

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

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PROPOSED PROGRAM
Of The
ELEVENTH ANNUAL

Louisville
Christian Fellowship Week

Portland Avenue Church of Christ — August 25th thru 29th

Theme: Practical Christianity In Our Day

MATTHEW 24:46



PROGRAM

MONDAY, AUGUST 25th

Chairman: Kenneth Stockdell

7:30 P. M.

Glorying In The Cross

Song Leader: Emory Grimes

H. E. Schreiner

—o—

TUESDAY, August 26th

Chairman: Bob Morrow

10:00 A. M. Devotional Period

10:20 A. M. Bible Class (II Thessalonians)

11:00 A. M. Intermission

11:15 A. M. "Covetousness"

12:00 M.

NOON MEAL

1:15 P. M. Panel Presentation

1. Fundamental Teaching In The Home

2. Fundamental Teaching In The Church

3. Fundamental Teaching In The School

2:00 P. M. Open Forum and Discussion With Members of Panel

3:00 P. M. Intermission

3:15 P. M. God's Power To Save (Romans 1:16)

7:30 P. M. Song Period

8:00 P. M. Apostolic Doctrine

—o—

THEME: Evangelism And Missions

Chairman: Robert Heid

Song Leader: Stanford Broussard

10:00 A. M. Devotional Period

10:20 A. M. Bible Class (II Thessalonians)

11:00 A. M. Intermission

11:15 A. M. Compassion, A Motive For Missions

12:00 M.

NOON MEAL

Continued Inside Back Cover

THE WORD AND WORK

VOLUME LII, JULY, 1958

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

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SO LONG AS THERE ARE HOMES

— By Grace Noll Crowell

So long as there are homes to which men turn
At close of day,
So long as there are homes where children are —
Where women stay,
If love and loyalty and faith be found
Across these sills,
A stricken nation can recover from
Its gravest ills.

So long as there are homes where fires burn
And there is bread,
So long as there are homes where lamps are lit
And prayers are said;
Although a people falter through the dark
And nations grope,
With God Himself back of these little homes
We still can hope.



Man's Deepest Need

E. L. J.



As public speakers, teachers, and preachers, we have a tendency to shy away from the "second person" form of address, from the individual impact. We are always dealing with the crowd; with society as a lump—the world, the nation, the state, the community or the church as a whole. And yet we know that any cross-section of the social lump can be no better than the individuals who constitute it.

We all know that this is the truth; and we are always working around the edge of this truth; yet we seldom seem to come to grips with it—this thing of *individual rightness* with God.

How dare we in America even call ourselves a "Christian nation" — except in the most diluted and compromising sense — unless we are indeed a nation of Christians — Christian men and women? In fact our greatest, deepest national problem now, in the face of the tremendous, stupendous, national tasks that we have taken on, or rather, that have been thrust upon us — from Europe and the Orient and the world — that problem is not whether we have "bitten off more than we can chew," whether we have taken on too much responsibility as a nation; *but whether, as individuals, we have the character to back it up!* If any break-down comes it will come right there! It is not at all impossible (depending on our attitude toward our Maker) that God might yet elect to humble us as a people, and to lay our pride in the dust — that vain feeling of ours that *we* can do anything; that nothing is too hard for us! It is only the Almighty Himself who can say (Jer. 32:27):

"I am the God of all flesh; is there anything too hard for me?"

Yet, neither is there anything too hard *for us* — if we give God a chance to work — in us, for us, with us, by us, through us! "I can do all things in him that strengtheneth me" (Phil. 4:13).

God's own recipe for a strong and mighty nation is found in 2 Chronicles, seventh chapter, and fourteenth verse:

"If my people, who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

But this national attitude can never come except out of personal religion and individual rightness with God.

What then is the profoundest need of the human soul, the deepest hunger of every awakened heart? That profoundest need, that deepest hunger is—personal pardon! In the words of the apostle Paul, it is:

“The forgiveness of our trespasses according to the riches of His grace.”

It is a startling fact that individual sin sits lightly on people only in those lands that we call “Christian”—the Christianized lands, like Britain and America. There is no great burden of sin, and therefore no great burden for souls. And the burden of unforgiven sin seems to be light just in proportion as men have been “educated”—that is, educated away from God!

To the heathen idolater, sin is a heavy load; and he often goes to awful lengths to expiate it. The Hindoo mother may cast her baby to the crocodiles. The heathen man may roll down a steep incline inside a barrel that is full of nails—until he is torn and lacerated beyond description. Or he may close up his fists with a vow that he will never open them again—until the nails grow through to the other side. Or he may say, I will get me up on this pedestal; I will sit here, and I will never come down until I die! All such things have been done among the pagan peoples in ignorant attempts at penance for their sins. Somehow, *they* seem to know, as we all ought to know, that sin is a fearful thing against God; and that there is no excuse for it before God.

Ignorance cannot excuse it—as we ourselves sometimes say, “Ignorance of the law excuses no man.”

Drunkenness cannot excuse it; for even if a man were not accountable for sin and crime committed when he is drunk, still he is certainly responsible for getting drunk.

Hasty impulse and sudden desire cannot excuse it—as Esau found, who sold his birthright.

Prestige, and the power to do a wicked thing and “get by” with it—the vicious doctrine that “might makes right”—this can never mitigate sin—as King Ahab found when he took away his neighbor’s vineyard.

No, there is no excuse or cloak for sin; and there is *nothing* that any man, of himself, can do about it. Nor does the famous question, asked more than once in the Bible, “What must I do to be saved?”, imply that there is anything that man, of himself, can do about sin. All he can do is to cast himself as a lost and helpless creature upon his Maker in the gospel way. *This* he can and must do with all confidence; for *God* can do something with sin! First of all He can and He will *pardon* it! What is more, He can and He will *break the bondage* of it! And finally, He can and He will make up for all that we lack in His Holy sight by granting to us in grace, His believing

children, the perfect, seamless, covering robe of His All-perfect Son, our Savior!

“He breaks the power of cancelled sin,
And sets the prisoner free;
His blood availed for all our race,
And it avails for me”.

O Thou God of all flesh, to whom nothing is too hard—Thou who answerest prayer, to whom all flesh therefore must come: may we as a people, and as men and women one by one, put our whole trust in Thee—for time and for eternity. Help us to humble ourselves and to pray; to seek Thy face and to turn from our wicked way—that Thou mayest hear in heaven and forgive; yea, that so Thou mayest heal our land. Through Jesus Christ our Savior and Lord. Amen.



Good Eyesight

J. H. McCaleb

Near my home there is a little restaurant where I like to eat. The surroundings are pleasant, and there is present an attitude of friendliness. Also, the dining room is decorated in good taste.

One evening I was affected favorably by some good pictures that were hanging on the wall. I remarked to the owner that she was fortunate in her choice of new furnishings. She looked at me in amazement and then told me that those same pictures had been hanging there for over two years. I was embarrassed.

Eyes that see not; ears that hear not. It appears that these words describe most of us part of the time. The most obvious objects escape our notice because we are looking without seeing. There is no particular mental interest to cause us to examine carefully.

It could be that some of us read our Bibles with the same attitude of carelessness. The truth escapes us because we are not sufficiently concerned. The words that we read, or hear, fall upon insensitive ears. We do not see the pictures that they paint even though they have been hanging on the walls of our surroundings for many years. Then, all of a sudden, we receive some kind of shock. We see for the first time something that has been before us all the time.

