

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

J. R. CLARK, Publisher

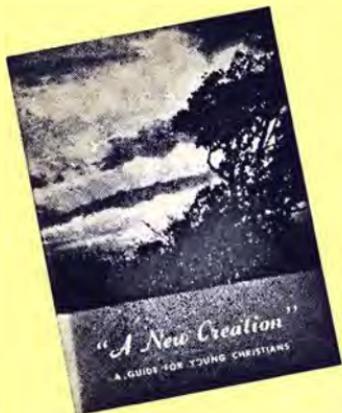
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NEW CONVERTS**

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DENNIS ALLEN

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"I am enthusiastic over "A New Creation." It is a valuable publication and one that can be handed to a new convert without pointing out the things that are wrong with it. In fact, it is my desire to give a copy to every new convert here, and as possible to give copies to several of the young people who have been Christians for a while."

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"It is a valuable small handbook for young Christians, not so long as to frighten them, yet definite enough to be of real help."

—The Sunday School Times.

WIDELY USED—

"A New Creation" has been stocked by a number of book stores over the country since being favorably reviewed by *The Sunday School Times*. Many have found it to be an ideal gift for new converts and young people. One colored congregation in Tennessee bought a copy for every member in the church. A number of young people's groups have used it successfully as a basis for a series of studies on the practical problems which face them. A missionary in Africa has asked for permission to translate it into Tonga using photographs of native Christians.

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THE WORD AND WORK

VOLUME LIV, SEPTEMBER, 1960

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

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Sinners, Soldiers and Officers

E. L. J.



While I was giving all diligence to write something on Assurance and Security, there came a request that this editor illuminate, if possible, the following scriptures: John 9:31; John 18:6; Galatians 4:8-11; Philippians 2:24. We take them up in order, the first two this month, the other two later. The request is from a sister beloved in the Lord, now far away and part time in a wheel chair, her precious Bible beside her, we have no doubt.

THE MAN BORN BLIND

"We know that God heareth not sinners: but if any man be a worshipper of God, and do his will, him he heareth." This bold statement of the healed man (John 9:31) is not inspired; that is, *he* was not speaking by inspiration, though it is *accurately recorded* in John by inspiration. We must always ask, "Who is speaking?" even when the utterance is recorded by inspired men. The statement, therefore, proves absolutely nothing of itself. That "God heareth not sinners" is true, generally speaking, but it is necessary to find out, from *Scriptures that were uttered by inspired men*, just *what sort of sinner* it is that God will not hear.

The blind man's statement grows out of the charge (v. 16), made by *some* of the Pharisees, that this man (Jesus) is "not from God, because he keepeth not the Sabbath." Others among them had countered: "How can a man that is a sinner do such signs?" A "sinner" here is a violator of the Jewish law, a "Sabbath breaker." The whole dispute (on which the Pharisees were themselves divided) is whether or not Jesus, the wonder-worker, is from God. If not, reasons the healed man, how could he do the mighty works that none had done "since the world began"—as he puts it. There is no question here at all about whether God will hear the prayer of a penitent but yet unsaved sinner for light and further guidance. God noticed,

remembered, and treasured up Cornelius' prayers and alms (Acts 10:4), and He set swiftly into motion the events that led that praying worshipper into the full light of the saving gospel. Whether (and whom) "God heareth" depends on the worshipper's attitude and where he is going—the direction of his heart. But "he that turneth away his ear from hearing the law, even his prayer is an abomination" (Prov. 28:9). This is as true in this age of grace as it was under the law, for God doesn't change; but "a broken and a contrite heart, O God, thou wilt not despise," said David (Ps. 51:17); and a greater than David has said: "Him that cometh to me I will in no wise cast out" (John 6:37). Saul of Tarsus, who had been the injurious persecutor, prayed much before his baptism (Acts 9:11, 18); and, according to Ananias, that was before his sins were "washed away" (Acts 22:16).

THEIR STRANGE RECOIL

"When therefore he said, I am he, they went backward and fell to the ground."

This is John's record (18:6) of what happened to the soldiers and officers who, with Judas the traitor, had been sent by the Pharisees to apprehend the Savior in the garden. No explanation of the strange effect on them, when Jesus answered "I am he," is given us. It would seem we ought to understand that for a little moment some divine power had emanated from the Savior—like that which later struck down Saul of Tarsus on the Damascus road (Acts 22:6, 7). Was God warning those officers and soldiers once more of the awful crime they were about to commit? No wonder, if the officer who later saw the Savior die was among them, that he said: "Truly this man was the Son of God." More than twelve angelic legions were standing ready at the beck and call of that "man" (Matt. 26:53); that much the Lord God would have them know who came to arrest Him. But "how then should the scriptures be fulfilled, that thus it must be?" (Matt. 26:54). Then He added, "All this is come to pass, that the scriptures of the prophets might be fulfilled" (26:56).

"ACCORDING TO THE SCRIPTURES"

Truly, Christ died for our sins *according to the scriptures* (1 Cor. 15:3). It has been all predicted. But that is not all: He *gave* himself: He "gave himself for our sins, that he might deliver us out of this present evil world, according to the will of our God and Father: to whom be the glory for ever and ever. Amen" (Gal. 1:4, 5). He "loved me and gave himself up for me" (Gal. 2:20). He did not die a martyr's death at all; He died a *voluntary* death—"the righteous for the unrighteous, that he might bring us to God" (1 Peter 3:18). It was God's will, and for that purpose He prepared a body for the Son, that He might die in it. Then cried the Christ, "Lo, I am come (in the roll of the book it is written of me) To do thy will, O God" (Heb. 10:5-7). How easily He could have sidestepped it, had He not loved the Father's will above self and all things else, that is! He could have called the angels as they encamped around Him in the garden there. He could have "come down from the cross," as they taunted Him there. But no, He *gave* Himself for our sins;

and this is the cardinal fact of the saving gospel (1 Cor. 15:3). Let that man beware, yea, "let him be anathema," says Paul (Gal. 1:7, 8) who dares to offer any other. And let him beware who dares to promise any hope for sinful man by the keeping of any legal code of God or man! But this leads us directly into the discussion of Paul's great Galatians argument: Legalism, Ritualism, Ceremonialism—these are the systems that millions depend upon, and put their trust in, for favor with God. This must be our study line next month, *Deo Volente*.



Composure

J. H. McCaleb

"Although most of us will agree that skill and proficiency are indispensable in any pursuit, I wonder how many of us have given thought to the value of self-composure—and the important role it plays in leadership. The leader of men who possesses composure to a high degree is like a shade-giving tree to many of the men that work under him. In their frustrated and confused moments, they look up to him for advice, comfort and strength. It is most significant that self-composure, as referred to here, does not mean the quietude of inactivity, for power in abundance is the first essential of this quality."

The title, and part of a good article are quoted here. The thoughts are expressed much better than I could express them. Furthermore, I was struck with the fact that these words describe to a great degree the Christian grace of self-control.

The leader of Christianity is Christ. It is expected, therefore, to find in Him the very essence of composure. His life was a succession of trials and trying events; and yet, we see Him always calm and patient, and ever ready to give help. It is not strange to find that in Jesus Christ our Lord we have a perfect demonstration of greatness.

In Christ we may have the peace that passes understanding. We, too, can become shade-giving trees of strength and comfort.

"I delight in the law of God after the inward man." It is a common temptation of Satan to make us give up the reading of the Word and prayer when our enjoyment is gone, as if it were of no use to read the Scriptures when we do not enjoy them. In order to enjoy the Word we ought to continue to read it. The less we read the Word of God, the less we desire to read it." —George Muller.



Truth Advance Section

Stanford Chambers

QUESTIONS ASKED OF US

One asks why the wife being the innocent party, as in Matt. 5:32 would be an adulteress if she married another, and why one marrying her would thereby commit adultery.

