

# THE WORD AND WORK

A MONTHLY MAGAZINE  
SET TO DECLARE THE WHOLE COUNSEL OF GOD

J. R. CLARK, Publisher

VOL. LIII

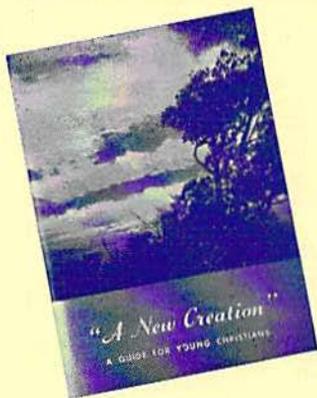
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JANUARY, 1959

## In This Issue

Poem: Hour By Hour — George Klinge . . . . .	1
Cups That Will Not Fill — E. L. J. . . . .	2
Holy Boldness . . . . .	4
TRUTH ADVANCE SECTION	
Questions Asked of Us — Stanford Chambers . . . . .	5
Troubles . . . . .	7
Are You Worried? — Gordon R. Linscott . . . . .	8
Do It Now — J. H. McCaleb . . . . .	9
Where's Your Timothy? — Alex Wilson . . . . .	10
PRECIOUS REPRINTS	
Optimism, False And True — R. H. Boll . . . . .	13
Report On The Christian Educational Conference— Richard Ramsey . . . . .	16
SEED THOUGHTS — J. L. Addams, Sr. . . . .	17
YOUTH DEPARTMENT	
"Growing Up Is Not Easy" — Carl Kitzmiller . . . . .	19
The Wages of Sin Now And Hereafter — Carl Kitzmiller	20
A Real Revival — Frank Gill . . . . .	21
In Memoriam — (P. F. McFadden) — Eugene Pound . . . . .	22
NEWS AND NOTES . . . . .	23

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DENNIS ALLEN

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THE WORD AND WORK, PUBLISHERS

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# THE WORD AND WORK

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

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## HOUR BY HOUR

God broke our years to hours and days, that  
    Hour by hour  
    And day by day,  
We might be able all along  
To keep quite strong.  
Should all the weight of life  
Be laid across our shoulders, and the future rife  
With woe and struggle, meet us face to face  
    At just one place  
    We could not go.  
Our feet would stop; and so  
God lays a little on us every day.  
And never, I believe, on all the way,  
Will burdens bear so deep,  
Or pathways lie so steep,  
But we can do, if, by God's power,  
We only bear the burden of the hour.  
    —George Klinge.

Today is enough load. Let us not try  
to bear up two eternities—Yesterday  
and Tomorrow. They belong to God.



# Cups That Will Not Fill

E. L. J.



For many years we printed 2 Timothy 2:24-26 on the cover of this magazine as a kind of motto or slogan. We hoped it would distinguish our editorial efforts from the "fussin', fightin', 'sputin', feudin'" style, of which there had been more than enough in certain circles. That passage, from Paul to Timothy, reads:

The Lord's servant must not strive, but be gentle towards all, apt to teach, forbearing, in meekness correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth, and they may recover themselves out of the snare of the devil . . ."

Alongside of this important instruction it may be well to set the description of the high priest, as given in Hebrews 5:2:

"Who can bear gently with the ignorant and erring, for that he himself also is compassed with infirmity."

Perhaps our younger evangelists cannot fully take in these instructions—certainly not unless these inspired words are called to their attention. In our labor and travels among the churches, we came upon a number of congregations that had been unnecessarily grieved and hurt by rough and hasty words spoken by men who, after all, though among our finest, were *not* inspired in the same sense with Jesus, Paul, or John the Baptist.

When therefore I came upon the little tract, "Fill The Cup Gently," I asked permission to reprint it here in full. It is a chapter from the new book, "Candles On The Glacier," by Kenneth J. Foreman, Outlook Publishers, 1 N. 6th St., Richmond 19, Va. Copyrighted, 1948. Additional copies, 5c each; 100 for \$1.00.

## FILL THE CUP GENTLY

"I have much more to tell you, but you cannot take it in now."—John 16:12 (Am. Tr.)

Anyone who has ever worked at a sink must have noticed that if you hold a cup under the faucet and turn the water on hard you can't fill the cup; the water pours out in a young fountain as fast as it comes in. If you let the water come in gently you can fill the cup in no time.

People are a good deal like cups. Their capacities are limited, and if you try to fill them too fast they stay empty, they resist being filled.

Fathers and mothers find this out. Let us say the Jellybean family is going on a visit, long or short. The Jellybean infant will be under observation, and of course the parents wish the child to be the model that their offspring ought to be. So they swamp the poor mite with advice and instruction. If little Jennifer could take it all in and remember it, she would be a walking Emily Post, Jr. But on the visit . . . let us draw a veil. Well-instructed Jennifer, super-instructed Jennifer, acts like a heathen and her mother is "mortified to death." She wonders what can have got into the child. Well, nothing really got into her, at least none of that earnest instruction in manners and morals, crammed for the occasion. Mother turned the faucet on too hard and the poor little Jennifer's teacup not only wouldn't hold it but tossed it out as fast as it came in. Fill the cup gently; better to learn one simple thing (like not throwing butter) and learn it well, than to listen to seven lectures on etiquette and forget them all.

Teachers find this out, or good teachers do. Why is it that an erudite scholar may make a poor teacher, while some instructor who knows far less, and indeed may be only a chapter or two ahead of the class, may get better results? It is because the pundit, while full of his subject, sometimes forgets that his pupil has only a small cup. His learning, poured forth in an imposing stream, is automatically ejected by the little cup of the student's brain; whereas the less learned teacher, merely because his stream is but a trickle, may perhaps succeed in leaving more knowledge in the student's brain.

Preachers discover this too. The young preacher, fresh out of the seminary and (like young Elihu) full of words, is tempted to put all his homiletical eggs into one basket. His sermons bewilder and dazzle the congregation but do not fill their cups. They refer to him proudly as "our brilliant young preacher." But for edification they may prefer some ancient and less brilliant man, some old preacher who seldom has more than one idea per sermon, but an idea which the wayfaring man, though a layman, can recognize and take away with him. It is good preaching tradition to have no more than three points in any one sermon, and some very fine preachers think that is too many. The same principle works when a preacher is trying to convey some new truth or duty to his people. Let him turn that new idea on full force and he will get a negative reaction—in words of one syllable, they won't take it. But let him work up to the idea by degrees, introduce it so gently that the people will suppose they thought of it first, and he can fill their cups full.

Reformers and legislators, when effective, make use of this principle. Your radical reformer, who sees the New City clearly and wants it at the next election, is not likely to be as welcome as the gentle, even timid soul who suggests a few improvements here and there—and gets them. Pour into people's ears the notion that society needs a radical reconstruction (as indeed it does) and they will reject the whole thing; in fact, a good way to manufacture reactionaries may be to urge too many desirable changes at once. But let a

reasonable change be suggested here and there, and people will gradually fill up with better ideas. It is amusing as well as instructive to see how many ideas (such as public schools, votes for women, the workman's compensation act, old age pensions, hospital insurance, the income tax, equal pay for equal work) are now accepted as a matter of course, though they used to raise every respectable citizen's hair in horror when they used to be urged all at once by some radical party years ago.

