

THE WORD AND WORK

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Talking Things Over

G. R. L.



This month it's just an informal chat. We have a few things we'd like to share with you, trusting that some will be moved to pray with us. Uppermost in our hearts as we go to press from month to month is the ministry of the W & W. Our writers have no assigned topics; we do not even confer on what we shall write. How much we each and all depend upon the Lord to give us the right words at the right time! Occasionally our articles are supplemented by some chosen from other sources by the editor. Again, there is specific need for wisdom from the Holy Spirit. It is not enough to merely print "good" reading material. We earnestly desire nothing less than God's supply for *your* individual needs from month to month.

A second concern is circulation. For some years our number of readers has been fairly constant. There is no reason to expect a significant change—except that we are praying for a large increase. We believe that the message needs to go out *now*. We believe that Christians need to be awakened, that churches need to be stirred to do more than merely "keep house for the Lord." Hoping to put our monthly message within the reach of more people, we have introduced the new "pay-as-you-go" plan for churches or individuals who may want to send out subscriptions in groups of 20 or more. We're trusting the Lord for sufficient additional subscriptions to allow us to "break even" on the reduced group-rate.

Changes in the W & W? Some of you have suggested change in cover design, addition of new features, etc. We are not adverse to change, nor are we eager merely to do "something different." We do want to turn out the best possible publication. Some things are (at least at present) impractical because of limited staff and limited finances. However, we do appreciate any suggestions from you, and

file them away for future reference. As you pray with us about these things, also write and give your ideas. If you have criticisms, pass those along too. We appreciate your interest.

UNITY OF CHRISTIANS

One brother rather takes us to task for not crusading for unity among brethren who are divided on various doctrinal issues. Certainly this is a very real problem (as it was in Paul's day — see I Cor. 1). We recognize this, and hardly a month goes by but we have something in print on the subject. However, to carry on a campaign for unity is beyond the scope of the *W & W*. Unfortunately, intensive campaigns for (or against) some particular doctrine usually end with the development of a sect with a dominant emphasis on that doctrine. We don't want to avoid dealing with any problem of current importance, but neither do we want to weaken our commitment to "the whole counsel of God."

As for unity, we feel that there is a considerable body of truth in the Scriptures which is frequently obscured in the smoke of organizational and doctrinal considerations. The basic fact is this: The body of Christ is not divided. Regardless of organizational splits and doctrinal differences, there is real, organic unity in the body of Christ. This unity may be ignored — to our detriment — but none the less, Christ is not divided, nor can He be. The Lord willing, a rather lengthy study in several installments will follow, beginning in some future issue.

GODLESS GOVERNMENT

Another reader criticizes the use (by E. E. I.) of the expression "godless socialism." He points out the apparent humanistic interest of socialism and the ideals toward which it reaches. Supposing that socialistic governments lived up to those high ideals (which the record shows they have not), consider this question: For what purpose do they reach toward those goals? For God? Of course the answer is "No." At best, it is for the betterment of mankind. If the goal is no higher than this, then it is of necessity *godless*. For that matter, what human government is *not* godless? Could we not just as well speak of "godless democracy," or "godless monarchy"?

The scriptural view of the governments of the earth likens them to wild beasts of prey (Dan. 7, etc.). Certainly the hearts of kings are as the watercourses in the hand of God. He does rule in the kingdoms of men, setting up whom He will. Yet, except in a few rare cases where rulers have been God-fearing men who looked to Him for wisdom, we must agree that human government of itself is godless. While we are citizens here below, it is good for us to keep well before us the fact of our true citizenship which is above. We do owe a great deal to our country; by law we have certain obligations which we should fulfil "as unto the Lord"; yet by the new birth we have entered into the kingdom of God's dear Son. This should be the focal point of our affections and our activities.

JUDGING OURSELVES BY OURSELVES

One day a brother expressed deep concern about the "liberal tendencies" of our senior editor, E. L. J. Not many days later, another

brother offered quite a different criticism. To him, our dear E. L. J. was altogether "too narrow—too conservative." Human nature plays some interesting tricks on us. How others see you depends not so much upon where you are as where they are. To one, E. L. J. is to the right, to the other he is dangerously far to the left. Each of us likes to think that he is right "on center." But who is to be the judge? Our Lord asks that we allow Him this right (Rom. 14), in His time, and in the meantime that we love one another.

The Long and The Short

E. L. J.



The Christian's prayer life, especially his private prayer life, is undoubtedly the real test, as well as the real proof, of any genuine, basic transaction that he has had with God. He may pray loud and long (often too long) in the assembly — we have all done that, betimes; he may pray often and well in public; and that is very good: we like to follow a sincere leader who expresses well our thoughts and wishes in public prayer. It is very good, that is, unless he happens to be one of those who "think they shall be heard for their much speaking" (Matt. 6:7 and context).

But how often, how long, how earnestly, how importunately, do we pray in the inner chamber — there where God alone can hear, the God who hears in secret and rewards man openly? There where there is no one else to hear, to approve, to be impressed with our zeal, with our earnestness and our holiness? How often, and how long, do we pray there? That is the test and proof of reality, of efficacy — perhaps we could even say, of sincerity in prayer.

LONG PUBLIC PRAYERS

It is not that they are forbidden; but for everything, as Solomon said, there is a time and place. God never wearies of prayers, intercessions, supplications, thanksgivings "for all men," including "kings and all that are in high place" (the emphasis even here is on *His children*, that *they* "may lead a tranquil and quiet life in all godliness and gravity" (1 Tim. 2:1, 2). And such praying "for all men" certainly takes time! God will never weary of such prayers; but others may! There may be those in the public assembly, children and immature adults, who cannot, or will not, follow on through lengthy prayers. The brevity or length of our praying is, therefore, a question of the right place, the right time, and the right assemblage of people.

There are but few long public prayers recorded in the Scriptures and those were on very special occasions — such as Solomon's prayer at the dedication of the temple, and the Savior's farewell prayer with His disciples just before the passion (John 17). Moreover, there occurs in Eccl. 5:2 an unfamiliar caution to those who "go up to the house of God." There we read: "Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God; for God is in heaven, and thou upon the earth; therefore let thy words be few." This, however, I should think, is not so much to repress us in praying as to impress us with *who God is*. It is noticeable that the model prayer (commonly called "The Lord's Prayer") which Jesus taught to His disciples, is short (Matt. 6:9-13; Lk. 11:2-4). It is short (perhaps intended only as an outline), but it is inclusive, reverent, earnest, direct; and, as we may judge from the context in Luke (the parable of the Midnight Friend), it is *importunate*.

SPURGEON'S COUNSEL.

The great preacher, Charles Haddon Spurgeon, who built a great congregation in London, summed it up well a hundred years ago: "Long prayers and long sermons tend to quench the fire instead of kindling it. Brethren, in all things has our Lord Jesus given the best example. When with His disciples, His prayers were of medium length. In the midst of a large crowd, as at Lazarus' grave and at the feeding of the five thousand, His prayer was short. When He was alone with His Father — in the Garden or on the Mountain — then He prayed all night.