Both the husband and the wife considered as "parted" in Matt. 5:32 are innocent parties regarding fornication, the one and only cause for separation permitting remarriage. In such case the "innocent" companion is not bound. One or both companions might be "innocent" in this certain and all-important marital respect and yet be very disagreeable to live with, and going apart might be better for them and any others concerned than living "like cats and dogs." But reconciliation is not ruled out as it is almost without exception when the one companion or the other has become "one flesh" with the harlot or the fornicator.

My Catholic friend argues that "in the very nature of things" there has to be a Purgatory. How can I best answer?

Yes, that kind of reasoning caused the invention of Purgatory and the saying of masses for the dead. It has become the greatest "religious racket" in the world. People die having many known faults and weaknesses, who lack sufficient good works (so they reason) to balance the records. Those to whom they are dear may through praying and paying make up for the lack. How much paying and praying will be required is decided by those receiving the pay. Widow's houses have been, are being, devoured to get their loved one out of this invented Purgatory! These devourers of widows' houses and of others' means will in the day of accounts come under the terrible woe judgments pronounced by Jesus upon the Pharisee hypocrites and blind leaders of the blind in His day.

The religion of the Church of Rome is not "able to save to the uttermost, hence the felt need of a purgatory. The Christ whom they "adore" is a Christ unable to "save to the uttermost." His sacrifice on Calvary is insufficient, and has to be supplemented by "the sacrifice of the mass," which in turn is not sufficient unless supplemented by its continuance after one's decease! The appeal to the tender affections of dear ones left behind, who would dread to be found responsible for the loss of the dear one's soul, is that strong that the coffers of this great counterfeit church are kept replenished. These treasuries are filled with blood money. Think of that when you are admiring some great cathedral, whose very

stones are yet to cry out against those who have devoured widows' houses to obtain the money to build them!

The Bible knows nothing about Purgatory. The invention came centuries after the New Testament was completed. Heaven does not need it if Rome does. Jesus does not need it. Next to Him on Calvary hung a robber, who perceived enough that conviction overwhelmed him and he in penitence cried out, "Lord, remember me when thou comest in thy kingdom." Jesus answered, "Today shalt thou be with me in Paradise." Today does not mean after a long period of purging of sins by suffering for them in Purgatory. Paradise is not Purgatory. By His own sufferings "the Lamb of God taketh away the sins of the world." Masses for the dead in (this imaginary) Purgatory always bear witness of unbelief.

How great an estimate should be placed upon "The Amplified New Testament" translation?

The "Amplified" is one of many modern translations which endeavor to express the meaning of the original in modern speech. Among them are Williams, Berkley, Phillips, earlier ones, Weymouth, Moffatt, et al. They, each, can be helpful. Some contain much paraphrase, in which case they may serve much as a commentary does. A translator should not paraphrase. No commentary should be so relied upon that it takes the place of the Scriptures. "Search the Scriptures" puts one to a most profitable exercise. A preacher remarked concerning one of these modern translations: "It doesn't allow a man to think for himself." "The Amplified New Testament" affords much light right at hand, an aid in study, is very bunglesome reading, and like others mentioned, could never take the place in the public reading in the service or class of the American Standard Version or even the King James. The word of God is worthy of expression in the most dignified, but intelligible, human speech. Some of the translators referred to leave one a bit disappointed due to a seeming lack of dignity of language.

Is it not religious bigotry which is prompting opposition to the election of a Catholic as President of the United States?

Doubtless so. But while it would seem strange that U. S. A. would have as its President a man bowing down before statues and paintings, praying to Mary, fingering the rosary, and such like, there is other motivation. Every true member of the Church of Rome is pledged and under vows to that church, which in their teaching from catechism on up pledge allegiance to the Pope as "the Vicar of the Son of God," and to break that pledge is to be guilty of mortal sin. But the Pope is also (where is openly in operation church and state united) head of the Vatican State, a sovereign state in all the essentials thereof. The utter incongruity of the head of U. S. A. being under vows of allegiance to the head of some other sovereign state!

Is tithing enjoined in the N. T. as a Christian duty?

Not by specific command. "The tithe is the Lord's." It is His because the ten tenths are His. Christians are expected to realize that they are stewards of their Master's goods. They are to appreciate the privilege of living off their Master, but not to live

luxuriously or extravagantly. Even they themselves are not their own. The true conception is shown in what is written of His redeemed (in their first love) at Jerusalem (Acts 4:32). Note the absence of any compulsion here.) The writer has tithed for 60 years, not because of any N. T. command, but for love's sake.

When some Jehovah's Witnesses knocked at the door, I told them to go on, that I had no use for their literature. Did I pursue the right course?

Most likely. Most of those "Witnesses" (not Jehovah's but truly the Watchtower witnesses, for the Watchtower, headquarters in Brooklyn, N. Y. is back of this zealous propaganda) are sincere persons, but duped. They have been so brainwashed as to believe that the Millennium is here, that its government is domiciled in the eight-story Watchtower building in Brooklyn, where the Zion's Watchtower is published, and a Mr. Knoop, successor of Judge Rutherford, successor of Chas. T. Russell, is President. All true "Witnesses" regard said Brooklyn headquarters just as true Roman Catholics regard the Vatican at Rome. In principle their president to them is pope, the title different, the principle not different.

Watchtower Witnesses, those who are sent out, are trained and coached for their work. Their salient points by which they get many people on their hook have been shrewdly worked out and drilled into these agents, and many people have these points sprung upon them and are not prepared to meet them. If you are prepared, you may be used to deliver some sincere one from the thralldom of this cult in which they are as yet prisoners.

A pertinent question for them: "What think ye of Christ? whose son is he?" They are taught that while here He was simply and only man. They do not believe that He was divine, or the Son of God, but just a son of God as each of them assumes to be. Ask, do you believe that He was the "only begotten of the Father?" (John 1:14; John 3:16). Have at your command a number of other passages in which He is called the Son of God.

Now that He is in heaven, their theory is that He is wholly divine and no longer man at all. Be prepared to show by Paul's statement to Timothy (1 Tim. 2:5) that the "one mediator between God and man" is "himself man, Christ Jesus," the one "who gave himself a ransom for all." Yonder He is man glorified and none the less deity. Here He was "God manifest in the flesh." His two-fold nature is a truth which has no place in the Watchtower scheme at all. Their error concerning Him is responsible for other errors such as their denying His bodily resurrection, et al. Don't be turned aside from this one subject concerning Christ. If they are wrong here, nothing else matters. "Except ye believe that I am he, ye shall die in your sins" (John 8:24.)

Why are some charging that you teach two comings of Christ?

They do not see but one stage of the great future advent, that of 1 Thes. 4:17. They do not take note of 3:13 nor of Jude 14. In the first stage He does not come all the way to earth; the redeemed are caught up (raptured) to meet Him in the air. In Rev. 19:11, ff. He comes with His own rendering vengeance even as in Jude 14; 2 Thes. 1:8, 10.



Dead Works

J. R. C.

Even though every true Christian is a church member, and must be, yet house to house workers find that one of the chief hindrances to winning souls to Christ is church membership. The explanation of this statement lies in the fact that many are accepted into churches short of obedience to the gospel, and, though yet unsaved, they are led to feel secure in that church membership. Thus their hearts are closed to the gospel appeal. They would be more receptive if they had made no profession at all. A similar statement can be made about good works. Good works are essential marks of a Christian, yet when a sinner offers such unto God for his salvation they become dead works. They are a refuge of lies, giving false security to those who are lost. The idea of salvation by works is ingrained in the flesh and is difficult to shake off. All heathen religions are founded on salvation by works, and today we find this hang-over from the flesh cropping up in the form of legalism in churches and individual Christians.

