

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

J. R. CLARK, Publisher

VOL. LVI

No. 7

JULY, 1962

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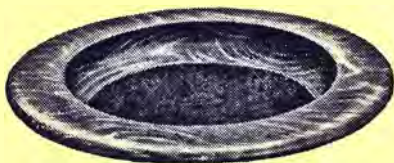


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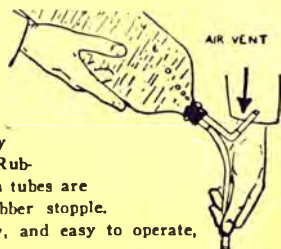


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in a letter dated May 12 of this year. We close these notes with that communication from Brother Murch who is himself a student and editor of acknowledged ability:

"I have been a great admirer of Barth ever since I read the first English translation of his *Epistle to the Romans*. This marked the beginning of the downfall of Classical liberalism. I regretted that Barth could not go all the way back to the true evangelical, biblical faith of the New Testament, but considering his background in European Calvinism, he has gone a long way, and in spirit he is profoundly biblical. He turned the tide of theological scholarship toward the written word of God. I shudder to think where Protestant Christendom would have gone without the influence of Barth.

"R. H. Boll had great respect for Barth. I had a long talk with him about this in one of our Christian Action conferences. Brother Boll gave me Barth's little book on *The Church and the Churches* in which he comes very close to taking the restoration position on Christian unity. (I quote at length from this in my new book, *Christians Only: A History of the Restoration Movement*.*)

"You are, of course, aware of Barth's rejection of infant baptism as unscriptural and of his stand for believer's baptism for remission of sins. This is reminiscent of the experience of the Campbells when they accepted the Holy Scriptures as their supreme authority. I think Barth is thoroughly sincere and conscientious, and still has an open mind to biblical truth as he is able to grasp and understand it. While I cannot endorse his Neo-Orthodoxy, I stand up for Barth as often as I can conscientiously do so. There is more in him to commend than to condemn."

*Available from the Word and Work—as are also Murch's book, "Teach Me to Pray," and his very recent work, "Teach or Perish."

SPECTATOR OR PARTICIPANT?

It has been observed that many American churchgoers have adopted the spirit of the football, baseball, and basketball enthusiasts. They like to see a good "show" but for the most part they are spectators, not participants.

One has remarked, "The spirit of the football field dominates them for they go to keep the score and not the faith. They are going to the races, but they are not running the race commanded by the Word. . . They are interested in the cause of Christ but not involved in it."

Surely God wants us involved as a participant in the work and worship of the church! Another cannot worship Him for us. Whatever praises another may sing to Him can hardly be credited to me. And possibly He has a work for me to do that no other can do quite so well, someone that I can reach or help or instruct in the ways of the Lord better than any other. Let me become a participant!

—Selected

Truth Advance Section

Stanford Chambers



QUESTIONS ASKED OF US

Do I have to forgive one who has wronged me, if he does not repent?

It hasn't quite the right ring to it for you to ask, "Do I have to?" "Love covereth a multitude of sins." There are sins too trivial to be retained in one's memory. Some sins are serious; in which case the one who has done the wrong is to be considered with more concern than the one sinned against. To "gain thy brother" is more important than to gain back any loss sustained. In the event that your "charity" is not equal to the covering of the wrong done you, then with forgiveness laid up in the heart ready to be extended when the brother is brought to repentance, follow out prayerfully the course outlined for you by your Savior. Turn to Matt. 18:15-17 and make it your very own. The brother needs to repent for his own sake (so you should feel) rather than for your sake—unless you are too weak to suffer wrong as per 1 Cor. 6:7.

Can you aid us in understanding the difference between transubstantiation and consubstantiation? What religious bodies hold to each doctrine?

Transubstantiation is the theory that the bread and wine as elements in the Lord's supper are changed (trans means across) in substance from what they are naturally into the very flesh and blood of Christ Jesus. The Church of Rome and the Greek Catholic bodies hold to the transubstantiation theory. Consubstantiation, held by the Lutheran bodies, is the theory that the body and blood of Christ are actually present in or with (con means with) the bread and wine, and are so to be recognized by the communicants by an exercise of faith (e.g., An iron heated is still iron, but it now contains heat.) Luther failed to get very far removed from the Church of Rome in this particular. Zwingli certainly was justified in his opposition to Luther's consubstantiation and in his maintaining that the Lord's supper is not a sacramental but a memorial observance. "This do in remembrance of me." Absurdity shows in the contention that in Jesus' saying, "This is my body," He transformed the bread into His body, for there remained His physical body before their eyes. Would it be replied that He meant His spiritual body? But His spiritual body is bloodless, so that such an interpretation is impossible of application to the cup.

On the bus awhile back was a little mother with her year-old baby. When we came in front of St. Patrick's, the mother made the sign of the cross and then took the babe's hand and helped it to make the sign of the cross. Men on the bus tipped their hats. What did

it all mean? Concealed at the altar in that building were bread and wine in the consecrated wafer, regarded as the body and blood of Christ, and the mentioned acts were supposedly in reverence to Him. But how few participants could have told you the real meaning!

Is it true that a pope was once tried after his death? If so, when and why?

If you have access to the Schaff-Herzog Religious Encyclopedia you will find a brief account of this unheard-of, disgraceful procedure against Formosus, who bore the title of Pope 891-896. He died April 4, 896. After his death a party that had opposed his election gained power under Stephen VI, who, under the pressure of that party, called a synod and had the exhumed body of Formosus brought into court, had it enthroned on "St. Peter's Cathedra," accused, and (of course) condemned. That nullified all his consecrations he had performed. His body was reburied, but later sunk in the Tiber. (Article under Formosus, Vol. IV.) In Wilder's book, *The Other Side of Rome*, p. 112, is found reference to this shameful thing, and the author cites (Priest) Philip Hughes' *Popular History of the Catholic Church*.

How can one be a Christian only in these days of sects and denominations, of Union movements and of Separatist movements? How important is it?

In the first place, become a Christian by accepting Christ, God's Son, as presented in His gospel. The gospel makes Christians only. To be something more or other than that, one has to subscribe to something more or other than the gospel, or accept something lacking the full content of the gospel. "If any man speak, speaking as it were oracles of God" (1 Pet. 4:11). Human creeds are, at the best, modifications of the gospel of Christ. Subscribe to no such document; you cannot serve two masters. Join no denomination; wear no human, religious name. Be all out for the One Master and His whole counsel, eliminating all besides. It is not easy to "pursue a straight course in the word of truth" in the midst of existing confusion, unyielding to any partisan spirit, standing forth as simply and solely a Christian—a Christ one, but "the Spirit helpeth our infirmities." The Lord's simple congregation of saved ones is all that you rightfully belong to, and the Lord adds the saved to that as shown in Acts 2:47. Never mind if the world calls that a sect; did they not call it that in Paul's day? See Acts 24:5. Now examine again 1 Cor. 3:4 in its setting and ask yourself, How could those saying, "We are of Paul," become Christians only? Or those saying, "We are of Apollos"? Is Paul writing thus endeavoring to make of them Christians only? Undoubtedly so. What about those wearing the names of great religious leaders today? Does the gospel make of us followers of men? What about those who wear party or denominational names? Can't all such be steered clear of?

