

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

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TWO NEW QUARTERLIES

Why not give them a trial?

For years we have been publishing the *Word and Work Lesson Quarterly* designed for Youth and Adults. It has been suggested at times that we write quarterlies for children. Somehow we have not got around to it. Instead we have ordered quarterly material from others. What we have not done Richard Ramsey is undertaking to do. He has no capital, but is expecting the quarterlies to pay for themselves in sales. This is where we come in. Let us give these new quarterlies, written for our churches, a fair trial. Order for third quarter. They are undated.

The two new quarterlies are as follows:

OUR WORLD - - - - For Juniors

Written by Joyce Zimplemann of Southeastern Christian College. The thirteen lessons for the quarter are as follows: God Creates the World, God Makes Man, Man Sins, The Earth Becomes Evil, God Destroys the Earth, God Chooses His People, God Gives the Law, God Promises a Savior, Jesus is Born, Jesus Comes to Save, Jesus Promises Salvation, Jesus Overcomes Death, Jesus Returns to Heaven.

HEROES OF FAITH - For Teen-Agers

Written by Richard Ramsey, editor of *The Exhorter*. The lessons are: Abel: Dying For the Faith, Enoch, Noah, Abraham, Women With Courageous Faith, Joseph, Moses, Joshua, Judges, David, Unnamed Heroes, New Testament Heroes, Faith That Overcomes the World. These lessons are based on Hebrews 11.

The price of these new quarterlies is 25 cents each. You may order from Word and Work, 2518 Portland Ave., Louisville, 12, Kentucky.

WORD AND WORK Lesson Quarterly

This quarterly is for young people and adults. It is Brother Boll's quarterly, now produced by others. For the remainder of the year the writers of this quarterly are: Paul Clark of Southeastern Christian College, James R. Ross, Hapeville, Ga., Frank M. Mullins, Sr., S. C. C. Brother Carl Kitzmiller has consented to write the quarterly for 1963. Brother Kitzmiller has proven his ability in this field by writing some of the past lessons. He wishes to inject some new ideas into the quarterly. Price, beginning with the third quarter, 25 cents.

The Word & Work, 2518 Portland Ave., Louisville 12, Ky.

THE WORD AND WORK

VOLUME LVI, MARCH, 1962

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

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THE SECRET

I met God in the morning
When the day was at its best
And His Presence came like sunrise,
Like a glory in my breast.

All day long the Presence lingered,
All day long He stayed with me,
And we sailed in perfect calmness
O'er a very troubled sea.

Other ships were blown and battered;
Other ships were sore distressed,
But the winds that seemed to drive them
Brought to us a peace and rest.

Then I thought of other mornings,
With a keen remorse of mind,
When I too had loosed the moorings
With the Presence left behind.

So I think I know the secret
Learned from many a troubled way.
You must seek Him in the morning
If you want Him through the day.

—Selected



Karl Barth -- and Eschatology

E. L. J



I remember well the interest and "great expectations" with which R. H. Boll read (in the original German) the books that came from the prolific pen of Karl Barth, and the quotations that he would often bring up for discussion in personal conversation. He would say of Barth (pronounced Bart), "That man is on the right track."

It was with unusual interest, therefore, that I read (and re-read) Arnold Caldicott's report in *Christian Standard* of his visit, with a few other men, to Barth at his home in Basle, Switzerland. Of particular interest were the quotations from Barth on Eschatology. This little used and less understood word has to do with the study of the time-divisions or dispensations set forth in the Scriptures—including our Lord's return and His glorious kingdom.

Brother Caldicott writes of his visit to Geneva and Basle as "a minister in the church of Christ in Australia", and plainly from the fundamental, "restoration movement" point of view. Of Protestant European religion he says: "Continental theology wasn't at all to my liking. It cuts across everything fundamental. Expressing some of the strict principles that control our Christian life in Australia, I was often met with perplexed and bewildered faces". Again, he explains his purpose in going to Geneva: "What was my purpose? To examine the ecumenical situation first hand, to present our plea for unity as we know it, to put our Geneva friends on the right track if they were wrong!" Again, mentioning the pipe-smoke that filled the conference room, he writes: "I, in common with most of our brethren in Australia, am quite opposed to smoking; but on the continent I had to put up with this". All in all, Caldicott seems to qualify as a sincere and truthful witness!

Now, Karl Barth stands (as our reporter rightly states) among the non-Catholic theologians of the world *where Albert Einstein stands among the scientists of the world!* His is a voice worthy of our ears when he answers the question, "Why is eschatology so strongly emphasized in European theology?"

At this point in his article, Caldicott comments on the transitions that Barth has made in his life-time, concluding with the statement, "His emphasis today is that of straight-out Bible Doctrine". Then he quotes Barth's wonderful answer to the question asked:

"Why is eschatology *not* emphasized in other lands? There is no Christianity without this eschatological understanding of time. We must always live in the 'last days.' The knocking on the door is always imminent. But this is not to say which day. We are not to know which day, so each day is a tension of waiting for the Lord.

"American Christianity seems to be at home in the world. It seems to be a Christianity that is a contribution to the progress of the world. But this is not New Testament, for it sees a world that is passing away.

"My second reason why European theology takes eschatology so seriously is for historical and human reasons. We are living in a world that has been often shattered and has had no peace for forty years. The old world that I knew as a youth is shattered before our eyes.

"Then there is Marxism, which means a goal in this world. This is a pseudoeschatology. It does give us a good example of the true Christian attitude, and sadly the Marxists often believe more really in the coming of their lord than we Christians do in the coming of our Lord! One could say that Marxism is in a sense a demonic parable of the kingdom of God—without God.

"But this Lord of ours will really come. 'He shall be seen in like manner,' means that He shall be seen as the Lord of His church and of His disciples and of the world. We cannot separate the bodily and spiritual return.

"We are in the waiting, in the interim period. Like a chess game we are in the end play, when the victor is already certain of his coming mate move. Or like the clock which has stopped moving, but the pendulum is still swinging."

THIRTY PIECES OF SILVER

It may not be for silver, it may not be for gold;
But still by tens of thousands, the Prince of Life is sold.
Sold for a godless friendship; sold for a selfish aim;
Sold for a fleeting trifle; sold for an empty name.
Sold in the mart of science; sold in the seat of power;
Sold in the shrine of fortune; sold in pleasure's bower;
Sold where the awful bargain none but God's eye can see;
Ponder, my soul, the question, "Shall He be sold by thee?"
Sold, alas, what a moment; stifled is conscience's voice,
Sold and a weeping angel records the fatal choice;
Sold, but the price accepted to a living coal shall turn,
When the pangs of a late repentance deep in the soul shall burn.

—Selected.

What keeps you from Christ? That thing, whatever it be, is the price you have put on your soul!

Truth Advance Section

Stanford Chambers



QUESTIONS ASKED OF US

What is "the guilty party" in the case of an unscriptural divorce to do to get right with God? Both women involved have died.

"There is forgiveness with God" for the truly penitent. "Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded. Be afflicted and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall exalt you" (James 4:8-10). No one can be forgiven for what he is not sorry for.

Will you be ready to fall down and worship with all the rest of us who have been erring creatures, when that lovely "new song" will have been sung with instrumental accompaniment? (Rev. 5:8-14.)

I shall be glad to participate in any singing that heaven authorizes and whatever accompaniment so authorized, with as many erring creatures as may be permitted by heaven to sing. I shall also enjoy the smoke and odor of heaven's incense. Here and now I richly enjoy singing spiritual songs sung with the accompaniment of heart melody. "In the midst of the congregation will I sing thy praise" (Heb. 2:12), and offering "up a sacrifice of praise to God continually, that is the fruit of lips which make confession to his name" (Heb. 13:15).

