

THE WORD AND WORK

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SET TO DECLARE THE WHOLE COUNSEL OF GOD

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RECENT PURCHASES

Some of the books described below came in after the Fellowship Week here in Louisville. They are highly recommended.

THE THESSALONIAN EPISTLES, by John F. Walvoord

This is an exposition of two important epistles of the New Testament. It is written with the ordinary reader in mind; however, the advanced student will find in it the meat of the Word. Its message relates in large measure to the coming again of the Lord and its effect upon the watchful believer.

Cloth bound, 158 pages. Price \$2.50.

CRYING STONES, by Harry Rimmer.

Every minister should read one or more books on archaeology. Crying Stones is one of a series that Harry Rimmer has written on Evidences of the Scriptures. It is a companion book to *Dead Men Tell Tales*, and takes up where that book leaves off. The material is presented in a style that is clear, lucid, captivating, and entertaining.

Cloth bound, 199 pages. \$2.50.

INTERNAL EVIDENCE OF INSPIRATION, by Harry Rimmer.

I recently read this book along with other material dealing with the inspiration of the Bible and found it highly interesting and convincing. As a result of my study I preached five sermons on "The Bible Its Own Best Witness." The Bible is well able to defend itself. It is our business to proclaim it. This book will be well worth reading. Good for Church Library. —J.R.C.

Cloth, 244 pages, \$3.00.

THE TABERNACLE, PRIESTHOOD AND OFFERINGS, by I. M. Haldeman.

I. M. Haldeman was a great preacher and a powerful writer in his day. He was premillennial as is seen from his writings. In this book, at the adroit hands of Dr. Haldeman, the fountains of the ancient writings in type and symbol burst forth with a maximum of power and beauty. He deals, as suggested by the title, with the teachings mysteriously enfolded in the Old Testament Law but gloriously unfolded in the New Testament Gospel.

Cloth, 408 pages, \$4.00.

***TWIXT TWELVE AND TWENTY, by Pat Boone.**

We all know Pat Boone. He is a member of the church of Christ and is a popular singer. I read this down-to-earth book to teenagers and found it quite good and very interesting. In this book he talks about the teenager's relation to parents and friends, about dating, going steady, petting, earning money, planning a future, getting an education, developing spiritually. Pat gives sound advice in a humble way. He is loyal to his convictions. Young people would do well to read this book.

Cloth, 176 pages, \$2.95.

PREMILLENNIALISM or AMILLENNIALISM? by Charles L. Feinberg.

The purpose of this timely book by Dr. Feinberg is to prove that the premillennial view is harmonious, self-consistent, and, above all, based upon the infallible authority of the Scriptures. This the author effectively proves, showing that the premillennial position is an impregnable one, being consistently true to the entire Word of God. The first edition was used as a textbook in Christian colleges and seminaries and correspondence courses for ministers. It proved invaluable.

Cloth, 354 pages. \$4.00.

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THE WORD AND WORK

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

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OPEN MY EYES

Who walks beside a rosebud
And does not sense its bloom,
Its lovely form and color,
Its delicate perfume;
Who walks beneath the heavens
And does not see the sky,
The sunrise and the sunset,
The tints that glow and die—
Who treads a rural pathway
And never hears a bird,
Nor notes the trembling grasses
A passing breeze has stirred;
Who dwells among his fellows
And sees them pass his door,
Nor ever hears their heartbeats—
Is pitifully poor.

—Author Unknown.



THE SCRIPTURAL ORDER OF END TIME EVENTS

E. L. J.

Publisher's Note: This article is written at the level of the average English reader. It is not necessary to know Greek to understand it.

The careful student of the Gospel Record must have noticed that Jesus, during His ministry, said nothing to the Jews that would necessarily block their acceptance of Him as Messiah, or prevent free will and choice in the fateful decision—at least not until the very last, when the die was cast. Certain Old Testament passages, clear after the act, had indeed predicted the rejection so that Paul could say, the rulers fulfilled the voices of the prophets by condemning Him (Acts 13:27); but it was not that they had to do it, or that they could hide behind those scriptures. They could and should have known Him.

To the disciples, there were earlier predictions of the rejection, and intimations (such as Matt. 25:19; Lk. 19:11, 12) that the manifestation of the kingdom would be delayed (cp. Acts 1:6, 7). But it was not until after Israel *officially* rejected their king—especially after they had spurned God's later, post-Pentecost offer to send Him back from heaven even then as their appointed ruler (Acts 3:20, 21), that God revealed more clearly, by the apostles, the eschatological outlines, the order of the ages: first, the church age (Eph. 3:5, 6), then that "age which is to come" (Eph. 3:21). The present church-age—which is the "mystery" form of the kingdom (Matt. 13:11; Eph. 3:4-6), and the "age which is to come" (Eph. 1:21), that is, the millennial age, are distinct in time and character and distinctly separated in the apostolic writings by a period of time.

On this distinction, the scholarly Thayer (Greek-English Lexicon) comments as follows on the Greek word for age (aion):

"Most of the N. T. writers distinguish **this age** — (the time before the appointed return or truly Messianic advent of Christ, the period of instability, weakness, impiety, wickedness, calamity, misery) — and **the future age** — the age after the return of Christ in majesty, the period of the consummate establishment of the divine kingdom and all its blessing."

Thayer then cites, under "**the future age**," Matt. 12:32 and Eph. 1:21: "not only in this world (age) but also in **that which is to come**." To his trained, linguistic mind, the future age of Eph. 1:21 is the age "after the return of Christ in majesty," etc. Until that appointed return, from the meaning of the Greek which he knew so well, there is to be expected only "instability, weakness, impiety, wickedness, calamity, misery."

The space of time between the Second Coming and "the end" in the Greek of 1 Cor. 15:23, 24, was called to the attention of our readers by the present writer several years ago. The precise point of teaching in those verses is *order*, the order in the resurrections (Christ's and the believer's), and "the end."

There are at least three words in the Greek New Testament that are commonly translated "then" in our English Bibles. The distinctions in meaning are important, and much stronger than the English "then" would indicate—as several of the critical translators show. We shall give, first the American Standard rendering, then Rotherham and others that bring out the true sense:

"For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits; then they that are Christ's at his coming. Then cometh the end when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign till he hath put all his enemies under his feet. The last enemy that shall be abolished is death." —(1 Cor. 15:22-24, A.S.V.)

"Each one, however, in his proper rank: a first-fruit, Christ; after that, they who are Christ's at his arrival; afterwards, the end."—(Rotherham, British "Church of Christ" scholar).

"But each in proper order—Christ as the first-fruits, then at his coming those who belong to the Christ. Afterwards will come the end." —(Twentieth Century New Testament).

"Every one in his own order: the firstfruits, Christ, then, they that are of Christ who have believed in his coming. Afterwards the end." (Douay-Rheims version).

No claim has ever been made that Paul in this passage sets the *length* of that space (John does that in Rev. 20), but only that there is such a space, and that "the end" is *not immediately* when Christ comes, nor can it be. In fact, it is implied in verses 25, 26 that there is a vast work and program laid out for the Christ between "his coming" and "the end"—a program of final victory over every enemy, including death. As Principal Edwards has said, "Death has not, it appears from this, been destroyed at the second coming, and at the resurrection of those who are Christ's. The apostle seems, it must be acknowledged, to teach that there will be two resurrections, the former of believers only, the latter of all others when at last death itself shall die."

Again, "*Eita* does not mean 'at that time,' but 'after that,' as in Matt. 24:6, 14; Mark 13:7, Lk. 21:9."

Godet says, "The '*eita*' does not allow us to identify the time of the end with that of the advent; it implies in the mind of the apostle a longer or shorter interval between the advent of Christ and what he calls the end."

