

# THE WORD AND WORK

A MONTHLY MAGAZINE  
SET TO DECLARE THE WHOLE COUNSEL OF GOD

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## In This Issue

Greetings, Louisiana! Letter from Richard Ramsey	65
The Times of Restoration —E. L. J.	66
TRUTH ADVANCE SECTION—Questions Asked of Us. —S.C.	69
SEED THOUGHTS —J. L. Addams, Sr.	72
China's Reign of the Beast —Dennis Allen	74
YOUTH DEPARTMENT —Carl Kitzmiller	77
Guy B. Whitenack	78, 90
PRECIOUS REPRINTS —"A Man Has to Live" —R.H.B.	79
Inspiration of the Scriptures —Winston N. Allen	82
HOME MISSIONS —The Next Towns	
Who Will Bell the Cat? —Richard Ramsey	85
Home Missions —J. W. Blaes	86
Home-Based Missions —N. Wilson Burks	88
A Brief History of Word and Work	89
NEWS AND NOTES	90
Ernest D. Taylor	92
Change of Presidents at SCC —Winston N. Allen	Inside front Cover
SCC Lectureship Program	Inside back Cover

## Letter From Winston N. Allen

On January 29, 1960, the Board of Directors of Southeastern Christian College accepted my June, 1959, resignation as President of S. C. C., formerly K. B. C. (This resignation to be effective July 1, 1960). This will round out eleven years of service, five in Louisville, and six in Winchester. It has been our desire and prayer that the work be "not by might, nor by power, but by His Spirit." The good accomplished has been through the Lord's enabling, therefore "here we raise our Ebenezer; hither by Thy help we've come."

Through the years I have expressed repeatedly that I was most interested in the formative period of the school. This period, I believe, has been accomplished. As the college stretches out for greater things for God, I am happy to place the responsibilities in the hands of another.

Brother N. Wilson Burks, my successor, is a Godfearing, capable and hard working servant, having been actively interested in the school's progress from the beginning. He will have my cooperation and prayers and I am persuaded yours also. It will ever be my hope that the Lord's Great Commission will be the guiding beacon in "Training for Service" the young people who attend S.C.C. We ask you to be faithful in keeping the work and the workers before the Throne of Grace, for "Except Jehovah build the house, they labor in vain that build it."

The Board of Directors has asked me to continue teaching Biology and to develop and head a missions department. Perhaps this is the Lord's will for us at present instead of the mission field. This would necessitate more schooling, which (D.V.) I had hoped to obtain at Moody Bible Institute and in the graduate school at Wheaton College during the '60-'61 school year. However, I have been asked to serve as Assistant to the President (in addition to teaching) for the next school year. If this is the Lord's will, perhaps schooling at Moody this summer will be possible, postponing other schooling until the next school year. May the Lord direct in all decisions.

—Winston N. Allen.

# THE WORD AND WORK

VOLUME LIV, MARCH, 1960

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

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## *Greetings, Louisiana*

About six hundred sample copies of this issue of Word and Work are being mailed to our friends in Louisiana. We wish to compliment you on your good works for the Lord and to thank you for your interest in the work of the Lord in other states and in foreign countries.

Brother Richard Ramsey has sent us your names and has asked us to send you this sample copy. Here's the reason he gave for doing this, expressed in his own words in a letter to you all:  
"Dear friends in Louisiana:

"The Word and Work has for 54 years been providing wholesome teaching from God's Word. Before many of us were born our parents and grandparents were reading this magazine. They can testify to the power it has given them in the service of Christ.

"Today the Word and Work continues to be a strong source of spiritual help to all Christians. I strongly urge every family to have it in the home and to encourage the young people to read it.

"Most of us have to replace a tube in our TV or radio sets during the year. For much much less than the cost of the average TV or radio tube you can get the Word and Work each month for the whole year. In my opinion you will get more for your money out of the \$2 you pay for the Word and Work than you will out of the new tube for your TV or radio set.

"Sit down right away and read this issue through. Notice the different types of articles, the wide range of subjects covered, the good selection of poems and thoughts, and the news section.

"It is my hope that each of you who receive this sample copy will like it so well that you will send in your subscription right away. Send your name and address and \$2 to THE WORD AND WORK, 2518 Portland Avenue, Louisville 12, Kentucky. You'll be glad you did."

Yours in Christ,  
RICHARD RAMSEY.

# The Times of Restoration

E. L. J.



In the writings of David Lipscomb is the grand Old man's answer to a querist regarding "the times of restoration" mentioned by Peter in Acts 3:21. He says, "Heaven must receive him until the 'times of restoration of all things.' Then, 'the times of the restoration of all things' must be when Jesus returns again to earth—the restoration of all things to their original relation to God. . . .When Jesus comes again, the will of God will be done on earth as it is in heaven, and all things in the world will be restored to harmonious relations with God, the Supreme Ruler of the Universe." —Queries and Answers. This is the correct and only correct exegesis of this great passage. No other construction can possibly be put upon it in its context. The heaven must "receive" Jesus "until" (not "until after," mark it) "the times of restoration."

There is something else, something more, in this third chapter of Acts that is very wonderful; not only wonderful, but—to our anti-millennial brethren, had they but eyes to see it—downright startling. We shall deal with that. But we lead into it by first presenting a brief *resume* of Alexander Campbell's Dialogue with the Jewish Rabbi (It is J. D. Phillips, in his magazine *The Truth*, that supplies us with the Rabbi's name—Judah, of Cleveland). Briefly as possible, the argument runs like this:

Campbell asks Rabbi Judah why the Jews, God's ancient people, have seen such awful suffering throughout their history.

Judah replies that their chastenings were always from the hand of God.

Campbell: What was the cause of Israel's captivity?

Judah: The cause was the sin of idolatry, the greatest sin they could commit.

Campbell: Was the greatness of their sin the cause of their fearful punishment?

Judah: Undoubtedly it was.

Campbell: After they (the remnant) returned from the captivity, did they ever go back to idolatry again?

Judah: No, never again.

Campbell: Josephus (Jewish historian) represents the destruction of Jerusalem by the Romans, A. D. 70, as more terrible than their former sufferings when Nebuchadnezzar took the city and carried the people captive. Is Josephus' account correct?

Judah: His account is substantially correct.

Campbell: Was not *that* the greatest judgment that ever fell

on your people?

Judah: It was the greatest.

Campbell now drove home the force of the questions, and the admissions that Rabbi Judah had made:

The sin that called forth such an awful judgment, and the age-long rejection and dispersion of the Jews, must have been a grave and terrible sin, even greater than idolatry? The Rabbi did not profess to know, and Campbell pushed on:

If Jesus was indeed their true Messiah, and the Son of God, whom they had rejected and caused to be crucified forty years before the Romans took the city—would *that* not account for the awful sufferings of A. D. 70 and the scattering of Israel as predicted even until now?

Rabbi Judah does not attempt to answer. There is no answer. Speechless now, they—and all others who finally reject Him—will be speechless when He comes again!

#### WHY GOD HELD HIS FIRE

We do not profess to be expert on Jewish questions, such as those above, but one seems to call for immediate answer: Why did God wait those forty years after the crime of the cross to pour out His wrath upon Jerusalem—if Campbell's question is conclusive and unanswerable, as indeed it is?

If this seems to be a problem, the answer is that God did not, in actual effect, break off suddenly with Israel—at Calvary or even on Pentecost. As His custom is, He waited to be gracious; He waited for repentance still. Acts 3:17-26 shows that God actually offered to *send back the Christ to Israel* (He belonged to them first by every right as "all the prophets" indicate "from Samuel and them that followed after"). This offer was made well after the great Pentecost—how long we do not know. God may have foreknown that the leaders of Israel would again reject His proffered mercy, or He may not have known; that is, He may have kept it from entering His mind (for He has power to know or not to know). He would not (for foreknowledge or any other reason) withhold the gracious approach. He would make this one last offer to the nation; He would wait and see. That was, and is, His way.

#### A WONDERFUL TURN

But now, what is that wonderful thing in Acts 3:24? It is Peter's inspired statement, so often over-looked, that "all the prophets, from Samuel and them that followed after, as many as have spoken, they also told of these days." But what days are "these days" that all the prophets of Israel (from Samuel to Peter) have with one voice "told" about? The context shows (esp. v. 21) that they are "the times of restoration of all things" that follow *Christ's second coming!* (They are not "the restoration of all things," unlimited, as Restitutionists would have it, but the restitution of all things, limited, as shown by the clause that follows—"whereof God spake by the mouth of his holy prophets"). They are the times that *now*—since Israel killed their Prince on His first visit—must follow His return (vs. 20, 21). The offer to "send the Christ" on condition of the

Jewish turning (v. 21) permits of no other exegesis. This has always been a condition of Jewish restoration, and that Israel will one day repent and turn is the uniform testimony of virtually all the prophets. It turns out, therefore, that "Samuel and all the prophets that followed after" spoke and wrote of the restoration times *that follow the sending of the Christ the second time!* Even Samuel, often called last of the judges and first of the prophets, lived to see, or to foresee, the failure of the first Jewish kingdom in the failure of Saul. Certainly, later prophets saw the restoration times more clearly, but Peter is well within the truth when, in one grand sweep, he makes the whole prophetic continuity to testify to Israel's latter glory, the kingdom under Christ, great David's greater Son, at His second coming (vs. 19-26).