"So ought ye also to do, dear brethren. Among God's children, make your prayer medium long, as Jesus did when He was about to be crucified (John 17). When in a crowd, or with the sick or dying or the unfortunate, short. When you are alone with your Father in the secret closet, pray as long as you please."

It is not easy to say what was considered a "long sermon" in Spurgeon's day — a full century ago; but if it was true that "long prayers and long sermons" had a tendency then to "quench the fire instead of kindling it," it is not less true today. For young and old are now accustomed to the compressed and shortened style of radio and television address. I do not say that it is good; I only say, that's the way it is! Such are our times! We read of men in King David's day who had "understanding of the times, to know what Israel ought to do" (1 Chr. 12:32). God's man needs not only to know the word; he needs to have "understanding of the times," in every way — to know just what is best to do. Preaching is ordained of God for saving souls and it is good, of course; but it is not good that the preacher continue through his second half until his hearers forget the first half; or, until, in sheer boredom, they reject the entire lesson, and go away wishing that he had never begun. Truly, in all things has our Lord given the best example, as in praying, so also in preaching.

Certainly, there are special occasions, and exceptional speakers — only, we may not be as exceptional as we think!

Truth Advance Section

Stanford Chambers



QUESTIONS ASKED OF US

Since "firstborn" in Heb. 12:23 is plural, the question naturally arises, How can there be more than one firstborn in one and the same family?

We cannot speak dogmatically. The firstborn son came in for a double portion of the inheritance and other advantages. All who become Christ's are "joint-heirs with Christ" (Rom. 8:17) and since He is Himself the "firstborn," His joint-heirs come in for the firstborn son's inheritance and all the prerogatives and advantages thereof. So His church is "the church of the firstborn, who are enrolled in heaven"; that is, the church of Christ and of God.

You may ask that since a first implies a second, who may be the second-born? It has been suggested, I believe, that the New Israel may fill that place. "Without us they shall not be made perfect" (Heb. 11:40). Could be. The important thing for us is to make sure of that place as first-born ones. Set your hope perfectly on "the glories to be revealed usward" (Rom. 8:18).

The word "sacrament" is not found in the English Bible; is it found in the original? And what about "absolution"? They cite us to John 20:23, where Jesus says, "Whose soever sins ye forgive, they shall be forgiven, and whose soever sins ye retain, they shall be retained."

Schaff-Herzog (topic Sacrament) says the idea of "sacrament" cannot be traced further back than Tertullian (lived last half of the second and first half of the third century). Then Jerome in his Latin translation called the Vulgate (brought out middle of fourth century) uses the Latin word *sacramentum* to translate the Greek word *mysterion* of the original. By Jerome's day hordes of pagans had been brought within the pales of the professing church, numbers of whom held on to many of their paganistic ideas, among them "the mysteries." Now, the Latin *sacramentum* has in it the idea of an oath, and in the endeavor to make the ordinance of the Lord seem more sacred the pagan "mysteries" easily intruded into the teaching of the church. According to Schaff *sacramentarianism* was reduced to a system of doctrine by the Schoolmen of the Middle Ages. It was developed by such men as Hugo of St. Victor, Peter Lombard, Thomas Aquinas, et al. The rite of baptism was made to possess saving grace, inherently, but was made also to possess the mysterious power of imparting grace, and to that extent that "original sin" was eradicated. Moreover, the efficacy was not dependent upon the

purpose or even consciousness of the one (allegedly) baptized. The infant, the idiot, the unconscious and dying could by the rite properly administered thus be saved. The administrator could even be an immoral man, but he must know and use the formula; he must with purpose, however, perform the ceremony. Superstition thus reacted to the attached mystery and the magic power supposed to be inherent in the "Sacrament of Baptism." Came also the "mysteries" and their intrusion into the observance of the Lord's supper. Underlying the doctrine of transubstantiation is the superstition that by the priestly ceremony the substance of the bread and wine is changed into the very body and blood of the Savior. Magical power works the change through the proper officialism, and by that is meant one who has, through the ceremony of ordination, been authorized by the church (the Church of Rome. The Eastern Church holds the same tenet.) to administer the "Holy Sacrament." Much fear and trembling possesses multitudes of communicants, being oath-bound in thought and with superstition added to the same.

They who know the Scriptures and rely upon the same are no more under oath than they are under law. They know that all efficacy in religious exercise of any kind depends upon a personal, active faith centered in Him whom they endeavor to obey or worship or serve.

Absolution? "Thy sins be forgiven thee." Who in the divine record ever spoke that word? Did Peter? John? James? Paul? Not one, save Jesus only. "Who hath power on earth to forgive sins?" None in the sense of absolution. How then explain Jesus words? The apostles were being made His ambassadors. When penitent sinners appealed for remission of sins or salvation, the Lord's ambassadors could, by the inspiration and guidance of the Holy Spirit, set forth the conditions and prevail upon the inquirers to comply. That is how John 20:23 was fulfilled. Note, now, how Peter acted in the case of the baptized Sorcerer in Acts 8:13 with 22. Simon confessed, why didn't Peter say, Thy sins be forgiven thee?

When is a congregation fulfilling the purpose of its existence? The idea of some seems to be little more than to "keep house for the Lord" and "hold our own."

Pitiful, that! A congregation half-way satisfied with "holding our own" will not be holding its own; it will be losing its own. As the church of God as a whole is "the pillar and ground of the truth," so is the congregation. Its responsibility is to its own community, "among whom ye are seen as lights in the world." Every community needs a lighthouse. "Let your light so shine before men, that they may see your good works and glorify your Father who is in heaven." If anybody knows of the Lord's ever calling on His people to keep house for Him, let us have chapter and verse. Does He say, "Pray ye the Lord of the house to bring in laborers to keep house for Him"? Nor does anyone comply with the Lord's prayer request (Matt. 9:38) whose attitude in reality is, "Lord, send some one, only don't send me." No, you do not have to cross the sea. "Lift your eyes and look on the fields" all around. An unfortunate farsightedness is that which looks clear over the fields at hand and focuses on far-away

lands. Who does that fails to love his neighbor. There are foreigners but a few steps from the church door. And there are Jews and there are negroes. And there are whites whose souls are lost. On the other hand, some are that nearsighted that they focus their vision upon those induced to come inside the four walls of the building constructed for services—in which means have been invested, and which must have the benefit of good housekeeping. The sign is up inviting the people to come in (and if they come, well and good), but the command is "Go." "The field is the world," surely, but He said, "Go quickly into the streets and lanes of the city and bring in hither the poor and maimed and blind and lame." Again, "Go out into the highways and hedges, and constrain them to come in." Who rules out this teaching need not be too sure that he is obeying the Great Commission.

A church should lay to heart the example of the apostle Paul, for he says, "I set you an example," and as he says, "teaching you publicly and from house to house," and again, "I ceased not to warn every one night and day with tears." See Acts 20:17-35. It is one thing to take it out largely in praying God to "give the increase," another thing to understand that God gives the increase after Paul plants and Apollos waters. O, if God would but give the increase without our having to plant and water! Do we persuade God to do it? Again, how much time and energy are spent in nursing the saved instead of enlisting the saved to save the lost! How deplorable the lack of realization of responsibility!