You say, "What are you counting on for salvation?" Likely as not the one you ask is either consciously or subconsciously counting on being good enough—if not now, later. This is a hindrance to one's acceptance of the gospel. After all, thinks he, I am as good as most Christians. Why do I need to confess Christ and take Him as my Savior?

The Apostle Paul gives an overall picture of salvation in few words in Eph. 2:8, 9: "for by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory." Salvation is by *grace*, through *faith*, and *not of works*. Let us list a few reasons why good works cannot save.

1. Good works cannot save because they have no power to atone for sin. Let us suppose a person steals \$10 a week from his employer until he has stolen \$1000. His conscience smites him and he resolves to be good and not steal from his firm any more. His new honesty, uprightness, integrity from then on would not wipe out his \$1000 debt. So it is with sin and good works. The sinner is stealing from God a little at a time, as it were, and is treasuring up wrath against the day of wrath. No amount of good works will pay those old debts. His goodness does not even keep the slate clean day by day. "But when the kindness of God our Savior, and his love toward man, appeared, not by works done in righteousness, which we did ourselves, but according to his mercy he saved us,

through the washing of regeneration and renewing of the Holy Spirit" (Titus 3:4, 5).

2. Good works are comparable to a bribe. A man, let us say, has committed a serious crime. He offers the judge a sum of money to free him. That money could be used as evidence against him. Even so, man is a sinner, a criminal against God. The sentence against him is death. Seeking to escape the sentence, he offers God good works to let him go free. Thus he seeks to bribe God. Such good works are not even good! However, God has made arrangements that the penalty for the crime be paid by Another. The man, by accepting this substitutionary payment, can go free. He chooses rather to attempt to bribe God by good works. This only adds another sin to his life and vitiates good works by misplacing them.

3. Good works cancel out grace, and salvation is by grace through faith. In Romans 11:6 Paul says, "But if it is by grace, it is no more of works: otherwise grace is no more grace." There it is as plain as can be. If we inject works into our primary salvation, grace is nullified. It is not true that one oar is *grace* and the other *works*, that propel our spiritual lives. Both oars are grace! Not even faith is meritorious, though essential. Faith is the hand reaching out to accept God's free grace. "Grace! 'tis a charming sound, Harmonious to the ear; Heav'n with the echo shall resound, And all the earth shall hear."

Brother Boll once put it this way. "A friend offers to give you a ten-dollar Bible. You say, "Let me give you something for it. Take this five dollars." "No," says your friend, "I want to give it to you." "Well, then, take three dollars." "No." "Here, take this fifty cents." "No, I said that I wanted to give it to you." Brother Boll said, "If your friend had taken the fifty cents, you would have gone around bragging, 'Look at this Bible I bought for fifty cents.'" Grace must be pure grace or it is not grace at all.

He who is inclined to trust in his own goodness for salvation should measure himself by Cornelius of Acts 10. The historian, Luke, points up four excellencies in the character of this Gentile: "Cornelius who gave much alms to the people, and prayed to God always." And yet he was not saved, for an angel appeared to him and told him to send for Peter "who shall speak unto you words, whereby thou shalt be saved, thou and all thy house." With all of his goodness he yet lacked the one thing needful—a proper relation to Christ. The same is true of any unsaved person.

A young man is in love with a young lady. He is good to her, of course. Her every wish is his pleasure to do. Suppose he would say, "I am better to Jane than are many husbands to their wives. I am therefore already married to her." O no, there is that little matter of a ceremony required by the law and God. It is even so with Christ and His bride. The church is His bride. Our good behavior toward Christ does not take the place of a ceremony. We must promise to forsake all others and cleave to Him alone. We must seal the contract of faith and repentance by the ceremony of baptism. According to Romans 6, that is the place where we cross the line into a

new life. In that experience we become His and He ours.

The expression "good works" or "good work" occurs twenty-eight times in the New Testament. Never is it applied to the sinner. Strictly speaking, a sinner is incapable of good works. Paul says in Hebrews 9:14: "How much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from *dead works* to serve the living God?" The sinner is dead through his trespasses and sins (Eph. 2:1) and can produce only dead works. In Galatians 5 we read of the works of the flesh and of the fruit of the Spirit. Fruit suggests life but "works of the flesh" are sterile and dead.



Youth Department

Carl Kitzmiller

Profitable or Problem Members of The Body?

There is a common proverb that says, "A little learning is a dangerous thing." The potential danger is not only in what it is that is learned (for we can learn evil things), but also in the fact that it is "little" or incomplete. Judgments and actions built around incomplete knowledge are often faulty; that is especially true when there is the assumption that the knowledge is complete. But a little learning does not have to be a dangerous thing. Whether it is or not depends in a very great measure upon the individual himself and the kind of stuff of which he is made.

From childhood I recall a story—perhaps an Indian legend, I am not sure—which proposed to tell how the birds learned to build their nests. In substance it went something like this. The Creator gathered all the birds together to teach them how to build a nest. He started with sticks. And some of the birds said, "Oh, now we know," and flew off, ever since building their nests of sticks. But the Creator was not through. He went ahead to show them how to line the nest with straw, feathers, etc., and how to use mud. But with each successive step some flew away, saying, "Now we know!" Only a few waited to see the nest thoroughly finished.

That story is not a perfect illustration of our entire life. Life is complex. We cannot sit down and in one easy lesson learn all there is to know about how to live it. Not all of the knowledge that God offers us in the Bible about how to build our lives can be put in one lesson. Not all of the wisdom of men nor the secular education that will help us to build a good useful life comes in one lesson. Far from it! We must go on living while we learn and we cannot wait until we have learned it all before we start to live our lives.

It does illustrate an extreme of attitude in building our lives, however. Certainly the world has its share of folks who, after a few words of instruction, are ready to rush off to build a life, confident that they know all there is to be known.

The story writer might have added another feature to his story that would have illustrated human conduct. Could there not have been some birds that just sat there after the Creator finished, knowing all that He had to tell them, but fearful to go out and get to work? There are also those who are ever learning, never sure of anything, always fearful of a mistake. They know enough to be busy at work, but still they sit idly by.

All of this is of interest to us here because so much of the learning process occurs in youth! By the nature of the case it is so. And so, it is the youth that needs to learn to avoid the "I-don't-need-to-prepare-I-already-know-it-all" attitude on one hand and the "I'm-afraid-I-don't-know-enough-to-do-anything" extreme on the other. To the latter we would recommend a daily reading of the parables of the pounds and of the talents for a year, or at least until their message had the proper effect on the life. But to the other extreme we look now.

One sees in our churches now and then a young person who evidently believes he (or it could be she) knows more than the elders and could do a much better job of running things than they. (We are not here dealing with those of other age groups who are not modest about their abilities.) We will not contend that elders are always right, always filled with knowledge, or always wise as they should be. We know they are not. It is a fact, however, that God chose older men, thus "elders," for shepherding the flock, and teaches the rest of us to obey them. He likely had His reasons. And there is such a thing as those who in earlier days were sure that "we know," later deciding that more experience, spiritual growth, and maturity can change one's outlook.

What shall we say then? Should the young Christian just sit down to wait for experience, growth, and maturity, doing nothing meanwhile? God forbid! Before there can be great knowledge there must be little, before there can be sound experience there must be activity. And so it goes. But he can learn, grow, and act with HUMILITY! Blessed grace, the grace of humility!

Many fine Christian young people are doing just that—growing, with humility. They have learned to think of themselves soberly (Rom. 12:3ff), neither "knowing it all" nor "knowing nothing" but taking their proper place as growing members of the Body of Christ.