Is the word trinity in the Bible?

No. But the Trinity, that is, the Triune God, is in the Bible from Genesis to Revelation. You can easily bypass the controversies over the term Trinity, however, by using Paul's word for it in Col. 2:9—the word Godhead. You were baptized into the name of Father, Son, and Holy Spirit, who in their oneness constitute the Godhead, one God in three persons, the Triune God.

Just what before God is the status of a suicide?

Who could answer unless he had definite knowledge of the mental condition of the suicide? One naturally feels that certainly no one in his right mind could do such a thing. But has someone felt, "This life is my own, and it is my right to terminate it when I choose"? Even that is abnormal. No one has the right to take life except Him who gave it (and the powers that be. And such right is theirs only as He has delegated to them the right.) "The Lord giveth and the Lord taketh away." I had been preaching but a year, when a deacon right where I was in gospel meetings killed himself! What could I say for him in the funeral discourse? The doctor helped me a bit by saying surely the man must have been demented. I preached not the man, but the Word. A young Christian girl once came to me saying that she feared she was going to lose her mind. Her greater fear, however, was that she might kill herself like others she had read about, in like state. I said to her, "You make up your mi. Now, while you are capable, that that is a thing I am not going to do, and you won't." Then we took particular note of the admonition in 1 Peter 4:1: "Arm yourselves with the same mind. . ." Of course I sought to help her to avoid brooding over any such thoughts. Some measure of responsibility lies right there. Some seem to have been responsible right up to the moment of crisis. In such a case there is a shirking of life's responsibilities, throwing the same upon the bereaved. Yes, some say, "I thought I would end it all," but know that in no case does death end all.

A tract is charging that Christians do not sacrifice for Christianity's sake nearly to the extent that Communists sacrifice for the sake of their cause. How true is this?

Likely the tract does not discriminate between nominal Christians and the true. As to the latter, their lives are on the altar to serve with all they have, if need be, to die. Nominal Christians, not so. How then can there be correct reckoning and comparing? Nevertheless, Communists are all out for their cause—their ideology, which claims no interest but in this life only; there is no other. So we may well be astounded at what they invest in the propaganda of Communism. The British "Intelligence Digest" is quoted as follows on Communist propaganda:

"Russia uses some two million committees, cells, circles, fronts, etc., for this purpose. . . two thousand million dollars annually on this work. 132,000 hours per week used for wireless propaganda. . . two big propaganda films are produced annually besides thousands of small films. 120 million books are produced, not to speak of lesser publications totaling 3.8 billions. . . 20,000 star propagandists are sent on travels every year. . . 500,000 agents are employed." —*Christian Beacon*.

How is the doctrine of the incarnation arrived at except by inference from certain passages of Scripture?

Incarnation, from incarnate, *incarnari*; *in* is in; *caro*, *caris*, is flesh; endowment with a human body. Let the querist examine John 1:14; Phil. 2:5-8; 1 Tim. 3:16 and see how much inference such passages require. Read now Luke 1:35 and understand with appreciation.



Transformed

J. R. C.

"But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit" (2 Cor. 3:18). In this verse is revealed the normal process of the Christian life. In becoming a Christian one turns his eyes upon Jesus "beholding as in a mirror the glory of the Lord." A day by day transformation into His likeness results. The Greek word here translated "transformed" appears three times in the New Testament. Once it is used of the Lord when He was "transfigured" in the presence of His inner circle disciples. In Romans 12:2 we are told not to be conformed to this world, but rather to be "transformed" by the renewing of our minds. And here in 2 Cor. 3:18 the word is used to depict our daily transformation into the image of Christ from glory to glory.

The teaching of the chapter comes to a head in this verse. Here is the focal point. The word "glory" appears twelve times in this short chapter. The true abiding glory is set forth over against the glory of the Law of Moses. In Exodus 33 Moses said to God, "Show me, I pray thee, thy glory." God answered, "I will make all my goodness pass before thee." Further, He told Moses, "Thou canst not see my face; for man shall not see my face and live." God then put Moses in the cleft of a rock and covered his face with His hand until He had passed by. Then He took away His hand so Moses could see His back.

Again Moses saw His glory in the holy mount when he went up to receive the two tables of stones the second time. One may behold the flaming glory of the sun without seeing the actual orb of it. So Moses was exposed to the glory of God even though he did not actually see His face. When he came down from the mountain and spoke the words to the people he knew not that his face shined. But the people were afraid and after speaking to them Moses put the veil over his face (Ex. 34:33). Paul, in 2 Cor. 3 says that he put a veil upon his face, "that the children of Israel should not look stedfastly on the end of that which was passing away." The glory light itself faded, but the weightier point is that even as the glory of his face faded so was the law done away. It was called the "ministration of death" and the "ministration of condemnation" because it worked death to its adherents, for "through the law cometh the knowledge of sin," but not the forgiveness of sin.

In verse 7 we learn that the ministration of death came with glory. But like the glory on Moses's face it was temporary. "For if the ministration of condemnation hath glory, much more doth the ministration of righteousness exceed in glory." The glory of Moses's face and of the law was only typical of the permanent glory of the new covenant. While the glory of the face of Moses faded, the glory of Christ is everlasting. The old covenant was written upon tables of stone by the finger of God; the new covenant is written on hearts of flesh by the Spirit of the living God. Where the Spirit of the Lord is, there is liberty. We have been freed from the bondage of the law by turning to God. The blood has washed away our sins, the Spirit of the Lord has written love and liberty upon our hearts, and the veil of blindness, prejudice, and unbelief has been removed. The god of this world still blinds the eyes of the unbelieving, so that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them.

But the key verse of this whole section of scripture is 3:18, "But we all, with unveiled face (freed from prejudice and unbelief) beholding (not a casual glance, but a steadfast gaze: as the astronomer studies the heavens so we are to train our sights on the bright and Morning Star) as in a mirror (the mirror is the Word, which reflects the glory of Christ) the glory of the Lord, are transformed into the same image from glory to glory (as we absorb the glory of Christ from day to day we are gradually transformed into His likeness. "He that hath this hope set on him, purifieth himself even as he is pure.") even as from the Lord the Spirit."