We have the very highest authority for all this. Jesus at the last admitted to his closest friends that he had to keep back much from them that he would have gladly told them, only they were not able to bear it. Looking back over his teaching we can see how true this was. Not at first did he tell his disciples that they must each bear a cross; not at the beginning did he reveal his own future sufferings. At no time (as Brunner has strongly put it) did he tell them the full truth about himself. If Jesus had told his followers all he knew, or even all they ought eventually to learn, they would have learned nothing. As it was, there were those who could not take it, and (as after the great declaration at Capernaum) walked with him no more. Into their minds he poured himself gently, but only in part, for it was better they should retain a little than lose all.

Indeed, is not Christ in himself the supreme example of this truth? If the glory of God came suddenly upon us we should be stricken blind. But to see the glory of God in the face of Jesus is to live. To see God directly would be to die of terror. Yet God veiled in human life we can not only endure, we must love. Knowledge of the Infinite for our small minds would be insupportable. If the irresistible omnipotence of the Eternal rushed upon us like a torrent, our fragile cups would be crushed to fragments; but from Christ the Wellspring we may take the water of life freely, and so our lives may be filled to the brim.

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#### HOLY BOLDNESS

Luther's boldness in prayer is well illustrated by a letter he wrote in 1540 to his friend, Frederick Myconius. His friend had become seriously ill. Feeling that the end was near, Myconius wrote Luther a letter of farewell. But the reformer did not feel that the death of his friend and helper was in the will of God at this time. Luther therefore replied as follows:

"I command thee in the name of God to live because I still have need of thee in the work of reforming the church . . . The Lord will never let me hear that thou art dead, but will permit thee to survive me. For this I am praying . . . and may my will be done because I seek only to glorify the name of God!"

When Myconius received the letter he was unable to speak, but he recovered and survived Luther by two months.  
—*Herald of His Coming.*



# Truth Advance Section

Stanford Chambers

## QUESTIONS ASKED OF US

Among questions misplaced was one, we remember, concerning alleged inconsistency in our charging deception in literature and in paid ads, in the use of the term "catholic." Catholic (general or universal) is one thing, Roman Catholic is another thing. By current use the term "catholic" has come to suggest to people generally only the Roman Catholic. The one is a common noun, the other a proper noun. The literature referred to always treats the two terms as synonymous or identical, and upon that the New Testament church is made out as "Catholic," and the Bible is claimed to be a "Catholic" book. That is a false claim.

The New Testament church is catholic but not "Catholic." Representatives of churches (congregations) in council together assembled the writings of the apostles (including those of Luke and Mark, who wrote under apostles' supervision) putting them into one volume, the Book of the New Testament. The Council did not produce the writings; it included in the volume only such writings as were already being accepted as inspired or "canonical." In this action the congregation at Rome had no more voice than had any other, and the "Roman Catholic Church" had not one thing to do with it, had not, as such, come into existence. There was no "papacy" as yet, no universal bishop, no pope in that sense at all. Such deception we have shown before. But our questioner, if my memory serves me, was claiming that churches calling themselves churches of Christ were (some of them) promising a "Welcome to All," and then by actions showing some to be unwelcome. Questioner was not specific on this matter, so we now let it pass, by saying that no false advertising is to be defended.

*What is the best method of approach in order to be of most help to our friends who call themselves "Jehovah's Witnesses?"*

If your friends are indoctrinated in that line, begin on the Bible teaching concerning Christ. That is fundamental. It is a waste of time to discuss minor issues, as long as there is the fundamental error.

Do your friends believe that the Son of God, while on an equality with God, emptied Himself of His glory and majesty and took the form of man (as per Phil. 2:5 and following) and yet, never-

theless was Son of God, was God manifest in the flesh, (as per 1 Tim. 3:16)? That is, do they believe that Jesus, here on earth, was the Son of God?

That He was the Son of God is shown in such passages as Luke 1:35; Matt. 1:20, 23; John 1:1; 3:16; 3:18; and many others there are. See John 19:7. That He did make Himself the Son of God, see Matt. 26:63; Mk. 14:61; Luke 22:70, 71. Not "a Son of God," but *the* Son of God," the only begotten Son of God," as in John 3:16, 18, et. al.

And who is that One in heaven now, in whose name we pray, and who is our Advocate at the right hand of God interceding for us?

Your friends will say that He is the Son of God. Do they say that He is yet Son of man? If they have received coaching as the indoctrinated do, they will deny that His body was raised. On this show them Luke 24:39-43; John 20:20, 27.

Now call attention to 1 Tim. 2:5, "For there is one God, one mediator also between God and men, himself man, Christ Jesus, who gave himself a ransom for all; the testimony to be borne in its own times." Having a human mother and a divine Father, He was Son of man *and* Son of God while here, and is Son of God *and* Son of man in heaven.

Get these fundamental facts settled before allowing yourself to be shifted to other questions. Nothing else matters, if one is not straight concerning Jesus.

*Who bear "the mark of the beast," and what is the mark?*

No one as yet has the mark of the beast. He himself is not yet manifest. He cannot impose his mark until he is manifested and clothed with power, as in Rev. 13:2. He is not so empowered while Satan retains his position in the heavenlies (Eph. 6:12), and this he does retain until Michael rises up for action as in Dan. 12:1 and Rev. 12:7, ff.

*Do the Scriptures permit the Episcopal Denomination to lower their standards as to "social drinking" as they have recently done?*

No. The situation is such that it cannot be practiced without becoming an occasion of stumbling. Paul's example, (approved by inspiration) becomes the rule of action, taking precedence over any practice based on "liberty." (See Rom. 14:21; 1 Cor. 8:13.) No one can drink and not now offend his neighbor. The smell of liquor on his breath disqualifies him as a representative of the Lord Jesus or as a leader in things spiritual. "Grieve not the Spirit of God."

*Where would come the harm in adopting musical instruments in church worship, as nearly all denominations do?*

You might ask, What harm would there have been in Jesus and His apostles' washing their hands before eating? For sanitation,

none. Ceremoniously, as worship, it was a human ordinance, and a principle was involved. The disciples did not so practice, being taught. By that same principle we abstain from many things being practiced as worship. "In vain do they worship me, teaching for their doctrines the commandments of men."—quoted by the Savior and applied. So there are those who "run not before Him."

#### THE RICH MAN AND LAZARUS STILL WITH US

The right to differ from our answers to queries is denied no one. We are told that the story of the rich man and Lazarus is a parable, and that the rich man is used as a symbol of the Jews, and that the beggar is used as a symbol of the Gentiles. We are aware of such an interpretation.

"Necessity is the mother of invention." In the middle of the third century, it was being felt by many, Origen among them, that the Lord's promise of His return and His instruction on things to come were failing (?) of fulfillment. He must be held as true to His word, so the allegorical method of interpretation was invented, Origen credited as the inventor; he was by many opposed, however, until Christianity was believed conquering the world (This was before developments brought on the "Dark Ages," when it came to be generally believed that the allegorists were correct.

Among those falling for the allegorical was Augustine, and he went clean beyond Origen. Augustine is credited as being the first to make the rich man and Lazarus symbolize respectively Jew and Gentile. Pastor Russell became a chief propagator of Augustine's interpretation, and *The Watchtower Witnesses* propagate the same today. Just what fruit for the Lord is produced by said interpretation, we know not.