DEITY AND HUMANITY MEET

"Whosoever believeth on Him shall not be ashamed." "A merely divine Savior could not be a Savior for me. A merely human Savior could not be a Savior for me. But a Savior in Whom Deity and humanity meet, a Savior Who is at once God and Man, is just the Savior I need, and the Savior that you need, a Savior that is able to save to the uttermost all that come unto God through Him." —R. A. Torrey.

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



In a recent survey conducted by Christian Heritage Magazine, the following conclusion was reached: "—in the past five years for every Protestant church member turning Roman Catholic, there were five Roman Catholics who embraced Protestantism. The ratio is increased to nearly 30 to 1 when we compare those Protestants who were not members of a church and were attracted to Rome."

CONSECRATION

"If I could give you information of my life, it would be to show how a woman of very ordinary ability has been led by God in strange and unaccustomed paths to do in His service what He has done in her. And if I could tell you all, you would see

how God has done all, and I nothing. I have worked hard, very hard, that is all; and I have never refused God anything."—
Florence Nightingale.

WATCH THE PATTERN

A preacher was preaching in London when a man in the crowd interrupted him. "We got 'nothin' again Jesus of Nazareth," said the man, "but we have something again you Christians because you ain't up to the pattern." Jesus said, "Let your light so shine . . ."

YOU SHOULD GIVE —

"To your enemies — love.
To your critics — tolerance.
To your friends — fidelity.
To your offenders — forgiveness.
To your child — a future.
To your God — your heart."

S.C.C. LIBRARY NEEDS BOOKS

The library at Southeastern Christian College is in need of additional books. From a letter from Mrs. Shirley Barnes, the Librarian, we quote: "Here is a list of books which we need very badly for the library. Some of these are out of print, others are too expensive to buy at this time. Another thing we could use is copies of Life Magazine for the years 1956, 1957, 1958, and 1959. We have an almost complete file from the time it started in 1936. We will certainly be grateful for any help in getting these books. The students are really using the library."

Brother J. R. Clark, publisher of the Word and Work, has kindly consented for us to use this space this month to tell you of this need.

Perhaps, among your unused books (from college days or otherwise) you will be able to find some of these books. Wouldn't you like to have them continue their usefulness in our library? Or, maybe your community bookstore will have new or used copies which you might desire to purchase as a gift to the library in your name.

If you are able to secure any of these books, please send them by Parcel Post "Book Rate" to Southeastern Christian College (Library), Winchester, Kentucky. Your efforts and kindness will be sincerely appreciated.

List of books needed for Olmstead Memorial Library. .These books are needed for Biology, Education, English and History.

Beebe	The Book of Naturalists	Knopf,	1944.	
Comstock	Handbook of Nature-study	Comstock,	1939.	
Peattie	The Road of a Naturalist	Houghton,	1941.	
Seton	Trail of an Artist-Naturalist	Scribner's	1940.	
Shimer	An Introduction to the Study of Fossils	Macmillan,		1933,
Hylander	The World of Plant Life	Macmillan,	1939.	
Morgan	Field Book of Animals in Winter	Putnam,	1939.	
Seton	The Best of Ernest Thompson Seton	Hodder,	1949.	
Heilbrunn	An Outline of General Physiology	Saunders,	1943.	
Hamilton	American Mammals	McGraw,	1939.	
Romer	Man and the Vertebrates	Univ. of Chicago Press,	1941.	
Comstock	An Introduction to Entomology	Comstock,	1940.	
Audubon	The Birds of America	Macmillan,	1942.	
Pearson, Ed. in Chief	Birds of America	Garden City,	1936.	
Ditmars	The Reptiles of North America	Doubleday,		Rev. ed.
Gabrielson	Wildlife Conservation	Macmillan,	1941.	
Brubacher	A History of the Problems of Education	McGraw,		1947.
Knight	Twenty Centuries of Education	Ginn,	1940.	
Bingham	Aptitudes and Aptitude Testing	Harper,	1937.	
Dewey	Experience and Education	Macmillan,	1938.	
Hight	The Art of Teaching	Knopf,	1950.	
Johnson	General Education in Action	Amer.Council on Education,	1952.	
Jones	Principles of Guidance	McGraw,	1951.	
Olsen	School and Community	Prentice,	1945.	
Peterson, Ed.	Great Teachers	Rutgers Univ. Press,	1946.	
	The Times of Melville and Whitman	Dutton,	1947.	
Canby	Thoreau	Houghton,	1939.	
Van Doren	Nathaniel Hawthorne	Sloane,	1949.	
Miller	The Puritans	American Book,	1938.	
Snell	The shapers of American Fiction	Dutton,	1947.	
Botkin	A Treasury of American Folklore	Crown,	1944.	
The Oxford Anthology of American Literature		Oxford Univ. Press,	1938.	
The Oxford Book of American Verse		Oxford Univ. Press,	1950.	
Young	Southern Treasury of Life and Literature	Scribner,	1937.	
Chute	Geoffrey Chaucer of England	Dutton,	1946.	
Bernbaum	Guide Through the Romantic Movement	Ronald,	1949.	
Ross	Philosophy in Literature	Syracuse Univ.,	1949.	
Franklin	Autobiography of Benjamin Franklin	Univ. of Calif.,	1949.	
Washington	Up from Slavery	Houghton,		
Sandburg	Abraham Lincoln	Harcourt,	1939.	
Durant	Story of Civilization	Simon,	1935.	
Hart	American Nation Series			
Trevelyan	American Revolution			
Lecky and Woodburn	American Revolution			
Barnes	Dominion on New England			
Palfrey	History of New England			
Morison	Builders of the Bay Colony			
Beer	British Colonial Policy			
Van Tyne	Origins of the War of Independence			
Windsor	Critical and Narrative History of the U. S.			
Parkman	A Half Century of Conflict			
Doyle	English Colonies in America			
Coulter	South During Reconstruction			
Fues	Carl Schurz, Reformer			
Van Deusen	Henry Clay.			
Pratt	Expansionists of 1812			
Pratt	Expansionists of 1898			
Fish	Rise of the Common Man	Macmillan,	1937.	
Forbes	Paul Revere	Houghton,	1942.	
Beard	America in Madpassage	Macmillan,	1939.	
DICTIONARY OF AMERICAN BIOGRAPHY		21 vol.		Scribner, 1943.
DICTIONARY OF NATIONAL BIOGRAPHY		24 vol.		Oxford Univ., 1937.

Precious Reprints

From the Pen of R. H. Boll

LATTER DAY MIRACLES

The word of God predicts that the last days will again witness supernatural manifestations. "There shall arise false Christs and false prophets, and shall show great signs and wonders; so as to lead astray if possible even the elect." (Matt. 24). To a people devoid of faith and certainty, nothing is so welcome and convincing as supernatural manifestation. It seems to offer something real and tangible when all else is enwrapped in a haze of doubt and uncertainty. And no generation has ever been more gullible than the super-educated, convictionless generation now living. No sooner does some alleged healer or miracle-worker appear on the scene, than the world goes wild over him; and people to whom the word of God in their Bibles is nothing, are ready to accept almost any absurdity that is accredited by a show of occult power.

