

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

J. R. CLARK, Publisher

VOL. LV

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DECEMBER, 1961

SELLERSBURG CHILDREN'S HOME FAMILY



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Sellersburg Children's Home Family

On the front cover is a group picture of our family at the Sellersburg Children's Home. Listed here are their names and birthdays:

Reading from left to right: *First row:* Janie Leach, June 1, 1957; Debbie Leach, Feb. 2, 1956.

Second row: Robert Austin, Feb. 16, 1954; Mary Miles, Mar. 13, 1952; John Montgomery, Aug. 18, 1952; Richard Rash, July 15, 1952; Mayola Hill, June 22, 1952.

Third row: David Austin, June 22, 1949; Charles Rogers, Nov. 8, 1947; Carl Witten, May 27, 1949; Cheryl Leach, May 23, 1952; David Rash, April 18, 1951; Bonnie Clark, July 17, 1949; Frances Hill, July 8, 1950; Anna Leach, Feb. 16, 1954.

Top row: James McCool, Feb. 3, 1948; Dennis Montgomery, July 2, 1949; Dennis McCool, Nov. 3, 1945; David Hollowell, March 4, 1941; Jerry Doyle, May 1, 1945; Lois Witten, Jan. 11, 1947; Carol Mayhew, June 26, 1944; Wilma Witten, Mar. 14, 1945; Ernestine Miles, Oct. 22, 1948.

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

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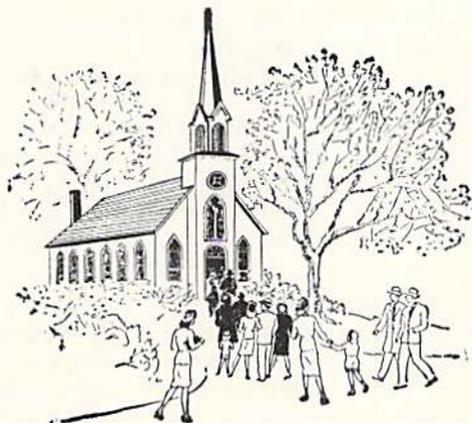
A CHILD OF HOPE

To us a Child of hope is born,
To us a Son is giv'n;
Him shall the tribes of earth obey,
Him all the hosts of heav'n.

His name shall be the Prince of Peace,
For evermore adored,
The Wonderful, the Counsellor,
The great and mighty Lord!

His pow'r, increasing, still shall spread,
His reign no end shall know;
Justice shall guard His throne above,
And peace abound below.

—John Morrison



Christmas

J. Miller Forcade

Note by E. L. J.: Months ago, under the pressure of illness (and the years), it was regretfully announced that so far as this editor and wife are concerned, we would not be able to continue our long-time custom of the Christmas-card exchange with personal friends and dear brethren throughout the nation; and at the same time, we excused all busy, burdened friends from any sense of such obligation toward us.

It is our privilege now, however, at the year-end, to wish all readers of our magazine the very best and happiest holiday season—"in Him," Christ Jesus, our Lord. Our interest in every reader, and our special affection for some hundreds who have been sending cards, can never wane or change, whether there be personal communication or not.

With these few words of salutation, we are pleased to give our readers the following fine article on "Christmas," by our brother, Dr. Forcade, of Lynnwood, California. He is Ben Elston's worthy son-in-law. We lift it from J. D. Phillips' journal, *The Truth*, issue of December, 1960.

Christmas cannot be eliminated or completely disregarded, but the season can be sanctified to the glory of God. Public opinion is not a reliable guide for distinguishing the good from the bad aspects of Christmas, for it is molded too much by the world and carnal interests. Much of the glitter of Christmas is a camouflage for the devil's work. Satan is always busy, but Christmas time seems to be a season of special temptation for many.

The Bible does not mention Christmas, but it does cast helpful light upon many things associated with it. Tradition plays a big part in the celebration of Christmas, but we should remember that tradition can be true as well as false (2 Thes. 3:6; Col. 2:8, 9). The Bible confirms the tradition that "Jesus was born in Bethlehem in the days of Herod the king" (Matt. 2:1). It also tells us that the shepherds went to see the "babe wrapped in swaddling clothes, and lying in the manger" (Luke 2:1-20), but there is no proof that there were three "Wise-men from the east," as the Bible does not specify their number (Matt. 2:1,2). The Bible does not uphold the tradition that these same Wise-men visited Jesus while he was cradled in the manger, for it says, "And they came into the *house* and saw the young child with Mary his mother" (Matt. 2:11). The scriptures indicate that the visit of the Wise-men took place some time during the first two years of his life (Matt. 2:16). The Wise-men must have visited Jesus some time after his presentation to the Lord in the temple when he was 40 days old, for his flight into Egypt immediately followed their visit (Luke 2:22-24; Matt. 2:13-15).

Christmas is not a Christian festival. The Bible does not record any teaching of Christmas either by Christ or by his apostles. "The exact date of Christ's birth is not known" (Compton's Encyclopedia, 1956.) This makes it impossible for us to celebrate the exact day of Christ's birth with any degree of accuracy. "Christmas was not among the earliest festivals of the church, and before the 5th century, there was

no general consensus of opinion as to when it should come in the calendar, whether on January 6, March 25, or December 25," so says the *Encyclopedia Britannica*. The name Christ-Mass reveals its true origin. As it is observed today, Christmas is a mixture of paganism, Catholicism, and Protestantism, grafted to some Bible facts by human ingenuity and tradition.

It is more pleasing to the flesh to recall the babe in the manger than the man who died upon the cross for our sins. Men prefer to forget the awful price that Jesus paid for their redemption unless they are devoting their lives in humble service to Him. To keep our balance at Christmas time, we should recall vividly all the fundamentals of the Christian faith: the virgin birth, the blood atonement, the victorious resurrection, the glorious exaltation of Christ, and his personal return, which should be expected at every season (Luke 21:34-36).

That there are some sinister dangers in the modern Christmas celebration, only the uninformed or men of carnal mind will deny. The Santa Claus myth has resulted in inestimable harm in perverting the minds of children. Parents often sow the first seeds of doubt in the hearts of their own offspring by teaching them to believe in Santa Claus. When we represent Santa Claus as the source and giver of gifts, we rob our heavenly Father of glory that is rightfully his (Jas. 1:17). Little white lies often grow up into big black ones, leading the soul into eternal punishment (Rev. 21:7,8). It is impossible but that these occasions of stumbling should come, but woe unto that man through whom they come! (Matt. 18:7).

This quotation from Sgt. Church Johnson under the title "Whose Birthday Do We Celebrate?" first published in the *Saturday Evening Post* and later condensed in the *Reader's Digest*, contains much food for solemn thought. "A bunch in my company threw a Christmas party for the Jap kids. The program featured the youngsters singing 'Silent Night' in English, and a GI in a red Santa Claus suit and cotton whiskers giving out presents. It was a friendly, happy party, with lots of food, and packages for everybody. Then little Ito asked his question. Roughly translated, it was: 'Whose birthday is it? The man with the whiskers?' Someone told him we were celebrating our Savior's birthday. But he was confused. From all he could see, Santa was the main attraction."

One of the most dangerous things about the celebration of Christmas is the carnality which it glamorizes. Mercenary motives are much stronger in many than a desire to honor the lowly Nazarene. If Jesus were to return today, they would probably have no room for Him in their homes, even as they do not in their lives. Covetousness is poorly hidden by the commercial interests, when they put up decorations and sponsor parades which they hope will create more business for them. Revelry is a dangerous manifestation of carnality. At Christmas time, revelry sometimes reaches its height in an orgy of gluttony, drunkenness, dancing, and murder.

There are many opportunities for the Christian with vision and courage to serve his Lord at Christmas time. It is always fitting to preach the word and some may be more receptive at the Christmas season (2 Tim. 4:1-8). There are many opportunities to share our abundance with those in need. "For ye have the poor always with you, and whensoever ye will ye can do them good" (Mark 14:7). "And let us not be weary in well-doing; for in due season we shall reap, if we faint not" (Gal. 6:9, 10). Even a cup of cold water given in the name of a disciple brings its reward (Matt. 10:42). Strong family ties are a great blessing, but let us not be selfish in our thinking and our feasting. For some people, Christmas is the saddest season of the year. The aged, the afflicted, and friendless should especially touch our hearts. In making our decisions, each one of us should consider what Christ would do in our particular situation. The hope of peace on earth, good-will to men needs to be revived. Peace can never be fully realized until all the world accepts the Prince of Peace. Much of the world has never heard of our Savior, and more of it has no idea of how much he loves them. Unless we show more love for the lost, many of them will die without God and without hope (Eph. 2:11, 12).