“Being ready always to give answer to every man that asketh you a reason for the hope that is in you . . .”; and again, “Exhorting you to contend earnestly for the faith . . .”

Without adequate perception and understanding, reason gives place to prejudice, and contending turns into contentiousness.

CHRISTIAN ATTITUDE REGARDING SICKNESS

K. William Rinne

The encroaching sickness, which involved suffering, followed by the departure from this life of God's faithful servant, H. L. Olmstead, is foundation for thought as to the proper attitude God would have His children assume when confronted with bodily ailments and which could terminate in death. As Samuel Johnson once wrote in *The Rambler* No. 48: "disease generally begins that equality which death completes"; and if the Lord tarries, we are all too conscious of the fact that at some future date "the earthly house of our tabernacle (bodily frame) will be dissolved for a building from God, a house not made with hands, eternal in the heavens" (2 Cor. 5:1). "Soon, soon to faithful warriors cometh rest." "We are so fond of each other," wrote Jonathan Swift in a letter to Stella dated February 1, 1710, "because our ailments are the same." "There is no mortal," says Euripides, the Athenian tragic dramatist, in *Fragments* No. 757, "whom sorrow and disease do not touch." Paul plainly tells us in his letter to the Romans that such common everyday experiences are the result of sin having entered the world, "and death through sin; and so death passed unto all men, for that all sinned" (Romans 5:12). Next to death itself, disease is man's greatest enemy. "The last enemy that shall be abolished is death" (1 Cor. 15:26). Death's servant is sickness and each season seems to have its own disease and its peril every hour. The scientists remind us that a person's chances of becoming sick can change from hour to hour, depending on such factors as his food or diet. Most humans harbor a wide variety of disease-causing germs, viruses, and fungi even when they are in perfect health. Whether or not these latent diseases become active depends on a wide variety of factors.

The Pre-Christian attitude to disease was to regard it as a punishment from some deity for sin either of the sick person, his family, or the whole community. The present Christian era offers two sharply contrasted attitudes regarding sickness, which are diametrically opposed the one to the other in thought and principle. The first of these two attitudes relates to an ideal superior man (superman) of the future, who, supposedly, will be produced by the evolutionary struggle for survival, and will be characterized by superior physique and capacity to dominate. In keeping with this egoistic struggle for the mastery, F. W. Nietzsche says in his work, *The Twilight Of The Idols* under the heading *Skirmishes In A War With The Age* No. 36: "The sick man is a parasite of society. In certain cases it is indecent to go on living. To continue to vegetate in a state of cowardly dependence upon doctors and special treatments, once the meaning of life, the right to life, has been lost, ought to be regarded with the greatest contempt by society." Adolph Hitler writing in his *Mein Kampf* declared that "there is only one disgrace: to be sick."

Such attitudes as these are anti-Christian in nature, emphasizing as they do the naturalist principal that man (superman) is the meas-

ure of all things. It is the spirit of antichrist, emanating from men who were the repository and embodiment of many forms of soul-destroying hatred for Christianity. God's people are enjoined to pray for those who are sick with sufficient faith to believe that no matter how great the illness or intense the suffering, God is able and will restore such as are sick to complete health and strength, James 5:14-16. To do and believe otherwise is gross negligence as well as the shirking of a God-given responsibility. Instead of holding the greatest contempt for the sick which lay at His feet and believing that in certain cases it was indecent for them to go on living, our Lord displayed the greatest compassion (Matt. 14:14; 20:34; Mark 1:41). Instead of viewing bodily illness as a disgrace, our Lord regarded it as mere interlude in the larger life of the spirit. "For our *light affliction* which is for the *moment*, worketh for us more and more exceedingly an *eternal weight of glory*" (2 Cor. 4:17). St. Augustine had an insight into this when he said, "God wants to give us something, but cannot, because our hands are full—there's nowhere for Him to put it." Many times the things that we want do not include God, and never suffering. Human suffering, though unwanted, often brings a variety of color into our lives. Even more, we are amazed at times when we look at the past and see that our spiritual lives developed more in the shadows than in the sunlight. There is a saying among the Arabs to the effect that: "All sunshine makes a desert." "God is our refuge and strength, a very present help in trouble" (Ps. 46:1).

The second of these two attitudes regarding sickness and death lies in God's will as well as the great love and tender concern which He has for His own. Brother Boll stated often: "God is too wise to make a mistake, and too good to do any one a harm." Thus we can say in the full assurance of faith and with perfect trust: "My Jesus, as thou wilt! O may Thy will be mine; Into Thy hand of love I would my all resign; Thro' sorrow and thro' joy, Conduct me as Thine own, And help me still to say, "My Lord, Thy will be done." And again, "My Jesus, as Thou wilt! All shall be well with me; *Each changing future scene* I gladly trust with thee; Straight to my home I travel calmly on, And sing, in life or death, "My Lord, Thy will be done." "Sweet will of God, still fold me closer, till I am wholly lost in Thee."

A good example of where the will and love of God had its perfect work is in the case of Lazarus as recorded in John 11:5 and 3: "Now Jesus loved Martha and her sister, and Lazarus. Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick." It can also be said: Lord, he whom thou lovest is blind. Lord, he whom thou lovest is deaf. Lord, he whom thou lovest is lame. With other words, our infirmities do not invalidate His love. The love of our Lord is the one sure foundation upon which we need to take our stand when we are sick. Sickness is a form of warfare, and war exhausts our resources. Our base of supplies is in the Lord's love. No general in war, dares to lose touch with his base of supplies. When we lose contact with God, in our illness, we are in danger.

LO --- EVERY MAN A GOD !

N. B. Wright

You and I tried to be God.

The man of financial or political influence who thinks he is big or clever enough to take moral liberties and to succeed tries to be his own god.

One branch of the Mormon Church teaches that as man is now, God once was, and, as God is now, man will be. The other branch does not accept this teaching, but believes in Joseph Smith, the founder, who did believe it.

In the 28th chapter of Ezekiel is the record of the highest of all angels as he rebelled against God. That rebellion corrupted his nature, vs. 16-18 (which result is always true). Then in Isa. 14:13, 14 are two statements: "I will sit upon the mount of congregation"—in the seat of government—and, "I will make myself like the Most High".

Now go to the garden of Eden. This vicious being is the tempter of humanity. Genesis 3:5 reads: "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God (gods), knowing good and evil." The ruse worked. Man's being was corrupted; he became sick in body, soul and mind.

The Bible—and we mention it in the same connection—gives the best definition of sin. "Sin is lawlessness" (1 John 3:4, A.R.V.). My own statement: "Sin is that which is contrary to the nature of God" is, of course, far inferior. Sin, to be sure, is: "Transgression of the law" (K.J.V.), but it is far more than transgression. Sin is being without law to God, to act independently of Him—even in things that are not wrong in themselves.

Each of us who are tempted to act without being under law to God (not the same thing as vainly trying to be saved by law-keeping, at all), is thereby putting self in the place where God ought to be. What is human pride coupled with a rebellious, stubborn spirit, but man in a wicked attempt to be his own god?

Some weeks ago two men stood before our door—elders. They heard: "You believe that as man is now, God once was, and, as God is now, man will be." The spokesman replied: "It may be like that."

So Satan makes a religion out of the stuff he became, out of the blasphemous statement: "Every man will be God." He suggests, in the meanwhile until you become God, this awful thing: "Be God now by doing as you please."

