through, but gets nowhere! That is like a preacher who always presses God's holy demands upon the audience without offering them God's resources to meet His demands. Then imagine another bachelor trying to sew on a button by using thread with no needle! He keeps trying to get the thread to penetrate the shirt-material, but it just won't go through! That is like a preacher who always tells of God's love and offers Christ as Savior without first presenting God's standards so that people will realize their desperate *need* for a savior.

We need to think this matter through. Please weigh carefully the following quotations by outstanding evangelists or teachers, for they abound with valuable insights.

Augustine: "The law was given that men might seek grace; grace was given that the law might be fulfilled." (See Rom. 8:4.)

Luther: "All the scriptures of God are divided into two parts—commands and promises. We must preach the law so that men will come to a knowledge of their sins. But we must not stop with that, for that would be only to kill and not to make alive. Therefore we must also preach the word of grace, by which faith is strengthened.

"Preachers ought so to explain God's law and promise that a man might learn from them the source of repentance and faith. For repentance proceeds from the law of God but faith from the promise of God. The promises of God give what the commands of God ask, and fulfill what the law demands, so that all things may be from God alone."

John Wesley: "By 'preaching the gospel' I mean preaching God's love to sinners, preaching the life, death, resurrection and intercession of Christ, with all the blessings which as a result are freely given to true believers. By 'preaching the law' I mean explaining and enforcing the commands of Christ, briefly comprised in the Sermon on the mount.

"When first beginning to preach in any place, after giving a general declaration of God's love for sinners and His willingness to save them, you should preach the law in the strongest, most searching manner possible. After more and more persons are convicted of sin, mix more and more of the gospel, in order to produce faith, to bring into spiritual life those whom the law has slain. Let the law always prepare for the gospel. I scarcely ever spoke more earnestly about the love of God than I did here last night; but it was after I had been tearing the unawakened in pieces.

"When converts begin to grow in grace and the knowledge of Christ, a wise preacher will proclaim the law to them again, but he will take great care to show Christ's commands in a joyful way, as privileges as well as commands. Make clear to them that their obedience is **not the cause but the result of their acceptance with God**. We are still forgiven and accepted only for the sake of what Christ has done and suffered for us, and all true obedience springs from love to Him grounded on His first loving us. I advise every preacher to declare, explain and enforce every command of the Lord, but meantime to declare in every sermon that the first and supreme command to a Christian is 'Believe on the Lord Jesus Christ'; that Christ is all in all, our wisdom, righteous-

ness, sanctification, and redemption; that all life, love, strength are from Him alone, and all freely given to us through faith."

C. I. Scofield: "Grace cannot even begin with us until the law has reduced us to speechless guilt (Rom. 3:19). So long as there is the slightest question of utter guilt, utter helplessness, there is no place for grace. If a man feels he is not quite so good as he ought to be, but yet quite too good for hell, he is not an object for the grace of God, but for the illuminating and convicting and death-dealing work of His law."

We should apply these truths in two ways. First of all, in preaching and personal work, we must consider the heart-condition of those we deal with and then suit the proper message to them. With the smug and indifferent, we must use God's commands to show them that they are rebels. Charles Finney said that men hate God but do not even know it until they are brought face to face with His commands. The conflict which then takes place between His will and theirs will help them realize they are indeed guilty. It is not enough just to quote "All have sinned . . ."; people may agree with that in principle but not really *feel* it personally. God's Spirit uses God's commands to convict men of sin; and unless they are thus convicted, any faith they may have will be very shallow—if even true faith at all.

Second and most important, we should examine our own attitude toward God's commands. Very common today in fundamental circles is a soft, easygoing attitude toward sin. Because of mistaken or unbalanced views about law and grace, repentance and faith, many people feel secure although they know they are not whole-hearted disciples of Christ *at all*. Some quite brazenly say, "Christ is my Savior even though He is not my Lord and I don't intend to surrender certain areas of my life to Him." Christ has a burning question for such people: "Why do you call me 'Lord, Lord,' and not do what I tell you?"

What about you? You will not dare to proclaim the Lordship of Christ to others unless He is truly Lord of your own life!

Elizabeth Campbell

Sister Elizabeth Campbell, wife of the late Wm. J. Campbell, departed to be with Christ at the Decatur County hospital in Leon, Iowa, on January 31, 1967, at the age of 84 years. She and Brother Campbell lived their entire married life in Iowa, doing a tireless, sacrificing, missionary type of work, extending as far as Wyoming, Idaho, and Minnesota.

Funeral service was held in Leon on Feb. 2, and at Rosedale, Oklahoma, on the day following. I spoke at both of these services. Burial was in the Rose-dale cemetery beside the body of Brother Campbell who was called home 13 years ago. Rosedale congregation is the church of her childhood.

The Campbells served many people in every possible way, from nursing their sick to repairing their homes, besides teaching them the gospel. Numerous "preacher boys" lived from time to time in their home, among whom are J. R. Clark and myself. —Waldo Hoar



Truth Advance Section

Stanford Chambers

Questions Asked Of Us

Do you mean to convey the idea that a congregation could not engage teaching talent from outside its own membership and thereby afford instruction necessary for training members for leadership?

An autonomous congregation surely has that right. A young congregation needs oversight and instruction. An evangelist of the N.T. order (not a professional of the modern day kind), although he is out to make disciples, recognizes the importance of the second part of the Great Commission (Matt. 28:20) and feels a responsibility for carrying it out. Babes in Christ must be taught, else at the best they remain babes. Leaders are not developed without instruction. The evangelist must stay long enough (Paul stayed at Corinth a year and a half—Acts 18:11) to afford the necessary teaching and training for service. He does not seek to make himself indispensable. He is not feathering himself a nest where he can settle down and feel comfortable.

At Antioch (Acts 13) are listed five "prophets and teachers," who continue a whole year teaching the Christians at Antioch. These teachers are under the Holy Spirit's supervision. They do not compose a church hierarchy. "Let him that is taught in the word communicate unto him that teacheth in all good things" (Gal. 6:6). That enables him to continue the needed teaching; it does not make him a hireling. A number, if not all of the listed teachers at Antioch, were from elsewhere. Presently Antioch must carry on without Paul and Barnabas; but Antioch carried on, and is soon seen to be a gospel radiating center, a missionary center, a "pillar and ground of the truth" (1 Tim. 3:15), which every church of our Lord must be, lest it die. With all that we have said above, it yet remains that every congregation must strive to become self-edifying, doing its own teaching, developing its own leadership, guided by the Spirit-breathed word, unitedly active in the planting and the watering, that God may give the increase as He delights to do, when the planting and watering affords Him the opportunity. "Keeping house for the Lord"? His church is not assigned to a housekeeping job.. Souls are perishing!

The JW's are making Michael out to be Christ Himself . . .

Jude 9 calls Michael the archangel. In the same connection Michael says to Satan, "The Lord rebuke thee." Is it the Lord speaking to Himself? Note also 1 Thes. 4:16. When you talk to

these Watchtower witnesses, remember you are talking to brain-washed people. Yet sometimes one of them can be recovered.

The Seventh Day Adventists, the Mormons and Jehovah's Witnesses are reported as making more rapid gains than any other religious bodies. How are we to account for this?

They are aggressive, are zealous for their doctrines. They are not afraid to spend money to get their doctrine to the people. By a very thorough brain-washing the members are made to believe strong enough to invest time and money in propagation activities. Like the Communists, they understand the tremendous power of the printed page. They thus show themselves "wiser than the sons of light." Many "sons of light" (?) fail to supply their own homes with Christian literature. With many it is more important to save their money than to save souls, even their own children! Daily secular reading, weekly (weakly) religious reading. But—but— "Well done, thou good and faithful"!

What is the unforgivable sin? What does blasphemy mean?