If you are not a Christian, honoring the babe in the manger cannot take the place of accepting the Son of God as your Savior. God's promise to you can never be fulfilled until you repent and are baptized for the remission of your sins (Acts 2:38, 39).

Ben's Budget

(Reprinted from 1936 Word and Work, page 96.)

The Word and Work's manner of combating error approaches closely my (improved) idea. All error is wrong, and to be deplored and, "in reason," to be properly exposed and rebuked; but a balanced attack keeps all parties in more hopeful balance. . . .

I would claim no merit because of real or pretended ignorance, avoidable or otherwise; but I hope I may be always a true "disciple" of the Christ. And we learn most and best when we truly try to learn. Observation must record a class that rather carelessly catches an idea or view, and this is never corrected by additional study or attention. Preachers continue to preach what and as they have preached before, if they do not honestly study. Hearers too frequently do the same. A real disciple is a real, diligent learner, ever trying to come to the full, blessed "knowledge of the truth." —Ben J. Elston.



Not Of Yourselves

J. Edward Boyd

In Ephesians 2:8 there appears this statement: "For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God." Recently I was asked the question, "Is it faith that is here said to be the gift of God, as the English translation seems to suggest?" There are indeed some who do so teach. But before coming directly to an answer to the query, let us make a brief examination of the entire paragraph.

This Ephesian letter is of course addressed to Christians—to "the saints . . . the faithful in Christ Jesus" (1:1). At one time they had been dead through their trespasses and sins, even as have all others of the human race, except the Lord Jesus (2:1-3). But God was rich in mercy; and because of His great love for men He "made us alive together with Christ" (Vs. 4-5). But He has done even more: He has exalted us, "sinners saved by grace," to an exceedingly high position in Him, "that in the ages to come He might show the exceeding riches of His grace in kindness toward us in Christ Jesus" (Vs. 6-7). Amazing Grace indeed! From the deepest depths to the greatest heights He has lifted the redeemed!

And all this is apart from any merit of ours. "For by grace have you been saved." In the Greek original, as in the English translation, the perfect tense is used. But the Greek perfect means more than the English. It asserts not only that the event took place in past time, but also that the results yet abide. So this could be expanded to read, "By grace you were once saved, and you are still in a saved state." This is a positive contradiction to the idea that the Christian is now only working for a salvation which he thinks he may possibly receive in the sweet by and by! Salvation is a present possession; eternal life is ours now.

Now the apostle Paul does not leave out works. But he puts them in the proper place. The Christian must not boast that he has saved himself by his good works. Eternal life is the "free gift (the *charisma*) of God" (Rom. 6:23). But "we are His workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them" (V. 10). But we do not work in order to receive a gift; that is something which we cannot earn.

And now to the question: what is it that in verse 8 is said to be the gift of God? Is it the 'faith' just mentioned? From the point

of view of Greek grammar, the answer is "No!" For the pronoun *touto* is neuter gender, whereas the word for *faith* (and the one for *grace* also) is feminine. If the pronoun referred to the word *faith* (or *grace*), it would have another ending. In his "Word Pictures of the Greek New Testament" (a set of six volumes which, according to personal testimony that I have received, is of value even to Bible students who have no knowledge of Greek), Dr. A. T. Robertson, noted Baptist scholar who before his death some years ago was Professor of New Testament Interpretation in the Southern Baptist Theological Seminary, makes this point in his discussion of this passage. It is rather the act of being saved by grace through faith that is in view. We know that faith is produced by hearing the Word of the Lord (Rom. 10:17). Paul's answer to the jailer's question was a command: "Believe on the Lord Jesus . . ." Salvation is God's gift to those who will by faith receive it.



Do We Care?

J. H. McCaleb

"Have you ever seen a blind man approach a crossroad, watched his faltering steps and sympathized with him in his uncertainty? And then, invariably, helping hands seize his arm and he is confidently led across to a position of safety. Should we be less concerned with any fellow being who is spiritually in need of confident and competent leadership?"

Those are the first words of a letter sent out by the American Bible Society seeking funds for the purpose of distributing Bibles to the peoples of the earth. The question is a challenging one. How much do we really care about the welfare of our fellow man?

The early history of this great concern for others is an amazing one. Jesus Christ led the way. He gave his life in the interest of saving people. Following Him were many others. The work of Peter, James and John is well known. The labors of many others are recounted in the Word of God. Perhaps no individual has stirred the admiration more than Paul, the Apostle. As one reviews the activities of Jesus and the early laborers, he fails to find one who is profited selfishly in any way. The concern was entirely for others.

Perhaps if our own concern were more unselfishly intense, our acceptance by the "blind" might be with greater readiness.

Shall We Strike Back?

E. L. J



As the years, and the circle of our observation and experience enlarges, we become more and more deeply imbued with the feeling that believers are not truly edified, nor the church of God truly advanced, by combative religious controversy and personal debate. Of course, if there are men today who, like the Savior, know exactly what is *in* man, and need not that anyone should tell them; who, like Paul, are "filled with the Holy Spirit" to read men's inmost thoughts and motives, and who, beyond all shadow of doubt, may be sure that some brother man is "full of all guile and all villany"—if there be those thus supernaturally endowed to know what is hidden from the wisest of common men, then they may do well to follow the example of the rare occasions when Christ and Paul flayed the hypocritical leaders of the Jewish "church."

If we find in the church today, and even among the leaders, a like false element, we need not be surprised; for, whether in Jewish or Christian age, we have them with us always. They are the fleshly, unregenerate, or inwardly backslidden, of the nominal church. If Christ should come again, as a man, *incognito*, and say to them the things that He would surely say, they would, no doubt, go out in the garden with the Judas crowd, and they would be leaders of a shrieking mob, to "crucify him" afresh—if our laws would allow! That such men shall arise, speaking perverse things and that the danger is always with us, disciples ought to know, in order that they may be neither discouraged nor entangled. But who these are today, and what their names exactly, in order that we might "expose" them—"skin them alive and hang their skins to dry"—this is perhaps beyond the certain knowledge of any uninspired man. Therefore, we do not venture upon personal attack. In this respect at least, the Word and Work is *different*: and we ask all contributors to help us keep it so.

FULL SURRENDER

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

Truth Advance

Section

Stanford Chambers



QUESTIONS ASKED OF US

You are completely sold on your so-called Restoration Movement and you seem to feel that all of your readers are also . . .

Not "sold" on the "so-called Restoration Movement" as such, but the plea of said movement to "speak as the oracles of God" and that we be "doers of the word"; this is what we are "sold" on and quite seriously so. And who that recognizes what departures from the Scriptures in teaching and practice in worship and service and daily living have come is not in sympathy with restorative endeavors to bring churches and individuals back to the Way of the Lord? Who is not, is careless concerning the will of God and indifferent as to His great, good cause. Better get "sold" on the Lord's own endeavors to restore His churches to the spiritual foundation on which He builds them. Reread His letters to the seven churches of Asia and note His concern for their restoration. "Remember whence thou art fallen and repent and do the first works." Again, "Repent therefore; else I come to thee quickly." Again, "Remember therefore how thou hast received and didst hear and keep it, and repent." Had you been living in the days of Josiah or Hezekiah, would you have been "sold" on the restoration movements those good kings inaugurated? Restoration is not theory or philosophy; it is every Christian's responsibility. You are "sold," but on what?

The Bible has much to say about "modest apparel." Just what is modest? How do women justify the growing custom of attending public worship bareheaded?

Ever since Jehovah made adequate coverings for Adam and Eve, there has been the conviction that modesty and the covering of nakedness belong together, and that dress failing in that is immodest in the measure in which it thus fails. The heathen are those who have "refused to retain God in their knowledge," and the heathen have little concern as to covering. A good measure of Christian sanctification will be a good monitor, guiding God's blood-bought child in evaluating and discerning between what is modest and what is not.