The Jews of Christ's day were not deceived by any lack of understanding of the real issue concerning the Son of God. They knew He meant that He was the Son of God in the same sense that no other man was. "Jesus answered them, Many good works have I showed you from the Father; For which of those works do ye stone me? The Jews answered him, For a good work we stone thee not, but for blasphemy; and because that thou being a man, maketh thyself God."



The Gift of The Holy Spirit

Gordon R. Linscott

One of the most precious of all the promises of God is that recorded in Acts 2:38, 39: "...and ye shall receive the gift of the Holy Spirit. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him." Though far in distance from Jerusalem, and far in time from the day of Pentecost, we who have been called unto the Lord our God may rejoice that the promise is unto us.

Just what is "the gift of the Holy Spirit"? Many different answers have been offered, but the statements of Acts 10:44-47 should be conclusive. There just one fact is described in three different ways. While Peter was speaking to the household of Cornelius, "the Holy Spirit fell on all them that heard the word" (v. 44). This is called (in v. 45) the pouring out of "the gift of the Holy Spirit." Then (in v. 47) Peter said they had "received the Holy Spirit." Going on to Acts 11:15, Peter says that what had happened to the household of Cornelius was what had happened to the apostles themselves on the day of Pentecost.

But what about the tongues? The apostles spoke in tongues, and so did Cornelius and his household. Immediately, without further study, some conclude that speaking in tongues is an experience for every Christian, while others—in just as much haste—conclude that receiving the Holy Spirit, or the gift of the Spirit, cannot be for our day and age. This confusion should be soon settled by a study of 1 Cor. 12:4-11 (and other related passages). There Paul plainly declares this principle: *The Holy Spirit and the Work of the Spirit are not the same thing.* There are various "gifts" (plural), "ministrations", or "workings", but only one Holy Spirit. He, the one Spirit, works in many different ways, granting the power to perform different supernatural feats. These powers are divided according to His own will (v.11), and no two persons receive exactly the same "gift." Yet, in spite of this apparent inequality, all are privileged to be equal partakers of a much greater gift, which is the Holy Spirit Himself (v. 13).

Now, to go back to Acts 2 and Pentecost: On that day there was heard a sound like a mighty wind. They did not hear the Holy Spirit. There were seen tongues like fire, but no one saw the Holy Spirit. The sound and the visible tongues, were the work of the Spirit, as an evidence of His power and presence, but He was neither the one nor the other. While the sound was heard

and the tongues were seen, "all were filled with the Holy Spirit." They began to speak in tongues, but again, this was a particular working of the Spirit, and not the Spirit Himself. According to Paul, many Christians never did speak in tongues.

What's the point of all this? Simply this: We of 1958 are not one whit behind the apostles and the other Christians of the first century in spiritual privileges. They were filled with the Spirit the same privilege is extended to us (Eph. 5:18). They received the Holy Spirit; so do all who today obey the Lord (Acts 5:32). The same Holy Spirit who lived in them to help their infirmities is the strength and help of the Christian today (Rom. 8:26). Did God give Paul special power to walk close to Him? Then He has given it to me too! Let's be done with the defeatism which says, "If I had only lived back then . . .!" "... But of course we can't live like the apostles did . . ."

Praise God, He is no respecter of persons. The same yesterday, today and for ever, our blessed Lord Jesus is still able to save to the uttermost! And though we be among the "afar off" of His promise, He remains faithful, and the gift of the Holy Spirit is ours.

THE DEVIL'S REVIVAL

Any spiritual revival that is apart from true faith in Christ is satanic. The prince of this world has set so many of these movements in motion during the course of the centuries that the very meaning of the word revival has come to give a false idea to many people.

President Roosevelt praised a drive on the part of all faiths for a spiritual revival in America. With speakers representing Jew, Gentile, Protestant, and Catholic, a fellowship dinner was given under the name of NATIONAL COMMITTEE FOR RELIGION AND WELFARE RECOVERY. The President of the United States sent his blessing and the note of harmony and spiritual revival was stressed in the meeting.

The word *revival* should not be used of anything except a spiritual movement among those who are already born again. The use of the prefix *re* denotes a movement back to an original or former state or position. It is improper to speak of an evangelistic campaign as a revival unless the Christians who have long since believed come back to a renewed state of consecration. You can revive someone who has been spiritually alive and grown cold but one who is dead in trespasses and sins needs to be quickened by the supernatural work of the Holy Spirit. This is why we pray for "Revival within the Body of Christ."

This is not a mere quarrel over words, there is a profound spiritual truth involved. As long as people believe that any movement towards spiritual things is a revival they will fail to see that men are without hope, without God, dead in trespasses and sins and that a common faith movement of religion cannot help in the slightest. Men must be born again. -From *Revelation*.



Word Studies in the Original Text

J. Edward Boyd

HELP FOR A PERPLEXING QUESTION

A question that has caused much perplexity to earnest Christians is that raised by certain statements in 1 John: "Whosoever abides in Him sins not; whosoever sins has not seen Him, neither knows Him." "Whosoever is begotten of God does no sin, because His seed abides in him; and he cannot sin, because he is begotten of God" (1 John 3:6, 9). Based on such passages is the doctrine of "sinless perfection," so tenaciously held by various holiness sects. Yet this doctrine, as proclaimed by them, appears to contradict both experience and also other passages of Scripture, some even in this same epistle of John (1:8; 2:1). A member of one of these sects was once heard venting her anger with unseemly language in a telephone conversation. When the inconsistency of this with her profession was pointed out, she answered: "But that is not sin; it is only infirmity." This illustrates one danger of the doctrine: a tendency to lower the standard of righteousness so that one's attainments can measure up to it. There is also another peril involved in it (a well-known Bible teacher, preacher, and writer has given this as his personal experience): when one becomes aware of failure, he may become discouraged and alarmed, even to the point of doubting his conversion. Considering his case hopeless, he may give up altogether.

Various solutions of this problem have been suggested. In this discussion we shall mention only two. The first is based on the idea of the two natures that are in the believer. At his conversion the new nature is imparted to him; but the old nature continues to abide. In Colossians 3:9-10 Christians are told that they "have put off the old man with his doings and have put on the new man, that is being renewed unto knowledge after the image of him that created him." And in Ephesians 4:22-24 there is the exhortation (also addressed to Christians) to "put away the old man" and to "put on the new man, that after God has been created in righteousness and holiness of truth." Does this mean that the Lord's people are told to do what they have already done? The answer appears in the phrase of verse 22: "as concerning your former manner of life." Judiciously, the old man has been put away; but actually he remains with us and strives for mastery. This struggle is described by Paul in Galatians 5:16-17. Victory for the child of God is to be attained in the power of the Spirit (See also Romans 8:12-14). Now

the point is made that it is this new man that is begotten of God, that it is he to whom John refers when he says that he cannot sin.

Additional light is shed upon this difficulty by an understanding of the Greek tenses. In 1 John 3:9 the tense used in both expressions ("does not sin" and "cannot sin") is the present. Greek scholars tell us that this tense was always used to denote durative (that is, continuing or habitual) action, unless there was something in the context to indicate otherwise. So in this passage John is not saying that a child of God never commits an act of sin nor that he cannot do so. If he had meant that, he would have used the aorist (tense of punctiliar action) after "cannot". His thought, then, is that one begotten of God does not make a continual practice of sinning, as he probably did while in the world. He may indeed now and then be overtaken in a fault; but, unfortunate as that is, it is not the same thing as sinning habitually, or living a life of sin. Now, looking back at 2:1, we see that John does there use the aorist tense: "My little children, these things I write to you that you may not sin" (that is, that they may not commit an act of sin). Yet he does indeed recognize the possibility; for immediately he adds: "And if any man sin (again the aorist tense—commit an act of sin), we have an advocate with the Father, Jesus Christ the righteous."