Hawthorne's "The Great Stone Face" is often used to illustrate this transformation. According to the story, on a hill overlooking a village was a rock formation that outlined a noble face. In that village lived Ernest, a boy, who loved to sit out in the evenings and study that face. It was the hope of the villagers that the counterpart of that noble face would find his way to the village. Several were nominated for that honor, but each in turn was a disappointment. In the meantime Ernest became a man of wealth. He distributed much money to relieve poverty and suffering in the community. All the time he loved to study the features of the great stone face. One day in a gathering some one noticed the noble features of Ernest and called attention to his likeness to the mountain image amidst the applause of the people. At last, they had succeeded in their quest. Their own Ernest reflected the glory of the Great Stone Face. He had looked at it and studied it and admired it until he was transformed into its likeness.

This is only a shadow of what happens to the Christian. He is exposed to an infinitely greater image and the transformation is effected by the Spirit of God. Let us throw off the veil of unbelief and indifference, and as we read the Bible and hear the gospel look full into His wonderful face that we may be transformed into His image from glory to glory. Lack of growth means stagnation, formality, and spiritual deadness.

TO THE JEW FIRST

John E. Mengelberg

I would like to begin by stating that I am not the only one who understands Romans 1:16 to be in force yet today. Dr. Henry Heydt, in "Studies in Jewish Evangelism" p. 90-93 says, "We have heard of some but know of none who hold that the Jew had his opportunity to accept the Gospel and therefore there is now no further responsibility to preach to him. The theory is so untenable that certainly no person of sound intelligence would hold it, and it is so unchristian that no born-again child of God would acquiesce to it unless terribly blinded by Satan."

I mentioned the emphasis of the Free Church of Scotland. Robert Murray McCheyne and Horatius Bonar gave strong emphasis to this order of missions and reaped a revival in their churches. A. T. Robertson was a Greek scholar unequalled anywhere in theological circles. His comment on Romans 1:16 was, "The Jew first in privilege and in Penalty." Chrysostom, who knew and lived in the atmosphere of early Christianity, said, "What meaneth this difference? and yet He has often said, 'Neither circumcision is anything nor uncircumcision'; how then doth He discriminate, setting the Jew before the Greek? Now why is this? seeing that by being first he does not therefore receive any more of the grace . . . but the 'first' is an honor in order of time only . . . The first then here is an honor in word, not a superiority in grace." Adam Clark: "Not only the Jews have the first offer of this Gospel, but they have the greatest need of it." Alford: "Not that the Jew had any preference under the Gospel, only he inherits and has a precedence." Moule: "So it was historically. But the reference is also to a special relationship to the Jew to the Messianic hope . . . The reasoning of the epistles quite excludes the thought that a Gentile, once believing, was in the least less welcome or less secure than a believing Jew, but this fact leaves room for such a 'priority' as that indicated." Gifford: "Nor is there any distinction between them as to the one condition, faith . . . But the word of God must be spoken 'to the Jew first,' as having priority in 'the covenants of promise.' . . . St. Paul always puts the Jew first in privilege, and first in responsibility; so St. Peter on the day of Pentecost." Wordsworth: "First, in having a prior claim, as the covenanted people of God; first, therefore, in the season of its offer, but not in the condition of its recipients after its acceptance." John Wilkinson: "If necessary to preach to Jews first then, and it was, why not now? The Gentile heathen are in the same state now as then. The Jews are also in the same state now as then, and they both stand in the same relationship to each other." To this list I would like to add that there are men in the church of Christ as well who have expressed this view.

Was baptism important only in apostolic times? Yes, it is historical. Who can deny it? It is also in force in every place and

in every generation. Just as confession, repentance and baptism; so why not this order of missions also?

In the last issue, the article dealing with Paul's ministry, scripture shows conclusively how Paul preached to the Jew first. We see our last glimpse of the apostle to the Gentiles in Rome. What was he doing in Acts 28? He was doing what he had always done, see Acts 28:17 f. We see in 28:24 that some believed and some did not. This is true of all races, all nations and all preaching. Some do not and some do believe. No, Paul did not lay down the Scriptural order of missions in Romans 1:16 and then do something else. He was a man of different character than that. But witnessing to the Jew first is not our only problem. It is witnessing. So little is done at all.

In a letter received from one of our members who seems opposed to God's order of missions, I was accused of trying to lay down a scriptural order of missions. I denied the charge on this basis. I did not write the scripture. Romans 1:16 was laid down by authority. Who can dispute it? On the other hand the accusation was true. I seek only a scriptural order of missions and if it is scriptural, which it is, who can afford to oppose it? It cannot be done without suffering loss. If God is for us who is against us? Moreover, the gospel was not preached to the Jew first in the first ten chapters of Acts only. It was preached exclusively to the Jew then. Today in some places where purer Christianity is restored it is still done. Why was Romans 11:15 given if it were not encouragement to work for Israel's new birth? We witnessed the rebirth of the nation in 1948. Now let us work toward the new birth of her children after the Holy Spirit.

In the first ten chapters of Acts and during that equivalent period of time in church history, the gospel was preached exclusively to the Jews. Peter continued to do this, (Galatians 2:7-10) as did others. Paul began a Gentile ministry after the church at Antioch started this newer emphasis. His work was almost exclusively among Gentiles, but it was still to the Jew first. My conclusion is not that we should leave our churches, working as Peter did, exclusively among Jews. Our example is in following Paul's ministry. Though he was an apostle to the Gentiles, he also saw it was necessary that the word of God should first be spoken to Israel, as stated in Acts 13:46. But he was relieved from his obligation in Antioch after they thrust it from them. Only then was he relieved and only in that locality. Elsewhere he was yet obligated. At Corinth, too, he turned to the Gentiles. See Acts 18:1-6. Notice Acts 18:17. Sosthenes must have been converted. He was ruler of the synagogue. Crispus also a ruler of the synagogue believed, Acts 18:8.

"How should a man be just with God?" The sages of all times have echoed the question, but none can give the answer except through divine inspiration. If a sinful man could stand before God, He Himself would not be just. If He is just, man must be separated from Him forever, by the cloud of righteous wrath against sin. But when the Lord Jesus Christ, the eternal God, incarnate in the form of humanity, took in Himself the stripes deserved by our sins, then God could be "just and the Justifier of him that believeth in Jesus."

EXPOSITION OF FIRST PETER

Earl C. Smith

THE THEME AND PURPOSE OF THE EPISTLE.

Peter states his theme and purpose in the very close of the epistle (5:12), thus: "this is the true grace of God: stand ye fast therein." The theme of the epistle is "the true grace of God," and the purpose is to establish the believers in the true grace of God. In seeking to establish his brethren —Peter was fulfilling the commission the Lord gave him (Lk. 22:32). The main emphasis in this epistle is the true grace of God enabling a believer to live a holy life, though that is not isolated from other functions of God's grace.

THE ADDRESS AND SALUTATION 1:1,2.