We have made the point, quite properly, we think, that, parable or not, the Savior's picture of things pertaining to the invisible, whether as comfort in Abraham's bosom, another term for Paradise, which now, according to Paul, is the "third heaven," or conditions pertaining to Hades, the great-gulf's distance away, would not be contrary to fact regarding either. And the lesson he taught on the terrible consequences of the idolatry of covetousness had better be taken in all the seriousness at our command.

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#### TROUBLES

The most gorgeous sunsets are those in which there are clouds, for on them are reflected the flaming colors of the sun as it sinks below the horizon. So the brightness of God's grace can often be seen best against the dark and lowering background of the troubles that come into our lives. Said William Cowper:

Trials make the promise sweet,  
Trials give new life to prayer;  
Trials bring me to His feet,  
Lay me low, and keep me there.



## Are You Worried?

Gordon R. Linscott

There is a "peace of God, which passes all understanding," able to guard our hearts and our thoughts from the intrusions of fear and worry. All who have "peace with God" (Rom. 5:1) through the blood of Jesus also have right to the "peace of God." Yet our churches are full of anxious Christians. It is natural enough. The accelerated pace at which we live, the increasing demands of family, job and society, all add up to a mountain of pressures and tensions. There is no peace—just continual concern for the cares of this life. What torment! It is a slow fire which eats at one's vitals and takes all of the joy out of living. Not only is life made miserable, but it is also rendered fruitless for the Lord. Can we convincingly tell others of a deliverance which we ourselves have not experienced?

This is the issue: Does Jesus really give rest to those who are heavy laden? Is there indeed perfect peace for every circumstance of life? Or is the provision of God inadequate for modern times? Let us, like Paul, listen in humble reverence to the voice of the Lord: "My power is made perfect in weakness." The more we are crushed beneath our burdens, the greater is His power to sustain. Then the increasing pressures of modern times should be opportunities for greater manifestations of His sufficiency, rather than occasions of defeat! Now, if ever, the reality of the peace of God should shine out into the world.

Just saying, "Don't worry," doesn't give much relief. To the confirmed worrier, even "casting all your anxiety upon Him, because He careth for you" carries little comfort. However, there is a way to really cast those anxieties upon the Lord—even the long-term kind which seem to have no solution. It may seem hard, especially at first, but success is just as sure as God's word is true. *Provided* of course, that you really want to be rid of your worries.

Let's face it! Some people would be uncomfortable with no worries. They want to be able to feel sorry for themselves and to appeal to the sympathy of others. Such a self-seeking sentiment is to be pitied. There can be no deliverance from that miserable state until the person truly wants to be delivered.

For the sincere soul, there is positive relief in the "formula" given in Phil. 4:6. "\_\_\_\_in everything by prayer and supplication with thanksgiving let your requests be made known unto God." 1) Let

every event in life be an occasion for prayer. 2) With thanksgiving: Here is where most people slip. There is plenty of prayer, but little or no praise in recognition of blessings received. The two must go together to be effective.

The result? "And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus." No if's or but's about it, it works! Try it! (Watch for further practical suggestions in a later article on PEACE THROUGH PRAISE.)

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## Do It Now!

J. H. McCaleb

Quite frequently others pass on to me worthwhile thoughts. The following excerpt from a magazine was given to me by a man of whom I think a great deal, a worthwhile man, a man with a big heart.

"I believe that only one person in a thousand knows the trick of really living in the present. Most of us spend fifty-nine minutes an hour living in the past, with regret for lost joys, or shame for things badly done (both utterly useless and weakening), or in a future which we either long for or dread. Yet the past has gone beyond prayer, and every minute you spend in vain effort to anticipate the future is a moment lost. There is only one world and that is the world pressing against you at this moment. There is only one minute in which you are alive, *this minute*, here and now. The only way to live is by accepting each minute as an unrepeatable miracle, which is exactly what it is — a miracle, and unrepeatable."

Without attempting to strain out each phrase, this little expression of philosophy contains a great truth. It is what we do now that counts. Fortunately, what we can do today can salvage the past, assure the future. We can attain a perfect relationship with God immediately. By faith (a faith based on concrete evidence) we can point our motivations toward God; we can confess Jesus as the Christ, the Son of God, followed by immersion into His body, which is the Church. By faith we rise a new creature with the power of the Holy Spirit within us. We have blotted out the past and made bright the future.

"Wherefore, as the Holy Spirit saith, Today if ye will hear his voice, harden not your hearts —."



## Where's Your Timothy?

By Alex Wilson

(Last in a series of three articles)

"Am I my brother's keeper?" Genesis 4:9.

"The things which thou hast heard from me . . . , the same commit thou to faithful men, who shall be able to teach others also." II Timothy 2:2.

For the past two months we have examined the *attitudes and desires* of the Christian who yearns to be a disciple-maker in obedience to the Lord's Great Commission. Now let us look at one of the *methods* by which we, as ordinary Christians with our daily work and responsibilities, may lead others to a deeper knowledge of Christ and to a practical trust and obedience.

The verse from II Timothy written above contains a spiritual genealogy. Four generations of Christians are listed in this one sentence: Paul, Timothy, "faithful men," and "others." Paul here is addressing Timothy, whom he calls in another place his "true child in faith." Probably he meant by this term that he had led Timothy to saving trust in Christ, but undoubtedly he also meant that he had reared him in the faith and brought him to maturity in Christ. Now he exhorts the mature Timothy to reproduce himself spiritually—to do with others what Paul had done with him. Timothy was not to be content with merely bringing unbelievers to salvation in Christ, but was to consider his task as unfinished until those new converts were strong and could *reproduce themselves* spiritually!

So the question comes to you and me as Christians, whether we have been saved for one year or twenty: am I able to lead another individual to Christ, and then train him and build him up in holiness and usefulness so that he can make disciples? (Perhaps it is better to ask, *Have I ever actually done this, and am I doing it now?*) Few Christians are ever given the responsibility of doing "mass work" for the Lord, of dealing with crowds. The nearest that most of us will ever get to doing mass work is the teaching of a Sunday school class. Nevertheless, *any Christian*, man or woman or boy or girl, can reproduce himself if he really *yearns* to.

First, let us notice that person-to-person training is emphasized in the Bible. We remember how in Old Testament times Moses trained Joshua, Eli trained Samuel, and Elijah trained Elisha. Then, the Lord Jesus spent more time preparing the twelve apostles, and especially the "inner three," than He did preaching to the multitudes.

From a number of passages we learn that Paul did the same thing. For example, Acts 19:29 mentions two young men who were his "companions in travel," and Acts 20:4 lists seven young men who were with him; four of the seven are also mentioned elsewhere in the New Testament as being associated with Paul.

But you object, "Yes, but look at your example: prophets, apostles, and the Son of God Himself! Do you think we can be classed with them?" There are differences, to be sure, but any Christian who really *knows* something can *teach* it. If we cannot teach what we 'know,' then our knowledge is vague and useless. And we never learn so well ourselves as when we must teach others. Quite a few Christians today are obeying II Tim. 2:2 and finding it to be of great value to *their own* spiritual development.