The normal Christian life is not, then, one of continual defeat. By his habitual practice of righteousness one should give evidence of divine sonship. Yet if at some point he fails, what should he do? He is not to give up in despair and say, "there is no use." The apostle John indicates clearly the provision that has been made for such an emergency. He cautions his readers against self-deception in saying, "We have no sin" (1:8). And then he suggests the course that should be followed when one does fall into sin: "If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." Already in verse 7 he has spoken of the cleansing agency: the blood of Jesus the Son of God. And here again the present tense is used. He is not thinking of the initial cleansing which we experienced at conversion—it is not "the blood has cleansed us," but it keeps on cleansing us from all sin. Is some one ready to take advantage of this precious assurance, taking it as an encouragement to careless living? Not if he truly loves the Lord! For one to do so would be to cast serious doubt upon the reality of his conversion. Surely a true Christian will have a supreme desire to please Him at all times.

"We must die to the self-life, to the promptings, suggestings, and solicitations of the self, which is entrenched in the soul. All the evils of fallen angels and man have their birth in the pride of self. On the other hand, all the virtues and blessedness of the heavenly life are within our reach, when the self-life is nailed to the cross of Jesus. How is this self-life to be brought to death? Only by our identification with the cross on which Jesus died. We were nailed there in the purpose of God, and we must accept that position and extract all its help by a living faith."—F. B. Meyer.

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



HERE AND THERE

Major Alexander de Seversky, Special Consultant to the Chief of Staff, USAF, says, "Within three years our country may be enslaved by a hostile ideology, or it may lie in ruin, and one out of every three of you who read these lines may be dead." In view of such recognized possibilities, the blessed hope of the church (the coming of Christ), becomes dearer to those who are willing to accept it as the Bible presents it. The coming of Christ cannot be much of a blessed hope, if, as some do, we put it "maybe a million years away". See Titus 2:11-13. ... In Atlantic City, N. J., a Judge told factions of a church that "this controversy should be resolved by members of both groups on their knees in prayer to demonstrate your right to be called Christians. I hope in this way the Holy Spirit will enter your hearts and reunite your parish." See 1 Cor. 6:1-8. ... Postal Inspectors estimate that 50,000,000 circulars of obscene literature are mailed to teen-agers annually. Often parents intercept them and destroy them. However, parents receiving such advertisements are urged to mail them to your U. S. Senator or district Congressman. This would help to secure stricter laws.

* *

"God often digs wells of joy with the spade of sorrow."

* *

WE REAP WHAT WE SOW

A striking story is told of a rich man who wanted to help a poor carpenter and his family. He hired the carpenter to build a house on a hillside, and when all plans were made, went away on a long journey. The carpenter said to himself, "My boss is away and I can use shoddy material and neglect the supporting work that doesn't show. The house will be weak, but nobody will know it. Too, I can save in the deal." So he built a ramshackle house.

When the rich man came back, the carpenter said, "Here is your house, all built."

"Thank you," said the rich man, "Here is the deed and the key. I'm giving it to you." And the carpenter grieved that he had robbed himself.

We reap what we sow. We have to live in the house of life that we build. If we do shabby work, we pinch ourselves; we shrivel up and lose our ability to discern between right and wrong. We have to live with ourselves.

It is a tremendous fact that each one of us is building today the house we must live in tomorrow. We can build a palace or a hovel; a mansion or a jail or a pig-pen—but we must live in it. Take heed how you build.

* *

"It's the shallow brook that babbles."

* *

PROPHECY CORNER

A brother writes, "If Revelation 19:11-14 teaches a coming of Christ to earth physically, at least the copies of the Bible which I have examined are incomplete at that point—for they do not so teach." But if the brother wishes to be consistent about the matter, he will have to agree with the denominational world, and claim that baptism is not essential to salvation because such passages as Acts 16:31 and Romans 10:9, 10, 13 "do not so teach". God expects us to heed the words of Psalm 119:160: "The sum of thy word is truth". We should not demand of others regarding the word of God, that which we will not accept ourselves.

"IT IS NO SECRET"

"When we rely upon organization, we get what organization can do. When we rely upon education, we get what education can do. When we rely upon eloquence, we get what eloquence can do. But when we rely upon the Spirit of God, we get what only God can do!" —Dr. Dixon.

Precious Reprints

From the Pen of R. H. Boll

Long years ago, Brother Boll wrote a fine little tract (among the many that he wrote). It is worth reprinting here; perhaps also as a tract.—E. L. J.

THE WARNINGS OF JESUS CHRIST

A faithful and timely warning is a thing of precious value. Who can estimate the number of lives saved by the roadside signs, and by the flashing red lights at the railroad crossings? To warn a man against some great danger is hardly a friendly act—it is just common humanity; and to refuse to do it would be criminal.

Jesus Christ was a good friend to us all. "The best Friend we have is Jesus." He was true, and faithful to God and man. He also knew what He was talking about, and had neither motive nor desire to deceive anyone, nor to trouble any one needlessly. He lived and died in the interest of others. Men who doubt everyone else see good reason to have confidence in Christ. Now a great part of the teaching of the Lord Jesus consists of *warning*. He knew what men did not know, and He saw what they could not see. Just as you or I would warn the traveller in the fog of an open precipice ahead, so (and much more so) the Lord Jesus felt that He must press His warnings to us. To Him we are willing to listen. Here then are some of His solemn warnings.

I THE CERTAIN RESULT OF SIN

"Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh!

"And if thy hand or thy foot causeth thee to stumble, cut it off and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire. And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the hell of fire." (Matthew 18, verses 7 to 9).

Here the Lord Jesus warns against sin, as the most terrible thing of all. If anything would cause us to sin, get rid of that at any cost, even though it were as dear and precious to you as your hand or your foot or your eye. Better suffer anything than to have to face the retribution of sin. Better to lose all we have and suffer every earthly pain, than to have everything and go to hell. Many will not heed this solemn warning but in the great Day it will be seen how true it was. Blessed are those who will listen to Jesus!

II THE SURE END OF A SELFISH LIFE

This is set forth in the account of the Rich Man and Lazarus, Luke 16:19-31:

"Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day; and a certain

beggar named Lazarus was laid at his gate, full of sores, and desiring to be fed with the crumbs that fell from the rich man's table; yea, even the dogs came and licked his sores. And it came to pass that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish. And besides all this, between us and you there is a great gulf fixed, that they that would pass from hence to you may not be able, and that none may cross over from thence to us. And he said, I pray thee therefore, father, that thou wouldest send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment. But Abraham saith, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one go to them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded if one rise from the dead."

Some try to break the force of this by calling it "figurative" and a "parable." But on whatever pretext men set this faithful warning aside, be it known to all, the Lord Jesus told the truth, and whoever disregards it sins against his own soul.

III MAN'S ONLY CHOICE: REPENTANCE OR PERDITION

"Except ye repent ye shall all in like manner perish" (Luke 13:5). By nothing short of real repentance can a man avoid perdition. If he does not repent he will perish. If he does not perish it is because he has repented. There is no third way. And nothing can take the place of repentance, neither gifts, nor membership, nor worship, nor good works. "Turn ye, turn ye, for why will ye die?"

