

THE WORD AND WORK

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

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THE SWEETEST NAME

This hymn, seldom seen in any modern book, was written a hundred years ago by George W. Bethune. Though the poem is old, the name it celebrates grows "Sweeter as the years go by."—E. L. J.

"There is no name-so sweet on earth,
No name so dear in Heaven,
As that before His wondrous birth
To Christ, the Savior, given,

'Twas Gabriel first that did proclaim
To His most blessed mother
That Name which now and evermore
We praise above all other.

And when He hung upon the tree,
They wrote His Name above Him,
'That all might see the reason we
For evermore must love Him.

O Jesus! by that matchless Name
Thy grace shall fail us never;
'Today, as yesterday, the same,
Thou art the same for ever."



ADDRESS AT THE OLMSTEAD FUNERAL

Hall C. Crowder

(We have judged it good and suitable to offer here, our first opportunity, the address of Hall C. Crowder at the funeral of our great, good brother and fellow-laborer in the gospel, H. L. Olmstead. Others who were present in the service had opportunity to pour out their hearts in loving memory; and still others who were far away were saying similar things to those who heard them; but space does not permit their reproduction here. Brother Crowder was his chosen associate, and successor-minister at the good Gallatin Church: Let his earnest eulogy represent us all.— E. L. J.)

Why are we here this afternoon? We are here because our lives have been touched by the life of this great and good man whom the Lord has called from us. I find myself in an unfamiliar situation. I have never had a part before in a memorial service for a minister. Some of these other brethren have, I am sure; but I know that they share with me in the feeling that none of us could have ever had a part in a memorial service for such a preacher as this one was. He was different. You couldn't forget him, once you knew him, once you heard him. I remember some years ago in the Theological Seminary a teacher, a Professor, telling us that at one time in his life he had had a part in a funeral which was unusual in that the minister told a joke. He said, strange as it seems, it was not out of place because of the character of the man whose funeral it was. I couldn't imagine such a thing at the time; but you know, in thinking about "Pa" Olmstead I don't think it would be too much out of place if it were to happen here! He was different. And there isn't one of us who hasn't heard him tell one after another of those good stories that he loved and which helped us to love him.

In thinking about a few words of Scripture which might be fitting on this occasion, no other passage seemed to me to fit so well as these words written by the Apostle Paul from what was his last imprisonment before he was called away from this life.

"I have fought the good fight, I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also who love his appearing."

Because of the few inaccuracies of the King James translation there, the familiar version does not give us the full impact of what Paul said. He didn't say, "I have fought a good fight." The Greek language is explicit there: I have fought "*the*" good fight. In contrast to all other conflicts—in contrast to all other things to which a man might commit his life, there is only one good fight. There is only one contest that merits the adjective "good", and that is the Christian life. Our departed brother and loved one chose to fight the fight. Very early in life he dedicated himself to fighting that fight in a particular way—a way which we call preaching the gospel. That isn't the only way you can fight it, but he felt that he would

be fighting in the "front lines," as it were, and he dedicated his life to that good fight. Paul said: "I have finished" not "my course." The Greek makes it clear again: "I have finished *the* course." There is only one. He is speaking there of the race track that is laid off before the runner. A track which the runner does not choose himself, but a track which is marked for him by the authorities. Brother Olmstead chose to commit himself to that course, that track, that path, that the Lord Himself has marked out.

Paul sums both of these ideas up, changing the metaphor, departing from metaphor, in the third expression that he uses: "I have kept the faith." "*The* faith—not "*a* faith," for there is only one. Jude speaks of, "the faith that was once for all delivered unto the saints." He is speaking there of the great principles of truth which the Lord has delivered to us. Where do we find these principles? Where is it possible for us today to find the faith? In God's word, and nowhere else. If man adds to God's word, he no longer has *the* faith; he has something that has been adulterated, corrupted. His motives may be good, but it is not *the* faith any longer. If a man takes from the revealed truths of God's word, again he does not have *the* faith. Some of the power, some of the joy, some of the blessing has been taken out.

We are gathered here, friends, in memory of a man who committed his life, his talents, to preaching what the Apostle Paul called "the whole counsel of God." It would be a disservice to his memory to fail this afternoon to call attention to the fact that this man did not care if some differed from what he found in God's word. He preached it anyway. He did not care if it cost him popularity, financial remuneration, or even those who might have been friends. There was something more important to him than any of these and that was "the faith"—all of it. When Paul came in contact with the Jew, he did not yield to the temptation to give the gospel a little Jewish twist. When he spoke to the Gentile he did not give it a little Gentile twist. He preached the whole counsel of God. That was the preaching of Brother H. L. Olmstead.

Well, Paul said that there was something "laid up" for him—a reward. He called it a "crown of righteousness." You know there are several places in the Scripture that crowns are spoken of. It is the imagery that the inspired men used when speaking of the rewards that God has in store for those who serve Him. "Crowns!" Paul particularly spoke of the "crown of righteousness"—that's a crown that Paul hasn't gotten yet. It is a crown that "Pa" hasn't gotten yet, because the inspired Apostle Paul made it very clear to us that the receiving of this crown must be connected with the return of Christ—which is a basic part of "*the* faith." Paul said: It is laid up for me—not for me only, but for all them who love His appearing.

Time and time again I have heard Brother Olmstead speak in prayer, repeating those closing words of the Apostle John in the Book of Revelation: "Even so come Lord Jesus." That is a part of "*the* faith." That is a part of what he preached—part of what

he stood for. Not everyone today (not even everyone adhering to some of the Christian principles) has that for his hope. It is what the Scriptures call the "blessed hope." It was what the Apostle Paul taught when he wrote to the Thessalonians that they had "turned from idols to serve the living and true God and to wait for his Son from heaven." No, Paul has not received his crown of righteousness yet; Brother Olmstead has not received his crown of righteousness, because the Lord hasn't come. This isn't the end of the play; this isn't the last act; it isn't the last scene. Though we may lay these mortal remains in the bosom of the earth, one day there is going to come a call from Jesus Christ. The dead in Christ will rise first. Then we which are alive and remain shall be caught up together with them to meet the Lord. Then the crowns will be passed out. I haven't any doubt in my mind that when these crowns are passed out, and the Apostle Paul gets his, Brother Olmstead is going to be there to get his; and in tribute to his memory may I ask a question which I know he would have asked: "Will you be there to get yours?"

Out in the forest a little sapling can be uprooted and cast aside without much disturbance. When one of the great forest giants that towers high above the other trees falls crashing to the earth, it is heard for a long distance. The earth is shaken. Some things are pulled up. The foliage of the trees around is mightily disturbed. As we gather here this afternoon it is with the consciousness that a great tree, a tall tree, has fallen, and our lives that have been touched by its branches are mightily disturbed.