How may you fulfill II Tim. 2:2 in a practical way? First, get someone of your own sex and preferably of about your own age to be your partner. If you are just a babe, inexperienced in the Christian life, get someone more mature. If you have had training and experience with the Lord, get a disciple. The main thing is, there must be two Christians—both hungry to grow in holiness and usefulness. It is most important to let the Lord give you the right fellow-disciple. Pray much about it. It may be months before the right person turns up. Some of you, especially if you do not have much contact with many other people, may think you *cannot* follow such a plan, but with God all things are possible. Pray on!

The two of you should agree to meet together regularly at convenient times for Bible study, prayer, and Christian service with each other. What should you *study*?— There are many things: how to feed oneself from the Bible with the greatest profit; how to pray; what spiritual worship is; how to witness; God's world-wide purposes; spiritual, cheerful giving. Memorize Scripture together, and study such doctrines as the work of the Holy Spirit or the return of Christ.

Also do *personal witnessing* together. It is always easier to do this when there are two of you because you give each other moral support, and one can deal better with some types of people and the other with other types, and one can pray silently while the other is talking. Christ always sent His disciples out two by two.

Complete honesty is essential in your relationship. Agree to *check up on each other* and to keep a strict account with God between yourselves. This will help you to discipline yourselves. Check up on each other's Bible study, prayer-life, etc., but most especially on each other's *personal problems*, such as temptations and weaknesses which are hard to overcome. "Confess your sins one to another, and pray one for another" (James 5:16).

Always remember that the *final goal* is to produce reproducers. Your working relationship with each other is to be only *temporary*; at the end of, say, six months or a year and a half, depending on the

circumstances, each of you should be able to go out and start over again with someone else as a disciple. You must work yourself out of a pupil.

If Christians would seriously fulfill this duty, it would end the problem of having congregations where the preacher and maybe one or two others are the only real workers. And it would greatly eliminate the large number of individuals who profess salvation and then soon lose interest in the Lord. Because we are so prone to be spasmodic in our devotion, the Bible repeatedly urges us to "exhort one another day by day" and to "stimulate one another unto love and good works" (Heb. 3:12-13 & 10:24-25).

We must remember that this is *only a method*, and as such it can be as lifeless and powerless as a crushed egg. The Holy Spirit alone can provide the necessary power and love and discipline (II Tim. 1:7). But then too we should note that Scriptural methods in themselves are designed to be means of grace which strengthen the user. If a man is at all honest, he cannot preach to others without being deeply affected himself; a man who intercedes for others will thereby aid his own spiritual development unless he is a hardened hypocrite. One reason why God has committed the urgent Great Commission to His human disciples instead of to supernatural beings is that the work given to us is designed to discipline and develop us, to promote our growth in love, and to prepare us for higher service in the future ages of eternity. Finney has well said,

Jesus Christ has made His people co-workers with Him in saving sinners, for this very reason, because holiness *consists* in doing those things which are required to promote this work. One reason why He has not employed angels in the work, or carried it on by direct revelation of truth to the minds of men, is because it is necessary as a means of sanctification that the Church should sympathize with Christ in His feelings and His labors for the conversion of sinners.

#### *Revival Lectures*

Therefore let us who love the Lord, whether we be preachers or "mere laymen," set out by His grace to produce reproducers. Let us "be urgent in season, out of season;" let us "reprove, rebuke, exhort, with all longsuffering and teaching." Our sufficiency will be from God Himself.

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#### HIS UNDERSTANDING

"And all that heard him were amazed at his understanding and his answers" (Luke 2:47).

In the Greek the word that is translated "understanding" is one which has reference to the rational processes of the mind, such as observation, classification, comparison, induction and deduction. Already when He was twelve years of age our Lord was marked and noted for his intellectual acumen by those who were well qualified to judge. —Robert Clark

# Precious Reprints

From the Pen of R. H. Boll

This wonderful article was written during the great war, but its value is timeless.

## OPTIMISM, FALSE AND TRUE

### THE "NUISANCE OF OPTIMISM"

Recently a strong protest was voiced by English statesmen and seconded by some of the foremost English papers against the "Nuisance of Optimism." From the beginning of the war there has been a contingent of talkers in England who persistently looked on "the bright side of things;" and who found it pleasant and popular to speak confidently of how easily the brave Britishers would clean up the foe, and that the war would quickly be settled with victory of the Allies' side, and so forth. A year passed by, a year of hard fighting, of enormous expenditure, and of terrific loss and bloodshed; and as one of the statesmen expressed it, the enemy was not seriously crippled, not even seriously affected, and they were facing a long and hard struggle against a bitter and powerful and determined foe. The optimistic talk was still going on; but the nation was growing weary of it. It was found in fact that the easy-going spirit at home was traceable to this false "optimism," and that a representation of the prosaic facts was badly needed to rouse the people to a realization of the need and the danger. Truth is better than "optimism" if the latter has no basis in truth. It has been well said that to stop the fire-bell does not put out the fire. If there is a fire I want to know. The lure of hell is swathed in the golden glow of a false optimism.

### IS IT PEACE?

Unfounded optimism is, if anything, an even greater curse in the spiritual sphere. The false prophets were optimists of that sort. They said, "Peace, peace," when there was no peace, and the people liked it. It put them at ease, and left them to go on in their track of sin and self-indulgence unperturbed and ever hopeful. All men spoke well of those false prophets. As Lord Chesterfield wrote to his son, "Make people pleased with themselves and they will be pleased with you." "They say continually unto them that despise me, Jehovah hath said, Ye shall have peace; and unto every one that walketh in the stubbornness of his own heart they say, No evil shall come upon you" (Jer. 23:17). But when a true prophet arose and cried aloud and spared not, they said, "Phophesy unto us smooth things!" and they scouted and flouted the prophets, and called them croakers and calamity-mongers. And thus their judgment overtook them unawares. The church at Laodicea, she who was neither hot nor cold, was made up of such optimists. "We are rich," they said, "and increased in riches, and have need of nothing," and doubtless they had heaped to themselves optimistic teachers who upheld them in that view. But the Lord Jesus Christ said, "I will spew thee out of my mouth."

## IS THE WORLD GETTING BETTER?

When the question is discussed whether the world is growing better or worse, men compare and compare—today with a hundred years ago; our era with the middle ages; our times with the situation in Christ's day—just as if all men had always stood on the same footing, and the verdict depended on simple comparison. Now *God never judges that way*. With Him the first question is not, "How have certain people conducted themselves?" but, "How much light did they have?" For that is an essential factor in determining the relative moral value of conduct. Chorazin and Bethsaida were clean, quiet, orderly, moral Jewish communities; infinitely cleaner, it would seem, than ancient Sodom and Gomorrah, whose very names are an execration. Yet the Lord Jesus said that Sodom and Gomorrah would fare more tolerably in the judgment than Chorazin and Bethsaida; and He who knows how to estimate comparative wickedness, judged Chorazin and Bethsaida worse than Sodom. That is how God looks at it; and from His judgment there is no appeal. This must be taken into consideration in estimating the present condition of the world.