Peter identifies himself as the apostle Peter, and he addresses his epistle "to the elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia." The "Dispersion" might suggest that they were Hebrew people, and so, some conclude. But others think they were mainly Gentile believers. Such passages as 1:18 and 4:3,4 seem to suggest Gentiles. The epistle was written to believers living in the regions where Paul did most of his missionary work. Most of the Christians in those sections were Gentile. Peter speaks of them as being "elect . . . , according to the foreknowledge of God." One thing can surely be said concerning election and foreknowledge, that is, they show that God, not man, took the initiative in man's salvation. So, therefore, it is all of grace. This is confirmed in stating that the Spirit was the agent in setting them apart for a life of obedience and for the "sprinkling of the blood of Jesus Christ." This "sprinkling of the blood" is in view of the fact that the Christians are to minister as priests (2:5,9; cf. Ex. 29:21; Lev. 8:30). The greeting is the common greeting of Christians in Peter's day, but it is not just courteous formality. It is a real benediction.

THE SALVATION GRACE PROVIDES 1:3-12.

Every aspect of salvation is the work of God. These believers were begotten unto a living hope (v. 3). God did it. They had an inheritance reserved in heaven for them (v. 4). God did it. They were being kept for salvation ready to be revealed in the last day (v. 5). God was doing it. But it is also true that every aspect of salvation is conditioned on the faith of the man receiving it. Most certainly his keeping is. This is not at all contrary to the fact that salvation is all the work of God and by His grace, unless one can say that faith merits salvation. But that is not true, for faith is the acknowledgement that one must trust in the merit of another.

This salvation includes a new birth (1:3,23), which is absolutely essential, if the objective in salvation is to produce a character given to obedience (1:2,14), for those who are not saved are given to disobedience (Eph. 2:2; 5:6; Col. 3:6). People are not changed from "sons of disobedience" to "children of obedience" except by a

work of God, which we call a "new birth." The grace of God has also provided an inheritance for the Christian. The Christian has not entered into it yet but it is reserved for him and he is kept for it. The only way that a Christian could miss the glorious inheritance provided for him by grace is to give up faith, or to not "stand fast" in the grace (5:12). The inheritance is incorruptible. That is, it is just as sound after a billion billion years as it was to begin with. It is undefiled. That is, it is just as much without any defilement of evil of any nature after a billion billion years as it was to begin with. It fadeth not away. That is, it does not diminish; there is just as much of it after a billion billion years as at the beginning. That is something to inspire steadfastness in faith. And it does. It is an anchor to the soul (Heb. 6:19). It is good ground for rejoicing in the midst of trials (1:6; Rom. 5:3-5). These trials are, in the providence of God, for the proving of faith. Just as fire proves that gold is gold, not dross, so trials prove that faith is faith, not empty profession. The believer knows that on the other side of these trials he will enter into this inheritance, and rejoices with unspeakable joy (vs. 6,8). He confidently expects to see Jesus, whom he loves.

Many men in our day are so darkened in their understanding that they do not give any consideration to this salvation that is provided by the grace of God. They are so puffed up with pride that they are not aware that they are in need of any gracious work of God. This is not just an intellectual blunder on the part of these people. You see this gospel was preached by the Holy Spirit sent forth from heaven (v. 12). It is not just foolishness to ignore what the Holy Spirit from heaven announces; it is wickedness. The prophets of the Old Testament were eagerly interested in this salvation. God told them it was for another generation, not for them (v. 12). So are the angels interested in it. Only proud, conceited, but needy men are uninterested.

It is worth our attention here to note that Peter mentioned the three fundamental truths of the gospel of God's grace: (1) Christ suffered (v. 11), that is, He "died for our sins" (I Cor. 15:3); (2) He arose from the dead (vs. 3, 21); (3) He was glorified (vs. 11, 21). Every one of these was necessary for the grace of God to be operative as this epistle teaches it is.

I WOULD NOT LIVE ALWAYS

"I would not live always" is the thought of the Christian heart, but for such a different reason than Job's. When we have caught one glimpse of the joy of the presence of the Lord, we can never be satisfied to be separated from Him, even by the thin veil of flesh. We long to see His face, and to be made like Him. And whether it be by His coming that shall swallow up the death of what we call life into the fulness of His life, or whether it be by death, that shall usher us into His presence, we long for the day when we shall be in His very presence, and know the gain that Paul sighs for in Philippians 1:21.

Precious Reprints

(From the Pen of R. H. Boll)

SATAN AND PROPHECY

(This article is taken from the 1917 Bound Volume of Word and Work.)

THE SPIRIT OF STRIFE

When the spirit of strife and division exists among Christians, nothing can hold them together. There will be no end of "issues" on which to divide, and issues, too, that can never be settled. If they could, any number of new ones would be ready to spring up. It matters not about the size or weight of those issues. Most of them may be utterly foolish and uncalled for: tithings of mint and cummin, splitting of hairs, making of imaginary distinctions, and laws and regulations where God never intended them: while others are justifiable, and something is really at stake. Nevertheless these things are only symptoms. There are few issues, or none, that cannot be satisfactorily and righteously adjusted where love reigns. But where love is not, there is the spirit of selfishness, hatred, jealousy—just as the darkness holds sway where light is absent. But where these things exist, there will be division, sooner or later, over some occasion, great or small, and no outward measures can long prevent it.

SATAN'S RAGE AGAINST THE PROPHECIES

A converted Rabbi (Leopold Cohn) who did a great work among Jews in New York, tells in the fascinating story of his life of the beginning point of his faith in Jesus Christ. "The main study of one who proposes to become a rabbi is the Talmud," he says. "At about eighteen years of age I was proficient in Hebrew literature and Talmudic law. I then received from several rabbis in whose colleges I had studied, a diploma, containing a certificate of my good character and acquirements, and also authority to become a rabbi . . . Several years later I was called to practice my rabbinical duties in three congregations."

"I had frequent recourse to my Talmud, in which I at one time read the following: 'The world is to stand six thousand years, viz., two thousand confusion and void, two thousand with the law, and two thousand is the time of the Messiah.' Rashi, the very first and most authoritative commentator's explanation on the last clause is, 'Because after the second two thousand years the Messiah must have come and the wicked kingdom should have been destroyed.' This greatly excited my attention . . . I saw that His time was over a thousand years ago according to Jewish reckoning . . . It was then that I decided to search the Prophets concerning the time of the Messiah.

"My first thought was to study Daniel, but I soon recollected that the Talmud curses one who studies concerning the end of the age, especially that part of Daniel which refers to the coming of the Messiah and the end of the times. 'The bones of him who studies

and calculates the end' (meaning the time of the Messiah) 'shall be blown up,' says the Talmud."

But young Rabbi Cohn was not altogether thrown off by that traditionalism. And the story goes on of his research and how he "realized dimly" from Dan. 9, "That the Messiah must have come four hundred years after Daniel." He then "continued to study the Prophets with greater zeal. Whilst doing so the pure spirit of God's Word took hold of mind and heart. I then discovered that much of the Talmudic law is contrary to the Word of God. Then what a great struggle within, between light and darkness!" But this was the beginning of his emancipation. Then follows his story of conflict, suffering and triumph.