PAVING THE WAY FOR ANTICHRIST

The most fatal mistake possible in this matter is "*to confound the supernatural with the Divine.*" To be sure, people who scout the idea of the existence of Satan are bound to conclude that whatever is supernatural is of God. The more sceptical they may have been as to the possibility and reality of the supernatural, the stouter will be their conviction once they are compelled to acknowledge it; and having no other criterion, no standard of Truth to go by, they fall victims to whatever delusion may be foisted upon them on the strength of the miracle. Those also to whom Satan is only the symbol of vile immoralities, and who have never understood that he is "transformed into an angel of light"—will unquestionably accept anything he offers that seems good and uplifting. Now the devil is able to work miracles. When the Man of Sin is revealed, the Lawless one, the Son of perdition—that great last world-scourge, who prepares the world for the execution of God's wrath, himself an instrument as well as subject of it; he who opposes and exalts himself above all that is called God and above every object of worship—his coming (*parousia*) will be "according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness." By "lying wonders" is not meant fraudulent wonders, "fake" miracles (of which there have always been plenty) but genuine wonders that support a lie. These will not be few nor small. What, for example, the prophets of Baal could not do at the challenge of Elijah; what once God had reserved for His own sign, this "Beast" (rather his lieutenant, the "Second Beast") performs. He shall "even make fire to come down out of heaven upon the earth in the sight of men." (1 Kings 18:24-39; Rev. 13:13). The power of the consequent delusion is shown in its universal success, the only exception being

those whose names are in the Book of Life. The power of that great one, thus backed up by supernatural demonstration, is the judgment of God upon a world that has exchanged the truth of God for a lie—a delusion coming with all deceit of unrighteousness for them that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie (literally, *the lie*, the supreme lie, which is the “divinity of man”) that they all might be judged who believed not the truth, but had pleasure in unrighteousness.” (2 Thess. 2:3-12). The context both in this passage and in Rev. 13 and 19 shows that this development belongs to the last days of “this present evil age.” That the present super-wise, sceptical, conceited, godless generation is ripe for such a leader and such a delusion, no one who knows the facts and circumstances will doubt.

MIRACLES FROM HEAVEN AND MIRACLES FROM HELL

The supernatural may come from God or from the Evil one. A miracle was never in itself conclusive proof of Divine mission. Israel was instructed to distinguish between the prophets: there were to be false prophets, messengers of Belial, as well as true spokesmen of God. How were the latter to be known? “If thou say in thy heart, How shall we know the word which Jehovah hath not spoken? when a prophet speaketh in the name of Jehovah, if the thing follow not, nor come to pass, that is the thing which Jehovah hath not spoken.” (Deut. 18:21, 22.) But another test must supplement this: “If there arise in the midst of thee a prophet, or a dreamer of dreams, *and he give thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee*, saying “Let us go after other gods . . . thou shalt not hearken unto the words of that prophet.” (Deut. 13:1-5). When therefore any miracle, wonder, or sign, is offered to accredit a false doctrine, and to advertise a teaching subversive of the fundamental truth of God’s word, the supernatural demonstration in question is certainly of Satan. And this is but another way of saying that not miracles but the revealed word of God, constitutes the final test of truth. If a prophet speaks not according to that Word there is no light in him. The Lord Jesus Himself, whose signs and mighty works surpassed all the prophets had done, or that Satan can duplicate, did not rest His claim upon His miracles alone, but appealed from them to the Scriptures, as the final and absolute vindication of His claim and mission: “Ye search the scriptures for in them ye think ye have eternal life; and these are they which bear witness of me.” (John 5:36-39.) If His life, works, claim and teaching had not squared with the Scriptures He would not have been the true Messiah.

THE WORLD LOVES TO BE DUPED

How shallow and frivolous, in the light of the danger and the solemn warning of God appears the religious attitude of the public today! How ready humanity is to run after every semblance of the supernatural; how willing to follow after every uncanny will-o'-the-wisp. There is never a reputed healer but the pitiful multitudes, as sheep without shepherd—nay who have not known and alas! will

not know, their true Shepherd, flock together at the stranger's call. What though the Word of God warns, teaches, remonstrates—it is looked upon as that much empty talk: this fellow can *do* something! If the Ouiji Board mysteriously tells or seems to tell some secret, straightway whole nations go mad over the little plaything; so that even its friends and advocates become alarmed and try to restrain the insane fad. Let the Bible testify as it may the wrath of God against all forms of occultism—necromancy, divination, clairvoyance, hypnotism, fortune-telling, communing with the dead—not even professed Christian people are restrained from consulting the modern witch and wizard, and from attending the seance. If some pretended Elijah, or a Madonna of Lourdes, or some cult as "Christian Science" (which is a 20th century adaptation of second-century Gnosticism) promises cure for bodily ills, the world makes a beaten track to their respective shrines. And have they no light, these multitudes? Is there no sure word of truth by which they might be guided? Yes, there is; and more widely diffused than ever before—and little regarded even among those who have it most abundantly!

STAND BY THE BOOK

To those who will hear, God's word tells of a gospel which neither the apostles themselves, nor any other man, nor an angel from heaven can alter. (Gal. 1:8, 9; 1 Cor. 15:1-4.) Stand by that! it tells of "the faith which was once for all delivered to the saints." (Jude 3.) "As for you, let that abide in you which ye heard from the beginning. If that which ye heard from the beginning abide in you, ye also shall abide in the Son and in the Father." (1 John 2:24.) This is our firm foundation from which none of the wiles or wonders of Satan must be permitted to lure us in these perilous times.

J. P. MATTOX

On July 21st, brother J. P. Mattox fell asleep in Christ. He looked for the return of the Lord, and the fulfillment of all the prophecies relating to the last days and the reign of Christ on earth. For holding this hope and faith he suffered much, yet steadfastly bore witness to the testimony of God's Word, and his hearty acceptance of it all.

Brother Mattox, a native of Texas, had lived in Oklahoma City forty years, and was responsible for the beginning of several prosperous congregations in this area. He was powerful in the Scriptures, and at an advanced age had committed to memory extensive portions of the Word. God granted the days of the years of his life to be fourscore years and nine. Surviving are his wife, and their four sons and three daughters.

At home with the Lord, he now waits to have part in the "first resurrection." We who remain anticipate, in the probable not too distant future, a glad reunion. "Even so, Come, Lord Jesus!"
—Wilbert M. Winter.

ARE WE PREACHING THE GOSPEL? -- II

Reprint Article by K. C. Moser

WHY PREACH THE GOSPEL?

The gospel should be preached to give the knowledge of salvation. It is God's power unto salvation. Apart from the gospel, nothing can be done or be believed that will bring salvation. The faith that saves is faith in the gospel, faith in Christ crucified. "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him whom they have not heard? And how shall they hear without a preacher?" (Rom. 10:13, 14). Of course the Lord expected the preacher to bring "glad tidings of good things"! Hearing the GOSPEL precedes saving faith. "So belief cometh of hearing, and hearing by the word of Christ" (Rom. 10:17). The phrase, "word of Christ," without doubt refers to the gospel. John says, the son of man must be "LIFTED UP; that whosoever believeth in him may have eternal life." Not simply Christ, but Christ crucified, Christ "lifted up" is the object of faith. Paul teaches that Christ was "set forth to be a propitiation, through faith, in his blood" (Rom. 3:25). Christ is the propitiation because and only because He shed His blood for us. Paul connects Christ as a propitiation and faith. Faith, trust, must have the blood of Christ as its object. Christ's blood was shed for our salvation and we must have faith or confidence in it (Rom. 3:25).

I ask, then, how can one believe unto the saving of his soul who hears nothing of the cross, nothing of the blood of Christ? When one hears only the conditions of salvation preached APART from the gospel does he possess faith? When one answers the gospel invitation, he should have his whole attention on the "lifted up Savior. Jesus said, "Come unto ME," and "I will draw all men unto Me." He said He would draw all men unto Himself when He should be "lifted up." The "lifted up" Christ is the drawing power. And no man is drawn to God in the gospel sense until he has been drawn by the preaching or by the knowledge of the crucified Christ. Belief in mere facts is not gospel faith. Christ crucified must be its object. To convince one of some error concerning baptism, for example and to teach him the truth about it is not necessarily to convert him to Christ. One may know the truth about baptism but be devoid of faith in "Christ crucified." True, he might believe the fact of the death of Christ for his sins, but this is not real faith. He must actually trust in, yield to Christ for salvation. As long as one stays away from Christ he does not have gospel faith. Gospel faith is the actual going to Christ for salvation. And this Christ is the crucified One. This is the reason for preaching the gospel to sinners. Study this scripture: "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and the life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me and who gave Himself up for me" (Gal. 2:20). PAUL'S UNION WITH THE LORD IS DESCRIBED IN TERMS OF THE CRU-

CIFIXION! How significant! And Christ LIVED in Paul because Paul had been CRUCIFIED with Him. The Christ in whom Paul's faith rested was the One who had given Himself up for Paul. Paul's consideration of the Lord from the beginning to the end was in connection with the Lord's crucifixion for him. But can this be said of those "before whose eyes Jesus Christ has never been "openly set forth crucified"? Paul had preached, not merely hinted at, the gospel to the Galatians. They had heard the gospel preached so plainly that it was as if He had been crucified before their eyes! How different from some modern preaching in which the gospel is used merely to embellish an invitation!