As to the second part of this question: Many have never had their attention called to the Scripture teaching such as found in 1 Cor. 11:1-16, particularly verses 5 and 6. Others have misinterpreted verse 15 in such a way as to set aside the teaching of verses 5 and 6. So it does not follow that all those seen in God's house of prayer are

self-willed in the matter. It is to be recognized with appreciation that many women and Christian girls wear the sign of the authority God has given the man, whether husband or father or the coming man they see in their brother. The God-given sign is the long hair; the woman's own sign, signifying the same thing and her agreement therewith is the covering she wears over all.

In what sense are the widow's two mites more than all others' gifts put together?

The Lord measures the gift by what the giver withholds. The widow gave her living. The others gave of their superfluity (their surplus) and were careful not to touch their living. You sometimes hear some one speak of his giving "the widow's mite," who has not only not touched his living, really, but has withheld enough of his luxuries as yet to be able to "keep up with the Joneses" quite gratifyingly well.

Paul said that he was "free from the blood of all men." That was from the fact that he had "not shunned to declare the whole counsel of God." Had he not declared the counsel of God, men's blood had cried out; he would not have been free from men's blood. "Abel's blood cried out unto Jehovah." James says that the wages kept back by fraud will witness against the defrauders. What Christians withhold for their gratification instead of putting it behind the declaration of the whole counsel of God that lost souls may hear—that which is thus withheld will witness against the withholders in the day when lost men's souls and blood will be crying out against them. This is a serious matter. Christ died to save souls and many making professional use of His name do not live to save souls, much less die!

A certain church announcement advertised its evangelist for a revival meeting as one who "preaches the certified gospel." What gospel is that?

The term "certified gospel" is likely borrowed from a certain volume quite extensively read in some sections, the author of which makes use of the term and applies the same to a formula he sets forth consisting of "faith, repentance, confession and baptism" as the gospel, "the power of God unto salvation." The chosen "evangelist" doubtless could be depended on to preach said formula. The gospel of Christ is a certified gospel, praise Him who is its heart and soul and power, who has preserved it and its certification till our day. Because of its certification, we have "how firm a foundation" for our faith.

Error is to be corrected, however, in the use of the term "gospel." Faith is not the gospel; it is something which the gospel produces; "Faith cometh by hearing" the gospel. Repentance is not the gospel; it is that which the gospel produces by convicting men of sin. Confession is a further product of the gospel, the expression of the faith produced in the good and honest heart. Baptism is "the obedience of faith," that faith that comes by hearing the word of Christ. "God be thanked that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto

ye were delivered; and being made free from sin, ye became servants of righteousness" (Rom. 6:17, 18).

No, neither one of the four items listed is the gospel, nor is the combination of them and the resultant formula the gospel. Christians should not be confusing the gospel with that which the gospel produces. Paul shows clearly what the gospel is in his declaration in 1 Cor. 15:3, 4, and in the verses following he shows how it is indeed certified. In his second epistle (2 Cor. 4:5) he says, "For we preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake." Or as in 1 Cor. 1:23, 24. "We preach Christ crucified . . . unto them that believe . . . Christ the power of God and the wisdom of God." Philip went down to Samaria and "preached Christ unto them." Sent to the Gaza road and to the Ethiopian, who at the time of contact was trying to make out Isa. 53, "Philip began at the same Scripture and preached unto him Jesus." Resultant on Philip's proclaiming Christ in this case and also at Samaria, and as resultant of the apostle's preaching the word of the Lord to the Philippian jailor, there comes both believing and being baptized. Such was the product of the gospel of Christ wherever it found "good and honest hearts." God's messengers are commissioned to preach the gospel and to baptize those who accept it. Then, of course, further teaching for the sake of observing—observing "all things whatsoever I have commanded you." All of which follows the proclamation of Christ's death for men's sins, His burial, and His resurrection. Pray and preach that the gospel may produce.

It is being inquired as to why the word ordain is not found in the American Standard Version.

Of some ten or more translations we have at hand, only the King James Version uses the word "ordain." Each of the others, including the Revised Catholic N. T., uses the word appoint instead. (To ordain is a divine, not a human, prerogative.) "Ordination services" originated with the rise of the priesthood as a class, the "clergy" as distinguished from the "laity." In God's order, all His redeemed are priests, a "royal priesthood" (1 Pet. 2:9, et. al.). The N. T. disallows any distinguished class of priests, or men of "Holy Orders."

It is lamentable that even some calling themselves Protestants hold on to a form of sacerdotalism, some even making out that their ministers can trace a line of succession through the laying on of hands back to the apostles, and that the ordinances (they usually say "sacraments") must be administered through ministers of such a pedigree. All such doctrine is an addition to what the Scriptures afford us, is not only innovationism and mere tradition, but it involves a false claim at that. For none can trace his pedigree thus. At the very best his succession would have to be run through a line of pseudo priests and false pretenders to the "Holy See"—another ecclesiastical invention. How preposterous!

So let us be glad and rejoice that the translators are giving a correct translation, one that does not incorporate the traditional perversion into the text of the inspired word.



The Unpardonable Sin

J. R. C.

(A sermon preached at Ormsby Church Sunday, October 29, by J.R.C.)

Perhaps one of the most frequently asked Bible questions is, "What is the unpardonable sin?" A prominent evangelist said that many people have approached him both personally and through the mail who thought they had committed this unpardonable sin. He said that he was convinced that few of them if any had really done so. "Many of them turned to the Lord and made fine Christians," he added. It occurs to me that one who has committed this sin would not be concerned one way or another about it. Those who still have a tender conscience likely are not guilty.

I once heard a preacher say that the unpardonable sin was committed by those who persisted in living as alien sinners till death. That conduct would be unpardoned but not unpardonable in this day of grace. The unpardonable sin is a sin which one commits and for which there is no forgiveness in this life or in that which is to come. It is the crossing of a line into the realm of never-come-back.

Some have decided that murder is the unpardonable sin. This cannot be. Moses killed an Egyptian and hid him in the sand. Yet he was forgiven and became a great leader of his people. David was guilty of the life of Uriah. He said later, "Purify me with hyssop, and I shall be clean: Wash me, and I shall be whiter than snow . . ." And Nathan said to David, "Jehovah also hath put away thy sin." Saul held the coats of those who stoned Stephen. He was an accomplice in murder. He said later, "I was before a blasphemer, and a persecutor, and injurious." Yet God forgave him and used him mightily in preaching the gospel.

Now and then some one will decide that the unpardonable sin is some gross immoral act. Now all such things are bad and can lead to destruction if unrepented of, yet they are not beyond God's gracious forgiveness. After a Bible class, R. A. Torrey asked a man if he were a Christian. He answered that he was not, but would like to be. "Then why not turn to the Lord?" asked Torrey. With tears streaming down his cheeks the young man said that he had committed the unpardonable sin. Torrey told him that there was only one such and asked him what he had done. The man told him. His sin was gross immorality, but Torrey told him that the Bible nowhere lists that as unpardonable. But the young man said that his mother had read a passage of scripture in which that sin was listed and told

him that that list of sins was unpardonable. Torrey finally thought of 1 Cor. 6:9, 10, and turned to it and read it, "Or know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." "That's it," said the young man, "Does it not say that those guilty of these sins shall not inherit the kingdom of God?" Then Torrey read the next verse, "And such were some of you: but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God." The young man was very happy and according to the story, became an ardent follower of Christ.

But what is the unpardonable sin? Put simply and in Bible words, it is blasphemy against the Holy Spirit. The Lord Jesus says in Matt. 12:31, 32, "Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit it shall not be forgiven him, neither in this world, nor in that which is to come."

Jesus had just cast a demon out of a dumb, blind man. The people said, "Can this be the son of David?" But the Pharisees said, "This man doth not cast out demons, but by Beelzebub the prince of demons." Jesus countered with, "Every kingdom divided against itself is brought to desolation; . . . and if Satan castest out Satan, he is divided against himself; how then shall his kingdom stand?" What Jesus had done He had done through the power of the Spirit. The Pharisees attributed this Holy Spirit deed to the power of Satan. Whether in so doing they had gone all the way in committing the unpardonable sin or whether they were on the verge of doing so we will leave to God. But in essence that is the unpardonable sin.