This experience is interesting from several points of view; to me specially now is its evidence that the Devil has always hated prophecy. He hates all the Word of God; but his venom is if anything more especially directed against the prophetic portions of Scripture. By opposition, by absurdities and caricature, by ridicule, by anathemas, by stigmatizing, by ostracising, by smiles and threats, Satan would prevent the earnest study and search of the prophecies. Why? In the case of the Jews the answer is plain enough. The prophecies were calculated to turn his eye to the Messiah who was to come. Ignorance of the Prophets caused them to reject Him (Acts 13:27); and the faithful search of their writings will even now bring them to the Messiah's feet, as in the case of Rabbi Cohn. In the case of the Christian the reason is also discernible. The prophetic word sets his eye upon the Lord's return—in which event lies the reason and motive of every Christian work and virtue. It fills the man of God with hope and zeal, makes him unworldly, prepared and watchful. The book of Revelation especially is the object of Satan's malice. Why should it not be? It divulges the Devil's secret plans, and points out his glorious end and utter defeat, as no other book of the Bible.

THE PERFECT PATTERN

The perfect pattern for every young Christian, as for the adult Christian, is that of the Lord Jesus Christ. During His life on earth He was an absolutely perfect man. Neither His friends nor His critics found anything of which they might justly accuse Him. The good characteristics of all good men are found perfected in Christ. We speak of the faith of Abraham, the patience of Job, the meekness of Moses, the wisdom of Solomon, the holiness of Paul, the power of Peter. But even these good men did not possess these outstanding traits in a perfect degree. Jesus possessed ALL of them, and more, to a perfect degree. And these are the traits that all young Christians should try to show in their lives. Paul said that he pressed toward the goal of the high calling of God in CHRIST JESUS. And he advised that all who are perfect be thus minded.

But, let us remind you that this is the pattern for Christians. If you are not a Christian, you must seek Him and accept Him as your SAVIOR, then follow Him as your Example. Have you thus received Him? Give Him your heart. —Willis H. Allen.

THE RESTORATION PRINCIPLE

James R. Ross

Abilene Christian College has just published the speeches delivered at its 1962 lectureship. Theme of the lectures is "The Restoration Principle." Theme speeches deal with subjects important to an understanding of the history and doctrine of the churches of Christ which grew out of the reform-unity movement of the early nineteenth century led by Thomas and Alexander Campbell, Barton W. Stone, and Walter Scott among others. The book contains excellent biographies of the last three of these men as well as of several other important leaders.

Although these lectures are very likely ahead of the general thinking of the brotherhood, we have noted in them several good trends of thought, most of which are sorely need as correctives for the self confident, rationalistic theology of most churches of Christ.

In the first place, there is a grappling with issues on a deeper level than has been common for many of the Restoration preachers. Too often arguments in the past have proceeded something like this: "I teach the Bible *alone*. You disagree with me. Therefore, you disagree with the Bible and must be wrong."

In the second place, there is manifest in several places a recognition, even sometimes, we think, an appreciative recognition, of the part history has played in bringing us to our present position.

In the third place, and closely connected with an appreciation of history, there is also manifest an appreciation for the views of others. There is an attempt, especially by Everett Ferguson in his article on "Religious Authority" to understand and fairly evaluate the views of those who disagree with him.

In the fourth place—and this, I think, is fraught with possibilities for the healing of some wounds now gaping open in the Restoration body—there sounds more than once a call to repentance, not a call to the "denominations," but a call to "sound brethren." There is a humble recognition that we, too, are sinners and that "Restoration" involves more than mere adherence to a carefully developed legal system. There is a need, as the title of one lecture phrases it, of "Restoring the Spirit of New Testament Christianity."

In the fifth place, and in the end this is what counts most of all, there are hints of the leavening effect of the *Bible* in the thinking of the conservative wing of the Restoration. Here and there we find an admission that the churches of Christ have not followed Scripture as closely as they boasted they did, but may have neglected some phase of the Biblical teaching such as that on the place of the Holy Spirit's activity in the life of the Christian. Everett Ferguson says, "we have often ascribed to the word alone what is the working of the Spirit through the word" (p. 60).

However, before building up the prospective reader's expectation too high, we must hasten to add that some things apparently have not changed. Premillennialism is still an awful heresy, and a man who preaches it could not possibly be allowed to teach in a church any more than "a modernist who does not believe in the deity of Christ" (J. W. Roberts, p. 180).

The book, in addition to lectures on the main theme, has several helpful lectures on various practical aspects of the church's work. These lectures, as well as the main discussion, will prove to be worth reading.



Real Worth

J. H. McCaleb

"Now that I have a sheep and a cow, everybody bids me good morning."

These words came from the philosophical lips of Benjamin Franklin. No doubt he had in mind the tendency that men have shown to flock to the banner of success. He may have considered also the merit of striving to be self-supporting.

"For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou here, or sit here under my footstool: Are ye not then partial in yourselves, and are become judges of evil thoughts?" These are thought-provoking questions posed by James in his general epistle.

Words from the writings of Paul are equally thought-provoking. "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

The sheep and the cow are but symbols. How we use them is important.

Read about Louisville Christian Fellowship Week on page 170
of this issue.



A Christian Views The News

Ernest E. Lyon

WHAT IS A "LIBERAL" TODAY? We are indebted to Frank L. Kluckhohn for quoting in his recent book, "America, Listen!" from Senator Joseph Clark, a former chairman of the Americans for Democratic Action's Philadelphia chapter, his definition of a "liberal" as one "who believes in utilizing the full force of the government for the advancement of social, political and economic justice at the municipal, state, national, and international level." (This shows, as we have stated before, that such are really "feudalists" since they are wanting the government to become a feudal landlord on a grand basis and watch after the needs and production of its wards. If you want this, then, by their definition, you are a "liberal" today—a liberal wanting security instead of freedom.

FEDERAL AID TO CATHOLIC SCHOOLS. While this is being denied in this country (though practiced in higher education) for the first twelve grades, federal money is going to support Catholic schools in foreign countries. The last country to have such aid instituted is Colombia, where missionaries are protesting and getting some concessions.

MORE LIBERTIES GOING. A price increase denied to an industry, more moneys to be withheld (maybe) for income tax purposes, many men denied the right to speak out against our enemy, and now comes a little-noticed case from Lawton, Oklahoma. A manufacturer there decided to have his hauling done by contract, but the NLRB ruled after a union protest that he couldn't make such a change without union permission. The NLRB regulation has the force of law so far as effect is concerned. Maybe you feel that liberties aren't important, but I wonder how long it will be before the great majority of our people notice that we are losing our freedom step by step. This loss of liberties is always accompanied by increase in power for someone else. The President is now asking for an increase in power over Federal Reserve banks, over the power to levy income tax rates, and so forth. The tide must be turned toward freedom. And this is true regardless of what political party is in power.

