

THE WORD AND WORK

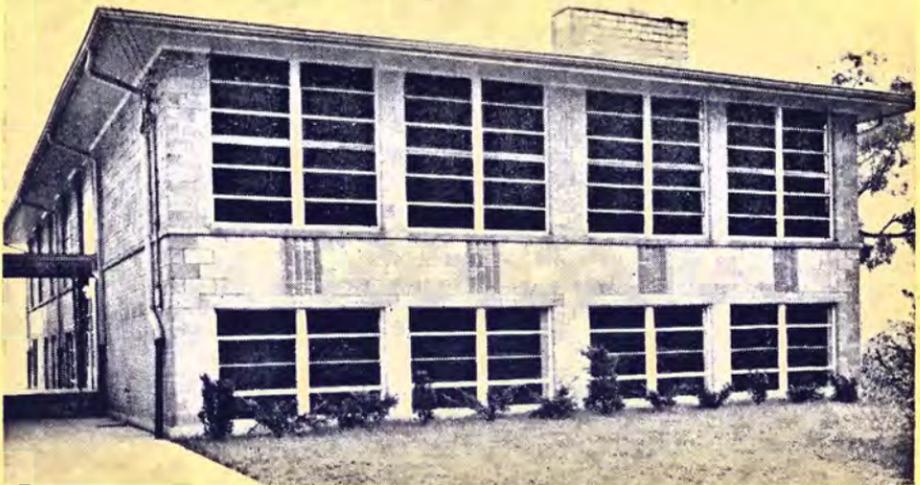
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SET TO DECLARE THE WHOLE COUNSEL OF GOD

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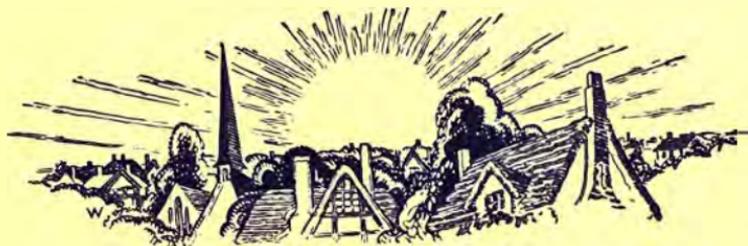


PORTLAND CHRISTIAN SCHOOL MAIN BUILDING

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

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A YEAR UNTRIED

R. M. Offord

A year untried before me lies,
What it shall bring of strange surprise,
Or joy, or grief, I cannot tell;
But God my Father knoweth well.
I make it no concern of mine,
But leave it all with Love Divine.

Be sickness mine, or rugged health,
Come penury to me, or wealth;
Though lonesome I must pass along,
Or loving friends my way may throng;
Upon my Father's word I rest,
Whatever shall be will be best.

No ill can come but He can cure,
His Word doth all of good insure:
He'll see me through the journey's length
For daily need give daily strength.
'Tis thus I fortify my heart,
And thus do fear and dread depart.

The sun may shed no light by day,
Nor stars at night illumine my way;
My soul shall still know no affright,
Since God is all my life and light.
Though all the earthly lamps grow dim,
He walks in light who walks with Him.

O Year untried! — thou hast for me
Naught but my Father's eye can see;
Nor canst thou bring me loss or gain,
Or health or sickness, ease or pain,
But welcome messenger shall prove
From Him whose name to me is Love!



Trifling With Truth

J. R. C.

"Ye cannot serve Jehovah." So said Joshua to the children of Israel. This is a strange statement from a man of God. Had he not just exhorted them to serve Jehovah in sincerity and truth, and had he not thrown out a challenge: "Choose ye this day whom ye will serve"? And they had quickly avowed their willingness to serve Jehovah. Evidently he wanted to impress upon them the seriousness of the choice they had made. They must not trifle with God lest they be consumed, for our God is a consuming fire! Note what he said, "Ye cannot serve Jehovah; for he is a holy God; he is a jealous God; he will not forgive your transgression nor your sins. If ye forsake Jehovah, and serve foreign gods, then he will turn and do you evil, and consume you, after that he hath done you good" (Joshua 24:19-20). Their choice involved great responsibility.

Those who espouse the truth should not do so in a light, flippant way. Even the most sincere must be on guard lest the devil trip them up, and in the very truth they hold. True, Satan's chief stock in trade is to deal with sinners (or is it?) but when sinners turn to the Lord he continues his attack, only with other tactics. Paul says, "We are not ignorant of his devices." Truth itself is not immune from dangers.

Electricity is a great blessing and perfectly safe when used properly, but we dare not play with live wires. So it is with the Gospel. Paul says, "For I am not ashamed of the gospel, for it is the power (Gr. *Dunamis* or dynamite) of God unto salvation." We cannot safely play with dynamite! Felix called Paul, the prisoner, and heard him concerning the faith in Christ Jesus. Perhaps Felix meant diversion, but he found himself up against the real thing that had to be reckoned with one way or another. This message is to one "a savor from death unto death and to another a savor from life unto life." Felix trembled under the impact of the message, but did not yield to its demands. Men either may be softened or hardened by the Gospel. God's *dunamis* must be treated with respect.

Another gentle truth that can be exploited to Satan's advantage is the grace of God. Grace frees from the bondage of law and puts one under love and freedom. Jude says that certain men "turned the grace of God into lasciviousness" (v. 4). Paul urges the Galatians to "use not your freedom as an occasion to the flesh" (Gal. 5:13). Peter warns, "as free, and not using your freedom as a cloak of wickedness" (1 Pct. 2:16). Thus the devil takes advantage of our freedom in

Christ to get us to do the things that we would otherwise not dare to do.

While the teaching in the Bible concerning the Holy Spirit is very precious and to be accepted joyfully, yet there are those who are tempted to go to extremes. Says Jesus of the Holy Spirit, "He shall glorify me: for he shall take of mine, and shall declare it unto you." The Holy Spirit has no desire to be in the forefront: His whole desire is to glorify Jesus. However, fanatical views about the Holy Spirit are rampant. A little girl of six or seven who had not accepted the Lord in the New Testament way proudly announced to me, "I got the Holy Ghost." Her father claimed sinless perfection through special sanctification. An uninformed Ormsby member went to such a meeting, passed out and fell to the floor. It was reported to me that she had received the Holy Spirit and was saved. I thought I had baptized her into Christ. Power to heal and divine inspiration are claimed in the name of the Holy Spirit. Let us accept the full teaching on the work of the Holy Spirit and apply it to our lives, but let us guard against extremes.

In speaking of prophecy Peter says in 2 Pet. 3 that the beloved brother Paul spoke of these things in all his epistles, wherein are some things hard to be understood, "which the ignorant and unsteady wrest as they do also the other scriptures unto their own destruction." Prophecy properly taught has a salutary effect on the life, but many have used it to deceive rather than bless. Soul-sleeping, chance after death, no-hellism are all advocated in the name of prophecy. Others spiritualize prophetic utterances and seek thereby to do away with the future binding of Satan and the future reign of Christ and His saints, along with many other truths held by the early Christians for several hundred years. Christians should not be in the wresting business.

