

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

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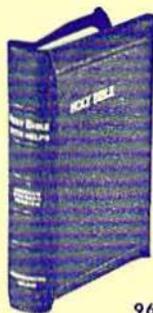


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That I may dwell in
Jê-hô'vâh all the dš
To behold ^{117M}the beauty
And to ^{127N}inquire in hi;

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they shall have eaten
themselves, and waxed
will they turn unto other
serve them, and despis
break my covenant.

THE WORD AND WORK

VOLUME LIII, JUNE, 1959

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

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Since Yesterday

By Martha Snell Nicholson

Along the golden streets
A stranger walks tonight
With wonder in his heart —
Faith blossomed into sight.

He walks and stops and stares,
And walks and stares again —
Vistas of loveliness
Beyond the dreams of men.

He who was feeble, weak,
And shackled to a bed
Now climbs eternal hills
With light and easy tread.

He has escaped at last
The cruel clutch of pain;
His lips shall never taste
Her bitter cup again.

O never call him dead,
This buoyant one and free,
Whose daily portion is
Delight and ecstasy!

He bows in speechless joy
Before the feet of Him
Whom, seeing not, he loved
While yet his sight was dim.

Along the golden streets
No stranger walks today,
But one who, long homesick,
Is home at last, to stay!

Jonah

E. L. J.



As our Word and Work readers know, the popular Reader's Digest is a magazine made up chiefly of reprints taken from the leading secular magazines of the day. The plan and principle followed—except for the Digest's immense circulation—is very much like that which we have followed in this department for some time: to cull, and comment on, the best things that are currently appearing in the religious press: books, tracts, and journals. And we are more than gratified for the rather ready acceptance of these offerings among our valued friends and supporters.

For five years, off and on, we have been in search of the original publishers and copyright owners of the wonderful story which we are now at long last prepared to reprint (opposite page). We found it first in Reader's Digest; but it turned out that it was first published by the Esquire Corporation in Coronet. Authorship is credited to Kate Smith of radio fame ("God Bless America"); and it may be presumed that her agents, or editorial writers, have checked carefully into the facts.

For many long years in the generation past the Old Testament book of Jonah was the battle ground between the "destructive critics" and the men of faith—of whom our own John W. McGarvey will for ever loom high among the giants. In our day and time, the "modernists" have taken a different tack—to *ignore* the issue as if it were settled! It is *not* settled, and never will be settled on their basis, never—as long as the blessed voice of One who is "greater than Jonah" can be heard crying adown the ages, "Jonah was three days and three nights in the belly of the sea monster." Let the issue be joined precisely where the issue lies: between those who deny it, and the Lord Jesus Christ; and let those who deny make Him out an ignoramus or a liar, if they can!

We are not, in fact, trying to prove the accuracy of the Jonah book by the Bartley story; that book and that event are supernatural through and through. It was God that hurled out the tempest (1:4); God prepared a great fish (1:17); God spake to the fish (2:10); God prepared the gourd to shelter Jonah (4:6); God prepared the worm to smite the gourd (4:7); and God prepared the east wind to wither it (4:8). Yes, and finally, by the hardest, as with some more of us, God prepared Jonah! It was all God's supernatural doings—and wonderful to our believing eyes. Nevertheless, it may help some one—

especially our young people—to know that such and such like things can happen in our world. We believe that our boys and girls will read with avidity what now follows, if their attention be directed to it.

JONAH THE SECOND *

In the late summer of 1891, the whaler *Star of the East* was headed homeward, weeks earlier than anticipated. Not only had great luck filled her holds with blubber and oil, but before the eyes of her crewmen had occurred one of the most incredible dramas of the sea.

The trim square-rigger had been cruising off the Falkland Islands when her lookout could have sworn he saw a small island move. When a great spout rose from the sea, he alerted the crew.

A whale *that big?* As quickly as sails could be set, *Star of the East* closed the range. In half an hour, the monster was identified as a prime specimen of the Cachalot, a large sperm whale.

Worsening seas became an increasing problem as the distance lessened. But preparations went on at fever pitch. When the ship was near enough for its men to distinguish sea birds standing on the monstrous back, a freak wave smashed up over the quarter-deck and washed crewman James Bartley into the sea.

Two boats put over the side and searched, but in vain. With Bartley given up for lost, they joined others in approaching the *Cachalot*. No time could be wasted: one flip of his mighty flukes could send the leviathan plunging to safety.

The lead boat drifted close to the massive head. Then a harpoon, delivered with accurate might, seemed to trigger an upheaval of the ocean. When the whale rose, it was in the agonies of death, and was quickly killed.

By noon he was lashed alongside *Star of the East*, with men wielding razor-sharp knives. One man suddenly pointed to the stomach, which contained an unusually large lump. That much ambergris, of which finest perfumes are made, would make all hands rich!

The tension rose as a knife slit along one side of the huge stomach. The Lump was James Bartley! He was pasty white but, miraculously, still alive.

It was a day and a half before Bartley returned to consciousness. *Star of the East* was only two days from port when he could whisper intelligibly: "Soft, mushy something, pressing me—"

Everyone scoffed when crewmen spread their story ashore. But Bartley offered himself for examination and doctors confirmed a strange over-all exposure to something the equivalent of powerful gastric juices. Overnight, and for many years after, James Bartley was an international figure of wonder—the ultimate of adventure shared by men of the sea.

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Rally Around What?

J. R. C.

"Come in, Parson. It's good to see you. I have a question I've been wanting to ask."

"And I am glad to see you, Sister Jones. I hope I can answer your question. What do you wish to ask?"

"I heard Brother Timothy say that we, as a group of free Christians, need to rally around some great truth or truths for our progress and unity. He is fearful that we'll be absorbed into various denominations. I was wondering if our rallying point might be the Millennium—what do you think?"

"No, Sister, I do not think common belief in the millennium is sufficient to tie us together. We could be bound closely together, even though we differ on prophecy. On the other hand, we might agree with others on prophecy and yet not be one with them. Many of us believe the prophetic word and love to study it. It is honey-combed throughout the Bible and stands out in bold relief in such books as Daniel and Revelation. There is much unfulfilled prophecy even in the Book of Acts, which we usually consider simply a book of conversions or church history."

"That is interesting, Parson, but if a common belief in prophecy is not the tie that holds us together, pray tell what it is."

"Well, I'd begin this way. We should not take up a sectarian battle cry, even though it might tend to make our stand seem more clear-cut. We should rather strive for an honest non-sectarian position at the risk of seeming too charitable to some."

"Yes, preacher, go on."

"We should rally around Christ, which involves rallying around His spiritual body, the church, and the idea of being 'Just a Christian.' In so doing we must take a stand for our freedom in Christ, and make a personal commitment to the whole counsel of God. Of course, we need to agree on how to become a Christian and on the simple N. T. worship. Such basic things of the gospel make us children of one Father and tie us together as one big family."

"But Parson, we are bound to have differences. Will not those differences divide us?"

"Not necessarily. This stand allows for freedom in Christ to search the Scriptures with unbiased hearts and for the Christian to be loyal to God and to his own conscience. He who denies a brother this freedom under the threat of ostracism breaks the unity tie."

"Then I suppose that prophecy has no place at all in our unity and progress."

"You are wrong there. While prophecy is not our rallying point, yet it is a part of God's word, and, as such, cannot be cast lightly aside. For example, one brother said that while he did not consider the fact that Balaam's ass spoke with a man's voice of any particular importance, yet if a brother demanded that he be silent on that particular part of God's word or be cast out, he would feel impelled to speak on it. On account of the principle involved the unimportant would become important. How much more is this true when passages that involve Christ's future glory are at stake!"

"Thank you, preacher. You have helped me to see the central things of our faith, and yet to feel that all of the word is important in its place."

"I've enjoyed talking to you, Sister Jones. I must be going. By the way, those who do not stand for something are apt to fall for most anything."



The Bird With The Broken Wing

J. H. McCaleb

When a bird can't fly he is in trouble. The animals of prey are quick to sense his helplessness and rush in stealthily for the kill. A bird with a broken wing is no match for his pursuers. There he struggles, the center of a circle of yapping dogs, tongues hanging out and the urge to kill gleaming from the eye. One last effort to get away, and the little life is snuffed out never to fly again.

I have attended conferences like that. There are always the weak and the strong. When one falters and breaks his wing, he is in trouble too. I have been reminded of that expectant circle of dogs. The rule of survival of the fittest has prowled out of the jungle to plague the feet of men.

Why is it that we are so prone to hit the man who is down? What vicious streak of joy is it that causes us to grin with joy when we put out of our way one more competitor who stands in our path? How does it happen that this same unlovely trait so often creeps into the lovely atmosphere of Christianity?

When one thinks of the compassion of Jesus, it brings a tear to the eye and a melting of the hardening heart. What joy can there possibly be in crushing the wounded soul? What merit can there be in attempting to stand alone on the pinnacle of a man-fashioned goodness? Better to say with the Lord: "Neither do I condemn thee. Go and sin no more."