IV THE SHUT DOOR

"Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door saying, Lord open to us; and he shall answer and say to you, I know you not whence ye are . . ." (Luke 13:24, 25).

Salvation must be obtained in its time, and the time is never to be put off. Later on is too late. "Today if ye shall hear his voice harden not your heart." "Behold *now* is the acceptable time; today is the day of salvation." This is the force of this earnest warning by our faithful and loving Savior.

V THE SURE OUTCOME OF DISOBEDIENCE

"Every one therefore, that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was

founded upon the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof" (Matt. 7:24-27).

Many build, and perhaps build beautifully. But only that house will stand which is built upon the rock-foundation of Christ's word. Every other building is on the sand and will go down when the great storm comes. "On what are you building my brother?"

Reader, if you have followed these words of our Lord Jesus you have been warned. This day warning has come to you. These things are true. If you disregard them your blood is on your own soul. So God charged His watchman of old:

"So thou, son of man, I have set thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, O wicked man, thou shalt surely die, and thou dost not speak to warn the wicked from his way; that wicked man shall die in his iniquity, but his blood will I require at thy hand. Nevertheless, if thou warn the wicked of his way to turn from it, and he turn not from his way; he shall die in his iniquity, but thou hast delivered thy soul" (Ezek. 33:7-9).

Turn, then, and believe in the Lord Jesus Christ, who having died for our sins, and having risen from the dead, has all power in heaven and on earth, and is able to save to the uttermost every soul that comes to Him. Obey His gospel and follow Him!

THE INVITATION

The Lord Jesus Christ not only warns. "He came to seek and to save that which is lost" (Luke 19:10).

"Come unto me all ye that labor and are heavy laden and I will give you rest" (Matt. 11:28).

"WHAT MUST I DO?"

"Believe on the Lord Jesus Christ and thou shalt be saved, thou and thy house" (Acts 16:31).

"*Repent ye, and be baptized every one of you in the name of Jesus Christ, unto the remission of your sins and ye shall receive the gift of the Holy Spirit*" (Acts 2:38).

"Go and tell." "Have you not special friends, companions, sisters, brothers? If you were going to be married, you would go and tell them. Go, then, and tell them what God hath done for your soul. Begin as God may lead you, with your chief friend; or if, to you, to begin with an utter stranger is easier—begin with a stranger—only make a beginning."

"Beyond the method of His patience is the method of His power. Beyond these quiet years in which He suffers men and bears with them, and woos them, and stands patiently waiting to deal with them in mercy, lies another day in which with fire and flame and flashing glory, by vengeance He will cast out all evil. The day will come when He will exercise the powers which today are restrained, held in check in the economy of grace."—Morgan.



Truth Advance Section

Stanford Chambers

QUESTIONS ASKED OF US

You have stated that the fig tree is used in Scripture to represent the nation of Israel, and that the other trees represent the other nations; can you give a proof text to this effect?

We have not meant to dogmatize. Few of the parables are interpreted for us; "He that hath ears to hear, let him hear." The true understanding is theirs who "understand with the heart" (Matt. 13:15.) Spiritual truth is spiritually discerned, does not yield itself up to mere academic treatment. Who can give a proof text on the pearl of great price or the treasure hidden in the field?

From times immemorial the fig tree has been used to symbolize Israel. One could hardly read the parable of the barren fig tree and not think of the fruitless nation of Israel. In Jesus' giving His disciples signs of the times, He used the illustration of the shooting forth of the fig tree and "all the trees" (Luke 21:29), signifying the nearness of summer. Luke says He was speaking a parable. If the fig tree represented the nation of Israel, then, "all the trees" represented the gentile nations. When Israel is to bud forth other nations would be budding or shooting forth at the same time.

You do no violence to your powers of discernment to note as being not without significance the budding again (after their blighting by the severe blasts of their long winter) and the reviving of such nations as, e. g., Greece, Syria, Persia (Iran), Egypt; also the upsurge of nationalism, as manifest in Sudan and other African lands, in Indonesia and other islands of the sea. "The fig tree and all the trees" are just now claiming the world's attention, let any who will refuse to discern any signs of the times in such developments.

Not every one will be willing to receive what we have presented, but if someone has something to the point better than what we hereby offer, let us have the benefit of it.

Is it to be affirmed that "The Restoration Movement" is identical with the church of the New Testament? In other words is the said movement the church of Christ?

Who would affirm it? The noble purpose of "The Restoration Movement" was and should yet be to promote the restoration of the New Testament ecclesia (church) by the preaching of the word unadulterated by mixture of the same with human tradition, creed

or doctrines of men, and to sounding forth the divine call to all God's people found in the confusion of this Babylon, "Come ye forth, my people, out of her." The New Testament congregations were free and independent of all ecclesiasticism or religious hierarchy, directed by Christ only, through His Spirit and the living word. The "Movement" is not an organization, is in nowise to dictate the policy of the congregations (some of which may be in a fuller stage of restoration than others) but to plead the cause of New Testament Christianity, to encourage all to be ever "endeavoring to keep the unity of the Spirit in the bond of peace," adhering to the "one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all" even as set forth in holy writ (See Eph. 4:1-6). Inevitably to have a sincere part in this movement is to be neither denominational nor interdenominational, but basically and inevitably opposed to either and to be opposed indeed by the same.

The plea is not that those in said "Movement" are the only Christians; it is that all should be "Christians only." And why not? Why be otherwise?

A brother keeps reciting as Scripture and evidently believing it to be Scripture, though he fails to cite the passage: "Forsake not the assembling of yourselves together upon the first day of the week to break bread." Is there such a passage?

No. Heb. 10:25 has the first part of the recitation, and the rest is taken from Acts 20:7. The brother evidently feels the need of a positive commandment by which to bear down upon those he considers negligent of the weekly observance of the Lord's Supper. So he has been motivated to make such a commandment. Hardly does the Savior seek a compelled worship. Those filled with the Spirit need only a suggestion as to what pleases the Lord, and then it is their meat and drink to respond heartily thereto. Should any one eat the Lord's Supper if he dislikes to?

Along with the brother's contention on this line is often found the tendency likewise to reduce the observances, especially in the assembly, to formula and ritual. So much in these days is so "cut and dried" that the Holy Spirit is crowded out — He who is to have charge in the Lord's assembly. Is 1 Cor. 14:26 to be counted outmoded?

ROME'S DECEPTIVE ADS.

The Knights of Columbus in advertising the Church of Rome are putting out the propaganda that the Bible is a Catholic Book. It is not so in the sense in which the KC's know and wish the term "Catholic" to be interpreted. They make "catholic" and "Roman Catholic" identical, but that is deception. Catholic means general, while Roman Catholic is special. Catholic is universal, while Roman Catholic is far less. The Bible is older than the Roman Catholic church, and their leaders know it. Paul was catholic, but he was not a Roman Catholic. He, by inspiration, gave us the larger portion of the New Testament, and his teaching has to be ignored to even countenance popery or priestcraft or to practice the multi-

tinuous things of tradition which the Church of Rome practices and heeds above the Bible, which it deceptively claims as its own book. "Full well ye reject the commandment of God that ye may keep your own traditions," said the Lord Jesus. "In vain do they worship me, teaching for their doctrines the precepts of men."