Even the position of being "Just a Christian" presents its dangers. First, there is danger that we hold this position in a proud spirit, setting others at nought who are not enrolled on our books. Also there is danger lest we draw back and refuse to receive such a high position. Yet, in accepting the position to which the Lord has lifted us we honor His Name. Then there is danger lest we enter into such a high calling lightly, for to be a simple Christian, committed to the whole truth of God, entails a great responsibility. Those who take this position should indeed be high grade Christians.

There is a final danger that we be engulfed into interdenominationalism. The position of plain Christians commits us to love and to receive the whole body of Christ, as Brother Jorgenson has so beautifully brought to our attention. We can properly receive other born-again children of God, but in doing so we should not become entangled with their wrong affiliations—the denominational set-up. Also there is danger that in receiving such as brethren we allow an unreal, imaginary cooperation with such keep us from full cooperation with those who stand as just Christians. Furthermore, interdenomina-

tional movements, involving those of various churches, tend to de-emphasize the church. We would not wish to de-emphasize the New Testament church, even though it might be good to de-emphasize denominational connections. A Christian mother tells me that her son once asked brother Boll whether he should become a member of a certain interdenominational youth movement and brother Boll advised strongly against it. Let us be just Christians in the true Bible sense. But let us recognize all of God's children.

When Life Begins Again

E. L. J



We could, perhaps, get up an interesting volume concerning the origins of the hymns we sing, including some of the incidents connected with their use (even our own use) and their history. But, as Dr. Luke phrases it in his biography of the Savior, "forasmuch as many have taken in hand to draw up a narrative concerning those matters," we have hesitated to undertake the task, and to add to the many books already extant on that line. Moreover, it is often difficult to trace accurately these stories of origin and use, and this is true of the one that we are about to relate. It was, however, none other than Brother Boll himself who told it in my hearing. He was a man who had the gift of reading broadly (that is a gift indeed) and remembering what he read; and he was certainly not in the habit of telling tales that had not been authenticated.

This story is about George Matheson, the English student, who wrote the poem (now a beloved hymn), "O Love that Wilt Not Let Me Go." We tell it, not so much for its interest as for a purpose. While a student at Oxford or Cambridge, Matheson was told by his doctor that he might soon go blind. The doctor asked him to return for a second visit, when he would know more certainly and would tell him definitely. (Perhaps this was, and is, the way of kind physicians in breaking bad news gently.) On the return visit, Matheson was told the worst: he would go blind.

He was already engaged to a fine lady of talent and of high social standing. He must tell her; he must offer her complete freedom from any obligation. His high sense of honor would allow no other way; and when the offer was made, whether he was quite prepared for it or not, she took it! That was understandable. Then George Matheson went to his room and wrote the immortal hymn:

O Love that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.

Surely, the inspired, inspiring words of David, the prophet, must have been his consolation:

When my father and my mother forsake me,
Then Jehovah will take me up (Ps. 27:10).

It is hard to believe that father and mother, especially mother, could forget or forsake, but it has been known. God said of Zion, "Can a woman forget her sucking child that she should not have compassion on the son of her womb? yea, these may forget, yet will not I forget thee. Behold, I have graven thee upon the palms of my hands" (Isa. 49:15, 16). Father and mother, brother and sister, husband and wife, lover and friend—all these may forsake, but Jehovah, never! On this ground, God's people are encouraged to be content and "free from the love of money." Himself hath said, "I will in no wise fail thee, neither will I in any wise forsake thee" (Heb. 13:5).

But George Matheson wrote another fine poem. I had not seen it until our publisher dug it up from somewhere for last February's issue of this journal. It is so apropos that we reproduce it here, in part:

Oh, to go back across the years long vanished,
To have the words unsaid, the deeds undone,
The error cancelled, the deep shadows banished,
In the glad sense of a new world begun:

To be a little child whose page of story
Is yet undimmed, unblotted by a stain;
And in the sunrise of primeval glory
To know that life has had its start again!

I *may* go back across the years long vanished,
I may resume my childhood, Lord, in Thee,
When in the shadow of Thy cross are banished
All other shadows that encompass me.

How good it is that men may indeed be "born again," that we may yet turn and become as little children (Matt. 18:3); that Christ has made it possible for a man to be "born when he is old" (John 3:3, 4). And how awesome and solemn it is—not only that he *may* be, but that he *must* be, or never come in sight of the Kingdom of God! Yea, life may be new every morning, every moment—in Him! Will life be new for you in 'sixty-two?

A CHRISTIAN VIEWS THE NEWS

Ernest E. Lyon

This is the first in a series of columns that I propose to do on how the news looks to this Christian. I do not claim to represent all Christians nor necessarily the views of the editors of the WORD AND WORK, but simply represent only myself as I look at the Word of God and then at the news as I find it. I expect to get help from any source I can, especially from the DAN SMOOT REPORTS, HUMAN EVENTS, and similar papers, but the final view as stated will be my own. I would welcome any comments or any questions that you might have on the items included, or on other items.

THE TREND TOWARD SOCIALISM.

I do not believe that anyone would question the fact that over the past 40 years this country has been moving toward a more and more powerful central government in spite of the checks on that trend that were in the constitution by which we used to be governed. I wonder how many people, however, realize how much we have moved toward a socialist government. Gradually our national government has taken over control of one item of our lives after another till today there are few things in which we have real freedom. It is no wonder that many in our government do not wish to hear anti-communism talked, for to attack communism is to attack the fundamental teaching of socialism, too. Communism is simply that form of socialism in which the government owns the means of production and distribution of goods (even as fascism is that form of socialism in which the state controls the same thing.) The so-called "Fabian Socialism" which British and American "left-wingers" espouse will lead to one of these forms of government that we all despise so much—yet we sit quietly by and watch sleepily as our government moves step by step toward the point of no return from this (no return without much suffering and bloodshed, at least). Beginning next month I will try to point out a few of the current moves in this direction.

THE "ECUMENICAL MOVEMENT"

Accompanying this trend toward socialism in government, and helping it along, has been a steady progress in the "one world church" along lines that it seems to me that Satan himself would approve—though many of those pushing this movement have felt that they were serving God. The many manifestos of the National Council (formerly Federal Council) of Churches and its offspring, the World Council of Churches, pushing the idea of a one-world socialist government are too well known to need repetition here, though we may include some of the worst of these in future columns. Many men who have been prominent in communist front organizations and some who have even been proved to be Communists themselves have been associated with this movement. This has not only helped along this socialist trend in our country; it has also given a bad name to efforts that men may make to unite God's people along Bible lines. But

let us not be turned away from the effort that Christ would have us make to unite His Church. Let us not allow extremists to scare us away from John 17.

BOOKS YOU MAY WANT TO READ.

There are many books to help a person get a clear view of world events, none of which are favorably reviewed, if at all, in most of our newspapers and magazines. From time to time I may mention some of these, but I would like to start with recommending a dollar paper-back, "God, Gold, and Government" by Howard E. Kershner, published by Prentice-Hall, Inc.; "Collectivism in the Churches" by Edgar C. Bundy, carried in stock in a two-dollar paper-backed edition by the Word and Work; and another paper-backed one-dollar book, "Nine Men Against America" by Rosalie Gordon, published by American Opinion. All these are available from the Word and Work.