1) Would like to know how you can prove that the church will escape the tribulation by the Rapture. 2) How prove that the Rapture will be secret? Consider Matt. 24:27; Rev. 1:7. 3) Would like to know just what Rev. 20:4 teaches . . . whether the martyrs, beheaded because of their faith in Christ were the only ones. 4) Will Israel be restored to her land before or after the tribulation? Compare Matt. 24:31 with Ezek. 20:33-37. 5) What will happen to the righteous who die during the Millennium, as the first resurrection is then past, and the second resurrection includes only the unrighteous, so when would they be raised? 6) Explain about the kingdom; has it been established or is it to be established in the future? (Querist who evidently searches the Scriptures with open mind.)

1. The word "rapture" is not in the English Bible, but the rapture is. The Greek *harpadzo* is the word for "caught up" (1 Thes. 4:17). It is found some 13 times in the N. T. and is translated "catch" once, "catch away" twice, "catch up" four times, "pluck" twice, "pull" once, "take by force" three times (A.V.). In Matt. 13:19, R. V. it is "snatch away." *Harpadzo* effects separation, deliverance, rescue from danger, escape, etc.

It should be evident to all that our Lord would have His people "escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:36). By "these things" He means the things foretold in the preceding verses, the things to constitute the great tribulation—His term for it in Matthew's record of the same discourse (24:21). So escape is provided for those having ears to hear, and resultant standing "before the Son of man."

This escape, however, is not for the professing church but for the true bride elect who is made up of those who are truly His, who "looketh upon the heart"; "The Lord knoweth them that are his." So the precious promise: "Because thou hast kept the word of my patience, I also will keep thee from the hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth" (Rev. 3:10). The Lord snatches away His espoused bride (2 Cor. 11:2; Eph. 5:25-27), (*harpadzo*), the great, unprecedented event of 1 Thes. 4:17, and thus is she enabled to "stand before the Son of man" and "ever be with the Lord."

A difficulty presents itself from the fact that in the midst of the tribulation are "the elect," for whose sake those terrible days "shall be shortened" (Matt. 24:22). This "difficulty" does not present itself to those who understand that God has not cast off His people Israel "utterly" (Lev. 26:44), that the "hardening" is only "in part" and that "God is able to graft them in again" (Rom. 11:23, ff.). "Saved" is the word concerning the true Israel, the remnant portion of what is professedly Israel. They of that remnant will be the "elect" of the great "time of trouble,"

2. A secret *harpadzo*? I do not know anyone who claims that, though I have heard of some so claiming. Those caught up, however, though missed by those not caught up (who will know that a strange thing has occurred), will not likely be seen going up. They are already in spiritual, glorified bodies, invisible to mortal eyes, except as in God's plan they may be made manifest. The process of that change "in a moment, in the twinkling of an eye" (1 Cor. 15:52) will be so sudden and so swift that it will hardly be a process gazed on by physical eyes. In receiving glorified bodies, the redeemed pass into invisibility in the process. Afterwards, they do come into manifestation (Col. 3:4), that is, "when he shall come with his saints" (1 Thes. 3:13), comes "to be glorified in his saints" (2 Thes. 1:10) and to execute judgment, the great event of Jude 14, et al., like Matt. 24:21 and Rev. 1:7.

3. In Rev. 20:1 is envisioned the glorious company of those attaining "to the resurrection of the just" (Luke 15:14), that is, "the first resurrection." In that picture are "they" whom John has previously seen as "the Lamb's wife," who "hath made herself ready" for the marriage long purposed and provided for by "the Lamb" (See Eph. 5:25-27 again). The bride is in heaven and adorned and in full readiness for the marriage there to take place (Rev. 19:7, 8). The wife could in nowise enter heaven except by resurrection, translation and *harpadzo*. In 20:4, John is not describing the resurrecting, but the great company of the resurrected, in the glory and enthroned,

given authority for judging and, as a kingdom of priests, they are envisioned as reigning with Him.

Having seen "the souls" of martyrs "under the altar" in Rev. 6:9-11, whose number was soon to be increased by fellow-servants destined to suffer martyrdom likewise, John now (20:4) sees the full quota of those beheaded for their faith. They are in the picture "and they lived, and reigned with Christ a thousand years." The antecedent of "they" in the first clause of vs. 4 is the whole company of 19:7, 8, seen also after the marriage in the retinue following Him as in verse 14. The antecedent of "they" in the last clause of the verse (20:4) is those martyred under the regime of the beast; they come in for special mention; they are worthy.

4. Much of what is forecast in Ezek. 20 corresponds with Jer. 30. "In the land," even now, is the Republic of Israel, but it is Israel in unbelief, still rejecting Messiah! The irony and the contradiction presenting itself thus to the world! That cannot last. A purge has to take place before the promised restoration is effected: "For in my holy mountain . . . saith the Lord Jehovah, there shall all the house of Israel, all of them, serve me in the land" (Ezek. 20:40). If someone is bothered by that word "all," interpret in the light of Paul's saying, "They are not all Israel that are of Israel" (Rom. 9:6). Paul himself uses that expression "all Israel" in Rom. 11:26, which note. Note how the true or real Israel is brought forth and separated from the apostate portion of Jacob in Jer. 30.

5. The question assumes that deaths will occur during the Millennium, and in the light of Isaiah 65:17, ff. it can hardly be denied; and it also assumes that the "second resurrection" includes only the unrighteous, which can hardly be sustained. Only those whose names are not found in "the book of life" go to "the lake of fire," the "eternal fire prepared for the devil and his angels." If infants die in the period of time mentioned, gehenna would not be their portion. If any unaccountable persons suffer the death executed in Rev. 20:7-9, they will not go to the lake of fire, but will, of course, be raised when verse 13 is fulfilled. It is to be taken into due consideration that little is revealed on the "second resurrection," but it is positively stated that there will be "a resurrection both of the just and the unjust." See Acts 24:15 et al. No one will be overlooked.

6. God has always had a kingdom, has always been King, and always will be. He is the King eternal. God's kingdom is God's government. His creatures have never been without His government over them, those in His heaven and those on earth. Even "the prince of the powers of the air, the spirit that now worketh in the sons of disobedience" (Eph. 2:2) are placed under certain restrictive laws, can go just so far and no farther. And "the powers that be are ordained of God." "The most High ruleth in the kingdom of men" (Dan. 4:17).

It is to be observed that God has exercised governance at different times and over different peoples by different methods, and as regards His own people by different covenants, regarding which we shall take up next time, lacking space this time to do justice to our question.

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



In these "grievous" and "last days" in which we are living, many Christians are finding renewed comfort and "hope" in the study of the prophetic portions of the Bible. It is good to know and accept the assurances that there will be a "restoration of all things" when the righteous King shall rule with equity, and when "nation shall not lift up sword against nation, neither shall they learn war any more." See Isaiah 2:1-4; 9:6-7; 11:6-9; 35:1-10.

Somewhere, we came across the beautiful poem printed below. The author is unknown, but the message is that of hope for a sin-sick world. In connection with the passages of scripture listed above (and others with which you are familiar), we ask you to read this poem slowly, carefully, joyfully and prayerfully. Perhaps you will want to keep this page for future use.

CHRIST THE RESTORER

I look o'er the earth with her burden of sin,
And I see raging tempests without and within;
I see waves of sorrow, and anguish and death—
A charnel house, breathing its pestilent breath.
I see her great war-fields heaped with the slain,
And I hear the low wails and the moaning of pain;
The poor, toiling millions are crying with grief,
And the sin-stricken earth can afford no relief.
The brier and the thistle spring up from the sod,
For the children of men are at war with their God.
I know 'tis the marks of the curse that I see,
But I have heard there is coming a glad jubilee;
And I know the black trail where the serpent has crept,
Where the minions of darkness have slumbered and slept,
Where the blood of earth's martyrs has crimsoned the sod,
Shall bloom like the rose in the gardens of God.
For Christ, the Restorer, is coming again,
O, shout the glad news to the children of men!
The armies of heaven shall fight with His foes,
And the desert shall blossom and bud like the rose.
Then say to the fearful of heart, "Be ye strong."
And shout the glad strain of the jubilee song.
Soon the dead shall awake, and the lame, like the hart,
Shall leap and rejoice, and glad waters shall start
In the desert wastes, and the tongue of the dumb
Shall shout "Hallelujah!" when Shiloh shall come.

