

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

J. R. CLARK, Publisher

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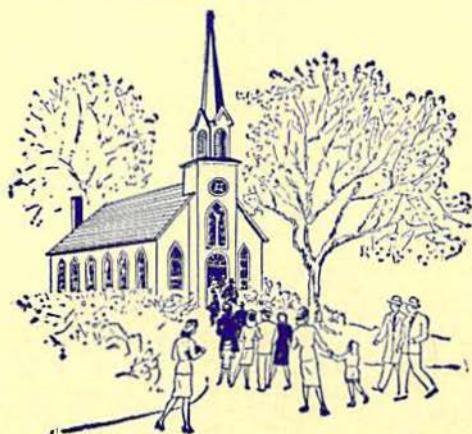


UTICA, INDIANA CHURCH OF CHRIST

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THE WORD AND WORK

VOLUME LV, AUGUST, 1961

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

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OUR BURDENS

Louise Heid

(Tenth Grade Student at P.C.H.S.)

O how often we are burdened with a load of sin and care,
And we think that life is useless, and our griefs too hard to bear;
But we do not see the forces that surround our lives each day,
And the mighty Holy Spirit that directs us all the way.

If our thoughts were more unworldly, and our hopes less selfish too,
Sure our days would seem much brighter, and our skies would be more
blue;

We would hardly feel the heartaches that we know must come to all,
For we'd rest in full assurance that God marks the sparrow's fall.

When we look at other people with their wants and troubles sore,
Can we ask the blessed Father that He bless us even more?
Do we see the hungry children who lie crying every night?
Can we hear the thousands calling who have never seen the Light?

If we knew the ills of others, blind and sick, and racked with pain,
Even these, with Christ our Helper, would not cause us to complain;
If we'd turn our thoughts toward heaven, and our minds to things
divine,

Earthly wants would vanish swiftly, and for wealth we would not pine.

God has promised us a mansion in the heavens high above,
Where we'll live with him for ever in His never-ending love;
How could earthly gain or pleasure weigh with what the Lord can give:
Let us ever wait with patience, and take heed to how we live!



Repentance and Remission

E. L. J



(Addenda to the W. W. Lesson Quarterly, Lesson 11, 1961)

By the space of forty years, our Lesson Quarterly was written by R. H. Boll, the prince of Bible teachers in his day. Upon his departure, the quill was taken up by J. Edward Boyd, who was considered the best qualified man among us for the task, and the one most like Brother Boll in style of writing. For the past two years, however, our publisher has assigned the preparation of the Notes and Comments piecemeal, by quarters, to four or more different writers each year.

Among the excellent writers chosen by our publisher to prepare the Notes and Comments for the current year's Quarterly, there were two Christian women. Careful students of the word they are, and most modest in demeanor—not even their names or initials have hitherto appeared. We, the editors, who bear final responsibility for the teaching in the Quarterly, know them as women of highest personal character, and as competent, experienced teachers. Their pen-work has been not a whit behind the chiefest of our men-expositors, and no criticism of their work has been received at all. Perhaps we should (or shall), in 1962, give credit where credit is due; but these have labored with us in the gospel without even that much honor. We list them now belatedly, however: First quarter, Bob Ross and Salome Ogdon of Atlanta (Hapeville church); Second Quarter, Paul A. Clark of S. C. C., Winchester, Ky.; Third quarter, Mrs. Paul J. Knecht of Louisville (author of the book "One Thing Is Needful" which was purchased for distribution by Moody Press); forth-coming Fourth quarter, now in preparation, Carl Kitzmiller of Abilene, Texas (South side church). To all these, and to all who labored in that line before them, we are deeply indebted and very grateful.

These lesson assignments are given, as the list shows, only to writers of ability and of caution in handling the word. The proofs are read by one of the editors of this journal—in addition to his many other duties; and they are then read entire, immediately after printing, by the other editor.

The foregoing is written as of some interest perhaps on how this work is carried on, and as an introduction to a minor correction on our forth-coming lesson for Sept. 10 (Page 34 in the Quarterly). In the considered judgment of the editors, the following sentence should be deleted: "John's baptism was only unto repentance, leaving one still unsaved." If this be a "slip" or an error, it is a minor error,

minor in that it concerns the out-dated past (Acts 19:4), and historical rather than practical. Thus it could not lead any one astray. But for the sake of accuracy, and because of those who would readily debate the question of salvation under John's ministry (while it was in force), we judge it worthy of this further comment. No doubt the fallacy here lies in confusing the "baptism of John" in Paul's day with *the baptisms that John himself administered* in his own day. It seems unthinkable that a Jew might (in John's day) sincerely receive "the baptism of repentance for (or unto) the remission of sins", and then, conceivably, die next moment — unsaved! The "baptism of John" is not differentiated from "baptism into the name of the Lord Jesus" (Acts 19:5) in that the first left men unsaved, while the second left them saved. These baptisms are differentiated rather in that the gift of the Holy Spirit was, and is, connected with water baptism in the present dispensation. We are specifically told that in the days of John "the Spirit was not yet given because Jesus was not yet glorified" (Jno. 7:39). It was *on this ground* that the men at Ephesus were "re-baptized" — they had not received the Spirit, nor even heard that it was (now) given. Question: how many men and women have "our" preachers baptized who did not know — because they did not hear — that the Holy Spirit is given! They have known, of course, that we have the Bible; but did they know of Acts 2:38, both first and second half of the verse? or of Romans 8:2, 1 Corinthians 3:16, 6:19, and the other clear and unmistakable passages on the gift and work of the Spirit within the believer? (see 1 Thes. 4:8, 2 Tim. 1:14, Heb. 6:4, and others).

It is easy to infer from Acts 19:2-5 that those baptized by John were not "saved" until later when they came to know and believe on Jesus; but are we not to understand that these did, then and there, believe on Jesus — *on the testimony of John*, who was always pointing or leading his disciples to "the Lamb of God that taketh away the sin of the world" (Jno. 1:26, 29, 36)? John's disciples did indeed believe on "him that should come after, that is, on Jesus" (Acts 19:4). We take it that these were truly forgiven, that they received "remission", though it is not certain that they were "born again" (cf. Jno. 3:5). But at Ephesus, many years later, when He "that should come" had fully come; when He had gone to the cross and through the grave for sinners, and had enlarged the baptismal offer to embrace "all nations", and to include the gift of the indwelling Spirit (Acts 2:38) — then "John's baptism" went into a state of obsolescence, or — to say the least — it became inadequate and lesser. As the greater must absorb or include the lesser, "John's baptism" now became *passé*, out of date, in God's plan for man.

The twelve men at Ephesus may, or may not, have been forgiven before Paul found them — we are not told. They had believed on the Christ, had received baptism as John preached it, and we know they were "disciples"; but there was yet a great and serious lack — the Holy Spirit was lacking! And if *He* be wanting, how weak, how poor, how helpless and destitute we are!

We shall have more to say later on Acts 2:38, the gift of the Spirit, and on the famous phrase, "for the remission of sins", *Deo Volente*.



Truth Advance Section

Stanford Chambers

QUESTIONS ASKED OF US

How do you account for the Israelites' falling in with idolatry? What was its appeal that they were drawn into it so nearly universally?

It is not easy to account for such general falling for Baal worship and other forms of idolatry. We know somewhat of the weakness of the flesh, the propensity of unregenerated human beings to require something visible to satisfy that natural instinct present in all men, as much in the heathen as in others, a felt need for religious experience. If some object is pronounced sacred, at the sight of such object there comes a reaction by way of a pleasant sensation interpreted as having emanated from the god being worshipped. The experience is sensuous, but is interpreted as spiritual. The carnal mind fails to find satisfaction in things spiritual and must have stimulation from things material and visible. Then the orgies attending idol worship gratified the baser nature, and the sensuous and immoral could be enjoyed in the name of religion and go unrestrained. Dancing round the golden calf that Aaron made could be classed as "clean entertainment," or "healthful recreation under religious supervision." Much of the activities on the high places and in the groves could be under the guise of "the love of nature." There is no denying that there was strong appeal—to the flesh.

How could immersion have been the action of baptism at Pentecost, since 3000 were baptized in one day?