Let me hear from you. Write me at 1734 Deer Lane, Louisville 5, Kentucky.

Truth Advance *Section*

Stanford Chambers



QUESTIONS ASKED OF US

The matter of Christian worship is kept rife by questions that continue to come, thus showing that importance is attached to the matter. It is good to bear in mind that God not only seeks worship, but worship of a specified quality. See John 4:24. Who has time or soul energy to waste in offering vain worship?

Some questions suggest a tiny bit of sympathy felt for those in Holy Writ whose worship was rejected and who were punished or reproved for offering it. Man should not forget that worship to God is a privilege graciously granted, that having sinned he has no claim upon Him he has sinned against, and that He whom all men in some form worship has the prerogative to accept or reject; that His is the right to prescribe what constitutes acceptable worship. Is it the worshiper who is to be pleased or the one worshiped?

What was wrong with Cain's worship?

Cain's worship was offered to the one and only God he knew of. To all appearances his was a far more beautiful service than his brother Abel's. What made Abel's the "more excellent sacrifice"? (Heb. 11:4) The answer is found in the same verse, and the key word is "faith." Since "faith cometh by hearing," God had spoken

on the matter of offerings, and Abel took Him at His word; that is what faith is. We worship by faith, not by sight. Cain worshiped by sense and sight, but not by faith, however sincere he may have been. It should be obvious that he who does not worship right is not himself right. No, Cain's worship was not spiritual; it was only soulical at the best.

But why did God require the sacrifice of blood? Man's dire need of redemption is never to go unrecognized. It takes life to redeem life, and the life is in the blood. The life that redeems must be a life sacrificed, and the death is a substitutional death. Though the life of the animal brought by Abel was not equal to the life of a man, it answered for the time being until He should die, of whom the slain animal was a type. Abel afforded God a type; not so his brother Cain, in whose worship is to be detected an element of will-worship (Col. 2:23).

What was wrong with Nadab and Abihu's worship?

These two consecrated as priests, sons of Aaron the High Priest, were in the proper place for the burning of incense. They held in their hands the prescribed censer, and in the censer was the prescribed incense. They did not offer "strange incense," a thing specifically forbidden. The smoke of their incense went upward as was wont and filled the sanctuary with the wonted odor of burning incense. What then was wrong, that the two priests were struck dead? It was "strange fire" used by them in starting the incense to burn. Thus did they spoil a type. On the altar of burnt-offering before the tabernacle was kept the fire burning perpetually. "Strange fire" would be fire obtained from any other source. Nadab and Abihu "offered strange fire before Jehovah, which he had not commanded them" (Lev. 10:1). Note that the record does not say, "strange fire" which He had forbidden them; they offered what God had "not commanded them." The acceptable worship was not disassociated from the altar of sacrifice; true worship never is. These two sons of Aaron spoiled a type.

Presumption betrays itself in the offering of "strange fire." With Nadab and Abihu it was a matter of indifference, and it should be a matter of indifference with God! The God of Abraham should not be a technical God! Yet how recent it was that many of their fellow-Israelites had been smitten of God for their presumptiveness in the attempt to impose upon Him idolatrous worship after that they had made "a feast unto Jehovah, with burnt offerings and peace-offerings," this (comingled worship, that) by way of appeasement! "They sat down to eat" before "they rose up to play" around the golden calf. Paul in I Cor. ch. 10 says that "these things were written for our admonition upon whom the ends of the ages are come." Does our every reader believe that? Many presume that God is a respecter of persons regarding us who "are not under law, but under grace."

What was wrong with the washing of hands before eating?

Pharisees and scribes came from Jerusalem to Jesus and asked, "Why do thy disciples transgress the tradition of the elders? for they wash not their hands before they eat bread" (Matt. 15:1,2). It was a fixed religious practice of the most religious people of that day. Why did Jesus and His disciples noticeably abstain? No moral principle was involved. To have treated the practice as a matter of indifference would have avoided offence to the Pharisees (v. 12) and at the same time avoided being stigmatized, even ostracized. Jesus had so instructed His disciples that they abstained; they did not conform. "In vain do they worship me, teaching as their doctrines the precepts of men." Many like things they were doing, doing religiously.

How is this long-continued practice to be accounted for? First somebody did it, felt good about it, repeated it, was observed so doing, and it became a precedent to others. By repetition it became traditional, and traditions in time come to be regarded sacred, so sacred that "Full well ye reject the commandment of God that ye may keep your own tradition," said the Lord Jesus.

Who is there today who has not an inclination to conform to well-known and long-established practices and not appear contrary, disrespectful, or narrow? Christians with little conviction find it unpleasant, even embarrassing, to be considered nonconformists. The words spoken by Jesus, "In vain do they worship me, teaching as their doctrines the precepts of men," carry no weight with them, and so vain worship is continually being offered without compunction. "I see no harm in it" is the answer should any question about it be asked. Going "beyond the things that are written" is the easy way of least resistance. "Everybody's doing it, why shouldn't I?" Running the risk (is it even considered a risk?) of displeasing God is preferable to running the gauntlet against the popular tide. Christians lacking conviction do not require a "thus saith the Lord" for what they adopt and practice. Moreover, they hold in actual contempt those who do make such requirement. Some overcome the difficulty withal by simply placing a liberal construction on the Scriptures and quiet such conscience as might be by answering accordingly. They take liberties with the revealed will of God in both teaching and practice. This is how innovationism came in and struck deep root. Liberalism started with the introduction of the first innovation, and the end is not yet. In doctrine, what cannot be taught today? Witness the denials of "the faith once for all delivered to the saints." What apostolic declaration is not denied? Inspiration itself is denied! What cannot be practiced today—fraud in business, fraud in politics, fraud in religion? In worship offered in the name of Christianity, image worship, pagan rites and ceremonies under Christian label, music by machinery—pipe organ, cornet, violin, tambourine, whole orchestra, to be sure. And more recently comes the introduction of "jazz," and its attempted justification. There is increasing demand for it, and that is its all-sufficient argument.

Many of the traditional practices fall short of scriptural requirement, like, e. g., affusion for baptism, a rejection of the commandment

to baptize (for it is undeniable that for 1300 years immersion was the all-but-universal practice), infant christening, substituting believer's baptism, and many other religious inventions, unknown in the days of the apostles of Christ. Far more of the traditional practices came in, however, due to the desire to add to the N. T. way of simplicity. New Testament practice can only follow New Testament teaching. Notwithstanding such a warning as the Lord gives in Rev. 22:18,19, men dare add to and dare take from the inspired teaching. Anything added is uninspired, and then comes practice to correspond with the uninspired teaching.

This writer has to be classed with the nonconformists, and he makes supplication for grace to be satisfied with what is written without either addition or subtraction. He is thankful that by the grace of God he has never yielded to power of popular breeze enough ever to have christened a babe, sprinkled a believer, dipped hands in "holy water," hailed Mary, made the "sign of the cross," never in more than sixty years sung in worship with musical accompaniment, has never burnt incense, counted beads, called any man "Father." I thank God that I find in my heart an Amen to the admonitions to "sing with the Spirit and the understanding," and to "pray with the Spirit and the understanding also." "In the midst of the congregation will I sing thy praise." I love to admonish and be admonished "in psalms and hymns and spiritual songs" to the accompaniment of the melody of grace in the heart to the Lord, the stimulation and inspiration for which the Holy Spirit is to be depended on.