The Prophet In A Cave

Gordon R. Linscott

Though Elijah was a great man, he was thoroughly human. "A man of like passions with us," his greatness was in his God. Nowhere is the greatness of Elijah's God more evident than in the time of Elijah's personal discouragement and defeat (1 Kings 19).

At the threat of Jezebel, Elijah ran for his life. His morale was never at lower ebb. What was there to show for his years of ministry? The nation of Israel was becoming more corrupt by the day. His work, his whole life was a failure, and he was all alone with the whole world against him. He sat down under a juniper tree and asked that he might die.

That is where God intervened. An angel came with unusual food—"and he went in the strength of that food forty days . . ." To Mt. Horeb he went . . . but only to hide in a cave. God intervened again, with earth-shaking manifestations of wind, earthquake and fire. But God was in none of these. Then came the still, small voice which caused Elijah to hide his face in his mantle. How ashamed he was! To think that he had felt deserted and alone, just because the marvellous victories of Mt. Carmel (1 Kings 18) were not being repeated every day! Truly, God is God, even in the absence of all that is miraculous.

The message to us is plain. God is faithful, regardless of circumstances. It is easy to serve God in the face of challenging and even dangerous circumstances (as at Mt. Carmel), when the power of God is evident. Our real spiritual crises come to us in the desert, under the juniper tree, when we are alone. When we feel that we have failed, that our lives are without purpose, that we are forsaken by friends and loved ones—then is our moment of greatest need.

And there—even there—our gracious Lord intervenes. He supplies supernatural food to sustain us through the time of trial. He grants us to hear the "still, small voice" reassuring our hearts that we are indeed His. Finally, there is the commission (as came to Elijah) to go out again in the power of the Lord.

"Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope thou in God; for I shall yet praise him
For the help of his countenance." —Psalm 42:5.



Truth Advance

Section

Stanford Chambers

REMINISCENCES THAT BRING REGRETS

Admit the fact of apostasy or of departure from the Scriptural order as to teaching or practice and you must admit the need for restoration. Restoration does not come of itself; if there is restoring there must be action toward it, therefore the importance of a restoration movement. In the early part of the last century there was born a movement on behalf of the restoration of the New Testament simplicity and purity, the unfinished task of the Reformation. Pioneers of this movement were Stone, the Campbells, Scott, Smith et. al. of like mind, who, in God's providence, succeeded in leading multitudes to declare their independence of human authority in matters of religion, to declare for the New Testament way in all particulars, to assert their freedom to "speak as the oracles of God," to discard party names by which distinctions were made and divisions maintained. This "Restoration Movement" necessitated the eliminating of things unscriptural as well as to observe "all things whatsoever I have commanded you." The Reformers eliminated the innovations adopted by the Church of Rome, and the Pioneers of the "Restoration Movement" made effective said eliminations, and till past the middle of the century all affiliated with the "Movement" were a unit in the observances and in the eliminating of all innovations. In that unity was strength and success.

But clamor arose for a change. Denominations were restoring some of the inventions of Rome; some had a priesthood; practiced christening; brought back the organ and robed choirs. To be like the denominations around them, at least enough to avoid being looked upon as peculiar, there came the demand for the organ. It would add an entertaining feature; and at the same time restore some lacking prestige.

Our home county (Sullivan) in Indiana was not manifestly affected by this sentiment as long as the pioneer "Uncle Joe Wolfe" (of Sullivan) lived and served. When he died the organ-element succeeded in bringing in the new order there. Carlisle followed suit. The writer was too young to remember these changes, but he remembers how it was a topic of much discussion and lamentation. For preaching brethren, "Uncle Alex Engle," "Uncle Ben Sherman," "Uncle Joe Wilson," Anderson Ward. Jesse Wilson, Joe Patton, et. al.

could not go along with the new order. In the county were as many as a dozen congregations that remained unchanged, and to that number have been added some six or eight more, built upon the same foundation as were all affiliated with the "Restoration Movement" originally.

In my later teens, Providence, one of the dozen previously unaffected, experienced a change of sentiment in regard to the organ, that is, on the part of a number, and on a Saturday night the organ was brought in. A hundred members (including some of my wife's people) left, left the splendid brick structure, went up into the town (Paxton), bought and built, where their sons and daughters still carry on. Those left at Providence kept up their meetings for a number of years, dwindled, disbanded, demolished the building, leaving nothing there but the large cemetery.

At Dugger an attempt was made several years ago to capture the old congregation there by a series of tent meetings in that mining town of a thousand inhabitants, held by an uninvited preacher from an adjoining county. The old congregation stood fast, uncaptured, undivided. By abortive efforts a church was "organized," consisting of a few "restored" backsliders and a family or two of newcomers, a building was constructed in course of time, and is being used till now. It is possible that at some other point in the county another congregation may have been established of the innovation kind, unknown to me. Some twenty congregations protesting the innovations are now operating in Sullivan County.

At Linton, in Greene county, a congregation was established in my earliest days, then adopted the innovations, resulting not in division outwardly, but in the loss of many members. One departure had led to others, and different plans were resorted to in an effort to make up the losses in attendance. One such resorted to, according to reports brought to my ears, was the turning over of a morning service to a popular secret order. It was stated with grief how that a deacon picked up the Communion Table and carried it to another room, saying, "We'll set you aside for today."

Solicited by non-attending members to set up our gospel tent for meetings in Linton, we first went into conference with the only elder and stated to him what had been proposed to us and urged that the church have regard for the many dissatisfied members, dispense with the objectionable practices, which could be done without injury to anyone's conscience, open up for the first series of meetings with the old church, by the Lord's help revive it and make it the base of operations in evangelizing the entire city, holding tent meetings in various sections. The elder appreciated the interview, realized the existing situation, would have to confer with the few who had officially stood by him, and would give answer in a few days. When he did reply it was not without a tear that he gave a negative answer. Tent meetings were held in different sections of the city, resulting in many souls saved and a congregation established on the

original order, now carrying on in the splendid building at Third and C streets.

Time should not be taken, perhaps, to relate divisions occurring at various places far and wide, the cutting of our tent down near Flat Rock, Ill., our being appealed to as a young man "too intelligent to be so affiliated as to miss the great opportunities that would offer themselves" (This at Covington, Ind.), the ugly complications at New Orleans, where, among other experiences, came the minister of the "progressive" church, having "fallen out" with the leaders, asking us to accept him, stating, "One thing has to be admitted by all, and that is that you practice nothing here that all cannot endorse." It would require a whole article to relate the varied experiences of the original New Orleans congregation, now over a hundred years old, located the last half-century at Seventh and Camp streets. (The writer gave twenty years of his ministry to this congregation.)

From New Orleans, in home mission work, we reached into the "Land of Evangeline," and the Acadian French. A "lay missionary" already reading the Bible was helped into further light, was baptized, taught his own French Catholic people the way of the Lord, baptized scores and established them in simple New Testament congregations. The church at Iota appointed and commended this man as a gospel minister. The church in New Orleans appointed the writer to obtain the needed support for this fruitful home missionary work.

In the meantime this successful work attracted the attention of the Society group who gave the work a write-up and promised financial aid, and so gained much influence with the missionary. This was not known to us for some time, neither was the fact of our support known to the Society. Later the man was found to be a falsifier, detected as misappropriating funds, and was dropped by the Society and by us (after we made repeated efforts to save him). Many of the French Christians in grief separated themselves from this leader and today form several congregations of the simple N. T. kind: Jennings, Estherwood, Abbeville, with representation in other congregations like Crowley, Sulphur, et. al., and have produced a number of fruitful and true messengers of the Word. But the man found false and no longer worthy of support was picked up by the "conservative wing" of the "progressives" and without due investigation they began supporting his work, and keep it up until now. So division thus manifests itself in the La. French field. "Conservative Christian brethren" now talking "unity" should state their attitude toward divisive work of the nature described in these several cases.

Whence these "Conservative Brethren"?

The term "conservative" began, a few years ago, to be applied to a portion of those churches and individuals who were pleased to be called "progressive" but who protested the extremes to which another group of them had gone, or were going, in their innovationism. The Missionary Society had emerged from its simple form

as a sending agency to an organization usurping the prerogatives of the churches, manipulating the collection and distribution of funds collected for missionary purposes. Money is power, and power was being exercised over churches, over missionaries dependent on support, likewise mission stations. This fact coming to be realized, was protested by "conservatives," and a long bitter fight ensued, in committee rooms, on convention floors, in the prints, and from pulpits. Losing these battles, the "conservatives" severed their relations with the Missionary Society and ceased participation in the Conventions. Rival "congresses" began to be held by them, and "living link" churches were encouraged and listed.

"Higher Criticism" manifested itself, which became with a considerable coterie rank Modernism. This, too, was stoutly protested and fought. The writer attended two Conventions, separated by years. In the first (in N. O., 1908) the "conservatives" were so strong as to be able to keep modernists like Herbert L. Willett, e.g., off the program. (This scholarly man was given a pulpit by a prominent denominational church on the Sunday of the Convention.) Men of prominence on such occasions back there were J. B. Briney (then quite conservative) W. T. Moore, Lord Moninger, Hackleman, et. al. whom it was my privilege to hear. In those days a prolonged fight was on as to whether to receive a big donation tendered by the lumber magnate, R. A. Long. It was opposed on the ground of its being "tainted money."