AN EMERGENCY LETTER

The Southeastern Christian College at Winchester, Kentucky, has been obliged to send out an emergency letter as the school season draws to a close. The school has missed paying teachers' salaries two times in the latter part of April and the first part of May. This is pathetic! All except one of the teachers have families and all have responsibilities. Too few who are on the list of those who are interested in the progress of this Christian College are actively interested. We as patrons are lying down on the job. Why cannot there be found among us 2000 dollar-a-week givers to this good work? Why do the thousands of non-givers stand idly by while the 800 or so regular givers dig a little deeper to meet emergencies? If a thousand additional Christians would lay down a weekly gift, together we could carry this fine project forward with ease. As it is, non-givers are leaving the whole load to a few. All of us will be glad to use the consecrated Christians, workers and preachers that are trained at S. C. C. In time we shall all share the blessing; let us now share the responsibility. Will you add your name to the 2000 list of regular weekly givers? Better still, gather a group of names of those who will help from the church you attend. Speak to your minister or church treasurer or write Ben Rake, S. C. C., Winchester, Ky. —Pub.



Full Surrender

Gordon R. Linscott

"Full surrender"—that's a term we often hear and often use, but what does it mean? No doubt any of us could give a reasonable definition of the term, but what does it really mean? When we translate it from words into a fact in our lives, what is it?

In a sense, the sinner who comes to Christ for salvation must make a full surrender. Counting his own righteousness as but filthy rags, he turns from himself to Him who alone is able to save. The sinner trusts no more in his own resources or abilities, but henceforth looks exclusively to the blood which cleanses from all unrighteousness. However, there is another surrender which follows this entering into the grace of God. Rom. 6:12-14 makes it clear that being able to yield ourselves into the hands of God is a consequence of the new birth. The first part of that chapter discusses in some detail the marvelous transition from death unto life. Paul then draws this conclusion: "Therefore"—in view of the fact that you are new creatures in Christ—"present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God." This surrender is not that of the sinner receiving salvation, but of the child of God yielding himself unto the perfect will of the Father.

"Present yourselves," he says, "and your members." From a general commitment of self unto the Lord, we are to pass to a specific yielding of each of our members. Henceforth our feet are to walk where He leads, our hands are to work to His glory, our lips are to speak His praises, our eyes and ears are to receive impressions which nurture the new man, our minds are to be occupied with the things of God, and all of our natural passions and appetites are to be subject to the Holy Spirit. Proverbs 3:6 puts the same thought in different words: "In all thy ways acknowledge him, and he will direct thy paths." Of course, we are accustomed to acknowledging the will of God in our worship an hour or so a week, and it is not unusual to cast ourselves upon Him in times of great distress; but where is the Christian who acknowledges the presence and the working of God in *all* his ways?

But this is what God wants. He who knows the number of hairs of our heads, is yet more concerned about the weightier matters of life! It is His desire to be consulted about such trivial matters as the spending of our money, our selection of recreation, where to go on our vacation, our choice of food and clothing, etc., as well as

our business transactions, our financial difficulties, and our family troubles. He wants to be recognized as the source of every blessing whether large or small. He wants us to see His loving hand even in the insignificant things of our daily routine. He wants us to realize that every detail of our life is planned and perfected by Him.

Do we want what He wants? Do we want Him to invade the "private" nooks of our life? When we can say "yes" to this, when we desire to share with Him every decision and every joy, this is truly "full surrender".

—Dallas, Texas.

GODLINESS IN WORSHIP

(John 4:24)

Willis H. Allen

What does the hour of worship in the public assembly of the saints mean to you? How do you feel when it is over? Was it a dedicated hour during which you were unconscious of time and material things while you were experiencing the joy and exultation of spiritual meditation and devotion? Blessed are you if this is what assembly worship means to you. To many people "going to church" is a routine and perfunctory matter that must be observed. To others it is a period of spiritual refreshing and blessing, and is looked forward to with eagerness.

To know the enriching blessings of Christian worship we must realize that assembly is vital to Christian happiness and growth, and we have a desire to participate in it. God instructs us as to the worship that is acceptable to Him. Jesus gave the lesson to the Samaritan woman in His conversation with her at the well at Sychar. Worshipping in truth is worshipping according to His direction; worshipping in spirit is worshipping in spiritual meditation and feeling.

The apostle Paul exhorts to regularity and faithfulness in gathering together in the assembly worship. This is just as vital to your spiritual welfare as it was to his readers in that day of the past. You cannot keep yourself from the assembly and be well-pleasing to God. Worship at home is good and important, but it cannot be a substitute for the assembly worship.

We should engage in every part of the worship service in a spirit of deep reverence. Until you do this, worship cannot be to you what God intended that it should be. Every worshipper should cooperate in maintaining a spiritual atmosphere, including a reverent quietness which reveals that the worshippers realize they are in the presence of God. (See Hebrews 12:28; Matthew 15:8.) This spirit of reverence—true godliness in assembly worship—cannot be put on like a cloak. This must be part of the feeling of your heart all day, every day. Only then will godliness in worship be natural and true. Only then will worship be deeply moving and uplifting.



Can Israel Survive?

Frank M. Mullins, Sr.

"ISRAEL — Can It Survive Arab Whirlpool?" — is the heading of an article listed as: "Special International Report" in *Newsweek*, April 21, 1958. This article points up the tremendous developments in the land of Israel in the last ten years under the leadership of David Ben-Gurion and his unshakable confidence and vision for the future of this people, with one project that will make the desert (Negev) blossom as a rose (Isaiah 35:1-2). But the article also points out the many dangers surrounding this people and land, graphically illustrated by a map entitled: "Whirlpool Round A Lonely Land" (this one article is worth the subscription of the magazine). Hence the question in "box": "Can Israel Live?". From the human viewpoint there may be doubt and fear, and the question might be unanswered by man who must "wait and see." This is always the principle of walking by "sight." This is not true with God, for He is truly God, "And there is none else . . . declaring the end from the beginning, and from ancient times things that are not yet done; saying, My counsel shall stand, and I will do all my pleasure . . ." (Isaiah 46:9, 10). What then is God's answer to this question as revealed in the Bible? It is an emphatic, yes, Israel shall survive and shall be restored to her land in the fulness of the blessing of God, although she must go through the fires of refining before this takes place in the favor of God. As the *Newsweek* article stated, Israel "looks to the West" now, but when she is in the midst of the wrath of God (Jer. 30:7; Dan. 12:1-4) she shall turn away from the vain help of man and "look unto Him whom they pierced" (Zech. 12:10). The history and destiny of Israel is written in the word of God and her survival is as certain as the fact that Jehovah changes not (Mal. 3:6).

In this last verse cited (Mal. 3:6) is the reason this people will survive. Here the Lord says, "For I, Jehovah, change not; therefore ye, O sons of Jacob are not consumed." God swore with an oath to Abraham (Gen. 22:15-18) to give his seed, Israel, the land of Canaan (Gen. 12:7; 15:18-21; 17:7-8), therefore this people hold a title-deed to that land, given by oath of Him to whom belongs the heaven and the earth, for "The earth is the Lord's and the fulness thereof." The course of the history of this people is based upon that oath of God. Every major development in their history turns upon this oath of God—their deliverance from Egyptian bondage (Exodus 2:24); their entrance into the land of Canaan under the leadership of Joshua (Deut. 1:8; 6:10, 21-23; 7:6-8; 8:18; et al.; Josh. 1:6); then followed

their captivity and dispersion among the nations of the world. But they have remained a distinctive people and have not been consumed even though they have been slaughtered by the millions and have become a hiss and a by-word among the nations of the world to this very day. Yet here they are! As Dr. James M. Gray was heard to say in one of his great messages, (The miracle was not in the fish (God prepared) swallowing Jonah, but in the fact that it could not digest him. Even so Israel among the nations of the world has not been 'digested'. They remain a distinctive people with a definite destiny because God swore with an oath to Abraham concerning this people and the land of Canaan."