The question assumes that only twelve could do the baptizing. Jesus baptized more people than did John the Baptist, yet it is stated in connection (Jno. 4:2), "Jesus himself baptized not, but his disciples," and as disciples that early in His ministry could be assigned to do the baptizing, so could they at the later Pentecost time. The first chapter of Acts mentions 120 disciples there. No doubt more than half of them were men. The apostles could call upon as many as were needed to assist in the baptizing. And no scholar of note denies that the Greek word *baptidzo* means immerse. If sprinkling had been meant when the command was given, the Greek word *rantidzo* would have been used.

A good Christian girl married and became a mother, then was deserted by her husband, who preferred to run after strange women. After some years this long-deserted woman was sought to be the wife of a Christian man in great need of a mother for his motherless children. They are happy, and the children are blessed and happy. But some members of the church trouble this couple from time

to time, charging that they are under condemnation from the fact that the woman has another living husband. Perhaps you may be able to help the situation.

Assuming that the case is correctly stated, the critics are overlooking the exception clause to be found more than once and on more than one occasion when the Savior was dealing with the matter of marriage disruptions. "What God hath joined together, let not man put asunder." "A woman is bound by the law to her husband so long as he liveth" (Rom. 7:1) and is under the law of her husband. "But if her husband be dead, she is no longer under the law of her husband." It is also written that "if the unbelieving depart, let him depart; the brother or sister is not bound in such case" (See I Cor. 7:15). The sister is no longer bound under the law of the husband. The sister in the case under consideration comes under the class Paul deals with. Moreover, the ex-husband comes clearly under the class guilty of fornication and the deserted, innocent wife is saved from being penalized by the Savior's exception clause. Fornication is as death to the marriage relation. What would the critics in said case have done? Penalize the sister? She never deserted her husband for another man. Would they have the children made motherless again? The Lord said, "I desire mercy and not sacrifice." All parties involved have suffered enough; let further suffering not be imposed upon them by other children of God or His church.

How can it possibly be true that any one is cleansed by Jesus's blood, when every drop of His blood was poured out and went to mix with the elements?

"The blood is the life." His life-blood was poured out, and it is that poured-out life that is a ransom for sinners like you and me. "He poured out his soul unto death" (Isa. 53:12). His soul was made an offering for sin. That made it possible for God to be just and yet pardon sin. Then on the manward side, the very fact made known to such as have ears to hear, has a reconciling effect. Such love divine melts the heart of stone, godly sorrow springs up bringing "repentance unto life." That is a soul washing. Sin and the old life lose their former charm, and the old life is privileged to be buried out of sight in "the washing of regeneration" (Titus 3:5) and the new life becomes the joyful possession of him who previously lived in sin, which is spiritual death.

The spirit is regenerated, begotten of the Spirit of God. Then enabled by the Spirit the human spirit comes into its normal supremacy and subdues the flesh, bringing it into captivity to the will of Christ. In the "obedience of faith" occurs "the washing of regeneration" as per Titus 3:5. The renewed spirit impels the "body" to be "washed in pure water" (Heb. 10:22), that is, in being baptized. Baptism symbolizes the soul washing undergone in the "obedience of faith." Certainly it is not the symbol but that which is symbolized that effects the end desired, but the soul-washing is consummated in said "obedience of faith." Thus "the blood of Jesus His Son cleanseth from all sin" (I Jno. 1:7).

Was Melchizedek an actual human being? Some say that he was the Son of God in His pre-existent activities.

He was a priest of the Most High God in patriarchal times preceding the law dispensation during which time priests were made according to the law of Moses. He was not only priest but king, king of salem or King of Peace. He ministers in a way to indicate that he was a prophet also. In Heb. 7:3 we learn that he "was made like unto the Son of God." Many people have it just the other way, but Melchizedek was made a type of Him who is prophet, priest, and king, and He is "made a priest after the order of Melchizedek." Much being offered beyond this concerning this great O. T. personage is in the realm of speculation.

Who are the "fundamentalists"? Why is "fundamentalism" being made unpopular today?

All are fundamental who hold the Scriptures as inspired of God. They hold the Lord Jesus as the center and life of Scripture truth. The unpopularity comes from the fact that the conscientious and truly fundamental, in their contending "earnestly for the faith once for all delivered to the saints" clash with those like Jude's "certain men" who "deny even the Master that bought them," and find it neither consistent nor warranted in Holy Writ to have fellowship with such unbelievers as the "Liberals" and the Modernistic who "have crept in" and have taken over vast numbers of churches. Many fundamentalists are calling on all true believers to "come out from among them," the churches that have defected to liberalism. That is no way to be popular with the liberals or the neo-liberalists. Also many would rather be inconsistent than to be unpopular.

Attention is called to the fact that the Greek word BAPTIDZO, translated baptize, is defined as meaning to dip repeatedly.

One such meaning is given, but the word lost that meaning and came to mean one plunge or dipping, one immersion. This is shown to be the case in that Paul says, "one baptism" (one immersion) as Eph. 4:5. Argument is attempted from the fact that the baptism of Matthew 28:19 is into the name of the three who constitute the God-head, Father, Son, Holy Spirit. The argument might have a semblance of weight if it were in the names, but it is "into the name," singular in number, so one immersion takes care of the entire requirement.

Is it wrong for a Christian to argue with some one over any Bible question?

No. The Lord Jesus encountered opponents of the truth repeatedly, as did also Paul, Peter, et al. Stephen could have escaped martyrdom had he kept silent at the synagogue and before the Sanhedrin. Satan and all propagandists of error would put a padlock on the mouth of every true child of God. But the divine admonition is, "Be ready to give answer to every one that asketh thee a reason for the hope that is in you." Do not mistake timidity or fear for conscience. Seek not any excuse to hide yourself behind. On the other hand never argue for the sake of arguing. "Let your speech always be with grace, seasoned with salt." Counteract error with truth spoken in the Spirit of Christ. Do not misrepresent Him who is the truth as well as the way and the life.

Normal State Of A Christian

J. R. C.



If all the inhabitants of a community had one eye, and that sort of person is all they had known, to them one eye would be normal. If a person with two eyes strayed among them he would look odd. They would say he was not normal. But the fact is that two eyes are normal. Some one correctly observed that of all persons who have lived, Jesus Christ was the only really normal man among them. All others were below the level of what a man should be. They had a defect here or a defect there. All men except the one Perfect Man is subnormal. Pilate uttered more than he realized when he brought Jesus out to the rabble and said, "Behold the man." Here was THE MAN, the example of what man would be if he could drop off all his defects and be truly normal. If humanity were one big apple tree and men were the apples, all of the fruit would be faulty: blighted, knotty, sour, wormy—all except one. There is only one sound Person on the entire tree of humanity. "All (others) have sinned, and fall short of the glory of God," but "in him is no sin."

Too many Christians settle for too little. What, as we think of it, is the normal state of a Christian? It is to live a fairly decent life, to go to church on Sunday, drop a little in the collection plate, go about your own affairs through the week, until Sunday comes again. Billy Graham says that many professing Christians put their wings on Sunday morning, wear them all day and on Monday morning exchange them for horns which they wear all week. The average Christian in the average church could stand some improving.

What is the normal state of a Christian in God's view? The Lord Jesus was so absorbed in the things of God that it was said of Him, "He is beside himself." For a similar reason Festus said to Paul, "Thou art mad . . ." That such an all-out devotion is expected of us is plain from the language of Jesus and others. He said, "If any man would come after me, let him deny himself, and take up his cross daily, and follow me." Again, "So therefore whosoever he be that renounceth not all that he hath, he cannot be my disciple." Peter said, "Christ also suffered for you, leaving you an example, that ye should follow his steps." Paul puts it this way, "But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the spirit." Such are characteristics of a normal Christian. A Christian is a person who has heard and believed the message of the forgiveness of sins, who has experienced a new birth,

who has felt the rising of faith, hope, love, joy within him. He is a new man in Christ, indwelt by the Holy Spirit.