From the outset this exegesis was vigorously attacked in certain journals; and often through the years those who could on no account allow a space of time between the Coming and the End have sought to do away with the force of the Greek words (yea, even the English) in this inspired text. They seemed to feel, or fear, that perhaps we "had something" here (to use the common parlance). One brother, writing in an exchange journal, thought he had found (at Matt. 16:27) the knockout answer to any thousand-year space between the Coming and the End—"then shall he render unto every man according to his deeds." He pointed out (and we fully agree) that there the word translated "then" (*tote*) is from a different Greek term than the "then" (*eita*) in 1 Corinthians 15:24. The word in Matthew 16 (pronounced *tota*) *can* mean simultaneously or immediately, whereas the words used in 1 Corinthians 15, (*epeita-eita*) *cannot* mean simultaneously, but requires some space. How much space depends on the context and the fitness of things. The good brother's mistake (we say "good" for he seemed fair and honest, and worthy of all fellowship of course) was in confusing the *judgment of the living*

in Matthew 16:27 with *the judgment of the dead* in Revelation 20:11-15. The argument simply *assumed* that the scene in Matthew 16 is the "general judgment" before the Great White Throne of Revelation 20. What misunderstanding and confusion of thinking have come from failure to distinguish the judgments! We have never denied nor doubted for a moment that sentence is pronounced on the wicked living at Christ's coming. But are the wicked dead present at Matthew 16:27 or 25:31? Nothing is said of the dead at all. That they are there is simply an assumption borrowed (and brought back a thousand years) from Revelation 20:11-15. Jesus said simply "before him shall be gathered all the nations:"

Now, when one reads in the newspaper of "the nations," "The United Nations," "all the nations," does he envision the dead of all past ages? Of course not. Though God *could* present all the dead as well as the living at Matthew 16:27, the dead are not normally in the term "all nations." Thus, the argument assumes what is to be proved—that there is but the one judgment (the Scriptures teach otherwise) and the reasoning turns out to be a *doctrinal* argument, not linguistic or exegetical at all—a matter of interpretation.

It should be stated at this point that in the counter-argument to which we have referred (if we may courteously continue to use this brother's mistake as a backdrop for truth) everything was admitted that we have ever claimed for the Pauline text: that the Greek word translated "then" (*eita*) is not the word (*tote*) used in Matthew 25:31, which *can* mean "immediately"; but that the Greek of 1 Cor. 15:23, 24 (*epeita-eita*) represents sequence and order (as when one says, "first, second, third"; or "first, next, last"); but though the writer admits the sequence, he thinks that two minutes, two hours, or two days, might suffice to satisfy the requirements of the text. We shall consider that very carefully.

Incidentally, the article here reviewed stated also that Brother Armstrong was "disturbed" and "considerably concerned" over the "possible length of time" which he thought might be included in the English word "then," when it comes from *eita*. Well, Brother Armstrong* was a very careful student and teacher of Bible and Greek—was he not? Perhaps his concern was not entirely groundless! Others too have been "disturbed and bothered," so said the same article; perhaps there is a cause. We want to examine the four cases

* Who was "Brother Armstrong"? Younger readers may not know. He was the son-in-law to the illustrious J. A. Harding whose millennial position and attitude he shared; he said so. Like Harding who (with David Lipscomb) founded Nashville Bible College, and later Potter Bible College, Armstrong was a founder and/or president of Christian Colleges: Odessa, Mo., Cordell, Okla., Harper, Kansas, Morrilton, Ark. and Searcy, Ark. He was, above all, a great good man of God, and thousands of students, including many missionaries throughout the world, still love his name and memory. He was a truly free Christian who would not "follow a multitude to do evil" (Ex. 23:2). He could not be pulled or pushed into a sectarian movement to excommunicate brethren over secondary differences. When he saw the "churches of Christ" led away, off the original ground of fellowship, into a sectarianism worse than that which they professed to oppose, he said: "The churches have fallen into bad hands." He was an honest man, and for the first half of our century, "a prince and a great man" among us.

of this use of the word *eita* that are cited by Thayer (Greek-English Lexicon, p. 188). They are Mark 4:28; 1 Cor. 15:5-7; 1 Cor. 15:24; 1 Tim. 2:13.

It is not that the word *eita* of itself contains any necessary time element; but it does stand for an *order* and a *sequence*, as when we say — first, second, third, the context determining the length and the space of time between the events named. Now if, in a statement of chronology or eschatology, as this is—a passage in which the precise subject under consideration is *order* (“each in his own order”)—I say, if in such a statement of three items the second and third items transpire *together*, at the same time, then there can be no third item. If “the end” synchronizes with “His Coming”, or virtually so, then Paul should have run the second and third occurrences together, thus:

“Christ, the first-fruits;
then they that are Christ’s at his coming
and the end.”

But instead of this, Paul makes a *third* occurrence of “the end,” thus:

“Christ, the first-fruits;
then they that are Christ’s at his coming.
Then cometh the end.”

In other words, there are, as to occurrence in time, *three* things. This requires a reasonable space between the first and second (there have already been 1900 years); and it requires also a reasonable space between the second and third (Is not this what John marks off as 1000 years?).

Fortunately, the same chapter (and of course the same writer) provides us with a perfect parallel, both in the Greek and the English, as to the use of *eita* (“then”) in the New Testament, and by the apostle Paul:

“He appeared to Cephas;
then to the twelve;
then he appeared to above five hundred brethren at once . . . ;
then he appeared to James;
then to all the apostles.” (1 Cor. 15:5-7).

With each “then,” there was a reasonable space — reasonable with respect to the nature of the subject in hand. The Savior’s post-resurrection days on earth were few; therefore a day or a week is a considerable space with respect to His appearances. But the days of this entire dispensation are many; therefore a thousand years, two thousand years, are fitting intervals to be marked off by those great, outstanding events in the outline of time that Paul lays out in 1 Cor. 15:23, 24. It would be logical to expect some interval between the second and third events that would reasonably comport with the interval between the first and second event. Though Paul did not know how long that interval was to be, it has turned out to be at least 1900 years; and the Holy Spirit was always choosing words that would be fitting in any case.

Five more pages, concluding this important study, are in type and held over for October. After that, the complete article will be offered as an 8-page tract at 10c each, 20 for \$1.00. Please engage the number wanted, if any. —Publisher.



Truth Advance Section

Stanford Chambers

QUESTIONS ASKED OF US

In the light of prophecy, like, e.g., that found in Jeremiah 30 and Ezekiel 37, is Israel in danger of extermination as Nasser purposes?

The Republic of Israel might be destroyed, but that would not exterminate Israel as a people. They would not thus be prevented from coming into nationalism as prophesied. They are a people "beloved for their fathers' sake," (Rom. 11:28), and a Deliverer will yet come to their rescue and He will then fulfill all the promises made to them from Abraham's day.

Are we to believe that it was actual fire that Daniel's three companions were cast into, from which they escaped unscorched?

Yes, unless you do not believe that the power of God is greater than fire, a thing He created, and unless you question the inspiration of the Scriptures.

What should the backslider be told to do in order to be restored?

He must repent of his backsliding, of course, in whatsoever his backsliding consists. His repenting includes restitution insofar as he may have injured another. Acknowledgment of his sin or sins is involved, the confession to be as public as the sin. Peter's word to the sorcerer in Acts 8, carried out, would certainly restore. "Repent and pray God, if perhaps the thought of thine heart be forgiven thee."

Could you give an exhaustive treatment of the doctrine that one born again is eternally secure so far as his eternal destiny is concerned?

No. We cannot promise an "exhaustive treatment," but we shall offer some considerations for such as hold an open mind, desirous of learning the truth of God's word on the subject.

This writer believes there are erroneous arguments put forth by representatives on each side of the issue. Some need assurance, being very lacking of the blessing. Others profess full and absolute assurance, basing the same largely on reasonings that lack foundation in the Word.