#### WHAT THEN BECOMES OF IMMINENCY?

It does not at all follow, from the delay in Israel's turning, that the church of Christ, His Bride, may not scripturally look and long, and wait and watch, yea, earnestly desire and pray for Christ's coming and her rapture—as John prayed for it (Rev. 22:20), and Paul (1 Cor. 16:22)—for there is nothing that must first be fulfilled that stands between us and the blessed event of the Rapture at Christ's coming in the air (1 Thess. 4:17). There are many good students of prophecy who believe—and not without much Scripture ground—that the great change in Israel may or will come suddenly, "a nation in a day," as Saul of Tarsus was suddenly turned (cp. Rom. 11:26ff). It is good and right to labor for their conversion *now* (Rom. 11:31), though we have never been convinced of it as a *special* obligation, that we must *first* and everywhere seek out the Jews for evangelization. We look upon Paul's statement in Romans 1:16 ("to the Jew first and also to the Greek") as an historical statement of the Gospel offer. Paul himself followed it as a *method* though the offer of Acts 3:20 had been rejected; and that was the natural thing for a converted Jew to do, for the Jews in the heathen cities were certainly more like Paul in faith than the Greeks and Romans.

But it is doubtful that John "the aged" or any Jewish Christian ever felt any difference between Jew and Gentile—as to the order of evangelization—after A. D. 70 when God's wrath struck their city.

But, while we ought to labor for souls among the Jews, it would be unnecessarily disheartening to those of us who keep the holy vigil to expect Israel's *national* turning by regular or ordinary means. Could it come at the very sight of Him whom they pierced? (Rev. 1:7).

"But this would be special privilege," you say. What of it? Was is not special dealing that turned Saul of Tarsus, the "injurious," to Paul, the great apostle? Of course it was; but it was special privilege *for a purpose*. God, though no respecter of persons that He should withhold salvation from any seeker in any nation (acts 10:35), has yet reserved for Himself the sovereign right to deal in special grace and mercy with whom He chooses. God does as He pleases (Rom. 9:14ff.); but He always pleases to do right (Read Romans 11: 11-36).

No, there was never a day since the great Prince went away that His people could not look for His return!

"And when a shadow falls across the window of my room,  
Where I am working at my appointed task,  
I lift my eyes and ask if He is come;  
And an angel answers sweetly in my room:  
Only a few more shadows, and He will come!"

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## *Truth Advance* *Section*

Stanford Chambers

### QUESTIONS ASKED OF US

Ten nations plan a conference in 1960 with a view of a closer federation. Could that be a sign that the Lord will come?

The fulfillment of the promise of "our gathering together unto him" (2 Thes. 2:1) waits for no foretold sign. "Be ye also ready" is His word to His people to alert them that that day may not overtake them unawares. The developments among the nations foretold for the end time, the consummation of the age, will come to the full after the "salt of the earth" is removed. Chapters 13 and 17 of Revelation forecast those developments and the Lord's dealing with the nations then, and the climax of His manifestation, when "every eye shall see him," is foretold in 19:11, ff. There is, however, much significance in the present trends among the nations unmistakably in the direction of the final political status. Things are being "softened up" for just such things as are prophesied.

We have been asked to comment on the article in LOOK MAGAZINE last October on "The Disciples of Christ."

The writer or his informant is unmistakably modernistic, and the body designated "The Disciples of Christ" is a modernistic body. The article is deceptive in that it sets forth said body as the fruit of the "Restoration Movement," which in no uncertain sound voiced by the "pioneers" opposed strenuously any teaching or trend in the direction of modernism. It is deceptive to count into said body the thousands co-operating in the "Restoration Movement" who have disavowed affiliation or sympathy with the body calling itself "The Disciples' Church"—said body has apostatized from whatever it may have professed fundamental to the "Restoration Movement." The article states co-operation with the "National Council of Churches," and who does not know of its rank modernism, the while it brazenly assumes the role of representing all Protestantism! Thousands of

disciples of Christ are not, nor ever have been, "Disciples of Christ."

We briefly quote what sufficiently sustains our charge of modernism. Here is Unitarianism-atheism. The article says that for many of them "the virgin birth, a literal heaven and hell, the ultimate literal rising from the dead, a final judgment for all human beings, and other doctrinal points are personally acceptable." As shown in another paragraph, you are to read your Bible and believe what you will. More correct would be read your Bible and disbelieve what you will. Shades of the Pioneers! These modernistic "Disciples" are not interested in restoring New Testament simplicity, but in the prestige of a big party, commanding the respect of the denominations around them.

One inquires as to whether Heb. 10:37 and Rev. 17:10 refer to Antichrist.

Hebrews 10:37 unmistakably refers to the true Christ through whom is to come the fulfillment of the promise referred to in the preceding verse. Revelation 17:10 is the son of perdition of the preceding verse, the last head of the beast, the last world power, which is obviously Rome in a final comeback.

Returning to the question left over—on Christendom's innovations:

Sacerdotalism (priestcraft) was unknown in the Early church, did not appear till in the third century. The same is true of sacramentalism. Rome is challenged to show proof of the existence of either in Christianity before the third century. Both are of man and not of God.

Taking up other practices one by one, no one can find historical proof of the sign of the cross and prayers for the dead before the beginning of the fourth century.

The daily mass was not practiced before the end of the fourth century.

Worship of Mary began in the first quarter of the fifth century.

The doctrine of Purgatory began to take on official authority at the end of the sixth century.

Title of "Universal Bishop" (Pope) came early in the seventh century.

The first organ was introduced in church worship in the seventh century.

Worship of images, relics, and the cross was begun in the eighth century.

Celibacy of priests was decreed A. D. 1079 (Decree of Pope Boniface VII).

The Rosary (prayer beads) was decreed in 1090.

Indulgences for sin was decreed (their sale authorized) in 1190.

The doctrine of transubstantiation was made official (Decreed by Innocent III) in 1215.

The confessional was made official in 1229.

The immaculate conception of Mary was declared in 1854.

Papal infallibility was declared (by Pope Pius X) in 1870.

We have listed only a few of the many unscriptural and traditional practices of Rome, many of which are likewise practiced

by the Greek Catholic Church, whose visible head is called Patriarch (with same meaning as "Pope"), and a number of so-called Protestant bodies copy many of the same, and must give Rome credit for their origin. A "Mother Church" has daughters with many features of the "mother."

For thirteen centuries the all-but-universal practice in baptism was immersion. For convenience the papacy substituted affusion. The Reformation came, and Luther declared that the Greek for baptize means immersion, but many large denominations follow Rome and practice affusion. Many of the same perpetuate sacramentalism, and some of them sacerdotalism. Tradition supplants the Word of God today as in Jesus' day (See Mark 7, et al.)

The innovations are just so many protests against the New Testament way and the simplicity of Christ (2 Cor. 11:3). Men think they improve God's order. The Lord's simple way produced such Christians in the early day in which it had the right of way that they put Christianity on the world's map. They did not rely upon equipment and human formulas, but moved by the Spirit of grace they "went everywhere preaching the word." Paul could say to the Colossian saints that the gospel had been preached in the whole creation (See Col. 1:23). No generation with all our modern advantages has done the job of those early Christians, who did not even have meeting houses of their own! He that has the faculty of pondering, let him ponder.

How may we answer those who argue that their having all things in common in the Jerusalem church affords an example of communism?

What you see in the Jerusalem church is voluntary, spontaneous, by no law or dictation, neither was there so much as mutual understanding or agreement, such as "I'll do as much if you and others will do likewise." Peter's words to Ananias show that, in the first place, they did not have to sell out. In the second place, they did not have to give what they received. It was in their own power. The judgment executed in the case was because they lied, lied to the Spirit of God.

No, there was no confiscation of goods, no regimentation, no coercion. But how commendable in those first Christians that "not one said that aught of the things which he possessed was his own"! That was an acknowledgment of a fact, and just as true today as then. The tithe given by many is an acknowledgment that the ten tenths all belong to God. Christians are but stewards. Christian stewardship is a high honor and a great joy to those who have spiritual comprehension. Many are not satisfied to hold from active service in the Lord's work direct even as much as the nine tenths. "It is required of a steward that he be found faithful." His proving faithful is the important thing withal. His Employer has ordained that His steward shall live, have a living, but if he lives to accumulate, he falls short of the expected faithfulness as the Master's steward. So herein lies his real test. And why the multitudes today in heathen darkness?