Not only is faith impossible apart from the gospel, so are repentance and baptism. Each must be "in the name of Jesus Christ" (See Luke 24:46-47). "Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name." The gospel is the "goodness of God" that leads to repentance. One can repent to the fullest extent only out of a consideration for Christ who was crucified because of his sins. True repentance is GOSPEL repentance. How is it possible to cause one genuinely to repent simply by preaching the conditions of salvation to him? Love for Christ, not a mere sense of obligation, leads one to repentance. Here the reason for so much unfaithfulness can be located. Many have never been impressed that Christ loved and died for them PERSONALLY (See Gal. 2:20). They have only been convinced of some doctrinal error. They think they have repented, but the hour of trial reveals a defect in their repentance. Genuine repentance alone can guarantee reformation of life, and this repentance is produced by the preaching of the GOSPEL.

Likewise, baptism is "in the name of Jesus Christ." That is, with reference to or out of regard for the crucified Savior. Before Peter demanded baptism he preached Christ crucified. And baptism "in the name of Jesus Christ" signified faith in Christ crucified.

In short, the conditions of salvation must depend for a meaning upon the gospel. Therefore the practice of preaching them apart from the gospel is without justification. The only way to be a GOSPEL preacher is to preach the GOSPEL.

"THE TRUTH OF THE GOSPEL"

Mistakes have a way of becoming more serious than one suspects. Religious errors are no exception to this rule. A neglect to preach the gospel finally ends in the logical, if not the actual, rejection of the gospel. The apostle Paul was exceedingly careful to guard what he termed "the truth of the gospel." Some "false brethren" were actually violating this principle and were influencing Peter and some other prominent brethren nearly to do the same thing. It is a fundamental doctrine that in Christ there is "neither Jew nor Greek." The cross ended this distinction. This it did because Christ died for every one, both Jew and Gentile. To make a distinction, therefore, between Jew and Greek is to ignore the

effect of the cross. But some "false brethren" wishing to bring man back into the bondage of the Law of Moses contended for circumcision as a condition of salvation. This contention really made void the cross of Christ. For, as we have seen, the cross not only ended all distinction between Jews and Gentiles, it relieved every one of the obligation of the Law. By the cross man was made "dead to the Law" (Rom. 7:4, 6). Both Jew and Gentile were considered "under disobedience, that He might have mercy upon all" (Rom. 11:32). But these legalistic teachers desired to bind circumcision upon the people and in such a sense that the obligation to keep the Law of Moses would be renewed.

This matter was referred to the elders and the apostles at Jerusalem and settled in favor of Christianity and grace as against Judaism and law (Acts 15). This contention was no small matter. It was principle against principle. It was one method of divine administration against another method. It meant law against grace, works against faith, and human righteousness against divine righteousness. The contention of the Judaizers meant a complete repudiation of Christ. For no two things are more unlike than law and grace. Law places the emphasis on MAN, grace places it on CHRIST. Law calls for works of HUMAN MERIT, grace calls for FAITH IN CHRIST, a faith that especially rejects all human merit and looks to Christ alone. The distinguishing characteristics of either law or grace are lacking in the other. They CANNOT mix. Thus man had to be delivered from the law that he might be "joined to another," Christ. The genius of the Law is not the genius of grace. Hence, Paul wrote, "For ye are not under law, but under grace." And to attempt justification by law meant a complete severance from Christ, a falling away from grace (Gal. 5:4).

I have said that Peter and others were tempted to admit the Jewish contention and recognize a distinction between Jews and Gentiles (Read Gal. 2). To have done this would have meant the repudiation of Christianity. Hence Paul "resisted him to the face, because he stood condemned." Paul would not submit to the contention of these "false brethren", "no, not for an hour; that the truth of the gospel might continue with you." That is, THAT THE GENIUS OF THE GOSPEL MIGHT BE PRESERVED; THAT THE DISTINGUISHING FEATURES OF CHRISTIANITY, OF GRACE, MIGHT NOT BE SURRENDERED AND HENCE THE CROSS MADE VOID (Gal. 2:21).

But some one objects, "There is no such danger among us today." Because I sincerely believe this danger is very evident among us is the chief reason for this whole study. Many able brethren share this opinion with me.

Several years of close observation and study have disclosed some significant facts relative to this point. I have observed that those who neglect to give the gospel the proper emphasis are accustomed to speaking of Christianity as LAW and man's response to the gospel as WORKS. The conditions of salvation are thought of as a "plan"

or "law" to which man must subscribe. Under Moses the people sought justification by means of law and works. This they were forced to do because they had no sacrifice that could take away sins. And today some speak of Christianity as just another "law" which demands works. Their forms of thought and expression would be entirely appropriate for an administration of pure law. They would need no change if the cross of Christ had never existed. I have already referred to the sermon on John 3:16 in which the atonement of Christ was not once mentioned! Rather we read in it of the "law of salvation," and a "law of life in obedience to which we will be led back to the throne of God." The blood of Christ very naturally received no emphasis because the author of the sermon was not impressed with its importance. His thoughts were those of law under which no place for a meritorious sacrifice can be found. His speech was suitable for law, not grace. He found no need for such words as propitiation, grace, blood, atonement, cross, sacrifice. One's speech will betray him. It betrays his conception of religion.

When the cross is lost sight of one naturally drifts back to the SPIRIT and GENIUS of law. He talks of law and works, not of grace and faith. But the principle of law demanding works of human merit makes void the grace of God. This was the exact point of Paul, in principle, when he wrote, "I do not make void the grace of God: for if righteousness is through the law, then Christ died for naught" (Gal. 2:21). Whether we think of the Law of Moses or some other "law" the principle and result are the same. Law is law as to principle. If Christ brought law (John 1:17), then man is saved upon the principle of works. His death is for naught and grace is made void. "Grace is no more grace." Grace then would be no different from law and faith no different from works. But Paul always contrasts law and grace, works and faith. He said, "The law is not of faith" and reminds us that under law man sought justification on the ground of what HE did (Gal. 3:12).

But when Christ is preached as man's sin-bearer and sin-offering, and when it is understood that man is saved by "grace through faith" the danger of drifting back to the spirit of law does not exist. When one preaches the gospel he will find need of gospel speech. He will need such words as grace, faith, sacrifice, blood, atonement, and cross. Gospel preaching is a good teacher. The beauties of grace are constantly revealed and the need for blood atonement becomes clearer and clearer. Only through the preaching of the GOSPEL can "the truth of the gospel" continue.

A GREAT MARVEL

"The great marvel of the Gospel, the triumph of redemption, is that God can declare to be righteous those who personally are not righteous; that He can justify the sinner, not by deeming him a law-keeper, but even while He judges him a law-breaker. It is not that being justified by the life of Christ on earth, we are saved by His blood-shedding; but that now, being justified by His blood, we shall be saved from wrath through Him as now risen from the dead."
—*Sir Robert Anderson.*

Sellersburg Children's Home



Howard T. Marsh, Supt.