THE BIBLE TEACHES—

“Young woman, be careful with reference to clothing and posture, so that you will not make yourself a temptation and a prey to any young man. The way women, INCLUDING CHRISTIANS, sometimes dress, it is no wonder men lose control of their passions and that there is so much sex transgression. A Christian young man who would never be seriously tempted to commit a sex act with a strange woman, certainly with a harlot, might be put into a circumstance with the very girl he is courting and loves, so as to fall into fornication.”—G. C. Weiss

* * *

“Getting interested in the church is just like getting interest in the bank; you have to put a little something in first, and the more you put in the more your interest will grow.”

* * *

“Today in the U. S., one divorce is granted for every four marriage licenses issued. Half the couples who come into our divorce courts have been married less than five years, one-fourth of them less than two years. Most significant is the fact that among ninety-five per cent of the couples seeking a divorce, EITHER ONE OR BOTH PARTIES DO NOT ATTEND CHURCH REGULARLY.” — Judge R. A. Pfaff

KEEP CLOSE TO THE FIRE

A musician was tuning up his instrument before beginning to play, and the onlookers noticed that he held it before the fire for a few seconds. In reply to an inquiry about this action, he said, “I cannot get any music out of it while it is cold.” Neither can God produce music from the lives of His children while they are

cold. They need to keep close to the fire of God, to be warmed by His love, before the heavenly Musician can play Redemption's Melody in their lives. Is your heart warm for God's use?

GOD'S FINANCIAL SYSTEM

Here is the BANK—
MY GOD

Here is the CHECK—
SHALL SUPPLY

Here is the AMOUNT—
ALL YOUR NEEDS

Here is the CAPITAL—
BY HIS RICHES

Here is the SIGNATURE—
BY JESUS CHRIST.

(See Philippians 4:19)

A KING'S MESSAGE

“When the Prime Minister stands at the Bar of the House of Commons and cries: “A message from the king,” everything else is held in abeyance. The message takes first place in the proceedings. So must it be with the King's message in my soul. It must have first place because it is of first rank.”

FAMINES IN HOMES

“Famines often arise in homes, and send young people hungering elsewhere for satisfaction. We, as parents, many times cause the famine. Look for a moment at your home and see what in it would make your son or daughter want to be here above another.”

* * *

“We all make footprints on the sands of time. Some leave the imprint of a great soul—others just the mark of a heel.”

* * *

“Failures are divided into two classes—those who thought and never did and those who did and never thought.”



Tabernacle Of David

J. R. C.

The tabernacle of David is fallen! Says Ezekiel: "Remove the mitre, and take off the crown; this shall be no more the same; exalt that which is low, and abase that which is high. I will overturn, overturn, overturn it: this also shall be no more, until he come whose right it is, and I will give it him" (Ezek. 21:26, 27). That the prophet here speaks of the throne of David and the kingdom of Israel is plain to all. It is a matter of history that the kingdom of David fell and is in ruins.

This fallen kingdom shall be restored. So says the prophets over and over again. This is to be realized under Messiah—the greater David. The first promise of the perpetuation of this throne was given to David himself in 2 Sam. 7. David was overwhelmed by the magnitude and the far-reach of this promise. Later, in Psalm 89:34-36, it was vouchsafed to David and Israel in the strongest of terms: "My covenant will I not break, Nor alter the thing that is gone out of my lips. Once have I sworn by my holiness: I will not lie unto David: His seed shall endure for ever, And his throne as the sun before me." The promise is sure. It is even sin-proof.

In Ezek. 34, Ezek. 37, Jer. 33, and in many other Old Testament passages is this throne promise verified. "Therefore will I save my flock . . . I will set up one shepherd over them . . . even my servant David." "My servant David shall be king over them . . . and they shall dwell in the land that I have given unto Jacob." "In those days . . . will I cause a Branch of righteousness to grow up unto David. . . . In that day Judah shall be saved." Over and over we read of the promised restoration of the kingdom to Israel. Always in these passages Israel is back in their land. These two facts go together. God filled the Jews with the hope and belief that the kingdom that David headed up would be perpetuated under Messiah.

Over against this background, we wish to notice two remarkable passages, one in Amos 9 and the other in Acts 15.

First, turn to Amos 9:11-15. "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up its ruins, and I will build it as in the days of old . . ." What is the tabernacle of David if not his dynasty, his house, his kingdom? In Isaiah 16:5 it is called the "tent of David." Briefly, the teaching of this entire Amos 9 passage is as follows: 1. The kingdom of David is to be restored (v. 11). 2. Israel is to be at the head of the nations (v. 12). 3. Palestine is to be fruitful (v. 13). 4. The captivity of Israel is to be brought back and the waste cities rebuilt. 5. This blessing to Israel is to be perpetual.

Now let us examine Acts 15:13-18. Peter had just spoken in the Jerusalem conference and his words verified by Paul and Barnabas. They three had affirmed that God had visited the Gentiles with the Gospel.

James was deeply impressed! It struck him with force that what was being said harmonized with the words of the prophets. His words are beautiful: "Brethren, hearken unto me; Symeon hath rehearsed how God visited the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After these things I will return, And I will build again the tabernacle of David, which is fallen; And I will build again the ruins thereof, And set it up: That the residue of men may seek after the Lord, And all the Gentiles, upon whom my name is called. Saith the Lord, who maketh these things known from of old."

Let us remember that this is an inspired utterance of an apostle. The Holy Spirit quotes from the Amos 9 passage. The Amos passage begins with "In that day . . ." and James begins with "after these things." The time is the same—"in that day" of Amos, is "after these things" of James. James adds a clause that Amos omits: "I will return"—"After these things *I will return.*" Thus, "In that day" is at the return of Christ. The Holy Spirit gives us that additional light.

"After these things." After what things? To be sure after the things that they were just then discussing—How "first God visited the Gentiles, to take out of them a people for his name." In this Gospel age that is the program, after which Jesus will come and build again the tabernacle of David. James M. Gray in his commentary puts it concisely and clearly:

"We have in the inspired words of James . . . the Divine program for the whole of this age and the (one) following. . . *First*, God is now in this Christian age visiting the Gentiles 'to take out of them a people for His Name,' This, in other words, is a time of the out-gathering of an elect number from the nations to form the church, or the body of Christ. . . . *Secondly*, 'After this' Christ 'will return.' The feature of the return of Christ here spoken of is not that for the translation of the Church, which is His body, but His visible return in power and glory of which the Old Testament prophets speak. . . . *Thirdly*, following this event will transpire the 'building again of the tabernacle of David,' in other words, the restoration of the kingdom to Israel. *Finally*, i.e., during the Millennial Age, 'the residue of men will seek after the Lord' (Cf. Isa. 2:2; 11:10; 60:5, etc.)."

Some would apply this passage and that of Amos to the church. Was the church fallen and in ruins that it needed to be rebuilt? Even in their view the church was just beginning.

When in Acts 1:6 the disciples asked the Lord, "Dost thou at this time restore the kingdom to Israel?" they were saying only the natural thing! Had not God implanted that hope in their hearts? Is not the Old Testament filled with this promise? Neither did Jesus discourage the thought. Only He spoke of "the times and seasons" which was within the Father's own authority. In God's own good time Israel will be brought back to their land, and the dynasty of David restored under God's anointed.