# Seed Thoughts

and

## News Items

Of Interest To Christians

J. L. Addams, Sr.



### KNEE-DRILL

One night during the Revolutionary War, near a British camp not far from Hudson, a Highlander soldier was caught creeping stealthily back to his quarters out of the woods. He was taken before his commanding officer and charged with holding communications with the enemy.

The Highlander pleaded that he had gone into the woods to pray by himself—that was his only defense. The commanding officer was himself a Scotchman and a Christian, but he had no sympathy for the culprit.

"Have you been in the habit, sir, of spending hours in private prayer?" he asked sternly.

"Yes, sir," was the reply.

"Then down on your knees and pray now," roared the officer. "You never before had so much need of it." Expecting immediate death, the soldier knelt and poured out his soul in a prayer that, for aptness and simple expression of eloquence could not have been inspired except by the power of the Holy Spirit.

"You may go," said the officer, when he had done, "I believe your story. If you had not been often at drill you could not have got on so well at review."

• • •

"Ego is the glue which causes a person to become stuck on himself."

### NO CHRISTIANS

A young man in Switzerland was expressing himself as "sick and tired of Christians" or of hearing them. So he decided to take a train to the lake where he could be out of their way.

No sooner had the train started than two of the passengers started a conversation with him about the Bible. "Oh, dear," thought the young man, "I'm not going to stay here."

As soon as the train stopped, he jumped out and got in with some old ladies. To his dismay, he discovered that they were talking about the coming of the Lord. On reaching the boat station, he hurried to board the boat. "At last," he sighed, "I have found what I want, I am away from those Christians."

However, his joy did not last long, for he soon discovered that the boat was going on a Sunday School excursion and was filled with Christian young people.

He wandered downstairs where he found the captain sitting and writing.

"Good morning, captain," said the young man, and then he continued, "where can I go to get rid of these cursed Christians?"

The captain, who was a worldly man, looked up with a laugh and said, "To hell!"

The answer so struck the young man that he could not forget it,

and God used it, and not only for him, but for the captain also. Now, they are both Christians.

Yes, there is only one place where people may go to escape the true Christian, but, what a place!

What is your attitude and whither are you bound? Think what it will be to be with sinners only, throughout all the ages of eternity.

• • •

"When you see a man with a great deal of religion displayed in his shop window, you may depend upon it he keeps a very small stock of it within."—Spurgeon.

• • •

#### MONEY CAN BUY

A bed—but not sleep.  
Books—but not brains.  
Food—but not an appetite.  
Finery—but not beauty.  
A house—but not a home.  
Medicine—but not health.  
Luxuries—but not culture.  
Amusement—but not happiness.  
A crucifix—but not a Savior.  
A church pew—but not heaven.  
A degree—but not wisdom.  
A church—but not the power of God.

#### WE ARE GUILTY!

From the time that at my mother's feet or my father's knee, I learned to lisp verses from the sacred writings, they have been my daily study and vigilant contemplation. If we abide by the principles taught in the Bible, our country will go on prospering and to prosper, but if we and our posterity neglect its instruction and authority, no man can tell how sudden a catastrophe may overwhelm us and bury our glory in profound obscurity. — *Daniel Webster.*

• • •

"Human minds are like wagons. When they have a light load they are much noisier than when the load is heavy."

TIME MAGAZINE reports that Catholics have the fastest growing educational system in America. In 1958 the Catholics enrolled 4,900,000 students, or, 14 per cent of all the school children in America...TIME also reports that almost one third (30 per cent) of the babies born are born to Catholic families. (Truly their church is growing by generations. The true Church should grow by regeneration.)

"On your mark, get set, STOP!" While you were reading those words, 18 children were born in the world. In this fleeting moment, nine people have died. Net total: an increase of nine in the world's population. Since yesterday at this time, the total of the world's population has increased by 135,000, and in one year from today the increase will be 50,000,000. How many will hear of Christ through our efforts? How many will be lost through our indifference?

\* \*

"The soul of education is the education of the soul."

"There is no worse error than to seek an intellectual remedy for a moral grief."

#### A Form Of Godliness

Today it is popular socially and profitable economically for people to "join the church." Said Billy Graham, "The spiritual thrust, it seems to me, has been almost *totally numerical*. There is this great influx into the churches, and this great interest, but so much of it is *superficial*."

• • •

If you want your neighbor to know what Christ will do for him, let the neighbor see what Christ has done for you."



## China's Reign of The Beast

Dennis Allen

Those who think that the conditions described in Rev. 13 should not be taken at face value as referring to a coming world ruler who will so deceive all the world as to bring them under his absolute power would do well to read it prayerfully again in the light of what is now taking place inside China. There we find one fourth of the world's population already living under conditions approximating the worst that will happen under the beast. How has Mao Tse-tung accomplished this in ten short years? Simply by his Satanic deception. With fair promises and good behavior at first the people were disarmed to such an extent that he was able to get them under his power. "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect." A false Christ is simply a man who is able to take people's confidence away from Christ and put it in himself. Mao Tse-tung has promised the Chinese, "Work hard for a few years, live happily for a thousand."

Since the book which I reviewed last month, *Red Dragon over China*, was published in 1956, many may have wondered what have been the developments in the last three years. Actually conditions have degenerated rapidly since that time as far as the conditions of the individual is concerned. In a few short months during 1958 the great masses of the rural population of China were herded together into communes. In most of these families were broken up. Children and babies were put into nurseries "freeing" the mothers from the "drudgery" of taking care of their homes so that they could work in the fields 12, 14, sometimes 20 hours a day. Actually communes are vast prisons in which all phases of life are strictly regimented. Life has become one long nightmare which does not vanish with the light of day.

At first rosy promises were made of plenty of food and clothing, free haircuts, free medical care, etc., to make the people willing to enter. Of course, the promises were not kept. One escapee tells of the steady degeneration of the diet in the mess halls after they entered the commune. At first they had rice gruel for two meals and cooked rice one meal. Later, however, the rice stocks ran out and they began serving sweet potatoes of a poor quality. (Chinese consider sweet potatoes inferior to rice.) By winter the people were getting very hungry and complained that they could not work 12 to 16 hours a day on such a diet. Finally, the militia had to be sent

into the fields with rifles to keep the people at work. Yet while the people were famished for food, the granaries beside them were full of rice which of course belonged to the "State." By March the sweet potatoes were rotten, but the people were still eating them. At this point the escapee ran away.

The story is virtually the same regardless of with whom you talk. One of the Christians here came back this week from visiting his children. He told the same story of the lack of food and clothing. He said that the people took everything he had when he left to come back except the clothes he had on. Yet for all the things he took in for his children he was taxed heavily by the Red government. When he came out he was stripped and searched to be sure he was not bringing anything valuable out.

In the cities also food is very scarce. Everything is strictly rationed and without the proper card you cannot buy at all. (It has not yet come to a mark in the flesh.) Meat and oil are almost impossible to get. One refugee who escaped to Macau, (a Portugese colony near here) is now happily working without pay simply for his room and board. When asked if he were better off than when he was inside China he said, "In one day here, I get more oil and more meat than I got in three months by working 16 hours a day seven days a week for the commune."

But even worse than the physical privation is the lack of freedom and the atmosphere of fear and hate which surround the people constantly. There is a constant stream of vile propaganda issued by the Communist press and radio to stir up hate against America. The people are constantly made to feel that they are in imminent danger of attack from the American warmongers, therefore they must work harder and harder. Of course, many of the older people are not deceived, but how can the younger withstand such propaganda? It is all they have heard and the communists are masters at deceit. Gospel radio programs beamed to China are consistently jammed by the Reds. Christians here who have children or relatives there must use the utmost care in writing them. A teacher in a Bible Institute told me last night he does not dare write to his son in Shanghai. He hears news through his daughter. Last Christmas we heard that some people in the mainland got into trouble simply because they received Christmas cards from friends outside.

At last report, Brother Leung, who worked with Brother Davis and Brother Benson in Canton was still having meetings in his home on Sunday. Although he is well educated and now elderly, he is forced to do the most menial labor since he is classed as a "reactionary." One of the Christians here who went back asked him about coming out and he would not even discuss the matter with her. He is afraid to speak his feelings even to his children.

The question in the minds of all is: How long can such oppression last? Will not the people finally reach the breaking point? The fact is that many have. Already this year many reliable reports have filtered out of widespread local uprisings of the people. The Nationalist government of Formosa has a very good intelligence

service on the mainland. They estimate that 90% of the people would join a revolution if there was outside support. However at the present time they are always met with severe reprisals by the government. The people have been deprived of all weapons so there is little chance for them to overthrow their oppressors without outside help unless there comes a general uprising in the army itself. This is of course not impossible. A recent shakeup in the army indicates that Peking is not entirely at ease on this score. The former Chief of Secret Police has recently been installed as the Army's new Chief of Staff.