We are just about settled in our new work at the Children's Home. Yet it is not new to us. We have been associated with this work in one way or another since the beginning in 1946. However we have moved into our new home here and are beginning to get our feet on the ground again after a very busy summer. We do not anticipate any less activity, in fact, the entire month of September is taken with meetings and engagements, and two other meetings are scheduled for October and November.

Our first plan for the work here is to visit as many congregations as possible as soon as we can arrange the schedule. We will bring the children when the traveling distance is not prohibitive. We have had a used bus donated to us by Mr. Otto Weber here in Sellersburg, so we hope to load the children in and drop in on you if you are close enough for us to reach you on Sunday morning in time for services. We are indeed thankful to Mr. Weber for this nice gift.

Our children are making plans for another year in school and there will be a bustle of activity around here for the next few days. Our needs for school supplies and school clothing will be great, so if any of you wish to share with us in supplying some of these needs we will appreciate it greatly. Another special need we have at this time is fitted sheets for single beds. Perhaps some of the ladies' groups would want this item for their next project for the Home.

One girl, Shirley Rogers, is not with us any longer. She left us in August for another home where her sister went a few months ago. Shirley became a Christian while she was with us and we hope she will grow in the Lord and be dedicated to His service throughout her life. Our prayers and best wishes go with her in her new home.

One of our boys, David Austin, is in the hospital at this writing, recovering from an eye operation. We expect him back home in a few days. Bonnie Clark is to enter the Children's Hospital in Louisville on September 8th for heart surgery. This is a matter which has been planned for some time. Please join with us in prayer for each of these dear ones. Lois Witten is still wearing a full cast on her leg. She broke her leg before school was out last spring and has had the unpleasant task of dragging this heavy cast with her all summer. She is hoping to get it removed before too long now.

We are in need of the Lord's blessings daily, but we believe He wants to bless us through you. So please don't fail Him or us.

SISTER PEARL HENDRIX

Sister Pearl Hendrix departed to be with Christ September 1, 1960, in her 84th year. She was a member of the old Sugar Creek church, near Warsaw, Kentucky, from girlhood, and more than a nominal member, for she, like the women you read about in the New Testament, was a servant of the church that is at Sugar Creek and labored more abundantly than the rest. Like Lydia in Acts 16:15, 40 her home was a welcome lodging for the visiting preachers and missionaries. She requested that I speak at her funeral services and it was not difficult to find the Scripture which befitted her life and labors in the Lord. So I chose Proverbs 31, which portrays AN IDEAL WOMAN.

She was industrious. Never slothful in her home duties as well as her duties in the Church. "She eateth not the bread of idleness" (vs. 27).

She was known for her Loyalty (Prov. 31:11). "The heart of her husband trusteth in her. She doeth him good and not evil all the days of her life" (Vs. 12, 23, 28, 29). Shakespeare must have been thinking of Prov. 31 when he wrote his appreciation of his wife in the following words: "Her worth is not to be compared with jewels, however valuable. She is mine own and I am rich in having such a jewel as twenty seas if all their sands were pearl, the water nectar and the rocks pure gold."

Her Charity (V. 20). Sometimes women are sacrificial and self-denying at home with their families, but outside of the home are hard and unfeeling. Not so with our sister Hendrix; "She stretcheth forth her hand to the poor and needy." She was like the Dorcas of whom we read in Acts 9:36-42 and whom Peter raised from the dead. "This woman was full of good works and almsdeeds which she did." When Peter came to her home, he found all of the widows standing by weeping and showing the coats and garments which Dorcas had made. Yes, the tears of the poor are the best epitaph of the dead. Sister Hendrix was good to the poor at home and the needy missionaries abroad.

The Beauty of Her Speech (V. 26). "She openeth her mouth with wisdom; and the law of kindness is on her tongue." No ill report gained an inch of territory through her passing it on to others. In his famous description of the tongue, James calls it "a fire; the world of iniquity, which setteth on fire the wheel of nature and is set on fire by hell" (Jas. 3:6). She thinketh no evil and rejoiceth not in unrighteousness but with the truth. Where praise is possible, she praises, and where it is not possible, she keeps silence. Thus did our sister Hendrix.

Her Godly Character (Vs. 25, 30, 31). "Strength and dignity are her clothing. Grace is deceitful, and beauty is vain; but a woman that feareth Jehovah, she shall be praised."

Sister Hendrix was one of the old fashioned Christian women that this pleasure-seeking and ungodly age needs. The world is better by her having lived in it. May her tribe be increased in these perilous times in which we live. —H. N. Rutherford.

NEWS AND NOTES

Bedford, Iowa: David Tapp is to hold a meeting at Hopkins, Missouri, church of Christ from August 31 thru September 7. —L. L. Owens.

Manila, Philippines: In spite of the flood the Chinese evangelistic meeting had a fairly good result. The first few nights were devoted entirely to a revival among the believers. About twenty or more responded for rededication. The last few nights were then devoted to the unsaved. This was when the flood struck. Even so there were seven responses; four of them have already been immersed. (Perhaps all by now.) One very touching moment was during the last part of the message one evening. A father and his son had been having some misunderstanding, and there was much bitterness and neither would even talk to the other. During this meeting, the father rose from his seat and went back to where his son was seated, and put his arm around the boy's shoulders. Both gave their hearts anew to the Lord who brought them back together in love once more. —Victor Broadus.

Nelsonville, Ky.: We have just completed a two weeks meeting with Brother Jack Blaes of the Antioch church, near Frankfort, Ky. as the evangelist. Our middle Sunday of the series was also Homecoming day, with a fine basket dinner in the church basement. This was followed by a song rally, with several special numbers rendered by various ones and groups present.

Average attendance for the night services was 83, compared with 77 last year. During the course of the meeting four came forward for baptism in the near-by Rolling Fork river, two placed their membership with the congregation, and two rededicated their lives to the Lord Jesus Christ. As a general theme, Brother Blaes used the thought: "It's a good thing to be a Christian."

One of the high lights of the meeting was when five carloads of folks from the Antioch church came on the second Monday night and swelled our crowd to 108, by the addition of their 33.

Interest on the part of one of the young men who was baptized, has prompted us to organize and begin a "Nelsonville Public Speaking Class" for our own young men and others nearby.

Seven attended the first session and nine the second. We hope thus to help one-another to "Grow in grace and the knowledge of Our Lord." Also, we have begun a lending library of good religious books, which is being well received and used by the congregation. —Robert Heid.

Hammond, La.: Word and Work gets better all the time. Keep up the good work. I like freshly prepared material on a specific theme with a specific purpose. —Richard Ramsey.

Johnson City, Tenn.: The Lord blessed us Sunday with two good services. We had reason to rejoice at both, for one came for baptism at each service. My daughter was one or them.

We are looking forward to having Brother Howard Marsh in a meeting from October 30 through November 6. We would appreciate the prayers of God's people for this meeting. —Harry Prather.

Lilly Dale, Ind.: We praise God for the good meeting He gave us through Brother Frank Gill during the last week of July. Nine precious souls gave themselves to the Lord and followed Him in baptism. The Lord also gave us a good Vacation Bible School. We had a daily average of 150.

Brother Orell Overman is to be with us in a meeting beginning October 31 and running through the following Sunday. Pray with us concerning this meeting. —David Brown.

Jennings, La.: We rejoice that on August 3 two young men obeyed the Lord. These two were won as a result of personal work done by our young people. The Lord continues to bless with good attendance. New records were set in July. For all this we praise His Name. —Antoine Valdetero.

Baxter, Ky.: The Lord gave us a good meeting at Ross Point June 20 to July 3, with Brother Harry Coultas doing the preaching. There were seven responses for baptism, and seven for rededication (one of these for membership also). It was the best meeting we have had in years. Harry married Kate Middleton, one of our home girls. They both are deeply consecrated to the Lord. They both graduated from S.C.C. last June and are fine examples of the

work done by the College.