Has there been any one rising up since the days of Jesus setting himself forth as Christ?

Yes, Simon Bar Kokba (Simon Bar Kocheba) stands out as one claiming to be Messiah. He catered to a very popular conception that the Messiah must be one to deliver the Jews from their enemies and restore to them self-government in their own land. This Jew led a formidable rebellion against Rome in A. D. 132-135. The rebellion failed and Bar Kokba was executed under Emperor Hadrian. Later, in the 17th century Shabbetai Zevi led in a similar effort. He, too, gained a following, but came to his end under the Sultan, A. D. 1666. There were other "false Christ's" of smaller caliber. In keeping with Matt. 24:28, the decadent Israel has been the prey of many deceivers.

Is capital punishment unscriptural, as some contend?

"The powers that be" bear "not the sword in vain" (The ruler "is a minister of God, an avenger of wrath to him that doeth evil."). Note that in His own governing of the chosen nation God commanded capital punishment. One does not read far in the Law of Moses until he comes across such commands. "And because judgment against an evil work is not executed speedily, the hearts of men are set continually to do evil." So much for civil governments and the "powers that be." God's church does not bear the sword, does not execute. The Christian is not in the world to take life but to preserve life. The church of our Lord and the political state are two different institutions and are to be kept separate. Thus U.S.A., so far.



What Is Truth?

J. R. Clark

"To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth." So said the Lord Jesus to Pilate, and Pilate said in reply: 'What is truth?' And when he had said this he went out . . ."

Francis Bacon made this comment, "'What is truth?' said jesting Pilate, and would not stay for an answer." But Pilate was not jesting. It was too serious a moment for jesting. Said H. V. Morton in his book, *In the Steps of the Master*, "Pilate looked into the eyes of Christ and expressed in three words the hunger of the Pagan world." There may be some truth in that. Or could he have implied in his not staying for an answer that there is no such thing as final truth? Thus would he have lined up with those intellectuals of today who teach that there is no final, fixed truth, that truth is mobile and relative?

What is truth? Education has no answer to this question, neither does science. Philosophy, human literature, statesmen and rulers are at their wits end in their efforts to fathom this question. Yet, every believer in Christ has the answer, for God reveals the answer in His Word. Truth is a key word in the Gospel of John, appearing twenty-seven times in this Gospel.

The same writer who records Pilate's question, also records the answer. The answer comes in two parts. First, "Sanctify them in thy truth, thy word is truth" (John 17:17). Here in the holy of holies of the New Testament is the solemn answer. Thus there is such a thing as ultimate truth—the final statement about things. God's word is truth.

The writing of the Bible covered a period of about 1600 years. During this time pagan writers tried to account for the origin of things by what some have called absurdities, nonsense and inaccuracies. Only the record in the Bible has stood the test of scientific discoveries. The Bible is accurate and true. For example, at one time Sir William Ramsey thought that the Book of Acts was full of errors. To prove his point he went to the orient and went over the routes of Paul's journeys. But instead of verifying his conclusions, he became convinced that he had been wrong, so much so that he made a statement that Luke was the most accurate historian that ever lived.

Says the Psalmist, "Thy word is a lamp unto my feet and light unto my path." In elaborating on this truth, a brother once imagined that some one dropped a lamp and broke it into many pieces. Some

one grabbed a piece of the broken lamp and held it up and said, "I have the lamp." Says another, holding up another piece, "No, here is the lamp. I have it." Others did in like manner. The preacher declared that they all were wrong. It took all the pieces to make the lamp. "The sum of thy word is truth." Some who have only a fragment of truth think they have it all. But it takes the sum total of the Word of God to add up to the whole truth.

John further defines truth in John 14:6, "I am the way, and the truth, and the life." Jesus uttered these words just a few hours before Pilate asked the question. Even as Pilate asked, he was looking at his answer, but knew it not. The Lord Jesus is the truth in person. What a stupendous claim! The "I am" suggests deity. In Exodus 3:14 God identifies Himself as the "I am." Buddha, Confucius, and Mohammed claimed to teach the truth, but none of them dared to claim to be the truth.

Says the Lord in John 8:32, "Ye shall know the truth and the truth shall make you free." And on down in verse 36 he adds, "If therefore the Son shall make you free, ye shall be free indeed." So the Son is the truth. Jesus says in John 5:39, "Ye search the scriptures, because ye think that in them ye have eternal life: and these are they that bear witness of me." The word is the truth because it sets forth Christ. If in reading the scriptures we miss out on Christ, we also miss out on truth.



The Reliability of the N. T. Text

J. Edward Boyd

In his article that was reprinted in the Word and Work of December, 1962, Brother Boll gave two reasons for the greater accuracy and trustworthiness of the American Standard version in comparison with that of the King James: (1) more careful translation, and (2) "a better Greek text to translate from than the King James translators possessed." This statement may give rise to questioning: "Why is this so?" It has been argued that the advantage was with the King James scholars, because they were three centuries closer to the times when the New Testament was first written! Such reasoning, of course, indicates a lack of understanding of the facts of history. The truth is that scholars of today are in position to give a more accurate translation of the Bible than were those of 350 years ago. We can here deal only very briefly with this question; for a fuller treatment of such matters we recommend a volume, first published in 1950, by F. F. Bruce, entitled *The Books and the Parchments.*"

Sometime during the second half of the first century the books of our New Testament were written. The paper (2 John 12) commonly used in those days was made from the papyrus plant and, unless kept in a very dry place, as in the sand of Egypt, would not long survive. As Christianity spread throughout the empire the demand for copies of these books increased. This was many centuries before the invention of printing presses; so every copy (including the originals) had to be made by hand. As anyone with such experience knows, mistakes were inevitable (except, of course, in the originals). Copies were made from copies; and during the centuries this process was repeated many times. Thus there came into existence many variant readings. One such instance is in Romans 5:1: some have it "we have peace" and others "let us have peace." In the Greek it is one word; and the problem involves just one letter of that word, whether it is an omicron or an omega! And in one case it expresses a fact, and in the other, an exhortation.

Now it is the work of the textual critics (not to be confused with the 'higher' critics!) to examine and evaluate the vast number of manuscripts available and to determine as accurately as possible what was written in the original document in each instance. Not only is this necessary in the case of the Biblical writings; all ancient documents of importance that have come down to us are subjected to the same process. In this connection it may be well to point out two facts of great importance: (1) There are comparatively fewer variant readings in the New Testament than in other writings of ancient times (which indicates the greater care exercised in copying the books of the New Testament); and (2) no important fact or fundamental doctrine of Scripture is affected by them. Textual Criticism has supplied the decisive answer to those who seek refuge behind the excuse that they "do not know whether we have the Bible as it was first written."

