

# THE WORD AND WORK

A MONTHLY MAGAZINE  
SET TO DECLARE THE WHOLE COUNSEL OF GOD

J. R. CLARK, Publisher

VOL. LVI

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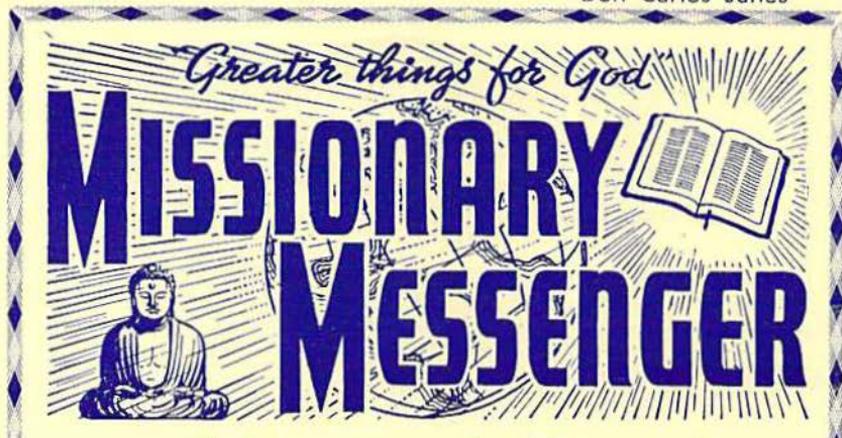
OCTOBER, 1962

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**"The Brethren Will Do More (for missions)  
When They Are Taught More"**

--Don Carlos Janes



## **Is This Publication Familiar?**

**Missionary Messenger** is published monthly (now in its 37th year) for the sole purpose of help to foreign missions. In order to be of real help, it has undertaken to keep the work of the various missionaries before the minds of the public. We desire that all the workers be known to all the churches, both to enlist prayers, funds, and new workers for each field.

Also included in each issue is some article of merit that can serve for teaching among all of our readers, but especially those native Christians on the various outposts represented.

At present **Missionary Messenger** goes into some 1000 homes at home and abroad. This circulation needs to be increased, for the sake of fulfilling the Lord's great commission. **What can we do?**

Many congregations get no "package order" at all. Others only ten or a dozen, and thus do an injustice to many of their homes and restrict missionary growth to that extent..

We are glad to take this space, to urge the increase of the reading of **Missionary Messenger**. Package price at present is 1.00 per copy per year (which averages 8.3c, or just the actual cost of publication in this quantity). Individual subscriptions, mailed to home addresses, cost \$1.25 for the year (reflecting the postage extra).

Let's make **October** a big month for new subscribers or increased packages, so that we can help do "Greater Things For God."

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# THE WORD AND WORK

VOLUME LVI, OCTOBER, 1962

GORDON R. LINSOTT, EDITOR—PUBLISHER

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

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## Talking Things Over

Gordon R. Linscott

With the addition of a new member to the W & W editorial staff, it is inevitable that some of our readers should ask, "What changes will be made in the magazine?" We appreciate your interest. Frankly, though—I speak for myself—I do not believe in change for change's sake. "Company not with them that are given to change."

### EDITORIAL FREEDOM

Not that change *could not* be made. The W & W is not chained to a man or a creed or a tradition. As ELJ, JRC and I conferred about the new partnership, they told me, "We are willing to step aside completely, if you think best." And Brother Jorgenson added, "If you want to move my position in the magazine to the back—or even to take me out completely—you may do so." I was somewhat taken aback by such a proposal; had I been in his position, I doubt I would have been as generous.\*

Where such a spirit as this prevails, would *you* recommend drastic changes? The offer they made was more than a mere expression of brotherly love. These men believe the W & W to be a work of God: He has given success over the years of its existence, and He can be trusted with its future. God has honored the principles by which the W & W has prospered in the ministry of the Word (see articles by ELJ and JRC in September, 1962 issue). In so doing, He has also honored the men whom He has used: Boll, Jorgenson, Olmstead, Chambers and Clark (also an early writer, J. E. Boyd, is still a part of the W & W "voice"). Shall we not

\*Short, first-page articles from my humble pen are ready for November and December issues — if they be judged worthy; and Clark and I will continue to write as God may enable and direct. But we have "ordered" that Linscott take the front position this month — and as often hereafter as he will. "He must increase, but I must decrease." — E. L. J.

then honor them? If God shall one day choose to still the pen of E. L. Jorgenson or J. R. Clark, we shall bow in acknowledgment that "He doeth all things well." But God forbid that I or another should set aside these men whom God has raised up.

#### FREEDOM IN CHRIST

"Where the Spirit of the Lord is, there is liberty." "For freedom did Christ set us free." Occasionally we hear of Christians who seem to prefer not to be free. They would prefer that we all speak or write from a single point of view, with no differences of opinion. They would like for us to "speak for the Church", authoritatively defining just exactly what "the Church of Christ teaches". Brethren—those of you who may feel the same way—I can heartily sympathize with you. It is very reassuring to know exactly what you believe and rather disconcerting to be in doubt.

This past August C. V. Wilson took me to the YMCA with him and gave me a few elementary lessons in swimming. First I had to learn to float. That wasn't easy: I'm used to feeling something solid beneath me. To fall into the water and just lie there was little less than a terrifying experience—at first. Gradually, I found that the water would hold me. I could relax and still not sink, though I could feel *nothing* holding me up. What an experience!

Now the parallel: Human nature naturally seeks a "spiritual handrail"—an authoritative "Thou shalt" and "Thou shalt not". The Pharisees, zealous for the law of God, had turned that law—though spiritual in itself—into such a handrail; they could grasp it and say, "Here I stand, firm for God." The development of church dogmas and the Roman priesthood was a similar outworking of this human tendency—the church makes all the decisions. In similar fashion the 19th century "Restoration Movement" in some quarters degenerated into the familiar rule-of-thumb: Four steps to conversion, five items of worship, and two essentials for Christian living; hold to these basic truths and you're all right. It is very solid and reassuring beneath the feet. But it is just as restricting as it is limited in scope. These are but *bits of the truth*, and unable to minister to the whole of our needs.

In contrast, consider the life which is sustained by the Person of Jesus Christ, who is The Truth. In experience, it's something like floating: the edge of the pool is still there, and so is the floor, but neither is any longer a vital source of support. It is disconcerting at first—I speak from experience—to say, "Henceforth, I trust Jesus Christ alone for my salvation, and place no reliance in what I may know or may have done." But the result is a glorious freedom from the spirit of bondage to fear. Now Christ is our life: we are totally borne along by Him, and free to follow the promptings of His Spirit. Since we are no longer holding for dear life to the handrail of doctrine, we are free to examine that doctrine more carefully and objectively than before. We are free to discover new truths, or to revise beliefs which do not stand careful scrutiny. It is true there may come times when we will be uncertain about this doctrine or that, but this brings no fear to the

heart of the Christian who can say with Paul, "I know Him in whom I have believed."

#### THE DECEITFULNESS OF SIN

Over forty years ago, proponents of church federation wrote a letter to the W & W, pleading that "the Roman Catholic Church is united, and *we* are federating along lines of common activity. The Catholics do a great deal of boasting as to their strength. We can make proper showing for Protestantism only by having the facts concerning Protestantism in hand." This movement gained many supporters through their appeal to unite against Roman Catholicism. Now consider the most recent developments: "The National Council of Churches recently expressed its pleasure at increasing evidences of warmer relations with the Roman Catholic Church. In a resolution addressed to the Council's church constituencies, its policy-making General Board cited examples of recent cooperation between Vatican officials and representatives of Protestant and Orthodox faiths. It also registered belief and hope that these warmer relations will be 'increasingly reflected' in U.S. church life." (Alliance Weekly).

