

THE WORD AND WORK

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THERE'S A HILL LONE AND GRAY

There's a hill lone and gray, in a land far away,
In a country beyond the blue sea,
Where beneath that fair sky, went a man forth to die,
For the world, and for you, and for me.

Behold, faint on the road, 'neath a world's heavy load,
Comes a thorn-crowned man on the way;
With a cross He is bowed, but still on through the crowd,
He's ascending that hill lone and gray.

Hark, I hear the dull blow of the hammer swung low:
They are nailing my Lord to the tree!
And the cross they upraise, while the multitudes gaze
On the blest Lamb of dark calvary.

How they mock Him in death, to His last lab'ring breath,
While His friends sadly weep by the way!
But though lonely and faint, still no word of complaint
Fell from Him on the hill lone and gray.

Then the darkness came down, and the rocks rent around,
And a cry pierced the grief-laden air!
'Twas the voice of our King, Who received death's stark sting
All to save us from endless despair.

Let the sun hide its face, let the earth reel apace,
Over men who their Savior have slain!
But behold, from the sod, comes the blest Lamb of God
Who was slain but is risen again!

—Carradine.



Theater and Television

Christian Entertainers

E. L. J.



Most people like to read about people, prominent people, even good people! This report should be of interest, especially to young people.

We went, with Hollywood friends, to Uptown church in Long Beach—to see old acquaintances, and to hear Pat Boone. As most homes now have television, we presume that most people in America know this popular entertainer. He is the talented young Christian from Manhattan Church of Christ in New York who is now being so much used in youth meetings in churches throughout the land. Boone spoke for half an hour to the great gathering that filled and overflowed both wings of the Uptown auditorium on Atlantic Avenue.

We had been with this congregation many times before, in the “song rallies” of earlier years. It was good to find they had not changed in spirit, nor forgotten those wonderful days of inspiring and unifying worship in song. The friendly attitude of this good church toward the builder of their long-accepted hymnal will not soon be forgotten, nor the warm place, so long felt toward them, die easily out of our hearts.

We went to the meeting out of some curiosity, or rather that we might see and hear this young man Boone for ourselves, first-hand; for there were inquiries lying on our desk concerning him. And though we did not “go to scolf”, nor yet “return to pray”, our impressions were far better than anticipated. Let no one misconstrue us (as some did our report on Billy Graham): chiefly, we are just “reporting”, and that on an interesting and challenging public figure. We are not commending Pat’s profession to our youth, nor approving all that he sings and does. In fact, though we thank God for his great influence on youth for good, and for his courageous discouragement of bad habits (cigarette-smoking, dancing and drinking), we are not at all sure that he has yet found that particular spiritual place, and that special field of labor, where God would be most pleased to have him for a life-time. He is very young, perhaps hardly in the mid-twenties: it could well be, through the influences of sincere prayer and kindly counsel, that Boone may yet be led to “do the work of an evangelist”, and to give himself wholly to the gospel, as Paul advised young Timothy.

Of course, in our day, we have all come to *tolerate* the movie institution, or rather we have come to tolerate one another on the issue. Having brought the pictures (for better or worse) into our homes, right into the choicest corner of our living rooms, in all con-

sistency we *have to* tolerate them—though we can, and certainly must, be at least selective for ourselves and our children. But this toleration does not mean that we are morally or spiritually better by having them: we are not. “To be better off is not to be better”. Nor does it mean, as we love our children, that we can recommend to them the actor-actress profession. Candor calls for the admission that down the Christian centuries, the theater (or a very large segment of it) has not only reflected the low and vulgar standards of the unregenerate world; it has always been regarded by the born-again as a corrupt and corrupting influence in the world. From time immemorial, the stage (in part, if not in general) has been looked upon by spiritual, praying Christians—including *all* soul-winners—as the enemy of the church, the handmaid of the flesh, the friend of the world (Jas. 4:4), and the ready ally of Satan—a profession that Christian youth may well avoid *in toto*. True, an occasional fine and well-meaning soul has sincerely attempted to elevate it, and to retrieve this powerful teaching vehicle from wrong use—alas, sometimes at the price of his soul; but by and large, the deep-rooted institution goes right on unchanged and unreformed—inimical of a pure church, and of the best interests of the spiritual life. All who enter its lists, regardless of original motive and purpose, are in grave danger, to say the least: in danger of their morals, in danger of their souls, yea, in danger of their lives and usefulness in the highest Christian sense. There appears, indeed, an individual Christian now and then who seems able to face its dread hazards successfully and even usefully; but is there not the question still whether gifted, stronger Christians ought to lead young and weaker Christians (by example) into those professions that are admittedly filled with temptations that could so easily prove too much for them? Thus, we have the principle, so commonly overlooked, that whatever “good” one may accomplish by reason of popularity or prominence (as for example by political success)—this “good” may easily be cancelled out or offset by other consequences of an undesirable sort. One might indeed be able to go through fire successfully and unscathed himself, able to walk the tight wire, to run the gauntlet, to skate on thin ice, to steer safely in between precarious rocks, to drive without mishap within an inch of the fearful precipice—represent the hazard as you will: it is not every Christian who can thus graze the gates of hell and still drive on to heaven! These things we must remember, for the sake of those who are weak: “for none of us liveth to himself, and none dieth to himself” (Rom. 14:7, and context).

As young Boone sang and spoke, it was easy indeed to love him—as it is said of the rich young ruler that Jesus “loved him”. And we wished that God might lay a hand providentially upon him for direct and definite evangelism in churches of the New Testament order, and especially among the boys and girls who have to face the awful moral strain of our silly, sordid age—when men have become more than ever “lovers of pleasure rather than lovers of God” (2 Tim. 3:4). It is not an easy day for Christian young people, this rag-time age of jazz and swing, of rock and roll, of salacious magazines, and lower than low-brow music. They will need indeed the all-out warnings, the Christian witness, and the clear example of clean young men.

From now on, Pat Boone, and others like him, will be in our humble prayers.

After his address at Long Beach, Pat sang several requested songs from his TV repertoire—all in good taste (with one exception), and all without sustaining accompaniment. The sacred numbers were presented in sincere and modest bearing, and with much grace and beauty.

In his address to the young people, Boone made three worthwhile points, as follows:

1. "It isn't 'chicken' to be a Christian." By this statement, couched in the teen-ager slang of our day, we took him to mean that the Christian profession is nothing to be ashamed of, or to hide, but rather something to glory in, and to confess before the world with boldness.

2. "In things sinful or doubtful, it's important to say *No the first time*. The speaker showed that those who merely make excuses for refusing the cigarette, the glass, the proffered pleasure, will have that to do over and over, and that such compromisers usually end up by yielding. He told of saying No at the Stork Club in New York, and of never again being offered a glass of liquor there.

3. "The Christian life is the happy life." This was the speaker's closing point. It was elaborated, but needs no elaboration here. We simply add our own comment: God has not promised that all our days shall be outwardly peaceful and bright; but He *has* said, to all who trust and obey Him, "Lo, I am with you always, even unto the end of the world". He has said also, "My grace is sufficient for thee"; and He has said further, "Be of good cheer; I have overcome the world".

Whether then we approve or disapprove of Pat Boone's profession, one thing is certain: his stand on smoking, dancing, and drinking is worthy of all commendation and emulation. It is the stand that Daniel would certainly take, Joseph, Nehemiah, and Timothy too; yea, all who would have impact on the world for good, for God, and native land.

A FINE LESSON INDEED

"John Wesley one day remarked to Dr. Adam Clarke, 'As I was walking through St. Paul's churchyard I observed two women standing opposite one another. One was speaking and gesticulating violently, while the other stood perfectly still and in silence. Just as I came up and was about to pass them the virago, clenching her fist and stamping her foot at her imperturbable neighbor, exclaimed, 'Speak, wretch, that I may have something to say.' 'Adam' said Wesley, 'that was a lesson to me'."

This is a dear lesson to learn sometimes, but a very precious one. There are some people who are excellent in rebuttal, and very able to tear down the presentations of their neighbors and brethren. But if their jibes are allowed to go unnoticed they soon slink back to their dens while the truth shines all the brighter. Yes, a lesson for us indeed!

CONTINUING IN SIN

Gordon R. Linscott

Once I bought a watch. I was very proud of it, and I expected it to keep perfect time. Each day I checked it by the time signal from the National Bureau of Standards; I had it adjusted and readjusted. But nothing would keep it from varying a few seconds each day. Finally I resigned myself to its imperfection and gave up trying to improve it.

The story of my watch is the story of many a Christian's life. What a joy and what a blessing to be raised with Christ to a new life! But the beauty of it is soon marred by sin. The first time it is a little surprising; but as other sins occur, it becomes disheartening. "I thought," said one, "that I would never sin again, but I continually stumble and fall. What can I do?" Of course, the thing to do is to face the reality that Christians do sin and to seek a closer walk with the Lord that He may deliver you from the snares of Satan. However, there are many who do not follow this course. For a time they keep their original high ideals, but eventually they do as I did with my watch. They resign themselves to their imperfections and give up hope of complete deliverance from sin. How many times have you heard it said, "Well, nobody is perfect." That statement is usually made as an excuse for sin in the speaker's life. And it is an admission that he is resigned to living as he is. It might be observed further that in many cases it will be found that such a man is living by law instead of by grace.

But just now let us talk about our attitude toward sin. Every person does have certain areas which are more vulnerable to the attacks of Satan than others. Let us say that I have one weak spot where he attacks continually; though I sin in other things at random, in this one thing I sin repeatedly. Is it right, or necessary for me to say, "Well, nobody is perfect," and go on living that way?