After the appearance of the King James version in 1611, scholars continued their investigations. After almost three centuries had passed, many felt the need of a revision. There were two reasons for this: the English language had undergone a great deal of change; and there had been much progress in the work of the textual critics. Most scholars had come to see that the Greek text used by the translators of 1611 was inferior. So there appeared in 1881 the English Revised Version, and in 1901 the American Standard. (The English and American committees cooperated in the undertaking; but by agreement the American edition was not published until twenty years after the appearance of the English.) Dr. Bruce is in agreement with Brother Boll in his view that the Revised is more accurate, "calculated to serve the requirements of the careful student."

A Christian Jew, Chas. L. Feinberg, gives this spiritual interpretation of Jewish feasts: The Passover feast typifies redemption; the feast of unleavened Bread typifies separation; the feast of first-fruits, resurrection; Pentecost, unity; the feast of trumpets, regathering; the feast of Tabernacles, rest in the Lord.

"Go Quickly and Tell..."

THE SIN OF OMISSION IN WITNESSING

Wm. Robert Heid

In the matter of giving testimony, grave consequences rest upon the fact of whether the evidence is the truth, and the whole truth. Former Major General Edwin Walker, in a lecture in Louisville this March 14, stated (being an eye-witness to the riot) that the whole story of the racial trouble at "Old Miss" in Oxford had never been told. He blamed this on wilful misrepresentations and government pressures brought upon news media at that time. No doubt that there is more than a grain of truth in his claim, but the rank and file of the populace goes ahead, satisfied with what they have heard as being sufficient report, if not a complete one. In like manner, Defense Secretary McNamara assures the nation and the Congress that the objectional offensive weapons have been moved out of Cuba, so that we can all breathe a bit easier.

But would it not be a serious predicament to find that such important testimony was incomplete? Our very lives might be surrendered thereby!

The matter of the Testimony of the Gospel is far more important than any of the affairs of government — of any government. Men's dealings have to do with the temporal, and the temporal only. But the Gospel has to do with the eternal. And it is the only message that reaches into the eternal!

When a witness fails to tell of the blessed hope of the church, the coming of the Lord Jesus to redeem us from destruction, he withholds from the sinner one of the sweetest notes of the message of God. Lost men and women have the right to know that not only is there salvation from sin and death, but there is here and now an abundant life, and in the age to come, a place in the coming kingdom of our Lord and Savior, Jesus Christ. Who, then, could sit quietly by and hear the prophecies omitted — even discarded and ridiculed — while we remember that "the testimony of Jesus is the spirit of prophecy."

To the Ephesian elders, Paul said, "I shrank not from declaring unto you anything that was profitable." How many times did he speak unto them publicly, and from house to house? They were all acquainted with his zeal for witnessing. It had begun from "the moment he set foot in Asia."

We who have had the blessing of "whole counsel" teaching, and try to bear witness to all that God has written, may be lulled into a day-dream that really amounts to little or no active witness at all. The Psalmist said long ago, "Let the redeemed of Jehovah say so." This is done by our lives, by our lips, and by our missionaries. The small scope of our local station can be greatly widened when we become active partners with those who have heeded the call to "go."

BOOKS OF INTEREST

G. R. L.

THE INTERNATIONAL JEW

Here is a controversial book if there ever was one. The subject matter is definitely slanted. The reliability of the material presented is definitely questionable. There is no bibliography and no significant documentation. Neither the quality of the printing nor that of the binding merits the price of \$3.00.

The International Jew is an abridgment of a series of articles written by Henry Ford, Sr., appearing originally in a publication of the Ford Motor Co. in the early 1920's. The present volume was compiled by Gerald L. K. Smith, director of the "Christian Nationalist Crusade." According to Mr. Ford, almost every ill of the world, from low-grade music to corruption in international politics, is chargeable to the Jew. Without any doubt, he has done a keen job of analyzing the world's problems, and his explanations do *sound* plausible. If taken at face value, the book makes fascinating, hair-raising reading — an international conspiracy that controls even the quality of the food you eat. *But how reliable are the charges?* There is a conspicuous lack of proof and a conspicuous use of generalities (a favorite tool of propagandists). It is further evident that Henry Ford did *not* write all the text. Just how much of this is a fabrication of Gerald L. K. Smith? There is no way to know.

A student of prophecy who has a good, large library available for research might find some useful material here. Readers who have no means for checking the reliability of alleged facts would do well to save their time and money for something more profitable.

YOUNG REBEL IN BRISTOL.

This "Biography of George Mueller for Teen-Agers" by Faithé Coxe Bailey holds a strong appeal for older readers as well. A Moody Pocket Book priced at 59c, it is much more readable than the larger biography of George Mueller and also gives some interesting information not included in the other book. From the point of view of entertainment, this is a wonderfully gripping human-interest story. From the point of view of inspiration, you'll find in this book God's answer to many every-day problems, plus a new and compelling motivation to pray.

CATHOLICISM AGAINST ITSELF

In spite of threats to life and property, O. C. Lambert has spent nearly 50 years accumulating a library of official Catholic books and documents, and lecturing on Catholicism — chiefly among churches of Christ. In his book, Brother Lambert quotes what Roman Catholics have said about themselves, with official Church approval. Almost every embarrassing charge ever laid to that Church is here found to be officially admitted in these quotations from Catholic sources. The complete, original work is priced at \$4.00; the new, abridged, pocket edition is only 60c.

Precious Reprints

(The following thoughts on the unity of the body of Christ from the pen of R. H. Boll are taken from two separate issues of the 1922 Word and Work.)

The New Testament Bond Of Peace And Unity

"The conditions in the church are deplorable, Brother B. Suppose, for instance, there were no more order or rule or government in a worldly kingdom than there is in the church, what an anarchy and confusion we should have!"

"Very true, Brother A. But the kingdoms of the world have the advantage over the church in this matter."

"How, pray?"

"They have the right to devise and adopt any means and measures they deem good in order to control their people. If the church of Christ were free to do this, an efficient ecclesiastical government could easily be created, and obedience and order could be enforced. The Church of Rome did that; and the unity, solidarity, and order it has maintained through centuries shows how well their scheme works. But the church of Christ can adopt no human form of constitution and organization, nor any man-devised system of government. The New Testament church is limited to New Testament ways and means."

"That's true. But it seems that we are falling short. There are among us all manner of dissensions and divisions, factions and strifes. Ought not the New Testament means for government and unity be effective? Why do they fail?"

"The reason is plain: the New Testament means are perfectly successful in the hands of the right sort of New Testament people. God's road through the waters of the Red Sea answered its purpose perfectly; the people of God went through the sea safely and dryshod. But the Egyptians assaying the same were drowned."

"What do you mean? Are we all Egyptians?"

"Not that. What I mean to say is that the way of faith cannot be traveled except by a people of faith. Nor can the New Testament means of church control be employed by any except by a people who have the New Testament spirit."

"And what do you say that New Testament spirit is?"

"It is the spirit of *love*. The mistake all along has been that we have tried to stand as the simple New Testament people and hold and maintain the New Testament order, in doctrine and practice without really loving one another. That cannot be done. If we are *not going to love one another* we shall either have to devise some human organization and system to hold us together (thus constituting ourselves a sect) or else go to pieces. And that is the way God wants it. Farewell, Brother A."