And when God shall have gathered them from among the nations, in His blessing upon them after the refining of the wrath of Jacob's trouble, it shall be because of His oath to Abraham, Isaac, and Jacob (Gen. 22:15-18; 26:2-5; Ps. 105:6-11), as He declared to Moses in that great summary of their history in Deuteronomy 4:25-29, 30-31). They would be punished for their rejection of God and their Messiah, but never destroyed. As Jeremiah said: "For I am with thee, saith Jehovah, to save thee: for I will make a full end of all the nations whither I have scattered thee, but I will not make a full end of thee; but I will correct thee in measure, and will in nowise leave thee unpunished" (Jeremiah 30:11). Punished, yes; but destroyed, never! "Thus saith Jehovah who giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, who stirreth up the sea, so that the waves thereof roar; Jehovah of hosts is his name: If these ordinances depart from before me, saith Jehovah, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith Jehovah: If heaven above can be measured, and the foundations of the earth searched out beneath, then will I also cast off all the seed of Israel for all that they have done, saith Jehovah" (Jer. 31:35-37). "For thus saith Jehovah: Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them" (Jer. 32:42; 31:28). "So all Israel shall be saved... for the gifts and the calling of God are not repented of" (Rom. 11:1, 25-29).

May we learn two lessons from this, first, that God is dealing with the world and the peoples of the world we live in. And, secondly, history has confirmed the truth of God's word for the past, how much more should we prepare for the future in the light of prophecy (Heb. 11:7; 2 Pet. 1:19).

"God has no use for pessimists in prayer. 'Ye have not, because ye ask not', is the Spirit's explanation of the usual poverty of the soul. Expect great things from God and you will get them', is the sober and triumphant verdict of George Muller. Seeing we have the resources of the Saviour on which to draw, we may be the most habitual optimists in prayer. For abiding in Him, being led out by Him in intercession, we shall *not* be confounded."—Deck.



Second-Hand Christians

Carl Kitzmiller

"...having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee also" (2 Tim. 1:5). So spoke one of old to young Timothy. What a wonderful blessing it is to young people to have godly parents who will teach and train them in the ways of the Lord! We certainly could wish that every young man and woman in our world had such an opportunity as that kind of parentage affords. In our churches we experience, with regret, the thing that so often happens when children attend the Bible classes for an hour on Sunday morning, then go back to non-Christian and unconcerned homes to unlearn — for the next 167 hours — the lessons taught in the classes.

Sometimes even those who have the blessing of a Christian home do not derive the fullness of blessing from it, however. The blame may lie with the parents, with the children, or with both. One wonders if our Christian homes are not producing all too often "second-hand" Christians instead of second generation (or third, fourth, or tenth) Christians. In speaking of "second-hand" Christians, we speak of those who have few real convictions of their own and who know little of where they stand or why, those who are what they are *merely* because that is what they were taught to be. Their faith is not their own, in a sense. They stand (if such a thing were possible) in the faith of another. Timothy might be called a third generation Christian (for both mother and grandmother had been women of faith), but rest assured, his faith was his *own*.

It may be that the parents are to blame. They want so much to see their children Christians that they have set out to make them so—sometimes in the power of the flesh. Their domination over the child may produce the "second-hand" Christian. Now no formula can tell us where to stop or how to deal with every case, but an illustration will make clearer the proper viewpoint: Here is a child with his school lessons. He needs help. One parent may be so anxious to see the child make good grades that he prepares the paper, solves the problems, etc., for him. And sure enough, that paper may get a good grade—but the child did not get the lesson. The wise parent carefully gives only such help as is needed so that the child can help himself. This then is certainly one area in life where we need to ask for the abundant wisdom that comes from above (James 1:5).

It is interesting to note the admonition given to us as parents—“... nurture them in the chastening and admonition of the Lord” (Eph. 6:4). *Nurture!* We can surround our childrer with right influences just as we might surround the plant with the influences it needs. That is the nurturing. The growing process, however, is not in our hands. Most of us are familiar with the story of the little girl who, in trying to help the beans in her garden to grow faster, pulled them up a few inches in the ground. The results are not hard to imagine. Unwise attempts to go beyond the nurturing commanded by the Lord could well result in “second-hand” Christians.

On the young person himself the blame must sometimes fall. He finds it easier to live in the shadow of another’s faith than it is to take the time or trouble to examine the Word of God for himself. He is often content with “going to church” on Sunday—good and right, as far as it goes—and may actually have little desire to be strong in the faith. Becoming spiritually mature is not one of his most important desires. It may be that the manner in which some Christians take a stand, along with their mistaken prejudices, has inclined others to forget that we are to be “ready always to give answer to every man that asketh you a reason concerning the hope that is in you.” The manner in which that is to be done is also given: “...yet with meekness and fear” (1 Pet. 3:15). Surely God wants us to know where we stand and why!

We are not advocating that the young person should refuse to believe something because mother or father believes it. Mother and father may be right! If so the Word of God will establish it. We are simply trying to warn of the danger of living according to that “second-hand” faith instead of making it our own. If the one on whom we build our faith goes wrong or wanders astray, the chances are good that the follower will do the same thing. We simply cannot afford for that faith to be built on a lesser one than the Lord Jesus Christ and on His Word.

So far we have spoken mostly of young people and parents. In reality this “second-hand” faith may concern others as well. Some Christians may live in the shadow of a beloved preacher, teacher, or elder—never making his faith their own. Husbands may try to live in the faith of a wife, or a wife in the faith of a husband. The possibilities are many. But let me know that *with God* it is my own personal faith that counts. It is my own faith that produces real works in my life, and it is on the basis of my own works—not another’s—that I shall be rewarded. Are you a “second-hand” Christian?

“I have read the Bible through more than one hundred and fifty times. I never get tired of it. I read it with the greatest delight. When I get to the end I turn to the beginning, and each time I read the Bible in this way it is to me a new book.” —George Muller.

CHRIST'S RETURN AND EVANGELIZATION

Winston N. Allen

I believe the last part of the tremendous task of evangelizing the world will be completed during the Great Tribulation under the terribly adverse circumstances caused by a devil-empowered world dictator who is yet to come. As we learn in Revelation 7, 144,000 converted Jews will be preaching and witnessing on the earth for a time during the Great Tribulation; also God's two witnesses from heaven (possibly Moses and Elijah) will preach for a time. Revelation 14:6 tells of an angel who will preach eternal good tidings. But their work in the future does not lessen our responsibility now. This generation can only reach and evangelize this generation.