NEWS BEHIND THE NEWS. Maybe a recent survey by Gilbert Youth Research Company shows why we are moving toward trusting more in the power of men and toward a far greater crime rate. Of 1,300 teen-agers polled 85 per cent are formally affiliated with some church but only 44 per cent attend as often as once a week. 55 per

cent attend Sunday school or some other type of training, but 41 per cent said they receive no religious instruction whatsoever. A college sorority girl in Ohio recently told a religious speaker that he was the first one who ever told her that Jesus Christ is God!

DOES CHURCH UNION PROMOTE MISSIONS? Stop and answer that question before reading further. The United Church of Canada in 1936 had 452 missionaries; in 1960 that number had declined to 245. In that same period North American foreign missionaries increased from 11,289 to 27,219. This is a rather typical example. Unity in Christ and organic unity of churches are not the same thing.

MINISTER'S PROBLEMS. A survey of 206,000 full-time ministers showed that the three greatest problems they face are: (1) demands of time; (2) insufficient salary; (3) lack of parishioner interest in Bible study and religious fundamentals. Maybe you can ease your minister's problems? A corollary of the third problem is the lack of interest and practice of personal evangelism by "laymen", it seems to me; the proportion of souls won to Christ is directly related to the amount of personal witnessing done.

RELIGION IN THE SCHOOLS. At last a congressman has warned against "atheism by law" in public schools. Rep. Herbert C. Bonner (D., N.C.) declared in congress, "The Constitution was designed to protect minorities in religions, as in everything else. It was not designed to permit minorities to deny ruthlessly the rights and needs of others." He was speaking concerning a Supreme Court case seeking to deny the constitutionality of the Regents Prayer used in New York public schools. Such a decision, he declared, would mean "virtually establishing atheism as the national religion of the United States."

NEWS BRIEFS: Catholic bishops in Kerala were condemned by Prime Minister Nehru for tampering with the voting rights of individuals by urging their communicants in a pastoral letter not to vote for Communists. (World Vision, May, 1962) . . . Dr. Daniel F. Poling, president of the World's Christian Endeavor Union since 1927, has resigned and will relinquish his duties at the group's next convention in August. Dr. Poling is the speaker for Christian Heritage Day in Louisville this coming fall . . . The name of Christ was omitted from the Minneapolis Governor's prayer breakfast even to the point of the benediction including only God the Father and the Holy Spirit (Sunday School Times, April 14, 1962) . . . Two pieces of bone and a tooth are all that it took for a "scientist" to claim a "missing link" and get nationwide publicity. Maybe the newspaper editors ought to read what Evolutionist Thomas Huxley said of evolution: "It is not proven and not provable." . . . Federal taxes this year, (not including Social Security, unemployment, etc.) are estimated by the President at over five billion dollars more than the first 143 years of this country (through 1932).

Pray for us and send your questions and criticisms to 1734 Deer Lane, Louisville 5, Ky.

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



Going Different Ways

"You're quite out of date." Said young Pastor Bate

To one of our faithful old preachers,

Who had carried for years, in travail and tears,

The Gospel to poor sinful creatures.

"You still preach on Hades, and shock cultured ladies

With your barbarous doctrine of Blood.

You're so far behind that you'll never catch up.

You're a flat tyre stuck in the mud."

For some little while, a wee bit of a smile

Enlightened the old pastor's face. Being made the butt of ridicule's cut

Did not ruffle his sweetness or grace.

Then he turned to young Bate, so suave and sedate:

"Catch up! did my ears hear you say?

Why I couldn't succeed if I doubled my speed.

My friend, I'm not going your way."

...

"Lord, lay some soul upon my heart,

And love that soul through me;

And may I nobly do my part To win that soul for Thee."

—L. Tucker

"I Will Fear No Evil."

A little girl, traveling on the train for the first time, heard that they would have to cross several large streams. She was troubled and nervous as she thought of the dark water, but each time as they neared a stream a bridge always was there to furnish a safe way across. Finally, settling back in her seat, she said, "Mother, I am not worried any more. Somebody has put bridges for us all the way." When we come to the dark streams in our lives, remember that God has put bridges for us all the way, so that the floods shall not overflow us.

...

An overwrought preacher was seen daily going to a railway track to watch an express train streak by. An observer asked, "Pastor, why do you come here every day to see the Dixie Flyer go by?" "Well," said the minister, "I like to see something getting some place without my having to push it!"

...

"Every man must live with the man he makes of himself, and the better job he does in molding his character and improving his mind, the better company he will have."

* * *

"I grumbled because I had to get up in the morning—until one morning when I couldn't get up."



Book Review

Dennis L. Allen

COME WIND, COME WEATHER

by Leslie Lyall

(Don't know Stateside publisher. London: Hodder and Stoughten)

This book gives an unbiased, factual account of what has happened to the Protestant Church in China under the hands of the Communist Government. Since communism is everywhere basically the same, it gives a blueprint of the methods likely to be adopted in any country which falls into the hands of the communists. Their diabolical scheme to make the church an instrument of the state while apparently leaving it "free," and to render the church powerless without destroying it entirely, should be made known to Christians everywhere. Communists are just as clever as the Devil, and it is not inconceivable that we might have to face the same kind of problems in the States in the years to come, if the Lord tarries.

One of the outstanding chapters is entitled, "Mr. Valiant-for-Truth" and tells of the persecution of Mr. Wang Ming-tao at the hands of the communists and their puppet church. The sad thing is that he virtually had to stand alone. Scores of ministers and evangelists of the major denominations who had been considered grounded and steadfast, turned about under pressure to become accusers of their brethren. Mr. Wang, in the face of concerted opposition took his stand upon the Word of God, ". . . we will not unite with unbelievers, and we will never join any of their organizations . . . Whatever is in keeping with the truth of the Word, we accept and keep. What the Bible does not command we reject. We shall make whatever sacrifice is required of us in being faithful to God . . . Dear brothers and sisters, let us be strong through the mighty power of God . . . Don't be cowards! Don't be weary! Don't give way! Don't compromise! The battle is indeed furious and the battlefield certainly full of dangers; but God's glory will be manifest there . . . My dear brothers and sisters, let us follow in the steps of the Lord, and, holding aloft His banner, go forward courageously for His Gospel's sake." A few months later he preached his last sermon on "the Son of man is betrayed into the hands of sinners," referring to the betrayal of Christ by the churches who had lined up with the communists. That night at 1:00 he was roused from sleep by the police, bound with ropes and taken off to prison.