If I could do any one of the things listed above, I could do all of them. If I could do the thing once (with impunity) I could do the same continuously. Jehovah permitted not Nadab and Abihu to set a precedent, neither the many other examples showing His displeasure, nor has He ever consented to like precedents set by others until now.

Would we be betraying a lack of trust in the Lord, if we built a "fall-out shelter?"

Do you build a house to keep out the winter cold? Do you have locks on your doors to keep out thieves and robbers? A good lady laid her Bible out on the yard steps, when the waters of the "Louisville Flood" were rapidly rising. She said she knew the Lord would not let His Holy Book be soaked. It was wet by dew and rain before the flood waters got that high. God is not making of His people irresponsibles.

Are no divisions justified? Some time ago you stated that a difference should be recognized between divisions occurring over differences regarding methods and divisions caused by differences concerning doctrine and adherence to divine commands. Would you elaborate?

I shall not be displeased to undertake. There are divisions among professed believers that are unjustifiable and inexcusable. They come about because of a mistaken idea that the method of carrying out a command determines the approval or disapproval of the same.

DIGNITY IN THE PULPIT

Wm. Robert Heid

If churches in general, and ministers in particular are trying to improve the spirituality of their worship services on Lord's days, there is one area that stands ready for improvement in many places, and that is the matter of increased dignity in and about the pulpit. This does not mean that there is any warrant for pious pretense or unscriptural innovations. One of the blessings of the New Testament church is that there is no class distinction, such as many term "clergy" vs. "laity" round about us. Therefore the putting on of airs, or of robes, is not the point in question. But there is a dignity and bearing necessary "up front" that will have good influence on the entire assembly, and bring in that attitude of reverence and worship that is so much sought.

Preachers need but a moment's contemplation to realize that the children will receive lasting impressions, and the strangers who visit may receive their *only* impression of the speaker on a single appearance. And it takes many good impressions to erase from the memory one bad one. Sometimes it is all but impossible to live down an ill-timed joke or a poorly-chosen illustration, and such blunders are classed, not as the necessary frailties of men, but the *unnecessary* ones.

Today, there is the call for the minister to be "hail fellow, well met" with all of the congregation. Within reason, this should be so, and it will prove a real benefit to the cause of Christ. One of Louisville's most dignified ministers was able to take tools in hand and do his share of the maintenance or whatever special project was being done, and in so doing he endeared himself to those beside whom he labored. But it is not the preachers place to be judge of the "talent show" or defend his reputation by performance on the game floor.

In the pulpit it is not possible for them to compete with the amusement world, nor is it wise to attempt to do so. Few of the audience even expect such. So then, when an important point is being put across, it ought not be necessary for him to say, "I'm dead serious about this thing." A speaker can speak with a smile upon his face and yet be serious, and if there has been a spirit of levity in the past, a new year's resolution is in order. The Holy Spirit ruled against foolish talking or jesting with regard to the saints at Ephesus (and all other saints), so, surely, those who labor in the Word and in teaching should not fail to heed that directive.

If the hearers were asked to appraise the pulpit problems that exist, they would likely agree "the sermons are too long." But a deeper inquiry would reveal some reasons why the preaching seems long. One is, problem of monotone. (Some speakers might call it "preacher tone" but the hearers feel otherwise.) Except for an occasional emphasis, the speaking should be on a conversational level, and no one uses monotone in conversation. Good conversation carries inflection and interest, and proclaiming the gospel is truly the best

of conversation, so is deserving of equal interest.

A second problem to many, is poor grammar. The English language is admittedly hard, and a speaker's background can present a real drawback, but good grammar can be cultivated. A good teacher once said, "English is caught, not taught." Then we need to expose ourselves to it. And wives of preachers ought to be invited and urged to serve as critics at this point, at least. It would not be "usurping authority" over the man, but rather being a true helper for him. And the earlier help is given, the sooner will come the desired results, and the easier the wrong habits are to break.

A third problem can be the presence of a haughty attitude. Often-times young men are in danger here, and although they do not really intend to act superior, many of their statements are general and all-inclusive, as well as all-condemning. Prayer and personal contact with the people will heal this situation, as he sees more of their virtues as against his own shortcomings.

It is unfortunate for all when the worship services seem long and tedious. Only the faithful will bear up for any length of time. Speaking before a small congregation of only sixty people, one would consume a total of thirty hours of their precious time. What use should be made of this time? Amusement, if it were popular, is not the answer. A pep rally, even if it seems to be needed, will not suffice unto God. Some of the people listening may be headed toward hell, and need to be helped as well as warned. Others may go out of the service to face a great time of testing or sorrow. There may even be those present seeking to know "What must I do to be saved?" although the question has not been framed by their lips. The opportunity is God-given. If the message is not long-remembered, yet the bearing of the speaker certainly will be. How would Jesus use this privilege to speak, if He were here? But in reality, He *is* here. "For where two or three are gathered in my name, there am I in the midst of them." May the love of God be shed abroad in the words and bearing of the minister. May every sentence bear such meaning that no man may despise it, either because of crudeness or shallowness. And, if some soul responds to the gospel invitation, then may I bear my part of his serious transaction with God, as I should, being a vessel meet for such a holy use.

"Behold then the goodness and the severity of God!"

THE WORD OF GOD

Never, never neglect the word of God; that will make thy heart rich with precept, rich with understanding; and then thy conversation, when it flows from thy mouth, will be like thine heart, rich, unctious and savory. Make thy heart full of rich, generous love, and then the stream that flows from thy hand will be just as rich and generous as thine heart. Oh! go, Christian, to the great mine of riches, and cry unto the Holy Spirit to make thy heart rich unto salvation. So shall thy life and conversation be a boon to thy fellows; and when they see thee, thy face shall be as the angel of God.

Precious Reprints

From The Pen of R. H. Boll

FORGIVENESS

We often hear that it is not required of us to forgive those who do not repent and ask our forgiveness—that God Himself does not do that, and that we are only asked to forgive as God forgives. But those who argue thus forget that God has already in His heart provided mercy at infinite cost to Himself, that He has opened the way, that He has sought the sinner, that His goodness leads the offender to repentance (Rom. 2:4). Unless such has been and is now our attitude, we have no room to talk of forgiving like God. In deciding whether our brother has repented we are not to pry into his motives, nor doubt his sincerity, nor to meet him with suspicion and distrust. If he comes, seven times a day "saying, I repent" we must gladly and whole-heartedly forgive (Luke 17:4). The only test we may apply to his repentance is his own word: we must take him at what he says. If we take not the forgiving and merciful attitude, then our own forgiveness upon which all our own hope depends, will be made null and void.