A later convention attended was altogether in the hands of the "liberals," and the whole complexion and atmosphere showed that a marked change had taken place. The "conservatives" were conspicuously absent, and there was no fight anywhere in evidence.

So today those regarded a part of the "Restoration Movement" are in three companies: the "liberals" clean gone and going; the "conservatives" who have thrown on the brakes trying to stay the tide of apostasy; and those having until now opposed the first step toward innovationism.

OUR SINS ARE GONE!

The story is told of a poor simple fellow, who had not possession of all his faculties. However, he knew the Lord, and was sometimes a bit vociferous in his enthusiastic joy about his salvation. Some friends, thinking to keep him quiet about "religion" for a time, gave him a geography to read. All was tranquil for a few moments, and then the young man burst forth in a hearty "Hallelujah!" "What can you find to say 'Hallelujah!' about in a geography?" they asked. "Look here", was the excited response. "It says that the sea is so deep in some places, that no one has been able to measure its depth. And I have just learned the verse that says, 'Thou wilt cast all their sins into the depths of the sea'."

Indeed it is something about which to praise the Lord—our sins are gone, forgotten, because of the sacrifice of our Saviour. — Selected.

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



Don't Believe the Liquor Ads

The following statements are the actual words of inmates of a western penitentiary. They were made to the editor of a religious magazine who was making a survey:

Number 21908 - "If it wasn't for liquor I wouldn't be here. Young folks should pay more attention to their parents and not be influenced by wrong companions. Whiskey should be prohibited."

Number 21928 - "I don't think I wrote that check, but I was too far under the influence of liquor to know."

Number 1991 - "I was very drunk and do not know what took place. I do not even know if I am guilty or not. I have never been in trouble when I was sober, only when I'm drinking."

Number 21923 - "My advice to all young men is to leave drink alone."

The Bible gives the same advice as Number 21923. In Proverbs 23:31,32 we find: "Look not thou upon the wine when it is red, when it sparkleth in the cup, when it goeth down smoothly: at last it biteth like a serpent and stingeth like an adder."

"The best way to break a habit is to drop it."

What's the Use---

To "have a good time" at the expense of an uneasy conscience the next morning?

To lose one's temper at the expense of losing a friend?

To have an enemy when we could have a friend?

To sow wild oats if we have to buy our own crop?

To spend the last half of life in remorse or regret for the first half?

To give God the husks instead of the heart?

The Power of Prayer

"The spectacle of a nation praying is more awe-inspiring than the explosion of an atomic bomb. The force of prayer is greater than any possible combination of man-made or man-controlled powers, because prayer is man's greatest means of tapping the infinite resources of God." —J. Edgar Hoover.

How Would You Feel?

If God gave us the same amount of time and attention that we devote to Him?

If God put as many things ahead of us as we put ahead of Him?

If God offered as many excuses that were no more justified than ours?

If God's promises were no more certain than ours?

Faith

The eleventh chapter of Hebrews is the great faith chapter of the Bible. A careful study of it will bring the simplest definition of the word "faith" as shown in the following acrostic:

F - Forsaking

A - All

I - I

T - Take

H - Him (as my Savior).

or again—

F - Forsaking

A - All

I - I

T - Trust

H - Him (as my Lord).

LITTLE THINGS

God specializes in little things. There are more tiny blades of grass than giant oaks. There are more grains of sand than mountains; more sparrows than eagles; more ants than elephants. You don't have to be "great," nor do you have to do "great" things, to be precious to Him.

Buddha's Bones

Some years ago, it is reported, the bones of Buddha were found, and thousands of his followers lined the streets to pay homage when they were brought to the sacred city in India. A missionary was in the crowd, and as he watched the multitudes prostrate themselves in worship, he remarked to a friend, "If they could find one bone of Jesus Christ, Christianity would go to pieces."

How unlike these many religions is Christianity? Buddha is dead. Confucius is dead. Mahomet is dead. Christ is alive forevermore. And, not only so, but He has the keys of death and the grave.

"Prove Me" (Mal. 3:10)

A story has been written by Frederick Hall about the lad in the miracle of the loaves and fishes. It tells how the boy reported the exciting incident to his mother. When, with eyes still big with wonder of it all, he had told how his five barley cakes and two fish had increased in the hands of Jesus until the vast crowd was fed to a sufficiency, he added, "I wonder, Mother, if it would be that way with everything we give Him?"

• • •

There was a man in our town. And he had wondrous health; But carelessly he squandered it, Accumulating wealth. And when He saw his health was gone, With all his might and main, He squandered all the wealth He'd won to get his health again.

Fiction or Truth?

Said the Archbishop to Betterton, the actor, "How is it that you actors produce more effect with your fables than my clergy with their truths?" He replied, "May it please your Grace, your clergy utter truth as if it were fiction and we actors utter fiction as if it were truth." Remember, preachers, Sunday School teachers, soul-winners; always present the Word of God as the truth, which it is.

What Is A Christian?

Someone described the Christian in the following way: As to birth - He is a child of God. As to character - He is clothed in the righteousness of God in Christ. As to occupation - He is busy about his Father's business. As to possessions - He is the heir of all things.



A True New Testament Church

Alex Wilson

(Second of two articles)

We have noticed five characteristics of the church at Antioch, and already we have seen that this church is very worthy of imitation, for it was mightily used by God. At least five additional characteristics of these Christians may be found in the book of Acts. Let us note them and then "go and do likewise."

6. Acts 13:1. The church at Antioch was *not a one-man church*. It was not so dependent on the preacher that the work would have collapsed if he had suddenly been called away. In fact, we do not know that any one man was the leader; five "prophets and teachers" are named. Paul later commended the Roman Christians because they were full of knowledge and goodness, and were "able to admonish one another" (Rom. 15:14; also see 1 Cor. 14:26). Could he say the same thing to us? When the preacher is away, can some of the other mature Christian men in the church give a Bible study, a personal testimony, a Gospel message, or an exhortation, or must there be frantic scurrying around to find some preacher who is free? Certainly we must not judge a man's spirituality by his ability or inability to speak in public; not all are gifted in this way. But on the other hand "sermons" do not have to be fine speeches or oratorical masterpieces. Even of Paul it was said, "His speech is rude and of no account" (2 Cor. 10:10; 11:6). As he commissioned the preacher Timothy to train men "who shall be able to teach others also" (2 Tim. 2:2), this should be a goal of our churches today.

7. Acts 13:2-3. The church at Antioch was *a fasting church*. We read that the leaders fasted, and it is quite likely that many or all of the other disciples did too. Fasting is mentioned many times in the Bible, and we should be encouraged to fast merely by looking at the Biblical examples of those who did so: Moses, David, Elijah, Nehemiah, John the Baptist and his disciples, Christ and His disciples, Paul, and others. How does fasting help us? Almost always in the Bible it is related to prayer. God has made us so that our bodies and minds powerfully affect each other, and fasting has the psychological effect of increasing our urgency and strengthening our prayer-life. It also provides us with more time for intercession, and helps us to evaluate things as God does: we come to realize more intensely that "man shall not live by bread alone," and that we Christians have food that the world knows not of—we have a Father to serve and a work to accomplish (Lk. 4:4; John 4:32-34).

Paul states that he was "in hunger and thirst," and, "in fastings often" (2 Cor. 11:27), showing that there is a difference between the two: Biblical fasting is voluntary abstinence from meals, not involuntary hunger due to circumstances. We shall strengthen our lives spiritually if we humbly start fasting for one meal-time each week, following Christ's instructions given in Matt. 6:16-18. We shall thus have more time for prayer, and perhaps could save money to give to those who are hungry and thirsty by necessity. In fasting, however, we must never feel that we are earning God's favor. We should not trust in our fasting or praying but in the grace of the God who allows us to be fellow-workers with Him.

8. Acts 13:3. This was a *praying church*. In only one verse do we read of their praying, but by the evident blessings of God on their ministry we may be sure that these Christians were real prayer-warriors. They were soul-winners, prompted by love, led by the Holy Spirit, growing in the grace and knowledge of their Savior, and had a shining daily testimony and a far-reaching vision in the Lord's work. Only those who abide in Christ and thus know what it is to be fervent in intercession can ever bear such fruit. Are our churches following the New Testament pattern in this respect? We dare not be satisfied with less.

9. Acts 13:1-4. The Christians at Antioch were *missionary-minded*. Thus they were obeying the Great Commission completely, for there at home they were making disciples and teaching them, and they were also eager for some of their number to go out to the areas still unreached.

It may be that as they were busy in their regular work there at Antioch, the Holy Spirit suddenly revealed to them that He desired Barnabas and Saul to go to the regions beyond. But knowing the zeal and vision of these Christians, I think it is more likely that they were already burdened for "foreign mission work," and that they were fasting at this time for the particular purpose of knowing *who* should go, and *where*, and *when*. Be that as it may, the important thing is that not only did "*they send them away*" (v. 3), but also they were "*sent forth by the Holy Spirit*" (v. 4). Woe be to the church which sends out missionaries who God knows are not fit for the front lines in the battle! One misfit on the foreign field often undoes the good work of four or five true soldiers of Christ! The churches should make clear that the obligations of the Great Commission are binding on every Christian, and that some are to go to unreached areas; that *each one* should earnestly seek the Lord's will on this question, but that no one dare go unless sent by the Holy Spirit—the call being recognized by the spiritual members of the church.