When the Gospel went to Samaria it was said "And there was much joy in that city." When the eunuch was saved he went on his way rejoicing. The jailor and his house, after receiving the gospel, rejoiced greatly, having believed in God. The great number who were baptized on the day of Pentecost (Acts 2) "Day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to them day by day those that were saved." Here was a continuous state of revival! Here is a picture of the normal state of a Christian, as God intended it. Christianity is a tremendous thing. It was said of Jesus, "Zeal for thy house shall eat me up." Such all-out zeal is inherent in Christianity and should characterize the followers of Christ.

A cold, lukewarm, indifferent, worldly Christian is not a normal Christian. The child of God has been saved from death row; he has been born anew; he has been given a new lease on life for eternity; faith, and hope, and joy unspeakable are his. Why should not he be zealous and joyful?

This brings us to a point I wanted to make when I sat down to write this article. Every Christian is a potential all-out Christian and should be so regarded. We settle for too little with the people in our pews. We pamper them, shield them, excuse them in miserably poor service! This is no compliment to them. We should expect more of them. A young father and mother with little children sat in the back of the church where I preached. They came only for Sunday morning church and we sympathized with them. That was fine. But they started going to a church nearer where they lived. The young mother happily told me that they were now going to Sunday school, church, and night meetings. Why did not we expect more of them? Another family moved away and went to another church. The husband became very active, started leading prayer, teaching in Bible school, working with boys. Perhaps I thought I shouldn't push him. A lady where I used to preach came Sunday mornings to church only. I visited there several years later and found her very active. She was leading the children in singing at Sunday school, and very active otherwise. I was amazed and spoke to her about her activity. She simply said, "I had not received a call." I mulled over her words. Did she mean that God had not yet called her to that work before, or did she mean that the minister had not seen fit to challenge her talent? Examples could be multiplied. Every minister could give some. Every Christian is a potential all-out Christian. Christianity is in its very nature a zealous religion. Let us expect and seek to bring out more consecration in our members. They'll be glad we did. Anything less than this falls short of being a normal state for a child of God. What the world calls fanaticism may be just what God wants in us. To burn away the dross of drinking, smoking, indifference, lack of testimony, and other bad habits requires that we be not lukewarm nor cold, but hot for God.



Peace On Earth

Willis H. Allen

We are living in perilous times: days when issues are clouded, and there is much uncertainty and indecision; days of selfishness, greed, hate, and strife; days that are dark, filled with fear and anxiety. Any right-thinking person must feel the need of light from above in these times. Many cries are heard in the darkness, — well meant cries, that seek to lead men out of darkness into the light of freedom. Many are the panaceas offered, but all are at best only temporary without Christ.

Why have all these evils come upon the world? Why have there been two horrible world wars in the lifetime of millions now living? Why so much suffering going on now in America and throughout the world? Is it not because of greed and selfishness, sin and godlessness? And much of that among people who claim to be Christians.

America, as a nation, may rightly feel there is hope where there is generosity toward suffering and needy humanity, but that is not enough. It is not enough to bring our gifts, as did the wise men of old, and immediately go our different ways, forgetting Him who gave up His riches in glory, became poor for our sakes, that we through His poverty might become rich. Most of us have crowded Him out of our lives. How can we sing "God Bless America" and go on rejecting His only begotten Son, who said, "No one cometh unto the Father but by me"? May the Lord have mercy on us and grant unto us eyes to see, ears to hear, and hearts to understand our dreadful condition and our need of Him! May we in faith and humility come to Jesus, confessing our sins and our Savior, accepting our Redeemer and His righteousness, and receive forgiveness of our sins, the Holy Spirit and eternal life.

Away with empty dreams and vain hopes of men who know not God and obey not the gospel. They are doomed to certain failure. Follow the Lord Jesus, and look to that hope of every true believer when Christ our Lord shall descend and call us unto Himself, that where He is, there we may be also. "We shall be like him, for we shall see him even as he is." Then, and not until then, may we hope to see righteousness in truth, and hear the glad anthems ring, "peace on earth, good will to men. May we who know that these words are true, work, watch and pray that these days be hastened on, remembering Him who said, "Behold, I come quickly." Let us say with the beloved disciple, "Even so: come, Lord Jesus."

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



THINGS TO REMEMBER

The value of time; the success of perseverance; the pleasure of working; the worth of character; the power of kindness; the influence of example; the obligation of duty; the wisdom of economy; the virtue of patience; the sound of laughter; the joy of originating; the thrill of doing it. —Carl Yoder.

Many who say "our Father" on Sunday, spend the rest of the week living like ORPHANS.

Some people use religion like a bus—they ride on it only while it is going their way.

"I am no longer anxious about anything, as I realize the Lord is able to carry out His will, and His will is mine. It makes no matter where He places me, or how. That is rather for Him to consider than for me; for in the easiest positions He will give me His grace, and in the most difficult, His grace is sufficient." —J. Hudson Taylor.

ALL IN CHRIST

"The Old Testament ends with the solemn word 'curse' (Mal. 4:6). The last chapter of the New Testament promises that 'there shall be no more curse' (Revelation 22:3), and that because 'Christ was made a curse for us' (Galatians 3:13)."

Here and There

During the first six months of 1960, according to the FBI, crime reached an all-time high in the United States with a nine per cent increase. Robberies were up thirteen per cent, murders six per cent, and rape, five per cent. . . . A million persons attended the 37th. International Eucharist Congress in Munich, Germany. . . . It is estimated that 5,539,750 students will enroll in U. S. Catholic colleges, high and elementary schools this fall. . . . A jazz band playing Dixieland spirituals and hymns recently attracted an overflow attendance of 1,300 when it replaced the sermon in the Sunday evening service of an Episcopal church in St. Louis. The minister of the church explained that it was part of a plan in "the search for new ways in which people can communicate with the church—." The jazz band had been brought from a St. Louis night spot where it has been a popular feature for years. (There are other ways by which even larger crowds can be attracted, if that seems to be the purpose of such actions; but, would Christ be there, according to Matthew 18: 20?) . . . A Methodist Church in Sydney, Australia, has opened a church-sponsored night club for teen-agers. No liquor is sold (on the property), but the young people may dress as they like, dance,

and "live it up." "House Full" signs are constantly used. (All of these things are being done in the name of the blood-bought, "dear as the apple of His eye" institution of "called-out" people. It makes us repeat with the Lord, "When the Son of man cometh, shall he find faith on the earth?").

A TRUE CHRISTIAN

"A true and faithful Christian does not make holy living a mere incidental thing. It is his great concern. As the business of the soldier is to fight, so the business of the Christian is to be like Christ." —Jonathan Edwards

THE PULLING HAND

A devoted Christian wife used to pray for her husband with her hand gently resting on his head when she thought he was asleep. After her death it seemed to him that he could still feel that hand upon him, constraining him to be a Christian. It was more than he could resist and he let that hand guide him to the Lord. . . How often Christians are guilty of allowing their hands to guide their loved ones in the wrong direction!

Food For Thought

The world's opinion of the church may not always be correct, but it is a good thing for the church to know what that opinion is. Here is what a secular paper out in Oregon has to say about the church's appeal to the physical man:

"Behold! The lodge lodgeth together—and they eat. The club clubbeth together—and they eat. The church hath a social—and they eat. The Young People's Society elects officers—and they eat. And even when the Missionary Society meeteth together—they eat.

But this latter is in a good cause, because they eat in remembrance of the poor heathen who have not much to eat.

"Behold! Hath man's brains gone to his stomach, and doth he no longer regard intellectual dainties that thou canst no longer call an assembly or get together a quorum or even a 'baker's dozen' except that thou hold up the baker's dainties as a bait? Be it true, that the day cometh that to get a crowd at prayer meeting, the preacher must hold up a biscuit?"

"Yea, verily, thou hast heard of the child races of the world. But, behold, it is nigh thee, even at the door. For as one calleth unto the child and sayeth, 'Come hither, sweet little one, and I will give thee a stick of candy,' even so must thou say to the grown-up Papa and Mamma, 'Assemble ye together and we will serve refreshments!' And, lo, they come like sheep in a pen." —Christian Tract.

Evil will grow without cultivation, but not so with the good. How great the crop of good in your life will be, depends upon how well it is cultivated.