Sin works in our lives in the same way. First presenting what appears to be a friendly face, it gains entrance to do its deadly work. Even "freedom" and "liberty"—wonderful, biblical words—can be a guise to gain entry for sinful license or spiritual anarchy. Don't be deceived by fine appearances, or by right-sounding words; try the *spirits*, whether they be of Christ or no. I believe the very keynote of our age is deceit. To avoid being deceived, correct doctrine alone is not fool-proof. The absolute essential is a personal, living knowledge of Him who is the author of doctrine.

#### HE WAS A JEW

He who sat by Jacob's well  
Suffering thirst for you,  
Wore upon His sacred face  
The likeness of a Jew.  
He who on red Calvary bore  
The wrath of God for you,  
Had in His throbbing heart and veins  
The life-blood of a Jew.  
He who now in highest heaven  
Wears the crown for you,  
Bears the stamp of Judah's race—  
The features of a Jew.  
Can the child whom Jesus loves,  
With careless coldness view  
The homeless, weary wanderer—  
The dying Christian Jew?  
When life's flickering flame is low,  
You'll never regret that you  
Helped on the cause He loved so well  
To save and bless the Jew.

—George Paulin



## Elders-Duties and Appointment

E. L. J.

We were asked last spring in California to write something on this practical New Testament subject. We believe the scriptures teach that the Lord's church should have qualified elders (where possible) in every congregation, or at least "in every city" (Ti. 1:5) or separate area. Perhaps it is better to say that every church that *has* men of the qualities described by Paul and by Peter for the eldership should *recognize* them as elders, and submit themselves cheerfully to their over-sight.

Clearly the missionary, evangelist, or "minister" (what have you) who has been used of God in building the congregation, or who is currently responsible for its spiritual progress, must take the lead, and a big hand, in the appointment of elders (Titus 1:5). It often happens that he is himself a man of an elder's qualifications. Whether then he should consent to serve in that office, alongside of others, is a question. Wisdom might suggest that he serve *under* other elders, that the church may be more free to decide as to his tenure, and that the overseers be made up of a more balanced personnel. The minister-elder, by reason of his position and his usual superior knowledge of the Scriptures, may have a tendency to control the "Board." Of course, this has its good side too.

A good "Check List" of the qualifications laid down in the New Testament (especially 1 Tim. 3 and Titus 1) will be needed. One fine minister made mimeograph sheets of all these items, and added the comment that here follows. (Any good teacher or leader will be able to make such a list):

### THE FIRST STEP

"The elder should have each of these qualifications sufficiently to be an overseer of the congregation — without being puffed up, exercising the oversight, not of constraint, but willingly, according to the will of God; nor yet for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to them, but making themselves ensamples to the flock. This does not mean having these qualities to a degree we would call perfection. Check and see if there are any among us who have all necessary qualities to *some degree*. Remember, it is not deacons we are thinking about, but elders."

Among the scriptures that bear upon the selection of an elder, there is one that indicates he ought to *desire* the office (1 Tim. 3:1), not in order to "lord it over the flock," or to have his own way in some hour of conflicting judgment, but that he might be in position to help build, to "rule well" (1 Tim. 5:17a), and to serve God zealously in the "feeding of the flock" (Jer. 23:4, John 21:15-17) — as he labors "in the word and in teaching" (1 Tim. 5:17b).

In addition to the qualities usually listed, and easily found, attention should be given to a few passages that could be overlooked, and to some special questions:

1 Timothy 3:11 is important, for the wives or "women" (*gunaikos*) of that verse, and in that context, must include (perhaps primarily apply to) the wives of elders and deacons.

1 Timothy 5:17 shows that there may be, and usually is, a difference in teaching ability and zeal among the men of the eldership. Though all must have a degree of such ability and zeal, some will have more *public* teaching ability and turn than others. Others will excel in the rare and very important line of personal instruction, counselling, and soul-winning.

A frequent question is in regard to a plurality of children. I doubt that 1 Timothy 3:4 or Titus 1:6 is intended to *require* absolutely a plurality of children, though if there be a plural number, they should *all* be believers and in reasonable subjection—at least while in the years of their minority and while under the father's care. It does not seem to me (and I trust that in this I have the mind of Christ) that a fine man who is otherwise found qualified would be ineligible because he has but one child. How many times have I been asked, "Have you and Irene had any children?" We have always answered, "Yes, we had one daughter." I would not argue on this point, however, if brethren look at Paul's language differently; but experience in child-rearing is the point that applies.

In our own experience with several churches, we have found that some sort of "screening committee" (to check each possible candidate against the qualifications list) is of great usefulness if not an utter necessity. This group could be made up of the missionary, evangelist, or "minister" of the church, together with one or two other spiritual persons who, for reasons beyond their own control, would not be candidates for the eldership. They should, of course, remember the best qualified are the humblest and most modest about their abilities. I have known of cases where qualified men failed to serve because of such modesty. They may have needed urging and encouragement from others.

Perhaps we may say that above all (at least, next to spiritual, scriptural procedure), it is important to avoid offense or hurt feelings in the process. Souls of men and women are tender, delicate things to handle. No church can afford to lose a single soul in the selection. And who is sufficient for these things? No one—neither you nor I—except by the guidance of the Holy Spirit.

\* \* \* \*

He who lives without prayer—he who lives with little prayer—he who seldom reads the Word—he who seldom looks up to heaven for a fresh influence from on high—he will be the man whose heart will become dry and barren; but he who calls in secret on his God—who spends much time in holy retirement—who delights to meditate on the words of the Most High—whose soul is given up to Christ—such a man must have an overflowing heart; and as his heart is, such will his life be.

# Truth Advance Section

Stanford Chambers



## QUESTIONS ASKED OF US

What is meant by "autonomous church"? What is a diocese and what is a parish? Why can a church not function even if it is a denominational church?

An autonomous church is a congregation that is self-governing. All the congregations of the New Testament were independent of outside control. Later on, after the days of the apostles, churches began to be grouped together to form a diocese; a district of churches was put under the jurisdiction of one man as bishop. The parish was (is) a smaller group ministered to by the priest and his assistants. In the course of developments there came to be over the bishops in a given district the archbishop. Higher yet came to be cardinals, and over the cardinals, the Pope. This form of church government is episcopal. The Church of Rome, the Anglican Church, also some Protestant denominations are under the episcopal form. Though they do not call their head man Pope, he is that in principle, though exercising less power and disclaiming infallibility.

A church affiliated with a denomination, forming a part thereof, is pledged to conform its teaching and practice to the confession of faith adopted by the denomination. Every member, supposedly, has subscribed to the written creed and is disciplined according to it. Many denominations hold the title to all church property, which fact affords more disciplinary and coercive power. Churches have their ministers appointed by headquarters and they may be recalled, even "unfrocked" by the same.