No, indeed! It is to say that Christ does not save to the uttermost. It is to say that half a victory is enough. It is to say that God condones sin. We would be scandalized by a Christian's confession that he just couldn't quit committing fornication or drinking to excess, yet without a twinge of conscience we smilingly talk about our "peccadillos" and shrug them off with, "Well, nobody is perfect."

How that must grieve the Holy Spirit within us! For such thinking comes near to annulling the death of Christ. If His blood takes away only the "big" sins that we have not committed, and we are left to live in our "little" ones, then what does redemption amount to? The truth is that before God there is no "big" and "little" sin. Pride is in the same class as murder, and envy is as much a disgrace to a Christian as is drunkenness. Christ died for the busybody just as He did for the idolater. Yes, God's provision for the taking away of sin is complete. He has left us to our own fate in nothing, but with every temptation has provided a way of escape.

What shall we do then? Let us not deceive ourselves, but humbly confess to God that we are sinners, that in this flesh there is no good thing. Let us lay hold by faith on the wonderful truth: "For sin shall not have dominion over you: for ye are not under law, but under grace." (Rom. 6:14.) Then, as we seek a closer walk with the Lord by daily presenting our members to Him as instruments of righteousness, we will know the joy of new victories which we previously thought impossible.



"We All"

J. H. McCaleb

"When we all get to heaven!
What a day of rejoicing that will be!
When we all see Jesus,
We'll sing and shout the victory."

A grand chorus to a great song. One thrills to its message of hope and to the inspiration of the music. I like particularly the sound of "We All". There is in these words a sense of unity, a going on together. But, just who are these "We All"? What fortunate people will be able to sing and shout the victory?

I know of no better words with which to answer this question than those used by Paul when he was writing to the Ephesian Christians. He reminded them that they had been saved by grace through faith and that they were God's workmanship, created in Christ Jesus for the purpose of doing good works. And so also with the "we all." We are the ones who have accepted God's grace on God's own terms. That acceptance might be called the initial act of faith. Then our faith continues on and on through our doing the works of God, until "we all" get to heaven, even as we delight to sing.

"There is one body, and one Spirit, even as ye are called in one hope of your calling: One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in all." You are all familiar with that great passage in Ephesians. In the verse immediately preceding, the Christians at Ephesus are urged to try mightily to keep the unity of the Spirit in the bond of peace. So to make "we all" a reality requires a lot of effort. It doesn't just happen.

I know of only one way to achieve the unity of the Spirit. At baptism we are promised the gift of the Holy Spirit. That Spirit can be retained within us through prayer and the sincere following of the Word of God. If "we all" get to heaven, we most certainly will have to be of one Spirit.

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



FOR SALE!

One Cross—Nearly new. I cannot carry it and keep up with the world and its crowd.

One Talent—New, except slightly shop-worn. It has been laid away for several years.

One Five-piece Set Of Armor — See Ephesians 6:13-17 for original description — all the pieces are in very excellent shape; only need polishing.

One Bundle Of Christian Opportunities — Seldom used, but possibilities are unlimited.

One Badly Used Influence — Buyer may be able to repair.

NOTE: — The above items are located in the basement at the corner of Careless and Neglect Streets.

Signed: — Many a Christian.

WAITING FOR GOD ??

"There are those who excuse their laziness by claiming they are waiting for God to show them where to go and what to do. Needs may be discovered wherever man is found. He who would serve, may serve anywhere. Thousands of Bible school graduates idly wait for the Lord to open the way for them to enter the service of Christ... Others accept the challenge of their immediate environment, and are used of God in home, office, factory, and in the highways and byways of life. Remember, excuses are the polite falsehoods of slackers. Can you imagine any believer standing before the judgment seat of Christ and stating: 'I did not know, Lord, what You wanted me to do, so, thus I come empty-handed without one soul.'" C. L. Miller.

REPAIR THE INSIDE FIRST

One day an old lady entered the shop of a watchmaker with a very small parcel. Carefully unfolding the bundle, she handed the watchmaker the hands from a grandfather's clock. "These hands," she complained, "keep such

bad time. I can never trust them, so I've brought them to you to be fixed." It was then that the watchmaker spoke a truth that applies not only to his shop, but to many things, both material and spiritual. Said he, "It's no good bringing the hands, you **must** bring the works also."

Jesus said, "That which is born of the flesh is flesh; and that which is born of the spirit is spirit." Too often we try to "fix" men by reformation, when only regeneration is able to reach deeply into the cause of the trouble. The condition about us in the world today—crime, delinquency, immorality—all these bear testimony to the fact that for too long society has attempted to "fix the hands" only.

Surely all of us need to come anew to Him of whom David said, "My times are in Thy hand..." Truly we need to confess, "Lord, fix not only the hands, but, repair the heart. Mold me and make me after Thy will, while I am waiting yielded and still."—J.L.A.

HOW LOW WILL THEY STOOP?

"Doctor advises beer for Princess," read the headlines across the nation as Grace Kelly Rainier's physician in Monaco recommended a glass of beer at each meal, because it's good for convalescing mothers and she loves it anyway." Quickly American breweries sent gifts of beer to the princess. But six pediatricians in the Washington, D. C. Medical Society exposed the sham pretensions of special benefits from beer. They all agreed that milk is better.

ALL FOR JESUS

What happened to the twelve apostles? It is believed generally that the following is true to the best of historical information.

John was the only one to escape martyrdom. Matthew is supposed to have been slain in Ethiopia; James,

son of Zebedee, was beheaded; James, brother of John, was thrown from the pinnacle of the Temple and then beaten to death; Philip was hanged; Bartholomew was flayed alive in Armenia; Andrew died on a cross; Thomas was killed with a lance, in the East Indies; Thaddeus was killed with arrows; Simon Zelotes was crucified in Persia; Peter was crucified head downward (at his own request), and Judas Iscariot, as we are told in the book of Matthew, hanged himself.

What price have you paid for following Christ? —J. L. A.

HERE AND THERE

Because of population shifts, country churches are closing at the rate of about 1000 per year... Plans are being made to re-create Biblical Jerusalem, Bethlehem and Nazareth, near San Diego, California. The project will cost \$20,000,000.00... Liquor establishments outnumber churches better than four to three... FBI reports that 60 per cent of the 2,945,216 arrests during the first six months of 1956 were related to the use of alcohol. ... Rockefeller Foundation grant of \$140,000 to University of Chicago will be used to bring three experts to the school to teach Buddhism to students. ... If, at some date, the brethren of the church agree to discontinue the Sunday night and Wednesday night services because of lack of interest, those who do not attend would be the first to protest. Don't let it happen.

The Indian Road Stopped

An old Indian chief was told of the Savior, but he said: "The Jesus road is good, but I have followed the old Indian road all my life, and I will follow it to the end." A year later he was on the border of the shadow of death. He said to the missionary, "Can I turn to the Jesus road now? My road stops; it has no path through the valley."

WHAT TO SERVE ON SUNDAY

Describing the kind of sermon I like to hear is like telling the kind of food I like to eat. It depends on my appetite. Today I may want hamhock and turnip greens with cornbread. Tomorrow it may be fried chicken and hot biscuits. But always the food must be prepared by one who knows how, and the same is true of sermons.

My mouth has never been made to "water" by a snow-white table linen,

sparkling silver or imported china, but by the "vittles" they embellished. I confess to a weakness for a good pulpit vocabulary, and my life has been enriched by some of the messages I have heard from the lips of those who have sat at both the feet of Gamaliel and of Jesus. But a choice vocabulary is like a lovely tablecloth unless it undergirds something satisfying. —Sel.

AMERICANISM — CATHOLICISM

Emmett McLoughlin was for 14 years a Franciscan priest of the Roman Catholic church, stationed at Phoenix, Ariz. He broke with the church in 1918 and is now superintendent of Memorial Hospital in Phoenix. He is the author of the recently published book, "People's Padre."

From one of his lectures we quote the following thought provoking item:

"The general run of devout Catholics believe there is not and cannot be any conflict between Americanism and Catholicism.

"They are kept in ignorance.

"They don't know that Pope Pius IX condemned Americanism.

"They don't know that Pope Pius IX condemned the American principle that the right to govern arises from the 'consent of the governed'.

"They don't know that the Catholic Church has repeatedly condemned the American doctrine of freedom of religion.

"They don't know that the Catholic Church has repeatedly condemned the American public school system and teaches that she (the church) alone in the world has the right to control education.

"I tell my audiences that the Catholic clergy and hierarchy deliberately conceal Catholic teaching from their people. I tell them also that those people would leave that church if they realized that Catholicism would destroy Americanism if it could. I tell them that an intelligent, loyal American cannot be a sincere, devout Catholic. The two concepts are contradictory. Can anyone prove me wrong?"

GOD KNOWS BEST

"God knows best what is best for me. Why should I worry or anxious be, Trying to fathom the course I take, Grasping at bubbles that fade and break?

One step is all I need to see. God knows what is best for me."



"This Same Jesus Shall Come"

Frank M. Mullins, Sr.

From the first great prophecy of the Old Testament, Genesis 3:15, to the closing verses of the Bible, Revelation 22:20, the heart of the message of prophecy centers in Jesus Christ, the Son of God. Israel of old missed this simple truth, not because they did not search the Scriptures, for they did (John 5:39-40). They cited chapter and verse (Matt. 2:5-6) for the place of His birth, when the wise men from the east came seeking Him that was born king of the Jews. They searched the Scriptures diligently, read them faithfully in their religious services, and fulfilled them by crucifying their Messiah (Acts 13:27), because He was not the kind of person they thought He would be and He did not come in the way they thought He would come, in spite of the plain teaching of God's word and an open Bible in their hand.