This question ever keeps coming up. No particular sin or crime can be pinpointed. Any sin persisted in could become unforgivable. Sin reacts upon him who practices it; it does something to his faculties. The more light he has, against which he sins, the greater the peril in sinning. The Holy Spirit was back of all the signs and other credentials evidencing the deity of Jesus. To pronounce the work of the Holy Spirit the work of Beelzebub was to throw overboard all that was set forth by way of evidence to produce faith in Him, and "except ye believe that I am he, ye shall die in your sins." Sin involves conscience; a good conscience is required to sustain faith. Who sins against conscience undermines his own faith. When faith goes, hope goes. The wilful sinning delineated in Heb. ch. 10, as also in ch. 6, is doing "despite unto the Spirit of grace." In the days of martyrdom to deny Christ was blasphemy. The prospective martyr was to be spared his life if he would blaspheme, that is, if he would repudiate Christ. "Blaspheme and live," they were urged. Such blaspheming would be blasphemy against the Holy Spirit who supplied all the credentials proving the Savior's divinity. When Jesus spoke on this line, all the evidence was not in, so failing then as yet to believe on Him could be repented of, but the miracles being wrought by the Holy Spirit could not be denied with impunity. So through sin men can put themselves where they have no faculty left capable of repenting. "Faith to the saving of the soul" (Heb. 10:39) is the way of avoiding the unforgivable sin.

Gen. 1:5 says that the evening and the morning were the first day. Why was evening named first instead of morning?

Gen. 1:2 says, "Darkness was upon the face of the deep." That darkness continued until God said, "Let there be light." Not till then did morning begin. How long was that first evening? Can any one measure it? Long enough, reckon ye not, for all the developments and unfoldings the geologists declare required millions of years by our calendar?

Are they correct who say that Easter is not in the Bible?

The K.J. version has Easter in Acts 12:4, but the right word is Passover, as in the Revised.

Discussions are on concerning the "house church" versus the "church house" type of religion. May this indicate the existence of schism in the body? Is the "house church" to be encouraged?

"The church in thy house" is included in Paul's address to Philemon. In 1 Cor. 16:19 Paul writes (from Ephesus) "Aquila and Priscilla salute you much in the Lord, with the church that is in their house." In Rom. 16:5 he writes "salute the church that is in their house," and it is the same pair, living in Rome.. In Col. 4:15 salutation is to be given the church in the house of Nymphas. So the "house church" is older than the "church house." Reviving the house church can prove a good thing. It brings the church to the people, sets it up in their midst. It bears testimony to the fact that there are believers yet in this atheistic world. If those whose houses are thrown open for services have been good neighbors (as the second great commandment enjoins) the neighbors, at least some of them, will be seen in attendance and they will be exposed to the gospel of saving grace. Such results as are pictured in 1 Cor. 14:25, 25 will be prayed for and expected. To the unsaved with the gospel is the N.T. emphasis. The vogue today emphasizes away from the neighborhood of the unsaved for our church house, else we lose our coveted prestige. And along with the church house goes our gospel. If we have an encouraging attendance of a respected membership and can pick up enough such members to take care of the recurring losses, it isn't too bad even if we baptize but a half dozen in a year! And many church members just belong to the "church house." Let it be swept away by storm or flame, and many such members are done for. I know a man and wife who defected to a denominational church in their town because it built the most magnificent edifice in the whole country. The congregation they deserted needs consecrated laborers, but that fact "cut no ice." At the place they joined they can enjoy a cushioned pew and take their "case in Zion."

Anything can be made an issue over which can come a schism. A "house church" could be made such an issue, but how many a split has come over the church house! And how many millions of our Lord's money (of which His people are only stewards—which however many never by actions acknowledge nor realize!) have been tied up in fine church edifices, while multiplied millions are consigned to their groping in the darkness of sin. And then, "Well done, thou good and faithful" ?? Is there time yet for Christians to repent of their unfaithfulness?

What is meant by Abraham's bosom mentioned in Luke 16:22?

The blessedness entered by the righteous at their death, and seems to be another name for Paradise, the compartment of Hades (spirit world) separated from the place of the departed wicked by "a great gulf fixed," which was impassable. Paradise is now in the "third heaven" 2 Cor. 12:4.

Jots and Tittles

A CASE FOR INERRANCY

Andre Bustanoby

The inerrancy of Scripture is regarded as an indefensible concept today, but it is not as indefensible as is supposed. In fact, the Bible itself strongly supports inerrancy; a classic passage on the subject is found in Matthew 5, verses 17-20.

Jesus had come to Israel announcing the kingdom that had been promised in the Law and the Prophets. In what is called The Sermon on the Mount He showed those gathered there that if they expected to enter the promised kingdom their righteousness must exceed the righteousness of the scribes and Pharisees.

Though the scribes and Pharisees had garbled the Old Testament, the people had come to accept their interpretation as a true exposition of the Scriptures. But when Christ clearly expounded the true meaning of the Old Testament promises, He realized that the people might think He was setting aside the Old Testament and abrogating its laws and promises. Jesus therefore cautioned the people: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." This caution is followed by a statement that is a classic defense of the inerrancy of the Old Testament.

Jesus said that the inerrancy of the Old Testament extends to its very letters: "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (verse 18).

That Jesus was speaking about the written documents called the Old Testament is obvious. He had already stated that He had not come to set aside the Law or the Prophets, referring to the two major sections of the Hebrew Scriptures. These were used synonymously for the whole body of Old Testament revelation comprised of the Law, the Prophets and the Writings. When Jesus spoke of "the law" He was speaking of the written Old Testament revelation which God had given.

The jot is the smallest of all the Old Testament letters called the *yodh*. A tittle is a little projection on the Hebrew letter that distinguishes one letter from another. Tittles, for example, distinguish the *beth* from the *kaph*, the *daleth* from the *resh*, and the *heth* from the *he*. In each case the first letter has a little projection that is absent in the second. The projection is a "tittle."

With this in mind, we find Jesus' assertion quite startling. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." Jesus was saying, "I am dedicated to fulfilling the Old Testament Scriptures, and not a minute turn of a letter shall be lost until all is brought to fulfillment."

Now this is going pretty far in championing the Old Testament Scriptures. In fact, it is going too far if the Old Testament is not inerrant right down to its very letters. It would have been quite sufficient for Jesus to say, "I intend to fulfill the *precepts* of the Old

'Testament.'" This would have fully assured them that He was not abrogating the Law but without declaring the abiding inerrancy of the very letters of the documents. But Jesus claimed the abiding inerrancy of the Old Testament even to the minute formation of its letters.

This is a great stumbling stone for many as they ask, "How can you say that the Old Testament is inerrant right down to the very jots and tittles when we don't have the original writings and the copies contain obvious errors?"

In the first place, we do not claim inerrancy in the copies and translations of Scripture. The doctrine of inerrancy holds that *the original autographs* were inerrant right down to the jots and tittles. Further, the minor mistakes made by copyists do not prevent the reconstruction of a pure text. This is the task of the scholar as he works with the manuscripts. As he compares the manuscripts he labors to reconstruct a pure text, one that is accurate right down to the jots and tittles.

The pastor who is trained in Bible exposition does the same thing when he prepares his sermons from the Greek text. Often in sermons I have corrected a translation or have said, "The better Greek manuscripts read . . ." For example, when preaching on First Corinthians 6:20 I find it necessary to correct the translation. The King James version says: "Glorify God in your body, and in your spirit, which are God's." The best manuscripts read: "Glorify God in your body" and do not include the words "and in your spirit, which are God's."

This is what I mean by reconstructing a pure text. Another illustration is Acts 19:16, where it appears that the demon-possessed man leaped on all seven sons of Sceva. The best manuscripts read "he leaped on both of them," indicating that only two of the seven were involved. The diligent expositor of the Word of God constantly works at reconstructing a pure text from the original manuscripts.

Edward J. Young illustrates this in his book, *Thy Word Is Truth*:

"Suppose a schoolteacher writes a letter to the President of the United States. To her great joy she receives a personal reply. It is a treasure which she must share with her pupils and so she dictates the letter to them. They are in the early days of their schooling, and spelling is not yet one of their strong points. In his copy of the letter Johnny has misspelled a few words. Mary has forgotten to cross her t's and to dot her i's. Billy has written one or two words twice, and Peter has omitted a word now and then. Nevertheless, despite all these flaws, about thirty copies of the President's letter have been made. Unfortunately, the teacher misplaces the original and cannot find it. To her great sorrow it is gone. She does not have the copy which came directly from the President's pen; she must be content with those that the children have made.

"Will anyone deny that she has the words of the President? Does she not have his message, in just those words in which he wrote

it to her? True enough, there are some minor mistakes in the letters, but the teacher may engage in the science of textual criticism and correct them. She may correct the misspelled word, and she may write in those words which have been omitted and cross out those which are superfluous. Without any serious difficulty she may indeed restore the original."