The autonomous congregation is no part of a denomination, is under no control outside of its own membership. Such a congregation (unless bound by tradition of some sort) is free to search the Scriptures for more and deeper truth, free to re-examine its own teaching and practice. Through its own overseers, such a church disciplines its members. It holds the title to its own property. Such congregations, God's free churches, are a refuge for those seeking freedom from sin and from religious domination as well. They are not attempting that impossible thing, serving two masters. This fact, of course, is not a guarantee of loyalty to the one Master; it does guarantee the privilege. Happy are they who have this privilege afforded them, and heavy their responsibility. The denominational church avoids much responsibility. Their hierarchies spell out vastly much for them. It need not be denied that, despite

a denominational connection, someone might have acquaintance with the Lord and have fellowship with Him, but this is so not because of the -ism with which he is affiliated but the rather despite that fact.

A Christian family has moved into our community and has made an issue of some of the activities of our congregation. We have a basement with classrooms and one larger room suited to young people's meetings, large enough, too, for tables to be spread when we have our basket meeting should the weather not be suitable to eat together outdoors. Classes are objected to on the ground that they are a violation of the principle of unity. They argue that there is no example of a meeting of any special class or group. To eat in the building is to violate the sacredness of the house of God. Other like contentions are raised. What is the answer?

First, "Let all that you do be done in love." If the objections raised are from sincere hearts and open minds, help may be given. The Lord made the classes, and to recognize the classes He has made so as to adapt the teaching commanded of Him to the comprehension of such classes as may be represented in the gathering is a matter of spiritual wisdom. If His word is not being taught, then there is ground for objection. Classrooms are a great convenience in teaching as is recognized by all educators of every line of education. Jesus acted upon the principle of convenience in the matter of getting the food to the hungry multitude, when He fed the five thousand, "having them sit down in companies." Paul recognizes the fact of different classes and the need of some particular instruction for particular classes in his instruction in Titus 2. He had a meeting of a special class, when he called together to him the elders of the church at Ephesus in Acts 20. The gathering together of special classes, whether at a distance apart or near by, is in and of itself, no violation of the unity of the body of Christ. There is no ground for the conclusion that the multitude of disciples at Ephesus, e.g., had but one meeting place.

As for the sacredness of the church house: the material building is not the house of God. If it is said to be devoted or dedicated, then the grounds are too. Paul's rhetorical question, "What? have ye not houses to eat in?" was elicited by the Corinthians' having turned the Lord's supper into an orgy which had brought upon them the chastening hand of God. Their *agape* (love feasts) had been converted into the very opposite. That the Lord's people should not gather together and eat together is opposed to Jesus' own example and that of the first church as shown in Acts 2, et al. Anywhere that Jesus is is a sacred place. The consecrated Christian is always standing on holy ground. Bear with those who are weak; do not be unkind if they are absent from some of the activities. Help them to be active and fruitful in such lines as they can be zealous in, even though scrupulous as to other lines. Not every activity is right, either.

A certain preacher in making use of Hebrews 10:25 assumes, as though it were an established fact, that the day to see approaching is the first day of the week. Is there a passage somewhere that warrants this interpretation?

"The assembling of ourselves together" is regularly "upon the first day of the week" as is seen in Acts 20:7; 1 Cor. 16:2, et al., but there were gatherings besides, and all gatherings afforded oppor-

tunities for the very important and much needed exhortations, each on behalf of the others. But "the day approaching" in Heb. 10:25 is the day as opposed to night. "The night is far spent; the day is at hand" (Rom. 13:12). It is a cheap kind of exegesis (?) to have the apostle telling us to exhort each other all the more as the first day draws nearer.

But can we "see the day approaching" in the other sense? Not unless we "discern the signs of the times," and, too bad to have to admit it, the many today, like the Jews in Jesus' day, are better experts on the weather. It is expected, however, that the Lord's true people will "see the day approaching." They are not the scoffers nor the indifferent; neither are they too timid to exhort.

Is it a sin to smoke cigarettes?

Smoking in and of itself does not involve any moral principle. It is hardly denied that injury to the body is involved, and a moral principle might enter into consideration at that point. Moreover the right to pollute the atmosphere that another must breathe is questioned and is questionable. Again, hardly is a man a free man who cannot overcome the habit. On the other hand, many a Christian has come to the conviction that, as a steward of his Lord's money, he does not want to give an account for converting any more of it into smoke, and no longer lacking in conviction has quit.

Jesus said, "Where the carcass is, there will the eagles be gathered together." What did He mean?

The carcass was the spiritually dead and decaying body of Israel falling easy prey to false teachers, false prophets, false Messiahs, represented by the vultures. Decadent Christendom, even decadent Protestantism, has fallen prey in the same way. Spiritually dead churches fall for Modernism, "denying the Master that bought them." What a feast have the vultures today!



## *Security*

J. R. Clark

Too many Christians are filled with doubts, misgivings, and uncertainties concerning their salvation. Deep inside of themselves they are not sure. To them their salvation, rather than being a present possession, is a future uncertainty. There are certain things that we want to get settled even in this life. We want to be sure of our parentage. We want to be sure that we are married. We even want to be secure in our jobs and in our firm's ability to pay

wages. Then why are we content to settle for insecurity in matters which involve eternity? While we believe that one who has tasted that the Lord is gracious can voluntarily depart from the Lord, shrinking back unto perdition, yet God has provided for our security in Christ. We can have blessed assurance.

The song says, "My hope is built on nothing less than Jesus' blood and righteousness." In giving us the gospel God took account of our weakness. While we were yet weak Christ died for the ungodly. The blood of Jesus cleanseth us from all sin—both initially and day by day. While our actual state is imperfect, our standing with God through the blood is perfect. Thus our security is not based upon our own righteousness, but upon imputed righteousness of Another. The Apostle Paul could say, "For I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day" (2 Tim. 1:12). And John adds his testimony, "These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God" (1 John 5:13). Their confidence can be our confidence in Christ.

"I can't believe," said a Christian lady. "You can't believe whom?" asked D. L. Moody. She was startled. What was she saying? Of course she could believe God! A man tells of a mountain that surrounded the valley he lived in as a boy. They were blue in the morning, gray at noonday, pink and purple in the evening. They were sure, solid, unchanging—almost eternal! Other things had changed through the years when he returned to his boyhood home. There were new houses, new trees, new shrubs, new highways. People had died and new people had moved in. But the mountains seemed always the same. The Psalmist says, "I will lift up mine eyes unto the mountains: From whence shall my help come? My help cometh from Jehovah, Who hath made heaven and earth." The point is that God is like that mountain. He is even more secure. While earthquakes can shake the mountains, volcanoes can erupt them, water can erode them, man can blast them, yet God is always the same. Our security comes from our relation to Him, His faithfulness, His promises, His love. "Wherefore receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well-pleasing to God with reverence and awe."

How may this security be ours? A Hindu sought peace and rest for his troubled conscience. Heathen religions could give him no help. One day he found a piece of paper dropped by a missionary. He read thereon, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light" (Matt. 11:28-30). It directed him to the missionary. At last his hungry soul was satisfied. Security comes initially by obeying the Great Commission of the Lord—His last will and testament. "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that dis-

believeth shall be condemned." Once we have obeyed we can rest our salvation upon His unchanging word.

Our security comes by faith (properly expressed), and it is maintained by faith. Peter was insecure when he took his eyes off the Lord and looked at the winds and the waves. The spies in Moses' day who looked at the giants and the walled cities and saw not God were insecure. But Caleb said, "Let us go up at once and possess it; for we are well able to overcome it." Even so we do not find security in looking at ourselves or in looking around us, but in looking away from ourselves to God, in maintaining constant trust in Him.