The parable of the unmerciful servant of Matt. 18:23-35 affords us a fine illustration of God's way in judgment and in grace. When the servant comes to be reckoned with on his actual desert and standing, all is put on the basis of strict justice. When the servant, realizing his hopeless state, casts himself upon the king's mercy, he is freely and unreservedly forgiven. So does God deal. Those who meet Him on the basis of law, of works, of merit and desert, are held to it and must give strict account according to the demands of justice. Those who abandoning all such ground cast themselves entirely upon His mercy through Christ, are freely and fully forgiven and all their debt cancelled. God never mixes the two; it is either wholly the one method of dealing or wholly the other. Either He demands all or forgives all! He did not propose to let this debtor-servant pay part and to forgive the rest. It is either grace or works. If it is of grace it is no more of works—otherwise grace is no more grace (Rom. 11:6). Upon which basis do we want to be dealt with? Then let us take our stand on that basis exclusively.

None of God's gifts and mercies can stop with us. The love and mercy He has shown us is as a seed dropped into our life, and He presently looks for fruit. If He has shown us mercy we are evermore obligated—not with an irksome outward requirement, but by an inward, happy, loving compulsion of supreme duty—to show forth this same love and mercy unto others. Not to do so is to demonstrate that in our case the mercy of God has miscarried, and to judge ourselves unworthy of the forgiving love He has bestowed upon us. Oh forgive!—forgive freely even as God also hath in Christ forgiven you! Rather risk erring on the side of gentleness and mercy than to fail of the fruit of God's pardon.

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



How True!

A man by the name of E. F. Roberts said: "God has given America everything it wants, and America wants everything but God. The biggest business in America is the junk business. We do not call it junk: it is cars and clothes and finery and furnishings: but tomorrow it is rusty and moth-eaten; for men still lay up their treasures on earth—."

• • •

"A man, like an automobile, isn't delivering full power when he's knocking."

* * *

What Is The Bible?

A few words in Hebrews 4:12 give us the Bible's own definition of itself: "For the word of God is living, and active, and sharper than any two-edged sword . . ." Whatever man may say about the Bible, the Scriptures speak for themselves. It is "the word of God" according to this passage. Some 2,600 times in the Old Testament, with varying expressions, and some 525 times in the New Testament, the Bible calls itself the Word of God. Remember this when someone tries to deny you the right to read the Word of God. The Bible itself admonishes us to "study to show thyself approved unto God . . . rightly dividing the word of truth."

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"It lightens the stroke to draw near to Him who handles the rod."

What's The Harm?

Did you ever hear any person ask, "Is there any harm in going to church?" "Is there any harm in family prayer?" "Is there any harm in reading the Bible?" No; and why? Because it is a well-known fact that there is no harm in them.

If you would be a successful Christian, stop hunting for the harm there is in things, and seek the good. If you want your life to be happy, cast your lot among those persons who are asking for the good and not the harm there is in things.

John Wesley's mother once wrote to him when he was in college: "Would you judge of the lawlessness of a pleasure, take this rule: Whatever weakens your reason, impairs the tenderness of sense of God, or takes away the relish of spiritual things; whatever increases the authority of your body over your mind, that thing is sin."—Keith Brooks.

In The Last Days!

A new book on the market gives some interesting statistics, much of which was already known or suspected by Bible readers and students. Among these items listed in the book, the following are of special interest:

Golf no longer is the Sunday sport which keeps members away from church in the greatest of numbers. For years the golf

course claimed many of the church's absentees. The picture has changed, and, while golf may still attract too many on Sunday, the real culprit now is boating. A Dr. G. P. Musselman says, "Boats have done more damage to church statistics than anything else. In the past 20 years the purchase of boats has been enormous." Last year there were 7,785,000 recreational boats on the roster of the National Association of Boat Manufacturers. These were used by an estimated 23,500,000 people. And when are they used? Naturally, they are used on the weekends. Think of the result of such conditions on the next generation (if the Lord tarries). Add these nearly twenty-four million people to those who still are on the golf course, plus those who are away bowling, fishing, visiting, sightseeing, plus those who simply do not care. What a picture! Perhaps it will be said of them as was written of some of God's people of other days, "And there arose a generation that knew not the Lord." Fathers, mothers, are you contributing such a condition to the lives of your children? Remember, "the world passeth away, and the lust thereof, but he that doeth the will of the Father abideth forever."

• • •

"Trust in yourself, and you are doomed to disappointment; trust in your friends and they will die and leave you; trust in money, and you may have it taken from you; trust in reputation, and some slanderous tongue may blast it; but trust in God, and you are never to be confounded in time or eternity." —D. L. Moody.

The Devil's Beautitudes

BLESSED is the church member who expects to be invited to his own congregation; for he is an important member.

BLESSED are they who are too tired to attend on Sunday night; for they are my best workers.

BLESSED is the preacher who "soft peddles" the Gospel; for he arouseth no deep conviction.

BLESSED is he who goeth not to the Bible study; for he remaineth ignorant of the Bible and discourages those who do attend.

BLESSED is he who does not give as he is prospered; for he maketh it harder for the church to carry out its mission.

BLESSED is he who is responsible for division in the church; for he maketh many to follow me.

BLESSED is the lukewarm church member; for he causeth many to follow me.

Confused, Wasted Lives

"God has a place of service in His Church for every Church member who has been saved.

"Perhaps the reason we have so many confused and wasted lives in our churches is that so many people have never realized that God did have a place of service for them—

"Only when ALL Church members let God have His way in avenues of service will confusion in their own daily lives end.

"At work for God will solve our biggest problems."

• • •

"Church workers waiting for something to turn up should begin with their sleeves."

"If you don't feel as close to God as you once did, make no mistake about which one of you has moved."

THE ERROR OF AMILLENNIALISM

James R. Ross

Our Wednesday night Bible Study is now in the midst of a discussion of Revelation 19-20. These and the next two chapters will climax this fascinating vision of God's plans for this world and His people. In this connection it seemed wise to put in writing some of the basic facts of this portion of Scripture and to point out the danger of one of the most common errors in Biblical interpretation, the error of amillennialism.

First, let us note the basic events recorded in Revelation 19-20. Christ meets His bride at the marriage supper of the Lamb, and then He and His armies are revealed from heaven to overcome the armies of the beast or the antichrist. Satan is bound 1,000 years. During this period while Satan is prevented from deceiving the nations of the world, Christ rules with His saints over the whole earth. At the end of the 1,000 years Satan is loosed for a little season and leads the nations in a final rebellion against God. Fire comes down from heaven, and Satan is cast into the lake of fire. The rest of the dead are raised and judged at the great white throne. In chapters 21 and 22 is a description of the eternal state—the new heavens, the new earth, and the new Jerusalem.

Some interpreters, especially among religious liberals, and even in churches of Christ, say that the events in chapters 19 and 20 speak of the same thing under different figures. The 1,000 years, which doesn't really mean 1,000 years, is according to these interpreters, supposed to occur before the second coming of Christ. This theory is known in technical theological language as *amillennialism*.

However, a close examination of these two chapters shows that the events in them follow naturally one upon another. Even the amillennialists admit that 19:11-21 refers to the second coming of Christ. But they fail to see, or they are unwilling to admit, that the 1,000 years in Revelation 20:1-6 comes *after, not before*, the second coming.