Now it is precisely this fact that caused Jesus to make the extraordinary statement recorded in Matthew 5:18. In the great maze of documents extant in His day, Jesus recognized a pure text that was accurate right down to the jots and tittles.

Why God should not have protected the original writings from destruction we cannot be sure, but with the record of idolatry in the church, I can guess why. With the veneration accorded the bones of saints and relics one can imagine what would have been done with the original documents of Scripture. God has purposed in His providence to perpetuate His truth in such a written form as to keep men from bibliolatry.

Not only does the inerrancy of the Old Testament extend to the very letters of the original documents; the inerrancy of the Old Testament abides today and will abide "till heaven and earth pass away."

These words do not indicate that there will be a time when God's Word will no longer exist. Jesus was simply saying that so long as the present heaven and earth stand we will have an inerrant text right down to the jots and tittles. This is supported by His severe warning in the next verse: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" (verse 19). The "therefore" goes back to the jots and tittles of the previous verse. No one can say that any part of the Old Testament is unimportant; it is all important because it is God's Word right down to the jots and tittles. Since inerrancy extends even to the very letters of the Old Testament, the most minor departure is a major departure because it is all God's Word. Men are not free to choose what is binding and what is not.

Men today must heed this warning as they set aside whole books of the Old Testament as unreliable. Since heaven and earth have not passed, there abides yet today in the manuscripts of Scripture a pure text. If Jesus did not hold that a pure text did not exist in the plentitude of manuscripts, this statement would make no sense.

This should give us a greater respect for our Bibles today. They are the product of careful manuscript study by textual critics and are remarkably close approximations to the original. Those responsible for this great labor of manuscript study and translation work have testified how these very jots and tittles have been preserved even to this day—in both the Old and New Testaments.

Let us therefore not be shaken by those who would treat the Bible as a dated curiosity. God in His providence has given us a timeless, inerrant Book that reveals what we need to know about Him. —In *The Alliance Witness*

Does Your Family Know What to Do?



N. B. Wright

Married men are bombarded with the unpleasant idea that each should "teach his wife to be a widow." Many of us have seen tragic results which come from this oversight.

By the question of this treatise we affirm two things: 1) the rapture, immediately before it takes place, will be heralded, announced or signified, and 2) the Blessed Lord has left explicit instructions for each of His friends who remain alive up to this point. The man in the office or at work will have no time to return home to oversee the interests of the family when the time comes; the mother who may be away cannot shepherd the children in the last minutes or hours.

Hence we intrude upon the complacency of your day with something of a shock—a question: Have you taught your family what to do in the event that the signs of the immediacy of the rapture begin to occur while you are away? If you don't know what to do yourself, how could you keep yourself and them alive? How can you teach them?

The event is well defined.

The signs are clearly predicted.

Instructions from the Lord are few and to the point.

The importance is that if you as a believer in grace are alive when the signs begin to occur, it is God's will to preserve you alive through the ordeal and to present you unashamed without death to stand before His Son. It will be God's last command for you to obey; the last test you shall undergo. For many people it means to be killed in their disobedience and then very soon to be resurrected. For the instructed, the careful and prayerful, it means to be translated alive.

Fire drills are conducted in schools, hospitals and other institutions, to acquaint the persons involved with what to do for their safety and that of others. Families should be taught what they should do in case of fire at home—lest they risk life and limb in trying to save some worthless thing. How much should we be trained in the things of God?

1. *The Event.*

The occasion of which we speak is the coming of Christ to the air to receive His own, the sleeping and the living ones. It is called the rapture, the "catching up" of the church.

The classical passage, well known to many of our readers, is

1 Thes. 4:13-18. Read it, for we quote after a piece-meal fashion. Verse 16 reads as follows: "For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and the trump of God."

Two things occur at this time. One is the resurrection of those who have fallen asleep in the Lord Jesus. Verse 14 says: "Even so them also that are fallen asleep in Jesus will God bring with him." It means that Christians who have died and gone to be with Christ will return with Him to the air. Second, the translation, changing without the experience of death, of those who are living in Christ. This group does not precede the first. "The dead in Christ shall rise first. Then we that are alive, that are left, shall together with them be caught up in the clouds (the rapture), to meet the Lord in the air: and so shall we ever be with the Lord." We get the picture: the spirits of those who have been with Christ come back with Him in the air, their bodies are resurrected and the spirits reunite with the glorified bodies; the living ones are changed immediately, go up glorified to meet the Lord without the experience of death. What a Blessed Hope! Amen, brother?

2. Signs Which Herald The Immediacy Of The Rapture Are Clearly Predicted.

For an understanding of this important section of our subject you will need to be acquainted with Matt. 25; Lk. 17 and 21, especially.

Matt. 24, verses 4-6: this present age. Verses 7, 8: Beginning signs of the end of the age (World War I). Verses 9-14: first half of the great tribulation. Since we know from other Scriptures (Rev. 3:10; 11:15, for instance) that the rapture precedes the tribulation, the rapture takes place between verses 8 and 9. Verses 15-28: second half of the tribulation.

Now notice verse 29: "But immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." The next verse tells of the visible coming of Christ to the earth. So these signs herald the immediacy of His visible second coming to the earth.

Luke 17:20-37. We're still talking about the signs which indicate that the rapture will be immediate (for in Matt. 24:31 is the third installment of the first resurrection: raising of the O.T. saints; resurrection of the saints killed in the tribulation and translation (rapture) of those alive at that time). In verses 17 and 19 the Master tells people what to do. So we ask: How could they know what to do on this occasion were there no indications to show that the time is upon them?

We believe the Lord has the rapture of the church in mind in this passage, and not His second coming to the earth, for this reason: in verses 26 and 28 He speaks of the days of Noah and Lot, and that as were those days so shall be the days of His coming. In the days of those two men, life as experienced by society went on in an ordinary, usual manner. But life in the tribulation period will not be normal—far from it; see Is. 24-27; Rev. 6-18. And in this Luke

passage it is plainly indicated that something occurs which signifies to the believers that those who are on the housetops are not to go down and those in the field not to return to the house. We believe you see this point clearly.

Luke 21:25-26. This passage speaks of marvellous signs—and here again as well as in Matt. 24 it is a combination of signs in heaven AND on the sea; neither one in itself heralds the rapture, but it takes BOTH together. "And there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heaven shall be shaken." Men of the world die with heart-failure; believers, too, perhaps, because they are not taught. But note verse 27. These signs too herald the immediacy of the visible coming of Christ to the earth.

There is a word of command in verses 28 and 36 which the Lord directs to believers who are alive at each event of His return: to the air and then seven years later to the church. We conclude therefore that there will be the same signs to herald the immediacy of the rapture as those which announce, to the informed, His coming to the earth.

3. Life-Saving Instructions.

We turn to Luke 17. In verse 31 the instructions simply are: "In that day (of the rapture), he that is on the housetop, and his goods in the house, let him not go down to take them away; and let him that is in the field likewise not turn back." "Remember Lot's wife" is to the point! Verse 33 makes some broader statements, as: "Whosoever shall seek to gain his life shall lose it; but whosoever shall lose his life shall preserve it." The chicken tries to gain his life by dashing across the road directly in front of the fast car. Don't be like the chicken! Verses 34, 35 tell us of the rapture. Verse 37 speaks of those in disobedience who are killed.

We look again at Luke 21. The instructions here are few and to the point; very simple. "But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh." Do what? Two things: Look up, and, lift up your heads. Why? Your redemption draws near; the rapture is very soon to take place. Yes, simply stop and look up! Here is the Lord's last command for you to obey; your last test. Don't fail it.

General instructions follow in verses 34-36. Take heed to yourself—always. "But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man."

Watch at every season. Pray. For what? Two things. One: "that ye may prevail to escape all these things that shall come to pass." Escape alive from the danger of falling stars and out-of-bounds waves of the ocean. Two: in that escape to be able to stand before the Son of man. It means to stand unashamed by not having failed the last test; without the disgrace of having been killed by disobedience. It also means to stand before Him for the kingdom appointments. See Lk. 19:27.