Abide In Him Always

When Hudson Taylor, the beloved founder of the China Inland Mission, was staying in the home of a friend on one occasion, his host asked him, "But are you always conscious of abiding in Christ?"

"While sleeping last night," replied Mr. Taylor, "did I cease to abide in your home because I was unconscious of the fact? We should never be conscious of NOT abiding in Christ."

"A church made up of unconverted members is a trap door to hell."

Sellersburg Children's Home

Howard T. Marsh, Supt.



First of all we want to thank those churches which responded so well with our first coin bank collection. There were between 25 and 30 congregations where the plan has been set up long enough to have part in this first collection. We hope to set up the program everywhere as time permits. We are not able at this writing to give you the entire amount that came with this first effort, because all of them did not get completed until after our books were closed at noon on the 30th day of June. Several have sent in checks since then and a few are to respond yet. These will be reported in the third quarter issue of the Home News. Thanks to all of you who have responded so well. We are especially grateful to our representatives in the various congregations. They have done an excellent job. I know the Lord is pleased.

Four new children have come to make their home with us since you last heard from us through these pages. Their names and ages are as follows:

Dennis Wayne Montgomery,	July 2, 1949
John Mitchell Montgomery,	August 18, 1952
Frances Hill,	July 8, 1950
Mayola Hill,	June 22, 1952

This brings our total number to 22, 11 boys and 11 girls. Pray that we may be blessed of the Lord to mold a Christian character into their young lives.

Sister Edith Dickson of Sellersburg has come to fill the place as our house mother for girls. She replaces Sister Zelma Smith of New Albany, Indiana, who was with us one year. We also need a house mother for our boys. If you are interested please contact us at once. We have contacted two who are interested, but no definite plans have been made since they are not available for a few weeks yet. Write us if you are interested in this work.

At this writing several of our number are attending the youth camp at Winchester, Kentucky. Several of you have sent in camp fees so that they could attend. We received enough for all but one to attend and we have supplied that fee out of our regular funds. We wish to express our gratitude to those of you who have made it possible for these of our family to attend a week at camp. The children do appreciate it very much.

Thanks for your prayers and support. We do appreciate your interest very much.

Precious Reprints

FROM THE PEN OF R. H. BOLL

HOW TO GET RIGHT WITH GOD

There are not a few Christians who are living under a sense of condemnation, without hope, far from God, and easy victims of sin, who would yet, if they thought there were a real chance and it could be done, be glad to find peace with God. But it seems out of the question. So they continue on their cheerless way, growing harder the further they go unto final complete indifference. There is no need of a Christian's getting into this condition; if he finds himself in it, there is no need of his remaining in it. It is to this purpose James writes in the fourth chapter of his epistle. In the first four verses of the fourth chapter of James he is talking to people who are in a rather desperate condition—torn up with passions, having no faith to pray, unable to obtain anything from God when they do pray, adulterers from their marriage troth to Christ, friends of the world, and enemies of God. To these he points out a way of return, which is as plain and definite as it is feasible and practical.

The fundamental hope of such a return lies in the grace of God, James shows. "He giveth more grace" — that is, unmerited free favor and goodness of God, bestowed upon the unworthy. Where sin abounds the grace of God abounds the more exceedingly (Rom. 5:20). But this grace is never bestowed upon the proud — only and always upon the humble. Therefore first of all, and before all else, take your place before God without pretense, in acknowledgment of your low and sinful estate. That is always the prerequisite in dealing with God, without which no further step can be taken. Then he marks off four steps in the plainest possible way.

1. RESIST THE DEVIL AND HE WILL FLEE FROM YOU.

There can be no mending of things so long as we yield to the devil. We do not have to give up to him; he has no right nor claim on us. We are Christ's, bought with His blood. If Satan tries to intrude we must put up an opposition. Do not say, "I can't help it," or "There is no use." It can and must be helped. *The very fact that you resist him will cause him to flee.* Now the resisting must be done "stedfastly, in your faith" (1 Peter 5:9). Jesus has vanquished Satan. Jesus is infinitely greater and stronger than the devil. Looking unto Jesus, relying on His might, going forth in His name (as did David against Goliath; as Gideon went forth against the foreign invaders) let us resist him stedfastly in our faith. Give no room, allow no quarter, to the devil (Eph. 4:27).

2. DRAW NIGH UNTO GOD AND HE WILL DRAW NIGH TO YOU.

We must not wait till God draws nigh to us. If He is far off from me it is because I am far off from Him. "Jehovah is with you while

ye are with him; and if ye seek him he will be found of you; but if ye forsake him, he will forsake you" (2 Chron. 15:2). He cannot abandon His position: we must come to Him. But when we are yet a great way off He will see us and run to meet us (Luke 15:20). "*Return unto me,*" He says, "*and I will return unto you.*" This is positively certain; it never fails.

3. CLEANSE YOUR HANDS YE SINNERS AND PURIFY YOUR HEARTS YE DOUBLEMINDED.

This really tells us how to take the second step, that is, how to draw nigh to God. "Let the wicked forsake his way and the unrighteous man his thoughts and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. 55:6,7). That is the way to come.

It will be noticed that James calls for two things: (1) the sinners must cleanse their hands; (2) the doubleminded must purify their hearts. The one has reference to outward deed, the other to inward purpose. Both are supremely important; neither would be of value without the other. He is not talking to two different classes, the "sinner" and the "doubleminded." The sinners are the doubleminded, and the doubleminded are always sinners. The sinner and the doubleminded are one and the same. Out of the double mind comes the sinful life. Now James gives these two features separate treatment.

(a) Cleanse your hands ye sinners.

The hand is that which performs acts. Here it stands as a figure of the outward conduct. James means here precisely what the prophet meant when he said: "Wash you, make you clean; put away the evil of *your doings* from before mine eyes; *cease to do evil; learn to do well*" (Isa. 1:16,17). The only way the hands can be cleansed is to wash them of all evil-doing, and to turn them unto well-doing. "Break off thy sins by righteousness, and thine iniquities by showing mercy to the poor" (Dan. 4:27). Abandon then that which you know to be wrong. Put away the idols. Cease from evil companionship. Flee from occasion. *Quit doing wrong.*

(b) Purify your hearts ye doubleminded.

Out of the heart are the issues of life (Prov. 4:23). Now the doubleminded man is he who holds two aims; who wants to get on in the world as well as get on with God; who wants to please himself as well as please God. But, "No man can serve two masters, for either he will love the one and hate the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon." A doubleminded man is unstable in all his ways (Jas. 1:8). He is neither hot nor cold. Even an evil-doer, if he is what he is with all his heart, honestly wins more respect. So long as we tolerate two masters, two objects, two aims and purposes, we cannot live a true life and we shall never so get back to God. He must have the supreme and only place in our hearts.

David prayed that God might create in him a clean heart (Ps. 51:10). God will do it. But also, we must purify it. It was promised that He would give men new hearts. True: but He also says, "Make you a new heart" (Ezk. 18:31). Do not wait for a supernatural agency. Go on with your house-cleaning. Give up your double purpose. Sanctify in your heart Christ as Lord. And God will meet your step from His side, and will *fulfill with power* (2 Thess. 1:11) what you sincerely purpose and set out to do. When you "Break down every idol, cast out every foe," you may add and sing with confidence, "Now wash me and I shall be whiter than snow."

4. BE AFFLICTED AND MOURN AND WEEP.

This is the spirit in which we must draw nigh. We say that emotion cannot be commanded. But this is a command. We must do it. Too much by far has been said against a "long-faced" Christianity; and jolliness and mirthfulness have been far too highly recommended. Tears become a penitent man or woman, yea, and sackcloth. Where there is no outward expression there is not often any inward reality. We have taken God's mercy too lightly; we have felt too little contrition over our sins. It is too common for sinners to come to baptism without very serious thought and for Christians to return without a heavy heart. Yet in His dealings in the past God demanded mourning and self-affliction. The guilty Israelites at Sinai must betoken their hearts' abasement before God by laying aside their jewels (Ex. 33:4,6). A flashy array never covers a penitent heart, you may be sure, whether then or now. Can men be sorrowful to order? asks the scoffer. Yes, God thought so. On the great day of atonement, when their sins were blotted out with blood, God would tolerate no lightness: "*Ye shall afflict your souls,*" He said, "for whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from his people" (Lev. 23:27,29). "Even now, saith Jehovah, turn ye unto me with all your heart, and with fasting, and with weeping, and with mourning: and rend your hearts and not your garments, and turn unto Jehovah your God; for he is gracious and merciful, slow to anger, and abundant in lovingkindness" (Joel 2: 12,13). It is the same God who speaking through James to Christians said, "Be afflicted and mourn and weep: let your laughter be turned to mourning and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall exalt you." Do it! Do it! Don't wait for the wind to blow. Humble yourself; afflict your souls; mourn and weep before the Lord. For godly sorrow worketh repentance, and brings sweet fruit in its wake. For "Blessed are they that mourn, for they shall be comforted."