A comparison of just two verses here proves beyond a doubt that chapter 20 follows chapter 19. Notice that 19:20 says that the beast and the false prophet are cast into the lake of fire. Now, notice that 20:10, which everyone admits comes after the 1,000 years, tells us that the devil is "cast into the lake of fire and brimstone, *where are also the beast and the false prophet.*" If 19:20 and 20:10 both refer to the time of the second coming, how is it that the beast and the false prophet are *already* suffering in hell when Satan is put in there with them?

If the amillennialist can answer this question, then he can prove his theory. If he cannot answer it, the Scripture stands as written. The beast and the false prophet are cast into the lake of fire in chapter 19, which refers to the second coming of Christ, and they

suffer there for 1,000 years while Satan is bound in the abyss (bottomless pit in the KJV). After the 1,000 years Satan is released and shortly cast into the lake with the beast and the false prophet. The events of chapter 19 must precede (pre) those of chapter 20 and the 1,000 years (millennium). Therefore, the word "premillennial" is simply a designation for the obvious fact of Scripture that Revelation 19 comes before Revelation 20.

SAMSON

Mrs. Paul Knecht

The life of Samson troubles us. His weakness for women and his yielding to the temptations of the flesh shock our righteous sensibilities—and rightly so. Wrong is wrong and sin cannot be condoned. Neither does the good of a man's life offset the evil to bring balance to the ledger of time. But it is possible so to concentrate on a man's sin and so persistently to hold it up for a horrible example to be avoided, as to miss the beauty of God's marvelous working in his life. Our eyes are too often blinded by his sin and we see not beyond it and thus miss God's merciful patience as He works out His purpose in the life of such a one. Let us watch Him work (Ps. 37:5 mg.) in the life of this sinful man. Inasmuch as we are all sinners it behooves us to bear with Samson in his sin (Heb. 5:1,2) in order to a more perfect understanding of God in relation to it.

In the first place God chose Samson before he was born "to save Israel out of the hand of the Philistines" (Judges 13:5). And he did it time and again. He was raised up for vengeance on God's enemies. His was a lone fight. Other leaders had only to call and the men of Israel rose up to follow them into battle. Not so with Samson. His brethren not only did not follow him, they rose up against him, binding him and turning him over to the enemy (Judges 15:9-13). Vengeance is God's strange but necessary work. And in Samson we are given a picture of it. Samson's motive always was vengeance. This also has troubled us some in view of Romans 12:19. But he was acting as God's emissary and the responsibility was God's. His sin? God took care of it even as He does ours through the sacrifice of the Lord. In view of God's continued use of him I cannot believe that Samson was unrepentant of his sins of the flesh. In the end God took care of his weakness when He allowed the Philistines to put out Samson's eyes. Unlike Isaac (Gen. 27:1), and Jacob (Gen. 48:10), whose eyes were dim by reason of age, Samson was chastened of the Lord by the Philistines and fitted for his greatest work. With the lust of the eye powerless to hinder him any more he accomplished his most tremendous work of vengeance against the enemies of God and in that final great slaughter sacrificed his own life. What but gratitude for the *mercy* of God could have caused him to rise to the supreme height of service and self-sacrifice? Not only his hair grew during the years of darkness and imprisonment but surely his heart grew also in the chastening love of God (Heb. 12:6).

Whatever Samson's private failure amounted to (and it was great) his spirit to do the will of God was indomitable. His courage to rise again to the task with renewed vigor after each failure of the flesh speaks well surely for his faith and contrition, for it is the working of God (Isa. 66:2) and God set His seal of approval on His servant when He had Samson's name recorded among the faithful in Hebrews 11. Samson might have spent his life trying to overcome the weakness of the flesh and missed the purpose of his calling. Moreover he could not have added one cubit to his spiritual growth any more than one can to the growth of his body. In devoting himself to the work for which God raised him up he was like the Lord Jesus who came to do the will of Him that sent Him and to accomplish His work (John 6:38). His obedience to God's purpose for him left the way open for God's perfect work in conforming Samson to the likeness of His Son. Samson will be like Him when He comes, by God's grace, even as we also hope to be (1 Pet. 1:13). Did he mar in the Potter's hands? I do not know, but he accomplished the work God gave him to do in spite of great weakness in the flesh and grievous sin because of it. Who can do more? Surely he had a spirit of humility that God could use.

When the Lord Jesus comes again He not only will bring salvation to those who are redeemed by His blood but judgment to those who are without Christ. "I have trodden the winepress alone"; He said, speaking of that time (Isa. 63:3-6), "and of the peoples there was no man with me: yea, I trod them in mine anger, and trampled them in my wrath; and their lifeblood is sprinkled upon my garments, and I have stained all my raiment. For the day of vengeance was in my heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my wrath it upheld me. And I trod down the peoples in mine anger, and made them drunk in my wrath, and I poured out their lifeblood on the earth." Like Samson, the Lord Jesus was delivered up to His enemies by His brethren and not only for this, but for every evil thing done to His own (Matt. 25:41-43; Acts 9:4) He will take vengeance on them that know not God. Samson is a fair type of the Lord in judgment. Their work of vengeance was similar.

SPRING LECTURESHIP AT S. C. C.

"The Christian In Contemporary Society" is the theme for the eighth annual Lectureship, sponsored by the Bible Department of Southeastern Christian College at Winchester, Ky. The Lectureship is scheduled to be held from March 19-22.

A special \$10 gift from each of a few hundred friends would enable Southeastern Christian College to finish the semester with all current debts paid.

CONCERNING SOME PROBLEM PASSAGES -- I

Earl C. Smith

Hebrews 6:4-6

This passage is not really a problem to any one except those who are committed to some deterministic system of theology. They have made many and various efforts to conform the passage to their systems. These deterministic theologians agree on the meaning of hardly any details of the passage, which indicates the difficulty of conforming the passage to any deterministic system of theology. Some of them say that the passage does not apply to a Christian, but to unbelievers. They are not able to give any satisfactory answer to the question, "What does an unbeliever have to fall away from that would be so serious as this passage seems to be?" Others of them say that verses 4 and 5 do describe a Christian experience, but that verse 6 is hypothetical and impossible for a Christian. In that case one is left to wonder what is the good of the passage, if the experience it describes is impossible. Some think the whole epistle was written to unbelieving Jews. That is a speculation that makes more difficulties than it solves. Some think the epistle was written to believers, but that this passage was addressed to unbelievers. If that is the case no notice of a change of readers is given in the context. There are other varieties of interpretation, but let us examine the passage in its context.