A Christian Views the News

Ernest E. Lyon

In 1903 Bolshevik Communism began with 17 supporters. In 1917 there were 40,000 of them that took over the Russian revolution and got control of that country. In 1960 the Communists had control of over one-half of the earth's surface and over one-third (1,000,000,000 people) of the earth's population. In addition their control reaches out through communists and communist sympathizers in all countries, including the U.S.A. They claim that by 1973 they will be able to take over control of the U.S.A. The question then comes to us,

WHAT CAN I, AN INDIVIDUAL CHRISTIAN, DO?

1. HUMBLE YOURSELF BEFORE GOD. 2. PRAY. 3. SEEK JEHOVAH. 4. TURN FROM SIN. You will recognize these first four as God's words to Solomon in 2 Chronicles 7:14 concerning Israel when they ran into national trouble. The principles are still the same for God's people and we are responsible to a great extent if this country falls. Without these four all the others I list are worthless.

5. BECOME AND KEEP INFORMED. Otherwise you can not pray intelligently. You can rest assured that my prayers for this country have become much more specific since I began reading various sources that print the materials most news media do not stress. Please see the close of this section for a list of suggested materials to begin with.

6. PROCLAIM THE GOSPEL. Let me remind you that Communism is first of all Satan's last-day effort to wipe God's people off the earth. No believer is a Communist and if he is inclined toward the mildest form of socialism it is because he does not understand the nature of all socialism, which is predicated on the belief that man can "pull himself up by his own bootstraps" and build a Utopia apart from God.

7. TELL OTHERS what you know about the situation. Most people are completely unaware of what is happening in the world and especially in our own government. But do this in the spirit of 2 Timothy 2:24-26 and do not judge the hearts of men, only their actions.

8: "FEAR NOT." God is still over-ruling and He will work all things together for good to those that love Him.

9. DO NOT DESPAIR OF THE PROGRESS OF COMMUNISM. It is a formidable enemy without and within our country, but it can be overcome. It should be neither underestimated or overestimated. Some doing the former have opened the way for subversion and some doing the latter have opened the way for take-over in many countries.

10. SERIOUSLY CONSIDER YOUR PERSONAL POLITICAL RESPONSIBILITY. I realize that there is great disagreement among our readers on what a Christian can and should do, but remember Romans 13, consider the fact that God established civil government as a deterrent to evil, remember that our government is a representative one, give your legislators in state and national governments advantage of your knowledge and the advantage of knowing what the people "back home" think, and whatever else your conscience and the Word indicates to you.

11. STUDY PROPHECY IN THE LIGHT OF WORLD EVENTS. The "more sure word of prophecy" can interpret much going on around us as we look for foreshadowing of the events to come.

12. PRAY FOR MISSIONARIES, one of the finest means of stopping materialistic atheistic communism. Also contribute to their expenses!

I am sure that there are many other things we can and should do. I would like to hear from you as to good ideas to pass on to others who are like-minded. Many can fight communism but only the Christian can get at its roots and bring into play the one force that can truly overcome it, the true and living God.

Among the materials that I would suggest under point No. 5 above would be included the four books I listed the last two months. *Human Events* (410 First Street, S.E., Washington 3, D.C.) is a fine conservative newsletter and commentary that is very helpful. *The Dan Smoot Report* (P.O. Box 9538, Lakewood Station, Dallas 11, Texas) is a well-documented study of news behind the news concerning events taking our country to the "left." Other one-dollar paperback books that are especially helpful are *While You Slept*, by John T. Flynn; *The Web of Subversion*, by James Burnham; *From Major Jordan's Diaries*, by G. R. Jordan; *I Saw Poland Betrayed*, by Ambassador Arthur Bliss Lane. If you would like to build a library fast I would recommend the twelve one-dollar books that are available under the title of *One Dozen Candles* for the reduced price of \$10.00. This includes six of the books I especially recommend and six other informative books. All of these can be ordered through the Word and Work, though most of them are not stock items. You will need to read a lot, my experience tells me, so that you can believe that this is no exaggerated story, as well as to see the fullness of the development of socialism in the world.

THE NIGHT COMETH

The clock is ticking just as fast in the noontime as in the evening. But sunset signals that the day is done. "The night cometh" indeed. In realization of this certain flight of time, how busy we should be in the here and now—not in foolishness and trifles (time is too short for that), but in doing things worthwhile, bringing joy and peace and salvation to others. God has graciously led us through another year. How it has been spent is a question that must be answered between us and God. —Willis H. Allen.

Precious Reprints

From the pen of R. H. Boll. This contribution is taken from "Truth and Grace,"

THE HEATHEN

"Thou hast made us for thyself, and our hearts are restless till they rest in thee," wrote a saint of old who himself had at one time tasted all the bitterness of being without God in the world. Man is peculiar in this respect, that he was made for God, and can never be happy without God. The human will shall never work its possessor any good or bring any satisfaction till it is sunk into unison with God's will; the outreaching tendrils of man's affections shall never find true hold until they entwine themselves around God; the eye shall never be satisfied with seeing, nor the ear with hearing, till we see and know God.

It is for this reason that our God is a jealous God. His jealousy is not based upon selfishness, as ours. What glory can we add to Him? What advantage is it to Him if we obey Him and praise His name? What profit does He derive from our service and worship? For He is not "served by men's hands, as though He needed anything," seeing it is He who "giveth to all life, and breath, and all things." Why, then, is He jealous of our affections and worship and service? For our sakes simply. He loves us. His anger burns when He sees men turn away from Him, the true God and the only fount of light and happiness, unto false gods and consequently darkness and destruction.

See what idolatry has done for men. Read in your Bible, and in ancient history, of the human cruelties, of the incredible licentiousness, the abysmal moral degradation, the heartrending miseries that cursed the lives of the idolaters, and you will find why God hates idolatry. Read the first chapter of Romans. Is it overdrawn? By no means. Even today the missionaries of India are accused of interpolating the first chapter of Romans into their Bibles so as to have a text against the prevailing religion, which is a full admission that they found their own lives and works fairly described there.

When we compare the state of morals and human happiness and welfare in this country with that of heathen countries, we can begin to appreciate the benefit of the word of God. This is not a Christian country. There are no Christian countries. But there are a few Christians in this country, and the Bible has been so widely circulated and read that to some extent public opinion, public morals, and the laws of the land have been affected by it. That is what makes the difference between heathen lands and "Christian" and the respective conditions of the peoples.

Aside from all question of the soul's salvation, no greater benefit can come to a nation than the breaking in of God's light upon them. "What advantage, then, hath the Jew," asks the objector, "if he is rejected for his disobedience along with the Gentiles?" "Much in every way," Paul replies; "chiefly that unto them were committed the oracles of God." This in any case is a blessing and a glory to any people. The hardened conscience stands aghast at the enormities prac-

ticed; the hard heart would melt at the dreariness, suffering and despair hidden beneath the name of heathenism; and the gospel is the only remedy.

Look now, from a religious view, at the vain struggle of individuals here and there to free themselves from their fetters of brass and iron; their longing for peace; their pathetic groping after light. Here is a man whose conscience is awakened. The law written in his heart condemns him utterly; his conscience judges him. His life is a burden; and the hereafter — if his thoughts have been taught to stray that far — holds no hope. What shall he do? He brings a sacrifice. It does not avail. He realizes the emptiness of the performance. The heart will not be put off with it. He begins on himself. That is better. It brings some relief. It seems like a satisfaction to the outraged sense of justice. He fasts, cuts himself, cudgels himself, torments himself, shuts himself off into silence and solitude. But peace is not thus easily bought. When he rests and the self-inflicted sufferings cease, the sin and the condemnation return. He must go on, on, on. He has not suffered enough. His tortures have not yet counterbalanced his sin. So his life wears away in distress. Oh, for some one to teach him of a Friend mighty to save; of the spotless Lamb of God, and how God has "laid upon him the iniquities of us all."