Two men were traveling across the Sahara Desert on camels, following footprints of an earlier caravan. A terrible sand storm swept upon them. They took refuge in a cave. When the storm was over they saw that the caravan tracks were covered, that the dunes had shifted, and that few landmarks remained. In dismay one of them said to the other, "Alas, we are hopelessly lost!" In reply the other said, "No, we are not lost. The stars are still there." Our landscape in the world may shift and change, but God is still in the heavens. He changeth not. Our security is in Him.



## *A Christian Views The News*

Ernest E. Lyon

**TREATIES MAY CONTRADICT OUR CONSTITUTION!** The constitution of the United States says that the constitution and our treaties constitute the supreme law of the land. It was obviously the intention of those who established that constitution that the treaties must be in agreement with the constitution, but the Supreme Court has ruled several times in recent years that where there is a disagreement, the treaty will supersede the constitution. Since there are many hundreds of these treaties, most of which are unknown to most people even in the government, it is difficult to say just what the law of the land is as long as that decision stands. There have been some attempts made to amend the constitution to correct this, but so far these attempts have not gone very far. Whenever there is in power an administration that wants to increase its power, turn us into an international province, or do something else contrary to our constitution there is the danger of that being done through treaties.

**A DANGEROUS TREATY PROPOSED.** So much "fuss" has been raised about it by those who are genuinely alarmed that the

Department of State has never given it to the Senate for ratification, but that department is in possession of a treaty that could turn over our schools to internationalistic control. By it *your* public school could be completely dictated to by Russians, Yugoslavians, and various other communist and foreign persons. It is called by the harmless-sounding name of "Convention Against Discrimination in Education," but what it proposes goes far beyond that title. I have a copy of its main provisions and will list them in this column next month. Let it suffice this month to say that under it no student or teacher in a school would be allowed to criticize the United Nations or, for that matter, another nation; curricula would be set up by UNESCO (United Nations Educational, Social, and Cultural Organization), which would also set standards for teachers and almost every other detail of schools and school life. Private and parochial schools would be allowed to continue *if* they conformed to UNESCO standards. Since UNESCO is largely staffed by communists today, how would it sound to you to have that organization take over the work of your board of education? As long as this country is a member of the United Nations we are in danger of this treaty being ratified.

**MORE COMMUNIST - LAND CHURCHES APPLY TO WORLD COUNCIL.** Five more churches now within the territory of the U. S. S. R. have applied for membership in the World Council of Churches. The five, whose combined claim of membership totals almost six million, are: Evangelical Lutheran Church of Latvia, Armenian Apostolic Church, Evangelical Lutheran Church of Estonia, Georgian Orthodox Church, Union of Evangelical Christians (Baptists) of the U. S. S. R. While many members of these churches are probably genuine Christians, the leaders permitted to take part in the W. C. C. will unquestionably be communist tools.

**DECEPTION IN WELFARE.** How difficult it is for citizens of this country to find out what is going on! There almost seems to be a conspiracy to keep us from finding out the truth. Even "church" papers add to the delusions. For example, a recent national church magazine quoted the NBC "White Paper" on the welfare situation in Newburgh, New York, as authentic and stated that the Newburgh city manager "had been able to turn up only one man who was able-bodied and still receiving welfare checks. And he had five children, one eye and a wife in the hospital." That is as far from the truth as one could imagine. The Newburgh situation proves many things, however, among them that there is no such thing as local autonomy in government any more (the federal and state governments combined to force stopping of the reforms) and that "reforms" can be worse than the original (a new welfare act recently passed increases the federal government's participation to seventy-five percent of certain types of welfare and gives the Department of Health, Education and Welfare a "club" to force local governments to conform to federal standards). Less than a month after this bill passed, the *New York Times* (which opposed the reforms in Newburgh) had a front page article (August 19, 1962)

stating among other things that during the past five years at least \$18,000 in relief has been paid to ineligible in the District of Columbia.

**NEWS BRIEFS:** For the first time Roman Catholics outnumber Protestants in Canada... Seventh Day Adventists now have 1,569 weekly broadcasts in 24 languages and 200 weekly television releases. They gained 70,000 new converts in South Africa the last four years and more converts (42,383) in South America in that time than in their first fifty years of operation in South America... World Vision, a missionary activity headed by Bob Pierce, is bringing to this country a Polish seminary graduate for Bible study. Though a seminary graduate he had never had a course in Bible!



## *"No Vacancy"*

J. H. McCaleb

The same sign was being shown everywhere: "No Vacancy." Out of curiosity we drove through this winter resort town where there were more than four hundred motels. All that we saw were filled. It was the time of the Date Festival. There was no room in the inn.

That "No Vacancy" sign appears under a variety of circumstances. Facilities are often great, but there is always a limit. Inevitably there are times when some are turned away. The Lord Himself had that experience when He, too, found there was no room in the inn.

The only limit to God's family is the one that we place on it ourselves. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And Jesus, the Son, has made this definite statement: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." God has room for all who will come. "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."

It is evident that God has given His word, sealed by the death and resurrection of His Son, that any man who will believe and come will surely find an eternal home with Him. Furthermore, the way to identify ourselves with God through Christ has been made so clear that it is impossible to miss it if we really want to find it. There are no exclusionary signs in God's kingdom. The only "No Vacancy" sign is the one we erect in our own hearts.

# Precious Reprints

(The following thoughts from the pen of R. H. Boll are a continuation of the article begun in last month's issue.)

## SANCTIFICATION -- II

### MISCONCEPTIONS

Three warnings must attend this message of God. (For God's truth is always fraught with blessing and danger: "Take heed how ye hear!") First: lest Christians would refuse to accept the high position to which God has called them. Second, lest they hold it with Pharisaic pride, as though in themselves they were better than others. Third, lest, like misguided Israel, they think this high calling and position is given them for their own sake alone.

### I

If I should dare to judge, I would not go far wrong perhaps to say that already my Christian reader may have said in his heart, "Alas, this high place is not for such as I am. I fail so far of the true Christian life that it would be hypocrisy for me to assume the title of 'Righteousness' and to consider the world as 'Iniquity,' or to claim to be of the 'Light' while others are 'Darkness,' and I hardly dare to assert that I am identified with Christ—I am so poor a representative of Him, or that I am a temple of God—for I sometimes doubt that the Holy Spirit dwells yet in me." Such thoughts may come to Christians. They seem to spring of humility, but it is not true humility to decline God's placing of us. God has assigned to us this position. We may have filled the place very unworthily, but we are in it, and God asks us to rise to its responsibilities. Instead of its being presumption to accept the place to which God has called us, it is presumption to refuse it and to deny the high title He has bestowed upon us. The man who, after being made a new creature in Christ (2 Cor. 5:17) refuses to consider himself as such, but persists in claiming his former place and living on the old plane, is not thereby honoring God. To do that is unbelief and insult. The Christian who (regardless of past failure) refuses to look on his body as a temple of God in which the Spirit dwells (1 Cor. 6:19, 20) is not thereby conferring an honor upon the Lord who appointed him to this station and gave him His Holy Spirit. And so throughout. There is no way out in this direction, my brother, and no excuse or remedy, but that you must simply say "Amen" to all God says concerning you, and accept the rank and standing to which He has appointed you.