What is the present situation? How much of the world in our day has been evangelized? To obtain answers to these questions I wrote to *Wycliffe Bible Translators, Inc.*; *American Bible Society*; and Dr. Oswald J. Smith and his son Paul (outstanding missionary leaders in Toronto, Canada). These are the facts I gathered: the population of the world is 2,734,000,000; over half of these people have never been evangelized despite the fact that the Great Commission has been in effect for twenty centuries.

Where are the unevangelized people of the world? The following are very conservative figures: there are 70 million in Africa; 75 million in South America; 35 million in the islands of the sea; 50 million in Japan; 250 million in China; 250 million in India; 40 million in Southeast Asia; 34 million in Central Asia; and 250 million in Europe. (Certainly there are vast opportunities for mission work in parts of the U. S., Canada and Alaska. This summer we hope to learn more about conditions and opportunities in the vast Northwest.)

Wycliffe Bible Translators, Inc. "According to government surveys, reports of anthropological societies, and incomplete surveys by mission boards, there are at least 2,000 tribes that do not yet have a written language and thus do not have the Bible."

Chambers Encyclopedia (Oxford University Press) lists by name 3,076 different languages in the world.

The *American Bible Society* in New York now reports that complete Bibles, Testaments or Bible portions have been published in 1,109 languages; however 300 of these are no longer in use which leaves at least 2,000 language groups with none of the Word of God.

Figures indicate that books of Communist leaders Lenin and Stalin are now being translated and published in a ratio of nearly 2 to 1 to the Bible. Why should the sons of darkness be wiser for their own generation and have more zeal than the sons of light?

The magnitude of the task which lies ahead almost staggers the imagination. The work is costly—it demands thorough preparation, sacrifice and self-denial. The work is dangerous; many of these unevangelized tribes hate and fear the white man (and often with good cause). In January, 1956, missionaries Jim Elliot, Roger Youderian, Nate Saint, Ed McCully and Pete Fleming were martyred by the Auca Indians in Ecuador, South America. They were willing

to *sacrifice* in order to reach the unevangelized. If the Great Commission is to be carried out, if the mission is to be completed, soldiers in Christ's army must be expendable. We read in Matt. 16:24: "Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me." Christ led the way. This is illustrated by a preacher who had opportunity to watch a group of welders in a welding pit as they worked on an LST in California during World War II. The temperature was near 150° down in the pit. Observers noticed that one man had to be helped out of the pit, almost at the point of collapse. After he was revived, the preacher asked the worker this question, "What kind of foreman do you have to send you down in a place like that?" The welder replied, "Don't you say anything about our foreman; he is the first man to go down into the pit and the last one to come out; he always knows just how it is down there!" Our Captain knows just how it is down here. He was expendable for lost humanity. Are we?

Figures sometimes speak louder than words. A recent issue of "Missionary Crusader" points out that the United States has about 7% of the world's population; 73% of the automobiles and 56% of the radios in the world. We have beautiful cities and live in comfortable homes. We have fine churches and good schools. Have we used these benefits for the glory of God? Let the facts speak for themselves. J. Edgar Hoover estimates that our annual crime bill is \$20,000,000,000.

In 1955 we spent \$9,000,000,000 for alcoholic beverages. We spent 13 times as much for jewelry as we did for foreign missions. We are more concerned about adorning our bodies with beautiful trinkets than we are about the eternal destiny of the souls of men. As a nation we spent more on dog food than we gave to foreign missions. Are we expendable? What are we doing for the unevangelized regions of the world? No other nation on the face of the earth has received such great physical and spiritual blessing from the hand of God as has America. This increases her responsibility. God said in Ezek. 3:18: "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thy hand."

In the first book of the Old Testament man was given the great commission to subdue and replenish the earth. In the first book of the New Testament we have the Great Commission to make disciples of all the nations. Man has experienced amazing success in carrying out the first commission, but failure to keep pace with the second has brought the world to the brink of disaster.

Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest."

Do you want to hasten the close of this evil age and the coming of the Lord in glory with His saints to begin His perfect reign? Then do something for the unevangelized. "And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come."

Precious Reprints

From the Pen of R. H. Boll

Here is concluded the article "Giants," delivered first orally to a class in school, and transcribed from the tape recording for this journal. The reader should turn back to the May issue, where the story began, and to the introductory note found there. — E. L. J.

GIANTS - II

There is one more reference to giants in the Bible—a very familiar one. It was after King Saul had been rejected and God had chosen David. Samuel was sent down to Bethlehem and David the youngest of the sons of Jesse, the Bethlehemite, was anointed of God through Samuel to be king over Israel. From the time of his anointing, the Spirit of the Lord came upon him. He went back to his sheepfold however, and kept sheep until, in the providence of God, the time came for him to go to Saul's court. It was some time after that, that one day his father, Jesse, sent him to see about his brothers who were encamped in the army. They were having a war against the Philistines, and Jesse gave David some provisions to take to his brothers and said, "Go and see how they fare." So David went and found his brothers; and, passing near the battle-front he saw a gigantic fellow—a real washbuckler—strutting up and down in front of the armies of Israel, and shaking his fists at them and daring any man among them to come and fight against him in single combat. David said, "What's going on here?" So they told him how the Goliath of the Philistines had been challenging the armies of Israel. "He has been doing that for quite a while," they told David, "coming up every day and reviling our people, saying, 'What's the use of all of you fighting against all of us? Choose you a man from among you to come and fight with me, and let us decide the whole war with that. If your man can vanquish me, then the Philistines will give up, and surrender to you; and vice versa, if I vanquish him, you surrender to us.' But there was not a man in Israel who dared to take him up." David said, "That won't do. That man is blaspheming the armies of the living God, and ridiculing the God of Israel, and we ought not to stand for it. Tell King Saul that I for one am not afraid of that big fellow. (Now King Saul had already offered a reward that if anybody would go and whip that Philistine, he would give him his daughter to wife.) And so the word was carried up to King Saul. One of David's brothers heard about it and became very angry. "I know thy pride, and the naughtiness of thy heart," he said to David — "with whom did you leave those few sheep?" David's only answer was, "Is there not a cause?"

When Saul heard of David's willingness to take the giant's challenge, he called him. Saul looked him over and said, "Why you can't fight that giant. You are just a stripling, and he is a man of war trained from his youth." David replied, "I fought the lion and