Many Christians in Hong Kong are continually praying that God will see fit to throw off the yoke of the oppressor so that there may yet be freedom to preach the Gospel to the millions who have never heard. The Lord has permitted this condition to come upon China and in His providence is able to use it for ultimate good. If conditions are rapidly shaping up for the time of the end, then we may not see conditions improve "until the indignation be overpast." At the time of the battle of Ar-Magedon the kings and their armies come "from the sunrising." However, we cannot know that this time is immediately upon us, and it may well be the Lord's will, in answer to prayer, give a reprieve to China so that the people may have opportunity to repent. In either case, it is right to beseech the Lord for the oppressed of China.

It behooves us also in America to awaken to the danger that surrounds us. There are still many in this country that have no conception of the danger of communism and want to cooperate with it or compromise. Many large church organizations fall into this group. This is merely playing into the hands of the communists. They are very eager that we accept the concept of peaceful coexistence, but that does not mean they have changed their ultimate objectives.

Dimitry Z. Manuilsky, Presiding Officer of the United Nations Security Council in 1949, made the following statement several years ago at the Lenin School of Political Warfare:

"War to the hilt between Communism and Capitalism is inevitable. Today, of course, we are not strong enough to attack. Our time will come in twenty or thirty years. To win, we shall need the element of surprise. The Bourgeoisie will have to be put to sleep, so we shall begin by launching the most spectacular peace movement on record. There will be electrifying overtures and unheard-of concessions. The Capitalist countries, stupid and decadent, will rejoice to cooperate in their own destruction. They will leap at another chance to be friends. As soon as their guard is down, we shall smash them with our clenched fists."

Surely we need to pray more earnestly for our country in this crucial time. The battle is not one of weapons but of truth against the lie of Satan. The further people stray from the clear truth of the Scriptures the more tolerant they become toward communism. The only real defense is the truth of the Gospel not only preached but lived out in our lives.



## Youth Department

Carl Kitzmiller

### FAITH, YIELDEDNESS AND GROWTH

Recently someone remarked in a church business meeting, where the discussion centered around improvements in a young people's class room, "Just remember that they are not fully spiritual yet; we are trying to get them to grow spiritually." Perhaps he expressed a truth that we should keep in mind—one which, if forgotten, may give rise to a feeling which is quite unfair to youth. We may sometimes be looking for perfect maturity in the spiritual sense in our Christian youth without realizing that some of them are "babes in Christ" in a perfectly proper sense. In other words, most of them have not been Christians for long years; they are still growing up spiritually. They have not attained to a mature spiritual approach to every matter and do not have a mature spiritual set of values.

Some, in growing up, will follow in the steps of other older Christians ahead of them, will not give themselves to a study of the Word, to prayer, etc., will yield to the downward pull of the flesh. They will still later be (at the best) babes in Christ—those who by reason of time ought to be otherwise (Heb. 5:12). These will probably *never* attain to spiritual maturity; certainly they will not unless there is a change of attitude.

But if that is the case with some, it is not so with all. For some are "feeding" on the things of God and are growing. If they continue they will one day be strong, mature, spiritual Christians. Meanwhile, there will likely be several failures. There will be some false evaluation of things, they will sometimes listen too much to the desires of the flesh—because they are not the spiritual Christians that they will be. Just as the child cannot lift a man's load physically, these cannot be spiritual giants suddenly and can not fill a full-grown Christian's place spiritually. Nevertheless, they can do much, and should do what they can.

Does all of this mean God doesn't expect much out of the Christian young person? Not at all! Does this mean that the young person is not capable of great faith? Not at all! All of the Daniels and Timothys did not live in Bible days. Those were young men of faith; no doubt we have some today. How many illustrations there are in the ministry of Jesus that those who have only recently come to know the Lord can have *great* faith! So the babe in Christ

can have great faith, for faith and growth are not identical. Related, yes, but not identical.

Neither are yieldedness and growth identical. The one just beginning the Christian life can be completely surrendered to the Lord even though he needs to do a lot of growing. His heart attitude may be, "Lord, I want to follow you completely," but, in his lack of growth in the Lord, he may not know how to follow in every case. He may not have the spiritual maturity with which to discern the good and the evil. That will come as he becomes the full-grown man in Christ. But surrender is an attitude. Growth is a process that takes time.

While neither faith nor yieldedness are identical with growth, they all sustain a very close relationship. Men are not born in Christ fullgrown spiritually; there is a growing-up process. But the rate of that growth will be vastly influenced by the faith and the surrender found in that life. Great faith and true yieldedness will mean rapid growth. How wonderful if all of our young people (and old ones too!) partook of such blessings. There would never be any reason for regret. How good to see real faith, true surrender, and good spiritual growth in some of them.

On the other hand, both faith and yieldedness can increase in degree; we can grow therein as surely as we can grow in the knowledge of the will of God. In some young lives surrender will not be as full as it could be, faith will not be as great as it might, and growth will be slow. May God give us the patience, the wisdom, and the love to encourage the increase of these qualities, whether we be young or old.

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#### G. B. WHITENACK

Late on Saturday, January 16, 1960, our good friend and brother, G. B. Whitenack fell asleep in Jesus. He had reached his 65th milestone last July 27.

Brother Whitenack confessed faith in the Savior during his youth and from that time was identified with the congregation at Bohon (Mercer County, Kentucky). The Cause of Christ was on his heart and lips to the end. His support of every worthwhile endeavor will be greatly missed. This man was Godfearing, and possessed a keen sense of feeling which was often expressed through tears. All who have been associated with the work at Bohon will ever appreciate the generous hospitality of this humble servant and his faithful companion. His good wife, two children, his mother and brother survive him.

Brother Whitenack is absent from the body but at home with the Lord and "it is very far better." His loved ones cannot mourn as those who have no hope. May the following words of the Apostle Paul bring solace and encouragement to all who have great sorrow: "Now our Lord Jesus Christ Himself, and God our Father who loved us and gave us eternal comfort and good hope through grace, comfort your hearts and establish them in every good work and word." (2 Thess. 2:16, 17).

— Demus H. Friend

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From the Ladies' Home Journal comes this thought-provoking story: "A rather pompous-looking deacon was endeavoring to impress upon a class of boys the importance of living the Christian life. "Why do people call me a Christian?" the dignitary asked. A moment's pause; then one youngster said: "Maybe it's because they don't know you."

# Precious Reprints

From the pen of R. H. Boll

## "A MAN HAS TO LIVE"

Probably nothing exerts a stronger pull upon the average man, and nothing holds him faster than the "bread and meat" consideration. The Book of Proverbs says that it is not good for a man to transgress for a piece of bread. But unnumbered thousands do it—not ignorantly, but knowingly. Many are in some business that is in itself wrong or questionable; while many more who are in legitimate occupations, feel themselves under a compulsion to engage in wrong or doubtful practices—it may be to hold their positions, or to meet competition, or to make their occupation profitable, and the excuse is, "A man has to live." Again Christians maintain certain partnerships, union, society, club, and lodge relationships against the protest of scripture and of their own consciences, because they cannot afford to do otherwise, and persuade themselves that it can not be helped, and must therefore be excusable. Even church relationship, convictions, truth itself, must bend to that awful prime necessity, which is announced as if 't were an inevitable and inexorable law: "a man has to live." For is not self-preservation the first law of nature? Yea, a man *has to live*, God or no God, truth or no truth, righteously and honestly, or otherwise; a man must first of all and by all means make a living. And is there no better law?

### THE PULL OF BREAD

The Lord Jesus had fed five thousand and had hurried His disciples across the lake, out of the reach of that false enthusiasm that wanted to make Jesus King by force because they had got a square meal from Him. He, in the meanwhile, withdrew Himself into the mountains and prayed. During the night He came to His disciples on the water; and the next day the multitude who were seeking Him were perplexed to find Him in Capernaum. "Rabbi, when camest Thou hither?" But Jesus would not parley. "Verily, verily, I say unto you"—for He knew their hearts—"Ye seek me not because ye saw signs, but because ye ate of the loaves, and were filled." It was not their hearts nor even their curiosity that had drawn them, but the sordid desire of food. "Work not for the food which perisheth," the Lord continued, "but for the food which abideth unto eternal life, which the Son of man shall give unto you; for him the Father, even God hath sealed." The crowd was interested. He had spoken of food—better food even than what they had received. They remembered the manna in the wilderness and wished that there might be a recurrence of those good times. Nor did they doubt that Jesus could do something for them in the line of furnishing them provision. He had said "Work not for the food that perisheth," but work for that "which abideth . . . which the Son of man shall give unto you." They said therefore unto Him, "What must we do that we may work

the works of God?" And Jesus answered, "This is the work of God"—the one way to get that food—"that ye believe on him whom he hath sent." "Very well," they said (in effect), "we are ready to believe on you." Of course you will show us a sign. Can you do something on the order of that which Moses did when he gave our fathers manna in the wilderness? (John 6:24-31.) The heart almost revolts at the low and sordid motive that swayed this people. Surely the question of getting a living was a concern of first magnitude with them. And are they fewer today who put the bread problem first, and everything else in the second place? For "a man has to live!" But let us follow on.