### II

But our high calling in Christ Jesus carries no ground for pride and self-satisfaction. We are not intrinsically better than other men—any more than the Israelites behind the blood-stained doors were worthier people than the doomed Egyptians. "We ourselves

also once were foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another." So it was certainly not because of our superior worth and goodness that God called us. It was His free, undeserved grace. "When the kindness of God our Savior, and his love toward man appeared, *not by works done in righteousness which we did ourselves*, but according to his mercy he saved us; through the washing of regeneration and the renewing of the Holy Spirit" (Tit. 3:3-5). Does He now give us the name "Righteousness"? It is not because we were not sinners as all other men; but "Him who knew no sin he made to be sin on our behalf; *that we might become the righteousness of God in him*" (2 Cor. 5:21). The place was bought for us by the blood of the Cross. For "we were washed, we were justified, we were sanctified." Does He call us "Light"? "*Ye were once darkness*," He says, "*but are now light in the Lord: walk as children of the light*" (Eph. 5:8). Are we now identified with Christ? "Ye were at that time *separate from Christ...having no hope and without God in the world*," and were "by nature children of wrath *even as the rest*" (Eph. 2:3, 12). Surely we cannot exalt ourselves; we have no ground to boast. The Christian who should look down with contempt upon the vilest sinner surely has forgotten that he was freely purged from his old sins, and he has misunderstood the ground of his own salvation. No—God's people must hold their high position in perfect lowliness of mind.

### III

The third snare would be the thought that perhaps God had shown favoritism in our case and loved and chosen us to salvation for our own benefit. It is a subtle noose of Satan. The Jews stepped fairly into it. Did not God love Abraham and pick him out of all the world to bless him especially? Yea. But God then as now and always loved all the world. He loved Abraham specially, because through this man He could love all mankind. He blessed him and said, "*Be thou a blessing*," and "*In thee shall all the families of the earth be blest*." By and by Israel came to think that God had lit the candle for its own sake, and they put it under the bushel. One of their rabbis estimated that if all the Gentiles were put on one end of the scale, and the most pitiful Jew on the other, the Jew would weigh the heavier. Jonah had no love or interest in Ninevah. The Jew held himself in proud distinction above the Gentile "dogs." Then was Israel cast out and trodden under foot. God had indeed chosen Israel; but it was that they should be His witnesses and that salvation should go forth from the Jews (John 4:21). So with the church. Each one of us can see how God gave us a special opportunity and chose us above others before we knew or chose Him, and put us in a high estate. What shall we conclude? Only this, that with us rests the responsibility to spread the grace of God so freely shed on us, abroad to all around us, near and far. For He loves us specially indeed, but He loves the lost multitudes *through us*.

## IF WE WANT TO HELP THE WORLD

Now in order that the church should fulfill her high function, she must maintain her separation. It is not a separation like that of a hermit or a monk God wants, but as of God's children in the midst of a crooked and perverse generation among whom they are to shine as lights in the world (Phil. 2:14, 15). They are not of the world, though they are in it, and though their work is for the world. But as the priests of the Old Covenant could do absolutely nothing for the people without their pure and holy garments—or if they had defiled themselves by contact with the dead or the unclean—so neither can the priest of the New Covenant if they do not keep themselves unspotted from the world—from all alliance, partnership, fellowship, joint participations. The world which nailed the Savior to the cross must not be friends with us (Jas. 4:4). If it hated Him, it will hate us. Only if we are of it, will it love its own. It did not recognize our Lord; we cannot have recognition from it, unless, like the disobedient angels of old, we keep not our own principality, but fall from our high estate (Jude 6). We may not go into partnership with Tobiah and Sanballat to build the temple of God (Ezra 4:1-3). We must not be inveigled into fellowship with the world in good-works schemes. If we really want to help the world, we must *walk with God*, which precludes all affinity with the world. Wherefore, "Come ye out from among them and be ye separate, saith the Lord."

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## THREE BOOKS FROM CHINA

(BOOK REVIEW)

Gordon R. Linscott

Watchman Nee (Nee To-sheng) of Foochow never intended to write the books we are here reviewing. All of them have been compiled from notes taken on his spoken ministry during the years 1938-42, and arranged in book form by Angus I. Kinnear. The reviews follow in order of original publication (1957, 1958, 1961). All are published or distributed in the U.S. by Christian Literature Crusade, Ft. Washington, Penna. Prices respectively: \$3.00, \$5.00, and \$3.00. Special price on all three together (from Word and Work only), \$5.75.

*THE NORMAL CHRISTIAN LIFE.* The usual Christian's life is something like the history of Israel under the Judges—it is a series of up and down experiences, perhaps more down than up. "Mountain-top experiences" are very special, unusual occasions. But is this *normal*? Is this God's design and provision? Even the casual student of Romans knows that God has provided for something better. The spiritually-minded longs for it in his own life. Still, for some reason, it seems that theory and practice just can't be brought to coincide.

*The Normal Christian Life* is the only book I've seen that comments on Romans 1-8 and effectively deals with this common discrepancy between doctrine and practice. Five of the book's fourteen chapters (275 pages) are eminently practical discussions

of the seeming failure of the theory to work as it should in our lives. Many illustrations from real life add interest and deepen the conviction that the author knows what he is talking about.

Preachers who would like a deeper understanding of the meaning of baptism will be pleased with our brother's treatment of the subject at some eight different places in the book. And the closing chapter will impart new purpose and power to the life of any Christian.

*SIT WALK STAND.* Take a refreshing new look at Ephesians with *Sit Walk Stand*, three words that sum up the book, as well as the whole of the Christian life. For Watchman Nee, the Christian life is a reality—not barren theory; consequently he places a practical emphasis on doctrine. The latter third of this little book (62 pages) deals with the power of the Name of Christ and the fact that God does unreservedly commit Himself to back us up in certain ventures. As an example, the author cites an experience of his own, when God twice sent rain in answer to prayer in order to break the power of a Chinese idol. This is a fascinating incident that reminds one of Elijah at Mt. Carmel.

*WHAT SHALL THIS MAN DO?* "The calling of God is a distinctive calling. In some degree at least, this statement is true of all whom He calls. Their commissioning is always personal; it never stops at being general—to all men." With these words, Watchman Nee introduces the distinctive ministries of Peter, Paul and John as illustrative of three essential areas of Christian service: confronting men with Christ, building them together as living stones into a habitation of God through the Spirit, and, when life and vitality are in danger of ebbing away, recovering their testimony as victors in Him.

What should you do when God places two demands upon you, and these demands appear to be in conflict? The practical approach to this common problem will be especially welcome to those who earnestly desire God's will in their lives. The chapters dealing with the relationship of the members of the body of Christ to each other and to the body are equally thought-provoking and refreshing. The author says nothing that is really new; yet his approach is so searching and his emphasis is so personal that the conscientious Christian cannot but feel that his own life and attitudes are in review. As you read, you catch a sense of urgency—the urgency of preparing self and the Church for the fiery trials just ahead.

Brother Nee himself has felt the full force of the Adversary's wrath. Refusing to join the united church program of the People's Government, he was put in prison in 1959 (whether or not he still lives, I do not know). The autonomous churches with which he was associated were more successful in resisting the anti-Christian pressures than any other group of churches. You'll find some of the secrets of their strength in this book (175 pages).