GOD'S WAY PERFECT

Coniah was in the royal line of Judah, yet no blood descendant of his could ever reign. How then could Messiah gain the title to the throne? Only in the perfect way which the Lord ordained; He was descended from David through another line, which this curse did not touch, but was the adopted Son of Joseph, of the line of Coniah and so received the title without the curse. God's way is perfect.

The Grand March of the Conquering-Hero Messiah

N. B. Wright



Many glorious offices are filled by Messiah when He comes. We mention these: King, Judge, Conqueror-Warrior, Shepherd, Builder, Leader, Redeemer, Law-giver, Intercessor and Teacher. Our purpose now is to depict Him as the great Conqueror-Warrior. When you read the Scriptures which deal with this subject you will see clearly the fact that the "meek and gentle Jesus" of the modernist is not the Warrior of the Bible, who buckles on His sword and slays the last unrepentant sinner on the earth. We rejoice in the fact that He is meek and gentle. Every one who comes to Him finds that the Son of God is just that. Not only is He "the Lamb of God"; He is also the "Lion of Judah" (Rev. 5:5, 6.)

Christ will come as the Champion of righteousness and holiness; He will be the Hero of all true hearts on earth. His judgment and elimination of all willful sinners will be the vindication and salvation of the meek. Among the five titles given Him in Isaiah 9:6, one is that of "Mighty God." This term is said to mean: "God-Hero." Lo, He comes as Jehovah Jesus and is the Father's Hero as well. He is the man of God's right hand in Ps. 80:17 and in Isa. 49:3 Messiah is the Ideal Israelite (can't be the nation of Israel, Vs. 5-7). Verse 2 of this passage says (Messiah speaking): "in the shadow of his hand hath he hid me"—Messiah is absent from the earth. But the verse continues: "And he hath made me a polished shaft." He will be that weapon on behalf of God when He comes. We refer to Isa. 9:6 again. "For unto us a child is born, unto us a son is given." Here is the fusion of God and man, the God-Man; the Man of God's right hand.

In Isaiah 11:5 Messiah is pictured as a Warrior, ready to fight. He conquers. "But with righteousness shall he judge the poor . . . and with the breath of his lips shall he slay the wicked." (V. 4.)

The classical passage of the Second Coming of Christ in the O. T. is Deut. 32:39-43. "I will make mine arrows drunk with blood, and my sword shall devour flesh." He comes with drawn sword—what need has He of a shield?

Look at Psalm 24:8. He is seen as a Hero of war. "Jehovah (Jesus) strong and mighty, Jehovah, mighty in battle." Yes, as a Conquering Warrior-Hero He is coming. Lift up the doors and gates to receive Him!

Again in Psalm 45:3-5 He is revealed as a Mighty Warrior. "Gird thy sword upon thy thigh, O mighty one; Thy glory and thy majesty. And in thy majesty ride on prosperously . . . Thine arrows are sharp; The peoples fall under thee."

I. HE DESCENDS FROM HEAVEN ON A CHERUB

Our attention now is engaged in Psalm 18. The faithful remnant of Israel are in the extremities of the end-time. Their confidence is in the Living God. Verse 6 shows their cry to Messiah. Then from verse 7 His coming is in view — His return in answer to their cry. His wrath smokes against the nations that are persecuting His own. God always takes knowledge of this sin and punishes it. He comes to deliver them. "There went up a smoke out of his nostrils, And fire out of his mouth devoured" (v. 8).

Behold, he comes. "And he rode upon a cherub, and did fly; Yea, he soared upon the wings of the wind" (v. 10). Yet in Rev. 19:11 John sees Him coming on "a white horse." There is no contradiction. Christ descends from heaven on a cherub (order of angels) which has the appearance of a white horse. The passage in Revelation 19 goes on to say: "And the armies which are in heaven followed him upon white horses." These armies are the saints which were married to Him, as seen in vs. 7,8. Those of you who are in grace will return with Christ on a cherub! Truly you can sing: "That will be glory for me." Sing it, brother; sing it out, sister.

II. HE COMES FIRST TO SOUTHERN PALESTINE

Before we establish the fact of this proposition, let us see for a moment whom He meets upon His return. The anti-christ, knowing and believing unfulfilled prophecy (would that many elders and preachers knew this portion of Holy Writ), has his forces ready in Southern Palestine to intercept and to attack Him (Rev. 19:19). Har-Magedon was the mustering ground (Rev. 16:16); then these wicked hoards go to the southern part of Palestine with Jerusalem, the City of the Great King, especially in mind.

1. Habakkuk, chapter 3. Read the whole of it. "God came from Teman, and the Holy One from mount Paran" (v. 3). Your map will locate these places as being in the south and south-east of Palestine. In great contrast to the great black-out which precedes this event (Matt. 24:29) "His brightness was as the light" (v. 4). Now note the same verse says: "He had rays (death-rays) coming forth from his hand." He "drove asunder the nations." "Thou didst march through the land in indignation; Thou didst thresh the nations in anger" (v. 12). This glorious Hero saves His remnant and destroys the anti-christ (v. 13).

2. You will want to read Isaiah 63. In this chapter the prophet takes the view-point of one who sees a stranger as he approaches. "Who is this that cometh from Edom (S. East), with dyed garments of Bozrah? this that is glorious in his apparel, marching in the greatness of his strength?" The answer: "I that speak in righteousness, mighty to save." Question: "Wherefore art thou red in thine apparel, and thy garments like him that treadeth the winevat?" Answer: "I have trodden the wine-press alone; and of the peoples there was no man with me: yea, I trod them in mine anger, and trampled them in my wrath; and their lifeblood is sprinkled upon my garments, and I have stained all my raiment. For the day of vengeance was in my heart, and the year of my redeemed is come."

3. Some one may object: In the passage of Is. 59:15-21 v. 20 is quoted in Romans 9:26 as follows: "There shall come out of Zion the Deliverer." Don't object, believe it. In Is. 59:20 is the reading: "A Redeemer shall come to Zion." He comes to Zion from Southern Palestine, then comes out of Zion.

4. Isaiah 34. Edom is pin-pointed, which, along with Babylon (Is. 13), will never be restored—not in the millennium (Ps. 137:7,8).

5. He saves the tents of Judah first (Zech. 12:7).

In this chapter we find that the Jews are fighting with some measure of success against the hoardes of the anti-christ. "He that is feeble among them at that day shall be as David." Miraculous strength is given them of God.

God roars from on high (Jer. 25:30,31). He treads the winepress of His wrath (Rev. 19:15).

Messiah marches triumphantly through the forces of the anti-christ. None can successfully oppose or stop him.

III. HIS FEET ON THE MOUNT OF OLIVES

Zechariah 14 gives us a view of the next major event in the movements of Messiah, the Conqueror. He has fought gloriously His way through the combined forces of the anti-christ and now takes His stand on the mount of Olives. Part of the city of Jerusalem—His city—has fallen. He appears just "in the nick of time"; He is not late, not one minute! "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east." The mount shall be split and divided.

"And Jehovah (Jesus) shall be King over the whole earth" (v. 9). "And there shall be no more curse" (v. 11).

Two other Scriptures say definitely that Christ shall be on the earth again. They are: Ezekiel 43:7 and Revelation 14:1.