the bear. When the lion and the bear attacked my flock I pursued them. I took the lion by the beard and smote him and made him give up the prey. The Lord delivered me from the mouth of the lion and from the paw of the bear, and He is not going to let this uncircumcised Philistine triumph over me." Saul was impressed by the enthusiastic faith of the young man; and said, "Well, all right—if you want to try it—here's my armor; put it on." David tried on the armor and said, "I can't use that. I must fight in my own way." And what was his way? Well, he had only his shepherd's bag slung over his shoulder, and his shepherd's staff in his hand. He also had his sling. That was enough. So Saul let him go. I presume he thought he was expendable. David went down and as he crossed a little creek he picked out five smooth stones and put them in his shepherd's bag. As it turned out, he needed only one of them. When Goliath saw him, he scorned him and scoffed at him. "Am I a dog," said he, "that you are coming to me with a stick? Come on: I will give your flesh to the birds of the heavens to eat." But David said, "You are coming with might and with power." (He must have been a big hulk of a fellow: his armor by best calculation must have weighed 500 pounds; and his spear was as a weaver's beam—he must have been a tremendous man.) "You are coming to me with sword and with spear," said David—I am coming to you in the name of Jehovah, my God, whose armies you have defied; and this day I am going to take your head off of you." And, as he ran toward him he put a stone in his sling—whirled the sling above his head, and let fly. True to the mark the stone sped and hit the giant squarely in the middle of the forehead. Down he fell, his whole length, on the ground, and before anybody realized what was happening, David was on top of him, and was hacking off his head. (He carried that head around the rest of the day for a souvenir.) It is a story to laugh at—how that shepherd boy got the victory over the great, proud, boastful giant. The Philistines saw it and a panic came over them and they fled. Saul was watching from a distance, and saw the whole show; and turning to Abner, his general, he said, "Whose son is this young man?" Abner didn't know. So they called for David. He came up carrying the Philistine's head, and Saul asked him, "Who are you, young man?" He said, "I am David, the son of Jesse, the Bethlehemite."

Up to this time I have been speaking about the giants of the Bible. But there are other giants besides those physical giants of whom the Bible tells. A "giant" really stands for anybody or anything, or for some power, that you are afraid of, and feel unable to face—something that an ordinary man cannot do battle with. Really it is too much in many cases for a man to stand up against such giants, and only the power of God can enable you to meet such opposition. The Lord Jesus fought such giants. When our Lord Jesus was here, He took His place as a man. Some may think that He had an easy time vanquishing sin and the powers of darkness because He was the Son of God, and that He could do anything He wanted to do. You will have to revise that opinion. He fought His

battles as a man. He used no more supernatural power than such as God gave Him in response to His faith. He had no more help from God than a good, true, clean, upright man of faith can get. And as a man, He faced the biggest giants that the world knows anything about. He faced the giant of Sin and absolutely vanquished it, that evil power no man had ever been able to overcome. It is a truly gigantic and terrible force that has swayed humanity. The Lord Jesus overcame it. He vanquished the giant Satan. The Devil tried him in every way, and the Devil was utterly vanquished. He did his utmost against Him; and when he saw he was defeated, then in his fiendish cruelty he brought about Christ's crucifixion and all the torments and tortures that the Lord Jesus endured on the cross. But in dying Jesus gave the death-blow to Satan. Satan's game was up when Jesus died on the cross and said, "It is finished." Though he continues still, his final fall is a foregone conclusion: he will continue only so long as the Lord permits. When the time comes, Christ will take matters in hand and remove him.

The Lord Jesus overcame also the giant Death. Because of His faith and His loyalty to God He went down into death, and slew the monster in its den, and came up out of it a triumphant conqueror. "I am the first and the last, and the Living One;" He said; "and I was dead, and behold I am alive forevermore, and I have the keys of death and of Hades." The Lord Jesus is conqueror. He overcame. And now His people overcome through Him, and in His strength. They have giants to face. Some of them are external and some are internal. And they are powers that in themselves are too much for man. Often the people of God have had to face overwhelming forces with all the odds against them. But through their Lord they have stood their ground, simple, common, humble people though they were.

Thy saints in all this glorious war
Shall conquer though they die:
They see their triumph from afar
With faith's discerning eye.

When that illustrious Day shall rise,
And all thine army shine
In robes of vict'ry through the skies,
The glory shall be thine.

Do we have any giants to face? Well I can tell you who your giants are: they are the things, or the people, or the circumstances, that you are afraid of, and which keep you from doing what you know you ought to do—the thing that is right—and that you do not do because you are scared. Why? Well, you don't see how you can stand up against this or that. That is your giant. What are you going to do about it? You may say, "I can't face this or that." You talk just like those ten spies talked. They said, "We are not able; O, we can't; we can't." Are you counting on God? Are you battling *with* God, *for* God, in God's name, by God's will? Then you don't

have to be afraid of anything. God makes His people to be heroes. David wasn't afraid of Goliath, He knew that the physical might of that big warrior was as nothing before the power of God. And God just needed a brave, faithful man that trusted in Him enough to confront that haughty giant. David was that man. That was "the good fight of faith." The thing you are afraid of is your giant. Just tackle him in the name of your Lord. Poor and weak though you may be, God is strong. And that goes for the giants within, too. Some of us have an evil disposition, and we are aware of it. Thank God for that—I mean for the fact that we realize it. If there is anything worse than having an evil disposition, it is having it and not knowing it. Not a few people are like that. Some of us, however, know it, but we seem to be powerless to overcome it. That evil temper, that vicious attitude, that anger, that wrath, those evil words that fly to our lips, that lust, that evil passion, those evil thoughts and imaginations, those evil habits that have held us in chains, that power of sin which we cannot overcome: these are your giants.

Now the question is, can those giants be overcome? "I can't overcome them," you say? No *you* can't. You are right that far. So far as you are concerned in your own strength, you cannot overcome. Yes, you can make some reformation—many have done that. You can put on better manners; you can suppress your bad tendencies and behave yourself. You can do like the little girl whose mother offered her fifty dollars if she would be a good child for a month. She jumped at the offer, and for a few days she was an extra good child. Then something broke loose, and for a while there was not a worse child around. At last, humbled and penitent, the little sinner came back to her mother and tearfully said, "Mother, I can't be good. All the time I was good outside, I wasn't good inside." So also reads the seventh chapter of Romans. See there how a man makes vain resolutions: "For to will is present with me, but to do that which is good is not. For I delight in the law of God after the inward man: but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. Wretched man that I am! who shall deliver me out of the body of this death?" That is the fight against the giant whom you are not able to conquer. But read the rest of that verse: Suddenly Paul says, "I thank God through Jesus Christ, our Lord." That is the shout of victory. The victory that is portrayed to us in the sixth chapter and eighth chapter of Romans you see won at the end of the seventh. It is won in the power and strength of God, not in human strength. Measuring David against Goliath by human estimates David would not have been able to stand. Measuring the armies of Israel against the seven nations that occupied the land of Canaan, they would not have been able to conquer. For, as Moses said, "You are to go over this day to dispossess seven nations greater and mightier than thou." Any one of them would have been more than a match for them. But when God tells you to do it, and you go at His word, then God

is with you. When your faith is in Him, and when you are trusting in Him, then by His Holy Spirit you are enabled, and you can overcome, and the giant has to go—even though it be the old giant Despair himself, of whom John Bunyan tells us; or the giant of unbelief, or the giant of selfishness, or the giant of drunkenness, or the giant of gambling-fever; or whatever else may take hold of a man to bring him into slavery: no giant can stand against the power of God. And so it finally comes to this: There are giants between us and the great promise. Between us and the final victory are giants—great and powerful forces—namely the world, the flesh, and the Devil. The armies of evil are arrayed against us. The Apostle says, “Stand fast in the Lord and in the strength of his might . . . For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. Wherefore, put on the whole armor of God that ye may be able to stand”—and not only to stand, but to conquer.