We note that Jesus said, "Every sin and blasphemy shall be forgiven unto men" except this sin. Thus there is not two unpardonable sins: there is only one. The Psalmist says, "The sum of thy word is truth," and Peter adds, "No scripture is of private interpretation." Other passages, therefore, that speak of an unforgivable sin would be speaking of the same sin, throwing more light on the nature of this number one sin. For example, in 1 John 1:16 we read, "There is a sin unto death: not concerning this do I say that he should make request."

Hebrews 6:4-6 deals with such a sin. Here are those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted the good word of God, and the powers of the age to come, and then fell away. Paul says that it is impossible to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. Note that they have once known the right way, that they have fallen away from it to the extent they have crucified the

Son of God afresh, and that it is impossible to renew them again unto repentance. They are incorrigible, fixed in their sin. Thus the unpardonable sin is not simply a light flippant remark of one who does not mean it—though we should draw back from such unholy talk, but it involves a heart rejection of the Lord to the extent that it is impossible to renew such a one unto repentance. For Jesus says, "Him that cometh to me I will in no wise cast out." That is a challenge. Those who will repent have not crossed the line of never-return.

In Hebrews 10:26, 27 we again read about such a sin. There it says that if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries. The one who sins wilfully can look forward only to destruction. To sin wilfully does not simply mean that one knows better, but that he sins with a high hand, presumptuously, that he defies and rebelliously sets God aside and rushes headlong into sin.

Verses 28 and 29 are even stronger. Note the three things the wicked one has done, "A man that hath set at nought Moses' law dieth without compassion on the word of two or three witnesses: of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace?" Here is rank unbelief, worthy only of the vengeance of a holy God!

Thus at its core the unpardonable sin is blasphemy against the Holy Spirit. Linking Matthew 12 with other scriptures we learn that it is not simply a light, flippant remark, but that he who brings himself to commit the sin is incorrigible (beyond repentance), does so wilfully and in rank unbelief. In Jesus' day for those who blasphemed Him there was further provision of the coming Holy Spirit and the day of grace, but from the rejection of the Holy Spirit's provision in this age of grace there is no appeal. The above passages, whether taken together as the various aspects of one sin, or separately, strike us with the same devastating force. We involuntarily draw back from them as we would from a threatening whirlpool lest we be engulfed in it forever.

TO CALVARY AND OLIVET

All my springs are in thee, and if thou hast all thy springs in God, thy heart will be full enough. If thou dost go to the foot of Calvary, there will thy heart be bathed in love and gratitude. If thou dost frequent the vale of retirement, and there talk with thy God, it is there that thy heart shall be full of calm resolve. If thou goest out with thy Master to the hill of Olivet, and dost with Him look down upon a wicked Jerusalem, and weep over it with Him, then will thy heart be full of love for never-dying souls.



Sellersburg Children's Home

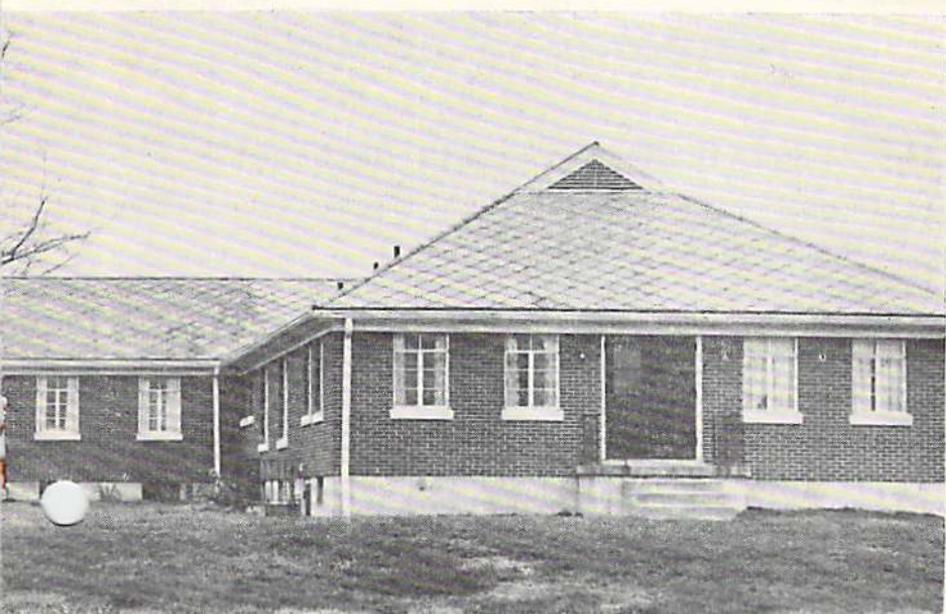
The Sellersburg Children's Home is now in its fourteenth year of operation. During this period many children have come our way. We hope each one who has departed from us is still faithfully serving the Lord. Thus far, every one of our family, who is old enough, has obeyed the gospel. Sixteen of our present number are Christians. We do praise the Lord for His many blessings showered upon us.

Each year at Christmas time we put forth special effort and appeal for funds for this work. The group pictured on the front cover are looking to the Lord and you for their every need. Why not share some of your Christmas spending this year with them? You can help make them happy the year through by making a contribution of money. The necessities of life are so important to them.

We have our coin-banks in fifty-seven congregations. These will be collected the first part of December. If your congregation is not yet engaged in this plan, please urge them to set aside one Sunday in December and take a special offering for this work. It will be deeply appreciated and you will be laying up treasure in heaven.

Our home for the elderly is still in the planning stages, but we hope to advance with these plans as rapidly as possible. We solicit your prayers in behalf of this work. If there is any one in need of such a home now, or feel that you will need it in the near future, you should contact us at once. We may be able to start on a smaller scale soon. Write if you are interested.

Remember us with your prayers and offerings and may we take this opportunity to thank you and wish for you and yours the happiest



of the Season's Greetings.

Sellersburg Children's Home, Inc.
Howard T. Marsh, Supt.
Sellersburg, Indiana.

A Busy Superintendent

Report of Meetings for 1961
Howard T. Marsh

1961 has been a full year for me. This has been my first year of giving full time as superintendent of the Sellersburg Children's Home. During this time my wife and I have worked to establish this work in a more orderly and systematic way, which has been slow but we hope sure. We do praise the Lord for His blessings upon our efforts.

During this time the Lord gave me the opportunity of spending two weeks in our youth camp work at Winchester, Kentucky, and also the privilege of preaching in seven evangelistic meetings. These meetings were as follows: Church of Christ, Dugger, Indiana; The Highway Church, Pekin, Indiana; The Church of Christ, Borden, Indiana; Ross Point Church of Christ, Harlan County, Kentucky; The Sugar Creek Church of Christ, Warsaw, Kentucky; Bryantsville Church of Christ, Mitchell, Indiana, and the Highland Church of Christ, Louisville, Kentucky.

Some of these meetings were good, some fair and some may not have been pleasing to our Lord. May He forgive wherein we failed Him in any way. The responses in all of these efforts totaled a little over 100. We give praise to the Lord for these opportunities.

Precious Reprints

(From the Pen of R. H. Boll)

Story Of The Extension Of The Gospel

The book of Acts fills perhaps a more important place than any other one book in the New Testament. In it we are told the particulars of our Lord's ascension to the Father; of the fulfilment of the promise of the Holy Spirit; of the establishment of the church. In that book thrice over is Divine answer given to the all-important question, "What must I do to be saved?" But over and above all else the book traces the spread of the gospel according to a plan tersely laid down in the eighth verse of the first chapter; and this story of the extension of the gospel is fundamentally connected with the story of the rejection of the Jewish nation.

The glorious message and opportunity given on Pentecost (Acts 2) to the Jerusalem sinners, and to those Jews from far and near who had come thither to worship, was a mark of God's special forgiving love to a people who had already stained their hands with the blood of the Son of God. Another, much later, sermon, somewhat sharper in its tone and more urgent in its pleading and warning, is recorded for us in the third chapter. This sermon issued in the first imprisonment and arraignment of the apostles by the Jewish (ecclesiastical) authorities. A severer treatment of the apostles by the same authorities follows in the fifth chapter. The sixth chapter sees Stephen emerging into notice: to him it was given to deliver God's great indictment of the disobedient nation. They sealed their iniquity by the murder of Stephen.