The church stands much in the same relation to the word of prophecy today. The heart of the message of prophecy is still Jesus Christ, the Son of the Living God. Prophecy concerning His second advent declares the personal, visible return of Christ Himself, and the way and manner in which He shall come. In future studies we shall deal with events involved in and relating to His second coming, but our study at this time has but one primary objective, and that is to show that the New Testament Scriptures teach that the Second Coming of Christ is the return of Christ Himself—His return in Person, not in the form of some religious movement, or book, or revival, or in the death of a Christian, or any other form or manner except in personal, visible form Himself.

The entire body of the New Testament Scripture witnesses to this fact. The Synoptic Gospels with one voice declare: "They shall see the Son of man coming on the clouds of heaven with power and great glory" (Matt. 24:30; Mark 13:26; Luke 21:27). In the Gospel of John (John 14:1-3) the Lord Himself said, "If I go away, I come again . . ." The same Lord who went back to heaven, the same Lord Jesus who is preparing a place for the redeemed, is the same one who is coming again. The writer of the book of Acts records the testimony of the "two men in white", and they said, "This same Jesus shall so come in like manner as ye beheld him going into heaven" (Acts 1:11). Paul adds his voice to this testimony as he is moved by the Spirit to write, "The Lord Himself shall descend from heaven . . ." (1 Thess. 4:16). And Peter declares, "We did not follow cunningly devised fables, when we made known unto you the power and coming (Gr.—"presence") of our Lord Jesus Christ, but we were eye-witnesses

of His Majesty . . .” Peter then reveals that this preview of the second coming of Christ took place at the mount of transfiguration (Compare: 2 Peter 1:16-18 and Matt. 17:1-8), and uses this “eye-witness” testimony of the apostles to confirm the word of prophecy. A fable in modern clothes is but the spiritualizing interpretation of prophecy which draws nothing but a parable or moral lesson from the word of God and denies the literal fulfillment as written. Peter uses the seeing of the Lord in His glory as confirmation He shall come in His glory, just as the appearing of the Lord after His resurrection to His disciples confirms by eye-witness testimony His resurrection from the dead. The apostle John in his first epistle and as the writer of the last book of prophecy of the Bible (See Rev. 1:3; 22:7, 10, 18-19) is very positive in his declaration that the second coming of Christ is the visible return of Christ in person—“We know that if He shall be manifested, we shall be like Him; for we shall see Him as He is” (1 John 3:2; see also 2:28). “We” shall see Him! But not only so. “Behold, He cometh with the clouds, and every eye shall see Him, and they that pierced Him; and all the tribes of the earth shall mourn over Him. Even so, Amen.” (Rev. 1:7). And as though to sum up the prophecy of Revelation, in the next to the last verse of the Bible, Rev. 22:20, the Lord Jesus declares: “I come quickly.” In the face of such overwhelming testimony, it seems inconceivable that any one claiming to believe the Bible is God’s inspired word could draw any other conclusion than that the second coming of Christ is the visible personal return of the Son of God Himself. As He left heaven once and came into the earth, so shall He come a second time, but not for the same purpose. The evidence surely is sufficient as set forth, but it could be multiplied manifold.

There are those who say His first advent was literal—that He came as the Old Testament prophesied He would come, and that prophecy was literally fulfilled in His suffering on the cross, but then take the position that the prophecies pertaining to His second advent are to be taken spiritually. This method of interpretation if used consistently would deny the reality of the suffering and death of the Son of God on the cross to atone for the sin of the world. As George N. H. Peters in his *Theocratic Kingdom* said, “If we were to adopt this principle of spiritualizing the (Second) Coming and the language employed in its usage, then, if consistently applied to the whole Bible, it would ignore the literal, personal First Advent . . . For the predictions relating to the Second Advent are far clearer, more distinctive, and more decisive than those referring to the first.”

The story is told of an orthodox Jew talking to a modern preacher who was trying to win him to Christ and insisting that the Jew believe the prophecies concerning the humiliation and crucifixion of the Messiah as set forth in the Old Testament prophecy literally, but that the prophecies of His glory and reign over all the earth and the restoration of all things spoken of by the prophets were to be taken spiritually. The Jew replied that the modern preacher had it just reversed . . . the prophecies of the suffering Messiah in the Old Testament were figurative, but the prophecies of the glory and reign of the Messiah were literal. They were both wrong. Their

error was in that each should have believed both groups of prophecy are literal. The word of God, and history itself, confirms the literal fulfillment of prophecy concerning the suffering of the Messiah, as stated in Acts 3:18—"The things which God foreshowed by the mouth of all the prophets, that the Christ should suffer, he thus fulfilled." And as stated by Dr. Lewis Sperry Chafer (Sys. Theology, V. 5), "There could be no more decisive reason for giving a literal interpretation to the prophecies of the second advent than is set up by the fact prophecies of the first advent were thus fulfilled."

To the Jew we would say, the glorious prophecies of the reign of the Messiah and the restoration of all things spoken of by the prophets shall be fulfilled assuredly when the Messiah comes again the second time, just as assuredly as the prophecies of His death on the cross for our sins have been fulfilled. And to the modern preacher, and to every child of God, we would say, believe and teach the whole counsel of God, for "This same Jesus shall so come again" and "Every eye shall see Him". Every word of God shall know its fulfillment. "Even so, Come Lord Jesus."

"YE SHALL BE MY WITNESSES"

Clyde D. Ross

"Ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight (Acts 1:8-9).

After the apostles had received power, they began to preach the death, burial, resurrection, and return of the Lord Jesus Christ. When in Acts 4:18-20, they were commanded not to speak at all nor to teach in the name of Jesus, they answered, "We cannot but speak the things we have seen and heard."

A witness is one who beholds, or otherwise has personal knowledge of, anything. To witness, as the Christians did in the beginning, we must have a personal knowledge of the saving grace of God, having the love of God shed abroad in our hearts by the Holy Spirit.

The enemies of Christ took knowledge of Peter and John and marvelled at their boldness and power, though they were unlearned men. They were willing to please God rather than men.

Paul, speaking to the elders of the church at Ephesus, said, "I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the church of God, which He hath purchased with His own blood. For I know this, that after my departing grievous wolves shall enter in among you not sparing the flock" (Acts 20:27-29).

The writer to the Hebrews said their ears were dull of hearing, and that they had become such as have need of milk, and not of strong meat. Many say today, "Just give us the first principles;" but unless we are willing to take all of God's word, how shall we be skillful in the word of righteousness? What kind of "witness" are you?

Truth Advance Section

Stanford Chambers



QUESTIONS ASKED OF US

Catholic literature being distributed makes a point of Paul's admonition in 2 Thes. 2:15 to hold fast the traditions which had been received. What is the answer to that argument?

The traditions referred to by Paul were the oral inspired instructions that had been given those disciples, and some instructions by epistle, in either case inspired. It is not wrong to give heed to inspired instructions, but the claim that such instructions (in addition to the written word) now are inspired cannot be verified. The claim that the "Church" through its visible head, the pope, speaks by inspiration is fallacious, for popes have contradicted popes who have previously headed that church. There have been times, too, when two rival popes have assumed to be the mouthpiece. Just such traditions did the Lord Jesus condemn as recorded in Matt. 15 and Mark 7.

You call attention to a gap in the fulfillment of Dan. 9:24-27, which seems evident. Are there other prophecies in which there is a gap between the events foretold?

Yes. Look at Isa. 9:6, 7. Look at Isa. 61:1, 2. Dan. 9:24 does not stand alone.

Does Paul's exhortation in Acts 14:22 indicate that those addressed were not in the kingdom of God?

No, they had entered the kingdom, being born of God. But there was much more of the kingdom than they had come, as yet, to comprehend and possess. Tribulations, when the attitude is correct, aid in the appropriation of more and yet more of what of the kingdom is the Christian's birthright. "Come on in," say those who have gone farther and discovered more of the inexhaustible riches of Christ. See also Luke 21:23.

It seems that in Matthew 25 the nations are to be judged according to their treatment of Christ's brethren. Does that mean that during the Great Tribulation the nations will be saved by works rather than by grace? In Matthew 25 the Son of man is back and has the nations before Him, a mixed assemblage of two classes, represented as sheep and goats. The Lord knoweth them that are His, the Shepherd knoweth His sheep. But in the account is a third class, "these my brethren." They are by or with Him, not mingled with the multitude consisting of sheep and goats. Comes necessarily

a separation of those in that mixed multitude, the one class from the other, and they are assigned their places right and left accordingly. Then the Shepherd's voice is heard welcoming the one class and pronouncing the doom of the other. Follows explanation in which is set forth the ground of classification, viz., the treatment previously accorded "these my brethren." It means that all those constituting the two classes have had contact with "these my brethren." The treatment accorded "these my brethren" was treatment accorded *Him*, by whom they are now confronted as King, for "these my brethren" have been His representatives to the nations. Treatment of His representatives is treatment toward Him whom they represent. "He that rejecteth you rejecteth me."

That a great salvaging work goes on during the Great Tribulation is unmistakably announced in Revelation, chapter 7, which read. That innumerable company "come out of the great tribulation," "have washed their robes and made them white in the blood of the Lamb," are *saved by His blood*. They have received the light and the truth concerning Him and that fountain filled with blood. Some very effective preaching truly has been done.