10. Acts 13:2-4. Finally, as we have just seen, this church was *directed by the Holy Spirit*. This is *the* vital thing, for without this all the activities are empty and vain.

Here is the crux of the matter. The Jehovah's Witnesses have their Bible conferences, The Buddhists have their converts, the Mor-

mons have their colleges turning out young people trained in their beliefs, the Moslems have their days of fasting and prayer and also have their missionaries—whom they are now sending even to this country! We dare not rest content in any of these *things*—the statistics and the mere machinery. And we dare not rest content with merely a correct *doctrine* of the Holy Spirit and His power.

We dare not be satisfied unless we know that God Himself is doing a deep and permanent—yea, eternal—work in our lives. Can we and others recognize that He is making us more and more holy and Christ-like? Let us purpose in our hearts that by the grace of God we as individuals and as congregations will be true New Testament Christians, not just in doctrine and performance and method, but in *Life and Love and Power*. "For the kingdom of God is not in word, but in power" (1 Cor. 4:20).



The Thirty Pieces Of Silver

Charles E. Kranz

Circulating freely in Syria, Palestine and adjacent countries before and after the days of Christ were the "Melkarth Tetradrachms" of ancient Tyre, chiefly known as exact duplicates of the famous or infamous "thirty pieces of silver" paid to Judas Iscariot to betray Christ to his death. These large silver pieces of Tyre are said to have been preferred by the priests and money changers of the Jerusalem temple because they contained a heavier weight of silver than the silver tetradrachms of the other great coin mint centers in Syria.

The large and beautifully executed portrait head of Melkarth on the obverse of these coins brings a person into immediate contact with a "Baal" or local god of Syria whose worship exercised a profound influence upon the peoples of Syria, Palestine and North Africa. On the reverse you are linked at once with a city where existed one of the great mints of Asia's past, Tyre "the holy and inviolable," as the wording on the reverse states, Tyre mentioned quite frequently in the Bible, and Tyre from whence came some of the coins that sold Christ to death on a criminal's cross.

The story of Melkarth is a story of fire and figured prominently in the worship of Melkarth. Fire burned constantly in the sanctuary of his temple, guarded by shaven-headed priests in white linen robes, who abhorred pork as "unclean meat" and allowed no married woman to approach the altars.

The worship of Melkarth became one of the horrible rites of the ancient past. Large idols of brass, representing the god, were hollow and had outstretched arms pierced with holes. A fire was kindled in the base of the idol, and when it was almost red hot and flame and smoke spouted from the arms, human beings, often babies, were laid upon the arms to burn to death. Their agonized screams were drowned by the noise of drums and flutes and other instruments, while parents stood calmly by. After all, they offered the most precious gift they could in order to gain the favor of the god!

The vile rites were even practiced outside the city walls of Jerusalem when the idol (called Moloch in the Bible) was set up in the Valley of Hinnom, traditional burning dump of the Holy City. In Carthage, where Tyrians and Phoenicians settled, the rites were indulged in with such cold-blooded brutality that even the Roman legionaries when they stormed and took the city were appalled and shocked, inured as they were to bloodshed and suffering.

And such is a brief account of the god whose portrait appears on the "thirty pieces of silver" — thirty silver tetradrachms whose monetary value was (to the best of our knowledge) only a little over fifteen dollars in today's American money. For treachery so profound and so far-reaching it was a price minute beyond belief.

PETRIFIED SAINTS

Too many Christians, especially those of middle age and past, have settled down for what they are for the rest of their lives. They think they are doing tolerably well or very well, as the case may be, and they look forward to nothing more. There is a kind of fatalism in this, and consequent lack of hope and inspiration, a kind of self-content and lazy comfort that is unwilling to be shaken out of its rut. Now and then the Lord gets hold of such a mummy as this and shakes it back to life, and that in no gentle way. That is kindness and special grace on God's part. But do not wait for that. Quit that hopelessness and that self-complacency now. Plow up your fallow ground. Look forward to something. It is not at all recorded that you must always be what you are; and it is only Satan that always whispers, "No use". We must get a better knowledge, a truer outlook, a brighter spirit, a cleaner heart, higher love, a sincerer life. Do not shun the difficulty of the attempt and of the disturbance of lazy, automatic habits. A spiritual fossil is of no account. Neither is there life without strife—none worth mentioning. Get thee up hence. Make a sincere beginning right now, and God will take notice of it and fall in to help you. —R.H.Boll (Word & Work, 1945).

Precious Reprints

From the Pen of R. H. Boll

MARTIN LUTHER AND THE REFORMATION

The fame of Luther's brave fight against the religious tyranny of Rome can never be forgotten. As one has said, "It was not a reformation, it was a revolt." And without doubt God's hand was in it. We could hardly imagine what present conditions would have been if the brave little monk had not nailed his 99 theses to the church door of Wittenberg, and burned the papal bull, and at the risk of his life, faced all the devils in the city of Worms, and hurled defiance into the face of the arrogant and vicious power of Rome. It meant liberation from the Satanic yoke of a corrupt ecclesiasticism; it gave new freedom and light and hope to millions; it rescued the gospel from the morass of man-made traditions, ceremonialism, and superstitions which were palmed off on the people as "Christianity." But it also occasioned riots, disorders, fanatical excesses, and long years of war and bloodshed; for none of which Luther was to be blamed.

THE "CHURCH" IN LUTHER'S DAY

The fact was that the whole religious set-up in the world was abnormal; and Luther's work needs took on an abnormal form. What is commonly called "Church History" is really not the history of the church or of Christianity, but largely a record of religious pathology. If the church had at all continued to be the kind of institution which it was from the first meant to be, such a work as Luther's would have been impossible, for no such situation as that which existed in Martin Luther's day could have arisen, and for no such work as he did would there have been occasion.

What was called the Church had in the course of the centuries become a national and international organization, comprising in its fold whole nations, and practically all the nations of Europe. All the world belonged to the "Church" and came under the despotic sway of its magnates and potentates, and its human head, the pope of Rome. Everything and everybody was in the "Church"; and in her was found, besides a comparatively few devout and trustful souls who longed for truth and righteousness, all the rank and file of mankind, and every foul and hateful bird of the world. Also kings and princes and rulers with their courts and their armies and all their satellites belonged to the "Church" and figured as its champions and defenders. How did it all happen?

THE NEW TESTAMENT CHURCH

In the New Testament we find no such "Church" as that! By its very name ("ekklesia") the church is a "called out assembly"—a gathering of individuals who were called out of the world into Christ. The call came to them through the gospel (2 Thess. 2:14). It was accepted by faith, and responded to by repentance and obedi-

ence (Acts 2:38-41). Those who were thus *called out* from the world were spoken of as having received salvation. They were called to be "saints" (i.e. a holy, separated people) and "called to be Jesus Christ's"—"a people for Christ's own possession" (Rom. 1:7; Titus 2:14)—who though living in the world, were not of the world, even as their Lord was not of the world. Collectively and individually they were the habitation and the temple of the Holy Spirit (1 Cor. 3:16; 6:19). They met as congregations—each congregation being independent and autonomous, though freely cooperating with other congregations in a common work. The Head of the church as a whole was Christ; and the church was His body (Ephes. 1:22, 23; Col. 1:18).

The congregations had their local leaders and officers (who were in no sense "bosses" 1 Pet. 5:3); and in no case did the authority of these local men extend to other congregations. If the apostles exercised a wider authority it was only because through them the message of God was brought—"the faith which was once for all delivered to the saints"; but having once delivered the same, they claimed no lordship over the faith of their brethren (2 Cor. 1:24). There was no "clergy," and therefore no "laity." There was no priesthood that stood between the rank and file of the church and God; Christ alone was the Highpriest, and under Him all Christians were priests (1 Pet. 2:9; Rev. 1:6), all having equal access to God. There was no man-made creed or no "church-doctrine"; the church held forth in the word and life the word of Christ, and sounded forth the one, only, unchangeable gospel (Gal. 1:8, 9).

PERVERSION OF GOD'S APPOINTMENTS

All this in the course of time was changed—for all things tend to corrupt, and the best things corrupt most quickly. Ambitious leaders arose who sought power for themselves, not only in their own congregations, but over several and then over many congregations. A special guild of ecclesiastics appeared, who assumed the prerogatives of priesthood over the rest of the believers. Every doctrine, every God-appointed practice, was changed and corrupted. Thus was baptism, for example, quickly altered from its divinely designed form and intent. The very word itself, as all lexicons testify, signifies immersion. Most far-reaching in its consequences, of all these human alterations of God's appointments was no doubt the introduction of *Infant Baptism*. Baptism, which is "for the remission of sins," and which has no value nor meaning in itself, and is valid only as it represents the faith and choice of one who comes to Christ to be buried with Him and to be raised with Him "by faith in the working of God who raised him from the dead"—this ordinance of God was imposed on unconscious infants.