We had a V.B.S. preceding the services at night. This proved to be quite successful. We praise the Lord for His goodness to us, knowing that we can do nothing of ourselves. —Nick Marsh.

Winchester, Ky.: Despite very warm weather the Waterford, Kentucky, meeting was a joyful experience. There was an average of fifty in their first Vacation Bible School, and the evening meetings were well attended. Seven were baptized, and another three responded the Sunday before the meeting. We enjoyed working with Brother Jack Curry and these good brethren. —N. Wilson Burks.

Bob Morrow, who is back in Leon, Iowa, as minister, has recently held a gospel meeting at the church. This meeting continued from August 14 to 24.

The annual all-day meeting of Davis City, Iowa, was held on August 17. Brethren from churches around bring their food baskets and come to Davis City park for this event. Various brethren speak. This is the home of the late Wm. J. Campbell, who did much good in that section. Sister Campbell still resides in Davis City.

One of the stalwarts in Leon, Iowa, church in days gone by was Gary Mitchell, who now lives in Idaho. He celebrated his ninetieth birthday August 16.

Borden, Ind: I am enclosing check for \$2 for renewal of Word and Work. We enjoy the magazine very much. —Joe McKinley.

WORDS OF LIFE

Those who live in and around Louisville should tune in Words of Life, which originates at WOWI, 1570 kc, each Sunday morning at 8. Currently H. E. Schreiner is speaker. Singing is by the Louisville radio chorus.

Gospel Meeting at Ky. Avenue Church

Orell Overman is to be in a meeting at the Kentucky Avenue church of Christ, Louisville, from September 12 to 25.

A brother from Oklahoma writes that he was very much impressed with the article by K. C. Moser in August Word and Work. He wonders if copies of the entire pamphlet are available. As

far as we know they are not available. We at the Word and Work also were impressed with this pamphlet. We are giving a second installment in this issue. Brethren who accept this teaching will find a new era of love and unity among them. Legalism and division go hand in hand. —J. R. C.

FILMSTRIPS COMMENDED

Hammond, La.: I showed filmstrip No. 1 of "Now That I Am a Christian" by Jim Wilburn. It is from a five-filmstrip series for the new Christian. The cost of the series is \$35. A hasty preview of the other four indicates that they are as good as Number 1. It was superb. I heartily recommend it for all our churches. —Richard Ramsey.

Order above filmstrips from Word and Work. —Pub.

PORTLAND AVENUE MEETING

J. L. Addams will preach in a Gospel Meeting at the Portland Avenue church, Louisville, from October 2-9. There is to be a Bible class on the book of Colossians at 10:30 mornings. The evening services are scheduled for 7:45.

Ralph Avenue church, Louisville, reports that as of this date fifty-five in all for all purposes have come forward in 1960. Several of these were for baptism and membership.

Fisherville, Ky.: Brother Howard T. Marsh was with us each night, the last week of July and the first week of August. The messages were deeply spiritual. The visible results were the confession and baptism into Christ on the part of two of our Fisherville boys. For others, we are praying, that they may yet come, as a result of the meeting. Our annual Daily Vacation Bible School was held during the meeting. Average daily attendance to the V.B.S. was 92. The church is working on plans for a baptistry, two new class rooms, and a cistern. Interest is running high in this program. —J. Z. Wood.

Louisville, Ky.: We at Ormsby have just closed an excellent meeting with Antoine Valdetero as evangelist. His sermons have been true to the Book and well delivered. Fifteen responded to the invitation, five for primary obedience, four for membership, and the others for a closer walk with God. The house was filled almost every night. —J. R. Clark.

SHAWNEE MEETING

Earl Mullins will be the evangelist in a week's meeting at Shawnee Church in Louisville, from October 9 through 16.

Okolona, Ky.: We had the pleasure of having Brother H. E. Schreiner of High View church with us in a series of gospel meetings August 1 through 14. Brother Schreiner is a preacher of Bible facts with a due portion of personal and emotional appeal to touch both the hearts of saints and of the unconverted. We had a steady audience of our own members through the meeting. A father and his two sons were baptized, thus uniting a whole family in the Lord. Two others came for re-dedication. —Claude Neal.

Brother Jesse Wood is to preach in a meeting at the Highway church in Pekin, Indiana, from Monday, September 5 to Wednesday, September 14, inclusive. Brother R. R. Brooks is minister of this fine congregation.

CHRISTIAN FELLOWSHIP WEEK

Fellowship Week was a great Christian experience for those who attended. Fifty-four preachers were present during the week. As many as 125 were served at the noon meal. It was estimated that our night crowds at Sellersburg averaged about 400. The day began with prayer, followed by a Bible class. Then came addresses on Bible themes. About fourteen young preachers were heard at the open hour. Now if some of you present would like to write in your impressions of this great meeting, we would be glad to publish such expressions in October Word and Work. Just send a post-card if you like. —J. R. C.

TERMINATES LONG MINISTRY

My wife and I terminated our ministry with the Sellersburg church last Sunday. The past few weeks here have been filled with joyful experiences in that we have seen many souls turn to the Lord. Among this number were several men in whom we have been interested for years. One was 75 years of age, another 67, three were in their thirties and several younger. We feel that we have been blessed by the Lord as never before, during these last few weeks of our work here with the Sellersburg church.

Brother Frank Mullins of Winchester, Kentucky is now in our meeting and bringing some good solid lessons for

our people. Brother Crowder and his family arrived this week and are getting settled for the work here. Please join with us in prayer for them as they assume the leadership of this great congregation.

My wife and I are just about settled in the new residence at the Children's Home and looking forward to our new work. About half of my time from now until December is taken in evangelistic work with various churches. We have some good help with the children at the Home and some other applications which we could accept for additional help if needed. The Lord has been so good in supplying our every need and we continue to look to Him for His blessings of grace in the future. —Howard T. Marsh.

Hong Kong, Sept. 6. Sunday night I was invited to preach at an evangelistic service at the Peace Clinic. This is carried on by the brethren. After the service a young lady expressed the desire to accept Christ. . . . Wilson will be leaving Monday to return to school. . . . We enjoyed the (Keswick) conference very much and got to attend most of the meetings. . . . The time is getting close for the conference in Manila in October. Hope we get some definite word soon. . . . I am more convinced of the need than before and still feel that it should be in October. —Excerpts from letters of Dennis and Betty Allen.

Manila, Philippines: The Word and Work continues to be a blessing to us and to all who get it. Actually, we do not have enough to give everyone a copy, but the few we get are well read. If you could spare a few more copies I am sure they will be well circulated and read. We will miss the Louisville conference very much, but we are praying that the Lord will make it possible for us to have a conference over here later this year. It would be such a great blessing to us and the work. —Harold R. Preston.

The brethren at Manila have invited Winston Allen and Frank M. Mullins, Sr. to attend a late fall Bible conference. This was mentioned in Word and Work and in a letter sent out by brethren Allen and Mullins. Some money gifts have come in but not a sufficient amount. The receipts are far below the amount needed. We understand that gifts received will determine the Lord's will in the matter.

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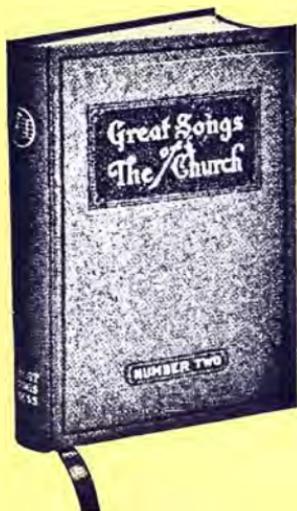
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