Up to this point (some ten years it is estimated) the gospel testimony remained in Jerusalem. But now, manifestly, a crisis has come. Swiftly the message runs out (chapter 8) into Judea and Samaria. An African Jewish proselyte also received it on the way, as he goes homeward bound to Ethiopia. In the ninth the great apostle to the Gentiles is called. In the tenth the first Gentiles come in. The eleventh sees a new center established at Antioch; from which, in chapter thirteen, the two missionaries, Barnabas and Saul, go out into the wide world with the precious gospel—always seeking out the Jews first in every place, and, when rejected by them, turning to the Gentiles. The result of that work is found in the passage quoted at the beginning (Acts 14:27).

Before the gospel can go into Europe the last ties between it and Judaism must be cut. The momentous question whether the Gentile converts must become Jews (i.e., proselytes) was answered in the negative by the apostles, and by the elders of the Jerusalem church itself. Now the word goes forth unhampered into the Gentile cities of Europe—yet always to the Jews first, and only after they

had manifested their hatred and opposition (as they did not fail to do) the missionaries turned to the Gentiles, who, in most cases received it joyfully—though in no instance universally. It was an election throughout—God taking out from among the Gentiles a people for His own name; those namely, who responded to the gospel call.

Meanwhile things grew worse back in Jerusalem, as the adventures of Paul in that city showed. There was one hope only left; what would the Jews in Rome do? They could have swung the nation, at least the Hellenist contingent, and the sojourners. God gave them a special and favorable opportunity through Paul. But, alas, neither did they accept it as a body and with one accord. "Some believed . . . and some disbelieved," it says; and Paul, wholly disappointed, pronounced the solemn Isaiah verdict (Isa. 6) upon them, which is found three times in the New Testament, and each time at a point of heavy crisis (Matt. 13:14, 15 and parallels, John 12:40; and here, Acts 28:25-27). And with that the book of Acts abruptly stops. It is the record of God's rejection of His ancient people. Ten years later Jerusalem perished at the hands of the Romans. Ah, if she had but known in her day the things that belonged to her peace!

THE GREAT MYSTERY

This national rejection of the Jews, and the receiving of Gentiles on equal terms with individuals of the Jews, in the body of Christ, which is the church, constitutes the great mystery. A mystery, as the Bible uses the word, is not something incomprehensible, but simply a thing unrevealed, therefore unknown, and unknowable until revealed. When the secret is revealed it may be a very simple thing, easily grasped, and, of course, is then no longer a secret. Now the old prophets had revealed much about the blessing of the Gentiles in the good time to come; but these predictions always put Israel forward as the one chief and immediate object of God's blessing, and the Gentiles as blessed indirectly, through Israel, to whom all the nations should be in subjection and subservience. But God was doing an absolutely new thing now, a thing never before divulged, though long planned by Him. Out of individuals not from among the Jews only but also of Gentiles who would hearken to the gospel, He made one new man in Christ, breaking down the middle wall of partition between them, denationalizing both Jew and Gentile and joining them together in one body—the church, the body of Christ, over which He was the Head, and they all members on perfect equality, and joint-sharers in the very highest spiritual significance of the great promise made to Abraham.

This was the mystery, and it awaited the Jew's national disobedience for its revelation. This was the peculiar salvation that came to Gentiles on account of the Jews' rejection. It is the mystery of Christ "which in other generations was not made known unto the sons of men, as it hath now been revealed unto His holy apostles and prophets in the Spirit; to wit, that the Gentiles are fellow-heirs

and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel." "Unto me," he continues, "who am less than the least of all saints; was this grace given to preach unto the Gentiles the unsearchable riches of Christ, and to make all men see what is the dispensation of the mystery which for ages hath been hid in God who created all things; to the intent that now unto the principalities and powers in the heavenly places might be made known through the church, the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord" (Eph. 3:8-11). That was the secret of that tense interest when to the church at Antioch Paul and Barnabas rehearsed the wondrous news that God had opened a door of faith to the Gentiles.

THE OPEN DOOR

How the door first began to be opened—how God made choice of Peter that by his mouth the Gentiles should hear the gospel and believe; how God put no difference between them and Jews, purifying their hearts by faith; how God granted them "repentance unto life", how Peter, having witnessed the extra-ordinary endorsement of them by the Spirit of God, "commandd them to be baptized in the name of the Lord Jesus" — is written in the tenth, eleventh, and fifteenth chapters of Acts. Likewise, how subsequently they came in by the same way, may be seen from such passages as Acts 16:27-34; 18:8; Rom. 6:4, 17, 18; Gal. 3:26, 27, etc. This selection of a people for Himself, not from among the Jews only, but, now (and almost exclusively) from among the Gentiles, has been going on ever since, and will continue until the fulness (the full number) of the Gentiles shall have come in. Then comes the turning of the lane.

THE CONVERSION OF ISRAEL

"For I would not, brethren, have you ignorant of this mystery" —which is the other side of the same mystery spoken of before—"lest you be wise in your own conceits: that a hardening in part hath befallen Israel until the fulness of the Gentiles be come in" (Rom. 11:25). Clearly then their hardening is both partial and temporary: it is "in part" and "until." When the "until" is reached a change will come, with resulting national conversion of Israel: "and so all Israel shall be saved." That day is coming. Though now, for our advantage, they are (touching the gospel) enemies; yet as touching their national election from of old, they are still beloved for the fathers' sake. For a little while, in overflowing wrath, God has hid His face from them, but in everlasting lovingkindness will He gather them. It is to be carefully noted that according to this passage (Rom. 11) this restoration will not be in unbelief, ungodliness, and rejection of Christ, but involves the obedience to the gospel. "Israel is yet to be born of water and the Spirit." But meanwhile God's eyes are upon the unhappy nation. He is biding His time. He that keepeth Israel shall neither slumber nor sleep; and it is His promise that He will not "abhor them to destroy them utterly . . . but I will for their sakes remember the covenant of their ancestors" (Lev. 22:44, 45). "Thus saith Jehovah: If heaven above can be measured,

and the foundations of the earth searched out beneath, then will I also cast off all the seed of Israel for all that they have done, saith Jehovah" (Jer. 31:37).

"BE NOT HIGH-MINDED, BUT FEAR"

These things, the apostle declares, the Gentile Christians should not be ignorant of, lest they be wise in their own conceits. The danger is not imaginary. I fear in many instances, the apostles' earnest caution has been in vain. And now about the warning to the Gentile branches in Israel's olive tree: "Be not high-minded but fear"? What have the Gentiles done with the gospel? Alas, where it has been preached most it is least regarded. Are they not far and near trampling it under foot, perverting it, denying it, exchanging it for a lie? In the pulpits of the land, more and more the infidel's voice is heard. The precious privilege which the Jew has missed by unbelief goes begging even among the Gentiles in these strange dark days. God did once open a door of faith to the Gentiles—how long will it remain open? May it even now be closing fast? For while the Gentiles are trifling with the truth, God's longsuffering yet waiting, there is a notable and ominous stir among the dry bones of Israel—bone gathering to its bone; national consciousness reviving, with national organization and aspiration for their old home, the land which is theirs by ancient title-deed from God. They stand in waiting by millions at this writing, ready to enter that land as soon as the British take over the mandate over Palestine. True this is not the predicted restoration: they are still unbelieving and impenitent, and the darkest hour of their age-long discipline is yet before them. But even in this regard the tokens of a new season are not wanting: The Jew is more accessible to the gospel than at any time since Jerusalem's fall of long ago. As from the Gentile's nerveless grasp the gospel slips away, the Jew is rising to a new life. What does it mean? Gentile—enter that open door of faith while yet it stands open; and be not high-minded but fear!