(Please turn to page 114)

Precious Reprints

Prayer

R. H. Boll, 1936

Prayer is not a mysterious performance, as though it had some intrinsic worth and value, as if for so much prayer one would get so much blessing in return. Nor is it some sort of psychological phenomenon, the exercise of some occult influence, such as telepathy, or mental suggestion, or auto-suggestion, or such like. No—prayer is purely and only the utterance of the heart of a child of God to the Father in heaven, the cry and appeal of a needy soul to God. Nothing could be simpler. There is nothing mysterious or complicated about it. We may indeed puzzle our heads as to *how* God answers prayer, for His ways are past tracing out; but as to the fact that He does hear and answer, and as to the plain and oft-repeated promises, yea, commandments and exhortations to pray, there can be no doubt.

Let no man deceive you with idle words. God's ear is not heavy that He cannot hear, nor His arm shortened that He cannot save. He is not like the monarch of the Medo-Persian Empire (Dan. 6), bound by His own laws so that He cannot do what He would. He is not merely Judge and Lawgiver, or the "Architect of the Universe" as some pompously call Him. He is the Father of His children, and freely invites them to come to the throne of grace, and to ask that they may receive, that their joy may be made full. The limitation is always on our side, never on His. Our evil heart of unbelief, our alienation from Him, our selfishness, our unwillingness to depend on Him—these are things that hinder prayer. But the Lord is good, and ready to forgive, and abundant in loving-kindness unto all them that call upon Him (Ps. 86:5).

"ASK AND YOU SHALL RECEIVE"

Prayer is asking of God. It is more than that, but that is the heart of it. In this respect it is like the asking, pleading, petitioning, appealing, that man does toward man. The difference is only in the different relationship and attitude which God holds toward us. For our asking of man is not always successful, and is very much limited. Even so, the petition that man makes of man has a certain force. We feel the demand, and even when we do not grant it, it is a sort of embarrassment to us. Frequently we yield and do so simply because we were asked. But this is strictly circumscribed. Man may not ask too much of his fellow, nor too persistently, nor too often. When once you have received—especially if it was a large favor, you must not come again soon. Man's goodness gets quickly threadbare.

Not so with God. He wants you to come.. He invites you to ask. He delights in your urgency and persistence. He is glad to give, and He gives so as to induce you to come again and again, and that you may feel encouraged to ask more and greater things of Him.

You will not wear out your welcome, nor exhaust His bountiful goodness. "Ask," He says, "and you shall receive, that your joy may be made full." That is because He loves us, and longs to give Himself out to us.

THE SPIRIT OF PRAYER

The publican stood afar off and would not so much as lift up his eyes, but smote his breast, saying, "God be merciful to me a sinner," and goes down to his house justified rather than the proud Pharisee (Lu. 18:9-14). Is that then the way to approach God? Yes—and no. It is the only way for the sinner suing for mercy. "A broken and a contrite heart the Lord will not despise" (Ps. 51: 17). Yet, granting that God has accepted, has forgiven and cleansed and washed him—does he still hold that attitude? He is still as humble as before, but does he still stand afar off, not daring to lift up his eyes? Is he still guilt-burdened? Is there such a thing as a child of God looking up into the Father's face in trustful, loving confidence, saying "Abba, Father"?

I believe one of the greatest difficulties and hindrances is that Christians cannot quite believe in God's whole-hearted love. They cannot bring themselves to trust in His disinterested goodness. They are even in doubt whether He really fulfills His promise to them. "I am so imperfect and unworthy," says one. Very true; so are we all. I do not mean that imperfection and unworthiness is a slight matter; but God has made provision for that. If He had not, no one could come to Him at all. But we kneel and cast our burden before Him, then rise up off our knees and pick up our burden and carry it away as before. Is there forgiveness? Is there acceptance? Is there such a thing as peace with God? Is there any joy in the Lord for His people? Yes—but Abraham, Moses, David, Daniel, Nehemiah—these came to God in dust and ashes. That was good and right. Yet, read the psalms—not all Christians have such a sweet confidence and glad trust toward God as those psalms breathe.

Nevertheless those saints of old (we hardly dare to say it, yet it is true)—they had no such standing and access as the child of God has today. None was greater than John, yet the least in the kingdom is greater than John (Matt. 11). None then dared to call Him "Father." But we have an access through Jesus Christ in one Spirit unto the Father. We have boldness by the blood of Jesus to come into the Holy Place. We have free admittance to the Throne of Grace. Let us draw near then in holy confidence as beloved children, and take our place as such before God.

Does Your Family Know What to Do? (Concluded)

CONCLUSION

Since the events are clearly defined; the signs clearly predicted, and the instructions clearly stated, have you informed yourself of the proper procedure? Have you taught your family what to do in case this event occurs in your absence?

Say, Why not? Aren't they worth it? The Lord thinks they are.



A Christian Views The News

Ernest E. Lyon

HELPING THE ENEMY BY TRADING WITH THEM: The five Rockefeller brothers, Nelson, Governor of N.Y., Winthrop, Governor of Ark., David, chairman of Chase Manhattan Bank; Laurance and John D. III along with Cyrus E. Eaton, Jr., Cleveland financier, will use their International Basic Economy Corp. and Tower International, Inc. to try to "build economic bridges" between the Free World and Communist Eastern Europe.

Eaton's Tower International is already financing the building of luxury motels in Belgrade and Budapest, and plans are underway for Warsaw, Prague, Sofia and Bucharest. Cyrus Eaton, Sr., began cultivating a friendship with the Soviet-bloc some fifteen years ago. The younger Eaton said his organization had "firm inquiries" from five Eastern European countries, including the Soviet Union, for construction of rubber-goods plants including two synthetic rubber plants worth \$200 million. Basically, the host country would provide land, labor and locally available materials. The American group would provide the financing, experience and locally unavailable material and equipment. (Item from *New York Times News Service* 1-16-67).

THE OTHER SIDE OF THE COIN: Nord Davis, Jr. and Harvey Morehouse resigned a few months ago from IBM Corporation when they learned that IBM planned to sell computers and other scientific, record-keeping, and production control equipment to Communist nations in Eastern Europe. Davis said: "I find this willingness to do business with the sworn enemies of my country reprehensible in itself . . ." (Item from *Christian Crusade*, Jan. 1967, and in other news media).

SOME ITEMS RELATIVE TO POAU:

After the Pennsylvania Supreme Court in a 5-2 decision upheld the constitutionality of taking Catholic schoolchildren to school on public school buses as long as the buses do not proceed along any routes other than those in operation to transport the public school children, Gaston Dogdell, national director of organization for POAU for Separation of Church and State (and a Church of Christ preacher who resigned his pulpit in 1964 to accept this position—EEL) went to Pennsylvania to fight the decision. While there he stated concerning POAU (now officially known as simply American United or AU), "It has no religious viewpoint or affiliations.

We don't even know what religion our members profess." (Item condensed from *The Philadelphia Inquirer*, Jan. 25, 1967, with material in parenthesis added by EEL).

POAU is a non-profit organization headquartered in Washington, D.C., with a sizeable staff including preachers and lawyers, and supported by donations. When this column mentioned POAU in the August, 1966 issue we were criticized by some for our opinions. We do not question the gentlemanliness or the educational capabilities or the sincerity of POAU staff or members. Nor do we question the right of POAU to exist or to express its ideologies. We can only say that if POAU is not motivated by socialistic designs then why do they stand for so many of the same things the socialists and atheists stand for? For example, why do they stand for prohibiting prayer and Bible reading in public schools?

When POAU was organized twenty years ago, one of its members was Paul Blanshard, lawyer, ex-minister, former associate editor of *THE NATION* (left-leaning magazine), ex-State Department official, etc. We understand he is no longer with POAU but he is still respected and quoted. Mr. Blanshard wrote a book called *AMERICAN FREEDOM AND CATHOLIC POWER* which is still highly recommended by POAU officials; if any have repudiated the book, we would like to be so informed. In regard to the subject of schools, we quote briefly and comment briefly on the quotes from this book.