## More About Phillips' Translation

J. Edward Boyd

A reader in Hammond, Indiana, writes: "I read with interest your article on Phillips' translation (See August Word and Work) . . . I find my copy (which I ordered last year from England, General Edition) has no reference in II Thes. 2:2 such as you state . . . Could it be that Mr. Phillips has corrected his own translation? My copy reads: '...and saying that the day of the Lord *has already come*.' Your statement '*almost here*' is not to be found. We appreciate the words of caution, however, as we have endeavored to be led into all the truth."

We are very glad to get this information. The copy I used was published by the Macmillan Co., New York, 1960. In earlier editions by the same company (1953 and 1956, "Letters to Young Churches") there is the same rendering: "almost here." On the basis of these facts it does indeed seem reasonable to assume, as our correspondent suggests, that Mr. Phillips has made this needful correction in a more recent edition put out in England. This adds something to the already overwhelming evidence that the Greek word used here does not mean "at hand, just at hand, or almost here," but "has already come, is here," etc. The former renderings give a wrong impression of the erroneous idea that was troubling the minds of the Thessalonian Christians.

There are many other corrections that Mr. Phillips should make if his translation is to be fully acceptable to those who accept the Bible as the inspired Word of God. As it is, it should be used with caution. I was a bit shocked recently to find, in a book of much real merit, II Timothy 4:8 as it is in this translation, the latter part of which reads: "...and not, of course, only to me, but to all who have loved *what they have seen of him*." This rendering is contrary to the preponderance of testimony of scholars (liberal as well as conservative). For instance, the New English Bible, understood to be representative of the liberal school, has it thus: "... but for all who have set their hearts on his *coming appearance*."

Years ago Brother Boll wrote words of counsel that seem appropriate here: "In regard to the many private translations that have appeared all have good points; but none are to be relied on as standard authority, nor ranked with the King James or Revised. They are useful for suggestive sidelights." Then follows a specific warning against such modernists as Moffat, Goodspeed, et al, with the added comment that "In particular instances one may find them useful for reference..." (Word and Work, 1936, p. 134).

# Seed Thoughts

and

## News Items

Of Interest To Christians

J. L. Addams, Sr.



### Young People, Notice

A Christian young lady heard the young man with whom she was keeping company ridicule God, the Bible and the church. Instead of remaining silent, she reproved him, only to have him say, "A man of the world cannot be so old-fashioned as to give too much attention to God and the church." "All right," said she, "if these are your true sentiments, from this moment we part company. He who does not love the Lord can never love constantly and sincerely a woman who is devoted to the Lord."

### Warning!!

Psychologists have learned that if you put a frog into a pail of hot water he will jump out, but if you put him in a pail of cool water and then gradually heat it up, the frog will permit himself to be cooked. Apparently, by this method, he is unable to decide when the water is so hot as to be unbearable. So it is with sin. When sudden heinous temptations rear their ugly heads, most people shrink back; but the thing that causes many to get away from God is the almost unnoticed day-by-day drifting. The best protection is to get out of the "pot" when the water even begins to get warm. (Check your companions, friends and amusements. You may save yourself or your children

from being "scalded".)

### A Good Rule

An old woman who was alone for the greater part of the day was asked, "What do you do during the day?" "Well," she said, "I get my hymnbook and I have a little hymn of praise to the Lord. Then I get the Bible and let the Lord speak to me. When I am tired of reading and I cannot sing any more, I just sit still and let the Lord love me."

### Turn the Valves

For seven long, dry years, the 15,000 inhabitants of Westchester, Ill., suffered a water shortage. Then, someone discovered that three water valves were partly closed. A few turns, and the water shortage was over. Commented a preacher: "Maybe we have been asking God for 'showers of blessings' when all we needed to do was turn a few valves in our own lives!" Perhaps, it would help us to inspect ourselves to determine the reason for apparent shortages of blessings.

### Show Your Colors

When President Garfield was a boy he climbed a mountain on one occasion with some companions, and spent the night there. Seated around the campfire, they sang and told stories till bedtime. After a while young Garfield took from his pocket a Testament and

said, "Boys, I always read a chapter and have prayer before going to bed. Shall we have it all together tonight?" And they did. The future president was not afraid to show his colors.

#### Your Testimony?

A lady dying of heart disease was offered artificial salt for her diet. She remarked, "I don't want it, it hasn't any taste to me." A man dying in sin was offered a careless Christian's testimony. He remarked, "I don't want it. If he's a Christian, I don't care to be one." Jesus said, "It is henceforth good for nothing, but to be cast out, and to be trodden under foot of men." Christian, has your testimony lost its savor?

\* \* \*

It is often said that a satisfied customer is the best advertisement of any business. The LIQUOR business, however, never runs ads showing its "satisfied customers." Wonder why?

#### Don't Die Out

A minister had been missing one of his regular members from the services of the church. The minister visited the man in his home and found him sitting before an open fire. Without saying a word, the minister took the tongs, lifted a glowing coal from the fire and laid it aside on the hearthstone. In silence, they watched it die out. Whereupon the careless man exclaimed, "You need not say a single word; I'll be in church next Sunday." The Word says: "And let us consider one another to provoke unto love and good works; not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh."

Dwight L. Moody, the famous evangelist, was never ordained; yet he preached to about a hundred million people during his life, and this before the days of rapid communication.

\* \* \*

A gossip is a person who knows a great deal about a very little, and who goes along knowing more and more about less and less, until finally he knows practically everything about nothing.

\* \* \*

#### A TWENTY-FIVE HOUR DAY

The school newspaper of John Bartram High, in Philadelphia, polled pupils on this interesting question:

*"What would you do if you were given an extra hour each day?"*

Most frequent answer: "Catch up on my sleep."

Runner-up in languor, from a girl: "I'd daydream."

One boy said he'd devote a 25th hour entirely to eating.

A few said they'd improve the time by more reading.

Among the more unusual responses was the following from a boy: "I would like to save my extra hours, day by day, and go back to Alabama for a little while."

And it was a boy who supplied this frank clincher: "I wouldn't spend it in school, that's for sure."

We thought of Fanny Crosby, who wrote:

*"Oh, the pure delight of a single hour*

*That before Thy throne I spend  
When I kneel in prayer, and with  
Thee, my God,*

*I commune as friend with  
Friend!"*

What would your answer to the question be? —*The Defender.*

# THE BASIS OF FAITH

W. Carl Ketcherside

## THE UNIVERSAL MESSAGE

The core of Christianity is the gospel, the Good News. This is the message of heaven to an alien world. It does not consist of doctrinal discussions or abstract propositions. It is a proclamation of *facts* related to Jesus of Nazareth and intended to lead men to believe in Him as the Son of God. The gospel is not for the church. It is for the world. It is intended to enroll citizens in the kingdom, not to train those who are citizens. The Good News is an announcement of the fact that Jesus died for our sins, that He was buried, that He rose again on the third day, and that all this is in harmony with and in fulfillment of the scriptures. By this we are saved if we keep in memory these things.

The two memorials connected with the Christian system are directly related to these facts. One is an initiatory rite by which we enter the fellowship created by the gospel. In it we re-enact the facts of the Good News and thus identify ourselves with the Message. By this identification we are enabled to procure for ourselves as individuals that which was made available to the world by His death. We become incorporate with Him. Just as the man Christ Jesus brought life to the world through His crucifixion, so we enter into that life by our crucifixion (Rom. 6:6). "By baptism we were buried with him, and lay dead, in order that, as Christ was raised from the dead in the splendor of the Father, so also we might set our feet upon the new path of life. For if we have become incorporate with him in a death like his, we shall also be one with him in a resurrection like his."