A LITTLE CHILD SHALL LEAD

Every now and then when a child has done or said something that reminds his elders of God's faithfulness, or righteousness, or power, or love, or mercy, some one quotes, with a sense of awe, "And a little child shall lead them." Where is this text? In Isaiah 11, which gives a prophetic picture of the peace that will pervade the whole creation during the millennium. The antecedents of "them" in the same verse (v. 6) are wolf, lamb, leopard, kid, calf, young lion, and fatling, and the obvious meaning is that they will all be so docile that a child can lead them. Old Testament texts can often be used as illustrations of New Testament truths. But when a child's clever acts or words are taken as fulfillment of these oft-quoted words, it is rather bewildering, for it applies millennial prophecy to the present age, and, when pushed to its extreme, makes one wonder whether the child's elders are to be compared to the wolf, the leopard and the lion. —*Sunday School Times*, Aug. 18, 1951.

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



Sin

Thirty years ago a French naturalist brought a handful of gypsy moths to this country for purposes of scientific experiment. Some of the moths escaped. If taken in hand at once they could have easily been destroyed, but the state authorities dalled with the question for twenty years before they really set to work to destroy them. Up to the present time, that little handful of moths has cost the state of Massachusetts alone \$700,000, and it is estimated that it will cost at least \$1,000,000 more to put an end to them. How like sin this appears. If turned loose, sin will increase a thousand fold over and over again. David realized this as he cried out to God, "Have mercy on me!" And dare any one of us deny its truth even in our own lives? Though not a "great" sinner (as the world reckons sin), yet we must confess that the slightest evil will multiply beyond our expectations, unless we "let not sin reign in 'our' mortal bodies" that we should obey its repeated demands. Only the power of God is equal to the growth of sin. -A.

Watch the Sheep

"Remember that a sickly sheep will follow anyone who treats him kindly. So it is with many professed Christians who are spirit-

ually weak. They take after the first false teacher who comes along. A Bible-fed soul is not easily carried away. Those who walk in communion with Him can discern truth from error."

Did You Speak?

A man criticized another man, saying, "I pass him on the street every day and he never speaks to me." The reply came, "Do you ever speak to him?" When he admitted that he did not, he was reminded that someone has to break "the ice." It was God Who made the first move to win our friendship. "We love Him because He **FIRST** loved us" (1 John 4:19). In our relations with man, we usually receive about as much love as we give to man . . . Have you been guilty of waiting for someone to speak to you in church? Perhaps, someone is waiting for you to speak, and feels "hurt" the same as you do, because you fail to speak. Next Sunday, make a special effort to speak to others **FIRST**. You will be surprised how much happier you will be about the entire service. -A.

To The Wanderer

"Remember from whence you have fallen and return. Return, for the Father's heart is still the same and Jesus changes not. Return, for mercy awaits thee. God is God and not man, or you would

*If God were not with us
long ago have been destroyed.*

long ago have been destroyed. Return now, for He will put away thy sin as a cloud and thy transgressions as a thick cloud. Acknowledge thy wanderings, own thy treachery—; so shall He freely forgive and thy joy shall come back to thee as in former days."

The Solution

"We mutter and sputter,
We fume and we spurt,
We mumble and grumble,
Our feelings get hurt.
We can't understand things,
Our vision grows dim—
When all that we need is
More time with Him!"

Crime Rate Increases

FBI Director J. Edgar Hoover has reported that the crime rate in the United States is continuing its "relentless trend upward." In his most discouraging report on the nation's battle against crime, Hoover stated that the crime rate for the first quarter in 1961 showed an over-all increase of ten per cent over the same period in 1960.

For the Asking

"If God announced that He would give gold to every one who should ask Him, how many would remain poor? Would not the gates of heaven be thronged with seekers for the gift? If crowns and honors and earthly prizes were promised for the asking, who would not ask for them? Now, all the glorious things of divine love and grace are to be had, simply for the asking. Does it seem possible that any one should fail then to ask?

"Bubbles we buy with a whole soul's tasking;

"Tis heaven alone that is given away,

"Tis only God may be had for the asking."

Don't Lose the Facts with Fiction

"It is strange how tradition and pictorial conceptions of artists have colored our ideas of events surrounding the birth of Christ. For instance, there is more than a reasonable doubt concerning the birth date of Christ. More likely it was about October 4th. It certainly was not in the winter for the shepherds were still 'abiding in the fields' (Luke 2:8) which they never did beyond October 15th. December is the rainy season in Palestine and consequently it is necessary to keep the sheep in the fold and not out in the open pasture. And where in Scripture does it say that there were THREE wise men? And is it certain that they rode on camels? These did not come to the STABLE, but rather to a house. It was not a tiny infant but rather 'a little lad' (as the original word indicates) that engaged their attention." -H. G. Bosch

Lost for Soap

It is amazing what little things sometimes keep men from God. One man came to me and told me that his business was that of selling a kind of soap which was advertised to do remarkable work in taking out grease spots. "The soap will do all that is claimed for it," he said, "but the truth is it rots the clothes and if I become a Christian I must give up my business and I can't afford to do it." In this case it was soap which kept him out of the kingdom of God. -Moody.

"Cocktails, wine at the table, beer served to the guest, are all spiritual deterrents. They blight spiritual living and destroy Christian influence. The world associates drinking with the devil and his work."



Where the Bible Speaks, We Speak

Willis H. Allen

The adoption of this slogan by Thomas Campbell and Abraham Altars when the former visited in the home of the latter soon after coming to America in the beginning of the nineteenth century, marked the beginning of a great movement in religious circles. It recognizes the Bible as sole authority, and the all-sufficient basis of union and Christian fellowship and co-operation. The adoption and pursuit of this slogan would settle all differences and solve many problems, and give assurance of Christian love and fellowship.

But, in our eagerness to pursue this course, most of us have been rather quick to decide "what the Scriptures teach," and have adopted our INTERPRETATION of scripture, and said, "this is it." We must recognize that there is no middle ground between truth and error. Every statement we make is either true or false. To accept the false is to reject the true, and vice-versa. Two opposing doctrines cannot both be right, although both may be wrong. And the advocate of each may be fully and truly sincere. We should recognize the sincerity, but such recognition is not a recognition of his teaching. We may be tolerant of differences without compromising conviction.

We quote here a statement from Brother Chambers, which appeared in the Word and Work a few years ago:

"Differences on various Bible subjects will always exist. There are the 'babes in Christ' with but little knowledge; others by reason of time and exercise have greater understanding. The strong are to bear with the weak. No schism is to be allowed. Some differences are not trivial, however, and in grace and divine wisdom are to be treated.

"If a man denies me the right to teach or practice something which I have learned in God's word, that becomes a test of fellowship. He has made it so. I may extend to him my fellowship, despite some matters in his teaching in which I think he is at variance with the Scriptures, but if he demands silence on my part where I find the Scriptures speak, I cannot lend co-operation in such a case. A principle is involved on which depends the progress of truth. That principle it is neither my right nor prerogative to compromise."

The Bible is right; all that oppose it are wrong. The question should always be, "What do the Scriptures say?" not some preacher, or elder, or editor.

THE CHRISTIAN'S DRESS

Mrs. Paul Knecht

(An Article For Women)

God is never pleased with nakedness. Since sin came into the world to mar God's perfect handiwork in creation it has been necessary for human beings to be clothed. Until the Lord comes again, bringing about "the restoration of all things," a state of undress, either of the physical body or of the spirit, is abhorrent to God and detrimental, even fatal, to those who approach too near to Him in that state. To come into His presence unclad at last (in the robe of righteousness of the Lord) will be certain and eternal death to those who attempt it "for our God is a consuming fire" (Heb. 12:29).

When Eve and Adam had sinned in the garden of Eden, thus exposing their nakedness, they hid from God. The nakedness of the sinful state unfitted them for His appearance. No unclad or carelessly dressed person could approach Him or His sacred things (Ex. 20:26; 28:43).

Nudists in colonies and the near-nudists who roam the streets would do well to consider God's attitude toward their lack of attire. When Peter, naked in the boat (the margin says, "had on his under garment only,"-John 21:7) saw the Lord on the beach he cast himself into the sea to go to Him, but first, before getting into the water, he "girt his coat about him." Why would he impede his progress in the water with a coat of all things? For whether he swam or waded it would be an encumbrance. Surely it was because he either would not or dare not appear before the Lord insufficiently clad.

There is, not far from here, a statue of a man sitting naked, with his head leaning forward on his hand. The title of it is "The Thinker." But one wonders why a thinker should be represented by nakedness. In the Bible (Mark 5) we are told of a man who had an unclean spirit. The Lord Jesus cast the demon out. When he was gone out, the man whom he had possessed was found "sitting, clothed and in his right mind." "Clothed" indicates that he had been naked before that. Carried to the extreme, nakedness is rather a mark of an unsound mind than an indication of a thinking person.