#### YEA, A MAN MUST LIVE

"Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven, but my Father giveth you the true bread out of heaven. For the bread of God is that which cometh down out of heaven and giveth life unto the world." They were after all not so far wrong. The question of living is supreme—and God put Himself out beyond measure to give men bread, even the true Bread out of heaven, which not merely sustains life for a time, as did the manna, and as does all our food, but the bread that *gives* life. For, "Your fathers ate the manna, and they died. This is the bread which cometh down out of heaven, that a man may eat thereof and not die." It is true, after all, *a man has to live!* Yea, first, and foremost above all else, a man must live! But not on the low plane of which they thought. So far as living in the flesh goes—even the world in its better thoughts knows that there are many things that must rank before this. But there is a bread a man must have, and a man must live and cannot afford to forego it—even the Bread of Life which is eternal. O that men understood it!

#### "GIVE US THIS DAY OUR DAILY BREAD"

As to our earthly living, God is not indifferent about it. How much He cares about it whether we have the wherewithal of life below, is seen from the prominence the Lord Jesus gave the petition for our daily bread in the "Lord's Prayer," and the wonderful teaching of the Sermon on the Mount, against earthly anxiety (Matt. 6:24-34), in which He warns them not to be exercised over the question of "What shall we eat," "What shall we drink," "Wherewithal shall we be clothed"—things the Gentiles (who are without hope and without God in the world) seek after. To His people there is but one thing needful: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." God does care whether His children have the necessities of life, and it is not by far an unworthy subject of their petitions to Him. One may see the tender consideration of our Father in heaven shining out through such words as those in Philippians 4:6, 7, 19. But it is not the supreme purpose of our existence to live or to make a living. If some day the call and test should come to us to decide twixt bread and truth; twixt loyalty and living; twixt God, duty and right, on

the one hand, and position and salary and sustenance on the other—may it cost us no struggle to say that we choose to walk through hunger and cold and distress *with* Him, far rather than to live in plenty without Him.

#### NOTHING BUT THIS MANNA

But we must go back to the sixth chapter of John once more. How disappointed and dismayed those Jews were when Jesus finally told them, "I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst . . . I am the living bread which came down out of heaven: if any man eat of this bread he shall live forever." And their disappointment turned to disgust and anger when He added: "Yea, and the bread which I will give is *my flesh* for the life of the world." When they strove one with another about this saying, the Lord Jesus spoke even more emphatically: "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves." And the great, greedy throng left Him; and some of His disciples also. But all that follow Jesus with a wrong motive will sooner or later stumble and turn away from Him. It may as well be sooner as later. And so it came to pass.

#### EATING HIS FLESH, DRINKING HIS BLOOD

What then did the Lord Jesus mean by this "hard saying"? A general and widespread view applies these words to the Lord's supper. But He had no reference to that. The Lord's supper is *for His church*, a commemoration of and participation in, the body and blood of the Lord in His appointed memorial feast. This is another thing. *This* is not for His church, but for outsiders; not a means of sustaining life, but of *giving* life. And the eating and drinking which appeases the soul's hunger and thirst is just this: "He that cometh to me shall not hunger, and he that believeth on me shall never thirst." So to "come to Him" is to eat—to eat His flesh; to "believe on Him" is to drink—to drink His blood; to get the released blessing of His sacrificial death upon the cross. And there is never a soul that thus believes and comes in sincere and humble obedience to the gospel (Acts 2:38-41), but is thus made the recipient of the Bread of Heaven that giveth life to the world.

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#### POWER OF SONG

The Lord commanded Moses to teach a song to the people of Israel. A song has a way of fastening itself upon the memory, and working in the life. There is express command in the New Testament that we should be speaking to ourselves "in psalms and hymns and spiritual songs, singing and making melody" in our hearts to the Lord. Our poor wandering minds are prone to leave the Lord we love, and there is nothing that will bring us back to a fixing of our thoughts upon Him more quickly than a song to Him, even though it be only in our hearts.



## Inspiration of The Scriptures

Winston N. Allen

The modern hostility to inspiration of the Scriptures really is an assault upon historic Christianity and its foundation, Jesus Christ. Scripture is emptied of its doctrinal content in the attempt to maintain scientific respectability in the modern world. Yet religious leaders who deny verbal inspiration of the Scriptures face an insurmountable difficulty. It is this: How can the Bible be enthroned to judge the errors of man and still leave man enthroned to judge the so-called errors of the Bible? How is it possible to commend the Bible as a true revelation from God while continuing to charge the Bible with falsehoods and mistakes. Either it *is* the Word of God or it is *not!*

If inspiration of the Scripture is denied, then, where are you going for authority? Science is not the answer, for science is constantly changing; the views which scientists hold today will be changed tomorrow. A library in Paris contains more than  $3\frac{1}{2}$  miles of book shelves filled with obsolete science books. If inspiration of the Scriptures is denied, then you have a situation where nobody *knows anything* for sure.

Unless a person believes the Bible is the inspired Word of God, unless there is an absolute authority, a solid basis for faith, how can you keep *sane* in these last days? No wonder men's hearts are failing them for fear of things that are coming on the world. When faith fails, then fear takes over.

If the living and true God, if the omniscient and omnipotent Creator revealed Himself at all in the written Word, then He revealed Himself infallibly, or He is not God. If He willed that this revelation should be in possession of the church for all time, then it is in His power to give an infallible record of it, to preserve it, and Satan and all his followers cannot destroy it.

Just what is *meant* by the term *inspiration*? An excellent definition is given by Professor Gausson in his famous book, "*The Plenary Inspiration of the Holy Scripture.*" "Inspiration is that inexplicable power which the Divine Spirit put forth of old on the authors of Holy Scripture, in order to their guidance even in the employment of the words they used and to preserve them alike from all error and from all omission."

Notice that the definition asserts first of all that inspiration is "inexplicable." There are many things about the infinite which we cannot now understand. We cannot explain *how* the Holy Spirit inspired about 40 different men over a period of 1500 years to write the Bible; we cannot explain or understand just how it was possible for each writer to manifest his own style and use various sources of information available to him. Luke said he "traced the course of all things accurately from the first."

Last year the Baker Publishing House published a 400-page book entitled "Revelation and the Bible" edited by Carl F. H. Henry. The following quotation is from page 223, "By many contemporary writers *verbal inspiration* is frequently identified with dictation and mechanical writing. We presume this is because it is easier to challenge it in this form. Reformed opinion has never promulgated a doctrine of merely mechanical or automatic inspiration in which the Holy Spirit is the exclusive agent and the human writer a mere machine recording the communication. Peter asserted that "holy men of God spoke as they were moved by the Holy Ghost." And the church accepted the twofold truth that holy men of God spoke, and that they spoke as they were borne along by the Holy Ghost. Both a divine and human agency are recognized. While God is the moving Agent and responsible Author, the human writer is His free and conscious instrument, so that the words of Scripture are at one and the same time the consciously self-chosen words of the human writer and the divinely inspired words of the Spirit of God."

Coming back to the definition, it is asserted that the function of inspiration was to guide the writers even in the employment of the *words* they used (not just the ideas) and to preserve them alike from all error and from all omission. It is humanly impossible for uninspired men to write a book which is always up to date and which does not contain errors in matters of geography or science or theology. The Holy Spirit prevented Moses, Paul and other writers from making errors. By inspiration the writers of the Bible were kept from omitting anything that should have been included. They had so much material to choose from the Bible could have filled a whole library or it could have been too large to carry around. The Apostle John summed it up like this, "And there are also many other things which Jesus did, the which if they should be written everyone, I suppose that even the world itself would not contain the books that should be written." The Bible is a comparatively small book, yet it is complete and adequate for our needs.

Attention is directed to a few of the many claims of Scripture itself regarding inspiration:

"Every scripture is inspired of God, and profitable (mg) for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work" (2 Tim. 3:16-17).

"knowing this first, that no prophecy of scripture is of private interpretation. For no prophecy ever came by the will of man: but

men spake from God, being moved by the Holy Spirit" (2 Pet. 1:20, 21.)

"But we received, not the spirit of the world, but the spirit which is from God; that we might know the things that were freely given to us of God. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual words" (1 Cor. 2:12, 13).

"And for this cause we also thank God without ceasing, that when ye received from us the word of the message, even the word of God, ye accepted it not as the word of men, but, as it is in truth, the word of God, which also worketh in you that believe" (1 Thess. 2:13).

"I have put my words in thy mouth, and have covered thee in the shadow of my hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people" (Isa. 51:16).

"Then Jehovah put forth his hand, and touched my mouth; and Jehovah said unto me, Behold, I have put my words in thy mouth" (Jer. 1:9).