IV. JUDGMENT OF LIVING NATIONS

The best known passage of this judgment is Matt. 25. Another view is found in Joel 3, where is mentioned the Valley of Jehoshaphat. This upper portion of the Kidron Valley is only some one-half mile wide and one mile long. It would be physically impossible to gather all nations there in such a small area. It would seem that Joel uses the etymology of the word "Jehoshaphat," which is "God will judge" and applies it to the world-wide affair of judgment. Such a view would not exclude the idea that judgment begins there in the actual valley and becomes world-wide in scope.

Christ will come in flaming fire—so the New Testament tells us in 2 Thessalonians 1:7-11. Also it will be with His angels. It will be: "rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus."

The goat nations are destroyed, even as we read in Matthew 25; the "sheep nations" enter the kingdom.

We have already seen that Messiah comes with judgment of death to His enemies and with salvation for His friends, the faithful remnant in Israel. Add to this number the individuals which comprise the "sheep nations" and you have a knowledge of those who enter the millennial kingdom with Christ. This reference, of course, has to do

with people in the flesh who are converted by the preaching of the gospel and are saved. Their hearts have been amenable to God or they would not have been preserved to appear before Christ. Every last unrepentant sinner has been destroyed — not even one is left.

Our next and concluding study is to be: Millennial Palestine.



Real Fruit

J. H. McCaleb

When no one was looking, I felt them with my hands. I had to be sure. They weren't real! The bowl of fruit was artificial and only for ornament. The grapes remained unplucked by the fingers that had eyed them so hungrily.

The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance. Those are beautiful attributes indeed; they are truly as a bowl of luscious fruit. The soul of man yearns for these gracious evidences of the Spirit and sets out to capture them by force. The fact that many trees bear no fruit has deceived some into thinking that it can be obtained without the tree. Treeless fruit has a beautiful appearance but disintegrates into dust when one attempts to grasp it.

"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit."

A search of the Bible reveals no other way by which we can appropriate the Spirit of life that is in Christ Jesus. It follows quite naturally, therefore, that there can be no genuine fruit of the Spirit without first receiving the gift of the Spirit. There can be no real fruit without the tree.

If we have obeyed, *from the heart*, that form of doctrine delivered us, there can be no question about bearing the fruit of the Spirit. It is to be regretted that some stunted trees along the way can delude the unwary into reaching vainly after the beauties of the Spirit without first having cultivated that new life in the way that God has ordained.

STUBBORNNESS

"Because they have hardened their necks . . ." We are inclined to excuse stubbornness as a manifestation of strong will, and even to commend it. But God says that "stubbornness is as iniquity and idolatry" (1 Samuel 15:23). It was the stubbornness of Israel in their sins that made judgment certain and inevitable.

GOD'S SEPARATION

(An Article For Women)

Mrs. Paul Knecht

Ruth and Orpah

The two daughters-in-law of Naomi both started out to return with her to Bethlehem. Both of them loved her and no doubt loved each other. Both refused to turn back at first. They all started out together. There may have been a close bond between these two women who had married brothers. Nothing is said in the word of God of any attachment for each other but it may be inferred from the fact of their mutual regard for Naomi. There may have been some heartache, perhaps even acute, for one or both of them when they parted for ever on the road to Bethlehem. Ruth went on to a new marriage and great happiness by the grace of the God of Israel while Orpah turned back to the god of Moab and the graves of the dead. What caused the rupture that separated them forever?

Both loved Naomi but Orpah loved herself more. When she found Naomi had nothing to offer her she turned back. But Ruth, who had been lured on by Naomi's God, had no thought of anything for herself but in heartfelt devotion to Naomi and her God uttered the immortal words preserved for us in Scripture: "Entreat me not to leave thee, and to return from following after thee; for whither thou goest I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried: Jehovah do so to me, and more also, if aught but death part thee and me."

If Naomi had in mind the law of the kinsman redeemer she wisely refrained from mentioning it to these women. Their decisions had to be made with reference to God and He saw to it that the one who lacked faith in Him turned back. Incidentally, the land that would have been Orpah's was redeemed for Ruth along with her own husband's portion. This is an example of God's careful choosing of the lineage of the Lord Jesus, sifting out the unfaithful. A Moabite without faith in God would be, not an asset, but a liability to Israel. That nation had been outlawed by God long before (Deut. 23:3,4). Only because of her faith (not in Naomi but in God) was Ruth allowed to enter (albeit through her dead husband) into the blessing of final redemption under the law of the kinsman redeemer.

While this lesson of Ruth, the Moabite, deals with higher things, showing in type the work of the Great Kinsman Redeemer, the Lord Jesus, in His final redemption of the church, there is a thought in it to comfort those who now are forced by the cleavage of the word of God to go on following Him alone, it may be with some heartache for those who turn back after the weak and beggarly elements of the world (Matt. 10:34-37). It has been so pleasant to travel along together, it may be husband and wife or parent and child. Then one day they face the necessity of looking to God alone for sus-

tenance and one, by the grace of God, has the faith to go on (it may be with intense heartache over the separation) while the other when he or she can see no material advantage in it turns back to live among the tombs of those who are dead in their trespasses and sins.

Divisions

Divisions must come. God divides His people; not now for the lineage of the Lord, to be sure, but that they that are approved may be made manifest (1 Cor. 11:18,19; 1 John 2:19). He strives always to keep a pure strain. The wisdom that is from above is first pure, James tells us, and then peaceable, etc. If purity of teaching and practice must be sacrificed in order to have unity there is something wrong with that unity. God divided the nation of Israel (1 Kings 11:29-33) because some of the tribes had forsaken Him to worship idols. He was not pleased when Jehoshaphat joined affinity with Ahab though they were brethren (1 Kings 22:2f; 2 Chron. 18).

Ground of Unity

The unity of blood, of Israel, always remained, also the unity of God's choosing, for God had chosen Jacob, and both nations after the division were still descendants of Jacob. But idolatry had crept in and Israel was polluted, therefore, lest Judah also be defiled by adulteration God separated them, and their man-made union across the line of His separation was contrary to His will. Not until he has cleaned away the dross and purified them all, uniting them Himself (Ezek. 37:19-23) can they be one again in a union acceptable to Him. Only on the ground of purity in Christ can perfect union be obtained. If Matthew 19:6 be a true and necessary warning surely its opposite would also be true, i. e., what God has separated by His word let not man bring together.

PRIVATE SCHOOLS

LIFE, with its pro-Catholic tone, asks this seaching question: "Protestants and Jews might be asked whether the comparative paucity of Protestant and Jewish church schools indicates a lack of seriousness about religious education?"

What a question! What a prod it should be to us Protestants! Do Protestants not far outnumber the Roman Catholics almost two to one? How then can it be that the Catholic private schools are five times the number of Protestant schools? Does this then mean that in the matter of religious education Catholics are about ten times as zealous as Protestants? Of course the Catholic hierarchy exacts the funds from the people. But can we Protestants do by *grace* only one tenth of what the Catholics do by *compulsion*?

Of course we must be fair. Catholic leaders can do what we cannot. They not only compel their people to give. They can hold raffles, play bingo, conduct lotteries, charge for prayers, sell candles, and engage in all manner of gambling gadgets to get the gold. But the fact remains that we Protestants are still asleep at the switch when it comes to supporting Bible-centered schools.

THE GOOD OLD GOSPEL

I believe the blessed Savior came down from Heaven for me;
Endured the cross with all its shame from sin to set me free;
He died and then arose again, and did to heaven ascend;
I believe the Good Old Gospel from beginning to the end.

I believe it, Hallelujah! I believe it, Hallelujah!
Power of God unto salvation to my soul;
I believe the Good Old Gospel, for it is the sinner's friend;
I believe the Good Old Gospel from beginning to the end.

I believe the Good Old Gospel once given to the saints;
That we are saved by the grace of God it all the world acquaints;
The one divine religion upon which you may depend;
I believe the Good Old Gospel from beginning to the end.

I believe that Christ is coming to take His loved ones home;
'To heavenly mansions of the blest from sin no more to roam;
On resurrection morning in the twinkling of an eye,
We'll be changed into His image and ascend with Him on high.

I believe the present moment is the time to save the soul,
'Tomorrow's sun may only rise for death to take its toll;
To turn your back on Jesus and reject God's blessed Son,
Is to judge yourself unworthy of the life that Calvary's won.