It must ever be held in mind that "by grace have ye been saved through faith . . . not of works, that no man should glory." Again, "not by works of righteousness which we did ourselves, but of his own mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit" (Titus 3:5). Now what is by grace is free. It is not merited, cannot be earned, is undeserved. That this applies to our initial salvation ("our redemption, the forgiveness of our trespasses," Eph. 1:7) all are agreed.

Then Paul speaks of "this grace wherein we stand" (Rom. 5:2), and that applies to our salvation in the present, following regeneration. It is no more of works now than initially. They misinterpret Phil. 2:12 who hold that we must work for our salvation as we farmers used to in Indiana, "work out our road taxes." The next verse settles that. Our acceptance with God now is by grace through faith, which we exercise toward Him.

Then comes Peter exhorting as to the future; "Set your hope perfectly on the grace to be brought unto you at the revelation of Jesus Christ" (1 Pet. 1:13). So it is by grace divine that we are accepted first, last and all the way between. It is important to get that, in order that we may keep humble.

It is a mistake to make "the washing of regeneration" (above reference) a work by which we obtain the favor of God. The "obedience of faith" is not a thing by which we obtain merit toward salvation. It is faith surrendering to Him against whom sin is committed. It is unconditional surrender. Our debt from sin we could not pay. By the forfeiture in sinning, we became utterly bankrupt. But God who is rich in mercy makes known (Good news!) to us His attitude of mercy, and proposes to forgive the whole debt! likewise He makes known His will to make of us poor sinners very children of God (John 1:12), a new life and a new nature implanted at the self-same time of our forgiveness. Such is "the great salvation." And this salvation received is to be worked out in yielded lives in gratitude to a Savior. These are the works of Eph. 2:10, and which the redeemed are zealous to do (Titus 2:14). These works are not to be thought of as payments on our back debt. That debt is forgiven, no longer on the books. Neither are they possible "works of supererogation," which may accumulate to our credit to be drawn on at some future time for the sake of "indulgences" as per the corrupting Romish doctrine. Nor are our works or service a means of obtaining God's favor, or of making Him love us more. John 3:16 settles that; He cannot love more than that, and it was "while we were yet sinners"!

The Christian's good works accrue to his reward. Rewards are bestowed "according to" every man's "works." Finally each one shall receive "according to that he hath done." His work may build substantially "gold, silver, precious stones." He may, on the other hand, build in such material as will not stand the fire test, and as a result "he shall suffer loss, but he shall be saved, yet so as through fire" (1 Cor. 3:15). Upon these works rewards depend, not destiny.

"I have never done anything so bad". . . you hear men say. Or, "Uncle John was never a wicked man." All such talk means that the one speaking thinks (as the many do) that character is the determining factor. But character, weighed in God's balances, is found wanting, just as our works by His standard are found defective and too few. What you are is more important to your Maker than all that you do, but if your hope rests upon character, you are lost, for "all have sinned (past) and fall short (present) of

the glory of God." Give it up; it is time to surrender. Divine grace is your only hope. Rejoice that "mercy's door is open wide." It is as yet. Grace is free; salvation is a free gift; but even a gift cannot be forced; your co-operation is required, and that is your acceptance of the offer. You receive it upon your receiving Christ Jesus as Savior. He "is our life" (Col. 3:4), initially and all the way until He comes. I live—"not I, but Christ liveth in me," says Paul.

"These things have I written unto you that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God" (1 John 5:12, 13). "He that hath the Son hath the life." "And this is life eternal, that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ."

"Eternal life" is life of the quality of the life of the Son of God. It does not mean eternal existence; you already had that before regeneration. But by regeneration there is imparted a new life and a new nature, the nature of Him who begets the new life.

Upon this fact is based the contention that in the new birth there comes an inbred life which becomes inherent. The regenerated man receives that which becomes innate, so much his as to be a part of his very being and which can never be separated from him. If this be true, then continued possession is unconditional. It depends on nothing for its sustenance from the Giver, and it cannot be forfeited by the recipient, once it is inbred.

The proposition then resolves itself to this: Is the continued possession of the new life conditional or unconditional? John writes (1 John 5:16) "If any man see his brother sinning a sin not unto death, he shall ask, and God will give him life for them that sin not unto death." Unless God gives life unto this brother, he remains in his state of forfeiture resultant of sinning.

Paul reminds the Corinthians of their violating good table manners resulting in the visitation of God's judgments as in 1 Cor. 11:28, ff, and says the judgments and chastening are "that we may not be condemned with the world." Clearly God does something on behalf of His regenerated that they "may not be condemned with the world."

Paul in chapter 5 had already reproved the Corinthian church for condoning sin in their fellowship, even the sin of incest and concerning the incestuous member, says, "to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." So one's final reception is dependent on God's ministering after regeneration, and as a rule those believing that the regenerated are eternally secure base their assurance not on the "inbred inherency" doctrine, but on the certainty of God's providences, His doing for each born-again one precisely and fully that which is essential to his final acceptance.

We must leave till next month this last phase of the question, and the part the Christian's works play in the matter of his final acceptance. "Blessed assurance, Jesus is mine."



Youth Department

Carl Kitzmiller

LET NO MAN DESPISE THY YOUTH

"Let no man despise thy youth,"—Paul wrote to young Timothy. "Let no man despise thy youth," God has spoken to every Christian young person since. Do we read that verse as though it said: "Don't let anyone run over you just because you are young"? Or, "If you get slighted because of your age, you just stand up and let people know you are as good as and as smart as they are"? If so, we need to read more carefully!

Law-enforcement men sometimes tell us what they are up against. The smart cocky juvenile offender is taken in, but he knows he is under certain protections of the law. He sits back with a smirk on his face, saying, "You can't do anything with me; I'm a juvenile." And often he is right. Nothing much can be done. It is, in too many cases, just a matter of a few more years, and then something *has* to be done. Has God cast a cloak of protection about the young person thus, saying to others, "No matter what this youth does, do not despise his youth"? Not by any means!

Now why would anyone despise youth? Not because of its physical qualities—strength, vigor, energy, good health. Men desire those things and see them ebb away only too rapidly as the years pass. They might envy youth for these things, but they hardly despise it for that reason. "Ah, to have your health and energy," many a sage might address the youth. No, it is something else. When youth is despised it is because of inexperience, lack of teachableness, wildness, rebellion, "knowing it all"—these and similar things. These are not the qualities of all youth, nor of youth alone, but youth is especially prone thereto.

Did Paul mean to say to older Christians, "In spite of these things, do not despise youth"? Well, no doubt, there must be certain allowances made for growing up—both in the physical and spiritual realm. There are "babes in Christ" that require different treatment than the "fullgrown" in the Lord. And charitableness toward all men in right. But the words to Timothy, the young man, are: "Don't *you* let men despise thy youth." Whatever else may be true in instruction given elsewhere, here the responsibility rests on the youth. Then shall an army be assembled and stationed all about to see that no one has anything bad to say about young people?

Why, if all mouths could be closed, men could still despise. Men's minds and hearts cannot be controlled by force. You could knock a man's teeth out for despising youth, but it is very, very doubtful if that would improve his attitude. Then perhaps a literature and propaganda campaign is in order? No, nor that either.

There is a better way, an effective way—the Bible way. "Let no man despise thy youth; but *be thou an ensample* to them that believe, in word, in manner of life, in love, in faith, in purity." Be thou an ensample! Timothy, let your life be such that there is no reason, no good basis, for being despised. Instead of falsehood, rebellion, hatred, unbelief, and impurity, let your life be characterized by the opposite. Let no man despise thy youth by giving no man a reason to do so!

One other word—it is "*thy* youth" that is not to be despised. You may influence others, but you cannot answer for other's failures. You can watch that *your* youth is not despised, by living the good life of example yourself. In a day when youth in general is bringing down a lot of criticism on itself, let no man despise *thy* youth. Live the Christian life—to the fullest! Command respect for your youth by living the life of the Christian in such a way that even older Christians may sit up and take notice! I believe some do!



You Can Have Happiness!