"And Moses wrote all the words of Jehovah, . . ." (Ex. 24:4).

"and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book" (Rev. 22:19).

"And he said unto them, These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms concernng me" (Lu. 24:44). In this latter passage Jesus placed His stamp of approval on the entire Old Testament, for to the Jews the Old Testament was gathered up under the three divisions mentioned therein. And in the Old Testament repeatedly we see the assertion, "And the Lord spake . . ." Furthermore, all of the books in the New Testament canon were written by inspired Apostles or by men closely associated with the Apostles (Luke for example was a companion of Paul; scholars believe Jude was one of the Lord's brothers). In other words, the Holy Spirit chose to use eyewitnesses as writers of the New Testament. Each book which we have in this New Testament has passed the test of canonicity.

It is common knowledge that we do not possess the autographs of any of the books of the Bible, though there are many early manuscripts. It has been the function of translators to give the Bible to us in our own language. Translators are not inspired, but the accuracy of the Bible we have today is indicated by this assertion from textual critics: the "original is all but identical with the text we possess, the margin of difference being so small that only one text in one thousand is open to uncertainty on textual grounds, while, moreover, no doctrine of the faith is thereby involved in uncertainty." This quotation is from page 231 of the book previously referred to, "Revelation and the Bible."

# The Next Towns

"Let us go elsewhere into the next towns, that I may preach there also. . ."

—Mark 1:38.

This month our open subject for discussion is Home Missions. We hope that the timely articles of our good brethren will help to stimulate the spread of the gospel in our own and neighboring communities. We should have more brief expressions from those interested in the subject announced from time to time. Glenn Baber's comment on Revival in the February issue is an example of such. Our April subject is "Filling the Pews." Such men as Hall Crowder, H. E. Schreiner, Howard Marsh, Maurice Clymore, Homer Rutherford, and Thomas Clark have been invited to contribute something helpful on this subject. For May let us use the subject of "Giving." What experience have you had? How much should one give? What about tithing? What may we learn from the Old Testament, from the New? Is giving worship? Is it limited to money? In what way may God react to our giving or failure to do so? —J. R. C.

## WHO WILL BELL THE CAT?

Richard Ramsey

In the animal story the mice all agreed that they should put a bell on the cat, so that the tinkling of the bell would warn them of the cat's approach. The project never materialized, however, because someone raised the question, "And who will bell the cat?"

In the world of Christian human beings the situation is somewhat analogous to the mice story when it comes to the matter of starting home mission work. Everybody agrees that we ought to start more mission points and churches. Usually such agreement avails nothing, however, because no one answers the question, "And who will start this mission work?"

Everything I've ever done in home mission work was wrong. At least that was someone's opinion. If I used loudspeakers, that was cheapening Christianity. If I used radio, that was an expensive waste of time. If I went from door to door, that was too beggarish. If we met in homes, people wouldn't come to a private home for services. If we bought property we were accused of risking involvement in a financial catastrophe. Everybody is quick to see the shortcomings in the other man's efforts.

But, who will bell the cat? If you don't like the way the other man does mission work, when will you start something in the correct way?

Why not use your preacher on Sunday afternoons or Friday nights to hold mission services? Oh, he is too busy already. Why not use some of your talented men and send them out on Sunday mornings? Oh, we need them for Sunday School teachers and workers at home. Why not send our young men out to preach? Oh, they need experience—we should not send untrained men out to embarrass us in a new field. Why couldn't several churches go in together and pay a full time evangelist to work in a certain area? Oh, that would be like the denominations. Why couldn't a dozen members from a strong church be spared to start a new work? Oh, we believe in

strong big churches where our children will have lots of Christian friends.

Every method you can think of is wrong. At least, in someone's opinion, it is wrong.

And yet, any method can be used of the Lord to accomplish the desired results when the people willingly put themselves to it.

In my limited experience, most of our new churches have been started through the faithfulness of one family, sometimes just one person. The determined, consecrated faith of that one individual was honored by the Lord with the eventual establishment of a congregation.

In other instances I have seen mission points fail even where there were several families nearby, because no one person had the steadfastness to be present every Sunday, come what may. You are tackling a lifetime job when you undertake to start a church in your community, and no half-hearted commitment will accomplish anything.

Who will bell the cat? Anyone can be used of the Lord to start a mission point. The consecrated prayers of one Christian woman who will pledge regular attendance at services can accomplish the result. One family with determination to hold services in their own home can succeed. One preacher with perseverance enough to ring doorbells and preach to empty benches can do it. The power is not in the man, but in the Lord.

If you are having to drive 10 miles or more to church, why don't you lead the way to have a church started in your community?

If your church wants to sponsor a mission, why don't you examine maps or merely cruise around in your car until you locate a sizeable neighborhood without a church of any kind, and then plan a campaign for starting a work there? Make a community canvass, rent a hall for a revival meeting, hold Sunday School for the children, send out literature through the mail—use every available means of establishing yourselves there, and once a foothold has been obtained, continue to work the area repeatedly and systematically.

You can bell the cat. You can do home mission work.

## HOME MISSIONS

J. W. Blaes

The subject of Home Missions has been quite prominent of late. It seems that we are thinking more of our responsibility and are desiring to do more about it. In this article we will propose some things we may do. Since we feel that home missions is a link in the larger chain of missions, we may use the term missions in this particular sense without the qualifying word, "home."

### *Pray About It*

The first thing we should do about it is pray. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest" (Matt. 9:38). Faithful, believing prayer will solve all problems. Since our Lord exhorts us to pray about it, we understand that the

work of missions is a work of faith, and that it is a matter of concern to the Father.

### *Teach Believers*

Gospel preachers are under orders to teach believers to observe Christ's commands. The supreme command is the great commission. Every minister is doing his duty when he is leading his people into missionary activities. We need to feel the importance of missions and teach the church so that each member will have a sense of personal responsibility. Some churches have annual missionary conferences to inform and inspire their people regarding missions. Perhaps we too could do something like that for our people. Let not Brother Janes' saying be forgotten: "The brethren will do more when they are taught more."

### *We Must Act*

Our praying and teaching should be aimed toward action. This will require faith. There will be many barriers and discouragements to overcome. It will be surprising, too, from whence they come. You will be shown many reasons why the effort will fail, and there will be but one reason that it can succeed. The faithfulness of God is reason enough to step out in faith. "I am with you" (Matt. 28:20).

To stop short of taking action is to face the charge of unfaithfulness and disobedience. The believer who is not doing what our Savior told us to do regarding missions is a disobedient believer. Our Lord is very understanding, but when it comes to failure to obey, even He wonders: "Why call ye me Lord, Lord, and do not the things which I say?" To say, "Lord, Lord, implies surrender, but in failing to do His will, we reveal a rebellious heart and a false profession. Beloved, let us walk in obedience. "The favor He shows, and the joy He bestows; Are for those who will trust and obey."

### *Each Congregation Should Have A Plan*

The minister, with the congregation, should work out a definite program. There is a community near you which is growing up with no church. Here is a place to practice what Jesus told us to do. If possible, perhaps two or more congregations may cooperate in this missionary endeavor. If only one can do it, be not discouraged in well doing. Remember God will help. It is, after all, His work.

We should make a study of the need in each of our States. For instance, in Kentucky there are 17 or 18 counties having churches of Christ preaching the Gospel of Grace. This leaves about 100 counties as a mission field. A similar situation exists in Indiana. There are some states with no church of Christ. *We need a program of home missions.* Would a group of congregations agree to support an evangelist to do missionary work in certain locations? Support of a work of this nature should include more than finances. Each co-operating congregation should seek to provide people to help in the new work. As a church is established, the evangelist may move on to unworked fields.

We recognize that our brethren are faithful in the Lord's vineyard. We are not attempting to suggest methods of doing the work. Many other activities may occur to you. These are given in the hope that more of us will begin in some way to do what our Lord told us to do.

## HOME - BASED MISSIONS

N. Wilson Burks

How often we sing and pray and think of sacrificial worldwide missions, and how often we forget that missions begin at home. There are reasons for this lack. We are selfish, spiritually selfish. We think of our families and our dear church members and friends as though we could not and should not part with them. Yet in very fact the Gospel cannot be contained in selfish hearts. It is impossible to hold the light and love and mercy of the Lord to our own bosoms and still be Great Commission minded. We are an evangelical people, for we do believe in the Great Commission, we do believe in obeying and preaching Christ wherever and whenever the Lord offers opportunity.

Think of the great joy of localized work. "Beginning at Jerusalem" may be a new suburb, a housing project, a small town, or a neighborhood where there are no faithful churches to be found. What a strong church could do on a given corner where the work is long established could be done an hundredfold if such a smug and contented congregation would share her Gospel with another community. Whereas within each mature congregation there are probably as many teachers sitting in classes as there are teaching, and many leaders silently following the appointed elders and deacons, the mission work would provide opportunity for the useful talents latent but unused by the mother church. Not the malcontents, not the backsliders, not the worldly or contentious should form the new congregation, but the richest of the church's leadership, ability and talent.