### HOW MUCH LIGHT?

We are living in most remarkable days. The situation is so complex as to allow of a variety of estimates. Has the world grown better? In answer we are pointed to progress, invention, discovery, civil improvements, education, philanthropies, benevolent schemes and institutions; the progress of temperance movements, and so forth. Another on the other hand, points out the frightful increase of crime, pleasure-seeking, fashionable immodesty, and the horrors of a world-war which is filling the earth with violence. Neither of these sets of facts however can of itself determine the real status of the world. First of all we must ask, "How much light has the world today?" And to this there is but one answer: *More than ever before*. Consider only this one fact that fifteen million copies of the Scripture in about five hundred different languages are sold and distributed annually. Take now the most favored parts of the world and estimate the average life, moral and spiritual, and the principles that control the communities. If we are to measure guilt by the amount of light available, the result leaves no chance for optimism. Surely if the judgment does not hang heavier now over the world (not to discuss the case of the professing churches) it is because God has changed His ways—which certainly He has not. And if this is so, we ought to know it. Decision days are upon us. The one hope lies in a coming out for Christ, and walking in separation, lest we also be overtaken in the overthrow of the guilty world.

### "THEY KNEW NOT UNTIL—"

In Noah's day the world had become wholly corrupt in God's sight. Again and again we are told in the sixth chapter of Genesis how full to the brim was their cup of iniquity, and the condition beggared language to describe it. (Gen. 6:5, 11, 12, 13.) But we

shall make a fundamental mistake if we suppose that the world was *aware* of its extreme condition. Little would he understand the blinding power of sin who would think that the world understood its depravity. Probably if you and I had visited them we should have seen much the same decent outward appearances the world wears today. Probably we would have heard just such familiar talk of their living in the grandest era the world had ever seen. Had they not their great men, leaders, geniuses, inventors, artists, composers, poets, organizers, generals, mighty men of renown, to whom they could point with pride? (Gen. 6:4.) Was not the face of nature fair, and did not every morning's sun smile the Creator's approval upon them? They were well pleased with themselves. Noah's voice of warning was passed up with a smile. God bring a flood! How preposterous! How unscientific! How blasphemous even, to think that God would do such a cruel thing! But behind it all stood God's word of judgment: "I will destroy the earth with every living thing." And steadily, silently gathered the clouds. But "they ate and drank, and planted and builded and bought and sold, and married and were given in marriage, and they knew not until the flood came and took them all away." *"Even so shall it be in the day that the Son of man is revealed."*

#### TRUE OPTIMISM

Nowhere is a more profound and indomitable optimism to be found than in the word of God. But it is not an optimism that rests upon confidence in man or hopes for any good that may develop out of human nature, nor holds out any bright expectations as to the world or the flesh. But it is an optimism that is securely founded upon Truth. The Lord has sworn and will not repent. Whatever may be the appearances to the contrary, however rare true faith and devotion to God, however small the minority of God's true servants, however manifest the failure of their work, however overwhelming the opposition of Darkness—God will not fail nor grow weary, nor is it at all His way to give up His purpose. In fact it is working out all along, the very wrath of the enemy being made to contribute toward its final success. The Lord has designed that "all the earth shall be filled with the glory of Jehovah." (Num. 14:21.) It is in His program that every enemy shall be put in subjection under the feet of His Christ. And there shall be a new heaven and a new earth where-in dwelleth righteousness, and sorrow and death shall be no more. Yet sin must first run its course. Human rebellion must culminate in its awful climax. Judgments such as the world has never yet seen must fall. But the darkest hour will presage the Day. Jesus Christ shall prevail. "They also shall prevail who are with him, called, chosen, and faithful." Their labor is not in vain. Those who trust in Him shall never be confounded. And meanwhile He makes all things to work together for good to them that love God, to them that are the called, according to His purpose.

So thanks be to God who giveth us the victory through our Lord Jesus Christ!

# Report on the Christian Educational Conference

Richard Ramsey

The first Christian Educational Conference to be held in our Southern area was a great success. The work of church-related schools and colleges was thoroughly discussed and analyzed from many viewpoints. The goals we hope to reach and the difficulties involved were presented, as well as an evaluation of our present progress in the field.

No actions were taken and no resolutions were passed, for that was not in our authority. But it was generally agreed that more Christian day schools ought to be established, more Bible Chairs should be started, but that for the present we should not work for more colleges nor think of a seminary until our present college and Bible Institute were fully developed. Our main immediate objective as a brotherhood should be to get S.C.C. fully accredited as a Junior College. After that has been accomplished we can make plans for further expansion and development of our educational policies.

To me the most valuable part of the conference was the frank appraisal of ourselves. To take an honest look in the mirror is helpful. We squarely faced the fact that our spiritually-inclined brotherhood is now a distinct group (though of course not of our own choosing). We faced the fact that as such we are small, though numbering in the thousands. We frankly acknowledged the fact that our people are not sold on the advantages of higher education, and, in particular, that we are not prepared to offer a seminary or graduate school of religion. Whatever goals we set, we must relate them towards the facts as they are, not towards some set of hoped-for ideal conditions.

On the other hand, we believe that there is a great demand for a Junior College and a Bible Institute type of training and that our people are becoming increasingly eager to help the men at Winchester to attain their goals. For a group so small as ours to have attained to such an advanced state in so short a time would be fantastic to dream of, but it has been accomplished because God is with us. And His power is unlimited.

Perhaps the two greatest needs now are more students and more teachers. To get more students we need to be urging upon our young people the importance of the college in Winchester. To secure more qualified Christian teachers for the future, we need to be steering our more capable young people into college careers that will give them the educational qualifications to teach in our Christian colleges five, ten, twenty years from now as we expand.

To all the speakers and visitors and local people who made this Christian Education Conference a success, on behalf of the Church of Christ Bible Chair I extend our heartiest thanks. Above all we are grateful to God who put it into the hearts of all these people to work thus for His glory.

# Seed Thoughts

and

## News Items

Of Interest To Christians

J. L. Addams, Sr.



### YOUR LAST YEAR?

If this should be your last year to live, how much time would you spend in the study of the Bible? Would you live the last year and not open the Word of God? Even if you had many other things to do, would you neglect the Bible? And, since you are not guaranteed even one day, should you not start studying the Bible now?

If this should be your last year to live, how many of the services of the church would you attend? Would you sleep late and miss the Sunday School? Would you come on Sunday morning and fail to attend Sunday night? Would you attend Prayer Meeting on Wednesday night or would you stay home and watch television or listen to the radio? And, since even the next service of the church may be your last opportunity to attend, should you not make arrangements to go, if possible?

If this should be your last year to live, how liberal would you be toward the Lord? Would you spend the money you earn for all the things you wanted, and then if you had any left over, give that to the Lord? If you were making \$50.00 or more each week, would you be satisfied to give 25c, \$1.00 or \$5.00? If you knew that it would be your last year to "lay up treasures" would-

n't your contributions look small, even to you?

If this should be your last year to live, what would you want the preacher to preach? Would you want him to stand before you, knowing that there were things in your life that would damn your soul, and then keep silent about it? Would you get angry if he mentioned things that you were doing that were wrong?

If this should be your last year to live, would you leave all the burden of the salvation of your loved ones and friends to the preacher, or some member of the church? Would you not work with a more personal interest for their conversion? And, since it might be your last year, should you not get busy at once?

It may be your last year, either by death or the coming of the Lord; so is it not wise to live each day as if it is to be your final opportunity. Adapted. -A.