Youth Department

Carl Kitzmiller

THE AGE OF QUESTIONS

Many of the problems of young people are the problems of growing up. It becomes easy to forget, after we have reached a more mature age, that those years of youth are the years of adjustment, of re-evaluation, of intense and difficult problems and, certainly of questions. In some strange way (not really so strange if we are aware of the devices of the old enemy of our soul), the years of adolescence suddenly cause things we have accepted as true until that time to become items of doubt. In the healthy environment of a genuinely Christian home, those doubts may soon be settled, and the young man or woman becomes all the stronger in his faith. But not every young person has that healthy environment in which to meet his doubts. At the very age when questions most arise, there are often godless teachers who will discredit the tried and proven paths of true Christianity while they exalt human reason and the unproven theories of men. Too often the homes offer little real stabilizing influence, seeing that in many a case they may not be Christian homes at all or else are of the luke-warm variety. And because the years of youth are formative years, many may be swept from their moorings, never to arrive at settled convictions and true faith again.

Is there a God? If so, is He the God of the Bible? Is the Bible really true? These and other questions may arise to unsettle most young people one time or another. And they need not be ashamed of them! The shame is that some are either too lazy or too unconcerned—or, perhaps, too captivated by the devil's ways—to try to find the right answer. Faith of the sort God wants is not blind superstition but has abundant evidence on which to build (as, for example, John 20:30, 31. "... But these are written, that ye may believe..."). Settled properly, these questions may well become incentives to a deeper and more satisfying faith. The Christian faith has nothing to fear from such questions except that they will be settled without sufficient thought and understanding.

The length of our article is hardly such that it can deal with the entire scope of "Christian Evidences." Many fine volumes (and

some blasphemously false ones) are on the market; and in most cases, your preacher, or maybe elder or teacher, can recommend one or more that will present the case for Christianity in a rather thorough way. Any young man or woman who is seriously beset with doubts as to God and the Bible would find the time and money well spent that they devoted to such a pursuit. At the best we can only touch the hem of the garment here.

Is there a God? Perhaps not many really have serious doubts on this matter. One must explain the existence of the universe somehow, and the explanations of chance and accident do not satisfy. The presence of design in our world argues for the existence of a great Mind. We see an intricate machine and we know someone made it. It did not make itself. It did not just happen to be. Multiplied thousands of things in our world, from the delicate balances in Nature to the intricacies of the human body, point to Mind instead of chance.

But is this God the God of the Bible? Is He a personal God, interested in the affairs of men, or is God a sort of impersonal force? Let me settle the other question—Is the Bible really true?—and I will have settled this one. Of course, the Bible makes the claim for itself that it is true, inspired of God, so that it is called the Word of God. Is that claim a true one? We do not have to say blindly that, since it claims to be true and speaks thus of itself, it must be. Several different lines of reasoning assure us and give us a firm foundation for our faith.

1. The Bible is the most remarkable book in the world! Even as literature it is outstanding. It has influenced other literature as no other book has. It continues to be a best seller. It contains a little of almost every type of literature—history, biography, poetry, parables, prophecies, etc. It is marvellously up-to-date in spite of its age. It has a most remarkable record of preservation. It is a volume that is not exhausted with one reading or many readings; the oftener one reads, the more he enjoys it. How can we account for one volume's being handed down to us that so far out-distances every other volume, not only of its own age, but even in ours, about two thousand years later?

2. The ethics of the Bible are superior to those of any other system. It has been said that bad men did not write it, for it condemns them; good men did not write it, for they would not be good men if they claimed to speak for God but were speaking themselves. Only God could be its author. Nothing else can explain its code of ethics.

3. The unity of the Bible speaks of one great Mind back of it. It was written over a period of fifteen centuries by about 40 different writers, yet there is marvelous agreement in theme and subject matter. The one theme of redemption runs through the whole collection of books. Everywhere one finds the Christ. It is not a mass of contradictory teaching, but one perfect whole. One book does not contradict another, but supplements and finds its place in the perfect

whole. Much more could be said on all three of these points, but we pass to others of supreme importance.

4. The Bible is absolutely trustworthy. It is historically accurate, it is geographically accurate, it is scientifically accurate. On whatever field of knowledge it touches, it speaks accurately. The archeologists have done much to show some of this amazing accuracy in recent years. The theories of the scientists rise and fall, but the Bible continues to stand. Alleged difficulties and discrepancies clear up when carefully considered.

5. The prophecies of the Bible that have been fulfilled speak of God as the only source of the Bible. Man does not know the future, and cannot even guess accurately about the future in exact detail and in multiplied cases. It has been noted that the one word, JEW, is enough to point to the Bible as inspired of God. Whereas other nations have obeyed the ordinary laws of the rise and fall of nations, the Jews continue to fulfill the prophecies of the Bible quite contrary to those laws.

6. The fruit produced by the Bible is good and not evil. Christians everywhere can testify to the soul-satisfying results of a life of faith in the Lord Jesus Christ and in the Word of God.

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word!"

Our Lord Jesus truly humbled Himself, but He never was meek to the point of compromise. When sin appeared before Him He condemned it in scathing tones. "Ye hypocrites," He said to the Pharisees, and in no uncertain terms tore off the cloak of their religiosity, revealing the filthy rags beneath. We are to be meek, but we are never to furl our banners in the presence of unrighteousness.

TURN ON THE LIGHT

Why is it that those who have error to propagate are more zealous to propagate than those who have the truth are to radiate the same? False teaching is to be counteracted. Light is needed by all who would walk. Light is needed by the millions who grope. Light is to dispel darkness, the only thing that will. But light under the bushel dispels no darkness, guides no feet, helps none of those who grope.

Why is it that millions of tracts, leaflets, pieces of literature of all types are financed and sent out by the cults, by the Catholics, by the Communists in their propaganda, while in comparison pitifully little is done in that line by those who have the truth? It is to be feared that the real answer is, "It costs too much!"

So in that day we'll say, "Lord, you know how it was, after we got us a better TV, got us better things to eat and wear, spent what our better vacations cost, and in a measure kept up with the Joneses, as you know one is almost compelled to do in these days, we had little left for the furtherance of the light of the truth. We are sure you understand, Lord. Amen." —Stanford Chambers.

NEWS AND NOTES

ROWAN STREET GROWING

Louisville, Ky.: The Rowan Street church set encouraging attendance records during the month of May. The average at Bible school was 95, at morning worship 84, at evening worship 42, and at prayer meeting 45 with an average weekly offering of 119.85.

Our Vacation Bible School is now going into its second week. During the first week attendance averaged in the high eighties with one day's high 123. The school is being held at night which seems to be advantageous. —T. Y. Clark.

GOOD MEETINGS

Dallas, Texas: Sunday night, May 25, closed a 12-day revival meeting here at Prairic Creek in which Brother Asa Baber did the preaching. The very first night we saw what we had been praying for. So many Christians came forward to confess that they needed to live closer to the Lord that no one even tried to count them. During the meeting others came and people were present who had never been here since I have been preaching—people who have been members for years. The Lord used the speaker in a great way. It was a great thrill to me to have my father hold a meeting where I am a regular preacher. We thank the Lord for this meeting. Interest is high and attendance is growing. Sunday school rooms are badly needed and plans are in progress to provide them.