"It (the American Catholic hierarchy) segregates Catholic children from the rest of the Community in a separate school system and censors the cultural diet of these children" (p. 2). *We would like to add—so does Portland Christian School, praise the Lord!* "The hierarchy is particularly concerned about protecting Catholic youth against association with non-Catholics who accept 'indifferentism.'" *Repeat—so is Portland and any Christian school!* "Indifferentism", continues Blanshard, "is the form of broad-mindedness which permits men to view other religions with calm detachment and to search for a common denominator of agreement" (p. 45). *Broadmindedness? What kind of common denominator?* Says Mr. Blanshard: "Most Americans assume that education is primarily the business of the whole community, and that the people's government is the logical agency to educate the children of the people" (p. 85). ". . . nor do they (Catholics) include an estimate of the social value of public education." *Superior?* Your columnist would like to testify that he thinks it is the *parents'* right to choose the agency which educates their children—and that it is neither the business of the "whole community" nor, worse yet, the "people's government." From what they seem to approve of Blanshard's writing, it seems to me that POAU would uphold *compulsory* attendance at public schools. Would they? If so, then it would mean the elimination of all religious schools, wouldn't it? One excellent way to bring about this plan is to begin by attacking and fomenting hatred and distrust for the Catholic schools, since this is the largest non-public school system.

BRIEF NEWS AND COMMENTS: It was good to see **CHRISTIANITY TODAY** print the comments of the conservative columnist, Alice Widener, on the official documents issued at the 1966 conference on Church and Society held in Geneva, Switzerland, by the World Council of Churches. She called it "The Gospel of Revolution" . . . All I have seen of the Manchester Book on the assassination of the president and all I have read by others together point to a book that is full of untruths, distortions, misinterpretations, and attempts at building sympathy. I do not say that the author did this intentionally, but simply that that is the end result of his writing. . . Dr. Martin Luther King, Jr. has turned his major attention from "civil rights" to "guaranteed income," anti-USA in Viet Nam, and other matters that the socialists and communists are for. . . Please keep your comments coming, both those who agree with my views and those who disagree. Just remember that I claim no inspiration for what I write, I profess no political views, I simply wish to look at the news with the clearest view I can and set down some of the events and some of my opinions on what I see with the hope that we will all be led to pray more actively for "all that are in high places."

Deborah and Jael

BLESS YE JEHOVAH

Mrs. Paul J. Knecht

The song of Deborah and Barak is full of meaning as well as of praise to Jehovah. The first thing they were thankful for was "that the leaders took the lead in Israel." And the next, connected with it, was "that the people offered themselves willingly" (v. 2). It is a time to praise God when such perfect cooperation can be found among His people to perform His bidding. Mutual acceptance of responsibility on the part of people and leaders makes for good results through the blessing of God. The battle was won, evidently without the usual implements of war (v. 8). It was a victory of faith.

The song then reaches back into the past to praise the Lord for past demonstrations of His power and leadership (vs. 3-5). Then a brief summary of conditions in Israel (already alluded to) when Deborah had arisen "a mother in Israel," and again a tribute to their leaders and praise of Jehovah, followed by a detailed account of the response of the different tribes to the situation at hand. Deborah deals out commendation to those who faithfully responded to the need, demands a reason of some others and calls for a curse on some who came not at all. This is puzzling in view of Judges 4:6 where only Zebulun and Naphtali are mentioned as being called. She gives a whole paragraph to Jael, calling her "blessed above women"; and then, strangely enough, it may seem, the woman's heart of her thinks of the mother of Sisera and pictures her anxiously awaiting the coming of the son who will never again return, her ladies and herself counseling her with fair suppositions as to the cause of his delay.

The Bible Is Not Ambiguous

Dr. Earl C. Smith

am-big'u-ous — Doubtful or uncertain, especially from obscurity or indistinctness.

When I say the Bible is not ambiguous I mean that the Bible taken as a whole is not ambiguous. There surely are many passages which are ambiguous when isolated. I do not believe that the Bible needs any illumination. The Bible itself is light, as the Psalmist said, "Thy word is a lamp unto my feet, and light unto my path." And again, "The opening of thy words giveth light; It giveth understanding unto the simple." The trouble with many of us is that we are not "simple." Wherever there are differing opinions about the meaning of the scriptures, the trouble is not any lack of clarity in the scriptures, but some fault in those who interpret them. The fault may be pride, or tradition, or carnality, or lack of subjection to the will of God, or committal to some man-devised system of doctrines that colors all the scriptures to the interpreter, or it may be ignorance of the whole Bible, or some other human fault. It is surely always human fault, for the Bible is light. Paul said, "Every scripture inspired of God is profitable . . . that the man of God may be complete, furnished completely unto every good work." An ambiguous body of scriptures might or might not be profitable (according as any one interprets it), and it surely could not furnish a man unto every good work.

A student asked me "What is one to believe when he is taught one thing by one teacher and a different thing by another?" My answer was to search the scriptures daily to see whether those things are true (Acts 17:11), and believe what he finds is true. We must all answer to God for what the scriptures teach; not for what our parents taught us; nor for what our teachers teach us; nor for what our pastors teach us. The most that any of these can do for us is to call our attention to what the scriptures say to us. I am not saying that one should consider lightly what any of these have to say, for it may be a help; but it is not final. Only One can speak with authority; the scriptures are final.

Christian baptism is one point of confusion in the understanding of Christians. A good and helpful friend of mine, who was reared in a Presbyterian family, said to me, "I am convinced that the scriptures teach believer's baptism." I asked, "Were you baptized when you were convinced of that?" He answered, "No, I conferred with Dr. ----- and he counseled against it." I think he dishonored the scriptures in preferring the counsel of the Doctor to the convincing evidence of the scriptures. Another fervent Christian was told that he ought to obey the Lord in being baptized. He answered, "When the Holy Spirit shows me that I should be baptized I will." I think he dishonored both the Holy Spirit and the scriptures by expecting the Holy Spirit to show him more than the scriptures do, for the scriptures furnish thoroughly unto every good work. I read a small book on Christian doctrine. It was generally true to

the scriptures, but a chapter on baptism left the impression that the Bible has nothing clear to say about baptism. I judge that to be dishonoring to the scriptures, for surely Jesus was not ambiguous about what He commanded. I read an exhaustive work on systematic theology, which in a lengthy discussion on Christian baptism, left the impression that the Bible has nothing clear to say on the subject. This dishonoring of the scriptures seemed a bit strange to me, since this theologian impressed me as thinking that the scriptures are very clear on a whole system of theology, which he defended, and rather grudgingly admitted that a few of those holding other systems might be saved.

A Doctor of Theology in a question period with college students was asked "What is Christian baptism?" He answered, "There is not a definite answer. The Greek word meant to immerse, but you can not prove that it had only that meaning in the New Testament." Now of course he meant by "you can not prove" that you can not demonstrate. The cigaret manufacturers say "you can not prove that cigaret smoking is a cause of lung cancer." They mean that that can not be demonstrated. Really, there is very little that we believe is the truth that can be demonstrated. There is no Christian doctrine against which a skilled scripture manipulator can not make a plausible Biblical argument. It is a strange thing to me that the Doctors can write hundreds of pages, and spend hours in lecturing to prove that a whole system of theology is clearly taught in the scriptures, and at the same time say that the Lord has commanded something but has not made it clear what He commanded.

Many seem to think that baptism, not being essential to salvation, is not essential to anything. So do they think about many other things that are taught in the scriptures. To them it is not worth their while finding from the scriptures what the Lord commanded; and since, in their judgment, it is not essential to anything, why should they bother? Some think, "Since the Doctors disagree about these things, how can we unlearned hope to know about them?" They forget that there are some things that God has hid from the wise and understanding and has revealed unto babes (Matt. 11:25). I can not have that attitude toward anything that the Lord has commanded. I do not believe the Bible is a book that waits for the interpretation of priests or scholars. It is a book that waits for sincere and earnest study of any humble and obedient soul. It is not ambiguous. It is not darkness or confusion; it is light. Let no man, what ever dignity he may have, stand between you and the light of God's word. If you are one of those unfortunate souls who can not see the sun, don't blame the sun for it. Neither will it help to use a flash light in an effort to see it. So it is with the Bible.

"The secret of success in the service of Christ abroad lies in the full consecration and spiritual loyalty of Christians at home. The great need in all our foreign mission fields is a spiritual revival in the churches at home." —R. V. Bingham, founder of Sudan Interior Mission.