Jesus had to die only once and we need to be baptized but once. When Jesus was raised He was free from the dominion of death; when we are baptized we become dead to sin. We are no longer slaves of sin. Baptism need never be repeated. There is one baptism as there is just one faith. The one faith is the substance of the gospel message. It is the conviction that God has raised Jesus from the dead and made Him both Lord and Christ. This is the thing that the first hearers of the Good News were told to accept as certain (Acts 2:36). It is that faith, the one faith, which is a foundation of our fellowship in Christ Jesus the Lord.

The Good News is universal in extent, because it is to meet a universal need. All men are sinners and all stand in need of salvation. Because it is a historical message and consists of testimony to facts, all men may believe it just as all may believe any other historical fact which has been confirmed. The Good News is not the exclusive possession of any sect, party or faction, regardless of how sincere or earnest its adherents may be. Any person on earth who has heard it may, and ought to, share it with every other who will listen to him. "Let him that heareth say, 'Come.'" The power to save lies in the Message and not in the messenger nor in any splinter group or segment to which he belongs. "For I am not ashamed of the Gos-

pel. It is the saving power of God for every one who has faith" (Rom. 1:16).

Because the power to save is inherent in the Good News, the effect of the Good News is not vitiated when the facts are announced, regardless of error in doctrine maintained by those who announce it. The power is in the nature of the Message and not in the character of those who proclaim it. Facts are facts regardless of men's attitudes or motivations. The facts have never been announced by a perfect man and never will be. But wheat sown by a blind man will produce a crop if sown in the proper place the same as if it were planted by one whose faculties are unimpaired. The power to produce is in the seed and not in the sower. Whether wheat or Good News is planted "it is God that giveth the increase." "But the others, moved by personal rivalry, present Christ from mixed motives... What does it matter? One way or another, in pretence or in sincerity, Christ is set forth, and for that I rejoice" (Phil. 1:17, 18).

### THE UNIVERSAL RESPONSE

Just as the Message is universal so the response to it is universal. The spontaneous reaction of the honest heart to credible testimony is belief. If that belief is in a person who has performed some great act of mercy in our behalf and whose life presents the challenge of an ideal, we react to our belief by a reformation of life and seek by some means to demonstrate our faith. Faith ever looks for overt manifestation and must do so if it involves recognition of lordship for obedience is the only proper response to lordship. Jesus said, "Why do you keep calling me 'Lord, Lord' — and never do what I tell you?" (Luke 6:46). Again, "Not everyone who calls me 'Lord, Lord' will enter the kingdom of heaven, but only those who do the will of my heavenly Father" (Matt. 7:21). When the Good News was first proclaimed, the proclamation ended with the words, "Let all Israel then accept as certain that God has made this Jesus, whom you crucified, both Lord and Messiah." The immediate response of the convicted hearts was, "Friends, *what are we to do?*"

The response to a divine message should be divinely ordained and God has authorized one act to validate our belief in one great fact and thus to bring us into that state where we share all of the blessings and privileges belonging to heirs of God. That one great fact is that Jesus is the Christ, the Son of God, and that one act is immersion in water of the believing penitent. Baptism is not the door to any party, sect, or faction, in our disturbed and distorted Christian realm. Baptism is the response to the Good News and not to a sectarian appeal. "Then he said to them: 'Go forth to every part of the world, and proclaim the Good News to the whole creation. Those who believe it and receive baptism will find salvation'" (Mark 16: 15, 16.) No sect or party can appropriate baptism to itself as partisan property to be administered as a sectarian rite without incurring the judgment of God. As there is one faith to be universally proclaimed to the world, so there is but one baptism in response to

that faith. He who shares the message can immerse him with whom he shares it. The validity of baptism depends upon faith in the facts by the one immersed and not upon some peculiarity of the immerser.

Since baptism is the divinely ordained response to the Good News, no party, sect, or segment, can invalidate its effect when a believing penitent submits to it. Baptism is not the response to a doctrinal position, to abstract propositions or to a creedal compilation. Regardless of the mistaken views upon such matters, held by either the penitent believer or the administrator, baptism is not invalidated because it is not related to these things. There never was a perfect man immersed since the death of Jesus and there never was a perfect man who did the immersing. Every believing penitent has been ignorant of many things and every baptismal administrator, without exception, has been wrong about many things. When one believes the facts which constitute the Good News and is immersed because he believes them, he receives remission of sins whether he understands that blessing or not. Remission of sins is a judicial act which takes place in heaven. It is a divine act of clemency bestowed upon proper response to the fundamental fact of the Christian system and not upon perfect knowledge of all that is involved in the divine will.

The Good News is not and can never be made a sectarian message because it is the proclamation of God to a sinful world. Men who are sectarian may proclaim it and may even flatter themselves that it is their exclusive possession, but it is no more so than the life-giving air which we breathe is a national possession. Baptism is not and can never be a sectarian possession because it is the divinely ordained universal response of believing penitents to a universal message. Men who are sectarian may administer it and even flatter themselves that because they do so it introduces a proper subject only into their exclusive partisan fellowship, but the overruling power of God unites the subject not to the sect to which the administrator belongs, but to the one body composed of all the saved on earth. No man has the power to immerse a man into a sect when that man truly believes that Jesus is the Christ, the Son of God, and is immersed because of that faith. God frustrates the designs of men when they seek to exploit His universal mercy for sectarian purposes and partisan pride.

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## NEWS AND NOTES

### CHOWNING - YARBROUGH

Miss Janet Ruth Chowning, daughter of Mr. and Mrs. Bruce D. Chowning, 119 W. Utica, Sellersburg, became the bride of Bob Milton Yarbrough, son of Mr. and Mrs. F. G. Yarbrough, Dallas, Texas, Friday evening, September 7, at 8:00 p.m. in a beautiful candlelight ceremony at the Sellersburg Church of Christ.

The fathers of both the bride and the groom participated in the ceremony. The introductory remarks were made by Brother Yarbrough; the ceremony was then completed by Brother Chowning.

The bride is a 1959 graduate of Silver Creek High School. She attended Southeastern Christian Junior College, Winchester, Kentucky, and

Indiana State College, Terre Haute, and will be a senior this fall at Texas Woman's University, Denton, Texas. The groom also attended Southeastern and will graduate in January from North Texas State University, Denton, Texas.

The couple is residing at 1017 Austin, Denton, Texas.

**Wichita Falls, Tex.:** We are having good meetings here. Meetings are not as well attended as we would like, but we are hoping for better attendance as we go along. Audiences are most appreciative and all seem very earnest and devoted. —Waldo S. Hoar.

Three have been baptized at the Highland Church, Louisville, recently. These conversions seem to be the result mostly of Vacation Bible School. Brother Jorgenson reports that meetings are good at the Highlands.

#### RAY HAWKINS

The little congregation meeting on Olney St. in Indianapolis was saddened greatly by the passing of Brother Ray Hawkins on July 3. Brother Hawkins was formerly a member of the Summer-ville congregation, near Linton, Indiana, but had been with the Indianapolis congregation since its beginning three years ago. His health had not been good for some time, but he was working and was active in the work with the brethren. He had taken public part in the worship in Lord's Day before his passing. Funeral service was at Jasonville, Ind., on July 6, and burial was in the beautiful Memorial Park in Anderson, Ind. Sister Hawkins and the children, five of them, are comforted in the faith of Christ and the hope of the resurrection. —Waldo S. Hoar.