J. H. McCaleb

"I do not want to wound your religious sentiments, but I want to underline that priests in your church promise paradise in the sky after you are dead. But we communists want to make you happy on earth. Are you satisfied with your lot in life?"

These expressions are ascribed to Nikolai Khrushchev in a speech made to the people of Katowice, Poland. It is reported that at times he became incoherent in his babblings.

"We want to make you happy here on earth." What is happiness? Is it something that one may apply as with a brush, or is it something that develops as the unfolding of a rose, with a resulting fragrance that challenges definition? While outward conditions exert a strong influence upon our temporary emotional reactions, a happiness that is deep and abiding must come from within. The lasting peace that comes from within is linked inevitably with eternal values, and the ruler of eternity is God.

No wonder the babbling infidel stayed away from the subject of

the heaven over which he could have no control. Just as truly however, he can promise you nothing here on earth. Can he bring back your dead child or kinsman? Can he bring back to you health and lost fortune? Can he keep you from death, early or late?

In Christ Jesus our Lord we have the only answer. "In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

CAN WE NOT ACCEPT BOTH?

Wm. Robert Heid

The present upsurge of teaching on the eternal security of the saints, has become a concern of many believers who have long been taught the need of steadfastness, soundness in doctrine, and fruit-bearing, in order to "make their calling and election sure." Both of these schools of thought are being championed by honest and sincere men, whose hearts are not willing to part with any of the precious promises or warnings that reinforce the Christian walk.

The one real question is; "Can we not accept both of these approaches to truth as each being truth from the word of God?" A similar situation arose some four hundred years ago, caused by the stress of the Calvinists upon Predestination, and the opposite stress of the Arminians upon Man's Free Agency. At that time both parties viewed the question from their position only, and so there has remained a wedge in the doctrines of Protestantism until this day. Yet, I know that both of these truths are from God, and both are found in numerous places in His New Testament, and both have a helpful—yes, essential—influence upon my faith and conduct. For example, if I erase from my thinking the fact that God has the power of election, of predestination, and of the singling out of a man (as He did Abraham or the apostle Paul) for special blessing and grace, then I reduce God's Divine Sovereignty to nil. And yet, I am created a man of free choice, and being endowed with a mind to think, must choose the path that I shall take, even as Adam and Eve. Indeed if there were no power of choice, why would the gospel story have been given, with its sweet invitation to erring sinners? I feel the need of both of these "pressures" upon my life, in order to shape it into usefulness and praising of God, for which purpose we live.

So is there a similar need to accept both truths, the "Security that is in Christ" and the "Need for Vigilance" of the believer. The Bible sets both before us. And we can accept both, and need not discard either.

The more part of the evidence is toward the watchfulness and perseverance of the saints. Let us notice some of it.

To the Philippians Paul said "Work out your own salvation with fear and trembling (reverence and awe). He then implies that if they do not remain steadfast, in the day of Christ, he (Paul) will have run in vain and labored in vain.

To the angel of the church at Sardis, the Lord wrote, "He that

overcometh (and what does that mean?) I will in no wise blot his name out of the book of life, and I will confess his name before my Father and his holy angels." If someone could prove that the "book of life" here referred to is not the "Lamb's book of life" (which proof is hard-put, to say the least) he has not yet dealt with Jesus' confessing the name before the Father and his angels. We recall that in Matthew (10:32) Jesus told His disciples "If you confess me . . . I will confess you before the Father and his holy angels."

Again, to the angel of the church at Philadelphia, the Lord wrote, "Hold fast that which thou hast, that no man take thy (victor's) crown."

Three other passages are strong in this teaching: One is the Lord's teaching about the "vine and the branches," and that the fruitless branches were destined to be cut off, gathered, and burned. We need notice that these are branches of which He spoke, and not nearby briars. The second passage deals with the wilful sinning of those who "have been made partakers of the Holy Spirit" and states that "it is impossible to renew them again unto repentance, seeing they crucify the Son of God afresh, and put him to an open shame." Later, in the tenth chapter of Hebrews he gives this added point, that "he counted the blood of the covenant *wherewith he was sanctified*, an unholy thing." The italics are mine, for the purpose of noting that the one had been sanctified by the blood previous to his falling away.

The third scripture is Romans eleven, where Paul admonished them to "be not high-minded, but fear, for if God spared not the natural branches, neither will he spare thee."

We do not limit the power of Jesus when we thus speak. Nor would we limit it. Jesus came, that "whosoever believeth" might have eternal life. Here the word believeth is in the text a present active participle and could properly be "believes" (with the thought of continuous action in this present time). This same construction is in John 5:24 where it reads "he that heareth. . .and believeth. . . hath eternal life." To me this means that we do not have to wait all through life to receive the promise, but we must "believe" on through life to retain it.

To the woman at the well, the same language structure was used. "He that drinketh of the water that I shall give him, shall never thirst." Can it not mean that as long as we drink from Him, there will be no thirst? Why must it mean that if we drink of Him *once* we will never again thirst? An aorist participle might have been used to convey this, had God so willed. (The Amplified New Testament is of help in this matter, when used as a study text.)

When we deposit money in the bank, we know that no man is able to take it out of our account. Yet, where is some of that which I have put to my account? I drew it out myself. I retained that privilege when I put it in. But still the concrete and steel walls of the bank vault are safe and sure. Paul summed up the matter when he wrote to Timothy. "For I know him whom I have believed, and am persuaded that he is able to guard that which I have committed unto (deposited with) him against that day." He is able! I must trust Him!

Precious Reprints

From the pen of R. H. Boll

(This article is taken from 1916 bound volume of *Word and Work*. It is just as fresh and to the point as if it were written this month. —J.R.C.)

THE SAMARITAN WOMAN

We draw distinctions between little occasions and great occasions; whereas time often teaches us that our great occasions amounted to nothing, and those we thought little became crises of gravest importance. Truly we never know, and the only true policy is to be faithful in every service, great or small, and at every time. Upon that woman—just one poor woman—a Samaritan, a disreputable character at that, Jesus lavished the wealth of deep truths fit for saints and angels to hear and ponder. And He was weary. If ever there was a good excuse to slight a task, it would have been then. What rabbi or scribe would have noticed a Samaritan at all? It would surely have stigmatized him among his conventional, evilly prejudiced clan. And especially such a Samaritan! How few preachers would spoil their needed rest to teach some poor outcast of outcasts, notorious for immorality? And teach him as lovingly, patiently, earnestly as though worlds were depending on it, like did Jesus, pouring out his best upon him? We have to look at it from this standpoint to properly understand the action of Jesus at Jacob's well (John 4).

FAITHFUL IN A LITTLE.

Whether He knew what would come of it or not, He perceived it to be His Father's will to teach the woman; and to do God's will was meat and drink to Jesus. So He addressed Himself to the charge with all His soul. He did it faithfully, without regard to appearance or likelihoods, leaving the result with Him who had given Him the work to do. If we could see as Jesus saw, we might learn to do small things with as much interest and fervor as if we were conquering kingdoms and moving worlds; and we might have such undaunted hope as His, that the work done in the Father's name can in no wise be in vain.

A FRIENDLY HAND.

To ask a drink of water of any one in that country meant more than it does with us. It was more like offering acquaintance and friendship. Drink water at a man's hand there, and you are his guest and he is your host to that extent. Jesus as much as said, "I am thirsty, and am willing to receive water at your hand." Hence, the woman's question of surprise: "How is it that thou, being a Jew, askest drink of me who am a Samaritan woman?" Did not the rabbis regard it sinful to eat or drink with a Samaritan? But Jesus' devotion to God, and love of souls, could not be trammelled by castes and conventionalities. "The love of man," it has been well said, "conquers the fear of man."

THE VISION OF THE GIFT OF GOD.