—Selected.

The Bible is full of missionary messages. "Hear the Word of the Lord, O ye nations, and declare it in the isles afar off." God never gives us the revelation of truth to be absorbed selfishly, but always to be proclaimed. Every new truth that you learn increases your responsibility to witness. We are debtors to men everywhere to take them the Word of God. Honest men pay their debts.

Fourteen times in Jeremiah 30 alone, is the divine authorship of the message of the prophet attested. It is beyond the possibility of a doubt that the Bible claims to be the Word of God. Upon our acceptance or rejection of that claim rests our own salvation and joy. But whatever we think about it, the fact will remain the same. Human opinion does not change divine verity.

The blessings of our Lord's redemptive work are but partially delivered at the present. Our bodies unredeemed, warring against our new-born hearts. But, lift up your eyes! Behold there is in store for us a redeemed body, like unto His own glorious body; and return thanks for it.

FEED ON HIS WORD

God desires that we should eat His Word. Not only will it be delicious to our taste, but as it is assimilated through faith, it will become a very part of us, making us spiritually strong and healthy. If some of us fed our bodies as haphazardly as we do our souls, we would be dying of starvation.

UTICA, INDIANA CHURCH

(See Front Cover Picture)

On February 1, 1877, a group of consecrated Christians met at Utica, Indiana, to plan for a new church building. The old building sold for \$150. The trustees purchased a corner lot one and one-half squares south of the former church site. This lot lay 138 feet along the pike and was 216 feet deep. At the completion of the present building the first meeting was held and the entire debt liquidated. This meeting was a dedication service conducted by Brother O. A. Burges. There was a full house and a donation of \$1300, which relieved all debts.

Situated near the Ohio River, we have suffered damage from floods, both to the church building and to our homes, the 1937 flood being the worst. The house was almost completely filled with water. Following the flood generous donations came from many brethren and churches from far and near.

On October 19, 1937, a rededication service was held by Brother R. H. Boll and Brother George A. Klingman. Brother Klingman at that time lived in Texas, and was guest speaker at this meeting. He was well known by the brethren generally as he served the church as minister fifty years ago.

Utica church has had many prominent families of Clark county as members through the years. The building's ten memorial windows of art glass suffered little damage through the years. A rare painting by the late Harvey Joiner was donated in 1877 by Brother David Coons. The title of this fine work is "Ruth Gleaning In The Fields of Boaz." Many have visited the church to see this painting. It was lifted up by the 1937 flood but floated with the painted side up and received no damage. It is a picture of large dimensions.

Again this July (1961) the building is being redecored. We plan a gospel meeting beginning August 15 with H. N. Rutherford of Lexington, Ky., as evangelist. He will be assisted by W. A. York, the present minister.

Some of those serving us in gospel preaching over the years were: A. B. Lipscomb, Leonard Daugherty for thirteen years, Marion Haynes for fourteen years, R. A. Zahn, C. B. Rigsby, W. A. York, and many others.

GOD'S SERVANTS

"Nebuchadnezzar . . . My servant!" What a combination of names! Nebuchadnezzar was a pagan prince, and, as the book of Daniel clearly shows, anything but a willing servant of God. Yet God used him for His own purpose, as He does all men and events in His wise and perfect plan. He "maketh the wrath of men to praise Him." Those who willingly serve Him, have joy in their service; those who will not bow to Him must serve His ends, even while plunging on into an eternity of darkness and despair.



NEWS FROM DENNIS ALLEN

(Written from Manila, Philippines)

It's hard to realize we have been here almost 6 days already. The days have been full and the time has gone in a hurry. There was a large crowd to greet us when we arrived at the airport. We were the last ones off the plane. It was so good to see everyone again. Betty was given two corsages and we men had a lei of white smelling flowers. Fortunately, we were passed through customs without having to pay anything. I was bringing two new typewriters — one for Godfrey Lau and one for Harold.

The room which I used to have and which was our bedroom after we married has been divided. Our family is staying in one half and Winston and Brother Mullins in the other. The children are sleeping on a mattress on the floor. As you can imagine with an even dozen American children in the house there is never a dull moment. I expect the noise is harder on Winston and Brother Mullins than on us. The nights have been cooler here than in Hong Kong, and the days are usually cloudy, although there has not been too much rain. Mae really has a job cooking for all this bunch but she has meals on time. We've been enjoying the Philippine fruits.

Saturday night they had a welcome for us at the Chinese YMCA. It was a Chinese style feast though relatively simple. Each of us were asked to make short talks. There were about 100 present from both congregations. Sunday of course was a busy day, with two S.S. and three other services. There were several visitors at the morning service. Brother Mullins' message was unusually good. There was one to accept Christ and one rededication. They have a baptistry here downstairs now so it is very convenient. The baptism took place immediately and then we took pictures of the congregation. Winston spoke at the Chinese service and Victor interpreted. There was one Chinese baptized after the Chinese service. In the evening there was a special youth meeting. The attendance was at least 100 — mostly young people. There were two rededications at this meeting.

In the mornings this week we meet at 8:00 A.M. for prayer. (Filipino brethren join with us.) Then Brother Mullins has an hour for expounding Romans. There are lots of questions and it has been very profitable. After that we have a round table discussion of some problems relating to the field here. —Dennis Allen.

NEWS AND NOTES

Tell City, Ind.: The work here at Tell City is doing well. We had a good meeting from June 18 through June 25. The average attendance for the ten services was 88, the highest 135 and the smallest 64. There were no responses but we feel that the church was strengthened and encouraged to go on in the work here. Our attendance for the month of June averaged 125 at the morning services and the night services were very well attended. There is a good feeling of fellowship and love prevailing among our people. We praise the Lord for His blessings.

Two of our young people, Rosemary Powers and Jerry Moyes, were united in marriage in a lovely service at the church June 18, followed by a reception in the yard of the parsonage. The ceremony was performed by the writer. They are living in Vincennes, Indiana.

On July 2 a man came to accept Christ and his wife came to rededicate her life to God. —Asa Baber.

Louisville, Ky.: The Ormsby congregation is redecorating her auditorium. We are lowering the ceiling, rewiring and putting in new doors and painting. Our meeting with Bruce Chowning as preacher is scheduled for August 6 to 13, from Sunday to Sunday. Come at 7:30 each evening.

FELLOWSHIP QUARTET

The Louisville Christian Fellowship Week is just around the corner. The date is Monday, August 28 to Friday, September 1. The first session is scheduled to take place on Monday night at 7:30. Robert B. Boyd is the keynoter. From Tuesday until Friday there will be meetings mornings, afternoons and evenings. See complete program in this Word and Work.

This year we have invited John Fulda to be in charge of the singing and requested that he bring a Fellowship Quartet, preferably the S. C. C. quartet of last school year. Brother Fulda is making plans to have this singing group present to sing each day and any time a special number is wanted. Various song leaders will be used. Chorus groups will be selected from those present.

You can scarcely afford to miss this happy event. For reservations in Christian homes write either J. K.

Scoggan, Sr. 1823 Gresham Rd., Louisville, Ky. (Phone, GL 1-1896), or Hershel Keown, 622 S. 44th Street, Louisville 11, Ky. (Phone, SP 8-1364). Please note that Brother Keown has moved from the address mentioned at the bottom of the program in July. The address listed here is correct.

PRESTONS MOVE TO MINDORO

Harold Preston and his family have a new address. They have moved from Manila to San Jose, Occ. Mindoro, Philippines. Harold says that he and his family have begun the study of Tagalog so they can better speak to the natives about their souls. They plan to teach their children at home, rather than sending them to local schools, or away to a boarding school. Brother Harold announced the opening of Mindoro Christian School on June 12, with 26 students enrolled and promise of others for the next semester. They are off to a good start. In his last news letter he said that he and his family were living in their new house while the carpenters were completing it.

Discussion on Prophetic Themes

Brother C. H. Wiley, minister of the 7th and Camp Sts. Church of Christ in New Orleans, La., has accepted the challenge of Bro. James W. Ferguson, minister of the Church of Christ in Ferriday, La. to discuss the following subjects on the nights of July 26, 27, 28, 29.