UNGODLY ALLIANCE OF THE CHURCH AND THE WORLD

That such a perversion of God's appointments would result in evil was to be expected. The effect of the universal practice of infant baptism was to break down the wall of separation between the church

and the world. The "church" made its increase by "generation," instead of "regeneration." By and by everybody and everything belonged to the "Church." It became a political and national and international institution. Its heads became the spiritual princes and magnates in the world. The kings and rulers of the world, for policy's sake, if not from religious conviction, became subject to the monstrous spiritual power, and must at her command use the sword in defense of the "Church" and for the persecution and punishment of "heretics." Church and State were welded together in a firm, inseparable union—the "Church" claiming supremacy over all. "The original mistake," says Principal L. P. Jacks, "was made when Christianity borrowed the type of its institutions from the kingdoms that are of the world, the political kingdoms, with which in an evil hour it was persuaded to enter into a most unnatural alliance. To Christianity was given the model of a heavenly city, but instead of bringing that city down to earth, it made itself an earthly model and so built the Tower of Babel once more." But none of this would have been possible except through the expedient of Infant Baptism.

A PICTURE OF ARRESTED DEVELOPMENT

Such was the situation which Martin Luther almost single-handedly had to face; and that he fought bravely and powerfully is known full well even to this day. It was an abnormal task, necessitated by an abnormal state of affairs, which also accounts for the fact that his work brought riots and wars and bloodshed in its wake—people wildly warring in civil strife and nations arrayed against one another, for long years afterward—which thing could never have happened if Christianity had not been turned into a false and world religion, and if the professing church had remained in its original sphere as the humble and lowly and unworldly assembly of Christ. Moreover Luther himself was not able to shake himself entirely free from the man-imposed doctrines and traditional observances of Rome. Some of his writings and "table-talks" indicate that he saw a good deal more truth than he dared (or could) carry out in his reforms; and followers of his to this day, instead of following up Luther's high *principles* to their logical and scriptural end, have been content to rest in what Luther had taught and practiced. Most of the denominations of Christendom present a like picture of arrested development.

But to every individual the privilege lies open to be added by the Lord to *His* church, to be a child of God, a member of Christ's body, and to believe and follow the whole counsel of God as given to us in His holy word. There is today an intensive effort to spread the religious totalitarianism of Rome, and many are taken in its specious net. Let those who would be Christ's go back and learn from Him, and worship as did His people of old in the humble assembly of the Lord, and be cheered by the assurance that the Lord knoweth them that are His (2 Tim. 2:19).



Youth Department

Carl Kitzmiller

FOR EVERYTHING THERE IS A SEASON

"For everything there is a season, and a time for every purpose under heaven . . ." (Eccl. 3:1).

Good clean fun! Who would want to stop that? Surely of all ages and groups, young people are entitled to have a good time . . . sometimes! We have not many folks today who regard laughter a sin within itself and enjoyment of life a sure mark of eternal condemnation. Christianity is a happy religion, and to the spiritually healthy child of God there is no surprise at reading in the Word of God such things as, "joy unspeakable," "sing and make melody," "rejoice always," or "blessed (happy) are ye . . .," etc. Constantly long faced Christianity is not New Testament Christianity, and it is probably true that the one who so regards Christ does as great an injustice to His Cause as the one who lives at the other extreme of fun, folly, and frivolity. The spiritually healthy Christian lives at neither extreme. In the first place, he finds his good times in the things of God; he rejoices in Christ. Still, he finds it not inconsistent with Christianity to change pace, relax, and enjoy good clean fun that is temperate, re-creating, and morally sound. Jesus told of a man whose evaluation of His lord was: "I feared thee, because thou art an austere man: thou takest up that which thou layest not down, and reapest that which thou didst not sow" (Lk. 19:21). Here was a man who did not do anything lest he might do the wrong thing. He regarded his master as a hard master, and so his whole outlook on life was colored. There is a grave danger if we see our Lord *only* as an austere Lord, opposed to anything called a good time.

Our trouble with the good time comes when some features of it gets all out of focus. Some are ever looking for a good time in the things of the world because they have somehow never learned to rejoice in the Lord and to enjoy the things He offers. Some are so intent on having a good time that they cast off all restraints, and a good time becomes a sort of little god (or a big one) at whose throne they worship. They dare anything to get in the way. Early in the morning, all day long, late at night, they seek a good time. There is much drunkenness (intemperance) in the way some seek out the good time. It is *one* feature of the good time, so prone to get out of balance, that we call to special attention just now.

Solomon wrote: "For everything there is a season, and a time for every purpose under heaven . . ." (Eccl. 3:1). He spoke not of those things wrong within themselves surely, for there is no right time to do a wrong thing. But since the "good time" is not a wrong thing of itself, then there is a time for it. There is, he says, "a time to laugh" (v. 4). There is a right time for fun, for laughter, for the good time. And, conversely, there is a time when it is not right.

Here is a case that came to our attention recently. A girl, not yet in her twenties and already twice married, left her sick baby to spend the evening with her team at the bowling alleys. She just could not miss. Now we know of nothing wrong with bowling (in the right environment with the right kind of people), as to the recreation itself. But for a young mother to leave her sick child alone in her pursuit of a good time seems to me to be a matter of missing the proper time for recreation and fun.

A constant problem in many worship services is the matter of conduct and reverence. Let it be said that the young people are not the only offenders in such things. But that some are often irreverent and that others are sometimes irreverent cannot be denied. It is not strange to see giggles, attention-getting antics, talking, and even horse-play during church services sometimes. During a recent meeting I saw some *Christian* young people on several occasions so conducting themselves that the gospel preaching had little opportunity of bringing conviction to an unsaved young man in their midst. They were having a lark with the singing of the invitation song, among other things. No doubt there is a time for giggles and horse-play and merriment among young people, but that time is not during a church service and during the invitation song. Boys or girls old enough to be Christians themselves are old enough to be interested in seeing others Christians. Right here is a very worthy project for dedicated Christian young people—using your influence for good instead of for hindrance. Instead of drifting to the back of the building for services, use your influence to have the group seated near the front. Instead of getting drawn into the giggling, note writing, and all that goes with it, in a kind but firm Christian way use your influence to get others to see that such a thing is entirely out of place in worship services.

A good time that is truly a good time, someone has suggested, is that which we enjoy at the present moment but also look back upon with fond memories instead of shame. Thus we see that all things called good times are not in reality good. The young mother mentioned above probably makes no profession of being a Christian; I do not really know. But the day may come when she will awaken and when she will be ashamed of her conduct as a mother. She will realize that her good times were foolish times. Those Christian young people, we hope, will come to realize the shame attached to their fun and will change their values so as to see that the true good time would have been to have helped win their companion to the Lord instead of hindering the effort. These examples serve to show that

time and emphasis can make what might be a good thing bad. What about the person, young or old, who steals the Lord's Day to go fishing, golfing, or picnicking, leaving no time for worship or service? Or what about the one who neglects parents and his share of the home tasks so as to be continually after the "good times"? There is a time for fun, "a time to laugh," "a time to dance" (the dance of joy, not of lust), but there is a time for other things as well. Develop the spiritually healthy life by discerning in regard to this matter of time and emphasis!

THOUGHTS ON FELLOWSHIP

W. Carl Ketcherside

Fellowship in Christ is a state or relationship to which we are called by the gospel. All who are immersed into the name of the Father, and of the Son, and of the Holy Spirit, as believing penitents are in it. We share with each other because we are made partakers of the Christ. We are holy *brethren* because we share in a heavenly call (Heb. 3:1). We are fellow heirs and members of the same body, because we are partakers of the promise in Christ Jesus through the gospel (Eph. 3:6). In view of this we are to "live in such harmony with one another, in accord with Christ Jesus, that together we may with one voice glorify the God and Father of our Lord Jesus Christ" (Rom. 15:6). In order to do this we must "welcome one another, therefore, as Christ has welcomed us, for the glory of God" (Rom. 15:7).

We are joined and knit together as a body (Eph. 4:16). We have access in the one Spirit to the Father (Eph. 2:18). We must be "eager to maintain the unity of the Spirit in the bond of peace" seeing that there is only one body and one Spirit (Eph. 4:3). So long as the Holy Spirit dwells in any man he is bound by an invisible cord to heaven; and by the same token, he is bound to every other person in whom the Spirit abides. This is "the fellowship of the Spirit" (Phil. 2:1). Because we sustain that relationship we are urged to "complete my joy by being of the same mind, having the same love, being in full accord and of one mind" (verse 2). We do not come into the fellowship because we are of the same mind, or have the same love; but we come to be of the same mind and have the same love, because we are in the fellowship. God brings us into fellowship through grace; we grow together by mutual eagerness to maintain that unity.