"THAT YE MAY HAVE FELLOWSHIP WITH US."

"Fellowship" is partnership. As the members of the body are joined together by a common life and in the same interest unto a

mutual helpfulness and co-operation, so are Christians. And this is fellowship. It is not, however, as in human partnerships, in unions, clubs, lodges, fraternities, that they are bound between themselves alone, and the tie that binds runs directly from one to the other; the tie that binds the children of God together in mutual fellowship runs, first of all, from each one of us up to God and to Christ, and thence down to our brethren. For, as John says, "our fellowship is with God, and with his Son Jesus Christ." In this thing is the fellowship of Christians peculiar and distinguished from the fellowship of human organizations. For we have no real tie and interest to hold us together, except that which binds us to Him who is our all in all. It follows, therefore, that if a Christian loses fellowship with his Lord, he has also lost fellowship with the children of God, his brethren. And is it not all too evident? For let a brother get at outs with his God, and straightway he is at outs with his brethren also, and begins to pick faults and to speak against them. Yea, he may so far get into fellowship with the devil that he may engage with him in the same business; for the devil is "the accuser of the brethren" (Rev. 12:10). Even though a nominal fellowship be maintained, there is no real fellowship, nor can there be, between church members, when some are true to the Lord and others follow the flesh. Between those who love the word of God and those who do not; between those who are controlled in their plans and works by worldly-wise ideas and those who are under the sole direction of God; between those who seek first the kingdom of God and those who put some lower thing or interest in that chief place — in one word, between those who do right and those who do wrong in the church, there can be no real fellowship. "Follow after righteousness, faith, love, peace, *with them that call on the Lord out of a pure heart* (2 Tim. 2:22).

For when we are out of fellowship with God, we are out of fellowship with one another. Now, "God is *light*, and in him is no darkness at all. If we say we have fellowship with *him* and walk in the darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have *fellowship one with another*" (1 John 1:5-7). But where some walk in darkness and others in the light, there can be no fellowship. They may maintain union, but unity there cannot be, for the reason that oil and water do not mix.

You may sing of the beauty of mountain and dale,
Of the silvery streamlet and flow'rs of the vale;
But the place most delightful this earth can afford,
Is the place of devotion, the house of the Lord.

You may value the friendships of youth and of age,
And select for your comrades the noble and sage;
But the friends who most cheer me on life's rugged road
Are the friends of my Master, the people of God.

—Unknown



A Christian Views The News

Ernest E. Lyon

QUOTATION OF THE MONTH. "Regardless of the fact that our federal government is the biggest spender, the biggest employer, the biggest property owner, the biggest tenant, the biggest insurer, the biggest lender and the biggest borrower in all the world, we find a growing impatience on the part of many holding high office in our land to make government even bigger." —Representative Thomas B. Curtis, from Missouri.

ALLIANCE FOR PROGRESS. The best news sources that I can check with all seem to agree that our Central Government is using the vast sums of money that have been appropriated for aid to Latin American nations as a means of helping the "liberal" or "left-wing" governments. Apparently that money is being used to buy up land from large land-owners and then assigned out to the former tenants by the government. This will inevitably end in government ownership of most of the private farming and industries and prepare the way for communism. As a sample, the present president of Venezuela was for years a known communist who, when he renounced communism, wrote letters to his former colleagues telling them that he was renouncing communism to try to bring about communism through a "liberal" government. Even after that he was deported from this country when he was in exile because of his communist work in New York (on complaints by our FBI). Yet he is now being hailed as the "democratic" savior of Venezuela and handed millions of our tax dollars. Let us pray the Lord will overrule these things.

HOW IMPORTANT IS WORLD NEWS? Every once in a while I must remind myself and my readers that we need to keep up somewhat on world affairs in order to pray more effectively, but we must never get to the point that we concentrate on the government of this age instead of on that of the age to come. Behind Satan's apparent advances in our country we must ever see the overruling hand of God working out His blessings and His judgments. We must never take our eyes off the King of Kings and Lord of Lords. We must render unto the world rulers the things that are theirs but unto God the things that are His.

URBAN RENEWAL. This is a term that is being talked about a great deal approvingly by many newspapers and other news media. Have you analyzed what it means? Under it the government condemns property, much of which is in fair to good condition, in order

to buy it up, tear out existing buildings and then resell generally *at a loss*, to another individual or private organization in order that the latter might build property suited to the ideas of the government planner. Many cities over the country are now turning down these grandiose plans by the central government planners in favor of local improvements and are profiting thereby. You can decide for yourself if you think the plan is "American."

CUBA. The same persons who warned that Russia was building up massive striking power against the U. S. A. in Cuba last fall are now saying that Russia has retreated very little if any, simply hiding most of the offensive threat and continuing to build up its military and technical power in Cuba. In the February issue of this column the omission of a "not" reversed a statement I made. It should have read, "our president has *not* denied making a no-invasion promise." If he made such a promise, then Russia gained far more from the exchange last fall than we did.

INCOME TAX NEWS. Did you see this quote from *A Synthesis of the Russian Textbook on Psychopolitics*: "The masses must at last come to believe that only excessive taxation of the rich can relieve them of the burdensome leisure class and can thus be brought to accept such a thing as income tax, a Marxist principle smoothly slid into capitalistic framework in 1909 in the United States. This, even though the basic law of the United States forbade it, and even though communism at that time had been active only a few years in America. Such success as the income tax law, had it been followed thoroughly, could have brought the United States — and not Russia — into the world scene as the first communist nation. But the virility and good sense of the Russian peoples won. It may not be the United States will become entirely communist until past the middle of the century, but when it does, it will be because of our superior understanding of economics and psychopolitics." Now, before reading these figures I give next, try to estimate the percentage of the income tax paid by those who make less than \$10,000 a year, the percentage by those who make \$10,000—\$100,000 a year and the percentage paid by those above \$100,000. The figures: Those under \$10,000 pay more than 80%, the \$10,000—\$100,000 class pay 19½%, and the over \$100,000 group pay less than one-half per cent of the income tax. These figures and the quotation are taken from *Life Lines* issue of March 4, 1963.

NEWS BRIEFS: President Kennedy has commuted the six-year term being served by Junius Irving Scales, a former U. S. Communist Party leader after he served only 15 months of his sentence. . . This country not only distributes thousands of tons of communist propaganda free when mailed to this country, but it also receives more thousands from Communist countries and from Mexico and passes it on to other countries at our expense, according to *Christian Economics*. . . During the past 100 years our population has increased 22-fold but our government workers 500-fold. . . C. D. DeLoach, an assistant director of the FBI says our nation's crime bill is nine times all contributions to churches, according to *Good News Broadcaster*. . .