Jesus said (Matt. 24:14), "This gospel of the kingdom shall be preached in the whole world, for a testimony to all the nations; then shall the end come." The Great Commission is in effect to "the end of the world (age)." True, the gospel was preached in the whole creation in Paul's day, and for all any knew, "the end" could have come then, but it came not. The preaching forecast by Jesus in Matt. 24:14 pertains to the end time, for, he states, "then shall the end come." The Great Tribulation comes in the end time. The great salvaging in the Rev. 7 vision is done in the end time. The nations being dealt with by the Lord Jesus in Matt. 25 have all been contacted by "these my brethren". The contacts have not been accidental, neither incidental, but purposed, divinely purposed. "These my brethren" have been used of Him in accomplishing such a wonderful feat as He says in Matt. 24:14 *shall* be done. It is the final presentation and offer of Christ to the "all nations" comprehended in the Great Commission, and destinies are sealed forever and eternally, determined by acceptance or rejection of Christ.

A bulletin is charging that some (it seems it means brethren) are teaching that the New Covenant has not been established. Who are so teaching?

I do not know. Ask those who make the charge.

Here is a comment on the Word and Work from Charles Gross in Nathanya, Israel, which I thought would interest you:

"It seems to me the W. & W. is improving all the time. I have placed it on my prayer list, and I trust the Lord will make it possible for it to expand into a larger paper. It surely deserves a blessing when one considers what passes for religious journals among the so-called loyal congregations. May God have mercy on all of us."—Gordon R. Linscott.

DON'T PLAY JAMES AGAINST PAUL

Stanford Chambers

Don't play James against Paul — of course you are not to play Paul against James, either. It was not James that Paul was answering, neither was it Paul that James was answering. We find that there are many unable in their own minds to see anything except contradiction between the writings of these two men, so they are found arraying, some of them, Paul against James, while others do just the reverse. We refer to the early chapters of Romans and to the second of James.

We wish to emphasize first that these two inspired men preached the same gospel. When Paul was accused by some brethren from Judea of preaching error, he, with Barnabas, went to Jerusalem and laid the matter before the apostles there. Upon learning from Paul's own lips what he preached, Peter, James and John gave to Paul and Barnabas the right hands of fellowship. You read this in Galatians. Paul preached salvation by grace through faith in the Lord Jesus Christ. James endorsed that in giving the right hand of fellowship.

"By grace have ye been saved, through faith . . . not of works" (Eph. 2:8). This is his teaching also in Romans, as all should know. Does the passage in James counter that? Of course it does not. Works are of two kinds. Meritorious works are one kind. Of that kind, those who do somewhat may glory in them. They do. But "not by works done in righteousness, which we did ourselves, but of his own mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit" (Titus 3:5). The works Paul directs his instruction to are "works of righteousness," as this word to Titus expresses. Such works are to follow one's being saved, as Eph. 2:10 so clearly shows. Of such works the Lord's saved people are to be zealous in doing as shown in Titus 2:14. In this way do His people work out what He works in them, as per Philippians 2:12, 13.

The works of which James writes, and which he illustrates in the examples of Abraham and Rahab, are works of another character, and do not come under the head of "works of righteousness," not being enjoined or prompted by any moral principle. In each case, and in countless other cases exemplifying the same, the works are the out-expression of the individual's faith, faith's activity and the faith so expressed resultant from hearing and heeding the word of God in each case. Abraham offers up his son; Rahab ties up the scarlet cord; Naaman dips himself in Jordan; the blind man goes to the pool of Siloam to wash; the ten lepers go to the priest. In each case we see that by the *appointed activity* the faith of each was perfected. So after the same manner, as the apostle says (Heb. 11), "By faith" e. g., "Noah prepared an ark to the saving of his house . . . and became heir to the righteousness (justification) which is according to faith." And "by faith the walls of Jericho fell down, after they had been compassed about for seven days." These, together with many others, are illustrative of the principle being emphasized by James, who writes to correct the sentiment that a dormant or passive faith issues in

salvation. James asks "Can that faith save him?" He labels such a dead faith. But his very question implies that it is by faith one is saved, faith of the quality defined and exemplified.

Now Paul says as much. Note that it is in his great treatise on grace (Rom. 6:17, for instance) that he writes, "God be thanked, that whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered, and being made free from sin" . . . Again, "all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ" (Gal. 3:26, 27). Here is shown "the obedience of faith," an expression occurring in Paul's writings more than once. It is all in harmony with the Titus passage quoted above. It is in keeping with Paul's further word to the Galatians (5:6) "faith working by love."

On Pentecost the convicted inquirers were exhorted, "Repent ye, and be baptized, every one of you in the name of Jesus Christ, unto the remission of your sins, and ye shall receive the gift of the Holy Spirit." . . . "They then that received his word were baptized, and there were added unto them in that day about three thousand souls." By grace were they saved, through faith, and that not of themselves, it was the gift of God, and not of works, that no man should glory. "Not by works done in righteousness, which they did themselves, but of his own mercy he saved" them "through the washing of regeneration and renewing of the Holy Spirit."

Fear not, neither delay, to go and do likewise. "Faith without works (its workings) is dead" even as a "body without the spirit." But know, also, that works without faith can be classified only as "dead works." How many have bitter disappointment ahead when the books are opened, some because of dead faith to their account, some because of dead works!

PARENTS IN NAME ONLY

"But my child is too young to learn, and so I don't bring her to Bible School. Isn't she cute? She can recognize Santa Claus. Did you ever hear her recite "Twinkle, Twinkle, Little Star?" She doesn't miss a word. You know, she can tell when I am trying to slip away from her and leave her with the baby sitter. The other day I came in from town and she is already asking me what I bought her. She's such a little helper. She can put her toys up just like a big girl. But the other day she said the naughtiest word. I don't know where she learned it—yes, preacher, we're going to start bringing her to Bible School before long now, just as soon as she gets old enough to learn. And say, while you're here, I wish you would talk to my older girl; she's ten now, and she just doesn't like to go to Bible School. I can't understand it. And you might say something to Junior. He's fifteen and he hasn't been to church in years. It just worries me and his father that he hasn't been baptized. Can you say something to him?" *Question: What would you say and to whom?*—Foy Kirkpatrick via *Milwaukee Reminder*.



Hiding Behind Church Membership

J. R. Clark

Strange as it may seem, church membership is one of the chief hindrances to personal work, and yet every saved person is in the church of the Lord. How could an institution be so important yet such a great obstacle?

Wherever you go people claim to belong to some church or other. That seems to settle it. Perhaps they do not attend, but they have been taken care of already in spiritual matters and are not interested in what you have to offer. Perhaps they are not living actively for the Lord; they may not even be saved! However, they are dwelling contentedly behind their fortification of church membership, and you can't poke them out and get a chance to help them.

If they do not really belong to the Lord, it would be better if they were out in the open with no church connections. Then, at least, they might be impressed with their lost condition and with their need of a Savior.

How many of them have espoused false doctrine regarding "how to be saved", or regarding loyalty, allowing some preacher, priest, pope, or the blessed Mary to hold a part or all of the place that Christ should have in the heart? And thus how many may be lulled to sleep by their own false security?

My friend, forget for a moment that you are a church member and consider a few vital questions for your soul's eternal welfare. When you became a church member did you really transact business with the Lord? Were you brought face to face with the fact that you were a sinner and headed for hell, or did you bypass that? Did you learn that Jesus died for you and did you commit your life to Him as your personal Savior in His own appointed way? He says, "Except ye repent ye shall all likewise perish", and He says further, "He that believeth and is baptized shall be saved." Did you dodge repentance? or leave off baptism? Then you can have no assurance of salvation.

Did any one point out to you from the New Testament that the first Christians met on each first day of the week to break bread, to pray, to sing, and praise, and to study the Word? Are you telling others about Christ and His saving power? Is your mind and heart open to the whole truth as set forth in the Bible? Then you are His sheep, for he says, "My sheep hear my voice."

Remember, every saved person is a church member, but not every church member is a saved person. Be sure you are God's own child!

Precious Reprints

From the Pen of R. H. Boll

(Third installment in a series of nine. See April and May)

THE PROPHETIC ENQUIRERS - - III

"CAN PROPHECY BE UNDERSTOOD?"

"This question is bound to relate to unfulfilled prophecy," said Apollos; for it can hardly be raised as to fulfilled prophecy. In fact, a prophecy could not fairly be called such if, after it had been fulfilled, its fulfillment would admit of any doubt. We are to determine then, whether we can know what a prediction means before it has come to pass; and whether from a Bible prophecy we are able to tell with certainty what shall be. What say you brethren?"

"It seems clear to me," responded James, "that in this lies the essence of the whole prophetic question. For if unfulfilled prophecy can be understood, then its import must certainly be helpful, and the study of it worth while. But if it cannot be understood, it could be of no practical value to us now, and we could employ our limited time better in the study of such portions of scripture as we are now in position to understand and get the benefit of. After a while, when the unfulfilled things come to pass, we shall recognize them" "How could you Brother James, if you had not studied them previously?" broke in Bereus. James colored a bit. But he went on. "Now brethren, I feel assured that unfulfilled prophecy can not be understood. The Jews did not understand their own prophets, and they did not know their Messiah simply because they had put a mistaken interpretation on the prophecies. Peter shows in the first chapter, verses 10 to 12, that the prophets did not understand themselves. And we could want no better proof that people today do not understand the prophecies than the many curious and conflicting interpretations that are abroad. A plain man like me would say that if any man would undertake to say what an unfulfilled prediction means, he would be speculating."