Brothers and sisters, have you been following a course of appeasement with those giants? You can have no more appeasement with them than the United States could have with Russia. The more appeasement you give them, the more they grab. You cannot conquer that way. Perhaps you have been making a compromise, saying, “Well, I will just do the best I can”—which often means no more than just giving in to the prevailing forces and giving up to the giants. God wants us to stand up and fight and overcome, and He wants to make us *more than conquerors* through Him that loved us. If we have been defeated let us start again. Let us go back to God and confess our unbelief. In the faith that the Lord Jesus is greater than all the forces and the powers of evil within or without let us face the enemy. Let us say with the Apostle Paul, “I can do all things in him that strengtheneth me.” And let us pray, “Lord Jesus give us the faith, and the courage, and the boldness of faith, that we may stand for all Thy will, and not give up, nor show the white feather before the enemy; but let us be valiant for the Lord Jesus Christ to overcome the giants of the evil one which beset our path.” And God will do it. We can overcome just as the people overcame of old. Faith is the victory. May God help us in this great matter.

“Tradition says that when Ignatius was brought before the Emperor Trajan to answer for his faith, he was asked, ‘Dost thou then carry thy God within thyself?’ With a smile the old man replied, ‘Yea, verily, for it is written, “Ye are the temple of God, and the Spirit of God dwelleth in you”.’ For this he was thrown to the lions, as it was considered the most absolute blasphemy that a man should claim to be the dwelling-place of deity. Yet that blessed truth, the indwelling of Christ by His Spirit in our hearts, is the greatest joy of the believer today.” —Peter Rose.



The Rich Fool

J. R. C.

(COVETOUSNESS — Luke 12:13-20)

We grovel among trifles, and our spirits fret and toss,
While above us burns the vision of the Christ upon the cross;
And the blood of Christ is streaming from his broken hands and side.
And the lips of Christ are saying, "Tell the heathen I have died."

In Luke 12 the Lord Jesus spoke to His disciples in the audience of thousands of people who pressed upon Him, insomuch that they trod upon one another. Jesus lifted their minds to a lofty level in His teaching, warning them against false teaching and false actions, assuring them of God's presence, help and care, and pointing out that every one who shall confess Him before men shall the Son of Man confess before the angels of God.

Suddenly from among the multitude there came a rude interruption that brought all minds back to earth with a thud. Here was a man who seemed unaffected by lofty teaching. He was groveling among trifles. "Teacher, bid my brother divide the inheritance with me," he said. He picked an inopportune time it seems, to air his grievance. But the Lord used it to glorify God. To the man He simply said, "Man, who made me a judge or a divider over you?" Jesus did not come to earth to settle petty quarrels. He even taught His disciples to suffer wrong and to give up earthly rights. (Never, however, should we surrender spiritual rights.)

Addressing His hearers, Jesus turned this incident into a blessing. "And He said unto them, Take heed and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." This was a classic statement indeed. With one sweeping sentence the Lord exposes man's false philosophy of life.

Then in His characteristic way He tells them a story. In the story He paints a picture. In the background His listeners see great fields of waving grain, followed by the golden harvest which is gathered into the barns until they are overflowing, and yet there is grain. Then with one stroke of the brush He paints a man in the fore-

ground. Selfishness and greed are written over his face. In spite of his prosperity he is troubled. To whom would this money-grasping, ego-centric man be talking but himself? "And he reasoned with himself, saying, What shall I do, because I have not where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my grain and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry."

What a picture! We might write under it, "Thou art great," or "Success." But ere the Master laid aside His brush He wrote, "Thou fool." Note that He did not write "Thou rascal," or "Thou grafter." As far as we know this man's wealth was legitimately acquired. Doubtless he was an honest, industrious, far-sighted tiller of the soil. And this in itself is good and pleasing to God. Then why did God call him a fool? The answer lies in the fact that the man made several serious mistakes.

I. To begin with, his philosophy of life was wrong. He thought his life consisted in the abundance of the things he possessed. Many there are yet today who think happiness consists in things.

A little girl climbed into a Ford car beside Henry Ford, who offered to take her any place she wanted to go. "Where would you like to go?" he asked. "To heaven," said the little voice. But he was obliged to explain to her that heaven was one place a Ford could not take her. Two things are out of the reach of money: heaven and happiness. We shall find ere we finish this message that life consists in being rich toward God.

II. The man was ego-centric, self-centered. In his little speech to himself he used the personal pronoun "I" six times and "my" four times—all of this in three sentences! He was like the little girl who had a party and invited three—I, myself, and me. "What shall I do, because I have not where to bestow my fruits. This will I do: I will pull down my barns, and build greater;" and so it went all the way through—I, I, my, my, but not once is God mentioned. Someone has said that the god that is most worshipped today is "self." Spell self in reverse and add an h and you have flesh, and Paul says, "In my flesh dwelleth no good thing." The man might have stored some of his grain in the mouths of widows and orphans, or in the storehouse of God. He might have held up the hands of a missionary. But God was left out of the picture and so was his poor neighbors! To his shame he demonstrated the truth of the Lord's statement, "He that saveth his life loseth it."

III. The chief lesson illustrated in this parable is covetousness. Here is an example of a man coveting his own goods! Wealth that he should have distributed among the poor and used for the spread of the gospel he clung to in a grasping, covetous spirit. Coveting is undoubtedly the Christian's most besetting sin. It is treacherous and cunning, and creeps into our hearts when we least expect it. "Thou shalt not covet" is one of the ten commandments. In fact, some one has pointed out that coveting leads to breaking any and all of the ten commandments. As Mammon, it usurps God's place in many hearts; those covetous men who made images to Diana of the Ephesians broke the second commandment; men kill, steal, commit adultery, bear false witness for money. Coveting, involving the love of money, is itself the root of all kinds of evil.

In listing evil passions in Colossians 3:5 Paul includes "covetousness," which, he says, "is idolatry." And idolatry is a grave sin! When Achan's sin found him out he admitted that he coveted, gold, silver, and a goodly Babylonish mantle which he took and hid in his tent. These were brought and laid before Jehovah in the sun. We can be sure there they lost their glamour in the eyes of Achan. They were spelling out his death. So it is that many things which look good to the coveting eyes of men *now*, will not look so good when laid before the Lord in judgment!

IV. This foolish man thought he had a lease on life. He said, "Soul, thou hast much goods laid up for many years." But God said, "This night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God." The man said, "many years;" God said, "This night."

None of us know what the morrow will bring or even if there will be a tomorrow. "Behold, now is the acceptable time; behold, now is the day of salvation." We should live each day as though it might be the last.

A Chicago preacher told of a man who went into a doctor's office for a check-up. He was feeling a little run down. His wife remained in the waiting room while her husband went into the inner office. In a few minutes the doctor appeared without her husband. He looked troubled. He said, "I am sorry, madam, but your husband just died." Who knows his future?

V. Last of all, the rich man was not rich toward God. To Timothy, Paul said, "Charge them that are rich in this present world, . . . that they be rich in good works . . . laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed" (1 Tim. 6:17-19).