I was very interested in the information on teacher training given in an article in a recent issue of the Word and Work. We have been working hard on just such a program. In fact, we have just very recently completed our first 6-weeks' course on teacher training. It is the first I have ever had part in and in fact the only one of its kind I have known of. It was a great success. We plan to give an advanced course in the fall. As a direct result of this course we can see a great improvement in our teachers and have discovered two new teachers of great ability.

I am convinced that before we do very much in the way of real effective Sunday school work we must first train some teachers. The day of mere story-telling has long since left us. The Lord leading, we are trying to make our S. S. at Prairic Creek a real edu-

cational program, so that our pupils may know the Word, its Author, and "live together with Christ." Pray for us. —Glenn Baber.

Louisville, Ky.: I enjoyed an 8-days meeting in the Seventh and Camp Church of Christ, New Orleans, La. There was a good spirit, steadfast attendance, and a general feeling of revival in the air. Eleven responses, ten of which came the last Sunday morning, resulted. Of these one came to dedicate her life to the mission field, one for membership, and the others for various good reasons.

The church building looks nice with the recent redecoration. Although one of our oldest churches, it has a very bright future, we feel, for these faithful members. Brother Harry Prather is a good man and a faithful minister. The two elders, brethren C. M. Sitman, Jr., and C. A. Coon, are well equipped to serve as strong elders. We feel that the members "have a mind to work."

We always enjoy a visit in New Orleans. Why all the revivals we engage in "burst" with responses the last day we do not know, but we thank the Lord for giving us a harvest. It was His, not ours. —N. Wilson Burks.

BROTHER KITZMILLER MOVING

Hapeville, Ga.: I have resigned the work here at Hapeville in order to return to Abilene, Texas, and to work with the South Side congregation there. This is not a new work for us exactly, since we spent six years with the church there prior to a brief mission attempt in Mobile, Ala., and our ministry here. The Lord willing we shall be here through the last Sunday of July unless a suitable man is located who can come sooner than that, in which event we would make our move earlier. —Carl Kitzmiller.

WINCHESTER CHURCH EXPANDS

Winchester, Ky.: Since S.C.C. moved to Winchester and has enjoyed such rapid growth, the church here foresaw that expansion of our facilities was necessary in order to accommodate the College students for nine months out of each year. Thus the church has sold the old Main Street church building and the parsonage and has bought a beautiful old estate on an acre lot at Belmont and Maple. The amount of

money necessary to borrow was less than the debt that would have been incurred by remodeling the old property as had been suggested by some. And there we should still have been without adequate parking space.

The new auditorium that is being constructed adjacent to the old mansion will seat about 300 people. There are six classrooms in the basement besides a chapel that will seat about 200 which is designed to accommodate the college Sunday school class and young people's meetings. The original property on the lot serves for a parsonage and nine classrooms.

Brother O. D. Marsh is giving his time in supervising the new construction and is doing a wonderful job. Other men of the congregation are giving their summer vacation time to work on the building. We hope to have the work completed by early September and to have the dedicatory service shortly thereafter. —Jesse Z. Wood.

Louisville, Ky.: The Knopp Avenue Mission plans a vacation Bible school and an evangelistic meeting for June 23-27. Each evening there will be Bible classes followed by a 30-minute message. James Hardison and B. M. Vickery are in charge. N. Wilson Burks is to bring the evangelistic messages. —N. Wilson Burks.

ENCOURAGING WORDS

Harrodsburg, Ky.: The Word and Work gets better all the time, and I just look forward to seeing it every month. "Seed Thoughts" are so wonderful, especially for young people. The reprints of Brother Boll's writings are so encouraging in these days. The whole magazine is great. I love the pictures, as it makes the reader almost feel the presence of the writer. May the Lord bless every writer and keep the magazine faithful until the Lord comes. —Mrs. Garnett Gabhart.

Johnson City, Tenn.: I just finished the Word and Work last night and really enjoyed it. I especially enjoyed Brother Overman's article this time. I also like Brother J. L. Addams' Rules for S. S. Teachers. It seems that there was another article that I particularly enjoyed, but I can't remember just which one it was. —Charles Knecht.

TENT WITH A HISTORY

Independence, La.: The church at Amite is reported to have a new preacher on the field. A hearty welcome is extended to Brother Winnett. We trust

that he and his family will enjoy our country and will have a useful work in the service of the Lord.

In preparation for our meeting which is to begin June 23, the week preceding will be a week of special prayer meetings. Cottage prayer meetings will be held each night of the week. Brother Broussard is to be the preacher during the meeting.

A few days ago I got a call from Amite saying that the tent from the Portland Avenue church of Christ in Louisville, Kentucky had arrived. The Portland church has given this tent to the Louisiana Evangelistic Team. It certainly has a history. This is the tent that Brother Boll used for so many years in meetings each summer at Portland, besides many other places in that area. There is not much way of knowing just how many people have turned to the Lord under this tent. We hope it will still make much more history as it will be used in this area in meetings — the first meeting it will be used in will be at Berea, about the first week of July. From there it will go to the Workers' Clinic and the Youth encampments at the New Inglewood Park near DeRidder. After that it will be used in several more meetings the rest of the summer. —Neal Phillips.

Sellersburg, Ind.: Attendance at our Vacation Bible School this year was the best we have ever had. The daily attendance averaged 213 for the two weeks of May 26 through June 6. Our youth revival with John Fulda ran from June 2 through June 8. During the meeting there were three who came for baptism, and since the meeting there have been two for baptism, one for re-consecration and one for membership.

The youth revival was climaxed by the monthly youth rally on Sunday afternoon. A full house was present including almost two hundred young people under twenty-five. Good singing and an inspiring message were enjoyed. —Howard T. Marsh.

Ponchatoula, La.: We enjoyed a singing-revival meeting here last week with Neal Phillips. Vacation Bible school starts next week. If possible and the Lord wills, we hope to do some more work among the Negroes here this summer. Property is needed to establish a permanent work with them. If there are no unforeseen difficulties, property in Gonzales will be occupied by August 1, although no signatures have been placed on the dotted line yet. Some-

one is needed there on the field to carry on the work in that area. —Bob Ross.

PORTLAND PROGRESSES

Louisville, Ky.: Since the first of May there have been six responses for baptism and about the same number of responses for other reasons. Thus, the Lord is blessing the faithful efforts of Brother and Sister Wilson. Each Thursday evening about a dozen workers go out to call on the unsaved and others who need attention.

We are now in the midst of our Vacation Bible School. In some ways it seems to be one of our best schools, especially regarding order and discipline. The attendance is running about 165.

Charles Knecht, home from college, is to be working with the Sunday School and young people and in other ways here during the summer. His talented, devoted service will be a blessing to the church. —Frank Gill.

Jeffersonville, Ind.: Since Brother Harold Preston left for the mission field, my family and I have been driving to Parksville, Ky., each Sunday, in interest of the church work there which he left. We have been asked to assume full-time work with that church and thus move on the field. From all indications we feel very definitely, thus far, that the Lord is leading us to labor with that good church. As things look now, it will probably be two months or so before we will move.

Possibilities for the work there appear to be good. We have received warm fellowship from the congregation and are expecting great things from the Lord. Pray for us. —Frank Gill.

LAST MINUTE REPORTS

The meeting at Cherry Street church in New Albany is progressing with encouraging results. To date there have been five baptisms and three for membership. The messages being brought by Brother Jesse Z. Wood are much appreciated. Interest and attendance are good. The Spirit of the Lord is working there.