Bereus, like Elihu in the book of Job, was well filled up, and could hold back no longer. "Brother James, I am but a babe, but I am able to see that with all your experience and scripture-knowledge, your speech could not stand before a school-boy's criticism. One proof you bring up is that the Jews did not understand the prophecies. Did not the Lord blame them for their *lack* of understanding? Did He not call them 'fools and slow of heart' for it; did He not say, 'Ye hypocrites, ye can discern the face of the sky and tell what sort of weather we are going to have; how is it ye cannot discern these times?' The apostles indeed say that the Jews did not understand; but always with the idea that they could have and should have understood. Perhaps there were men among them who thought prophecy unprofitable, and told the people they could not understand it anyway. And I would be very much surprised to see where Peter said that the prophets did not understand. The verses you

cited say simply that they inquired about *the time*, and the Lord explained that to them. And your point about the many conflicting interpretations has been up once before. We do not let that disturb us in our search in other lines of truth. I believe the very way to discredit the many false views is to find the true doctrine, and certainly not by giving up and saying it cannot be known." Bereus spoke with considerable animation, as indeed he always did when matters of concern were under discussion. Brother Simeon looked a trifle worried over the young man's impetuosity, which almost bordered on disrespect. But Brother James showed that, however mistaken he might have been as to his prophetic views, he was no babe in love and Christian forbearance. "Let us hear from Brother Apollos," he said simply. "Brethren," said Apollos, "but a moment ago I might have made some of the same points Brother James made; and I confess our young brother's little polemic staggers me. I have not considered it in that light, and I must think a bit. I am a learner among you and with you, you must remember. Brother Simeon, tell us your mind."

"I might have dressed my thought in softer words than our dear young brother," said Simeon pleasantly, "but aside from that I would not differ from him. I really feel that we have been a bit imposed upon by the theologians in this thing. Somebody must have found it extremely difficult to make the prophets harmonize with preconceptions, and it is only natural to relieve oneself of difficulty by sweeping everything into the waste-basket. The idea is easy and welcome, and became general, and it has been drilled into us also, we hardly realize when and where. But regard for God's word compels at least an independent examination of the matter. Why should a prediction be harder to understand than any other statement? Now, the instances of predictions in the Old Testament which were understood quite well before they came to pass, are numerous. And in the first pages of the New Testament we read how chief priests and scribes showed Herod from the prophecies that Christ must be born at Bethlehem (Matt. 2:1-6). They took the prophecy at its simple face value and were correct. Had the Jews stood by that principle they would have understood and recognized their King, even in the carpenter's dress, and His humiliation would not have staggered them. But like ourselves they were tempted to explain away such parts of the word of God as were not agreeable to them. It was only for this cause that they failed to recognize their Lord. Prophecy has some difficulties peculiar to itself; but we must never abandon the bed-rock principle of all Bible interpretation, namely *that God said what He meant*, if we want to understand prophecy or any other portion of the word of God. If you will permit me I will read you a few brief rules which I have adopted for myself, and which commend themselves to me as fair and safe:

1. *Interpret literally.*—The first presumption is always that God meant just what He said. The prophecies that were fulfilled were fulfilled literally and exactly.

2. *As to Figurative Language.*—Make the same allowance for

figures of speech in prophetic writings as in all other scripture and literature. But consider nothing as figurative without valid reason.

3. *Symbolic Prophecy*.—Symbols can not be understood except as the scripture itself explains them. But regard nothing as symbolic without clear reason. Be sure that the "explanation" is true and scriptural before you adopt it and rely on it.

4. *Double and Manifest Fulfillments*.—Prophetic predictions had frequently a near fulfillment, and perhaps several subsequently all of which are typical, limited, and incomplete. A fulfillment is not necessarily *the fulfillment*. If any prediction has not been completely fulfilled God will yet fulfill it and redeem every word of His.

5. *General Suggestions*: The understanding of God's word is granted to humble, honest, God-fearing hearts. Be poor in spirit. Let God teach. Do not force the word to agree with your own previous ideas. Do not nullify or cripple one passage to make it harmonize with another. Do not be arbitrary in your interpretations. Where God has not spoken, or left things unexplained, let us remember Deut. 29:29 and Psa. 131.

"Perhaps," continued Simeon, "we should do well to consider these suggestions, and discuss them at a future conference. But it seems that time has passed more rapidly than we realized. I make a motion to adjourn. Let us think and pray over these things. I hope we soon agree sufficiently as to the need of the study of prophecy and as to the principles of interpretation, to take up some of the prophecies themselves." And the visitors rose up, and took cordial leave of Apollos, and left the preacher's house.

AFTERMATH

The street-lamp that shone upon the three as they walked homeward revealed the anxious expression on the face of Bereus, as he turned toward James. "Brother James," he said in a low tone, "my heart pains me. I fear I have overstepped the bounds of respect and Christian courtesy toward you this evening. Your hair is gray, and I am young—*younger* than I ought to be for my age and opportunities; and while it was not in my heart to do so I spoke almost impudently in the heat of the argument. I would be glad to be freed from the conceit and over-confidence often manifest in young people, and I am heartily ashamed of having transgressed toward you."

There was a tenderness in James' voice as he replied, "Brother Bereus, my interest in the teachings we discussed left me no room for personal feelings. I know your heart, my dear young brother, and that is enough. You know the old proverb, 'Old men for counsel, young men for war'. We need them both, and both are apt to fall into their peculiar faults at times. Where you are concerned not to slip into the common defect of the young, I am equally fearful of the natural danger of the older. I have known some old brethren who had become petrified and useless in the thought that they had the sum of all wisdom, and that what they did not know was not worth knowing; and they seemed to believe that the chief end of their older days was to 'take down' the young men. The good book says, 'Better is a poor and wise youth than an old and foolish king who

knoweth not how to take instruction any more'. And Paul said to Timothy, 'Let no man despise thy youth'. If you feel that you have spoken too briskly to me, I'll gladly pardon it. But do not feel hampered in the future from speaking out all your heart. And pray that I may not cross that fatal dead-line of the aged, and may not despise thy youth, nor that of any other precious young spirit among us."

No words of rebuke could have humbled Bereus as this kindly speech. "Pray for *me*, Brother James," he answered. "I am the one that needs it."

"Brethren, I cannot keep from saying, that I love you both unspeakably," said Simeon. "I have long counted that you both adorned the good word of our Lord, and that you have been hands and feet and eyes and backbone to the Body. I know it the better now. Of all precious things in the Lord's kingdom there is nothing that equals Brotherly Love. Not even the knowledge of the prophecies could compare with it." And upon that the three parted and went to their several homes.

(Next: "The Use And Need Of Prophecy").

ANOTHER GOSPEL, WHICH IS NOT ANOTHER

J. Edward Boyd

The King James translation of Paul's statement in Galatians 1:6-7 reads: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you and would pervert the gospel of Christ." To say that this "another gospel" is not another appears to be a contradiction; it doesn't make sense. The fault of the translators was in not making clear the distinction between two Greek words, *heteros* and *allos*. To be sure, our word *another* is given in the definitions of both of these but there is this difference in their use: *heteros* indicates another of a different kind, while *allos* applies to one of the same kind. The former is used in Luke 23:32; "And there were also two others, malefactors, led with him to be put to death." Luke would not put these in the same class with the sinless Son of God. It is found also in Stephen's speech: "till there arose another king over Egypt" (Acts 7:18). This was indeed a king different from his predecessors—different in character and probably different in ancestry.

Now what had happened in Galatia to cause Paul so much astonishment and dismay? It was the same sort of thing that had occurred at Antioch: some teachers—Judaizers—had come in among the disciples saying, "Except ye be circumcised after the custom of Moses, ye cannot be saved" (Acts 15:1). Their acceptance of the Lord Jesus was not criticized; but it was not enough. They must add to their faith in Him the keeping of a legal requirement. The apostle was fully aware of all that was involved in that. To receive circumcision as a condition of salvation was to put oneself under

obligation to keep the whole law (Gal. 5:3). For if one seeks justification by law-keeping, he cannot choose to keep some of its requirements and to ignore others. So he brings upon himself a curse; for "cursed is everyone who continues not in *all* things that are written in the book of the law, to do them." And who has done that --who has continued in ALL those things to do them? (Gal. 3:10.)

This is what Paul speaks of as a "different gospel" (as rendered by later translator)—that is, a gospel of a different kind from that which he preached to them. And so it was not another of the same kind; consequently it was not a gospel at all! For the word for gospel (euangelion) means "good news;" and it is no good news to tell a man that he must put himself under obligation to keep the law to be saved. The gospel that Paul preached was quite different—that the Lord Jesus Christ "gave himself for our sins, that he might deliver us out of this present evil age, according to the will of our God and Father" (Gal. 1:4). It was that "a man is not justified by the works of the law but through faith in Jesus Christ;" that "Christ redeemed us from the curse of the law, having become a curse for us" (Gal. 2:16; 3:10). It is good news that eternal life is the free gift of God, and not something that I can merit by works of law (Romans 6:23).

Now this was the gospel which the Judaizers were seeking to pervert. The word here is *metastrepasai*, which means "to turn about, to convert into something else, to change." It is used in Acts 2:20: "The sun shall be turned into darkness;" and in James 4:9: "Let your laughter be turned to mourning, and your joy to heaviness." In each case a radical change is indicated. Paul's vehemence in denouncing this attempt in Galatia is evidence that the change which the Judaizers were trying to bring about was no less radical. "Ye are severed from Christ, ye who would be justified by law (no article here in the Greek); ye are fallen away from grace." (Here the article *is* used, indicating that it is *the* grace that is in Christ Jesus which is in view.) Here are two systems of religion, diametrically opposed to one another: one of human merit, like that of Cain; and the other of divine favor, made possible only by atoning sacrifice, typified by that of Abel. They will not mix; we must choose the one or the other.