See that Hindoo devotee, hopeless resignation written upon his countenance. Ask him what is the chief end of man. With a sad look he answers: "Cutting the eighty-four." What does he mean? The "eighty-four" are "laps" of birth. A "lap" is a hundred thousand. By and by you learn the astonishing doctrine, child of the soul's despair, that every soul must pass through existence eight million four hundred thousand times — be born that many times, and die that many times. Each one of these lifetimes is clouded with suffering and woe. As one of their sages puts it:

How many births are past, I cannot tell;
How many yet to come, I dare not say;
But this I know, and know full well,
That grief and pain embitter all the way.

Says a missionary in *Record of Christian Work*: "In India you will see, especially at the time of the great festivals, myriads of men and women going on pilgrimages, dragging their weary feet over the hot plains, some of them literally crawling on their hands and knees on the burning sands, measuring their distance with the length of their bodies, and prostrating themselves with their heads upon the earth. They draw a line in the dust with their finger, and then planting their feet upon that line, prostrate themselves again and continue those prostrations for days and sometimes for months. In South India I have seen them again and again making the circuit of holy mountains in this manner, and they make the circuit one hundred and eight times, traveling many a weary mile. Others make a vow to hold their arms up in the air until the arm becomes stiff and rigid and the fingernails have grown to the length of four or five inches. Others lie out on rocks, exposed to sun and wind and rain, summer and winter, day and night. The object of all this is to cut short 'the

eighty-four' and obtain salvation. These things seem to you awful, but they are nothing compared with what took place in India less than sixty years ago, when infants were sacrificed to Gunga, when pilgrims threw themselves from precipices, and widows cast themselves alive upon the funeral pyre of their dead husbands. And these very things would be taking place in India today were it not for the firm hand of the British government and the increasing power of Christian sentiment there. Hindooism is cruel; it is a devouring monster that takes from the body of every Hindoo — poor, weak, lean though he may be — its pound of quivering flesh."

And when this "salvation" they so earnestly toil and suffer for is examined, its blessedness is found to consist in simple annihilation — extinction of being; reabsorption into the infinite, into the everything (or nothing, which is the same). This is the Nirvana, the blessed goal to which they hope to attain; the glorious privilege of nonexistence, of rest in nothingness, to be forever let alone by conscience, terrors, pain, and by their monstrous gods.

"Never shall yearnings torture him, nor sins
Stain him, nor ache of earthly joys and woes
Invade his safe eternal peace, nor deaths
And lives recur. He goes
Unto Nirvana. He is one with life,
Yet lives not. He is blest, ceasing to be.
Om, Mani Padme, om! The dewdrop slips
Into the shining sea! . . ."
"This is the doctrine of the Karma."

Blessed hope, even at that! For who could endure forever the curse of such benighted life? But oh, that some one had been able to show them the true hope in Jesus Christ, and the vision of the city that cometh down "as a bride adorned for her husband"; where they hunger no more nor thirst any more; where "there shall be no curse any more; and the throne of God and the Lamb shall be therein; and his servants shall serve him; and they shall see his face; and his name shall be on their foreheads"; and God shall wipe away all tears from their eyes. Truly it is life eternal to know the only true God and Jesus Christ whom He has sent!

Much more could be said to impress the pitiable condition of the heathen life. But this suffices to show that Christianity is a blessing even in temporal existence, and does greatly alleviate the condition of those to whom it comes. Yet, after all, that is a side issue. What about the world to come? What does eternity hold for the idolater? Besides this all other concern becomes insignificant. It is inconceivable that there should be a Christianity that cares only for self — salvation for self, heaven for self, glory and blessing for self — and coldly sees other men go down into darkness. That is not only unchristian, but antichristian. It is proof positive of the utter absence of any thing like a Christlike disposition. It is in its essence, as all other selfishness, of the nature of Satan. It is the old enemy of souls, the Deceiver, who, taking advantage of the natural sophistry of selfishness, suggests such quibbles as, "Am I my brother's keeper?" and

“Who is my neighbor?” and “There are enough heathens around us,” and “Those heathens will be saved on their ignorance,” etc. I write this, not to condemn you who have such arguments, but to open your eyes as to their real source. The man devoted to “saving the heathen around him” is usually the man whose prayers and money and help extend to the benighted peoples far away. The Christ-like mind that impels him to take interest in those near him also constrains him for those greater sufferers of Satan’s oppression in far countries. Whereas he who excuses himself from helping them on the pretext that there are so many home heathens, will be found doing next to nothing for those at home. For the same selfish indifference that deadens his heart toward the one does the same toward the other; and the same unwillingness that seeks for an excuse in the one case will not fail to find one to suit the other. Such a man gives evidence that he himself is not in a saved condition. He certainly bears no likeness to Him who gave Himself up as a ransom for the many.

And what about that very common argument that God will save the heathen on their ignorance? I believe it is Ruskin who calls attention to the fact that the Turk habitually exclaims, “God is good!” when he means nothing more than “I am lazy.” Is it only the Turk who does that? That is a peculiar way, indeed, of casting one’s burden upon the Lord and finding “rest.” How deceitful is the carnal heart!

Admit that the heathen are saved on their ignorance — that is God’s concern. What about our obligation, the debt of love we owe to all men for Christ’s sake, and the fulfilling of the charge God has left us? No matter what God is going to do with the heathen — have you been faithful to God’s commission? The matter begins to look different when seen in this light. Now, in the next place, whence comes that strange doctrine, that people are saved on the ground of their ignorance? From the Bible? If you have studied the Book only a little, you must have noticed that ignorance is exactly the thing that ruins and damns people. True that Christ says it shall be more tolerable in the day of judgment for Tyre and Sidon and Sodom and Gomorrah, who had less light, than for Capernaum and other cities where His mighty works were done and His invitations and warnings fell on deaf ears. But that makes it worse for the latter, not better for the former. Infer, if you choose, where little is given little is required — that is not salvation on ignorance. That “little” is required. What if they have fallen short of that? Who shall then save them? And then it remains on the other hand, that where much is given much is required. One thing that God requires of us is that we send forth to others the light He has bestowed on us.

There is no use in discussing whether the heathens that have had no chance at all shall be damned. It is no time to speculate. It is for us to give them the chance. Wherever the gospel goes souls are saved, men are helped temporally and eternally. Where it does not go they must miss an immeasurable advantage which, but for our ingratitude toward God and lovelessness toward men, they might have had. It is enough.

SHIPWRECK

(An article for Women)

Mrs. Paul Knecht

Paul, after trials that left him in bonds, had appealed to Caesar. His appeal was granted and he was shipped, along with other prisoners, to Rome. The vessel on which they sailed soon ran into trouble and danger. Paul, in the Spirit of God, warned that the voyage would be "with injury and much loss, not only of the lading and the ship, but also of our lives," to use his exact words. "But the centurion gave more heed to the master and to the owner of the ship, than to those things which were spoken by Paul" (Acts 27:10,11). Disregarding the words of Paul they went on to the shipwreck and loss that he had predicted.

Paul was not above saying, "I told you so." "Sirs," he said, "ye should have hearkened unto me, and not have set sail from Crete, and have gotten this injury and loss. And now I exhort you to be of good cheer; for there shall be no loss of life among you, but only of the ship. For there stood by me this night an angel of the God whose I am, whom also I serve, saying, Fear not, Paul; thou must stand before Caesar: and lo, God hath granted thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even so as it hath been spoken unto me." Rebuke, exhortation, and comfort were in his words. "Ye should have hearkened unto me." Surely so. But they did not. Rebuke was in order. But he follows it with the exhortation, "Be of good cheer," and then the comforting words, "there shall be no loss of life among you." They had already lost all hope of being saved (v. 20) when these words reached their ears. Paul goes on to give them a reason for new hope and courage by telling them the source of his own faith and hope. He introduced to them the God "whose I am and whom I serve."