I read of a wholesale grocer who gave in the church collection \$500 per Sunday. He was rich toward God. The widow who cast into the treasury two mites was rich toward God, for she gave all her living—literally, all her life. And we, whether rich or poor, can be rich toward God by using our talents and means in His service.

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



The Consecrated Car

He couldn't speak before a crowd,
He couldn't teach a class,
But when he came to Bible school
He brought the folks "en masse".
He couldn't sing to save his life,
In public, couldn't pray,
But always his old "jalopy" was
Just crammed on each Lord's Day.
And though he couldn't sing or speak
Nor teach, nor lead in prayer,
He listened well, he had a smile,
And he was always there

With all the others whom he brought,
Who lived both near and far,
And God's work prospered, for he had
A consecrated car.

—Author Unknown.

How Great Thou Art

"When man began to place satellites weighing a few hundred pounds into space to circle the Earth, the nations and a large majority of Earth's population gave great acclaim to science and to man's modern achievement. But did you know that the weight of the earth is estimated by astronomers to be 6,600,000,000,000,000,000, tons, and that our great God and Creator spoke it into being, placed it in the sky to whirl at one thousand forty miles per hour, and upholds it and all life upon it?" —C. H. Dennis (Did you notice that the figure given above is in tons? Man figures his puny efforts in pounds. By this contrast, and using man's estimate, God's "satellite" the Earth weighs 13,200,000,000,000,000,000,000,000 pounds. The amazing, wonderful truth is that even with God's greatness, "He knoweth the way I take..."

"Thank You, Brother Chambers!"

Brother Chambers writes: "Been tending for a long time to say how I approve 'Seed Thoughts' Department in W-W, and to say methinks 'Here and

There' column should enable readers to realize the trend of things in these days of unprecedented developments. Keep on pointing such things up—in the light of God." (We appreciate these words from Brother Chambers, and would like very much to hear from all of you. The only way we are able to know your reaction to this or any other department in the Word and Work, is for you to let us hear from you. A post card will be sufficient, a letter will be appreciated.)

Here and There

Dr. Alvarez, a prominent physician who writes in many newspapers of our country states that "skin specialists tell me that they don't like the idea of 'excessive exposure to the sun's rays' at all, because they know that it predisposes a person to cancer of the skin." The doctor further states that "there is no good evidence to indicate that sun-bathing will improve a person's general health," but it will increase the chances of skin cancer. In view of this scientific conclusion by authorities, and the inspired admonition of God's Word in First Timothy 2:8-10 (please read), can "Christian" women (or men) find sufficient reasons to follow the world in this matter? *** Christ's Mission, in New York City, specializes in winning Catholics to Christ. The Mission is under the leading of Dr. Montano, a former Roman Catholic Priest. Through the efforts of this mission, over 600 priests have left the Catholic ministry. *** Hundreds of thousands of Bible tracts will be floated into Red China this summer. Headed by Dr. Billy Hargis and with the approval of Generalissimo Chiang Kaishek, the "Bible Balloon Barrage" will be launched from Formosa. The hydrogen filled balloons are expected to travel as much as 4000 miles. (Remember, God's Word will not return void; so let Christians pray for this project.)

NEWS AND NOTES

Sellersburg, Ind.: Brother Jesse Wood from Winchester, Ky., will be with the Cherry St. Church of Christ, New Albany, Ind., in a meeting June 16-29, at 8 o'clock each night (except Saturday). We believe the brethren in the Louisville area will enjoy hearing Brother Wood.

We baptized five in February and March for which we rejoice. These include a father, mother and two teenage sons, and a young lady who is married to one of the young men. Interest seems to be good, and we are hopeful that we shall be ready for a good revival. We have started a regular meeting "for men only" that should add much to the program and work of the church. —Bruce D. Chowning.

ANOTHER REVIVAL

The good church at High View, just outside Louisville (Edward Schreiner, Sr., minister), has announced a gospel meeting to run from June 16 over June 29, E. L. Jorgenson preaching. A real "revival" in the church, with resulting impact on the world around, is the announced desire and earnest hope.

Buras, La.: The Boothville-Venice Church of Christ has just closed a revival meeting for the week of April 28 through May 4. Brother Lowell LeDoux, minister of the church in Covington, La., was the visiting evangelist. The meeting was well attended each night, and a dinner on the grounds was served on May 4th. By the very good preaching of Brother LeDoux we had two baptized into the Lord and one restoration. We take courage and give our precious Lord all the praise. —Francis Holdeman.

BROTHER WILEY MOVING

Abilene, Texas: I am nicely recovering from my operation, thanks to our heavenly Father, but for some time I have been feeling the need for a rest from the heavy strain of full time local work, and the load has been very heavy here. My mother, in Kentucky, has been left alone and wants me and my family to move in with her at the old home place. This is a perfect opportunity to get the rest I need and at the same time continue to be of service to my Lord. Living with my mother, my expenses will be small, and I can therefore help small churches which are not able to support a full-time preacher, but who just want a

preacher to drive out to preach for them on Sunday. If you know of any such churches within fifty miles of Lawrenceburg, Ky., please put them in contact with me. We will be moving to Kentucky the first of June. Our address will be route 1, Salvisa, Ky. —C. H. Wiley.

Lexington, Ky.: The Melrose revival continues throughout this coming week. Good preaching is being done by brethren Mack Anderson, Harry Coultas, and Julius Hovan. There has been inspiring singing by the congregation, S. C. C. Quartet, and other singers from S. C. C.

LAGRANGE REVIVAL

Louisville, Ky.: Joe Blansett, Jr., South Louisville's song leader, and I closed a week's revival series at LaGrange on April 13. It was a thrilling, inspiring old-fashioned meeting. There was a great spirit in singing, almost perfect attendance on the part of the membership, and it was a meeting where the Spirit of the Lord moved. Comparatively, last year attendance averaged 71, this year 79. These crowds packed the little auditorium. Last year there were 15 responses, this year 16. Of these there was one baptism, four memberships, and eleven who came for prayer, renewal, or rededication. Henry Ott and his family are greatly blessed at LaGrange, and here is a genuine congregation committed to the Lord's work. —N. Wilson Burks.

BROTHER PRESTON AT WORK

Legaspi, Albay, Philippines: I guess the W. & W. would like to know that we arrived safely and are already in the work. In fact, I am now in the province of Albay, Southern Luzon, where Victor and I have just come from meetings in Sorsagon. The results in some places are encouraging. For example, we baptized one young man yesterday in the barrio of Macalaya and another man there this morning at 4: a.m. These places need the gospel, but there are so few laborers. Who will come over and help us? We were in one village yesterday where missionaries had been only once before. There are many places where the gospel has never been preached.

During the rainy season when it will be impossible to travel in the provinces I will likely teach a course or two in the Institute. —Harold R. Preston.

San Fernando, Calif.: The fields are still white unto harvest. Messages from Japan continue to tell us to hurry back. We feel that it is in accord with the will and heart of the Heavenly One. Consequently, brethren, when we were offered passage day before yesterday on the friendly ship, "Tsuneshima Maru", we booked passage at \$375 each. The ship sails from Long Beach June 11. These days between now and then will allow us to have time for completion of passage and preparation. —O. D. Bixler.