That Wobbly Stand

J. H. McCaleb

You are familiar with the little speaker's stand which one uses when addressing an audience in an informal way. Usually there is a small book shelf attached to an upright which, in turn, is fastened to a base. You are familiar also with the fact that many of these stands are so wobbly that one leans upon them at his own peril. The resulting pendulum-like motion is not only fascinating but distracting as well.

Who am I? From whence did I come? What is my purpose here? What is my destiny? These questions have confronted every age. Likewise, men of every period have attempted to find the answers from their own limited experience. One leans upon these human interpretations and finds them to be wobbly and unsafe. Furthermore, the pendulum swings back and forth with regularity, first to one extreme, and then to another.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

God's grace, through Jesus Christ our Lord, is the only solid answer to life's questions. We can stand on that ground, and lean upon that stand, without fear that we shall topple and fall. God's word is truth, and His promises are sure. "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness."

C. B. I.

Fund Report



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FRONT COVER PICTURE

Moto Nomura,
Tokyo, Japan, February 10.

Last Sunday, some kids came to our place by 7:30 a.m. Usually on Saturday nights we can not go to bed before 1:30 or 2:00 a.m. I teach at Y.M.C.A. with a Bible class until 9 p.m. One or two Sunday school teachers who live far away usually stay over night with us, so we eat our late supper around 10:30 p.m. Then we study for Sunday school materials and I help the teachers, all new Christians, with the Bible. On Sunday morning we just don't seem to have enough time to get dressed and to have our breakfast since some kids come such an early hour. But we are happy, for we know that they love our Sunday school, an encouraging sign. Of course, the rest of our Sunday-school teachers must leave their houses quite early to be here by 8:30.

By 9 a.m. we know that my mother's bed room, our largest room, is packed with about 40 children. They are smiling. They greet us with loud voice. Their faces are all red since they come through chilly muddy road on foot. When you see their faces, you know that Jesus loves them and you have a tremendous opportunity as well as responsibility as to their eternal destination.

J. Miller Forcade,
Kanagawa Ken, Japan, March 10.

Our helper did not come yesterday and has not yet come today, but there is plenty to do without her. There are still some examination papers to grade for the Bible classes at Obirin College. We have various tax reports to make to the Japanese and U. S. Governments as well as our annual report to Wichita Falls needing to be completed.

Yesterday we went to Tokyo to renew our passport, as we had overlooked the date of expiration and it should have been attended to earlier this month. The Bixlers seem to be about as usual. My wife seems to be some better and was able to make the trip without serious consequences. They now require the signature of the wife on the new passport.

We feel that some progress is being made in this work but it is painfully slow. Time spent in prayer seems to be having some influence upon the work. We never have needed prayers more than we do now. The past four years have been especially trying ones for us. But we are blessed more than we deserve. Once each week I have been visiting an injured Christian boy in a hospital near Yokohama. It is pitiful the number of injured persons there are coming out of Viet Nam. One is amazed how well some of them are adjusting to their loss of feet, legs, eyes, arms, etc.

Tonight we often have our largest crowd in the week. It has reached 19 more than once, which pushes our little house to the limit. But it is hard to say no to them. We can teach in two groups if they continue to come.

When we left home in 1965 we were often asked how long we planned to stay. Our usual answer was we did not know but probably at least one year and not more than five. Some of our friends are asking us when we are coming back home but we still have no definite answer as to the time. We hope to stay as long as it is clearly the Lord's will for us to do so. On April 15th we will have been here two years, if it is the Lord's will for us to continue until then. We do miss those of you who are in the U. S. and look forward to seeing you again, if the Lord spares us and you until we return again. May God bless you all richly for your part in this work.

**Shichiro Nakahara,
Shizuoka City, Japan, February 13.**

Nowadays, we don't hear much about young people who are desiring to be missionaries. I just wonder what's wrong with them. I have been wondering when S.C.C. will become a school where missionaries can be developed and trained to send out. We know the time is short and passing quickly toward the Great Day that is to come upon the whole world, but many Christians are not aware of it, it seems. Young people of the day are not responding to the call of God like Isaiah of old. I just don't understand why it's so. I believe Christian leaders in our group are failing in the very thing. Don't take me wrong, that I am trying to criticize anyone. I think we should pour our hearts before God in order that He might raise them that don't bow their heads before Baal. "A call from Macedonia" is heard from every direction, and we Christians must give an account of it.

**Joy Garrett,
Salisbury, Rhodesia, February 24.**

God has been good and we are about settled in our home again after our refreshing furlough home. Although we made our trip home as quickly as we could, it took six weeks to make our bus-ship-train journey to Rhodesia. The S. S. Dick Lykes, a 21-year old vessel that would have been scrapped except for the Viet Nam war, took four weeks to make the sea voyage. Bro. George Miles and Bro. Hartle met us in Cape town and helped us. We had to stay with the Miles family for 5 days before we could get a train for Rhodesia and then we all were crowded into one small compartment for the three day trip. We were met by Mother and Dad and Bro. David Brown and quite a few African brethren. God watched over us throughout the entire long trip and we are grateful for your prayers.

Rhodesia seems economically sound and things go along normally, except most things are now "Made in Rhodesia." The cost of living is higher and gasoline is still rationed. It is about 85c a gallon with coupon and \$1.25 a gallon without one. So one can get as much gas as he desires if he pays for it.

The contractor who built the church building at Arcadia has been out several times to look over the Arcadia Orphans' Home plans. He had only a few suggestions, but the changes necessitated Bob's

having to redraw Bro. Brent Hickman's excellent original plans.

S. D. Garrett,
Salisbury, Rhodesia, February 17.

I have been trying to find time to write for many months, but too many things here were pressing; problems of the various congregations, and of individuals, and various bits of "red tape" from those in authority which seemed to drain away that last little bit of energy. Things have eased a little since Bob and Joy returned and we are hopeful of being able to write an occasional letter at least.

In December Dollie and I went out to Sipolilo and camped for 8 days while I put the roof on the new Mavure school building and hung the doors. The Government pays the teachers' salaries but the building and equipment must be supplied by the parents or the Mission. In this case the parents made the brick and put up the walls.

The Arcadia church—land and building complete—has cost about \$23,625.00. Gifts from America totalled \$9,968.69. The balance of \$13,656.31 was raised here. Almost 58% of the total cost, was raised here. Of this amount they owe \$4,270.00—an interest-free loan which they are paying off at the rate of \$42.00 per month. Of their regular free-will 1966 offerings (Sunday morning collections) 61% was spent on others—mainly for the support of orphans. Nearly 12% went on mission work among the Africans.

For the Children's Home, over \$1,000.00 is on hand here. Bro. Goss has over \$3,000.00 and I have heard that the sisters in Dallas have already raised over \$1,000.00 for this purpose. It seems that there is well over \$5,000. available now for the orphanage and we hope to start this building soon, the Lord willing. It will be large enough to house 16 children in addition to a large bed-room and bath for the Superintendent. This is urgent. The church has four boys now to look after but no place they can really call home. I know of four children whose relatives wanted us to take them but since we had no facilities they went to the Roman Catholics. How long will we have to continue to say "No room" to the helpless, fatherless children who cry for help and a home?

We appreciate more than words can express your fellowship in the Arcadia work. Truly this is the Lord's work and it is marvelous in our eyes. We thank God for you and all others whom He has raised up to show forth His grace and power. We remember you daily in our prayers. Dollie has been ill for a week—high fever for three days—but is up again. Our health has been excellent for the last year and again we thank Him that enables us to serve in the gospel.

E. A. Rhodes,
Yokohama, Japan, February 21.

We have had quite a break in the nice weather recently. It snowed for three days, gently, so we had several inches of snow. Just about everything stopped in this area for a day or so. It began on Friday and continued through Sunday. I did not expect but a few out to the worship, but was surprised to see about half of the number were the parents who had been coming faithfully for several months. Altogether, there were some twenty who came. We are

more hopeful that some of them have "good and honest hearts" and if so, we can expect some fruit. Since we know that the word of God will not return unto Him void and that the exceeding greatness of the power is of Him, it is enough for us to be faithful in planting and watering and trust Him for the increase!

We hope to continue on as best we can with the strength which God supplies for we know that our time is short here; and we want to be somewhat like Peter, "give diligence that at every time the brethren may be able after our 'departure,' to call certain things to remembrance."

Alice E. Broaddus,
Kowloon, Hong Kong, January 3.