DeLoach is also quoted as saying that for every \$1.10 spent on schools and education, \$1.00 is spent on crime. . . . The Missionary Church Association failed by less than one per cent to get the two-thirds majority required among the churches to merge with the Christian Missionary Alliance. . . . How times have changed! While our Supreme Court is ruling out God today, even Thomas Paine, the recognized hater of the gospel in Revolutionary War times, said in "Thoughts on Defensive War," "Till the coming of Christ there was no such thing as political freedom in any known part of the world—the Jewish kings were in point of government as absolute as the Pharaohs. . . . the Romans held the world in slavery, and were themselves slaves of their emperors . . . wherefore political as well as religious freedom is the gift of God through Christ." . . . The company that made Katanga the wealthy part of the Congo was the one that sent to this country in 1940 (on the initiative of that company's president) more than 1,000 tons of radium and uranium ores, with which this country became the first in atomic power. How is your gratitude?

Let me hear from you the news you wish commented on and also your reactions to that which I have been commenting on.

CHRISTIAN CHASTENING AND REWARDS

Earl C. Smith

The epistles say but little about either chastening or Christian rewards, but some expositors of the epistle to the Hebrews have emphasized them out of proportion to what is said in the epistle, and have given a false impression of both. These expositors talk as though the author of the epistle were warning his readers against terrible chastening and the loss of rewards unless they halt their backsliding and go on in Christian growth, but they do not believe there was any danger that the backsliders could go into apostasy in such way as to lose their salvation. I am sure that they have a wrong concept of chastening, Christian rewards, and of apostasy. Therefore their expositions are misleading their readers and listeners.

What Heb. 2:1-4 clearly says is that those who neglect gospel truth and drift away from it cannot escape a just recompense of reward for negligence. If one can still be saved after he has given up belief of the gospel truth, I do not read John 3:18, 36 right. The warning of Heb. 6:4-6 is a warning against such apostasy as makes repentance impossible, at least while it is persisted in. The warning of Heb. 10:26-31 is against such wilful sinning (meaning that one voluntarily gives himself over to a life of sinning) as will bring God's vengeance down upon one. If that one does not mean that such a sinner is lost, I do not understand I Jno. 2:3-5; 3:9, 10; 5:18. The warning of Heb. 12:25-29 is against refusing the One Who speaks from heaven. If a person who refuses to listen to God is still saved, I do not understand I Jno. 4:5, 6.

The epistle to the Hebrews is not warning against chastening, (as if chastening were a terrible thing to endure) and encouraging

the readers to escape chastening. But it is warning against their not being exercised by chastening (12:11). The value of chastening depends upon our response to it. It is not desirable to escape chastening, for God chastens all His children that they may become partakers of His holiness (12:5-10). The wrong impression that people often have of chastening is that it is punishment. The same Greek word that is translated "chasten" in Heb. 12 is translated "teaching" (KJV) and "instructing" (ASV) in Tit. 2:11. The word means "training." All the experiences of a Christian God means for his training toward holiness. If we do not respond to our experience in a right way, we are in danger of apostasy. Chastening, pleasant or unpleasant, is not something to avoid, but it is something to thank God for, and to respond to by growth in holiness. The danger the Hebrew Christians were in was that they were not responding to chastening by Christian growth, but were tending to escape the chastening by giving up Christian truth and faith. The author wanted to turn them back from that tendency.

Most of the passages that speak of reward for Christian behavior do not make clear the nature of the reward. In some passages reward is not distinguishable from salvation. For instance, in Heb. 10:35-39 the reward is an aspect of salvation. Reward in Heb. 11:6, 26 may be an aspect of salvation. Salvation as spoken of in the scriptures is a broad term that includes every thing that God does for us until we are made like Jesus (Rom. 8:29; 1 Jno. 3:2). In 2 Jno. 8 to lose reward is to lose salvation. Verse 7 warns about deceivers, and verse 9 says that the one who goes onward and does not abide in the teaching concerning Christ does not have God. Of course, not to have God is not to have salvation. The three verses plus verses 10 and 11 are warning against being led astray from the gospel of Christ by the deceivers.

Those passages which give some idea of the nature of Christian rewards indicate that Christian rewards are different in kind from an earthly reward. It is easy to think wrongly about Christian rewards, because we are accustomed to thinking of earthly rewards. In the world a reward is like this: I work for you a day, and you reward me by working for me a day. But the Christian reward is more like this: I work for you a day, and God rewards me by giving me opportunity and capacity to work for you two more days. The work and earthly reward are of opposite nature; but the work and a Christian reward are of the same nature. If one does not like Christian work he will not like the Christian reward either. The parables of the talents (Matt. 25:14-30) and of the pounds (Lk. 19:11-27) show that the reward is of the same nature as the work. In I Cor. 9:18, Paul says he is rewarded when he serves without pay. In Phil. 2:16 and I Thess. 2:19, Paul states that he regards the faithfulness of those he has led to the Lord as his reward in the day of Christ. Maybe that is what he means in I Cor. 3:14, 15. I am sure that I Cor. 3:14, 15 does not mean that a person can live a life disloyal to Jesus Christ to the end and still be saved. That would be contradictory to every thing that is said in I John. For instance, "Whosoever abideth in

Him sinneth not: whosoever sinneth hath not seen him, neither knoweth him. . . he that doeth sin is of the devil." There can be no separation of salvation and rewards, for there is no salvation without faith (Jno. 3:18, 36); there is no faith without Christian works (Jas. 2:18); and there are no Christian works without rewards (Matt. 6:4, 6, 18).



God's Peculiar People

Willis H. Allen

It was God's plan and purpose for the people of Israel to be His own. He had this in mind when He called Abram out of Haran to make him the father of a great nation (See Gen. 12:1-5). After this nation was formed, she was called God's *holy nation*,—a "people for his own possession." See Exod. 19:5, 6; Deut. 7:6-8; 14:2. God did not intend that Israel should be just another nation among nations, but that she should be a *different* nation,—separated from other nations. And as long as she maintained her separated place to which God had called her, she was abundantly blessed of Him. Israel's greatest mistake was her desire to be identified with the nations of the world. When she thus became identified, she became contaminated with their evils, including their idolatry, and ultimately became a prey for them.

In this respect, Israel is a type of the church. Peter says: "Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession (a "peculiar people"—A.V.), that ye may show forth the excellencies of him who called you out of darkness into his marvelous light" (I Pet. 2:9). Just as with Israel, God does not intend now that His people shall be a people among peoples, but a people different and separated from other peoples. And only by maintaining that separated status can the church show forth the excellencies of God. But when that status is lost (and the professing church is fast losing it), she is shorn of her power, and must inevitably fail in her mission. The church has a mission that is peculiar to itself. And as long as she maintains her God-given place of separateness she can succeed in her mission, but only as such. The church is arrayed against the powers of this age, not in competition with it. When we try to compete with the world, failure is inevitable.

Christian, your call is to a separated life. Let your life be always in harmony with that call.

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



NEEDED — More "Red" Faces

There is a great deal of truth in the following story—truth for both young and older people. How the church needs "live boys" instead of "dead men" today! Are you among those who stand aside and "laugh" at the efforts of others? But, read the story:

In a country district a few years ago the way to church was often blocked by heavy snowstorms, so that even the minister could with difficulty get to it, and the other people often not at all. One small boy became tired of it; and after a particularly heavy fall of snow, he was observed by a passer-by trying desperately to make a hole in a drift which in some places was very nearly as tall as he was.