Dallas, Texas: Brother Orell Overman opened our spring meeting April 27. He will be conducting both day and night services through the following Lord's day. Next week the West Oak Street church in Denton has a meeting scheduled with various speakers from Dallas. The following week Brother Asa Baber will begin a ten-day meeting with the Prairie Creek congregation. Early in June the new Piedmont church (ex-Fair Park) has scheduled a meeting with Brother Frank Mullins. —Gordon R. Linscott.

BROTHER WINNETT TO AMITE

Dallas, Texas: On June 1st I am to begin work with the church at Amite, La. Pray that we may have a long ministry with these good people. H. C. Winnett.

Alexandria, La.: Brother Richard Ramsey is conducting a series of gospel meetings at Covington, Louisiana. Much encouraging support by the nearby churches. At last report there were no visible results. Brother Broussard was the evangelist. Brother Lowell LeDoux has settled there to work with the few members and with the small group of members at Berea.

Richard Ramsey is making an effort to begin a new work at Kentwood and to revive the work at Mt. Herman.

Mac LeDoux, our preacher at Alexandria, reported good services at Latah mission Sunday afternoon. Stanford Broussard and others have been visiting this place for several months. —W. J. Johnson.

The Chicago Christian, issue of May 11, carries the word that Brother H. A. Rowland honored elder in Cornell church, passed on to the Father's House of Mansions on May 5. I met him first many years ago at the Crystal and Long St. Church. From then on, he was always the same—always the true, wonderful, unsectarian Christian that he

was. May God richly bless his memory! —E. I. J.

"Man Proposes — God Disposes"

We had expected to be far on our proposed itinerary ere this, but a check up on a stomach complaint of Mrs. Chambers discovered an ulceration that required special and immediate attention, and so our tour of churches inviting us had to be deferred. We are glad to report that treatment is being responded to, and by the time this is read, we hope to be on the way. Since we have been putting Brandon off longest of all, it is our thought to make Florida points first. Other points in other states we must see after that.

Correspondents will please note our new address, which is 4519 Jewell Ave., Louisville 12, Ky.—Stanford Chambers.

A LONG-AWAITED REPORT

Dallas, Texas: I appreciate the blessings received from the Word and Work although I happen to be one of those too lazy to write in concerning the work. To Brother Richard Ramsey and the other brethren wondering about the group I represent, I cannot speak but for myself as to what is being done, but I hope that this example will be followed by the remaining members of my clan. Really, men, your news and notes are a very important part of the Word and Work. This area of the magazine is the first part read by the majority of readers.

The Fair Park Church is moving to a new location May 18. Three years ago we came to the decision that the Lord would have us move from our present location. Several conditions led to the decision after much prayer. We found two acres of ground, put our present property up for sale, and started planning a new building. We paid off our land valued at \$20,000 and have built our educational building. We will use part of it for our auditorium. We now have a \$55,000 asset in the new location, and by God's grace, as soon as the old building sells it will be clear. After this we hope to build the new auditorium if the Lord wills, and it is our prayer that the Lord will permit us to open a Christian day school. We are well aware that buildings are never ends but are only means to ends. The winning of souls is the burden of the church, then teaching. We are looking forward to a meeting with Brother Mullins, June 8-13. Brother Lowell LeDoux is to be our song leader for the meeting.

The Lord has blessed the churches in the South with a new Youth Camp. One Saturday while I was working at the camp there were twenty-eight other men doing the same. The park will be named Ingallwood Park. Brother Herbert Ingalls gave 15 acres of very beautiful land for this work. By this summer we will have about a \$20,000 value. We will be holding The Workers' Clinic for adults the week of July 20 and the Junior and Senior weeks of camp the first two full weeks of August. The Lord has blessed us beyond measure. Some 80 souls have been won to Christ through this youth work and many more prayed for a closer walk. The new camp site is at DeRidder, La. —K. Istre.

Neal Phillips Gives Recital

The Southeastern Louisiana College Department of Fine Arts, Hammond, La., presented Neal Phillips in a Senior Recital on May 16. Brother Phillips is a graduate of Kentucky Bible College and also attended East Tennessee State College. He is full-time minister of the Oak Grove church of Christ near Independence, La., Brother Neal is a friend of Word and Work and of many of our readers. We are happy to hear of his progress in the field of music and Gospel preaching.

Louisville, Ky.: In the latter part of April I assisted the Pendleton, Kentucky, Church in a Gospel meeting. Our very efficient song leader was Henry Ott, minister of LaGrange Church. The little house was filled night after night. Around thirty young people and children attended nightly. It was a pleasure to hear the young people sing. Four were baptized into Christ. Brother Clyde Edens is their faithful minister. Brother Quintis Raisor was a great help in the meeting. —J. R. Clark.

ABOUT BROTHER OLMSTEAD

Brother H. L. Olmstead, who recently passed out of this life into the presence of Christ, will be greatly missed as a contender for the faith once for all delivered to the saints. He was clear and forceful both as a speaker and a writer. He always impressed me as a good man, full of faith and of the Holy Spirit. His course having been finished, his battles for righteousness having been fought, and the faith kept, he is now awaiting the coming of Christ when he shall receive the crown according to his works. —W. J. Johnson, Alexandria, La.

I sorrowed when hearing of Brother Olmstead's death, but not as those who have no hope. Betty and I have had Brother Olmstead in our home on several occasions, and we have been in his. He was truly a Christian gentleman, aware of all that was going on around him. He let his light shine in civic affairs and church affairs. He was one who was willing to think, and may God bless his willingness to bless our lives with great truths of eternal value. I thank God for the blessing of knowing him. —Ken Istre, Dallas, Texas.

KEEP WORD AND WORK IN YOUR HOME

Dallas, Texas: I have been reading the Word and Work for 18 years or longer. I first found it in Dr. Horace Wood's home when I used to baby-sit for them. I thought it was such a good magazine I began taking it myself. I became a Christian in 1939 in an open-air meeting in which Brother N. B. Wright was doing the preaching. I have been so happy ever since. I am a member at Mt. Auburn. I praise God that He saved me and put me in a congregation like Mt. Auburn. —Mrs. Hortense Miller.

Hayden Named To Head Board

Brother Leo Hayden, of Independence, La., was elected president of the Board of Trustees of the Church of Christ Bible Chair at the annual meeting of that Board on May 9. He succeeded A. K. Ramsey, who died last December.

Other officers elected were Sidney Mayeux, Denham Springs, as vice-president and Jesse Hayden, Amite, as Secretary-Treasurer. Richard Ramsey, the present director and teacher of the classes, was elected to another three-year term in that capacity.

COMMENDATION

Writing about Sister Knecht's book, "One thing Is Needful," Salome Ogdon of Atlanta, Georgia, says: "Her literary style is flawless, her logic limpid and clear, and the whole work is spiritual in tone."

One of the finest compliments Mrs. Knecht has received on her book is a request from Moody Press, Chicago, Ill., to reprint it with their own imprint. One of their own reviewers proclaimed it the finest book on the Home that she had read. Others have said the same. If you would like a copy, order "One Thing Is Needful" from Word and Work. The price is \$3.