Jesus waived all irrelevancies, and drove straight to the point. And His first effort was to make the woman dissatisfied with herself, by giving her a suggestion of something higher and better than what she had. "If you knew the gift of God, and who it is speaking to you," said Jesus (in substance), "then you would have made request of Him, and He would have given you living water." To be sure, what we know nothing of, we cannot desire; and it is one of the blessed functions of the Light to show us blessings we have not known; and thus to arouse aspirations. And if we knew the gift of God, and saw no possibility of obtaining it, we should also sink back into the rut. But Jesus intimates to the woman that there is an undreamed of blessing for her, and that Himself has power to bestow it. Wonderful words! The woman is startled. All her days Jacob's well had been her unsurpassed blessing. "Have you anything better? Are you greater than our father Jacob?" The stranger does not look like an imposter. His eye so clear and honest, His voice so reasoning and kindly; the deep earnestness of His countenance—the woman can not lightly pass it by. Again He speaks. He claims to have water immeasurably better than that of Jacob's well—an everlasting satisfaction to him who drinks it, and springing up in him as a fountain unto eternal life—a blessing to himself and to others.

KNOCK AND IT SHALL BE OPENED.

The woman was now thoroughly aroused. She half believed, half doubted. She could not altogether discredit the stranger, neither could she comprehend how these things could be. But He had said that wonderful water could be had from Him for the asking. She seized upon that word, and asked, "Sir, give me this water, that I thirst not, neither come all the way hither to draw." She had understood His offer quite well. She did not apply it spiritually, but neither did the Lord expect her to see into the full import of it. Most of us also never realize the wondrous depths of God's words and promises; we behold but the outward likeness of them. It is well thus for the time. Enough now for that woman that she understood that there was a life and a blessing beyond her; enough for her that she was shaken out of her life-long satisfaction with what she was and had, and that her soul began to reach out after that blessing; be that what it may, to diffidently lay hold of the good words of the mysterious stranger. And thus, 'twixt doubt and hope, she uttered her first prayer to our Lord. It did not go unheeded.

WOUNDING TO HEAL.

How little we understand sometimes, what our prayers involve! "Ye know not what ye ask," said Jesus to the sons of Zebedee, when they requested to sit, one on His right hand, and the other on His left, in His kingdom; "are ye able to drink the cup I drink, or to be baptized with the baptism that I am baptized?" It is good for us that our eyes should rest upon the glory and blessing God has

promised, and that the way of the cross, of discipline, of suffering, of refining, come by and by as God leads us into it, the while we look up and pray and trust.

As soon as the woman uttered her request, the divine workman set about to purge her heart, to fit it for the blessing. He used the sword—the sword that wounds and heals. "Go call thy husband and come hither." Did Jesus suppose she had a husband? Not that. Jesus knew her dark story. But she must be brought face to face with her sins—she must bow her head in shame—she must be humbled and made penitent before the bitter revelation. After the vision of God's glory and goodness, the first step of return is through a revelation of one's own heart, with the attending contrition and repentance. But see also the infinite kindness and gentleness, and the tact, of the Great Physician as He lays bare the festering sores. Only love can accomplish such a task in such a way. The woman confesses. Jesus finishes the confession for her. It was not likely that she understood and felt it all as she probably did later. But in some measure she must have been ashamed and abashed in her own sight while that pure eye looked into her innermost soul, and read aloud the vile secrets written there. Such was the preparation to the answering of her prayer.

THE GOOD GIFT OF GOD.

The meanwhile Jesus had grown larger in the woman's eyes—in direct proportion, perhaps, as she had grown smaller in her own sight. She recognized Him as a prophet. She felt assured now that His words were not empty sound. Now was her opportunity of obtaining light from Him on the most important religious question of her day and country. Jesus gave her the coveted light, and taught her of her God in words that once heard, ring forever in the ear and in the heart; taught her of the spiritual worship that was bound to no place or time or race. And she, bewildered, it seems, was disposed to adjourn the whole question to the Messiah's coming. Then Jesus ended the conversation by the plain declaration that the Messiah she looked for was Himself, even then in her presence. Now she knew the gift of God, and who it was that spake to her; the gate was thenceforth open. Would she enter?

How she became a missionary for Christ, how the words sown in her heart became means of bringing many others to Jesus; how, finally one of the Lord's disciples found a great harvest in that country (Acts 8), let the reader find for himself. But this lesson of consecration to God's will, of faithful work, of despising no man, of gentle, loving, patient dealing with sinners—may it find a place in our hearts and lives forever.

THE ELDERSHIP, by J. W. McGarvey

Here is something good and scriptural on the eldership by a man that we all respect and admire. This is a reprint of the edition of 1870. This reaches back far enough to be a non-partisan discussion of this controverted subject.

Cloth, only 79 pages. \$1.50.

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



THE PEBBLE

"Many times a person thinks the road he is traveling is hard, when he may just have a pebble in his shoes to make the job seem hard. Once this pebble is taken out, the whole attitude is different. Next time your path seems so rough, stop and see if it isn't just a 'pebble' that is between you and the road."

"Duties are ours, events are God's. Let Jesus lead, He knows the way."

Christ or Gold

Some years ago a party of motorists discovered the skeleton of an old miner. His bony hands were shut upon a small boulder of mica whose glistening pyrites, resembling gold, had completely deceived the poor man. He had starved amidst the shifting sands of Death Valley, yet he had written on a scrap of paper, "I died rich!" Too many people today are equally deceived and are clinging to the things of this old world while they are starving spiritually.

* *

"Look away from earth's attractions,

All earth's joys will soon be o'er;

Rest not, till thy heart exclaimeth —

'I have Christ! What want I more?' "

Doors To Happiness

1. Happy are they who give themselves away to make others happy.
2. Happy are they who are content with little.
3. Happy are they that make soft replies.
4. Happy are they that speak always the truth.
5. Happy are they that hate iniquity.
6. Happy are they that love the unlovely.
7. Happy are they that become nothing (in their own estimation). In other words, happy are they that give themselves away to Christ, and then always abide in Him, for no one else would do these things. —J. Madge.

What a Contrast

Isn't it a fact . . . that the up-pish class often mistakes itself for the upper class? . . . that common sense is most uncommon? . . . that counting time is not half as important as making time count? . . . that it's fine to build castles in the air if you build foundations under them? . . . that wise men learn by the other men's mistakes? . . . that most of the shadows of this life are caused by our standing in our own sunlight? —Sel.

The following poem has appeared in the Word and Work on other occasions. However, many readers of this department have expressed appreciation for good poetry; so, we repeat the publication of "It Is The Last Hour" for their benefit, and also because of the timeliness of this poem. The author is unknown.

"The sunset burns across the sky;
Upon the air its warning cry;
The curfew tolls, from tower to tower,
O children 'tis the last, last hour!

"The work that centuries might have done
Must crowd the hour of setting sun;
And through all lands the saving Name
Ye must, in fervent haste, proclaim.

"The fields are white to harvest.
Weep,
O tardy reapers, as ye reap,
For wasted hours that might have won
Rich harvest ere the set of sun.

"We hear His footsteps on the way!
O work, while it is called to-day,
Constrained by love, endued with power,
O children, in this last, last hour!"

Wooden Heads?

Dr. Charles Mayo, of the Mayo Clinic, said, "You can get along with a wooden leg, but you can't get along with a wooden head. It is the brain that counts, but in order to keep your brain clear you must keep your body fit and well. And that cannot be done if one drinks liquor."

Matthew 28:19, 20

The beautiful poem in the opposite column should stir our hearts to action and send the church to her knees in prayer that God will "send forth laborers into His harvest." We are told: "Statistics show that all the Christian missionaries in the world reach less than 2,000,000 people in a year, while the annual increase in the world's population is 44,000,000. Because of modern methods of transportation, the world has shrunk to only a fraction of its size in Carey's day, but still the church travels with the Gospel at the speed of a rusty wheelbarrow." Have we really tried the admonition of Christ as found in Matthew 9:37, 38, or, do we attempt to do the task in our own strength and with our own methods?

Thy Brother?