Last month Sunday morning Bible classes were started in the new school. It is really quite a challenge to have so many students and most of them have not been in any way connected with gospel work.

Work goes on in the rooftop school but we have not enough students to meet the expenses. We have taken in a number of new students and we pray that they may continue to come. We were able to get a few bundles of used clothing to give out among the poor people who are in need. Especially pitiful are some of the old people who have been cold. One old lady wanted a cap as she said her head got cold. Among other things she got two caps and put them on one over the other. She was so happy that Jesus loved her and others cared enough to see that she was warm.

Vernon C. Lawyer,
Salisbury, Rhodesia, February 22.

February has been a month of heavy rains. Colds and flu are widespread. In our household, four of us have been down with flu over the last few days. Sister Dora Brown has suffered several weeks of illness in an attack of jaundice. We understand she is much improved now.

There is increasing good interest for the work in Waterfalls. Attendance has been touching around 45 to 48 on recent Sundays. The proposed new building is an urgent need which cannot be filled too soon. I understand that most of the legal hurdles have now been cleared and building may shortly begin. We are confident that many of you are also zealous to see this project completed; the first building to be erected for the European brethren here. Help these brethren in your prayers and giving.

Apart from preaching each Sunday, my work-load has been reduced to a routine of sorting and packing for our coming return to the states. Bro. Robert Garrett is taking my classes in the African Secondary schools. I have enjoyed doing some substitute teaching in the European high-school for Bro. David Brown, during his wife's illness. Almost every week there are hospital visits to make and I am still teaching a class in Romans on Tuesday evenings. Already we find it hard to face the fact of leaving Rhodesia, even though assured it is of God. The human heart is stubborn and would far rather cling to the known present than to that of the unknown future. We truly appreciate being remembered in all your prayers.

Thomas W. Hartle,
Cape Province, South Africa, February, 1967.

While we were rejoicing that the schedule for cottage meetings was quickly filled for Jan., Feb., and March, now the list for April, May, and June is almost filled up too. It thrills us that people in the area in which we live and labor, are receptive to the word and willing to open up their homes to hear the Gospel of Jesus Christ.

The majority of these are completely new opportunities, with the people *wanting* to have a religious service. Attendance as such meetings averages about twenty, with the majority visitors. One was baptized after the meeting of January 31, and several others are seriously considering the Lord's invitation. I know personally of 17 precious souls who are "counting the cost." One who was hesitant to go into the waters because of ulcers on her leg, now says, "Mr. Hartle, I'm not worried anymore about my leg, or the water; I want to be baptized before the end of the month!"

Dennis and Betty Allen
Hong Kong, March 8.

This year Billy and I have been teaching full loads at Hong Kong Christian College. With all the other work this has really kept me busy. We have many good opportunities there, but the tendency in a big school is to load the teachers with more and more responsibilities. I have been asked to head the Bible department and plan the Bible curriculum for the entire school. Also I speak in chapel once a week and lately have been speaking about half the time at the morning worship service. This is at 9:30 so I can still get to Shun Ning Road for the meeting there by rushing. Please pray that our contacts and opportunities there will be fruitful. Only the Lord can make it so.

Sunday is a full day. Usually there are four meetings a day. In the afternoon I go out to Hung Shui Kiu where we have a kindergarten run by one of the sisters and a church. Then at night we have another meeting at Shun Ning Road. In addition to these meetings, Brother Tsau has meetings at three other places each Sunday. Even so, there are many opportunities that we cannot enter into. Large new housing estates are opening up all the time presenting wonderful opportunities.

What of the future of Hong Kong? We just don't know. Fifteen years ago many thought her days were numbered and yet the growth, expansion and prosperity achieved have exceeded the most optimistic expectations. Business men think it secure enough to keep on making tremendous investments. Should we be afraid to invest for the Gospel? There are great stirrings in China, but what the outcome will be no one knows. Many have prayed that the leaders might be given a spirit of delusion so that they would make foolish decisions and thus lose their hold on the people. The events of recent months would appear to indicate that the Lord is bringing this about.

The brethren in the Philippines have invited us over for a Bible conference there this summer, and we are minded to go if the Lord opens the way. We haven't seen the brethren there for five years.

NEWS AND NOTES

"They rehearsed all that God had done with them . . ."

Independence, La.: Those old copies of the Word and Work which I received during 1966 from various sources were joyously received by patients at the hospital where I do Chaplain's duties. The churches in this area have begun to cooperate by saving their old Sunday school literature for me to hand out. I could still use about 200 more copies per quarter. Those who stay awhile in the hospital ask for more of a different kind than they have read. White people are not very interested in this, but the negroes nearly all seem hungering for something spiritual to read.

I have started a project that I would like to see catch on all over the nation. I am trying to keep Testaments and Bibles supplied for the patients . . . The hospital here has about 300 new patients each month and many of these take a Testament home with them if it is left in the ward. This gets the Word into a home that may not have one at all—thus God's word is able to speak for itself. So far I am not able to supply enough here, even with what help I have received. I also have some large print Testaments and Bibles at the nurses' stations for loan to those with poor eyesight—but they too disappear and must be replaced.

I do earnestly desire the prayers of fellow Christians . . . for guidance and greater wisdom . . . and better physical health. —Odis O. Ford, Rt. 2, Box 123-B (ZIP 70443).

Fern Creek, Ky.: A new congregation was started here last December. We are meeting in the Community Center building there (just behind the Gulf service station). Glad to report as many as 55 present at one service. It may seem a bit unusual in these "last days" to start a new congregation, but it should not be so. Several years ago it was rather a common effort and practice, and one to be welcomed and participated in by all, at least in some measure. Those interested in the work are welcome. We meet at 9:30 and 10:30 a.m., and 6 p.m., the Lord willing. —C. T. Clay

Shepherdsville, Ky.: I always pass on my copy of the WORD AND WORK after I have finished reading it. —William Shields

SCC Mortgage Payment (\$6,400.00) is Due April 30!

Jacksonville, Fla.: You might be interested to know that the total budget of Kings Highway Church is given over to the support of some 22 missionaries, plus Christian education in the primary grades for our children under the classroom ministry of our sister, Vivian Kimball. With the exception of only a few dollars a month for our maintenance of facilities, our total funds go into this. Recently, the church was able to send HCJB, Quito, Ecuador, a gift of \$500 toward the new higher power transmitters for the greater missionary outreach. We thank and praise the Lord for the privilege of this service. —Dan Richardson

SCC FACULTY VACANCIES

Teachers are needed for the summer session in the areas of mathematics, biology, and secretarial studies. For the fall term, teachers are needed in art, business, English, foreign languages, mathematics, and the physical sciences. Interested persons should contact Curtis Lydic, Dean, Southeastern Christian College, Winchester, Ky. 40391.

Abilene, Tex.: Bro. James Thompson is announcing that the third Thursday night of each month will be for song practice. As a result of the recent TV practice sessions, several have expressed interest in continuing this type of thing. . . . Our mission offerings for April, May, and June are to go to the mission work at Channelview. It is the thinking of some connected with that work that they can and ought to be responsible for building once they have had enough help to clear the lot debt. The earlier the lot can be cleared and building begun the sooner present rental payments can be applied on the debt. Around \$800 was still needed at last report to

clear the lot of debt.

We received word that Brother Bruce Chowning will be able to be with us for our spring meeting, June 4th thru 11th. Bro. Chowning was with us for a meeting about three years ago and was well received. He is minister of the Cherry St. Church of Christ, New Albany, Indiana..