**Louisville, Ky.:** Ormsby came through the hot months without a summer slump this year. We had our highest attendance of the year in August. Recently one of our faithful sisters, Isaline G. Nutter, departed to be with the Lord. She had a stroke about fifteen years ago and had been an invalid since. During all these years our Brother Braxton had taken communion to her and she had given her offering. She loved to read the church bulletins and kept up with the events of the church. She was a very sincere Christian. She leaves two daughters who have faithfully and lovingly cared for her through the years. —J. R. Clark

The Louisville area churches have a Youth Rally at one of the churches each month on third Sunday afternoons at 2:45. The last rally was held at Sellersburg, Indiana. Victor Broaddus showed slides of Palestine at this service. Next month the rally will be at Jeffersontown, Ky., at which time they will enjoy a Bible quiz on the book of I Corinthians.

#### GOSPEL MEETING CALENDAR

Orell Overman is to be with the Highland Church in a meeting from October 28 to November 2.

Frank Mullins is scheduled to be with the Portland Avenue Church from October 21 to 28.

The Highview meeting will be from October 14-25 at 7:45 each evening, with special music directed by Ken Lawson. Local brethren will speak the first eight nights. W. Carl Ketcherside of St. Louis will speak from October 22 to 25.

October 1-7, C. V. Wilson will be at 18th Street church in Louisville.

The Shawnee meeting, Louisville, will feature Howard T. Marsh as speaker and will begin October 7.

Antoine Valdetero was obliged to cancel his meeting at Sellersburg, Ind. and at South Louisville because of the sickness of his wife. Let us all pray for Sister Valdetero.

Please report your special meetings to Word and Work.

**Lexington, Ky.:** Just eleven years ago there was no congregation of Christians in Manila. Today, a mere decade later, there are 18 congregations of Christians meeting together as believers in the whole counsel of God as a direct result of one man whom God has blessed — Victor Broaddus. We believe in Victor and the kinds of activities he is engaged in, for they are of the Lord.

Interest is being manifested in providing more comfortable living quarters for these worthy missionaries in that far away land. The family of six has to live in an old building with only two rooms. It is so crowded that it reminds one of Grand Central Station. We want him to have a home of his own. Funds are already coming in, and we need your help. It was suggested in our business meeting that we would like to raise \$500 from this church. The Highland church in Louisville writes that they are pledging \$200 or more.

Five thousand dollars will be enough to build Victor and family a nice house on a lot he has already paid for. We thank the Lord for the interest in this most worthy project.

Send donations to Bill Medley, 2314 Cabot Drive, Lexington, Ky., Victor's treasurer at the Cramer and Hanover Church. —H. N. Rutherford.

#### Frank Mullins, Sr. Writes Quarterly

Lessons for the fourth quarter are on the great doctrines of the Bible. We selected Brother Frank Mullins to write these lessons. While they last the quarterlies are 25c each in any quantity. Carl Kitzmiller is our writer for all of 1963. These men are committed to the whole counsel of God. Why not use their lesson quarterlies? Order Word and Work Lesson Quarterly.

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Many of our friends order books and literature and pay later. We must pay our bills at Word and Work every month. We request that our customers pay promptly. Usually we have no reserve funds to meet our obligations. Thank you for your business. —J. R. C.

#### Rally Day At Southeastern Christian College

Rally Day was observed at Southeastern Christian College, Winchester, Ky., on Saturday, September 15, featuring an address by James E. Farmer on "The Role of Christian Education in Our Day." Brother Farmer is the Asst. Supt. of Jefferson County Schools, in charge of Instruction, and is also an elder in the Highview Church of Christ. The Rally Day offering was something over \$1,000.00. (The offering at the Rally Day meeting was \$888.00, but with some funds coming in shortly thereafter earmarked for the Rally Day offering, the total was something more than \$1,000.00.) Following the Rally Day meeting, dinner was spread together in the Student Center, and as usual, it was a time of great fellowship with brethren and students from various sections of the country.

#### Enrollment at S.C.C.

An early, incomplete report on en-

rollment at S.C.C. indicated that some 90 students had enrolled, about 60 of this number in the Freshman class. In addition to the regular day-school, a night school is to be conducted.

**Glenmora, La.:** The Lord has been very gracious to us. Several baptisms lately—one entire family one evening—a widow and four sons! Attendance climbing steadily and interest in things of God is good. Some heart-aching problems too, of course. We are presently shooting toward a goal of 100 in Bible School. Eighty-seven present last Sunday. Our eleven o'clock services run around 90 to 100. —A. J. Istre.

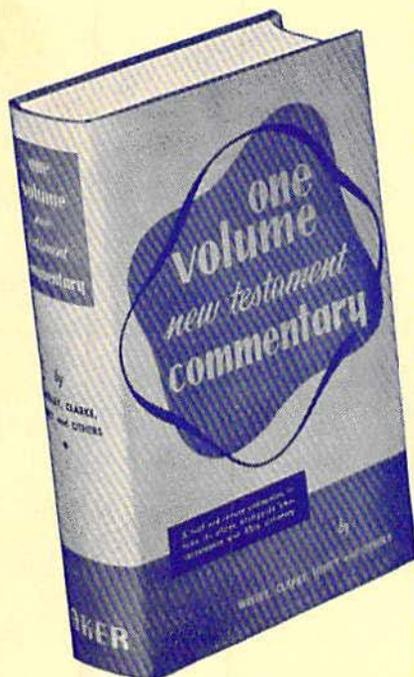
**Abilene, Texas:** Our treasurer is now receiving funds for the planned classroom building! This is one of our great needs in a material way, and we are confident that it will receive enthusiastic support from the most of our members. A very rough estimate of the cost of the new facilities is \$20,000 to \$25,000. —Carl Kitzmiller

**Louisville, Ky.:** Several of our young people of Shawnee have been baptized into Christ in recent weeks, the latest on September 2nd. We were blessed by Brother Victor Broadus' illustrated message on September 12. Also a good message from Brother Mack Anderson at our evening service, September 13.—Willis H. Allen.

**Buechel, Ky.:** We are thankful to report that we seemed to experience no summer slump at the Buechel Church of Christ this year. Attendance in June was the best in the history of the church, and attendance during July and August held up well. I was in two meetings this summer, one at Salem Church near Cynthia, Ky. (the Lord blessed with four baptisms and two other responses), and the other at the Mountain View Church in Johnson City, Tenn. During my absence, Bro. John T. Glenn occupied the pulpit at Buechel, and our people were glad to hear him again. —Robert B. Boyd.

#### About Eugene Mullins

A report through Word and Work and a letter to all donors will be sent out as soon as a definite decision is reached regarding the work the Lord has for the Eugene Mullins family. Funds are on hand for their sailing and we are waiting for the final decision of the Lord with reference to some problems involved. —Claude Hukle, Treas.



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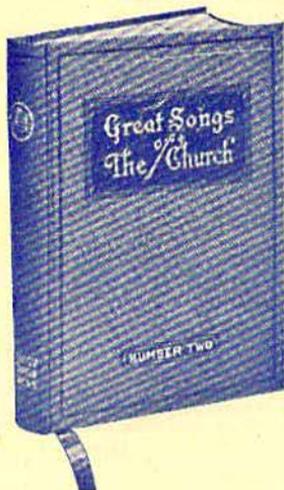
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