There is a thought worth considering here. "Whose I am" — that came first — belonging to Him, possessed by Him, indwelt by His Holy Spirit is a must for the servant of the Lord. Sonship and service go together. Paul expressed it concisely when he said, "The God *whose I am* and *whom I serve*." Service follows sonship as surely as day follows night.

It came about even as Paul had prophesied; they were cast on an island and eventually taken safely to Rome.

There is a lesson here for those who are drifting toward the rocks in their spiritual lives. Paul who charged Timothy to "war the good warfare; holding faith and a good conscience" spoke of some who had "made shipwreck concerning the faith" because they had thrust aside faith and a good conscience. Christians go along smoothly until their faith is sorely tried and then unless they keep close to the Lord by following carefully the words He has given

us through His apostles, they can easily make shipwreck of the faith.

This is especially true of Christian homes. And the reason for it is that they go along in human wisdom and love, ignoring the teachings of Paul and the other apostles, until they run into adverse currents and then like the ship when it reached a place "where two seas met," their home runs aground and begins to break up. For such the rebuke is, "Ye should have hearkened unto me and not have gone contrary to my teaching and gotten all this failure and loss." If Paul were here today I doubt not that many would feel his rebuke. But to those who will listen even now he would say, Be of good cheer. There need not be loss of eternal life because of the shipwreck of the home. The Lord "is able to save to the uttermost them that draw near unto God through Him," forgiving the loss and failure that need not have been, had His teaching been listened to and appropriated in all good conscience and intercession made to the Father. "Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need."

GOING, PRAYING, GIVING

What shall we do? Go to them and preach to them the unsearchable riches. That is the first thought. "But I cannot?" Are you sure of that? Or do you mean it would be inconvenient, or bad pay, or that it would upset some of your earthly hopes and plans? Have you ever offered yourself to God to do as He pleases? It may be in your particular case He does not want you to go. He may need you and want you elsewhere. "How shall I know?" Have you ever surrendered yourself entirely into God's hands, wholly, truly, without hypocrisy, without reserve? This do, and He will use you. He will lead you step by step, and will make it clear to you in His own way, so that you need not fear or doubt. Neither need you tremble at God's will. It is the best, sweetest, and kindest government in the world; for God is entirely unselfish and will do for your welfare and blessing also, as well as through you for others.

But say you cannot go. Then what? Pray for the work. "The supplication of a righteous man availeth much in its working." You can be an actual, real helper in the work by your prayers. Do not stop with that. If you belong to God, so does your money. Give freely to the work done among dying souls in Christ's name. It is your duty. It is more than that. May God so fill us with the love of Christ and constrain us that we may forget and lose the word "duty" in that greater word "love." —R. H. Boll.

PROBLEM PASSAGES -- III

HEBREWS 10:26-31.

The meaning of this passage is not difficult, if one approaches it without theological bias. Who is the "we" of this passage? It must include the author of the epistle. There could not be much point in having the passage in the epistle, unless it included the readers of the epistle. Then to argue that the apostasy described in the passage is impossible for a Christian would be either to say that the author was not a Christian or that he was supposing an impossible case. There could be no help to the readers in supposing an impossible case, and the author was surely a Christian. Verses 19-25 and 32-39 certainly apply to believers. To suppose that the author spoke to believers (vs. 19-25), then without any notice spoke to unbelievers, including himself among them (vs. 26-31), and then without notice of change spoke to believers again (vs. 32-39) is to suppose the absurd. Especially so, since the paragraph under consideration is connected with the one preceding it with the word "for," which means that this paragraph is given as a reason for the exhortation to believers in the preceding paragraph. How the possible apostasy of unbelievers could encourage believers to "hold fast the confession of our hope" is pretty hard to conceive.

In this passage "sin" is in the present tense in Greek and does not refer to any single sin, but to a life devoted to sin. "Wilfully" means that the life of sinning is taken up voluntarily. That is, sinning is a self-chosen way of living. The word "knowledge" is a strong word meaning complete or full knowledge. This word occurs 20 times in the New Testament, and not one time does it apply to unbelievers. That is, not once does the New Testament say that unbelievers have full knowledge of any thing, much less of the truth. Four times besides this passage the phrase "knowledge of the truth" occurs, all in the pastoral epistles, and it is clear in every case that it applies to believers only. Therefore this passage says, "After a man is a believer in Jesus Christ, if he decides to abandon Christ and to give himself to a life of sinning, there is not another sacrifice for sin." When one abandons Christ he abandons the only hope for mankind. Again, the New Testament never gives the idea that unbelievers are sanctified by the blood of Jesus (v. 29). The word appears 28 times in the New Testament, and only in I Cor. 7:14 does it apply to an unbeliever. What our passage means is that a person who has been sanctified by the blood of Jesus, if he then tramples it under his feet, doing despite to the Spirit of grace, deserves far greater punishment than death. This passage is to warn these back-sliding Christians not to go into apostasy, but to hold fast their confession.

MARK OF THE NEAR DAMNED

Leroy Yowell

One of the characteristic traits of those who seem most nearly damned is their own strange proclivity to damn. This they do, sometimes with utter abandon, often without apparent reason or provocation. Every object of their conversation, whether people or the inanimate little things, and tools, with which they have to do must be thoroughly damned in the process of their vituperative speech. Intermittently, as if sensing that there is one who has even higher authority than theirs, they call on God to damn, or indicate that He has already damned the object of their displeasure. The Holy name, which they never use in reverence, is dragged in the filth of scurrility, seemingly for no other purpose than to add impetus to the word damn.

The word itself is a choice morsel to the unconquered tongue. "Damn, damn, damn," gleefully exclaimed a famous radio and television star after announcing that the Federal Communications Commission had lifted restrictions on the use of the word over the networks. Like a child who has recovered its favorite toy the entertainment world is elated that at long last they are free to shout to millions of their listeners their pet word.

When we consider the speech of the only man who ever had the right to damn we find a strange contrast. The Lord Jesus spoke plainly against all manner of sin and unrighteousness. He warned men of the terrible nature of Hell, which is the final end of those who are finally damned, and pointed out one sin which would eternally damn; but the nearest He ever came to pronouncing damnation on any man, other than Judas, must have been when He asked the scribes and Pharisee hypocrites the pleading question: "How shall ye escape the judgment of Hell." He, whose gauge could search the depths of the blackest heart looked for, and longed to see, an indication of something better than damnation.

But some will point out that most people who use the word frequently do so from force of habit and without real meaning or harm. No doubt its use becomes habitual but it is not without deep significance, and harm, for Jesus said that all such idle talk must be accounted for in the day of judgment (Matt. 12:36). When the fountain can flow without a source, then the lips may curse without meaning. When the asp can strike without venom, then the tongue may damn without harm. For out of the abundance of the heart the mouth speaks (Matt. 12:34). When evil flows, spontaneously, from the lips it must necessarily come from a heart that is filled with such.

Stranger even than the inordinate urge to damn is the fact that most, if not all, of those who assume this awful prerogative have once had better light from God and have rejected it; or have made a start and turned back (2 Pct. 2:20-22). "For the land which hath drunk the rain that cometh oft upon it, and bringeth forth herbs meet

for them for whose sake it is also tilled, receiveth blessing from God: but if it beareth thorns and thistles, it is rejected and nigh unto a curse; whose end is to be burned" (Heb. 6:7-8). Nothing so embitters the heart as the rejection of God's mercy and love, and nothing so demonstrates the bitterness as the constant cursing and damning of the tongue "which defileth the whole body and setteth on fire the wheel of nature and is set on fire by Hell" (James 3:6).