Kentuckiana Christian Assembly

We shall be using the beautiful facilities of Fall Creek Falls State Park near Pikeville, Tennessee again this year. The grounds have a capacity for 144 persons and it is a real "camp" setting—but with all modern facilities available. Junior Week will be July 2 thru 8, and Senior Week July 16 thru 22. —Hall C. Crowder, Director

Louisville, Ky.: The Ecclesiastics, a male quartet from Portland Christian High School, presented an inspirational program at Buechel last Sunday night, and we are thankful that we had a good audience—91 present! Carl Witten led some congregational singing and John Bradshaw led in prayer and delivered a splendid lesson, using the 23rd Psalm as the basis for his message. The quartet, which included these two young men plus Ronnie Hickman and Bobby Heid, presented a variety program of songs to inspire, uplift, and exhort us. We thank God for these young men and for such a fine hour at Buechel. —Robert B. Boyd

News - Christian Leaders Fellowship

Frank Sandage will speak at the meeting next month . . . Geo. Galanis wishes to put sermons in newspapers and magazines in Greece, where he says they will be read by many thousands . . . Jeffersontown Meeting, June 19th with David Schreiner preaching . . . Fisherville Meeting June 25th with Robert Boyd preaching . . . Fellowship Week Committee: Glenn Baber, T.Y. Clark, Robert Heid, Dale Offutt, Eugene Schreiner, J. K. Scoggan. Date: August 21-25 . . . Thanksgiving Committee: Henry Ott, Gordon Linscott, Ray Naugle . . . Christian Education Workshop at Portland 7:30 p.m. April 28 and morning of April 29th . . . Report on Waterfalls Church (Salisbury, Rhodesia) fund: \$1897.55 received so far; expenses \$350.00. Time extended to June, 1968. —Ernest Lyon

Dallas, Texas: Brother Howard Marsh of the Sellersburg Children's Home in Sellersburg, Indiana, is to be with the Eastern Hills Church for an 8-day meeting, March 19-26. —Neal Phillips

Woodland Park Encampments

(Dugger, Indiana)

Junior Week: June 18-23, Orell Overman, R. 1, Switz City, Ind., Director. Fee: \$12.50, \$3.00 to accompany registration.*

Intermediate Week: June 25-30, Eugene Pound, 110 B St. NE., Linton, Ind., Director. Fee: \$12.50, \$3.00 to accompany registration.*

Senior Week: Aug. 13-18, Bob Morrow, R.1 Box 206A, Tell City, Ind., Director. Fee: \$12.50, \$3.00 to accompany registration.*

Family Week: Aug. 7-11 (Mon. noon meal to Fri. noon meal), H. T. Marsh, Sellersburg Children's Home, Sellersburg, Ind., Director. Fees: \$12.50 for each adult and a total of \$10.00 for all children in any one family, total of \$35.00 per family. \$3.00 for each adult to accompany registration.*

* a. Include name, age, sex, address, school grade next year and parent's signature for each camper.

b. We can accommodate 63 girls and 54 boys for each week. We urge you to register early.

c. As each space is reserved, the \$3.00 with registration is not refunded in case you cannot attend; but another camper will be accepted in your place if such can be found.

GARRETT PRINTING FUND

I know the workers in Africa will be made happy to know all of us are supporting the Garrett Printing Fund. It is all the more amazing when we realize we are helping people whose language we cannot understand, yet they understand the same Gospel we believe in.

Interested parties should address the treasurer, as follows:

William Shields, Treas.
Garrett Printing Fund,
Route 2, Box 35
Shepherdsville, Ky. 40165.

Clinton V. Davidson

When we came to Highland Church in Louisville to minister there, Clinton, his lovely mother, and his sister, Mary Adele (now Mrs. H. N. Rutherford of Hanover church, Lexington) were already members there. Clinton was 24 and I was 26. He had been sent to Potter Bible College where J. A. Harding was in his prime, and when he returned to the home church, he became "superintendent" of our Sunday School. He had a wonderful way with children, and this may have had something to do with his later success with, and great zeal for, Camp Shiloh—the camp for the underprivileged of New York City, which he and his helpers have been operating for many years, and where many boys and girls have found Christ. While others have aided, there is no doubt that Clinton chiefly has "underwritten" that work. He sent not less than eleven young people through Christian colleges, and what is known of his gifts to help others is probably only a little, compared with what is unknown.

Though he always considered his formal education meager, he was gifted of God in business sense. In a letter to me (Dec. 7, 1966) he said: "All my work and experience have been limited to selling, and I am no good when it comes to writing anything that is technical or educational." As a young man, Clinton worked for a while at the old Citizens Union Bank, and then went into insurance. In that field, he is credited with writing the first million dollar policy in America. From that he went into Estate Planning, but always his heart and his pocket-book were with the Christless, under-privileged children.

He is survived by his dear wife, Flora. How well I remember the night she made the "good confession." Brother W. D. Campbell of Detroit was holding us a meeting. It was not his custom to request that candidates "come forward," but simply to rise wherever they happened to be seated, and to make the confession from there. Flora rose and in a clear and decided voice, confessed her Savior there, and was soon baptized. To that decision she has faithfully and firmly adhered through the years, and through many trials, toils and sorrows. They lost an only son, and suffered other disappointments; but God has been their Refuge and their High Tower, and so He will be to the end.

Mrs. W. T. Micou, one of the original members of Highland Church, and still with us, is a cousin to Clinton. —E. L. J.

Herman H. Yentsch

Pressure of many circumstances incident to the moving of the writer from Louisville to Miami has contributed to this belated report of the passing of Brother Herman H. Yentsch, of Louisville, Ky.

At about 8 P. M. on December 28, 1966, while his brethren and sisters of the Shawnee church were gathered together in prayer meeting, the spirit of this stalwart soldier of the Cross took its leave from its tabernacle of clay to be with the Lord.

He had not been well for the past several weeks, during which time he and Sister Yentsch visited her sister in Ft. Lauderdale, Fla. for about three weeks, hoping that their stay might improve the health of both of them. But after their return home he became worse, and was admitted to the Methodist Hospital in Louisville on December 17th for tests, which later revealed a malignant tumor of the brain. He underwent emergency surgery on the 23rd, but never regained consciousness after the operation. Sister Yentsch was herself a patient in the same hospital at the time of Brother Yentsch's passing. They were constantly together throughout life. She was permitted to attend the funeral and burial services in a wheel-chair. Upon her the blow falls hardest. But God's promises and the Christian's hope are hers, and she is sustained by them. This is true also for other survivors—2 brothers, Carl and William Yentsch, and a sister, Mrs. Flora Shaw, and several nephews and nieces.

Brother Yentsch was a "charter" member of the Shawnee church of Christ, and one of its most faithful workers. He was one of its song-leaders for more than 20 years, and a deacon for many years. His passing is another heavy blow to the Shawnee congregation. His place will be hard to fill.

Funeral services were held on January 2nd, after which the body was buried in the family lot in Cave Hill Cemetery. We look forward with hope to that day when his body, together with other bodies of those who "sleep in Jesus" will be changed bodies, and other living, redeemed ones will "with them be caught up in the clouds to meet the Lord in the air; and so shall we ever be with the Lord" (1 Thes. 4:17). —Willis H. Allen

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More than a year ago, the owners joined with the compiler in negotiations to obtain this treasure. The permission price set on it by Manna Music seemed prohibitive in our case; but a three-cornered "pool" was formed and contracts signed in November, 1966, for its use in both the round and shape-note editions. Rights were purchased from Manna by Abilene Christian College in Texas, and by Standard Publishing, Cincinnati. The Compiler came in as a third party because of his interest in seeing the collection completed for the generations yet to come.

To any who may have ordered the book in recent months or years, and who may now wish that they had waited, full-size gummed sheets that exactly fit the hymnal can be supplied in either notation in lots of 100 at \$5 per hundred postpaid—from The Word And Work office, from either owner, or direct from Manna Music, Hollywood 28, California. These sheets are tightly covered by the Manna copyright, and by their contracts with Abilene and Cincinnati, and they may not be reproduced on any other press.

If I were editing the hymn for "Great Songs" I would place the asterisk before the second stanza, which (in this book) marks the verse that may best be omitted, if any. Such omission has come to be almost universal practice, unless all verses are requested.

FACTS CAREFULLY CHECKED ABOUT "HOW GREAT THOU ART"

The hymn was written in Swedish by Carl Boberg in 1885 when Boberg was 26 years old. He was born 1859 and died 1940. The text was translated by Stuart K. Hine and copyright in America in 1955. Hine is an Englishman, born 1899 and still living (in England), age 68. The melody is also Swedish. The Swedish hymn bears the title, "O Store Gud" (pronounced in Swedish "O Stoor-e Gud," with the u in Gud having the sound the French give to u, or the diphthong eu, in "adieu"). The American title, "How Great Thou Art" belongs only on the Manna edition, and their copyright to the words, musical arrangement, and the title of their popular version is absolutely and strictly valid. It needs hardly be added that George Beverly Shea has sung the hymn around the World. —E.L.J.