"What are you up to, boy?" called the man genially.

"Tomorrow is Sunday," puffed the boy, going on with his digging.

"Guess 'tis!" said the man. "But what's that got to do with your digging?"

"I'm going to make a path so the folks can get to church and Sunday school."

"Ho, ho!" laughed the man, the relative size of the boy and the snowbank impressing him as a great joke. "It's a good idea, sure enough, but you'll have to wait to grow a little. Wait till you are a man, and maybe you could tackle it."

"Maybe I'll be dead then," said the boy, still digging. "A live boy is better than a dead man, I guess, if he ain't so big."

Something hit home in that speech, though the boy did not mean it. The man's face became red for a minute and then he went off whistling. Before long he came with a shovel of his own, and a rough woodsled with two farm horses hitched to it. The live boy, and the man who had concluded that he would not be a dead man, made a path that was easy for the next day's Sunday goers.

• • •

"The growing Christian is like a church steeple: the closer he gets to heaven, the smaller he becomes in his own estimation."

HOW ABOUT YOU?

It will make a difference if you take God with you in your business, home, school or play. Lord Moynihan, late President of the Royal College of Surgeons and one of the greatest surgeons of all time, was operating before a distinguished group of fellow surgeons.

"How can you work with such a crowd around you?" a friend asked him.

Lord Moynihan smiled and answered, "There are just three people in the room when I operate the patient and myself."

"Three?" said the friend. "That is only two. Who's the other?"

"God," replied the great surgeon.

(And, can you take God with you wherever you go? Or, do you feel that you would rather not have God along on some occasions?)

PONDER THESE FACTS

"Alcoholism is one of our gravest social problems. THE HABIT IS RESPONSIBLE FOR 25 PERCENT OF FAMILY SEPARATIONS AND 10 PERCENT OF ANNUAL SUICIDAL ATTEMPTS. IT IS SAID TO SHORTEN LIFE FROM TWO TO TWELVE YEARS; AND ONE-HALF OF ALL CASES OF CIRRHOSIS OF THE LIVER ARE DUE TO OVERINDULGENCE." —Dr. T. R. Van Dellen, dean, Northwestern University Medical School.

* * *

"I ain't what I oughter be, and I ain't what I'm gonna be, but I sure ain't what I was," testified a simple but sincere brother in prayer meeting. Paul felt this way, too, although he said it differently: "By the grace of God I am what I am."

"Shall Blossom Like the Rose"

It was interesting to note in our local newspaper an item reported by the Associated Press, to the intent that "freezes in Florida and California" will cause the "young" country of Israel "to double her exports of fresh oranges to the United States." It was stated that Israel would ship 50,000 cases (80 carloads) this year. Surely, God's prophetic Word is coming true. The land that only a few years ago was barren is beginning to blossom like a rose

and is exporting fruit to proud America. (Isaiah 35:1.)

RISE HIGHER

A traveler once made arrangements with a guide to take him to the top of a high mountain to see the sunrise. They had not journeyed long when there arose a terrible thunderstorm. "It's no use to go on," the gentleman said. "We cannot see the sunrise in the midst of this fearful storm." "Oh, sir," said the guide, "we shall soon get above the storm." They could see the lightning playing around them, and the grand old mountain shook with the thunder, and it was very dark; but when they passed up above the clouds all was light and clear. So if it is dark here, rise higher; it is light enough up around the throne. If I may rise up to the light, I have no business to be in darkness. — Moody.

* * *

You cannot be cheerful until you forget yourself; you cannot forget yourself until you remember others.

* * *

The difference between catching men and catching fish is that you catch fish that are alive and they die; you catch men that are dead and bring them to life.

* * *

YOUR INFLUENCE SHOWS

One day a streetcar conductor gave a young preacher too much change. For a moment the young man wondered whether or not he should bother returning it. He finally decided he should do so. Imagine his surprise when the conductor said: "I was at your preaching service last night. I purposely gave you too much change just now to see whether you practiced what you preach."

NEWS AND NOTES

Hollywood, Calif.: We have been at Long Beach, Chino, and Pomona the last three Sundays. The Lord enabled me to preach at Chino and to make a short talk at Tenth and Gary in Pomona. I do not often attempt the public address any more as the physical heart rebels—though my soul cries out to witness for my God.

We think we can be home by early April. —E. L. J.

MONTHLY HYMN SING

Brother Duval Means has revived our monthly hymn sings here in Louisville. We have enjoyed two sings recently, one at Jefferson Street Church and one at Ormsby. Both were well attended. Special numbers were sung. The next is scheduled for Rowan Street congregation Thursday, April 18, at 7:30. All in this area are urged to attend.

FLORIDA TRIP

We left Louisville Feb. 7, reaching Jacksonville the following day. We worshipped with the Woodstock Park congregation both services on Sunday. I spoke in the morning and heard Brother W. T. Nettles in a good sermon in the evening. I baptized Brother Nettles and his wife some twenty years ago. He is secularly employed, but is filling in as minister in a fine way since Eugene McGhee left about two years ago. I could see signs of increased interest at Woodstock over last year.

We spent Sunday, the 17th, at Ft. Lauderdale, where I spoke in the morning service. I was glad to see an increase of interest since I left them just two months before. Sunday evening I attended services at the Central church in Miami, and heard a good sermon by B. C. Goodpasture, who was beginning a series of meetings. We were warmly received by many friends at Central, as well as at Ft. Lauderdale. Delmer Browning continues to labor with the Ft. Lauderdale congregation.

Just before leaving Miami, we received a long distance call from Louisville giving us the sad news of the passing of Thelma Reed at Reno, Nev., and asking that we conduct funeral services in Louisville the following Saturday. This we gladly consented to do, but failed to make it home in time because of car trouble near Montgomery, Ala., and again near Nashville. George

Cook and Grace Simpson came to our rescue and safely brought us home, arriving about 5 a.m. Sunday morning. The blessings of the trip were far greater than the troubles. We praise God for His abundant grace. —Willis H. Allen

MEETINGS SCHEDULED

Lowell LeDoux of Dallas will be at Southside in Abilene, Texas, May 5-12.

Jesse Z. Wood of Mackville (Ky.) will be preaching at Rowan Street in Louisville April 21-28.