Let us not think that this evil is non-existent today. It is all about us. It is the religion of the legalist who, while assenting to the fundamental doctrines of the Christian faith, would at the same time bind upon us the keeping of some law as a condition of our salvation. Some years ago I saw this statement in a published sermon outline: "Christ came to earth to give a new law." The impression is made that salvation is obtainable only by keeping this new law. Who then can be saved? This is not gospel—good news. The higher the standard, the more hopeless the situation. But here *is* good news: "Christ Jesus came into the world to save sinners" (1 Tim. 1:15). It is to those who have been saved by grace through faith that the exhortation is given: "Walk worthily of the calling wherewith you were called" (Eph. 2:8-9; 4:1). And again, "Walk by the Spirit and you shall not fulfill the lust of the flesh" (Gal. 5:16).

THE ACTS OF THE APOSTLES

H. L. Olmstead

THE BEGINNING

The second chapter of Acts is epochal and dispensational. It is called by Peter in Acts 11:15 "the beginning." So shall be the title of this study.

First, we ask the question, "What began on the first Pentecost after the resurrection and ascension of Jesus?" The annual feast of Pentecost, fifty days after the Passover, was the beginning of the harvest when the first fruits of the year were brought before the Lord (Deut. 26). It was also known to the Jews as the Feast of Weeks and came at the end of the week of weeks, or seven periods of seven days each. So it was certainly fitting that the Lord's harvest in this gospel age should begin on this day.

(1) It was the beginning of the preaching of "repentance and remission of sins in the name of Jesus" according to the instruction of Jesus in Luke 24:47, which was to include "all the nations." The first commission was limited in scope during the personal ministry of Christ to the "lost sheep of the house of Israel" (Matt. 10:5). In this commission they were expressly forbidden to enter into any city of the Samaritans or to go in the way of the Gentiles. But under this last commission they were to be His witnesses in "Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth." (Acts 1:8).

(2) It was the beginning of their testimony or witness to the great facts of the gospel, Christ's death for sins, His burial and resurrection (1 Cor. 15:3). The affirmation is made in Acts 2:32 that "we all are witnesses of these things." Again in Acts 1:22 when one was to be chosen in the place of Judas, he, too, must be "a witness with us" of His resurrection. In Acts 4:23 the apostles with great power "gave their witness to the resurrection of Jesus Christ." In Acts 10:41 Peter speaks of them as "witnesses chosen before of God."

(3) It was the beginning of a witnessing which had a peculiar and divine confirmation, for God bore witness with them, "both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to his own will" (Heb. 2:4).

(4) It was the beginning of the peculiar and wonderful fellowship of men and women in Christ. Those born again of water and the Spirit, who are later spoken of as "new creatures," we find continuing steadfastly in fellowship (Acts 2:42). It was the fellowship of a common life, a common faith, and a common hope, based upon the common experience of conversion to Christ. Those "added" to this number were the saved (Acts 2:47).

(5) It was the beginning of the spiritual body or church of Jesus Christ. Through their personal salvation they became automatically members of the church. "The Lord added them (2:47). The first Christians were not saved because they joined an institution known as the Church of Christ, but through an act of God these saved persons *became* the church and are the body and bride of Christ.

THE PENTECOSTAL SERMON

The Pentecostal sermon was preached by Peter and is above all else Christ centered. Peter began his sermon by "lifting up his voice" (2:14). This is not a bad idea for any preacher. He did not yell at them we are sure, but we are certain also that he did not mumble his words or speak under his breath. The sermon is addressed to men of "Judah and Jerusalem," and "men of Israel" (2:22). It is the gospel, but nevertheless a sermon which had a decidedly Jewish appeal.

After explaining the unusual phenomenon by which every man heard in his "own language wherein he was born" (2:6), Peter launched into his sermon. He explains the "tongues" phenomenon as being one of the signs of the Messiah's day spoken of by Joel. The prophecy, however, in Joel 2, quoted by Peter, carries on until the "great and terrible day of the Lord." It includes in its whole sweep much more than Peter quoted, for it continues in Joel 3 to the time when God "shall bring back the captivity of Jerusalem and Judah" and the armies of the nations shall be brought down to the valley of Jehoshaphat for judgment, and issues in the promise (Joel 3:20): "Judah shall abide for ever, and Jerusalem from generation to generation. And I will cleanse their blood, that I have not cleansed: for Jehovah dwelleth in Zion."

A BRIEF OUTLINE OF PETER'S SERMON

I. Jesus of Nazareth (That is his subject).

1. Approved of God by miracles, wonders and signs which had been done right in their midst. They knew that.
2. His death was no accident, but was by the determinate counsel and foreknowledge of God, God's using the hand of lawless men (2:22, 23).
3. God had raised Him from the dead, for it was not possible for death to hold Him. As His death, His resurrection had been foreseen, foreknown, and foretold by David in Psalm 16 (2:24-28). Those apostles present were also witnesses of the resurrection (2:32).
4. The oath of God to David to set one of his descendants upon his (David's) throne could be carried out (2:28-31). Since Christ had risen from the dead nothing can hinder Him from being placed upon that very throne. (That throne was never in heaven, and no word of God tells us that it has ever been moved there.) The throne of David according to God's word is "the throne of David over Israel and over Judah, from Dan even to Beersheba" (2 Sam. 3:10).

II. The Conclusion (2:36).

"Therefore God has made him both Lord and Messiah, this Jesus whom ye crucified." It follows from His character, mighty works, the testimony of the prophets and the testimony of eye witnesses.

III. The results.

Hearers convicted of slaying their Messiah were pricked in their hearts, crying out, "Brethren, what shall we do?" They were told to "Repent ye, and be baptized every one of you in the name of

Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit" (Acts 2:37-38). About three thousand, who gladly received his word and were baptized, were added unto the Lord. Thus was the fellowship of believers begun (2:39-47).*

*Note. This was a fellowship of believers in a Messiah of Israel and an officially rejected Messiah, i.e., officially rejected by the nation of Israel. He is still rejected by the present Israeli nation.

Christian Education

A MUST FOR ALL OUR YOUNG PEOPLE

Robert B. Boyd



By now most of our readers may have learned that the name Kentucky Bible College has been changed to SOUTHEASTERN CHRISTIAN COLLEGE. The change in name does not represent a change in position, or in the place the Bible occupies in our curriculum, or in the stated objectives of the school, but rather more accurately identifies the kind of school already in existence. In the words of one esteemed brother, well known to readers of this journal, we have this excellent explanation: "The word 'Bible' mentions only one of the many texts used in our school—though far and away the chiefest. But the word 'Christian' has a far wider, and more accurate connotation. It speaks of the spirit, atmosphere, emphasis, and end-results."

Kentucky Bible College (hereafter known and referred to in this article as SCC—Southeastern Christian College) is designed to appeal to ALL of our young people who want a Christian education, regardless of their plans for the future. Experience taught us that in using the name Kentucky Bible College we were creating a false impression (even though unintentionally), namely, that our school was exclusively a preacher and missionary training center. (To call a school a College of Music, even though some liberal arts subjects might be offered, would be attractive only to students who planned to major in music. Likewise to call a school a Bible College, even though liberal arts subjects were offered, didn't appeal to students who did not plan to devote their lives to full-time Christian service. Those of us connected with the college knew we had a liberal arts Junior College, but the name failed to clarify the point to others, and a wrong impression resulted which was difficult to overcome.

If a person plans to devote his life to preaching the Gospel in full-time Christian service, we think it consistent that he should receive a Christian education. But are those who plan to be doctors, farmers, teachers, housewives and mothers, etc., in less need of a Chris-

tian education? We think not! To be a Bible believer involves believing that "the fear of Jehovah is the beginning of knowledge (Prov. 1:7), which in turn involves believing that a Bible centered curriculum is basic to true education. All of our young people need the background of a Christian education for at least two reasons: (1) For the sake of their own personal welfare, and (2) For the sake of enlarging the borders of Christian influence, and our position of New Testament simplicity which we believe to be precious.

To enlarge upon topic no. 2, it is the conviction of this writer that young men and women who receive the background of a Christian education, on the fundamental basis as given at SCC, who will be "scattered abroad" as they find work in their respective chosen fields of endeavor, will go about "preaching the word" and will often furnish the nucleus for the establishment of congregations. This type of work is invaluable. And to think in terms of sending only our young people who plan to devote full time to Christian service to a Christian institution is to miss great opportunities in doing the will of God on the basis of the Great Commission. So, parents, regardless of your son's or daughter's occupational purpose in life, put first things first and see to it that son or daughter gets a start toward the chosen purpose in a school that affords good academic instruction in a distinctive Christian atmosphere! Such a place is Southeastern Christian College* in Winchester, Kentucky.

*A liberal arts Junior college from which our students transfer successfully to standard accredited senior colleges, plus a three-year Bible Institute above the junior college level, offering two degrees, the B.A. in Christian education, and the Th.B. in Bible. Write for catalog.