When Eve sinned in the garden of Eden she exchanged wisdom, which is the fear of the Lord (Prov. 9:10; Ps. 111:10) for a knowledge of good and evil. In that newly acquired knowledge of evil the first thing she realized was that she was naked. She and Adam immediately tried to clothe themselves.

Women today (men also), many of them, have lost their fear of God. Unlike Eve they seem to have gotten little or nothing in return, for they do not even know that they are naked. Shorter and shorter shorts, bare midriffs and low necklines or halters show a lack of respect to their Maker. More than one minister has been heard to say that sometimes when he calls on members of his flock, women

come to their doors so scantily clad as to be indecent. I do not take the position one young Christian worker took when she said to a woman in shorts, "If you let God see you like that you needn't mind the minister. It is God who matters." Surely it is God who matters. But God knows our inward parts (Ps. 139). He is a Spirit. We cannot hide anything from His penetrating scrutiny. But men and women are in the flesh and the human race has fallen into sin, therefore clothing is necessary for protection from the gaze of any one subject to the passions of the flesh. To dress in such a way as to tempt another and risk arousing passions that are hard to subdue, is sin.

God's word to women through Peter warns against adornment of the body as compared to that of the spirit. They were evidently over-adorning themselves as in Isaiah's day (Isa. 3:18-24). To Timothy Paul said he desired "that women adorn themselves in modest apparel with shamefastness and sobriety." Those who like to quibble insist that the meaning of the word modest alters with the changing generations. For instance, what was modest a generation ago would not be worn now, even by those whose opinions are strict in this matter. And what is modest now would have been indecent back there and, if the trend continues, will be ancient and cumbersome for the next generation. It cannot be denied that there is some truth in that. However, it must be remembered that the majority are on the broad way that leads to destruction and should not therefore be allowed to dictate the styles of Christians. Modest apparel in any generation and clime will cover adequately the secret, sacred parts of the body and any and all approaches thereto. It will not delineate by its outlines or clinging qualities, in any suggestive way, the outlines or details of the body it covers. This definition of modesty will hold true in any age.

THE HEAD COVERING

Many earnest Christians cannot understand the teaching that a woman's head should be covered for prayer (1 Cor. 11:3-15). Some who understand and accept the teaching think that the hair serves for a covering. The best reason to wear a covering is that the Lord asked us to through the apostles. If one has an audience with the Roman Catholic Pope or with the head of any government, there are certain ceremonial forms and courtesies called protocol that must be observed. They are usually followed without protest. But when the Head of all governments asks women to cover their heads when they approach His throne in prayer, it is inconvenient, or unimportant, or even ridiculous perhaps and few do it. Men who are asked to pray uncovered seldom or never fail to comply; but more and more women undertake to worship God, indifferent to His simple request in this matter.

Verse 6 of the passage before us is very clear. It says, "For if a woman is not veiled, let her also be shorn: but if it is a shame to a woman to be shorn or shaven, let her be veiled." It is verse 15 that confuses, "But if a woman have long hair, it is a glory to her: for her hair is given her for a covering." In the light of verse 6 this cannot mean that the hair takes the place of the veil or hat, but many

think it does nevertheless. "Covering" could possibly mean something to offset her subordinate position as helper to man. It meant something comparable in Genesis 20:16 when Abimelech gave Abraham 1000 pieces of silver and told Sarah it was for a "covering of the eyes." He did not blindfold her literally but eased the shame for her of the situation in which she found herself. This throws light on 1 Corinthians 11:15. Ruling out the hair as a covering, we still have it as the glory of the woman. She evidently therefore is to veil her glory before the God of glory when she comes into His presence in prayer and if she will not she is to be deprived of it according to verse 6. God is not arbitrary. He gives us His reason in verses 8-10. What the angels have to do with it is not clear, but that it has an effect on those heavenly beings cannot be disputed.

God has done so much for women, how can we disdain or slight His preferences concerning our dress? They could be a test of our love (John 15:14; 1 John 5:3; 2 John 6).

FEAR GOD AND KEEP HIS COMMANDMENTS

Ecclesiastes 12:13,14.

Solomon shows the utter folly of earthly enjoyments, and that it leads to ultimate unhappiness for man. He brings out the vanity of luxury and pleasure (2:1-11); of human learning (2:12-17); of sensual enjoyments (2:24-26); of human pursuits (3:15-17); of prosperity (4:4); of avarice (6:1-9) etc. Then he comes, in summing up, to the sole foundation of man's happiness when he says: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole (duty) of man." I have put the word "duty" in parenthesis, as it is not in the original text. This one thing is to become the one all-absorbing interest of man, his everything. Keeping the commandments of God becomes the chief excellency of man's character. Moreover, it is a test of our love for the Lord (see John 14:15; 15:10). "It is the spirit that giveth life; the flesh profiteth nothing."—Willis H. Allen

A GOOD QUARTERLY

I would like to testify that for several years on taking the work at Ormsby church of Christ my class studied directly from the Bible, going through Bible books. Then we used some of Richard Ramsey's lessons. However, recently we have been using Word and Work quarterly. While we like the Bible book study we have received a real blessing from the quarterly study. We took it up in the wisdom studies, getting some fine lessons in Proverbs and Ecclesiastes. Then we especially enjoyed the next series of lessons on New Testament Bible characters, usually a character that is not so well known. Now we are studying a different phase of Christian growth each Sunday. We have had some rich pas-

sages. Carl Kitzmiller wrote the current lessons. He gives us "The Aim of The Lesson," "The Background," a "Verse By Verse" study, and closes with some paragraphs called "Class Notes," and "Practical Lessons." Our quarterly is written by whole-counsel men for whole-counsel Christians. There is nothing better for simple Christian congregations.

Many of us think we would prefer a series of lesson studies using whole Bible books, going through the Bible in so many years, but that doesn't mean that we should speak disparagingly of our present lessons. Until we can have what is more ideal let us see the good in what we have. Don't let the Word and Work Quarterly down.

—J. R. C.

NEWS AND NOTES

Sulphur, La.: I held a meeting at Turkey Creek here in Louisiana from October 2-8. There were three rededications and one baptism. —Harry Coultas.

Indianapolis, Ind.: On Sunday morning, November 5, Brother Maurice Clymore preached for us. We had a record attendance in Sunday School as well as establishing a new record of 76 in our church attendance. Also we were made happy because a lady came forward and was baptized. The Lord is blessing us here and we feel that the opportunities are unlimited. —Paul S. Reeves.

The Indianapolis church, which meets at 2044 N. Olney Street, has been meeting for about three years. They have approximately thirty members. They have two good song leaders and a few men who can conduct a service. But they are very much in need of a full-time minister. A good experienced preacher has consented to work with them. Effort is being made to raise support for this preacher from interested churches, especially in Indiana and Kentucky. This new congregation stands for the whole counsel of God. Those interested in home mission work would do well to have a share in the support of this work. Contact Paul S. Reeves, 611 E. 34th Street, Indianapolis 5, Ind. —J. R. C.

"Words of Life" Worth Hearing

Currently Brother Hall Crowder is bringing a series of messages on the Book of Galatians over WOWI on Sunday mornings at eight. His messages are superlative and the singing is good. You get this program at 1570 on your dial. The program originates in New Albany, Ind.

Louisville, Ky.: We had a good meeting with Jesse Wood as the evangelist. He brought excellent messages that were beneficial to all. Ten came forward for rededication. One who attended the meeting was baptized later at Rowan Street Church and will attend with us. We had many visitors from

other churches and became acquainted with a number of new prospects for salvation.

Our building has been completely rearranged. We have had perma stone put on the front, changed the position of the pulpit, and put in a new side entrance. —Brent Hickman, 18th Street.

The Jorgensons' Winter Address

Brother and Sister Jorgenson left by car for California on November 16. They planned to take it easy, driving from 250 to 300 miles per day. Brother Jorgenson will drive some. Their California address will be 7021 Hollywood Blvd., Hollywood 28, California.