But to those who are unwillingly in such bondage we would add a word of hope though we thus speak. It is not God's will that it should be so with you (2 Pet. 3:9). Of course He knows that you cannot tame your own tongue (James 3:8), but He who can make the dumb man speak (Matt.9:33), and sing (Isa. 35:6), can cleanse the source of that babbling member and make its waters sweet. Go to Him humbly, in true repentance and tell Him of your deep need. With the lips that have dishonored His name, and usurped His authority, plead His mercy and saving grace. He will in no wise cast you out (John 6:37). "For a smoking flax He will not quench, and a bruised reed will He not break till He bring forth judgment unto victory." Hasten!

MADE SORRY RE: NORVAL C. SCOTT

Though "we sorrow not at those who have no hope," we are made sorry at the news that our brother Norval Scott has gone from loved ones (including us) left to pursue their pilgrimage without him. As for him, our confidence is that he, now absent from the body," is at "home with the Lord," and has joined loved ones gone before.

I had the pleasure of baptizing Norval (then 16) June 22, 1899. It was my first year in gospel ministry. While in meetings "on the banks of the Wabash," word came from Brother Tom Scott, elder of Antioch congregation, near Dugger, Indiana (Norval's father), to come and hold a meeting for Antioch. I arranged and began June 17th. The first response there was Norval, followed by his brother-in-law Frank Weaver, and his own cousin Charlie Gambill. Norval was the fifth person I ever baptized, having baptized four persons in the Wabash just previously. The Scotts later moved to the Wabash valley and had me in school-house meetings down there. Still later they moved near Flatrock, Ill., and arranged for tent meetings over there. It was there that I discovered Norval's singing talent. Still later, the family lived at Dugger, Ind., and Norval was being used as song leader when I engaged in meetings with that congregation. Norval and his wife Nellie had become useful members of the church there and continued so until they emigrated to Michigan. His decease has caused some reminiscence on my part and recollections pleasant indeed. May our Lord be a close companion with Sister Nellie and the other loved ones left behind. —Stanford Chambers

NEWS AND NOTES

DEPARTURE

Sister Ida Covey departed to be with the Lord about 6:00 Wednesday morning. Funeral services were held Friday in Piggot, Arkansas. Pray for Brother Victor Covey in his hour of sadness. Remember all in our midst who have suffered loss of loved ones recently. —Asa Baber.

SECOND REMINDER

Our monthly cost in mailing your Word and Work to you is less than one cent, on the average, unless you move without telling us ahead of time. Your undelivered magazine costs us ten cents.

Hong Kong: We had four baptisms last week. They were all (three ladies and one man) from Shek Kip Me. Brother Tsau had been in contact with them. The meeting there last week was quite well attended. There were about 100 there the first night, much less the second, maybe 40, then a large crowd again the last night. I showed filmstrips or slides each night. Brother Tsau spoke before the slides. Saturday night we had a children's meeting again but there were too many present, some unruly and difficult to manage. We could do much better with about half that number.

Sunday morning I spoke at the congregation here and Sunday night used the same message at Shek Kip Me. Next Sunday I am to speak at the Peace Mission. —Dennis L. Allen.

Vacation Bible School Workshop

The Word and Work is sponsoring a Vacation Bible School Workshop again this year. We are announcing this event for Monday, April 2, at Portland Christian School cafeteria at 7:30 P.M. We will feature Standard Company material. Experts from the Standard will be in charge. Come and hear what they have to say and see the displays.

Yokohama, Japan: Word and Work continues fine with much good teaching for all. I am giving some copies to brethren here and they benefit much by them. —E.A. Rhodes.

Sellersburg, Ind.: Brother Tom Marsh left for Japan without having definite assurance of funds to support his family—he went, looking to God to supply. Funds last month (Dec.) amounted to \$227 and for January thus far only \$130 to date. Japan takes one-fifth of all contributions as tax. Can we ask

this family of four to live and work in a foreign land on this amount? Opportunities are great, laborers are few. Let us uphold the hands of those now on the field. The need is for regular, monthly contributions. Address all correspondence to William E. Wilkerson, Treasurer, 221 Indianola Drive, Sellersburg, Indiana.

THE LARGEST LISTS

In last issue of our journal we said that High View and Rowan Street sent in the largest subscription lists for 1961. Instead of Rowan Street it should have been Ralph Avenue. All these churches are of Louisville. This year Rowan Street is sending in a fine list and still working we understand. We wish to thank all of our clubbers for this year. Many have sent in clubs, and some quite large. It is not too late for you to send in a club of four or more at \$1.75. Single subscription, \$2.00.

The Shawnee church of Christ, Louisville, has secured Brother Marsh for a meeting from October 7 to 17.

Frank M. Mullins is to be with the Ormsby church, Louisville, in a meeting from August 19 to 26.

The new church at Orlando, Fla., has paid their lumber bill down to a balance of \$98.98. The mortgage on the property there is less than a thousand dollars now. Sister Spears says: "Two new families are coming. We expect a good increase next year. How wonderfully the Lord has blessed us the past year! May we truly appreciate all that He has done. We had thirty-three at our watch night service."

Searcy, Ark.: Here is a club of four subscriptions to Word and Work. We appreciate the magazine very much. Thank the Lord for Christians who will be used to put out a good sound paper.

I must mention Sister Knecht's good articles for women. I hope she will continue to write. I suspect the largest group of readers is women, and an article especially for them adds interest to the reading of the magazine.—Mrs. W. L. Brown.

Tell City, Ind.: The work is doing good here. We had a fine day yesterday. We had good attendance at church and the most in Bible school that we have had since we have been here.—Asa Baber.

Louisville, Ky.: Ormsby church is enjoying an increase in attendance so far this year. We went over ninety in attendance at Sunday school for five consecutive Sundays. Our highest Sunday was 99. Now we are trying for 125. The next Louisville area Youth Rally is scheduled for Ormsby the third Sunday of March at 2:45 p.m.—J. R. Clark.

Remember the Lectureship at Southeastern Christian College from Monday, March 19, through Thursday, March 22. A corrected program will be found elsewhere in this issue of Word and Work.

Hollywood, Calif.: We are having the wettest time in several years—about six inches of rain in the last few days. It doesn't bother us at all up here in Hollywood; it all runs off to lower ground. Some ports and roads in Santa Monica and Los Angeles have been cut off.—E. L. Jorgenson.

Intermediate Class taking Subscriptions

Hapeville, Ga.: Last year the junior high group performed an excellent service in gathering subscriptions for the Exhorter and the Word and Work, two excellent Christian papers. This year the Intermediate class is taking subscriptions. The \$2.75 given for the two papers for one whole year is just about as good an investment as your \$200 television or your \$26 per year newspaper.—Bob Ross.

Two Radio Broadcasts at Tell City, Ind.

Bob Morrow, minister of Lily Dale, Indiana, is now broadcasting from a nearby station two times per week, namely, Wednesday mornings at 9 o'clock, and Saturday mornings at the same hour. The station is W.T.C.J.

Eugene Schreiner, minister of Brvantsville church of Christ, visited Lily Dale, Indiana, church the night of February 15 and showed films of the Harold Preston mission work in the Philippines. Brethren from Tell City and Cannelton were present.

Nashville, Tenn.: I enclose remittance for renewal to Word and Work. We enjoy it much. I predict that the new feature "A Christian Views the News" will be very helpful and interesting. Many of our people are strangely asleep and unaware of the forebodings of today.

I am still on the firing line, preaching every Sunday. At present and likely for the year I am ministering to the

people of the church at Adams, Tenn.—E. Gaston Collins.

GOOD WRITERS FOR QUARTERLY

We think that we have good things in store for those who use the Word and Work Quarterly. Paul Clark of Southeastern Christian College wrote the second quarter lessons, soon to be out. Bob Ross is writing the lessons for the third quarter. Frank M. Mullins Sr. has consented to prepare the lessons for the fourth quarter. And to cap it all Carl Kitzmiller is willing to write the lessons for 1963, the whole year. So we feel that we have good things ahead. Sister Knecht wrote the lessons we are now using. Why not give us an order?