BE YE THANKFUL

Mrs. Paul Knecht

Some one has truly said, "A happy heart is a thankful heart." When we are unhappy we are unthankful. It is right to be thankful for God's blessings in material things. But that which satisfies the appetite is not the basis of the Christian's thankful, happy heart. The roots of his happiness are deeply embedded in the love of God, manifested sometimes in material blessings and sometimes (for His children) in the very lack of them, but proved on the cross of Calvary. "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have eternal life." The source of the Christian's happiness is "the Lamb of God that taketh away the sin of the world."

David lost his happiness and thankfulness when he sinned. As long as he remained unrepentant and unforgiven he was unthankful and unhappy, but when his sin was brought home to him and repentance was his, he prayed, "Restore to me the joy of thy salvation." How happy and thankful he was when by the grace of God his sin was put away and his soul restored again. He was ready, then, as he

said, "to teach transgressors thy way and sinners shall be added unto thee." We think a man who has committed such a sin as David's sin is unfit to be a teacher, but if he has duly repented and been forgiven, why should he not teach? Who can better teach God's love than one who has tasted deeply of it at the cross in the forgiveness of his sins? The woman in Luke 7 who had been forgiven much loved much. Simon also could have been forgiven much (for self-righteousness is great sin), but he did not think that he needed forgiveness. He missed the rich experience enjoyed by the woman, not because he had not sinned, but because he had not appreciated the enormity of sin and repented of it.

When sin is gone the Spirit has room to work in the heart. Paul said, "Be not drunken with wine, wherein is riot, but be filled with the Spirit." A drunken person does things he would not do when sober, things at which his neighbors would look askance. The Christian when filled with the Spirit also does things his neighbors cannot understand and even sometimes attribute to the drunkenness of wine. The apostles were accused of being drunk on the day of Pentecost.

Perhaps it is no wonder people think Christians are drunk when they are filled with the Spirit. For the love of God is shed abroad in their hearts through the Holy Spirit which was given them (Rom. 5:5). They begin to love everyone; they lift up their voices in praises to God; they are kind to strangers; they are unresentful of big business and government officials (such as tax collectors and traffic officers) and as love grows deeper it reaches out to those not easy to love and even in some cases commands the respect of the business world and the powers that be.

Be thankful for the Holy Spirit, who convicts us of sin and then "be filled with the Spirit," that your thankfulness may overflow to enrich the lives of others. Never mind if the world says you are drunk. It has not much discernment in such matters. The loving heart is a thankful heart; the thankful heart is a happy heart. "And let the peace of Christ rule in your hearts, to the which also ye were called in one body; and be ye thankful" (Col. 3:15).

The Spirit that speaketh truth in love,
That leads the way to the home above,
Controlling and guiding each upward move—
Be filled with the Spirit of God.

The Spirit that moves with loving grace
To make of each heart a holy place
Till we gaze on the Savior face to face—
Be filled with the Spirit of God.

We shall be like Him, O happy thought,
With every spiritual blessing fraught;
Found Him for Whom we had never sought—
Filled with the Spirit of God.

The Christian Hope

K. William Rinne



The Christian hope is an assurance of ultimate triumph because it is guaranteed by God, who cannot lie (Titus 1:2). It is the grasping by faith of a certainty that lies beyond rational proof and human understanding (Heb. 6:18, 19). Such an assurance of the ultimate is the inspiration of patient, persistent, progressive endeavors in spite of immediate appearances and experiences (Rom. 5:3, 4).

The English noun "hope" which translates the Greek word *elpis* in the New Testament is used always of the expectation and desire of good and is closely related to faith, especially in the element of trust. "Hope that is seen is not hope" (Rom. 8:24). To desire that which you never expect to receive is to have no hope. Conversely, to expect that which you have no desire to receive is to have no hope. Both expectation and desire coupled with trust are the principal ingredients for any kind of real hope. Strange as it may appear, neither the noun "hope" nor the verb "to hope" is found in the Apocalypse. This is also true for 2 Timothy, 2 Peter, Jude, James, and 2 and 3 John. Furthermore, the noun does not appear in the Gospels, and the verb appears only twice in Luke, but not in the technical sense which it generally has in the epistles. In the whole of the New Testament, the verb is used fourteen times. The noun is used forty-eight times in the Acts and Epistles of the New Testament.

The word "hope" is a common word which has been much weakened by everyday usage. In fact, all definitions of this word fall far below the usual New Testament meaning. In the New Testament, the word "hope" denotes a *dead certainty*, and there is little of the notion of mere possibility, or even of probability. This hope rests upon the promises of God which cannot be broken: "He is faithful that promised" (Heb. 10:23). So far, these promises have been already fulfilled in Christ Jesus, who is described in one place as "The Amen, the faithful and true witness" (Rev. 3:14). As Christians we need to infuse our use of the word "hope" with this sure and certain New Testament meaning when we speak of the Christian hope, and never in the sense of a possibility or even of a probability.

The wellspring of the Christian hope is God (Rom. 15:13), and to live apart from God in this life is to have no hope (Eph. 2:12). Christian hope rests in the providence of God, who is both maker and judge of nations; in the creative work of God, who is author of the world, of man, and of the values of truth, beauty, and love, by

which the pathway of man is lighted; in the redemptive action of God in history through the incarnation, life, teaching, death, and resurrection of our Lord and Savior Jesus Christ. In its nature, hope is forward looking. At the same time it is a present experience. As such, Christians must not focus their attention on the future to the neglect of present responsibility. It is of the utmost importance that Christians understand what Christ came to do, the nature of His kingdom, the mystery of the gospel whereby Jew and Gentile, bond and free are made one in Christ Jesus, for hope is one of the elements in the unity of the Spirit.

The New Testament uses several terms and phrases with reference to the Christian hope. In his letter to the Galatians, Paul declares that Christians "through the Spirit by faith wait for the hope of righteousness" (Gal. 5:5). Righteousness is given by God's grace to the individual sinner at the time of his conversion. But in the reference here cited, Paul speaks of that perfect realization which will be attained when the ultimate victory over sin is accomplished. Peter declares the Christian hope to be "a living hope by the resurrection of Jesus Christ from the dead" (1 Pet. 1:3). It is a living and risen Christ, not a dead Christ, whom Peter first proclaimed on the day of Pentecost. But the resurrection of Christ does not belong to "the Christian hope" but to "the Christian faith." The risen Christ is a part of the *faith* which Paul preached on first coming to Corinth. The living hope of which Peter speaks is centered on the resurrection of Christian believers in that *faith*. In writing to the Romans, Paul states that "we rejoice in hope of the glory of God" (Rom. 5:2). The glory of God filled the temple with radiance. Christ came as the effulgence of God's glory (Heb. 1:3). As Christians we enter into that close relationship with Christ which brings us within the sphere of the divine radiance, and ultimately will be perfected in glory. Christ "brought life and immortality to light through the gospel" (2 Tim. 1:10), and Christ speaks of eternal life as a present possession of all those who believe on Him. But eternal life is still a hope (Titus 1:2; 3:7), and Paul declares that in the day of judgment God will grant it "to them that by patience (steadfastness) in well-doing seek for glory and honor and incorruption, eternal life" (Rom. 2:7). Ultimately the Christian will share in the "deathlessness" which is declared to be an attribute of God alone (1 Cor. 15:53; 1 Tim. 6:16). This somewhat paradoxical use of the present and the future is seen also in the word "salvation". The Christian rejoices in the knowledge of sins forgiven, and is assured that he has been saved by the redemptive work of Christ. At the same time he must "work out (his) own salvation with fear and trembling" (Phil. 2:12), and as time progresses, can claim that his salvation is nearer than when he first believed (Rom. 13:11; 1 Thes. 5:8). These various aspects of the Christian hope are associated with the work of our Lord Jesus Christ, and will culminate in the second advent of Christ. When He comes for His own, there will be a realization of the blessed hope which is the precious possession of all those who believe on Him (Titus 2:13).

NEWS AND NOTES

Investing In Our Young People

I visited Southeastern Christian College a few days ago and found the business manager mulling over a difficult problem—how to pay the teachers' salaries and other operating expenses amounting in all to \$8,000 per month, with an income of \$5,000. Brother Rake is faced with this problem month after month. We wonder how he does it. If all of us who promised stipulated amounts during their finance campaign would be regular and faithful, and others who did not promise would realize how very important this program of Christian education is, and give liberally and regularly we could easily underwrite operating costs and wipe out the debt besides. What is as wonderful as an investment in young people—in an institution that trains our future missionaries, preachers, elders, and Christians for all walks of life? There is no greater investment! Let's all take hold and help our fine Christian faculty to do this job for the Lord!—J.R.C.

PORTLAND CHURCH NEWS

The Portland Avenue church is rejoicing in the blessings of the Lord. Interest is good and a fine spirit is always prevailing. The attendance at the Sunday morning Bible study is up, and night attendance has been better than usual. Several have been baptized into Christ within recent weeks while others have come for reconsecration.

During the month of April the entire congregation was blessed by a very inspiring "youth revival". Attendance was unusually good and interest was high throughout the week. Looking forward to June 17-28, we are anticipating a successful Vacation Bible School.

Your prayers on behalf of this congregation are desired. —Frank Gill.

SOUTH LOUISVILLE CHURCH

Our attendance averages for the month of April were: Bible School, 132; Morning Worship, 155; Evening Worship, 108; Christian Training Service, 52; and Wednesday Evening Meeting, 43. The revival brought the average of Sunday and Wednesday evenings up a little, although both have been running very good lately.

In our meeting we were disappointed that we had so few who were subject to the invitation. We must go into the highways and byways to reach them. This the early church did, and this we must do in these latter days.—N. Wilson Burks.