Beloved E. L. J.: Not many will agree that it is time for any "swan song" from you. You have served Word and Work faithfully, lo, these many years, since the times when your articles were signed "Elmer L. Jorgenson." —Stanford Chambers.

Lexington, Ky.: Brother Jorgenson is the nearest to Brother Boll in his wonderful articles. There is a note of sadness in thinking of age hindering such great writers, but it must be. May we be resigned to the fact and pray that God may fill in the depleted ranks with younger men who will wear the mantles of the Elijahs who have served their generations and have laid their armor down. —H. N. Rutherford.

Brother Jorgenson will continue to write for Word and Work, but he is desirous of being freed of the responsibility of being first-page editor. We hope that he has something in each month, perhaps a page or so. He still has his armor on. —J. R. C.

SOME CHANGES

David Brown and family are now ministering at the Mountain View church near Johnson City, Tennessee. Good reports come from his reception there. David did a commendable work at Lily Dale, Indiana.

News comes that Bob Morrow of Leon, Iowa, has consented to take the work at Lily Dale, Indiana. Bob is missionary minded as is evidenced

by his work at Leon. He was out in several meetings this summer. He was untiring in his regular work.

We are happy to know that Brother Ben Rake is much beloved already by the brethren at Locust Street Church, Johnson City, Tennessee. He has been there only a short time. For several years he served well as business manager of S. C. C.

Alex Wilson to Sylvania

Kenneth Stockdell, who has preached at the Sylvania church of Christ, south of Louisville, for several years, has moved to Minot, N. Dakota, to take a teaching job. He is setting up a speech and hearing clinic at State Teachers' College there. This is his teaching field. He plans to do mission work. Alex Wilson is now minister at the Sylvania church. This growing congregation has invited Jesse Wood to be with them in a meeting the last half of November, to close December 1.

Nashville, Tenn.: We enjoy the Word and Work magazine. Our address is 1107 Caldwell Lane, Nashville 4, Tenn. I am preaching every Sunday. Led singing recently in a meeting with Barclay Riley preaching, at Gates, Tenn., where he lives and preaches and is school principal. There was good interest in the meeting. About twelve were added. —E. Gaston Collins.

Jerry Samples of S. C. C. is working with the church at Hopkins, Missouri. He did some mission work with Bob Morrow this summer. This is a mission type work as the church is small. Our prayers should go with him.

Word and Work has not mentioned that John Fulda, head of the music department at the college at Winchester, is now ministering to the Melrose church of Christ, Lexington, Ky.

Word comes that Tommy Marsh and family have arrived in Yokohama, Japan. Tommy says, "Above all else, please continue to remember us daily in your prayers. We have no power or abilities of our own, but depend entirely upon the Power of God in our lives." The Sellersburg, Indiana, church is sponsoring Tommy.

Hong Kong: Our six nights evangelistic meeting in October was very well attended. There was a good attendance with a number coming each night

to hear the gospel for the first time. I believe support of the members of the congregation was the best we have ever had. In fact, three of the local brethren preached. There was also more prayer support and help in tract distribution than in previous meetings. Altogether there were over twenty responses. Some were hearing for the first time. Their response indicated a desire to accept the Lord, although in the case of some they may need a good deal of further teaching before they are ready to be baptized. Last week we had a special meeting for these and fifteen came. Pray for these that they may come to the place of true faith and repentance. —Dennis Allen.

MARYVILLE CHURCH OF CHRIST

The Maryville church of Christ is still in the vision of some good brethren from the Highview church, Louisville, but already they are meeting at Overdale Drive School, South of Okolona, Ky., on Sunday afternoons at 2:30. Fifty-nine were out last Sunday afternoon. Some of the leaders of the Highview congregation are taking the lead in this new work. These brethren plan to buy property in the new Maryville subdivision which is being developed near by. They are very happy over the prospects of the work.

Winchester, Ky.: The October revival at Ebenezer was a wonderful experience. The crowds were fine; the singing, led by Tom Hendren, was above average. Several nights the auditorium was nearly filled. S. C. C. Chorus presented a short program during the second week. There were four visible responses, three of them baptisms, and one for a transfer of membership. Bohon church co-operated well.

Following the Ebenezer meeting I was with the Melrose congregation at Lexington for seven evenings. The local congregation attended faithfully; a number came from Cramer-Hanover each evening. These two churches know how to work together in the Lord's work. John Fulda leads singing and serves as minister. There were two responses the last night, one for membership; the other came to confess her Lord and be baptized. —N. Wilson Burks.

Twenty-eight Responses

Louisville, Ky.: In our recent meet-

ing with Brother Jesse Wood preaching we baptized twelve, one of these a Catholic. Also there was one that came for membership and fifteen rededications. Attendance was good, but the meeting was predominantly local. We had been praying for about three months for this meeting. On November 5 we had one hundred in Sunday school. Some of the brethren are going into homes and having Bible study. On Monday nights the men of the church get together for prayer and talk informally about some Bible theme. —Thomas Y. Clark.

STORE WELL STOCKED

The Word and Work Book Store is well stocked with Bibles, Testaments, good books, greeting cards, stationery, ballpoint pens, novelties. In fact, our shelves are loaded. A book for your minister or Christian worker, son or daughter would be a good gift. Come in and see what we have in stock.

Hammond, Ind.: Enclosed is \$10.00 for which please send 25 copies of "A New Creation" by Dennis Allen. This is the best little book (I think) that can be given to "Babes in Christ" and since our congregation gives each new convert a portfolio of material to help them grow, I like to be sure this is included. Last Sunday three women were baptized into Christ.

We have especially appreciated the five articles in Word and Work by E. L. J. They are the finest yet. —Mrs. Ruth Guttenburg.

LaGrange, Ky.: In September, Bro. David Tapp came to minister at the Church here in LaGrange. He was formerly minister at the Ebenezer church. We had been without a minister for some time and we are very thankful that God sent Brother David to us.

We have had five baptisms since he's been here, a father and daughter, two teen-age brothers, and a young girl.

One member is at S.C.C. this year along with several more youngsters from Oldham county.

We would like to take this means to thank each preacher and layman who came and took charge of our services during the time we were without

a minister, and those who helped in other ways.

There were many of you and we are grateful for all the help and encouragement you gave us. —Mrs. Fred P. Smith.

Brother Sylvan Mosby

Brother Sylvan Mosby passed away on October 21 at 4 P. M. at his home after a long illness. He is survived by his wife, one son, Ellery Mosby, and one daughter, Mrs. Volma Satterfield, both of Tell City, and several grandchildren. Brother Mosby was a fine Christian and gave 21 years of faithful service to the Lord's work here. He gave a great amount of his time in manual labor in building the nice brick building that we have here in which to worship the Lord. His funeral was held in the Church building on Tuesday, October 24 by Brother E. C. Ringer and Brother Asa Baber, with burial in the family plot at Lilly Dale. He will be greatly missed by the congregation, but our loss is Heaven's gain. Our sympathy and our prayers are expressed to this family in this time of bereavement. —Asa Baber.

New Albany, Ind.: One man has been baptized and three others have been restored since our last report from Cherry St., New Albany.

I recently had the opportunity of assisting in a meeting with my home church at Dugger, Indiana. This was a blessed privilege to me. Good crowds were present every night. Brother Clymore continues to do a wonderful work there:

Brother Charles Knecht preached at Cherry Street while I was away and his messages were gratefully received. —Bruce Chowning.

Nelsonville, Ky.: The Church at Nelsonville, Kentucky announces their plan to have "Watch Night" service again this year. Last year was our first such meeting, and attendance was very good.

Services will begin at 7:30, Sunday evening, December 31, and continue until midnight, with a brief intermission at about 9:30 or 10. The early part will include a prophetic message, with the latter part given to responses from the brethren and congregational and special singing. —Robert Heid.

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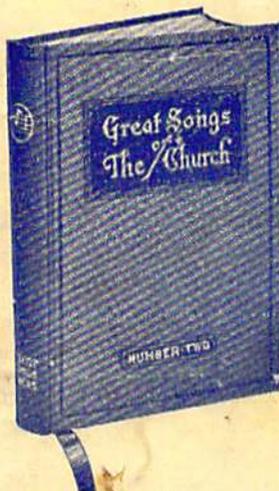
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