"Each of the first followers of Christ seems to have gone in search of one who was knit to him by ties of kindred and love. It is a poor recommendation of Christ's Gospel if we only tell it to strangers and leave our own loved ones in ignorance of it."

For The Thinking Man

Dr. Alton Ochsner, world famous and recognized cancer specialist with a clinic in New Orleans, and also a director of the American Cancer Society, suggested a chest x-ray every three months—four times a year—for everyone who has smoked 25 years or more. He further insisted that every smoker who continues smoking will eventually develop lung cancer, adding, "The only reason some smokers will not develop cancer is that they will die of something else first."



Before Coins

Charles E. Kranz

Abraham was one of the wealthy men mentioned in the Bible, yet because he lived in the nineteenth century B. C., he did not use coins in financial transactions. In fact, not until more than a thousand years after Abraham's day did the first coins appear.

In Genesis 23 is recorded the purchase by Abraham from Ephron of the field which was in Machpelah. Ephron at first wanted to give the field to Abraham, but after much insistence by Abraham, agreed to accept 400 shekels of silver in payment thereof. In verse 16 we find these words, "And Abraham hearkened unto Ephron; and Abraham *weighed* to Ephron the silver which he had named in the audience of the children of Heth, four hundred shekels of silver, current money with the merchant." (*Italics added.*)

So we see that the silver shekel was originally not a coin, but a measure of weight. In my research of this matter, I found that the silver shekel was equivalent to one and a half ounces and an estimate of its worth in Abraham's era is 54.74 cents in American money. This means that Abraham weighed and turned over to Ephron about thirty-seven and a half pounds of silver valued at about \$218.96 in order to acquire a burial place for his wife, where later he, Isaac, Rebekah, Leah, and Jacob were buried.

In some instances, jewelry served very effectively in place of money to negotiate a bargain. It was made in certain specific weights, so that it would be convenient, when necessary, as a sort of coinage. In Genesis 24 is recorded the betrothal of Isaac and Rebekah. Abraham sent a trusted servant back to Haran in Mesopotamia to his own and Sarah's people to find a wife for Isaac. When the servant determined that Rebekah was the ideal wife for Isaac, he lost no time in winning her favor by giving her presents—"a golden ring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold." Since the ratio of value between gold and silver was roughly 16 to 1, a shekel of gold was worth \$8.76 as compared with the silver shekel's 54.74 cents. The gold in Rebekah's engagement-gift earring, therefore, may be valued in our currency as \$4.38; that in her bracelets as \$87.60.

Years later (about 1729 B. C.) we find recorded in Genesis 37 that the brethren of Joseph (Rebekah's and Isaac's grandsons) sold him into slavery for twenty pieces of silver. Joseph's purchasers—Midianite traders on their way to Egypt—paid for their human merchandise with Egyptian money, which is thought to have been flat rings of silver; in terms of modern United States currency Joseph

was sold for about \$10.95. This was a small sum indeed for selling the wealthy Abraham's great-grandson into bondage.

In Exodus 25 Jehovah gave directions concerning the tabernacle and its furnishings. Here, for the first time in the Bible, we find mention of that precious weight, the golden talent. In verses 31 and 39 we find that the candlestick was to be made of a talent of pure gold. Most authorities are agreed that the golden talent (weighing somewhere between 57 and 95 pounds) was worth \$26,280—sixteen times as much as a silver talent, 3,000 times as much as a golden shekel, and 48,000 times as much as a silver shekel.

In 2 Kings 5 we find an account of a financial transaction that should stop all of us from complaining about what we may consider as the high cost of present-day medical care. The story is that of Naaman, captain of the host of the King of Syria, in the year 895 B.C. When Naaman learned about Elisha, we are told that "he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment." All in all this was quite a sum, for the silver talents, at \$1,642.50 apiece, would be worth \$16,425, and the 6,000 pieces of gold, believed to be gold shekel weights worth \$8.76 apiece, would come to \$52,560, making the total of silver and gold \$68,985. According to the most conservative estimates, the ten talents of silver weighed 600 pounds, and the 6,000 gold shekels 200 pounds. From verse 23 it is worthy of note that the two talents which Gehazi tried to misappropriate were heavy enough to need two servants to carry them.

In less than two hundred years after this, coins became the medium of exchange.

ENTHUSIASM

N. Wilson Burks

Last week we were told that two young men had spent the summer walking the streets of Frankfort, Ky., in a house-to-house contact for the Mormon Church. You know we do not accept this group, but these boys must be commended for their devotion and work. It seems a strange thing that our people lack zeal. We understand such men give their church one year in such devoted service. Their marks they left: tract racks and tracts in hotel lobbies, literature in homes.

"Zeal for thy house shall eat me up." So was our Lord Jesus Christ described. ZEAL! Holy devotion! Time, money, plans, prayers, all in the hands of the Lord! So may it be! One girl left her hospital room after a serious bit of surgery to attend our recent meeting at Antioch. Several older people attended night after night. An old lady who had recently sustained a broken wrist attended every meeting, as we recall. Another dear sister from Salem, well in her eighties, rode over one hundred miles to be there!

Some of us have many excuses, and no enthusiasm. We believe in the Lord, but lack the desire to attend Sunday evenings, even when there is no reason for staying at home. Does not zeal for Christ mean more than this to you? —From *Fifth and M Bulletin*.

NEWS AND NOTES

Louisville, Ky.: The Ormsby Avenue Church has invited Herman Fox to preach in a two-weeks meeting beginning September 14. A lady was baptized into Christ August 16.—J. R. Clark

Dallas, Texas: You will no doubt be interested in the new Garland work. I have been ministering to the saints there since the beginning, some four months ago.

These folk are wholly dedicated to the Lord and are truly seeking to do His will. It has been a rich blessing to my heart to be with them. At present we have property located at Beltline Rd. and Joyce-Winn. The foundation has been poured and we are looking to the Lord to bless in the completion of the building.

The Denton work is doing nicely. With Brother Valdetero and family there now to give full time we believe the work will grow rapidly. Their new property would really thrill your heart.

The Mt. Auburn Church has just completed a new educational building. Everywhere we look, God is on the move. —Cecil Brooks.

Independence, La.: On July 30, Brother Dennis Allen, his wife, Betty, their two children, and Betty's sister, Mary came to Pine Grove. We had a very enjoyable evening viewing and listening to the explanations of the pictures that Brother Allen showed. Visitors were present from as far away as Ponchartroula, Pride, and Roseland, Louisiana.

The week before a series of meetings was held at Roseland City Hall. The following men spoke during this eight day meeting: Floyd Ricks from Tangipahao, Cleo Russell from Roseland, Henry Ford from Pine Grove, Sidney Maycaux of Denham Springs, Antoine Valdetero, and Homer Winnett of Amite, and Odis Ford of Independence. For several months prior to the meeting, services were held in the home of Dan Ricks on Sunday afternoons. One conversion has been brought about by these efforts. During the meeting the house was practically filled with non-members of the church of Christ. —Odis Ford.

Dallas, Texas: August 17-23 will be a week long remembered at Prairie Creek. The Lord has given us a REAL REVIVAL such as we have not seen

before. Many prayers have been answered before our very eyes and our hearts are full of praise. Brother Lowell LeDoux was used of the Lord greatly as our evangelist. Two precious souls were born anew, a young man and his sixty-five year old grandfather. One lady, long loved by us all, chose to place membership, and thirty-two other persons surrendered anew their lives to the service of the Master. Many of these had been following "afar off" for some time, but now have taken their stand alongside the Lord to serve and suffer, if need be. —Glenn Baber.

Abilene, Texas: Brother Ray Canant will be going back to Kentucky to Southeastern Christian College where he will be directing the S.C.C. chorus. The congregation is deeply indebted to Ray for the fine work he has done with the music of the church during the summer. Patricia Bilger, from here, is bound for S.C.C. for the beginning of her college work. —Carl Kitzmiller.