Now let's apply this principle to some thirty churches of Christ within our associating group. Thirty churches multiplied by two means sixty churches. How large may the church be to start another church? How strong financially? How well-equipped in spiritual leadership? The Lord gives us no terms or conditions; only the burning and yearning of hearts that wish to save sinners by a proclaimed and accepted Gospel. Probably any church whose income averages near \$200 per week is ready to do home mission work. Probably any church with over 150 members is large enough to start another work. Within any given congregation there are consecrated people and families who should be and would be in such work if the ministers and elders gave them encouragement.

When bees swarm they send a new hive into a tree or bush. It is not long until this new hive has purpose, fruitfulness, and becomes an important part of the honey-makers' system. We do not witness a quarrel, hurt feelings, or wars, or disfellowshipping. The first hive is a bit weaker, but continues to gather honey. If they crowd into the same home they will die. If any family tries to contain it-

self it will die within two or three generations. Intermarriage, stagnation, selfishness all contribute to the death of selfish families. Stagnate society knows this. Homes must be divided when the children marry. They move into another home, and soon this home, too, is fruitful, happy, and useful to society. God wants us to realize that the "swarm" method is the very finest home mission program. In Louisville it is fine to send a man to Africa, or to Manila, but it is even better that he and his family be trained, tested and commended by a missionary activity and faithfulness right here at home. Those trained in missions at home are the finest.

Do not forget that when you pray the Lord of the harvest to send forth reapers, you should pray looking into a mirror. That mirror may show a nearby community that cries like the man from Macedonia, to gain your message and time and fruitfulness. "The light that shines farthest shines brightest nearest home."

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### A BRIEF HISTORY OF WORD AND WORK

*The Christian Word and Work* made its first appearance in March, 1908, issued from New Orleans, Louisiana, as a monthly magazine, published on behalf of the vast Gulf Region, which at that time presented itself as one vast destitute field for the simple New Testament order.

The first editors were Stanford Chambers, A. C. Harris, and Dr. D. L. Watson, M. D., the last named performing the office of Business Manager. The other two were teachers in the New Orleans Christian High School.

After some two years the monthly magazine was made a weekly publication and continued so for about three years, when it was made a monthly again. In 1913 the monthly was taken over by Stanford Chambers, who was the publisher and editor until January, 1916, at which time it began to be published from Louisville, Kentucky, under the new management of R. H. Boll and E. L. Jorgenson.

For many years until Brother Boll's death in 1956 his gifted pen gave *Word and Work* its appeal and its character. He loved to teach and he loved to write and his pen was as eloquent as his oral teaching. He was deeply spiritual and had an insight into the Word that was unsurpassed. Brother Jorgenson is also a gifted writer and has contributed much through the years as publisher and co-editor to the quality and high tone of the teaching of this journal, which is "set to declare the whole counsel of God." He is now front-page editor.

J. R. Clark joined the *Word and Work* staff in 1941 as publisher and has continued in that capacity since. Also he is now co-editor with Brother Jorgenson. The *Word and Work* now has a Book Store at 2518 Portland Ave., Louisville 12, Kentucky. Jesse Wood is the efficient manager of the store. More and more people are learning to write, call, or visit *Word and Work* for their books, literature, and other church needs. Brother Wood is there to serve you.

One of the good features of *Word and Work* is the "Precious Reprints" of Brother Boll.

# NEWS AND NOTES

## A NEW CHURCH PAPER

Brethren Richard Ramsey, Homer Winnett, and Neal Phillips are launching out in a new venture in journalism by publishing a newspaper for simple New Testament Christians. The first issue is to come to us in March. The paper is to be sent out free for a three months trial period. Then a more permanent arrangement can be made, according to its reception. Voluntary gifts to this project will be in order. Perhaps several will wish to send a dollar or more to share in costs of subscription or bundle orders. Address Richard Ramsey, Box 715, College Station, Hammond, La.

## THE GARRETS AT WORK

Robert Garrett and family have completed the long journey from Cape Town to Salisbury and are now busy in the work of the Master. Robert grew up in Africa and has a head start in knowing the customs and language of the natives. Already he has done some preaching. Of course, he preaches in English at Salisbury. Let us back up these new missionaries with our prayers and gifts.

Porterville, Calif.: I will be leaving California in February for a rest in Texas. I am not deserting the work here at Porterville, for I believe that the Lord has a purpose for this work. Brother Mack Anderson will be coming out to take our place temporarily. He will need the support of the people of the Lord both through prayers and in a financial way. I pray that the Lord will supply him with sufficient funds for full-time work.

I plan on being in Texas for about eight months, more or less, as the Lord leads. As much as possible I will be working to maintain my own support. I would like to visit congregations in that area with a report of the California work, and especially of the wonderful prospects for the future of that work if the Lord tarries. Any congregation that is interested can contact me at 1216 Dowdy Ferry Road, Dallas, Texas.—Eugene Mullins.

Brother Frank Mullins, Sr., minister of the Belmont church in Winchester, Ky., is acting, along with the Belmont church, as treasurer for the Porterville, California, mission fund, and other Home Mission work as designated with

gifts. Brother Mullins says that \$291.54 has been contributed for Mack Anderson's transportation to California. He says, "We praise God for answered prayer and for each of you whom He used to answer these prayers!"

## NAKAHARA TO JAPAN

Glenn Baber, minister of Prairie Creek Church of Christ, announces that Shichiro and Teruko Nakahara plan to return to Japan to work there among their own people. This will come as good news to their many friends. After graduating from Southeastern Christian College they continued their studies in Dallas and are now equipped to return. Glenn Baber is their treasurer. He lives at 1230 Cabot Drive, Dallas 17, Texas. Already over \$500 has been contributed toward their travel, about half of it from Prairie Creek.

## TRIBUTE TO GUY WHITENACK

The passing of Guy B. Whitenack is a blow to all of us. For years he has been a regular booster and contributor to "Words of Life" broadcast. Seldom in the last ten years has a month passed which did not bring a gift and a note from him. Always he encouraged this good work. A few others from Bohon Church joined him with regular gifts. Brother Whitenack made a habit of supporting many good works in the Lord. As a college director he was faithful and always on the right side of every issue. Our final notes from him were received before the last regular board meeting. At first on a card he said, "Have had a relapse, and cannot come to the board meeting." A few days later he wrote, "I am coming after all." After the meeting he remained in Louisville, and departed to be with the Lord before another week had passed. Guy Whitenack has gone to be with the Lord he loved so much. Our love and sympathy goes out to his wife, his two children, and his mother. May the Lord give us more men like Guy Whitenack! —N. Wilson Burks.

## J. Edward Boyd Has Operation

Brother J. Edward Boyd is much better after an operation. He is back on his teaching schedule, but he finds it advisable to give up writing the Word and Work Quarterly. This was a big assignment which he accepted for several years. His lesson comments

were concise, to the point, and of high spiritual tone. We hope Brother Boyd now has more time to write for the Word and Work. This quarter LaVern Houtz of S.C.C. is finishing out the lessons. Richard Ramsey and Neal Phillips are writing the lessons for the third quarter. A more permanent arrangement will be made as soon as the Lord directs.

#### THE FOOL OF GOD

Brother J. Edward Boyd has recently read "The Fool of God," which depicts the life of Alexander Campbell in story form. Of the book Brother Boyd says, "I like it very much. It is entertaining and informative and it would be good for all of us to read. I think it gives a realistic impression of a great man and a great movement."

#### David Tapp to Ebenezer

David Tapp, who has been preaching in Hopkins, Mo., has been invited to move to Ebenezer church of Christ, near Harrodsburg, Ky., as full-time worker. David is a graduate of Southeastern Christian College. He has done a good, sacrificing work in Missouri. Paul Clark, a professor of S.C.C., resigned at Ebenezer after a good, fruitful work of five years.

#### CHANGES AT SELLERSBURG

With mixed emotions, we are announcing the resignation of Brother Marsh as Minister of the Sellersburg Church of Christ, whom we love and cherish very very much, who has decided to take the work of the Children's Home.

But, we also are very happy to announce that Brother Hall Crowder will accept the Ministry of the Sellersburg Church of Christ.

The change will take place some time after the school term. —The Elders of The Sellersburg Church of Christ.

#### Statement From Brother Marsh

In accepting the work at the Children's Home, the Board of Directors has agreed that I be free to do more evangelistic work while at the same time representing the work of the Home. After July of this year I will be available for more evangelistic meetings than I have been able to accept in recent years. All money received for this work will be given to the Children's Home.

The decision to discontinue my ministry with the good people of the Sellersburg church was not an easy one, and was made only after many months of

prayer and serious consideration. My ministry here has been an enjoyable one and we feel that we have been greatly blessed of the Lord. My prayer now shall be for the continued growth of the work here under the direction of Brother Crowder and Brother Fulda.