Good Response to "Pay-as-you-go"

"My reaction to the W & W in every home idea is that it is a very good idea and should be very practical." —Delmer F. Browning

"I like the W & W proposal very much." —Carl Kitzmiller

"Your idea sounds good. I wish all would read the fine articles in the W & W." —Odis O. Ford

"This sounds like what we have been needing for a long time." —Bob Ross

"I think the new ideas for the W & W are very good and worth trying." —Dick Lewis

"Personally, I think the idea is good." —Ivy J. Istre

"Much interested!" —A. J. Istre

"I believe it is a wonderful idea." —Harry Coultas

"I think it is a very profitable idea and shall take it up at our next business meeting. However, I feel some of us will do it personally, if it is not acted on otherwise." —Bruce D. Chowning

MISSIONARY BRIEFS

Hayama, Japan: Some say that I am much weaker and shouldn't work hard. But whenever I think of His love for me and His commission as the aim of my life, how can I say, "I'm physically handicapped?" Whenever I feel the pain in my side, I thank God for it, as it reminds me of His great sufferings on the cross. How can I sit back and relax? There is something very urgent in the call of the Gospel. —Motoyuki Nomura

San Jose, Mindoro: Brethren de la Serma and Gabuco reported very good interest, and the highlight of their evangelistic trip was that the "black sheep"

of the barrio accepted Christ. This man is known far and wide for his evil ways, and is feared by all in that area. However, that night as Brother de la Serna preached the Gospel of Christ, this rough character stood there with tears rolling down his cheek and gave his heart to Christ. After he was baptized he said he was going to all his friends and tell them this good news of salvation. —Harold Preston

Hong Kong: It is encouraging to be reminded from time to time that the Lord has His chosen vessels hidden away in the most unlikely places doing service for Him. The Lord has much work going on that "we" know nothing about. Just recently we have been brought into fellowship with a very fine couple who are very devoted to the Lord and desire also to be simple Christians. Also I have had contact with another brother (Chinese) who has a very fine undenominational approach to the word of God. —Dennis and Betty Allen

Tokyo, Japan: What needs to be handled first in any crisis is not the situation, but one's self. And whether the problem is large or small, we can always take it to God in prayer. He has given us a Helper, to remain with us to the end of the age—His Holy Spirit. —The O. D. Bixlers

Abilene Helps Houston

A new group of Christians has recently begun meeting in Houston, Texas, motivated by the desire to be simply "Christians" with freedom to believe the whole Bible. The Southside congregation in Abilene sent Carl Kitzmiller to Houston one weekend in March to help encourage these brethren. Three meetings were held with as many as 24 in attendance. Now meeting in homes, they are trying to arrange for a public meeting place for future use.

In Abilene, Johnny Ashworth and Arthur Mills preached in the absence of Brother Kitzmiller.

SCC CHOIR ON TOUR

The Southeastern Christian College A Cappella Choir will be on tour April 6 through 14. Details of the itinerary are not known, except that the choir will travel as far west as Abilene, singing there on April 11. Tulsa, Okla., is another scheduled stop.

New Albany, Ind.: We have had quite a bit of sickness at Cherry Street, but feel our work is progressing. A man in

his sixties came to the Lord in recent weeks, for which we rejoice. Brothers John Hardman, James Hill and Wesley Sparks are now our active elders, and Brothers Nelson Hickman, Bob Banet and Clarence Satterfield are deacons. We are sure an active leadership will do much to enlarge our work for the Lord. —Bruce D. Chowning

Louisville, Ky.: Since last report we baptized a lady into Christ at the Ormsby Avenue Church. She seems very earnest. Others who attend should turn to the Lord. —J. R. C.

New Teachers at PCHS

The Lord has blessed again in sending another servant of His to our school. Mrs. Maxine Friend, a P.C.H.S. alumna, joined the faculty at the beginning of the second semester. Replacing Miss Freda Zuercher, she is teaching courses in the seventh and eighth grades.

P.C.H.S. also welcomed Brother Robert Gill to its faculty at the beginning of the second semester. He is taking the place of Brother Alex Wilson, who is about to leave for the Philippine Islands. —The Broadcaster.

LEONARD LEROY OWENS

Brother Leonard Leroy Owens who would have been 83 April 17, died February 23 after a period of illness. There is sadness in the separation of loved ones, but hope in Christ. His wife and four of his five children remain, with 19 grandchildren and 31 great grandchildren.

He helped in building the church, which is now in town after being destroyed in the country by a tornado. Were it not for him the church might not have been built. He loved the work of the Lord and was not ashamed of that love he possessed.—Hopkins, Mo., Church of Christ

Report For the Past Year of Work

During the past year the Lord has led to use me in ten different special efforts. There were over 100 responses in these meetings. The oldest baptism was a man 77 and the youngest was a boy 9. Please pray with me for all these souls that they may grow in the Lord and develop into consecrated and useful servants of the Lord Jesus Christ.

My time is filling up for the spring and summer of this year. I appreciate the Word & Work and the fine articles in it. May God bless your every effort. —Howard T. Marsh

S. C. C. LECTURESHIP

A total of 84 visitors signed the guest register at Southeastern Christian College's 1963 Lectureship, March 11-14. Counting students and other guests who for some reason did not sign, it is estimated that probably three times that number or over two hundred people took advantage of these lectures. Students especially enjoyed the Lectureship and were heard to comment upon the value of the discussions to them and their relevance to their particular needs.

Brother Richard Ramsey was featured in four evening lectures. Great interest was also shown in the messages of Brethren James E. Redden and Clinton Rutherford, men who were appearing for the first time on a Lectureship program either here or in Louisville. —J. R. Ross, Chairman of the Lectureship Committee

Neosho, Mo.: We enjoy the monthly magazine very much. May God bless each of you in this means of spreading the gospel. —Clifford Kirk

Pocatello, Idaho: I surely have appreciated . . . the W & W. Time has gone by so rapidly; it's now about 12 years since I first was introduced to it.

To be truly "restoration" in principle and avoid becoming denominational ourselves is a continuing problem. Perfection is idealistic, and yet in Christ we must continue to be idealists. —Rodney Veitschegger

PCHS SENIORS SCORE HIGH

Six Portland High School seniors out of sixteen taking the test scored in the 90 percentile on the Kentucky College Qualifying Test, which was given to approximately 20,000 seniors in Kentucky. This means that they made higher than 90 per cent of all the seniors taking the test in the state of Kentucky. Fourteen of the sixteen seniors ranked in the 75 percentile or above.

The following students were included in the 90 percentile group: Sharon Clark, Flora Edens, Peggy Heid, Barbara Hicks, Terry Matlock, Barbara Smith.

PROCRASTINATION

J. H. McCaleb

The late Senator Robert S. Kerr was a man such as we are, according to the following report: "In December, 1962, Mr. Kerr did talk over with a lawyer some plans for a new will. 'Let it ride over the holidays,' he said. 'We will fix it up in January.' On January 1, the Senator died of a heart ailment in a Washington hospital."

That incident probably is true specifically for a great many of us. Wills seem to encourage procrastination. There is always a tomorrow in our thinking. The same philosophy carries over into many other activities that demand our attention. Preparation for school studies, domestic duties, business investigations, all have felt the obstruction of tardy action.

It is difficult to explain why we cling to the illusion that there will always be a tomorrow. In our minds we know better but somehow it seems impossible to accept this obvious truth until it is too late.

What is my life? Is it a series of tomorrows without grasping today? More important still, what is my destiny? Can I rely on the expectation that always there will be a tomorrow for my decision?

"Today if ye hear his voice, harden not your heart." That admonition applies to each one of us, and it comes from God. Life has a way of ending abruptly. There are then no tomorrows for decision.