Porterville, Cal.: My father, Frank M. Mullins was with us in a meeting for two weeks. Three teen-agers were baptized, and the grandmother of one of the girls accepted the Lord and will be baptized as soon as possible. Our hearts were overflowing with joy as these put their lives in the hands of the Lord Jesus Christ. Earl Mullins of Jennings, La., also was here and brought some good messages to the young people. —Eugene Mullins.

Zushi, Japan: Word and Work is a fine magazine and we enjoy reading it. We hope for it a wider circulation. Its articles strengthen one's faith.

It is a pleasure to be here working among these people. The workers go ahead in spite of opposition. A number of the churches had a three-day fellowship meeting in Tokyo recently. There will be a meeting for three nights in Yokohama this month and in September there will be an all-day meeting with brethren attending from a number of churches. Some Bible classes are being conducted here with good interest. —E. A. Rhodes.

Dugger, Ind.: I am indeed a friend of the Word and Work and it is a friend to me. The poem "Since Yesterday" in the June number was a great comfort to me. My beloved hus-

band passed away while sitting in his chair, June 23. This poem described beautifully the passing of one who looked forward with such great faith to his Home, and to the One, whom not having seen, he loved.

Then in the August number I got so much from the poem, "Savior, I Follow On." It seems that these were sent to comfort a broken heart and home. —Eva Lisher.

We express belated sympathy to Sister Lisher in the passing of her good husband. I knew him well, and remember how he loved to hear Brother Boll, even before he united with the Dugger Church of Christ. He was indeed a good man of God. —J. R. C.

Word comes that Bob Ross of Hapeville, Ga., will preach in a Gospel meeting at the Church of Christ Bible Chair, Hammond, La., from September 7 to 13. Richard Ramsey is director of the Bible Chair.

Francis Holdeman of Buras, Louisiana, reports two baptisms at Boothville during August.

El Paso, Texas: Many a child born on the wrong side of this bridge has no free polio shots, no milk to drink, no free text books, no breakfast cereal, not much to eat, not much chance for education—all this and not much chance to hear the Gospel either. Please pray for our feeble efforts to reach some of them for Christ. Pray for others to enter this needy field. —W. L. Wilson.

Dallas, Texas: Orell Overman and family arrived at Mt. Auburn Church on July 25 for an eight-day meeting. The Overman Quartet (Jimmie, Jean, Joyce, and Joe) was something new in Dallas. The Good Tidings Chorus, directed by Janice Brooks, provided additional special singing from night to night. Lowell LeDoux from Covington, La., directed the congregational singing. Attendance was consistently good—old-timers say the best in the history of the church. There were six responses to the invitation, one of these for baptism. —From Fellow Worker.

S.C.C. BOUND DALLASITES

Dallas will be well represented at S.C.C. this fall. Five students are planning to spend the year in Winchester. They are: Anne Binford, Ann LaPointe, Jerry Samples, Aubary Cross and Bob Yarbrough.

Abilene, Texas: We closed our Vacation Bible School the latter part of July and were happy over its apparent

success. Attendance was good and steady. About fifty-five certificates were awarded at the end of the school.

The church here continues to manifest much faith and love, and some growth is seen. We would like to be able to undertake a mission work elsewhere in the city in the not too distant future.

The Lord blessed with a good meeting with the church at Hapeville, Ga., during August. One was baptized and two came for membership. Brother Bob Ross is doing a fine job with the work there. —Carl Kitzmiller.

Dugger, Ind.: The evangelistic services at Borden, Indiana, were well attended and interest was good during our meeting with them. There were eight responses in all. It was good to be back with these brethren again. Brother Ringer is doing a good work at Borden and the brethren appreciate him and his family. The Dugger brethren enjoyed his visit here on the fourth Sunday of July. —Maurice Clymore.

Lexington, Ky.: There were six baptisms and two for membership the last two Sundays of July. One of these was baptized at Winchester during summer camp. We plan to spend quite a sum to redecorate and repair the church building. —H. N. Rutherford.

Louisville, Ky.: I was with the Antioch Church from August 5 to 14 (near Frankfort, Ky.) We scarcely had a service where there was no visible response. Twenty-one came: nine for baptism, twelve for renewal or rededication. Brother Jack Blaes is a worthy, faithful and beloved man at Antioch. Antioch is a church over one hundred years of age, but her future is very young because of the zeal of so many faithful members. —N. Wilson Burks.

High View, Kentucky Revival

The protracted effort at High View Church, Kentucky, proved to be quite a revival. The auditorium was well-filled each evening. The sermons by Hall Crowder were soul-stirring. During the meeting six were baptized, two placed membership, and ten rededicated their lives to the Lord's service. On Sunday preceding the gospel effort three were baptized into Christ, and on Wednesday night before one turned to the Lord in primary obedience.

Fisherville, Ky.: We had a good meeting with Brother Herman Fox bringing soul-stirring messages from God's word.

Also we had a successful Vacation Bible School. Alex Wilson directed the school the first week. Seven were baptized into Christ and there were a number of reconsecrations in our meeting. —Jesse Wood.

Winchester, Ky.: The Lord gave us the best Christian Youth Encampment and Christian Workers' Clinic (Louisiana) since the beginning of this work. During Junior week 170 young people and workers crowded the camp to its capacity. Though we made it a policy not to extend a formal invitation during Junior week, yet more than twenty came to us on the grounds, in the dining hall, in the cabins, accepting Christ. During Senior week almost the entire group of over 90 high school young people rededicated their lives to the Lord. During adult week (Christian Worker's Clinic) we reached the mountain heights in spiritual experience and blessing, at which time Christian workers from many churches assembled for a week of spiritual refreshing and training for service. —Frank M. Mullins.

Where Are They?

Delmer and Sarah Browning have tentative plans to move to Ft. Lauderdale, Fla., and begin work with the church there. It seems that N. B. Wright is now in California, working with the Hollywood Church. John Fulda is to begin duties as song leader and director of a youth program with the Sellersburg, Ind. congregation, where Howard Marsh is preacher. Roger Bailey and his new wife, Lily Lee, are working with the church of Christ in Greenville, S. C. Roger plans to enroll in Bob Jones University. Dale Jorgenson has moved from Denton, Texas, to Bethany, West Virginia. He will be a professor in Bethany College. Charles Knecht is temporary minister at Locust Street Church, Johnson City, Tenn. Waldo S. Hoar is now living in Sullivan, Indiana, and is minister for the Jackson Street congregation. Antoine Valdetero has moved to Denton, Texas, and has taken the work there with that young congregation. Dean Bixler is preaching for the Church of Christ in Newhall, California. Frank Mullins, Sr. is leaving Mackville Church and will minister at the Belmont church in Winchester.

Brother Antoine Valdetero's new address is 2101 Redwood Place, Denton, Texas.

LOUISVILLE CHRISTIAN FELLOWSHIP WEEK

About sixty preachers from nine States and Hong Kong enjoyed a week of wonderful fellowship at the Portland Avenue Church, Louisville, the last week in August. Besides the preachers and their families there were hundreds of brethren who enjoyed the occasion, as well as being richly blessed. The meetings, which began at ten in the mornings and ended with the night service, were given over to a Bible class, open forum, and preaching. Fundamental doctrines of the Christian faith were discussed in a fine way. It was a season of refreshing from the presence of the Lord! Some came from 700 to 1000 miles to be present at these gatherings! There was a good offering of well over \$400 for missions on Wednesday night. Christian homes were opened for visitors, and noon meals were served by the churches. It was a time of reaffirming our faith as the great fundamental teachings were brought to our attention. Those who missed, robbed themselves of a great blessing.

RALLY DAY AT S.C.C.

Saturday, September 12, has been designated Rally Day on the Winchester S.C.C. campus. Churches are urged to make it a picnic, bringing food and joining other such groups. The hour to arrive is 10:30 A.M. A great mortgage-clearing offering is to be taken—that is, the two annual \$5000 payments are sought. The Olmstead Memorial Library is to be dedicated. The formal opening of S.C.C. is September 14, 1959.