CALLED TO THE PHILIPPINES

By the grace of God we plan to go to the Philippines either the last of May or the first of June. This is shortly coming up, and there is much to be done. This is not an idea that has come upon us suddenly, but one that we have been praying about for twelve years. God has just now opened the door. Of course, we will need travel expenses and support after we are there, but we leave this in the hands of Almighty God. He has not forsaken one of His children yet, and never shall. We are to work with the Harold Prestons in San Jose, Mindoro.—Eugene Mullins.

Eugene has just had a meeting in Porterville, California, where he worked for several years. He is delighted with a young brother there, Loren Hodge, who is taking the lead in the revived work. Brother Frank Mullins, Sr. informs us that the Belmont Church where he ministers will sponsor Eugene and family in the Philippine work. Claude Hukle, S. Highland Street, Winchester, Ky., has consented to be treasurer for young Brother Mullins. Send all contributions to Brother Claude. He is a zealous, trustworthy Christian.

Tulsa, Okla.: Our little congregation is about the same as it has been. Some have gone out from us, and some have gone Home, and some just come and go. But there is a happy note. My own fellowship has widened. Some brethren from Sapulpa are now receiving me. I have an appointment to preach there on every first Sunday. Also we are having Saturday night Bible study with brethren from several congregations. We are studying Romans. This has been going on for over a year.—Leroy Yowell.

Brother Yowell says that his sister Vera was killed instantly in a terrible car accident. She was a Christian and was very near to him and to Sister Yowell. She had expressed a desire to go quickly and her wish was granted. Brother and Sister Yowell had a fine visit with her just a few days before. We express sympathy to these good people.

Brother Norval C. Scott

Elsewhere in this Word and Work Brother Chambers gives a loving tribute to his friend Norval Scott. Brother Scott's immediate family consisted of his wife, Nellie Scott, two daughters, Mrs. Carey (Norma) Worsham, and Mary Carol Scott, two sons, Walter E. and Norval C. Jr. Also, he left a brother and sister, four grandchildren and two great-grandchildren.

Sister Scott says: "He was a very faithful Christian. He loved the Lord sincerely and lived to the best of his ability. We miss him so much. He loved to sing and talk to us about the "Home Over There." The church folks at Dugger, Indiana, where we used to live, were most kind to us."

Dugger, Ind.: Brother Elmer Ringer will be with us in an eight-days meeting beginning Sunday night, April 15. Brother Richard Ramsey will be with us in September for our fall revival. —Maurice Clymore.

Louisville, Ky.: The Highland Church of Christ is rejoicing in increased at-

tendance at all our night meetings recently as well as at our Sunday morning services. We are looking forward to having a six-nights meeting April 15-20 with Hall C. Crowder preaching. We invite both prayers and attendance by other churches. —E. E. Lyon.

FOUND. Some galoshes and a pink scarf were found at the Gottschalk Junior High School after the S.C.C. program in December. Will the one who left them contact this office?

Kentuckiana Christian Assembly Date

Due to the need for using S. C. C. campus for summer school, the dates for Kentuckiana Christian Assembly youth camp have been set from Aug. 12 to 25, rather than the two weeks of early July as heretofore.

J. Miller Forcade To Japan

Brother Forcade writes that he shall soon be leaving on a missionary journey to the Far East, Lord willing. He is to head the Bible Department of Keimei Academy for the next Japanese school year, which begins in April. He hopes to preach the gospel, to instruct Christians, to study the foreign fields. He is especially interested in observing the homes of the Far East. He is under the impression that we in the U. S. can learn from the pagans regarding well-ordered homes. If any wish to have fellowship in this mission, send to: J. Miller Forcade Mission Fund, P. O. Box 23, Wichita Falls, Texas.

DISCERNING REAL REPENTANCE

How may we know when a person's repentance is real? It is not always possible, for repentance is in the heart, and hence, only God can know. But the fruits of repentance (or the lack thereof) are often evident in a life. Let's look at a few.

1. When repentance is real, there is no attempt to justify self, no excuse-making, no half-hearted acknowledgment of wrong. We are ready to say, "I have sinned."

2. When repentance is real, pride is gone. A sense of shame is in order, but we will not be too ashamed to make any needed public acknowledgment of sin.

3. When repentance is real, there will be an honest attempt to correct the effects of our wrong-doing. We will restore for the wrong as best we can. —Carl Kitzmiller.

BIBLE LECTURESHIP; SOUTHEASTERN CHRISTIAN COLLEGE

March 19-22, 1962

THEME: **The Christian And The Challenge Of Contemporary Civilization**

Opening Session, 7:30 P. M. Monday, March 19, 1962

Closing Session: 7:30 P. M. Thursday, March 22, 1962

PROGRAM

MONDAY Frank M. Mullins, Sr., Chairman

6:30 P. M. Daily: Special Program by SCC Students under the direction of John Fulda

7:30 P. M. **The Christian And His Distinctive Responsibility In The World**
Speaker: Robert B. Boyd, Louisville, Ky.

TUESDAY

8:30 A. M. Prayer Time Carl Vogt Wilson, Director, Louisville, Ky.

9:00 A. M. Bible Exposition Jas. R. (Bob) Ross, Hapeville, Ga.

10:15 A. M. Work Shop—Dealing with special problems relating to Theme

1:30 P. M. **The Christian's Mission In The World Today** Speaker: Earl C. Smith, Siloam Springs, Ark.

2:15 P. M. **Faith Meets The Challenge Of The 20th Century** Speaker: Bruce Chowning, Sellersburg, Indiana.

3:00 P. M. Open Forum

7:30 P. M. **The Christian And The Challenge Of An Intellectual World**
Speaker: Leroy Garrett, Bethany College, Bethany, W. Va.

WEDNESDAY

8:30 A. M. Prayer Time Carl Vogt Wilson, Director

9:00 A. M. Bible Exposition J. Edward Boyd, S.C.C., Winchester, Ky.

10:15 A. M. Work Shop—Dealing with special problems relating to Theme

1:30 P. M. **The Challenge Of Communism** Speaker: Kenneth Spaulding, East Tennessee State College, Johnson City, Tenn.

2:15 P. M. **The Challenge Of Higher Education** Speaker: Dr. Paul Clark, S.C.C., Winchester, Ky.

3:00 P. M. Open Forum

7:30 P. M. **The Christian And 20th Century Social Life** Speaker: H. Edward Schreiner, Louisville, Ky.

THURSDAY

8:30 A. M. Prayer Time Carl Vogt Wilson, Director

9:00 A. M. Bible Exposition Frank M. Mullins, Sr.

10:15 A. M. Work Shop—Dealing with special problems relating to Theme

1:30 P. M. **The Home's Responsibility Toward The Social Life Of The Christian**
Speaker: Julius R. Clark, Louisville, Ky.

2:15 P. M. **The Church's Responsibility Toward The Social Lift Of The Christian**
Speaker: Kenneth Istre, Dallas, Texas.

3:00 P. M. Open Forum

7:30 P. M. **Southeastern Christian College Chorus Under The Direction of John Fulda, Singing The Peaceable Kingdom.**

Director: Frank M. Mullins, Sr., Head of Bible Department

Planning Committee: N. Wilson Burks, Paul Clark, Laverne Houtz, J. Edward Boyd, and Frank M. Mullins, Sr.

Song Director: John Fulda

Recreational Director: Coy V. Campbell.

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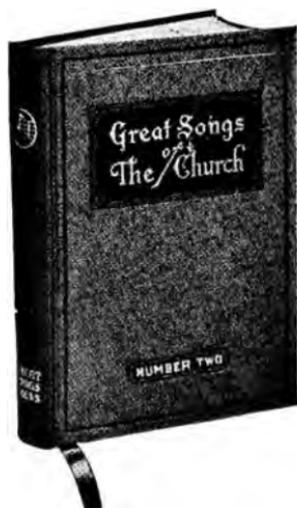
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