Brother Dale Jorgenson just closed a meeting at Tell City, Ind., and reports good interest. Two were baptized and one restored during the effort. Brother Bob Morrow, who has been working with Tell City for the last few years, has accepted work with the church at Bryantsville, near

Mitchell, Indiana.

The Sylvania church, south of Louisville, has been having a good meeting with Herman Fox as evangelist. Five have been baptized into Christ during the meeting and one was baptized just before the revival started. One night twenty-seven came for reconsecration. Another night three came for the same purpose. A spirit of revival swept the little church.

Brother J. L. Addams of Louisville, began a meeting at Glenmora, La., on June 16.

Tulsa, Okla.: There are lean times, gleanings times, when we must gather by patient labor the precious souls for Him, as Brother Boll once wrote, "one here and there." But who can estimate the value of one soul? It must be great, for, by the grace of God, Christ tasted death for every man.

One of our early converts has returned, and I have since baptized two of his children. Leroy Yowell.

Amite, La.: We are very happy in the Lord's work here and praise Him for the way the work has begun. The brethren bought a residence next to the church building and reworked the inside, making it so very comfortable for us. Two new elders were appointed before we moved, which gives us four now. The services are well attended, contributions good, and so many fine young brethren ready to work. We give glory to the Lord for them.

On June 15 a young man who finished high school this spring was baptized. Pray for him that he may always be true to his Lord. We ask an interest in your prayers to the end that we may be used of God here and elsewhere as He desires. —Homer C. Winnett.

Lexington, Ky.: My wife and I just returned from a meeting at Railroad Road Church near McClenny, Florida. We had a fine fellowship with these brethren. They are building a new church house which will seat more than 400 people. Brother D. L. Griffis is their minister, and he is held in high esteem by the church and the community. —H. N. Rutherford.

A REFRESHER COURSE

Johnson City, Tenn.: On the tape recorder I turned on Brother Boll's Acts class Saturday and heard Dad's voice. I also heard Betty, Mickey, Robert Johnson, Alex Wilson and lots

of others. I really enjoyed hearing Brother Boll's style of teaching again. His simplicity was very refreshing. —Charles Knecht, from E. Tenn. State College.

NEWS LETTER

Hammond, La.: For six years I have been engaged in mission work, endeavoring to start new churches. I wish to thank all of you who have so loyally backed this work with your prayers and offerings.

I hope to continue doing some mission work. At present we are concentrating on Mt. Hermon, where we now have our own building; first service to be held on Sunday, June 15. I also dream of spending a week or more in Texas along the Mexican border trying to do personal work in the Spanish language, and perhaps next Fall start a Spanish radio broadcast.

Nevertheless, my main work from now on will be teaching in the Bible Chair. This has become full-time work and henceforth my income will be through the Bible Chair. Those persons and congregations wishing to continue supporting me should make out their checks from now on to "Church of Christ Bible Chair". The present income of the Bible Chair will have to be tripled if they are to pay me a salary and also meet current expenses and pay off the property indebtedness.

So far we have been able to put to

work every young man who has come this way with a willingness to preach. We invite young men who have finished two years or more of college to come here and finish out their college degree at Southeastern Louisiana College and to study Bible with us in the Bible Chair. We believe that the Lord will open up doors where you can preach while going to college.

Recently Brother Lowell LeDoux moved to Covington and is now preaching there and at the Berea Church of Christ. In case you want to encourage him in his work, send an offering to him: Mr. Lowell LeDoux, P. O. Box 373, Covington, La.

Brother James (Bob) Ross continues to preach at Ponchatoula. He has a mission work going among the colored people also, and now he is trying to start a church at Gonzales. This hard-working and sacrificing missionary needs your support. His address is, Mr. James Ross, 370 S. Seventh St., Ponchatoula, La.

Other young men attending the Bible Chair are doing good work preaching for established churches. We hope to get out a publicity paper this summer about the work and plans of the Bible Chair. If you want a copy, please send in your name and address for our mailing list. We have hardly 200 names and we'd like to have at least 2000. Please pray for us daily. —Richard Ramsey.

"I have seen in the autumn when the trees had shed their leaves that two or three have stuck fast on the branches, and have clung to them through all the storms of winter. But when the spring has come, and the sap has begun to ascend, the leaves have disappeared—pushed off by the rising tide of new life. So it is with us. Those old, inveterate habits are very hard to get rid of, but when the Spirit of the Lord fills and possesses us, they disappear almost unconsciously, because death cannot stand before life."—A. J. Gordon.

"Melancthon said, 'If I had no care, I should have no prayer'. Spurgeon said, 'Sometimes God sends His love letters in black-edged envelopes'. He allows us to taste the bitterness of want and the desolation of bereavement. If you have lived many years, you have passed through the narrows. We have all been there, and it is not always easy to see the divine control. It looks as if things have got out of hand, and, somehow or other we have been forgotten. When there is no one at hand to say it to you, say to yourself, 'God is faithful, Who will not suffer the pain to exceed the measurement of my endurance'."—John MacBeath.

(Continued from Inside Front Cover)

- 1:15 P. M. Panel Presentation
1. Personal Evangelism Wesley Sparks
 2. Home Missions Neal Phillips
 3. Foreign Missions E. L. Jorgenson
- 2:00 P. M. Open Forum and Discussion With Members of Panel
- 3:00 P. M. Intermission
- 3:15 P. M. "How Shall They Hear Without A Preacher?" E. A. Rhodes
- 7:30 P. M. Song Period
- 8:00 P. M. The Great Commissions In Genesis and Matthew Winston Allen

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THURSDAY, August 28th

THEME: Practical Christian Work

Chairman: Delmar Browning

Song Leader: Paul Clark

- 10:00 A. M. Devotional Period
- 10:20 A. M. Bible Class (II Thessalonians) Stanford Chambers
- 11:00 A. M. Intermission
- 11:15 A. M. "Zealous of Good Works" (Tit. 2:14) R. R. Brooks
- 12:00 M. **NOON MEAL**

1:15 P. M. Panel Presentation

1. Ministering To The Fatherless and Widows Elmer Ringer
2. The Work Of The Individual Christian Thomas Y. Clark
3. The Ministry of the Church Officers N. Wilson Burks

2:00 P. M. Open Forum and Discussion With Members of Panel

3:00 P. M. Intermission

3:15 P. M. Science and the Bible

Hall C. Crowder

7:30 P. M. Song Period

8:00 P. M. The Responsibility Of The Church To Youth Frank M. Mullins, Sr.

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FRIDAY, August 29th

THEME: Consecrated Christian Living

Chairman: Thomas Marsh

Song Leader, Jack Blaes

- 10:00 A. M. Devotional Period
- 10:20 A. M. Bible Class (II Thessalonians) Stanford Chambers
- 11:00 A. M. Intermission
- 11:15 A. M. Freedom From Anxiety Dr. Edwin Bailey
- 12:00 M. **NOON MEAL**

1:15 P. M. Panel Presentation

1. Spiritual Consecration Homer Rutherford
2. Mental Consecration Alex Wilson
3. Physical Consecration Paul S. Knecht

2:00 P. M. Open Forum and Discussion With Members of Panel

3:00 P. M. Intermission

3:15 P. M. How To Obtain Reverence In Public Worship

To Be Supplied

7:30 P. M. Song Period

8:00 P. M. The Lord's Return: Incentive for consecrated Christian Living

— Orell Overman

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