Parkville, Ky.: Praise the Lord for His grace and goodness. Recently, the Lord has answered prayer here and worked for the glory of His name and the blessing of His people. On Wednesday night, July 22, five came for confession of sins and prayer. The following Sunday we had a glorious meeting with nineteen responses—15 for confession of sins and prayer, and 4 young girls to accept the Savior. It was truly a result of the working of the Spirit in answer to prayer, for practically all of those coming were in tears of repentance, including those coming to accept the Lord. All praise be to Him, as we continue to pray that others will be so moved and this congregation really sanctified and dedicated.

On July 5 there was a young woman who came to accept the Savior who is manifesting great joy and zeal in the Lord.

On the night of August 11 a group of seventeen (mostly young people) drove over to be in the meeting in which Brother Burks was engaged at the Antioch Church near Frankfort. It was a joy and blessing.

Recently the Parkville Church sustained a great loss in the very sudden home-going of our beloved brother J. B. Dunsmore. On Sunday, July 19, while in the worship service, he suffered a heart attack and within 30 minutes had gone home to be with the Lord whom he loved. Brother Dunsmore, only 41 years of age, was our most useful man as he served as Sunday School Superintendent and teacher of the young adult class. He was not only capable and zealous but very spiritual as he continued to show great spiritual growth which was especially evident in his praying. He leaves a wonderful Christian companion, a noble young son, and a sweet little daughter. Our Lord knows best.

It was my privilege to be with Brother Herman Fox in most of an eleven-day meeting at Allensville, Ky. The Lord blessed much in answer to prayer as there were about seventeen responses—one to accept the Lord and others for confession of sins and prayer. The Lord made a real spiritual impact upon the congregation. Again, praise Him! — Frank Gill.

CORRECTION

Last month we gave a quotation on Eph. 5:19 and credited it to Eadie when it should have been credited to Parker. Eadie, on the parallel passage (Col. 3:16) quotes a lengthy paragraph from Basil's encomium on Psalmody by which he (Eadie) strengthens his position that the exhortation is related in its entirety to the clause, "Let the word of Christ dwell in you richly." S.C.

ALUMNI DESERVE A HEARING

Stanford Chambers

The Alumni of Portland Christian High School, moved by a conviction of a real, even dire, need for an adequate high school building, are endeavoring to create a sufficient building fund for its construction. Avoiding "high pressure methods" for raising money, they have nevertheless to date over \$7,000 in the building fund, to which others will surely wish to contribute.

For if former pupils of P. C. H. S. have this much interest in their Alma Mater, it should be evident that the school has real worth, which it is desired that others partake of in the years to come. Portland Christian School is located at 2500 Portland Avenue, Louisville 12, Ky. — S. C.

FROM LETTER TO E. L. J.

Petropolis, Est. do Rio, Brazil: Your message in the Word and Work for July is wonderful indeed, and I rejoice greatly in it, that it was given you to set down for us to read.

Your message is 100% evangelical, so refreshing and pure in doctrine, and so delightfully refreshing to the disciples who pant after truth and hunger for knowledge, and who must turn away from the muddy and polluted streams of human wisdom and great swelling words of human vanity which is so much in vogue today.

We can't hear too much about Christ. It is He alone who satisfies, and His faithful words and pure doctrines which make the soul to grow in grace like a tree planted where the hidden springs are. I thank God for the men of this generation who faithfully discharge their duty and feed the flock of God, and are found watching whilst the hirelings slumber.

I appreciated the work of God this month in your magazine, for I found the messages were hewn to fit in perfectly. "Doing the Truth" by Gordon R. Linscott, and "Amo Without Credo" by Dale A. Jorgenson, were both very fine and well written articles. —Ernest Michaelis.

New Albany, Ind.: The church at Cherry Street enjoyed a wonderful blessing from the Lord in the messages Bro. Burks brought to us. We know all who heard him could not fail to be better in many respects because they came. As far as visible results were concerned, six were baptized and on the last night 15 came for reconsecration, prayer and expressing a desire to walk closer to the Lord and to do more for Him. We feel the Spirit was indeed working among us and are hopeful we can now go forward in a greater way for the Lord. Pray for us. —Bruce D. Chowning.

Nelsonville, Ky.: Our two-weeks' meeting with Brother J. L. Addams ended Sunday, August 23. During the course of this meeting we had five respond to the invitation for baptism, and four seeking a closer walk with the Lord.

Another has expressed her desire to be baptized, but due to the family's being disrupted by her husband's death, has not yet responded to the invitation.

It was our first time to have Brother Addams for a series of meetings, and all have expressed their appreciation of his messages and his Spirit-filled manner. May the Lord continue to enable him to bless other congregations as he has been a blessing to us. —Robert Heid.

Tell City, Ind.: Near record crowds thronged the Lilly Dale Church for the annual Homecoming August 23. Visitors present came from Kentucky, Illinois, South Carolina, Texas, and Indiana. At the afternoon service following the basket dinner short talks were made by four visiting ministers. Special recognition was given to Claude Howell as he celebrated his 50th year as song leader.

May the Lord bless the Word and Work with renewed interest in the congregations and a greater subscription list. We appreciate Bro. Jesse Wood's

good words in behalf of the Word and Work at the Fellowship Week.

The Lord willing, on Sept. 20 we will be in Ft. Lauderdale, Fla., to begin our ministry with them. Pray for us in our work there. Pray for the congregation here, that the Lord will send them just the right man as minister. —Delmer F. Browning.

Frankfort, Ky.: "Seasons of refreshing from the presence of the Lord" seems to be the best way to describe the series of meetings recently concluded here at Antioch. Congregations from far and near came and took part to do what they could to make the meeting a success. A group of 70 people from Salem (55 miles distant) and also a group of 30 from Ebenezer (35 miles) highlighted the meeting. Twenty-one responded to the invitation, nine for baptism. Brother Burks brought fresh, reviving messages from the Lord, and the Holy Spirit was present to bring conviction of sin. May the Lord be praised for the great things He hath done. —Jack Blaes.

AGAIN AVAILABLE

Recent months have brought good news to Bible students who feared that the American Standard Version of 1901 would be squeezed out and forgotten in the competition between the Authorized Version of 1611 and the Revised Standard Version of 1946 and 1952. More than two generations of conservative scholars have read, studied, and come to recognize the American Standard as a superlatively accurate translation of the inspired original texts. It has come to be the student's version used in Bible colleges and by thoughtful readers who wished to avail themselves of the stateliness of the King James Version and the scholarly accuracy of the later translations.

With the publication of the Revised Standard Version and the expiration of copyright on the American Standard, the former publishers of the 1901 translation ceased to promote it, and it became available in continually fewer editions.

Standard Publishing has never been without one teacher's edition of the American Standard. Now three other editions—all of them designed for everyday use and study—are available. The monumental *Gross Reference Bible*, hailed by many as the finest study Bible ever produced, has been reprinted this year. Reproduced also is the *Teacher's New Testament With Notes and Helps*, a convenient small book in a cloth binding. New addition to the series is the large-type American Standard Version Testament, number 650, excellently designed for easy reading in the pulpit or the home. It is printed in a single column on a 5" x 7" page. Cloth bound, it is being made available by Standard Publishing at \$3.50. Publication date is October 1. —From *Christian Standard*.

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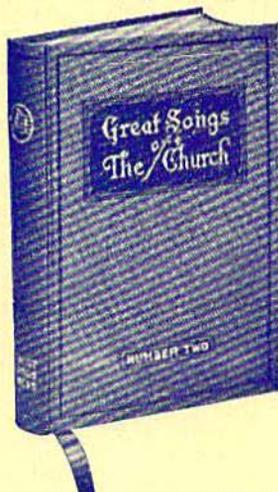
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