### SUNDAY SCHOOL IS IMPORTANT

One day a father 'phoned the home of the minister of his church. "Preacher," he said, "you've got to help me. Our little Tommy has started to Sunday School, and now when he comes home he wants me to read his Sunday School leaflet to him, so naturally I do so. But then the trouble starts. There is one question after another. And, you know, preacher, it has been

a long time since I have studied my Bible as I should have and I have forgotten all those Bible stories. I don't want to make a poor showing in front of my own boy. That's why you have to help me somehow."

The preacher gave this dad the right advice. He suggested that he, too, should be in Sunday School learning God's Word. This the father is doing now and has discovered a new bond of friendship and love with his son.

It is good to SEND your child to Sunday School, it is much better to TAKE him with you.—A.

#### PERHAPS IN 1959

Walter Lippman, the brilliant Jewish journalist, said, "The signs are multiplying, and the stage is set for an event of world-wide importance and unpredictable consequences!" Even the people of the world in high places are able to sense the approach of world-shaking, supernatural events. The child of God who takes God's Word at its face value believes that this "event" will be the coming of the Lord. It is true that "in the last days mockers shall come with mockery—saying, 'Where is the promise of His coming?'" (2 Peter 3:3, 4). This we see today, and even from the pulpit. This should strengthen our belief in God's Word.

Upon retiring at night, Dr. Horatius Bonar, who always longed for the coming of Christ, would draw aside the curtain of his window and say, "Perhaps tonight, Lord!" Upon rising in the morning, he would look into the heavens and say, "Perhaps today, Lord!" And every weary pilgrim of this world will look up now and say, "Perhaps in 1959, Lord! Even so, come, Lord Jesus."—A.

"We have no right to sing: 'In the Cross of Christ I Glory' unless we are willing to add: 'By whom the world is crucified unto me and I unto the world.'"

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"God in love conceals from us here much of the wonders and blessings of heaven, lest the longing to depart should become so keen that we no longer could endure this life."

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"The path of 'Peace on earth' proclaimed by the angels at Bethlehem goes by the way of the broken Body on Calvary, the broken tomb in the garden, and the broken skies at His second coming."

#### RING IT AGAIN!

"A father once told his son that he was going to take him to visit the country church he used to attend as a boy. He spoke of the big bell he often rang, to call the people of the countryside to the house of God for worship Sunday after Sunday. At last the day came when they went to the country. To their great disappointment, they found the old church building locked and long deserted. Looking through a window, they could see the long bell rope. The father borrowed a key from an old resident and opened the door. The little son looked up into his father's face, and then at the rope, and eagerly exclaimed, 'Father, ring it again! Ring it again!' So, once again the old church bell rang, and people came from far and near to see what it was all about. The father told of what the church had meant to him in his boyhood, and with his help the old church was reopened for worship and service in the community."



## Youth Department

Carl Kitzmiller

### "GROWING UP IS NOT EASY"

A fine young man said in my presence recently, "I certainly am glad that I'm through that age." He genuinely meant it. By "that age" he meant the growing up period, and especially the teen years, I gathered. Now he grew up in a good Christian home and had the advantage that affords, but still there was no desire to return to those years. It is a recognized fact that the teen years are very trying ones sometimes for some more than others. Physical changes, as well as mental, social, and even spiritual growth, often make them years of difficulty. And while the Christian home has an advantage in many ways, the higher standards of conduct may also impose greater restraints, so that the problem is by no means removed there.

How much easier the use of Bible principles by *all* concerned might make the transition from childhood to adult years! On the parents' side there is the need of the wisdom that is from above (James 1:5). We grant that Mother and Father are usually not so "stupid," "behind the times," and "out-of-step" as the teen-ager is inclined to think. Yet what a lot of difference a little heavenly wisdom on the parents' part can make! It takes real wisdom to know when to "cut the apron strings"—when to restrain or when to encourage. Then, again, the old-fashioned (Bible-fashioned) concepts of home, chastening, obedience, morality, the purpose of life, etc., taught by *consistent* living and by precept, from infant days, will solve many a problem in teen years, no doubt. Even then it may not be easy, for the young person has *his* responsibilities. One of the difficulties is that he is not a mature Christian; at the best he is only a growing one. Nevertheless, he should know that on his side there is the need for fairness, honesty, purity, obedience to rightful authority, a delight in spiritual things instead of carnal things, etc. The measure to which these things are true will most likely be the measure of the ease or the difficulty of the transition. How much easier the whole process will be when *both* the parents and the child love the Lord supremely and when His ways are not mere talk but practice!

Growing up is *not* easy—but then neither is any of the rest of life. We suspect that the young man who was glad to be out of the teen years may later look back with relief to be past the years of early responsibility—insecure finances, marital adjustments, small children, etc. It occurs to us that mankind in every age of life has

his problems. The aged often face physical weakness or limitation, middle age brings its upsets and false values, and youth lacks experience and maturity. "At what age of development will we be in heaven?" is a question often asked or implied. "Will I be a child, a youth, or an adult?" What would you be if you could choose? Would the mature man become a child again, if he could choose? Somewhere we read one man's protest, "What? And lose all the experience and knowledge I've had?" He wanted to be an adult in experience, a youth in health, a child in purity. And maybe that's not too far from what, in a perfect sense, he will be like. At any rate, we recognize that every age of life has its own problems and carries its own peculiar blessing.

This much we do know—He will get the most blessing out of life and will have the least problems who takes the Lord with him all the way—to honor and obey His will. Even with Him, life will not always be easy, but it will be such as we can bear (1 Cor. 10:13). And it will lead at last to the life that is life indeed!

Young man, young woman, could it be that some of the problems you face are primarily those arising from failure to make the Lord Jesus Christ, His promises, His principles, and His purposes for you, uppermost in your life?

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## THE WAGES OF SIN NOW AND HEREAFTER

Carl Kitzmiller

The wages of sin is death—so the Bible declares. And those who are now living in sin are under the sentence of death... are spiritually dead, in fact. Often we suppose that the reaping for wrong will begin only when we die, however. That is not necessarily so. Sometimes the hand of God falls upon sin while we still live in the flesh. The following selected story will illustrate what we mean:

"A father's pride and joy was his daughter, a beautiful girl, just graduating from high school with honors. After the graduating exercises she went for a ride with her boy friend in a car and, some hours later, her father was summoned by telephone to a spot on the highway where a car had been wrecked. Then with trembling hands he drove to the place and looked into the bloodstained face of his own dear daughter, now silent in death. He clinched his fists and muttered, "I'd like to kill the man that did this," but even as he turned away his eye caught sight of a smashed whiskey bottle, and he knew what had caused the accident. Hurrying home, stupefied by grief, he felt the need of something to stay him in his trouble and reached around in the cupboard to find his flask. It was gone, and in its place a note in his daughter's handwriting. 'Dear Dad: We were out of something to drink, so we borrowed your flask. Hope you won't mind'."

What a terrible word is hell! What a terrible place! It is prepared for the devil and his angels, but many human souls shall be there. More are headed for that terrible place than for heaven, far

more! Perhaps we have never begun to realize just how bad it will be.

And how will it be to "lift up your eyes" and see in that place a son or a daughter, whose spiritual life was committed to us for instruction and guidance? Not interested in Bible school? Rather go visiting or sleep late than to go to the Lord's house? A "Christian" on Sunday and a devil-server through the week? How unspeakably terrible that we should ever so fail one of our own! What an awful experience awaits so many! It is time to awaken, indeed!