I covet your prayers in behalf of the Children's Home and the planning for the home for the aged. —Howard T. Marsh.

#### FULL-TIME WORKER

For over eight years I have been preaching for Cherry Street Church in New Albany and doing other duties as I could find the time, while working eight hours a day on a Government job, which I have had for almost 23 years. Sometime during December the brethren talked with me, saying they felt the time had come for Cherry Street to assume the responsibility of supporting a full-time minister and his family; they asked if we would consider such a change. After much prayer, and after it was determined to be the desire of the entire membership, we have humbly accepted this call, believing it to be of the Lord.

We ask the prayers of all our friends in the brotherhood that the Lord may add His blessings to our efforts. Average attendance figures for the month of January were the best we have seen for a long, long time, and a renewed spirit of desire for growth and progress can be felt among the brethren. All this leads us to believe we are in the Lord's will, and we pray that He will use the Cherry Street Church to His glory till Jesus returns. —Bruce D. Chowning.

**Hopkins, Mo.:** We rejoice in the Lord for the opportunity that He has given us to work with the Christians in this needy mission field. We commend the church here for her faith in God, trust in the Lord Jesus and desire to stand upon the whole Word of God. We have worked with the Christians here now for three and a half years. This is a "home mission field" and worthy of consideration to those who are interested in spreading the gospel. Pray that God will raise up a worker for this field.

We have decided that God's will for our lives is to take up the work with the Christians at the Ebenezer church. We plan to move the second week of March and should be there by the time you read this article. Our new address

will then be, Route 1, Salvisa, Ky.—David Tapp.

#### New Tracts Available

David Tapp is trying his hand at writing tracts. He has one on "What Will Happen When Jesus Comes," and by the time you read this another will be available from his pen on "The Question of Salvation." These two tracts can be had for 5c each. He has an "Outline Study of Revelation" pamphlet. Price, 10c.

#### TWO MEETINGS ANNOUNCED

The Highland church of Christ is announcing two protracted meetings for spring and early summer. Frank M. Mullins, Sr., is to preach there from April 10-15, and from June 12-17 they are having Orval Morgan for a short meeting. Their nightly Vacation Bible School is scheduled for July 25 to August 5.

**Douglas, Kansas:** Enclosed you will find a check for the Word and Work for the next year. Each copy is well worth the cost of the entire year.

The poem, *Empty Churches*, is a big sermon in itself. —Mr. and Mrs. C. M. Alley.

**Baxter, Kentucky:** We opened the New Year with better interest and better attendance. On Sunday before Christmas six came for rededication. The Lord really blessed us the last Sunday in January. Four accepted Christ at the morning service—a man and his wife and two teen-age girls. They were buried with their Lord in baptism that evening in the Cumberland river. We are having a training class at our home on Monday nights for teachers and others, which seems profitable to all who come. We will appreciate your prayers for us in the work here. —O. N. Marsh.

#### ERNEST D. TAYLOR

The Lord in His wisdom and love called our Brother Ernest Taylor home on January 22 of this year. Brother Taylor had been an elder of the local congregation for a long time. He also served as song leader for many years. He was faithful in each responsibility. Until a few Sundays before his passing, he had a perfect Sunday morning attendance of over seven years. The Dugger congregation suffers a great loss. He was strong in his convictions, and firm in his stand against tendencies to

deviate from the "Old paths." He was by trade a barber and worked in Dugger over fifty years. He was well known and had many friends of all ages.

To Sister Taylor and her daughter, Sybil Spencer we offer our heart-felt sympathy. We know they have much comfort for they do not sorrow as those who have no hope. —Maurice Clymore.

**Ann Arbor, Mich.:** We have had about five baptisms (at the West Point church at Livonia) since the first of the year. Church attendance is increasing right along. —Paul S. Knecht.

**Johnson City, Tenn.:** The Lord has richly blessed Brother Prather's ministry (at Locust St.). We are all blessed, of course, in his possession of the Holy Spirit. Our S. S. attendance this year so far averages over 80. This time last year attendance was in the 60's and 70's. We are thankful but must needs "press on" lest we be content with numbers alone. —Charles Knecht.

#### S.C.C. LECTURESHIP

When you read this the Southeastern Christian College Lectureship will be just a few days off. This will indeed be a season of refreshing from the presence of the Lord. It will take place from Monday, March 14 to Thursday, March 17. The first scheduled meeting at 7:30 Monday will be preceded by a college play at six o'clock, under the direction of the English department. This interesting and helpful season will feature workshops, Bible expositions, sermons, lectures, special singing, fellowship, meals in the cafeteria, and a generally happy time. On the last night the S.C.C. Chorus will present *The Elijah* under the direction of Dr. Dale Jorgenson. The chorus will be augmented by singers from Louisville. Paul Clark and Ray Canant are rehearsing the Winchester chorus. John Fulda and Willis Allen are working with the Louisville singers. What preacher among us will wish to miss this Lectureship? Correspond with Frank M. Mullins at the College.

"*Studies in the Sermon on the Mount*" by Martyn Lloyd Jones is a real heart-searching presentation of the teaching of this sermon. I highly recommend the book for anyone to read in connection with the study of the Sermon on the Mount. This book deals only with chapter five. Price \$4.50.—J. Edward Boyd.

# BIBLE LECTURESHIP --- S. C. C. --- 1960

THEME: VICTORIOUS LIFE IN THE MODERN WORLD

Date: March 14th through March 17th

## PROGRAM

### MONDAY

Winston N. Allen, Chairman

- 7:00 P. M. Prayer In Victorious Living Cal Wallace, Lexington, Ky.  
8:00 P. M. The Church In Victorious Living Robt. B. Boyd, Tenn.

### TUESDAY

LaVern Houtz, Chairman

- 8:30 A. M. Prayer Time Winston N. Allen, Director  
9:00 A. M. Bible Exposition—Rom. 8:18ff Stanford Chambers, Louisville, Ky.  
10:15 A. M. Workshops To be Announced  
1:30 P. M. The New Birth in Victorious Living Glenn Baber, Dallas, Tex.  
2:15 P. M. Overcoming Fear and Anxiety Neal Phillips, Independence, La.  
3:00 P. M. Open Forum LaVern Houtz, Chairman  
6:30 P. M. College Program Paul A. Clark, Director  
7:00 P. M. Victory In Missions—Indian Missionary Ray Zack, Tacoma, Wash.  
8:00 P. M. The Holy Spirit In Victorious Living Orell Overman, Indiana

### WEDNESDAY

Frank M. Mullins, Sr., Chairman

- 8:30 A. M. Prayer Time Winston N. Allen, Director  
9:00 A. M. Bible Exposition—Phil. 2:12-18 Richard Ramsey, Hammond, La.  
10:15 A. M. Workshops To be Announced  
1:30 P. M. Victory For Youth In The Modern World Dan Richardson, Fla.  
2:15 P. M. The Evangelical Message In The Modern World H. C. Winnett, La.  
3:00 P. M. Open Forum Frank M. Mullins, Sr. Chairman  
6:30 P. M. College Program Paul A. Clark, Director  
7:00 P. M. Christian Morals In A Modern World Bob Ross, Hapeville, Ga.  
8:00 P. M. Christian Education And Victory Hall C. Crowder, Gallatin, Tenn.

### THURSDAY

Paul A. Clark, Chairman

- 8:30 A. M. Prayer Time Winston N. Allen, Director  
9:00 A. M. Bible Exposition—2 Cor. 2-14 Frank M. Mullins, Sr.  
10:15 A. M. Workshops To be Announced  
1:30 P. M. Victory Over Self-Righteousness Jack Blaes, Frankfort, Ky.  
2:15 P. M. The Word of God In Victorious Living Earl C. Mullins, Louisville  
8:00 P. M. ELIJAH; Sung By: Southeastern Christian Dr. Dale Jorgenson,  
College and Louisville Church Choirs, Director, Bethany, W. Va.

### Recreation

To Be Announced

Coy C. Campbell, Director

### Alumni Meeting

To Be Announced

Ray Canant, President

Planning Committee: Winston N. Allen; Paul A. Clark; J. Edw. Boyd; Robert B. Boyd; LaVern Houtz; Frank M. Mullins, Sr.

Director: Frank M. Mullins, Sr., Head of Bible Departments, Southeastern Christian College.

Sponsor: Bible Department, Southeastern Christian College, Winchester, Kentucky.

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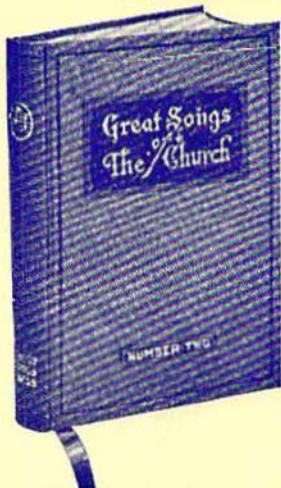
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