First, consider the experience of verses 4 and 5, whether they can refer to any but a Christian experience. The Greek word "photidzo" (enlighten) occurs eleven times in the New Testament. Four times it is used literally. Of the seven times that it is used figuratively, in not one instance can it be shown that it applies to an unsaved person. Eph. 1:18 and Heb. 10:32 certainly apply to believers. The New Testament regularly uses light and darkness as characteristic of believers and unbelievers respectively (Acts 26:18; 2 Cor. 6:14; Eph. 5:8-13; 1 Pet. 2:9; Col. 1:14; 1 John 2:9-11). There is no instance in the New Testament where it can be shown that either noun or verb for light is applied to an unbeliever. There is therefore a high probability that the word in Heb. 6:4 refers to Christian experience. The word "geuomai" (taste) occurs fifteen times in the New Testament. Four times, including Heb. 2:9, it is with reference to death. One can not taste of death without dying, at least Jesus did not (2:9). Three times it is translated "eat" in our common English versions. Farrar is surely right when he says, "There is no excuse for the attempt of Calvin and others . . . to make 'taste of' mean only 'have an inkling of' without any deep or real participation" (Cambridge Greek Testament). It can not be shown that in any instance in the New Testament "taste of" means anything less than a real participation. The word "metochos" (partaker) appears in the New Testament six times; five occurrences are in Hebrews. The feminine form of the word occurs once, and is correctly translated "fellowship" (2 Cor. 6:14). The verb form, "metocho", occurs eight times in the New Testament; three instances are in Hebrews (2:14; 5:13; 7:13). In every case, whether

verb or noun, the words indicate genuine participation. I am sure that attributing the experience of verses 4 and 5 to unbelievers is due only to doctrinal bias.

Let us now consider verse six. I think there are two errors in the King James translation of verse six. The words "if" and "since" make the passage say more than it actually says. The very excellent translation of Williams makes an error in retaining the word "since". The word "if" treats "parapesontes" (fell away) as a conditional participle. It is not a conditional participle, but a substantival, included under the article that stands before "photisthentas" (enlightened). Those who were enlightened were the same as those who fell away. The author is not speaking about any one except enlightened people who fell away. If there are no such people, as some say, the author is not saying any thing, for he is certainly speaking of none except enlightened people who fell away. The word "since" makes the circumstantial participle say more than it necessarily says. The present participle does not say that the enlightened person who has fallen away will persist in crucifying Christ. As far as that participle is concerned he might possibly change his judgment and turn back to faith.

I would translate these verses, "It is impossible to keep on renewing again those who were once enlightened . . . and tasted . . . and came to be partakers . . . and fell away, in the circumstances that they persist in crucifying the Son of God." If one objects that this is ambiguous; so is the Greek; and this is the advantage that, in case it turns out that an apostate can, and does change, the door is left open for him.

This passage does say that an enlightened person, partaker of the Holy Spirit . . . can apostatize from Christ, unless it says nothing. It serves therefore to warn back-sliders not to apostatize. It does say that there is no other way of salvation than Christ, and that therefore the door of salvation is closed to those who persist in rejecting Christ, as long as they so persist. It does not say any more than that. To suppose that the falling away is impossible is to rob the verses of any meaning.

Some argue that since verses 7 and 8 are an illustration in nature of verses 4-6, and that nature never acts as is supposed in those verses, therefore what is said in verses 4-6 never happens either. Such interpreters would also say that what is said in Isaiah 5:1,2 never happens in nature, but God said that what it illustrates in the spiritual realm had happened. "For the vineyard of Jehovah of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for justice, but, behold, oppression; for righteousness, but, behold, a cry."

It does not follow logically from the statement, "We are persuaded better things of you, and things that accompany salvation", that verses 4 and 5 do not describe the experience of a saved person. It does follow logically that the experience of verse 6 is not the experience of a saved person. It does not logically follow that it is impossible for one with the experience of verses 4 and 5 to change to the

experience of verse 6, for that is exactly what the three verses suppose has happened. Verse 9 simply states that the author of the epistle hoped that his readers would revive and go on in spiritual growth rather than into apostasy. There would be little use in writing the epistle unless he hoped it would be effective. There would be no use in putting the warnings in the epistle, if they are warning against what is impossible for his readers.



The Marks Of The Cross

(John 20:25)

Willis H. Allen

When Thomas Didymus was informed by his fellow-disciples that they had seen the Lord in that remarkable meeting on the evening of the resurrection day, when Jesus stood in their midst and revealed Himself to them, Thomas was skeptical. Even though the Lord Jesus had prepared them for the event by predicting it beforehand, it was too much for the human mind to take in, and he called for human proof.

There was something distinctive about the Son of God. He had gone to the cross, and was bearing the marks of the cross. Thomas says, in effect, "How do you know you have seen Him? Did you see the marks of the cross?"

The question raised by Thomas concerning the Lord Jesus is the question raised by every doubting Thomas today concerning the followers of Jesus. They look at you and say, "Are you a follower of the Man who went to the cross? Where are the marks of the cross? Except I shall see the print of the nails, I will not believe." Can we show them those nail-prints? Are we displaying the marks of the cross in such a way to an unbelieving world that they can see the Savior of the world living in us?

There is much so-called Christianity in the world today. Yet, there is much accompanying confusion. The confusion is brought about thru the inconsistency that is seen between the profession that professed Christians make and their outward lives. Our mission is to present the Lord Jesus as Savior. And Christ is to live in us. Paul said, "It is no longer I that live, but Christ liveth in me." It is not as though one Christian exhorts another to *become* crucified with Christ. I *have* been: each one can say it.

We believe we hold the best things, and we DO hold the best things. But believing the best things in life should produce the best character. We should be the best people on earth.

Our Front Cover -- PORTLAND CHRISTIAN SCHOOL

Claude Neal

The Portland Christian School was established in 1924 by the Portland Avenue Church under the ministry of Brother R. H. Boll. The work was placed in charge of Brother Stanford Chambers, an experienced teacher and administrator, who continued as director until his health failed some ten years ago. The purpose of the school was to provide daily instruction in the Bible under devoted Christian teachers, along with the regularly required public school courses for grades 1 to 12. There are now twelve teachers and 200 pupils. Of this number, seventy-five are in the high school department. This division is accredited by the Kentucky State Department of Education. The school has no facilities for boarding students. The majority of the pupils come from Louisville and Jefferson County, but over the years many states and Canada have been represented in the student body. Over 300 have graduated from the high school. The great contribution that graduates and former students are making to the church is especially noteworthy.

The maintenance of the school over the past thirty-seven years has had to surmount many problems, but perhaps none of them greater than those the school is facing today. The following issues are particularly outstanding. Where shall teachers be found for replacement when it becomes necessary—teachers with a missionary attitude; possessed with the faith and purpose of the Founders; equipped with college degrees and the specific training to meet standards demanded by present-day educational authorities; with wisdom to cope with the tensions created in youth by modern home life and the spirit of the age? And again, how shall the school be maintained against the demand by State authority for expanded curriculum, more expensive equipment, adequate grounds, and specifically constructed buildings, not only for accreditation of the high school, but perhaps soon for grade schools as well. What the future is to be depends upon how these problems are solved.

May the school continue while the Lord permits; as always, a work of faith and a labor of love.

THE BERKELEY VERSION

J. Edward Boyd

It seems to me that the Berkeley Version is not receiving as much attention as it deserves. I have been using it quite a bit of late and find it very good. There are of course defects, as there are in all translations; but in the main I think it is very acceptable. It seems to be generally recognized that the Old Testament is a better job than the New—it does have the word 'virgin' in Isaiah 7:14. And there are not so many Old Testament versions from which to make a choice. So I have formed the opinion that for the Old Testament it is now the best available Old Testament translation for the English reader.