The book also gives an account of the attacks of the communists upon the group commonly known as the "Little Flock" but which

actually uses no denominational title. They call their places of worship "Christian Meeting Places" but call themselves simply "the church" or "the assembly." There are thousands of these assemblies throughout China. The leader in this very influential movement is Watchman Nee (author of *The Normal Christian Life*). As a group they have stood the tests of persecution and pressure much better than any of the large denominations. Mr. Nee was imprisoned in 1952 on charges of being a capitalist.

This book is not long and well worth reading. We need to be moved to pray for the Christians yet in China as Christ did for Peter, that their faith fail not. Of the purpose of this suffering and of the future the author says: "Does the Lord of the Church ever permit the members of His body to suffer in vain and to no purpose? . . . Faith sees beyond the present darkness to a new dawn for the Church in China. . . . The present dusk is not the dusk of day's end, but the dusk that precedes the dawn."

UNIFIED FUNCTIONING

Willis H. Allen

To emphasize the unified functioning of the church, the Apostle Paul uses the illustration of physical body (see Rom. 12:4-6; 1 Cor. 12:12-26).

The physical body sometimes gets out of order. Some of its members become paralyzed, cancerous, or otherwise diseased. When that happens the functioning becomes hampered. The Corinthian church was somewhat out of order.

The human body is a self-governing body, automatic in its action. It has power of action within itself, some of it voluntary, much of it involuntary. The body is controlled by the brain, and moved into action by contraction of muscles in response to suggestions from the brain. In the healthy body there is no jealousy or interference among the members, and each member is "satisfied" to stay in its place. Sometimes men walk on their hands, but that is not normal. Both the hand and the foot are important members, and each would be handicapped without the other; but their work is different. The ear hears, the eye sees, the nose smells, the mouth speaks. Will the nose be hurt because it cannot see the beautiful scenery about it? Will the eye threaten to withdraw from the body because it cannot hear the singing of the birds and the thousand other things that are audible to the ear? God has so ordered the body that even "more abundant honor" is given to that part which may be lacking, "that there should be no schism in the body." One member cannot discredit another.

Now Paul says, "Ye are the body of Christ, and severally members thereof." Or, "members each in his part" (margin). All members of the congregation (the local church) must work together, in full sympathy and co-operation, toward one objective goal. There is no place in the church of God for jealousy, envy, backbiting, fault-finding, factionism, etc. Let all work together in the spirit of love.

LOUISVILLE CHRISTIAN FELLOWSHIP WEEK

Monday, August 27 to Friday, August 31

DAY SESSIONS: Portland Avenue Church of Christ

NIGHT SESSIONS: Sellersburg, Indiana, Church of Christ

THEME: INTO ALL THE WORLD

Chairman, Howard T. Marsh

MONDAY

7:30 Singing Period
8:00 "Into All The World"

Hall C. Crowder
Chairman, J. R. Clark

TUESDAY

9:30 - 9:50 Prayer Time
9:50 - 10:25 "Best Devotional Poems of Our Century"
10:25 - 11:00 "Home Missions"

E. L. Jorgenson
Cecil Garrett

11:00 - 11:10 Recess
11:10 - 12:00 Bible Study, Philippians 1
12:00 - Noon Lunch and Free Time

Homer N. Rutherford

1:30 - 1:50 "Problems Facing Prospective Missionaries"

Alex Wilson

1:50 - 2:30 Open Forum Discussion

2:30 - 2:50 "Left Handed Fishermen"

Neal Phillips

2:50 - 3:30 Open Forum Discussion

7:30 Singing Period

8:00 "Place of Baptism in the Great Commission" Orell Overman
Chairman, C. V. Wilson

WEDNESDAY

9:30 - 9:50 Prayer Time
9:50 - 10:25 "Do Not Skip Samaria"
10:25 - 11:00 "Africa: Present Problems and Possibilities"

James R. Ross
Alvin Hobby

11:00 - 11:10 Recess
11:10 - 12:00 Bible Study, Philippians 2

LaVern Houtz

12:00 - Noon Lunch and Free Time

1:30 - 1:50 "Responsibility of Going"

Eugene Pound

1:50 - 2:30 Open Forum Discussion

2:30 - 2:50 "Responsibility of Sending"

Lowell LeDoux

2:50 - 3:30 Open Forum Discussion

7:30 Singing Period

8:00 "Challenge of the Far East" Victor Broadus
Chairman, Robert B. Boyd

THURSDAY

9:30 - 9:50 Prayer Time
9:50 - 10:25 "Relation of Christian Education to Missions"
10:25 - 11:00 "Relation of Prophetic Teaching to Missions"

N. Wilson Burks
Stanford Broussard

11:00 - 11:10 Recess
11:10 - 12:00 Bible Study, Philippians 3

J. Edward Boyd

12:00 - Noon Lunch and Free Time

1:30 - 1:50 "Practical Missionary Methods"

Mack LeDoux

1:50 - 2:30 Open Forum Discussion

2:30 - 2:50 "The Apostle Paul's Aim (Rom. 15:20)"

Harry Coultas

2:50 - 3:30 Open Forum Discussion

7:30 Singing Period

8:00 "Teaching Them to Observe All Things" Paul A. Clark
Chairman, Willis H. Allen

FRIDAY

9:30 - 9:50 Prayer Time
9:50 - 10:25 "Responsibility of the Christian to Home Missions"
10:25 - 11:00 "The Conflict of Missions"

David Schreiner
Winston N. Allen

11:00 - 11:10 Recess
11:10 - 12:00 Bible Study, Philippians 4

Ernest E. Lyon

12:00 - Noon Lunch and Free Time

1:30 - 1:50 "Simple New Testament Christianity and Missions"

Thomas Y. Clark

1:50 - 2:30 Open Forum Discussion

2:30 - 2:50 "Establishing and Maintaining New Congregations"

John Pound

2:50 - 3:30 Open Forum Discussion

7:30 Singing Period

8:00 "Challenge of the Lost World" Frank M. Mullins, Sr.
Hospitality Committee for Fellowship Week

Mr. and Mrs. Wm. A. Price, 2217 Walterdale Terrace, Louisville, Ky. GL 4-6633.
Herschell Keown, 622 South 44th Street, Louisville, Ky. SP 8-1367

NEWS AND NOTES

ROUNDS OUT 21 YEARS

In his church bulletin for June 3, Brother Maurice Clymore says regarding his work at Dugger, Indiana: "This morning marks the beginning of the twenty-second year as your minister. This means that one half of his life as a preacher has been spent in Dugger. Many changes have been made in the twenty-one years. A ramp at the rear of the church building now makes it possible for a car to be driven up to the back door and the occupants to come into the auditorium on floor level. Rest rooms and a sewerage system have been added. The auditorium has been decorated twice. The basement was enlarged so that we now have three more class rooms than we had twenty-one years ago. New front steps were put in several years ago. A rear door now takes the place of the side door. Your minister has preached over 1800 sermons from the pulpit. No one person has heard them all, but there are some who have heard as many as 1700 of them.