One of the greatest tragedies of this age has been the lack of eagerness to maintain unity. There has been an eagerness to divide, but a decided reluctance to unite. Men have no fear of separation, but live in mutual dread of ending it. Nowhere does the word of God counsel division among believers; in scores of passages unity is urged, but we could not be more divided if the word of God had commanded it. No one is so unpopular in some circles today as he who speaks for unity. Brethren take counsel together to stop the

mouth of one who pleads for it, and if they cannot stop his mouth, they stop their ears. This is the sad state to which Christendom is reduced by our littleness, fears, frustrations, bigotry and hatred. Is it any wonder that under such circumstances we seek and earnestly look for scriptural warrant for our procedure? We have charted our course by ourselves; we must alter God's chart and map to justify it. We now place a ban upon unity, and bless division. "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight" (Isa. 5:20).

Think of the frightful cleavages that invest the realm of Christendom. If you disregard the great division between Romanism and Protestantism, and regard only the latter as filling the nominal Christian domain, behold the almost three hundred separate sects and cults which cumber our own country. If you restrict your vision to the heirs of the restoration movement, you must contemplate no less than twenty-five splinter parties, each one belaboring all of the others as sects and factions. Nor is the end yet, for the germ of the seed which has produced this state is not dead or dormant, and there must follow more division, factionism, strife, contention and bitter debate. We will bequeath to our children and our children's children a legacy of hate and intolerance, so they will bite and devour one another, and long after our bones moulder in the earth, the feuds will go on and damn our offspring to the flames of hell. With all of our modern skills and scientific acumen, we have not yet solved the problem of how all believers in Christ can be one. Is it any wonder we cannot solve our national and international problems? The greatest challenge to Christendom today is to find the answer to the prayer of Jesus. There is an answer! There has to be!

Those who love God and revere His word will seek for the answer in that word. But they must learn how to handle it properly. It is a sword, and such a weapon in an unskilled hand may slay more friends than enemies. We want to deal in this little essay with one passage of scripture which we have used in a factional sense. It has been used over and over to create and widen schisms in the body of the Lord. We refer to 2 John 10, 11. "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him Godspeed; for he that biddeth him Godspeed is partaker of his evil deeds." This is the handle that has been shaped to fit every factional tool man has invented.

In Tennessee, a man reaches the conclusion that it is a sin to teach little children the word of God in a Bible class in the meeting-house. This is made his party test, and "if any man bring not *this doctrine*, receive him not." In Texas, a man decides that the fruit of the vine must be passed to the congregation in one container. This is made his party test and "if any man bring not *this doctrine*, receive him not." In the same factional strain, one in his congregation concludes that the fruit of the vine passed in that one container

must be fermented. This becomes his party test, and "if any man bring not *this doctrine*, receive him not!" To one "this doctrine" means a special way of breaking the loaf, to another it refers to orphan homes, to another our relation to civil government, to another it has to do with certain regulations on marriage. But whatever the party test, one must bring *this doctrine*, or he is an outcast, and must be given the cold shoulder, disregarded as a brother and treated like a pagan.

Did the apostle of love intend to create such a conglomerate mess as we now behold? Did he who wrote that "we ought to lay down our lives for the brethren" also give us instruction to club the life out of them, or drive them out when they could not conscientiously agree with us upon some point of interpretation? Did he who said "Any one who hates his brother is a murderer" provide us with a verbal dagger by which to stab our brethren doctrinally? Did he who condemned Diotrephes because he "refuses himself to welcome the brethren, and also stops those who want to welcome them and puts them out of the church," lay down a principle which would propagate the Diotrephesian spirit in every church? What did John mean by "this doctrine"? Was he referring to individual cups, Bible classes, leavened bread, fermented wine, a special method of breaking the loaf, orphan homes, colleges, radio programs, instrumental music, tuning forks, baptisteries, collection plates, and a host of other items too numerous to mention?

Whatever "this doctrine" was, the man who did not bring it was not to be welcomed when he came, nor speeded on his way with good wishes when he left. We are of the opinion that we can only understand what John was talking about by consideration of the background and circumstances under which he wrote. John spent his final days in Ephesus, laboring in the vicinity of Asia Minor. It was in this area that the great error of Gnosticism was affecting the brethren. Ephesus was the home of Cerinthus, a Jew who had studied in Alexandria, and who is credited with being the original propagator of the theory which was destined eventually to divide almost every congregation on earth. It is a conviction of ours that John was spared to deal the death blow to this cult of Greek mysticism, even as Paul was destined to save the church from the inroads of a mistaken Judaism.

The first and second epistles of John were written to deal with this problem. No one can rightfully understand them if he ignores this fact. We cannot here enter into a full analysis of Gnosticism, its origins, nature and effects. The word is from the Greek *gnosis*, i.e., "knowledge." Paul alludes to it in warning Timothy to avoid "the contradictions of what is falsely called knowledge" (*gnosis*), and affirms that "by professing it some have missed the mark as regards the faith" (1 Tim. 6:20). Although, because of its speculative nature, gnosticism finally took many forms, it generally denied the pre-existence of the Son of God in some fashion.

Cerinthus taught that God was exalted above all contact with the

world of nature and sense, that the world was created by angels, and presided and ruled over by one of them, who was the Sovereign and lawgiver of the Jews. He affirmed that Jesus was born of Joseph and Mary by the natural process of birth, but developed and grew in such a degree of wisdom, and favor with God and man, that he was deemed to be worthy of divine honor. At his baptism by John, the Logos, that is, the divine wisdom and energy, descended upon him, thus making him the Christ (the anointed one). By this supernatural endowment he was permitted to work miracles and reveal the divine purpose, which the Logos could penetrate. Cerinthus further taught that when Jesus was arrested, the Logos left him and returned to the Father, so it was just the man who died, and not God, or the Son of God. One who is familiar with teachings of the Jehovah's Witness cult will at once recognize the similarity in their doctrine and that of the Gnostics.

John wrote to refute this dangerous theory which had already infiltrated most of the congregations during his lifetime. This will explain many of the statements and emphases in his gospel record. He starts it by affirming, "In the beginning was the Logos, and the Logos was with God, and the Logos was God." He declares that "*The Logos became flesh and dwelt among us*" (John 1:14). He begins his first epistle by affirming that he had personal, audible, manual, and visible witness of the word of life, that this life had pre-existence with the Father, was manifested to the witnesses, and proclaimed to others so they might also have fellowship with the proclaimers, the Father, and His Son Jesus Christ" (1 John 1:1-3). The message of the proclaimers was that *God is light!* To say that one has fellowship with God while denying the manifestation of God (in Jesus Christ) is only to lie, and to walk in darkness. "To walk in the light" (i.e., to be in God) is to be in fellowship with one another and in contact with the cleansing power of the Son of God (1:5-7). No one can be in the light (that is, in God) who is not in the Son, for they sustain a divine fellowship. "No one who denies the Son has the Father. He who confesses the Son has the Father also. . . . If what you have heard from the beginning abide in you, then you will abide in the Son and in the Father. And this is what he has promised us, eternal life" (2:23-25). What was it they had heard from the beginning which must abide in them, so they could abide in God? "*The life was made manifest, and we saw it . . . and proclaim to you the eternal life which was with the Father and was made manifest unto us.*"

To say one is in fellowship with the Father while denying the pre-existence and revelation of the Son makes one a liar (1:6). "*Who is a liar but he who denies that Jesus is the Christ? This is the anti-christ, he who denies the Father and the Son*" (2:22). There are many kinds of liars, but the one with whom John was dealing while writing this epistle was the one who denied the Messiahship of Jesus. The Gnostic was not a Christian, but an antichrist. These men had created a party or heresy, for we read, "They went out from us, but they were not of us; for if they had been of us, they would have con-

tinued with us; but they went out that it might be plain that they are not of us" (2:19). The saints were not to believe every spirit. They were to test the spirits, because many false prophets were abroad. The criterion was simple. "Every spirit which confesses that Jesus is come in the flesh is of God, and every spirit which does not confess Jesus is not of God." By this the Spirit of God could be identified (4:1-3). "Whosoever confesses that Jesus is the Son of God, God abides in him, and he in God" (4:15). "Every one who believes that Jesus is the Christ is a child of God, and everyone who loves the parent loves the child. By this we know that we love the children of God, when we love God and obey his commandments" (5:1,2).

We are now ready to appreciate 2 John. It was written to a sister in the Lord. Some of her children were following the truth (verse 4). The congregation may have met in her house. John wrote the same thing to her in verses 5 and 6 that he wrote in 1 John 2:7-9. He tells her "many deceivers have gone out into the world" (verse 7) as he previously said, "Many false prophets have gone out into the world" (1 John 4:1). He identifies these as "men who will not acknowledge the coming of Jesus Christ in the flesh" (Cp. verse 7 with 1 John 4:3) and labels them in both instances as "antichrist."

In verse 9, he tells the sister, "Any one who goes ahead and does not abide in the doctrine of Christ does not have God; he who abides in the doctrine of Christ has both the Father and the Son." The doctrine of Christ is the testimony "that the Father has sent his Son as the Savior of the World" (1 John 4:14), that is, that Jesus Christ has come in the flesh (4:2). Those who go ahead and do not abide in this conviction do not have God, but those who retain this conviction have both the Father and the Son. As phrased in 1 John 2:23, "No one who denies the Son has the Father. He who confesses the Son has the Father also." To "deny the Son" in this expression is equivalent to the expression "does not abide in the doctrine of Christ" in the other place.