The Scriptures teach that Satan is now bound, as is set forth in Rev. 20:1-3. James W. Ferguson, affirms. C. H. Wiley, denies.

The Scriptures teach that God will gather the children of Israel back to their own land, where they will live in peace, and obedience to Him. C. H. Wiley, affirms. James W. Ferguson, denies.

The Scriptures teach that Christ is now on David's throne. James W. Ferguson, affirms. C. H. Wiley, denies.

The Scriptures teach that Christ's second coming shall precede the thousand years' reign of the twentieth chapter of Revelation. C. H. Wiley, affirms. James W. Ferguson, denies.

This discussion is to be conducted in the Church of Christ building in Ferriday, La. —C. H. Wiley.

Nelsonville, Ky.: We are scheduled to be in a meeting, from August 6, through August 19, 1961, at 7:30 P.M. with Brother Edward Schreiner of the Highview Church as evangelist. Homecoming Sunday will fall in the midst of the meeting, on August 13, with a basket dinner at the church house. If you have friends or relatives in the Nelson-Larue-Hardin County area, write and urge them to attend these meetings.

Nelsonville is located 6 miles south of Boston, Kentucky, on State Route 52. —Robert Heid.

LILLY DALE CHURCH

Lilly Dale VBS closed with an average attendance of 170 for the ten days. Lowest was 160 and highest was 184. We had three funerals during the ten days. This lowered the daily average. There were three baptisms resulting from the Bible school. Bro. Orell Overman begins our meeting July 23rd.

The Grubers are on their way home from Africa by water. They are to visit their young sons in "School of the Ozarks." —Albert Gruver.

Kentuckiana Christian Assembly

Junior Week News says, "This has really been a rewarding week in many ways. There were fourteen baptisms and eighty-five rededications. The Lord has certainly been with us here at camp and has blessed us in many ways."

Senior Week Is Now In Session

The total attendance comes to 137 this week. One has been baptized into Christ and it is only Tuesday. The campers go home Saturday.

NEWS FROM FAR EAST TRIP

Manila: The Bible Conference is to close Friday night and if the weather permits we are to take off Saturday in Wings of Life for the island of Mindoro where Harold lives in a partially completed house. The plan is to return Wednesday so we can be sure to have everything in order for departure time Friday.

There have been 11 or 12 responses during the Conference. We have entered into the labors of others. —Winston N. Allen.

Sellersburg, Ind.: The Lord has given me the opportunity to preach in

three meetings so far this year, Dugger, Indiana, Pekin, Indiana, and Borden, Indiana. We give praise to the Lord and credit to the leadership of the Holy Spirit for any success in these efforts. Several were baptized into Christ and thus became new creations in the Lord. I believe there were 19 in all.

We are now engaged in the Youth Camp at Winchester, Kentucky. I feel that this is one of the highlights of the year. A large number have responded during the junior week. Senior week is to begin tomorrow. We praise the Lord for this great opportunity.

I am to go from here to Harlan, Kentucky; then to Sugar Creek, Kentucky, and next to Bryantsville, Indiana. That will take me up to the time of the Louisville Conference. I have some more meetings in the fall. Please pray for me in these efforts and for the Children's Home while I am away. —Howard T. Marsh.

New Albany, Ind.: Cherry Street Church received a great blessing from the messages Bro. Overman brought us. Only two made public response, but we know many more were blessed. Brother Overman has been invited back for 1962.

I have just returned from a very rewarding work at Junior Camp on S. C. C. Campus. —Bruce Chowning.

Fisherville, Ky.: Brother Kenneth Istre was with us at the Fisherville church from June 12 through the 23rd. The responses were not immediate. The "seed was sown" and we are praying for the "harvest." Two have been baptized and two others have publicly asked for prayers of the church, since Bro. Istre left. —Jesse Z. Wood.

Pleasure Ridge Park, Ky.: The Sylvania church, on Sylvania Road No. 2, dedicated its new building on July 16. Brother Kenneth Stockdell, the regular minister, gave an introductory talk. Brother Robert Heid, who had part in the first tent meeting when the work was established, was the principal speaker. With him, from Nelsonville, was a girls' quartet. Brother Lyell also spoke briefly.

The building is simple but beautiful, and free from debt. The brethren did much of the work themselves, with much assistance from their wives. The baptistry is not yet completed, and prayer is requested to that end.

Louisville Christian Fellowship Week

Monday, August 28 to Friday, September 1.

DAY SESSIONS: Portland Avenue Church of Christ

NIGHT SESSIONS: Sellersburg, Indiana, Church of Christ

THEME FOR THE WEEK: THE TIES THAT BIND US

PROGRAM

- MONDAY** Chairman, Carl Vogt Wilson
7:30 Message: **The Whole Counsel Position** Robert B. Boyd
- TUESDAY** Chairman, Willis H. Allen
9:30 Bible Exposition: **Condemnation (Rom. 1 to 3:20)** Claude Neal
10:30 Recess
10:40 Message: **The One God** William Rinne
11:20 Message: **The One Lord** Dale Jorgenson
12:00 Lunch and Free Time
1:30-3:30 Round Table Discussion: **Creating Christian Literature**
Leader, J. R. Clark
7:30 Song Service
8:00 Message: **Subject To Be Selected** LeRoy Garrett
- WEDNESDAY** Chairman, Robert Heid
9:30 Bible Exposition: **Justification (Rom. 3:21 to 5)** Stanford Chambers
10:30 Recess
10:40 Message: **The One Spirit** Orell Overman
11:20 Message: **The One Faith** Waldo S. Hoar
12:00 Lunch and Free Time
1:30-3:30 Round Table Discussion: **Non-denominational Christianity**
Leader, Hall C. Crowder
7:30 Song Service
8:00 Message: **The Divine Imperative—Go Ye!** (Report on Far East Trip)
Winston N. Allen
- THURSDAY** Chairman, Earl Mullins
9:30 Bible Exposition: **Sanctification (Romans 6 to 8)** Carl Kitzmiller
10:30 Recess
10:40 Message: **The One Body** Julius Hovan
11:20 Message: **The One Baptism** Howard T. Marsh
12:00 Lunch and Free Time
1:30-3:30 Round Table Discussion: **How To Stimulate Growth in Local Churches**
Leader, H. E. Schreiner
7:30 Song Service
8:00 Message: **Worshipping The Living God** James R. Ross
- FRIDAY** Chairman, J. L. Addams
9:30 Bible Exposition: **Transformation (Rom. 12 to 16)** Ernest Lyon
10:30 Recess
10:40 Message: **The One Hope** Paul A. Clark
11:20 Message: **The One Task** Bruce D. Chowning
12:00 Lunch and Free Time
1:30-3:30 Round Table Discussion: **Dealing With Others** Leader, Jesse Z. Wood
7:30 Song Service
8:00 Message: **Israel In God's Plan** Frank M. Mullins, Sr.

A LOOK AT OUR BOOK SHELVES

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Youth And the Christ Way —by J. A. Huffman	\$2.00
How To Be A Successful Teen-Ager —by William C. Menninger	2.95
Between You, Me and The Gatepost (A Heart to Heart Message for Teen-agers) —by Pat Boone	2.95
Never A Dull Moment (Honest Questions by Teen Agers, with Honest Answers) —by Eugenia Price	1.00
52 Workable Youth Object Lessons —by Clyde Fouché	1.50
They Looked For A City —by Lydia Bucksbazu	2.50
The Wide, Wide World —by Susan Warner	3.00
In The Twinkling of An Eye —by Sydney Watson	2.25
Below The Surface —(Stories of adventure under land and water) —by Alice I. Hazeltine	3.95
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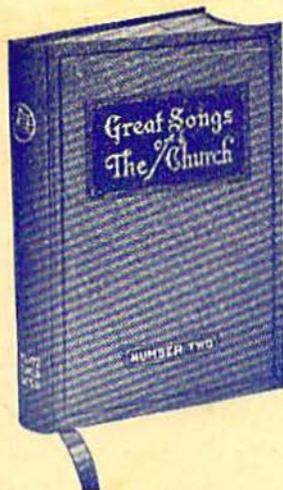
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