Mrs. Knecht In The Far East

Hayama, Japan. June 9, 1962: Sister Knecht has been with us. Her boat arrived at Yokohama en route to Hong Kong. Brother Rhodes took her around the area. The Rhodes, the Bixlers, the Forcades, Tommy Marsh and myself went down to the pier to see her, and afterward we all visited Nogeyama church of Christ in Yokohama. Sister Knecht tasted her first Japanese food—raw fish—with the rest of them. All enjoyed the spiritual uplifting God gave us through her visit to Japan. —Moto.

P. C. S. Still Needs Teachers

At last report Portland Christian School still needed a teacher for seventh and eighth grades and for social studies. Contact Carl Vogt Wilson, 231 S. Galt Ave., Louisville 6, Ky.

Kentucky Home Mission Fund

Churches of the Louisville area have started a fund called "Kentucky Home Mission Fund." This is to be used for building improvements, song books, etc. It is a loan fund. At present there is about \$1000 in the fund. Churches and individuals are invited to give into this fund. Money may be sent to any of the Portland church of Christ elders or to Brother C. V. Wilson, address above.

Travel Fund In—Sailing Delayed

We learn that the travel fund for Eugene Mullins and family is in, but that only about \$100 per month has been promised for his support. He was to leave in June for Manila, but his sailing is delayed. The next opportunity for embarking will be the latter part of July.

SOME GOSPEL MEETINGS

Thomas Y. Clark is to be in a meeting with the Sylvania church, south of Louisville, beginning August 5.

Brent Hickman has consented to preach in a meeting at Waterford, Ky., from July 16 to 29.

Frank Mullins, Sr. is scheduled for a meeting with Ormsby church, Louisville, from Sunday, August 19 to Sunday, August 26.

Nelsonville, Ky.: Brother Earl Mullins of the South Louisville Church is to conduct our evangelistic meeting from August 5 thru August 18. —W. Robert Heid.

Louisville, Ky.: On June 17 I spoke on "A Model Soul Winner." At the invitation a sister came forward expressing a desire for prayer that she might be a better soul winner. When I announced her desires a brother raised his hand and said, "I need that prayer, too." Then I expressed the need for such a prayer. I said, "Do any others feel this need?" A hand went up here and a hand there and I called the name of one after another until it seemed that about all of us felt the same way. Then I said, "How many want this prayer?" A half or more of those present raised their hands. This is a somewhat unusual experience for Ormsby. —J. R. C.

Teachers Not Yet Fully Paid

A strong letter from president N. Wilson Burks comes to our desk. About \$9,500 is yet needed to finish up the year out of the red. The last we heard the teachers' pay was about three weeks in the arrears. Brother Burks makes a point that the teachers are already teaching at a sacrifice and that they should have their full pay. This is quite true. Are you giving regularly to SCC? Could you make a gift right now to help them finish up the school year in good financial shape? Private schools must be supported by private funds, and such is our school. Don't let it down. —J. R. C.

Fiftieth Anniversary Celebration

Mr. and Mrs. E. H. Clark of the Ormsby congregation are celebrating their fiftieth wedding anniversary on Sunday, July 1 at the Mall beyond St. Matthews, Kentucky. The hour for friends to come is from 2 to 5. Brother and Sister Clark have been faithful members of Ormsby for many years. We extend congratulations to them.

Dugger, Ind.: The highest record for Sunday school attendance since I have been here was reached Easter Sunday. We had 219, which was eight over the high we have had before that date. Our attendance was much above average during the month of May.

Ninety-six enrolled in our Vacation Bible School and we lost only two. Six boys and girls confessed the Lord Jesus Christ and were baptized. Others are interested. —Maurice Clymore

Buechel, Ky.: Sunday, June 10, marked the first anniversary of our work with the Buechel church of Christ. The Lord blessed us with a good day on which we saw all previous attendance records broken, and at the evening meeting a young couple (man and wife) responded to the invitation to place membership. We had 158 present for Sunday school. 211 for morning worship, and 107 came to the Sunday night meeting. (Previous attendance records were: 135, 205, and 100). The people at Buechel followed through by setting a new Wednesday night attendance record of 78 on June 13. Three responded to the invitation Sunday, June 17, for membership, one of whom came also for rededication. For all of this we praise God and look to Him to bless us as we continue in His work at Buechel.

A visitation program, with a splendid group of zealous workers who are consistent in their participation, is being blessed of God.

I am to be with the Salem church of Christ, near Cynthia, Ky., for a series of meetings, Lord willing, beginning July 30, continuing about two weeks.

Pray for us. And when in Louisville, visit with us at 2107 Buechel Bank Road. —Robert B. Boyd

Jesse Wood To Mackville, Ky.

Brother Jesse Wood, efficient manager of the Word and Work office and store, has been invited to move to Mackville, Kentucky, as minister. He has accepted and will be leaving Word and Work and

his work at Fisherville soon. Brother Mack Anderson, who has had five years work at Southeastern Christian College, will be the new manager of the Word and Work Book Store. We regret to lose Brother Wood, but we welcome Brother Anderson. —J. R. C.

KENTUCKIANA CHRISTIAN ASSEMBLY

Brother Hall Crowder is announcing Kentuckiana Christian Assembly to be held at Winchester, Kentucky, again this year. Brother Crowder is director and Howard T. Marsh assistant director. These summer camps will convene from August 12-25. Junior Week is from August 12-18; Senior Camp from August 19-25. The full price this year for the week will be \$12. When registering send \$5. Write to Hall C. Crowder, 211 South New Albany St., Sellersburg, Ind. First come, first served. Be sure and give your name and address, sex, grade next year. Get other details from Brother Crowder.

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A circular letter from Brother and Sister Bixler brings—among many interesting things of their great work—the word that Brother Otoshinge Fujimori has gone to be with the Lord. He was 92 years of age, and is survived by his wife, Sister Fujimori, who is 90. Brother F. has been well and favorably known in the churches of America for more than half a century. Blessed are those who die in the Lord, and of whom we can say: "their works follow with them."

I join in Brother Clark's encomium of Jesse Wood, and in his welcome to Mack Anderson to the W. W. Book Store. Jesse has been the tireless builder of the book and literature business for several years, and has endeared himself to all who had business errands in person or by 'phone. His brother, Dr. Horace of Dallas, said of him, in a letter dated June 19:

"He is one of God's dearest. Whatever happens to that boy is of the Lord's direction. His heart yearns for full-time gospel work, and surely that is where he belongs."

My beloved brother and co-editor, J. R. Clark, is at the point also where he needs relief from the burdens of a busy publisher. His heart also yearns to give full time to local ministerial work. Who among our dedicated, educated younger men (or women) would feel an interest in this field of Christian endeavor? —E. L. J.

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