The instruction is "If any one comes to you and does not bring this doctrine, do not receive him into the house, or give him any greeting; for he who greets him shares his wicked work." The abuse of this passage by men motivated by a partisan spirit is indescribable in its awful effects; only eternity will reveal the tragic loss of souls caused by such abuse. It has been quoted to justify driving out into the cold those humble souls who could not bow to clerical domination; it is the whiplash that has cut into the hearts of sincere believers in the Lord who would not do abject obeisance to an arbitrary interpretation of some despotic and tyrannical faction. It is the sword that has spilled the blood of the saints, the axe that has wrecked the house of God, and the rude hand that has torn the fabric of fellowship into a hundred bits and flung the pieces into the face of the Christ of Calvary who died that we might be one in Him. Dear Lord, forgive us the sin of mistaking zeal for your kingdom with the blood lust of the sectarian spirit! Let us truly know your will!

Men may have God, and God may have men, who sincerely differ in Bible classes, individual cups, leavened or unleavened bread, fermented or unfermented wine, lesson leaves, baptisteries, and a host of other things. Men may abide in the "doctrine of Christ" of which John speaks, and hold conflicting views about implementation of God's will for us in this age. It is a matter of our attitude toward truth. But those who split, tear and rend the body of God's Son, then try to call heaven's blessing upon their destructive ways by quoting as justification, "If any come and bring not *this doctrine*, do not receive him into your house, nor give him a greeting," are the real factionists, and troublers of Israel. Such a spirit is more dangerous to the well-being of the church of God than some "innovations."

Those who profess to be defenders of the faith, may become wreckers of the church; those who pose as champions of orthodoxy may be intolerant advocates of an unwritten human creed. We are not apologists for error, nor do we excuse divisions in Christ, of those who earnestly strive to know His will, but we do not propose to settle our problems by driving out of the house our brethren who disagree. We shall not throw the baby out with the bath water! The members of the present factions and dissident groups need to get on their knees before the Savior lest they be forced to do so before the Judge of all the earth. It is time to repent. Reformation must precede true restoration! Let us all love the brethren, and in that spirit resolve that we shall end factionism and party strife! The night is far spent, the day is at hand! — From *Mission Messenger*.

BLESSED BE THE NAME

Mrs. Paul Knecht

IMPORTANCE OF A NAME

Everything has to have a name. In the material world a new product is formed, or something new is discovered, and a new name is coined to fit it. Contests are held and prizes given to those submitting the most appropriate name in each case. Things have to be called for by name. Children are born into the world wearing the family surname and are quickly given another name to distinguish them from others wearing the same surname. This is necessary and important. A man named Smith could not inherit a legacy left to the son of a man named Jones. Nor could Bill Smith inherit what was left by his own father to his brother John. The name identifies the heir and insures his inheritance against intruders. Everyone understands this in matters that pertain to this life but many seem confused on it when it comes to spiritual values. There is meaning and power in the *name* of the Lord. I want to be identified by name with Him who is heir of all things.

Some religious people grab onto the name of God or Christ without a legitimate claim to it. Cults that distort the truth and deny the blood atonement, or the bodily return of the Lord, or even His deity, perhaps, will proudly wear His name, as for instance those

who call themselves "Jehovah's Witnesses." They are not following the Lord, do not belong to Him at all, but presume to wear His name contrary to His will (Deut. 18:20). There can be no salvation in that. For them, in the last day, the name of the Lord will be meaningless.

However, it is not of these I am thinking now, but of the many faithful followers of the Lord, believers in fundamental truth, who in order to distinguish themselves from other believers have chosen a human name, despite the fact that they claim to be God's people. The human name seems necessary to them because of the importance of distinguishing names in this life.

A tract I read recently carefully pointed out that the Bible gives no name to the church. The phrases used in the New Testament simply indicate ownership (as in Matt. 16:18; I Cor. 1, 2; Rom. 16:16) or locality (as in Gal. 1:2 and Rev. 2:1, 8, 12, 18; 3:1, 7, 14) or composition (as in I Thes. 1:1; Col. 1:2). If this is true then it must be that since the church is given no name, she is to wear the name by which she was saved (Acts 4:12); that having no identity of her own apart from Christ, being His body, she is to wear His name (everything she does is to be done in His name—Col. 3:17), to be simply *His* until He comes to give her a new name (Rev. 2:17), which is given to each living stone that, together with others, makes up the whole.

GOD'S NAME

With the Jews God was particular that they wear His name. When He had chosen Jacob (Gen. 28:13-15) and conquered him (Gen. 32:24, 25) He changed his name (v. 28). The new name "Israel" has God's name "-el" in it. The fact that the Jews as a nation were called by His name is emphasized over and over throughout the Old Testament. It put fear in the people around them (Deut. 28:10). The wearing of His name was one condition of prevailing prayer. ". . . if my *people* who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven and will forgive their sin, and will heal their land" (II Chron. 7:14). Daniel used it for a basis for his plea (Dan. 9:19), "O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God, because thy city and thy people are called by thy name."

Many baptized believers today do not wear His name, the name by which they are saved; to them it may seem more important to distinguish themselves from others than to honor the Lord in this matter. Since they really do honor Him in other ways it may seem of no consequence to them to make a point of wearing His name. But the distinguishing features go deeper than the name. If all who name the name of the Lord depart from unrighteousness as Paul told Timothy (II Tim. 2:19), that *departure* will identify them with Christ and distinguish them from all others, bringing honor to the name they wear, His name. The world's demands for an organization name can be satisfied with the distinguishing locality given name added to the name of the Lord (the surname).

GOD'S HOUSE

Not only were the Jews to wear God's name but He recorded His name in their house of worship. He had a habitation among them (Deut. 12:5, 11, 21 and others); His name was in that place. The temple was built for His name (I Kings 5:3-5; 8:16-20, 29). Moreover, Solomon said, ". . . this *house* which I have built is called by thy name" (I Kings 8:43; II Chron. 6:33). Where His name is there are His eyes and His heart (I Kings 9:3; II Chron. 7:16). God said through Jeremiah also that it was called by His name (Jer. 7:10, 11, 14, 30 and others).

The temple (type of the church) was called the house (or temple) of God, Jehovah's house (I Sam. 1:7, 9, 24; 3:3;—the Bible is full of such references to the house of the Lord, the house of God, temple of God, God's house, Jehovah's house, etc.) It had no other name, nor needed any. Yet it was a name. He said so. How good that in giving His people His name, God honored them by acknowledging them as *His* people, and *His* house by putting it in the possessive form! The Israelites and their temple were called by *His* name and in that name declared to the world to be *His* possession. God's temple today is His church, built up of living stones, indwelt individually and collectively by the Holy Spirit and called *His* and by *His* name. "Upon this rock," the Lord Jesus said, "I will build *my* church, and the gates of Hades shall not prevail against it." "So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself the chief corner stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together, for a habitation of God in the Spirit." *His* temple, *His* church, called by *His* name in the possessive! How good it is! How a young wife (older too) thrills when her husband introduces her to his friends as "*my* wife"! His possessive tone and expression fill the moment with a quality of closeness to him that her own name in their place on his lips could never convey.

I have been called on occasion, half jokingly, a "Church of Christ" with unmistakable implications that hurt a little. The apostles considered it an honor to be counted worthy to suffer for *His* name (Acts 5:41); "as a Christian" Peter puts it (I Pet. 4:14-16). *His* people, entitled to wear *His* name, upon whom He has graciously bestowed it, ought to wear it, honor it before the world, defend it and their right to it, no matter who may wear it falsely. Christ did not take some other name because there were false Christs. Let us praise His name in speech and song; honor it in our daily lives; wear it individually and collectively, every day and Sunday too, lest in the last day we are forced to cry out (like the women in Isaiah 4) ". . . Let us be called by thy name; take thou away our reproach."

"Blessed be the name, blessed be the name, blessed be the name of the Lord!

Blessed be the name, blessed be the name, blessed be the name of the Lord!"

NEWS AND NOTES

"THOUGHTS ON FELLOWSHIP"

The article "Thoughts on Fellowship," appearing in this issue, is published by permission of the author, Brother Carl Ketcherside. It is reprinted from his "Mission Messenger." In a letter to the publisher he says in part:

"My views on fellowship have been crystallizing through the years as I have come to see the true meaning of the term "heresy" and how cruelly it has been misapplied by many who are heirs of the restoration movement. It is not easy to shuck off the partisan spirit and be a free man in Christ Jesus, but I am humbly seeking to do so, the while I respect our King and His word, and seek in all things to be under His authority. God is opening up some doors and I am finding some very rich experiences as a result of my expression of conviction on the subject.

"As to your reproduction of the articles you may certainly feel free to use them in any manner that will serve His interested followers. You may use them under my signature. I should like, if consistent with your editorial policy, that you show they are reprints from Mission Messenger. . . .