NEWS AND NOTES

Hollywood, Calif.: Once again, from the Eastern Time zone to the Western—2500 miles by auto, and through the dangerous Thanksgiving holidays, we were granted “journeying mercies” in answer to the prayers of those we left and those to whom we came. The entire trip was in good weather and without accident or untoward incident. Sunday, November 19, was a day of blessing at Mt. Auburn church in Dallas, and November 26 was another with dear brethren in Long Beach. Tomorrow, December 3, we will see the long-loved brethren in Hollywood group where N. B. Wright ministers—no longer in Hollywood, but at 3755 Sawtelle Blvd., which is in the Western section of Los Angeles proper. Then, for December 10, we are invited to the Lakewood church where we have been often before, and where Carl Ketcherside has recently conducted a fine series of unification meetings. We hope to visit other groups in this area, as the Lord may open the door, and as we may be able. May God bless every one connected with the magazine in 1962. —E. L. J.

Brother Jorgenson encloses a one-page article for January and says, “I plan to send one-page offerings for each month. They will tend more toward the devotional side than the controversial.”

Oakdale, La.: When we receive the Word and Work all else ceases until it is read. We enjoy them so much. It is a great job all of you are doing for the Lord. May He always bless you in the true light of the gospel. —Drew Conway.

Tulsa, Okla.: We are happy to inform you that we have met Brother LeRoy Yowell and his fine family. It has been our pleasure to meet with the faithful little congregation for the last few Sundays in which Brother Yowell is a faithful leader, being Spirit led and Spirit fed. —W. M. and Frances Wright.

Louisville, Ky.: We had an exceptionally fine day at Ormsby Avenue church on Sunday, December 17. Brother Howard Marsh came to visit us with twenty-six in all from the Sellersburg Home. Brother Marsh preached, one of the boys led in prayer and two talented sisters sang for us. We had 125 in Sunday school and a full house for church. —J. R. C.

Lexington, Ky.: We had three baptisms the past week. The SCC A Cappella Choir sang at Cramer and Hanover church last night. They are truly well trained by the director, John Fulda. —H. N. Rutherford.

Tulsa, Okla.: The last Word and Work was even better than usual! —LeRoy Yowell.

Oklahoma City, Okla.: The Boll reports in Word and Work are very ably selected. It would be of interest to know the month and year (sometimes even another journal) of their original appearance. The contributions by brethren Jorgenson, Chambers and Edward Boyd in W. W. make it invaluable. —Wilbert M. Winter.

Louisville Joint Thanksgiving Meeting

The offering at this joint meeting of Louisville area churches came to over \$1700 and was divided between SCC and PCHS. The crowd was estimated at 700. In December about an equal number came to a local school auditorium to hear the SCC choir give a concert. It was beautifully done under the direction of John Fulda.

P.C.H.S. CHORUS

The Portland Christian High School Chorus, trained and directed by Mrs. Hall C. Crowder, is doing unusually well this year. They have made one television appearance and given a concert at the school and at the Sellersburg church during the Christmas season.

Together We Are Rich!

The few thousand who are interested in the progress of Southeastern Christian College may for the most part have modest salaries, but let us view ourselves in the light of a statement of Paul in Ephesians 2. He speaks of the church as being “one man in Christ Jesus.” This man has a tremendous income and is well able to support SCC and PCHS without neglecting the local church and other good works. The giving is just not evenly distributed over this body of Christians. Reports show that a few are bearing the load. Many of these are adding emergency giving to regular weekly gifts. If all who benefit directly or indirectly by SCC would join hand and heart in helping much labor and inconvenience

would be spared. We hear that the teachers of SCC missed a pay in December. That was our Christmas present to them! —J. R. C.

RENEWAL TIME

This is Word and Work renewal time for many subscribers. We are indebted to clubbers for most of the names sent in at this time of year. So, clubbers, please do not let us down. Some gather up names and allow those who wish to pay later. That way they get more names faster. The single rate is \$2.00 and in clubs of four or more the price is \$1.75.

Louisville, Ky.: In November the Lord blessed us with one of the finest meetings that we have had. Brother Howard Marsh brought a very fine spiritual series of lessons on "The New Creation." Attendance was down from other churches but the home church and the neighborhood attended better than usual by far. One was baptized just before the meeting and one shortly after it. We are looking forward to another six-day meeting April 15-20 with Hall C. Crowder preaching. — Ernest E. Lyon.

Hong Kong: Two persons were baptized Sunday afternoon. One is Mrs. Chan . . . She had never been immersed, only sprinkled. We had been concerned about it for a long time. Betty had talked to her, but she seemed to feel no special need or urgency about the matter. However, when Mrs. Fung was

baptized Betty asked her to go along. . . . She went, and four days later told us she wanted to be immersed. The other is a Mr. Woo, 27 years old, from Shek Kip Me. He has been coming very regularly for two months. He is a next door neighbor of the family of Mr. So who were converted recently. —Dennis L. Allen.

COVER PICTURES

For about a year now we have been using cover pictures and accompanying stories. Since we have made a start in this picture cover idea, we wonder if some of our missionaries might send interesting pictures of some phases of their work or of some striking nature scene that would grace W.W. covers. Also we would be glad to have appropriate pictures and stories from brethren in the States. We can have electros made. A pleasing plan to us would be to send the cut on to the sender with the bill for it. That would help. Also grant us the privilege of deciding whether your picture is suitable for the cover.

At the request of our senior editor we hope to use different writers on the first pages of this journal for a while. Perhaps the most seasonable article this time is none other than Brother Jorgenson's, but as we both wish to find that younger editor (eventually) we shall begin this new plan, with the associate editor's article, "Trilling With Truth."

MRS. T. N. LALE

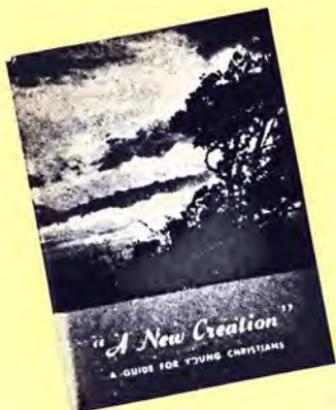
Our dear Nellie (wife's older sister) passed away at her home in Louisville on December 5—somewhat sooner than we had lately expected. She had passed the four-score stepping stone, that mark that Moses had mentioned so long ago as attainable only "by reason of strength," and which relatively few of us exceed to this day.

Sister Nellie had been sick about a year, but had suffered little or no real pain—for which we had all thanked God continually. But even if she had suffered, she would not likely have complained; for of her, above most women, it could be said—in the sweet words of an old song:

"Sister, thou wast mild and lovely,
Gentle as the evening breeze."

Sister Lale's immediate survivors are two fine daughters, two sisters, two nieces. Her home-church minister (Ernest Lyon of Highland church) conducted the Louisville services, and Courtney Ryland of Kansas City, long-time friend of the family, conducted the burial services at Odessa, Mo., where Nellie grew up and lived for seventy of her eighty years—and where her beloved husband, Tom, lies buried. Their motionless bodies now await together that Wonderful Day!

"We loved thee much, but Jesus loves thee best:
Goodnight, Goodnight, Goodnight." —E.I.J.



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