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## *A Real Revival*

Frank Gill

The Lord worked wonderfully in a meeting at the Fourth Street Church in Wichita Falls, Texas, October 26 — November 9. It was the only real Church Revival I have ever known anything about personally.

The real revival began on Wednesday night of the second week. In answer to much prayer, the Lord moved mightily in the meeting that night—giving the message and the results. When the invitation was extended the aisles were filled with people under the conviction of sin, coming forward to confess their sins and ask for prayer. About four songs were sung in order to take care of all who were coming. No pleading or persuasion was necessary. Five pews were filled with people who responded. Following there was a time spent in the confession of sins with most of the men who responded confessing their sins before the assembly. This was done at their own request. Then time was spent in praying one for another that we might be healed. The meeting, which began at 7:30, closed at 10:00 and the people were not conscious of the time.

The result was joy unspeakable and true fellowship such as had never been our experience previously. That night people did not sleep as usual. Some couples stayed awake long into the night (some all night), confessing their sins one to another and praying one for another. The result was that they rejoiced in a love for one another and a heart-to-heart fellowship such as was a new experience to them.

For the remainder of the week such experiences were enjoyed from day-to-day and from night-to-night. Men, in their prayer meetings, continued to confess their sins and pray one for another. Men quit smoking who never even tried to quit before when smoking wasn't even preached against. Other sins were likewise confessed and put out of lives.

On the last Sunday meetings were especially good. The morning meeting began at 10:00 and closed about 1:00 o'clock. The evening meeting, which was preceded by an hour prayer meeting, went from 7:30 to 9:45. No one was wanting to leave. In these meetings people were still responding in confession of their sins and for prayer. Two were baptized during the meeting—one a man who had been the primary object of our prayers and concern for a year or more. He accepted the Lord the last Sunday of the meeting. People were brought back into real fellowship with the Lord who had been estranged from Him and His people for years living in utter indifference and unconcern. Altogether there were about sixty public responses. The church was truly revived. Sins are forgiven and victory over them is being experienced as never before.

All of this is in answer to prayer—much prayer—months of prayer. Prayer was and had been going up to the throne of grace on behalf of this meeting by many people of God in many places— Kentucky, Illinois, Texas, and elsewhere. Preparatory prayer meetings were held by the Church in Wichita Falls. Monday through Friday of each week during the meeting prayer meetings were held in a home during the afternoon. Each night prayer was had for 45 minutes before the regular meeting until the prayer time grew too short.

Men really learned to pray. It became a joy and a privilege rather than a duty and a burden. On their own initiative the brethren scheduled prayer meetings for every night of the week following the meeting. These were held, except for Wednesday night, in homes. These meetings were being well attended and enjoyed as men were praying who never prayed before and in a way they never prayed before.

Such joy and fellowship as I never experienced before was the result of such a revival. People were praising God with joy unspeakable and full of glory. We thank God for the privilege of being in this meeting and receiving such blessing of personal revivals and of such fellowship that is the result of walking in the light. The church is ready by the grace of God now to go forward in soul-saving work for Him.

All the praise and glory is due to God the father through the Lord Jesus Christ who alone is sufficient to affect such a work.

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#### P. F. McFadden

Our beloved brother P. F. McFadden was suddenly and unexpectedly called to the home above in the early afternoon of Monday, October 20. On Sunday he attended all the services of the church as he always did, taught his Sunday morning Bible class, and took part in all the activities of the Lord's Day—yes, even up to the very second he left us he was busy.

Brother McFadden had served as an elder of the Linton congregation for many years. The sheep of this congregation certainly miss the voice, counsel and love of their good and faithful shepherd. We have all been made more conscious of our need of the Great Shepherd—we need His comfort, His guidance, and His counsel.

Sister McFadden feels so keenly the loss of her dear companion; the son and his family also have been left saddened. These sorrows are great, but we are thankful that they are for just a "little while" and with longing hearts we await our gathering together with Jesus and with all those that have gone on to be with Him. —Eugene Pound.

# NEWS AND NOTES

## A Great Revival

Brother Frank Gill worked with us in a wonderful revival. We had 65 responses in all. Every soul has been moved, and the Lord has given us a renewing of His Holy Spirit. We are continuing our prayer meetings in the homes of members of the congregation. Three such meetings are scheduled this week. There are those who are thinking of becoming Christians. Pray for us that we may all continue rejoicing in the Lord and for the salvation of souls. —J. C. Tate.

Louisville, Ky.: The South Louisville church was greatly blessed with a revival, Carl Kitzmiller preaching. There were four responses, two for membership, one was baptized. In previous services there were two baptisms and one for membership.

The Christian Educational Conference proved a blessing to all who attended. The entire field of Christian education was examined, and we were stirred to train workers to be more conscious of their responsibilities. Brother Richard Ramsey is doing a splendid work, and this field is blessed with a good company of preachers. —N. Wilson Burks.

Clearwater, Fla.: Being eager to spend full time in school for one semester, trying to finish up some work I started last year, I asked the brethren at Brandon to find some one else to come to Brandon. We praise the Lord for sending Brother and Sister Henry Ott to take up this work. He and his family moved down from La Grange, Kentucky, last month, where they had labored for several years, and are now settled at Brandon. The work has taken on new life, for which we praise the Lord.

We are looking to the Lord to guide us to a field of labor after this semester of school is finished. —David Brown.

Linton, Ind.: The Lord's work at Linton is going forward in a good way. Recently the church auditorium was redecorated with the brethren doing all the work. Attendance in all the services has been on the increase and we especially want to mention that our prayer meeting on Wednesday night has doubled in attendance. A short time ago one man was baptized on Wednesday night. In general, there

continues to be more interest and zeal manifest among us, and for all these good things we praise the Lord.

We closed one of the best meetings Sunday night, November 23, that Linton has had in several years. The theme for this series of lessons was "The Church," based on Revelation two and three. Following are the names of the brethren that preached during this eight-day meeting: Brethren Bob Morrow, Carl Vogt Wilson, Maurice Clymore, H. E. Schreiner, Howard Marsh, Herman Fox, Jr., Orell Overman, Willis Allen, and Eugene Pound. During the meeting, three were baptized and two rededicated their lives to the Lord.

Again we say, "Oh that men would praise Jehovah for his lovingkindness, and for his wonderful works to the children of men!"—Eugene Pound.

Nelsonville, Ky.: The Lord has given us an open door for the gospel, in that a Rest Home about six miles away has opened their doors and their hearts unto us, for Sunday afternoon meetings. We have been meeting on an every-other-week basis for the last eight or ten weeks. Most of the residents of this home are 75 years old and upward, but for the more part, able to get up and go about. They have come to expect our arrival, and frequently have song selections made. One of the men has shown interest in obeying the Lord in baptism.

This service for the Lord has proved as much a blessing to our hearts as it has to theirs, lonely as they may be. May God add His blessings to it all—Robert Heid.

Report from E.L.J.: I thank God that I was able to prepare the copy for the first pages this month, as the custom has been, though I am, so far, not greatly improved in health since the August attack. We pray that I may live to witness to God's marvelous goodness in a better way than ever before, if it be His blessed will.