"You are my brother in the Lord! We differ on the interpretation of certain passages in His word. But you are responsible to God for your interpretation of the twentieth chapter of Revelation and other portions of the Sacred Scripture—not to me. I will defend your right to express yourself, to set forth your honest convictions, and will love you while you do it. The coming of my Lord, whether it be pre-millennial or post-millennial is dear to me, but dearer yet is my love for HIM and for all others who love HIM. I cannot curtail your right of interpretation without laying the foundation for the abrogation of my own liberty and freedom. I am not in fellowship with you because we agree on certain scriptural passages but because we are born of the same Father, and Jerusalem which is above is the mother of us all. To that end I love you far more than I love my views of Revelation 20. . . ."

We plan to publish other articles on Fellowship from the pen of Brother Ketcherside. His position on unity and fellowship among restoration brethren has long been the position of Word and Work writers. According to him and

us, true Bible unity allows for diversity of views on certain truths. Such a spirit among us all would bring about immediate fellowship on a much wider scope than now enjoyed.—J.R.C.

Kentucky Christian Assembly

Again this year the summer youth camps will be held on the campus of Southeastern Christian College, Winchester, Ky. Junior week is from July 5-11 and Senior Week from July 12-18. The juniors include those who will be in from the fifth to the eight grades next year, and seniors take in those from the ninth to twelveth grades and on through college. Send your name with down payment of \$5.00 to Hall C. Crowder, Box 101, Gallatin, Tennessee. The total charge for the week is \$11.00.

Eye Operation

Brother Stanford Chambers underwent an operation for cataract on one eye. He is now at home from the hospital and is doing well. We hope now that his vision will improve.

Hapeville, Ga.: Brother E. L. Jorgenson, his wife, and her sister, Miss Rebecca Doty, were present at the Wednesday night service recently. Brother Jorgenson, who recently suffered a serious heart attack, has been recuperating in Florida for several months. Please remember this man of God in your prayers. —James R. Ross.

Louisville, Ky.: The South Louisville revival was a soul-stirring experience. Brother J. W. Blaes preached a series of messages from the Sermon on the Mount, and we feel that all of us were lifted. One responded for membership and two others were baptized at an earlier date. There was an average attendance of 87. A number visited us from other churches, including ministers. Our regular services are increasing in attendance, especially the Sunday evening Christian training service. —N. Wilson Burks.

Brother Burks is bringing a series of messages over WLRP radio station, New Albany, Indiana, at 1570 kc. on your dial. This program comes on each Sunday morning at eight o'clock, daylight time. The Louisville radio chorus sings on this broadcast.

From New York, under date of April 19: I thought you would like to know that our Hopi girl, 17 years old, who has been reared in the traditional Hopi religion (her father being a religious chief in the village of Michongnavi, Second Messa, Hopi Reservation) will soon be a Christian. She will be baptized next Sunday. We are so excited about her, for we had not pressed the subject, though I had spent our riding hours telling her about the Bible, telling her the stories of the book. The Hopi Indians as a people do not have any faith in the Bible.

The two boys at Harding Academy are doing very well although they are not Christians. We are hoping for this to happen to them too. —Louis Albright Billingsley.

Christian Youth Camp in Louisiana

Christian Youth Encampment at Ingallwood Park, in DeRidder, La., offers a fine week for two groups of young people. Junior week will convene from June 21-27 and is for those in from fourth through eight grades, and senior week, which is for those entering high school on through college, meets from June 28 through July 4. Now is the time to register for these camps.

LaGrange, Ky.: The work here is going along very well. Attendance is on the increase and interest is good. We have a fine group of people here. Though not many in number, yet they are rich in faith and in a desire to see the work grow and are willing to work to that end. We are finishing five class rooms, which we are adding to our building.

We are thankful for all who are contributing to the Home Mission Fund, which makes it possible for us to give full time to the work here and we hope and pray that we will be self-supporting by the end of the year.

Sister Baber's health is much better since having surgery at Norton Infirmary. We wish to express our thanks to all the wonderful people who prayed, sent cards, flowers, and visited her during this illness. We also wish to thank those who sent gifts of money to help on the heavy expense. It is wonderful that the Lord has supplied enough to take care of it all. We feel so unworthy of all this love and devotion and will ever be grateful to the Lord and His servants. May the Lord's richest blessings be upon all. —Asa Baber.

Louisville, Ky.: The Southeastern Christian College Chorus visited Ormsby church, Sunday, May 17. We enjoyed having them, along with J. Edward Boyd and a few other college students, in our morning service. In the afternoon the chorus, under the direction of Paul Clark and his assistant, Chris Bailey, gave a beautiful testimony in song. The auditorium was crowded to capacity with visitors from various city congregations and farther away. The chorus was much improved from the beginning of the season, although they were good then. The offering came to \$94.85. —J. R. Clark.

Brother Jorgenson at Home

Brother Jorgenson seems much better. He attends church each Sunday and is up much of the time. His activities are limited, however. He appreciates our prayers.

Youth Revival

The Sellersburg, Indiana, church is announcing a youth revival to begin June 1 and to continue through June 7. Herman Fox Jr. is the evangelist.

Pay Promptly

The Word and Work is glad to bill her friends for merchandise, but requests that prompt payment be made as she endeavors to pay her bills each month. Of late, our printer has had to be patient with us. Also we request that churches and individuals remember the Word and Work Book Store with their business. Brother Jesse Wood is now business manager of our store. Let us all help him make a go of it. Most of all we desire to see our Word and Work subscription list grow. Why not send in a club of four or more names?

Louisville, Ky.: From April 19 to 26 I had the privilege of holding a meeting with the Bryantsville, Ind. congregation, where Brother Bob F. Morrow is the regular minister. The average attendance was between 50 and 60, with 101 in Sunday School the final day of the meeting. On this Sunday the group had a basket dinner, which was rich in fellowship for all who attended.

One high point in the meeting was the coming of the Portland Christian High School Mixed Quartet, who were most welcome. Another night a good group of the local brethren sang in the arrangement of a Male Chorus.

Each of the night services were preceded by a thirty-minute prayer meeting. —Robert Heid.

ANOTHER SERVANT PASSES

About 10:30 in the evening of May 5 Brother Albert Martin departed this life to be with his Lord after a lingering illness. For the past score of years he has been known as our Mountain Missionary. He was a man of strong faith, much zeal, compassion, and humility and was used of the Lord to win many souls in his field of labor. He continued to preach after his operation in January, even when he had to sit down to do it. He suffered a great deal but we are so thankful that he now is with his Lord and resting from all his labors and sufferings. I have been very closely associated with him in the past twenty-five years and have never known a man more devoted to his Lord and that loved the souls of men more than he. The Lord was able to use him to win more souls than any man that I have known in my life.

He, knowing that his departure was at hand, not only was ready to go, but made all the arrangements concerning his funeral and the care of his family. With Brother James Foster and Elwood Kaylor assisting, I preached his funeral May 8 at Stanton, Kentucky.

His survivors are his wife Sudie, daughter, Mrs. Phyllis Washburn of De-

troit, Michigan, and son, Dr. Harry Martin of Oklahoma City, Oklahoma, five grandchildren, one brother, and three sisters. We extend our sympathy to the family. —Asa Baber.

Dallas, Texas: The Garland work is doing nicely and growing in numbers. Some one mentioned the fact that they have had meetings for seven Sundays and have had eight responses. They seem so happy. They have a building which was given to them and now they are looking for a lot to put it on. Pray that the Lord may move on some heart to give them a lot. May the Lord revive His people to greater love for Him and for souls of men. We may not have much time left to serve, watch, and pray. "Even so come, Lord Jesus." —Mrs. Johnnie Brooks.

Lexington, Ky.: Our meeting with Herman Fox, March 29 to April 5 was fine! Five were baptized, six placed membership, and there were many renewals of faith. —H. N. Rutherford.

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Let us think of each inactive member as a potential all-out Christian! Let us not excuse them in neglect, but gently lead them into greater service. Much wasted water is going over the dam. We must attempt to use more of it to turn the wheels of Christian service.

We take for granted that certain ones will miss Sunday School, the evening services, and, even when they carelessly miss worship for a few Sundays, we are so glad to see them back that we feel like congratulating them for coming. We take their excuses at face value, and while we would not allow things that hinder them to hinder us, yet we seem to think or, at least, to leave the impression that it is perfectly proper for them to miss important meetings. We condone them in their neglect, their lukewarmness, their utter failure to make any sacrifice for the Lord! And yet we are willing to make sacrifices. Why not expect the same of others? —J. R. C.



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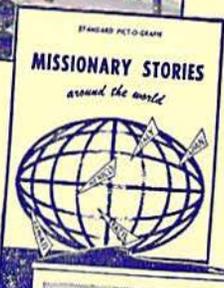
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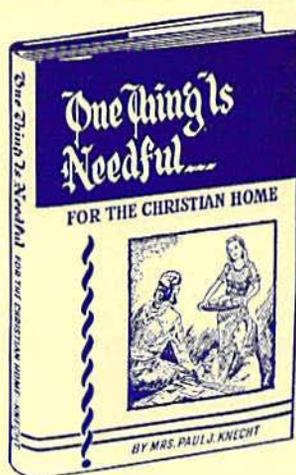
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