For the hundreds of cheering cards, the unflinching love, and the ceaseless prayers, we can only confess our great unworthiness, and express our regret that we could not even respond by so much as a Christmas card this year. God bless you all.

My dear editorial partner, Brother Clark, has been over-worked, and not

too well this month. Our readers can lighten the burden and brighten his days by prompt renewals and clubs for 1959.—E. L. J.

**Lily Dale, Ind.:** Brother Vernie Litherland preached for us at Lily Dale, Sunday, November 23, at both morning and evening services. —Delmer Browning.

**Parkville, Ky.:** The Lord is blessing here. We had good meetings Sunday and Wednesday. A letter from Wichita Falls says that they not only had prayer meetings every night last week, but every night this week, too. Probably they will have a few next week if not nightly. Keep praying for the church there. —Frank Gill.

**Plaucheville, La.:** Remember Brother and Sister Sam Moreland in prayer. They were hurt in a car wreck.—Stanford Broussard.

#### A Great Thanksgiving Service

The church at Jeffersontown was packed on Thanksgiving morning for the special joint service. Carl Vogt Wilson brought the message, the radio chorus sang, and the offering for use in Christian education, was taken. The offering this year came to \$718.30.

#### Christian Education Issue

Elsewhere in this magazine our readers will find a report of an Educational Conference held at Hammond and Amite, La., under the direction of Richard Ramsey. Some able Christian men were speakers. Brother Ramsey has asked permission to reproduce these speeches in brief form, in *Word and Work*, featuring the masterful address of Stanford Chambers. In response, we asked Brother Ramsey to be guest editor of the *March Word and Work*, which he has consented to do. We look forward to a fine issue on *Christian Education*.—Pub.

**Covington, La.:** Brother H. C. Winnett, minister of the Amite Church, held a meeting for us at the Berea church, December 1-5. The meeting was well attended and the messages were unusually good. Brother Winnett is certainly a man of ability. His messages were deeper than most evangelistic messages usually are. His insight into the grace of God warms the heart of every hearer. Anyone desiring a capable evangelist would never be disappointed in this fine man of God.

Assisting in the visitation and the song leading was Brother Stanford Broussard. His presence is always an inspiration. Due to a death at Bayou Jacque, he had to return after church on Wednesday and Brother Lester Cutter from the Hayden's Grove church ably filled in for the remaining nights. All in all we feel we had a successful time of seed-sowing. Many visitors from surrounding churches and from the local community were out. We had exactly 100 people in the little building on Friday night. We praise God for it all.

Regards to everyone at the Word and Work. Continue to pray for us in Louisiana. We especially need laborers. —Lowell LeDoux.

#### News From E. A. Rhodes

We are back in Japan again and enjoying the fellowship of the brethren. They have done well during our absence of about two and a half years, and we thank the Lord for His blessings upon them all.

The next day after our arrival there was a welcome meeting at the church for us. At this time two women were baptized. There are those who attend the meetings and are interested, but have not as yet made the good confession.

We thank the Lord for the leaders of the work in Yokohama. Brother Shigekuni works as evangelist. Recently he held a meeting at another place in Yokohama where a former member with us now gives his full time to work. He also has Bible classes in different places. Brother Kaneko has charge of the kindergarten work. There are seven others who work with him and they all receive their support from the kindergarten funds. There are now 100 children who attend. This is a good work. Brother Mogi is the efficient business manager, who also preaches. He is 69 years of age and respected by all and has a good influence. —E. A. Rhodes.

#### An Open Door

The Lord seems to have set before us an open door in the last few weeks. Each day we have new cause for praise. Last Sunday eleven were buried with Christ in baptism. One man was 87 years old. We were able to secure the use of a baptistry where the water had been specially heated, as it is quite cold here now. However, five men were baptized at the beach in the

afternoon. There are several others whom we expect to take this step soon. In all, 17 have been baptized since the evangelistic meeting. Some of the new converts are very enthusiastic and eager to learn and work. They requested that we have Bible study two nights a week instead of one, in addition to the worship service. We also have an English Bible class which meets two other nights in the week. One brother who was baptized Sunday has already gone visiting with me, leads in prayer and is eager to do anything he can. He is well educated and very capable.

We are planning another five nights evangelistic meeting Christmas week. We will have children's meetings at the same time. I was afraid the school room we used before might not be available. However, the Lord overruled in answer to prayer. Although they are having a special program, it will be before our meeting starts, so they were happy to allow us to use their place again. This is surely the Lord's working, when you know the crowded conditions here and the fact that they will not even take any rent for the use of the room.

Brother Wan (the father of Jackson, who is at S.C.C.) has been a great help in the work through prayer, enlisting the help of others, and coming to interpret for me. I appreciate him more and more all the time. He is a business man, but gives his time freely to the Lord's work.

We need your prayers that we may allow the Lord to use us to the full in entering into these new opportunities. —Dennis Allen.

**Chattanooga, Tenn.:** We appreciate very much the good notices you gave about the death of our beloved pastor, Brother Hoover. We miss him so very much! He was a capable and patient preacher and teacher. He was always kind and considerate of every one, understood all our problems, and seemed always to be able to give us a solution from God's word.

We have had some good sermons by visiting brethren since Brother Hoover's passing. Brother Homer Rutherford came to preach Brother Hoover's funeral service and was with us the first Sunday. Then Brother W. C. Cook and family came up from Atlanta; also Brother R. R. Brooks came down from Pekin, Indiana and Brother Jack Batey came over from Nashville. Then Brother Wilson Burks was with us. Brother Neal Phillips from Independence, Louisiana, will be with us on

December 14. We have enjoyed and been helped by the visit and the sermons of each of these brethren, and hope that they and others will be able to come by and preach for us when ever they can do so. We have been making out with our own forces, on the Lord's days that we did not have a visiting preacher. But we need a regular minister. There is so much visitation to be done, then funerals and weddings and the like. Our resources are limited however, with only a score or more of adult members. We have a good building that is unencumbered and it would be a challenge for some young preacher to come and work with us and help us build up our membership. We are located just across the street from the University of Chattanooga and that might be attractive to some young preacher. We of course would love to have a man with a family to work with us; but we could hardly ask a man to come to us and support a family on our resources. —Howard S. O'Neal.

#### **Please Renew Promptly**

We at Word and Work office have limited time to spend on subscription drives. We lean heavily on our voluntary clubbers in various churches. Our list is much too small. We notice that even some of our best friends neglect to renew. Why not take care of this little matter soon? Make it a club if you can. We urge our church clubbers to try for bigger lists. You might gather up the names and if some are unable to pay immediately, allow them to pay later. But send in full club with what money is collected. Price, single subscription, \$2.00; in clubs of four or more, \$1.75 each.

**Campbell, Texas:** Send me one copy each of the September and October issues of Word and Work. The November number is fine also. I especially liked "Bound by the Rudiments" by N. B. Wright, "It's Later Than You Think" by Frank M. Mullins, and "The Travail of a Christian" by Alex Wilson. —Mrs. R. Q. Pettitt.

#### **Minister to LaGrange**

Brother Asa Baber has accepted a call to the work at La Grange, Kentucky. He and his wife plan to move to La Grange about the first of the year.

#### **"A New Creation"**

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