During the week of July 21-28, I will be engaged in a series of meetings with the church in LaGrange, Kentucky. All the churches in the Louisville area are invited and urged to support this work. —N. Wilson Burks.

YOUTH RALLY

In April the Louisville Area Youth Rally was held at Highview church. While very enjoyable, it was also inspirational and spiritually profitable. Wonderful messages were well presented by singing groups, and the congregational singing was fine.

A challenging message, especially applicable to young Christians, was delivered by Brother Herman Fox, Jr. The meeting was under direction of David Schreiner.

The May Youth Rally was held at the Lily Dale congregation, near Tell City, Indiana, and was very enjoyable. Every congregation in the area should support these happy monthly meetings.

ORMSBY AVENUE REVIVAL

Six young men are to participate in an evening Bible school and revival meeting at the Ormsby Avenue Church of Christ, 622 East Ormsby, Louisville, June 9-16. Bible classes for all ages will convene at 7:15. The revival service will begin at eight, with a twenty-minute singing period for both children and adults. Our evangelist is Paul Clark. The young men who will assist him are Duval Means, Vernon Owens, Elbert Blansett, Emory Grimes, Jr., and Kenneth Stockdell. Quartets and other special singing will be an added feature of the meeting —J. R. Clark.

Louisville, Ky.: On May 7th I returned home from my "native hills" of Indiana (Sullivan Co.) and the Palmer's Prairie Congregation. A commendable cooperative spirit prevails among a number of congregations in that region expressing itself in mutual helpfulness in gospel meetings, in song rallies, and in young people's meetings. That sec-

tion could well use another gospel preacher, but he should become resident if he would render the service most needed. —Stanford Chambers.

CLOSING EXERCISES AT K. B. C.

The baccalaureate service of the Kentucky Bible College was conducted at 8:00 p. m., Sunday, May 26, at the Main Street Church of Christ in Winchester. Brother Orell Overman, of Switz City, Indiana, delivered the message. At 8:00 p. m. on Friday night, May 31, with Brother Bernard Wright as speaker, the commencement exercises were held in the college auditorium. The three young men who received the Bachelor of Theology Degree (Motoyuki Nomura, Glenn Baber, and Shichiro Nakahara) made brief speeches.

Junior College certificates were received by the following young people: Lowell LeDoux, Frank Brooks, Julius Hovan, Claudia Ratliff, Doris Gilezan, Charles Knecht, Mary Knecht, and Harry Coultas.

CHANGE OF ADDRESS

Brother E. Gaston Collins recently moved from Borden Indiana to No. 1107 Caldwell Lane, Nashville, Tenn.

NELSONVILLE CHURCH BUILDING NEARS COMPLETION

Exterior painting of our new church building has just been completed—which was accomplished by members of the congregation and friends who helped.

Next Lord's day we expect to be moved back down into our basement for services, while the hardwood floor in the auditorium is being finished. Following that we will assemble the theatre-type chairs that have been re-conditioned, and soon we should be ready for a full-scale meeting.

We plan, tentatively, to have a two-weeks' meeting in the latter part of August, with a dedication service on the first Sunday afternoon of the meeting. —Robert Heid.

CHRISTIAN WORKERS' CLINIC

Louisiana brethren are announcing a Christian Workers' Clinic to be held at a camp site at Evangeline State Park, St. Martinsville, La., from July 1-6. This camp is for fellowship and instruction. All who are interested in Christian work are invited. Make application to Earl Mullins, Box 308, Jennings, Louisiana. Three dollars is to be sent in advance with application.

The 1956 bound volume of Word and Work and Quarterly is now ready. Order from Word and Work. Price. \$3.00.

Hapeville, Georgia: For two weeks, April 29 through May 12, I had part in a meeting with the church in Linton, Ind. I am scheduled to be with the church in Sulphur, Louisiana, from June 2 through June 9. —Carl Kitzmiller.

CLOSING EXERCISES AT P. C. H. S.

On May 26, the local minister, Brother C. V. Wilson, delivered the baccalaureate address to the High School Graduates of P. C. H. S., Louisville.

The closing exercises of the lower grades was presented in the church auditorium on Tuesday evening, May 28. On Thursday evening, May 30, twenty-three students were graduated from the eighth grade. Brother Herman J. Fox, Jr., was the speaker on this occasion. The following night, May 31, ten students (one from the army) graduated from Portland Christian High School in an exercise in which Brother J. E. Farmer was the guest speaker. Thus did this school, which is a monument to the grace and power of God and to the faith of many of God's people, close its thirty-third year of operation and graduate its thirtieth senior class. May the Lord continue to so use it until our blessed Lord returns.

YOUTH SUMMER CAMPS

The annual youth summer camps will convene on the campus of Southeastern Christian College, Winchester, Kentucky, on the following dates: Junior Camp (5th, 6th, and 7th grades) from July 7-13; Senior Camp, July 14-20. The camp begins with the evening meal. Camp Director, Hall C. Crowder, Box 101, Gallatin, Tennessee.

Jackville, Fla.: The "Word and Work" continues to be great. To me the pictures of the writers give a personal touch which I like. The splendid articles in each issue should be read by all for their inspirational value. I hope we can send some new names for the "Word and Work" soon.

Recently we have had three baptisms, and last Sunday the evening service was exceptionally well attended.

A few weeks ago Brother Roy Javins came our way, and his presence with us has been a real blessing. His con-

secration to God and his willingness to spend and be spent for the Lord is a challenge for us to do more for the Lord. He has preached some for us, and one sister has asked that he preach some Sunday morning in the near future on the subject of "The Jews". Personally, I wish Brother Javins could stay here, but since he is dedicated to the Lord to the preaching of the gospel, we may not get to keep him with us long. Any church desiring a full time gospel preacher wholly dedicated to the Lord would find Brother Javins to be such a man.

May the blessings of the Lord be with you and the Lord's work in that area. —John H. Adams.

Amite, Louisiana: Brother Sidney Mayeux, minister of the church of Christ in Denham Springs, announces revival meetings beginning May 19 and running through May 26. Brother Kenneth Istre, of Dallas, Texas, is the evangelist chosen for this meeting.

Brother Richard Ramsey is making some progress on building his house at Hammond. Brethren Ross, Phillips, Valdetero, and others have lent some help to this project. Brother Richard is enjoying the experience of building his own house, but he has experienced that a carpenter's hammer gets heavy after three hours of nail driving. But in order to build he must keep expenses at a very low figure. —A. K. Ramsey.

Winchester, Ky.: My work as promotional director of Southeastern Christian College will occupy most of my time this summer, but I plan to do some evangelistic work. The Lord willing, I will be in a meeting with the brethren at Alexandria, Louisiana, June 9-14. —Robert B. Boyd.

Dallas, Texas: Enclosed is a check for five subscriptions to "The Word and Work." The fifth is for myself. It seems that in every issue there is something that I would like to send or hand to somebody, but I like to keep my copy intact. This extra will enable me to share my W&W with others and still keep it.

We arrived in Dallas May 3, and what a welcome we received! Not the brass band and speeches type, but one which meant so much more. Our furniture which we had sent ahead was all in place, the lights, water and

phone were all ready for use, and there was even food in the refrigerator!

The better we get to know the folks at Mt. Auburn, the more pleased we are that we have come. We are anticipating a fruitful work for the Lord with them. —Gordon R. Linscott.

Tell City, Ind.: During the past month we have had five responses to the invitation—three for baptism, one for restoration, and one for membership. For all of this we thank the Lord.

In the month of June we are looking forward to being host to the Youth Rally on Sunday, June 16. Also during the month we will be engaged in our Vacation Bible School from the 17th through the 28th. —Bob Morrow.

MANILA, PHILIPPINES, May 3, 1957.

Word comes from the Philippines of one birth and a number of new-births. Some of you have already seen the mimeographed announcement (made by the apparently unnerved father and sent out by his parents) of Carol Ruth Allen, arriving to bless the home of Dennis and Betty Allen, May 2 (M.T.) on the broad back of a carabao. "We praise the Lord," says Brother Dennis, "for giving us a healthy baby and for His watching over Betty." And Betty says, "...she is exactly what our hearts desire... Dennis is 'fine' too... he was perfectly calm and reassuring. In times of stress he is a rock of strength."

The two vacation Bible schools ended last week. The record attendance in the Chinese school was 191... smallest 161. In the kindergarten class there were over 100 enrolled... you should hear them sing... They know many songs and learn the English action songs very fast. They almost burst your eardrums on the ones they know the best. It is a real joy to teach them. The other Bible school, taught in English, was at a new housing project in one of the suburbs of Manila, in the home of a Filipino Christian. The interest was good, highest attendance 27; this was a new field.

Three Chinese children and young people were baptized this week; a lady from Quezon Institute was baptized about two weeks ago. Bro. Patria, discharged from the hospital, hopes to carry the gospel with him to his far-away barrio in Southern Luzon.

The two young men who went to Mindoro have baptized two young peo-

ple there and collected materials and started a building. God is blessing their work.

May 6. Ellen Lau (their Chinese teacher) was baptized yesterday. We had been praying for her for several years. (This makes seven new-births). The Broadduses have taken a group of the S.S. children on an excursion today. They went to La Mesa dam. They have finished moving (mentioned as begun in a former letter)...Yesterday I spoke in Chinese at the worship service—the first time since Broadduses returned. I think I got along better than ever before. There was a good crowd. Attendance at the English service was quite slim. Some are out of town —Dennis Allen

Jacksonville, Fla.: Brother Johnnie Adams and wife are doing a wonderful work at the Southside church in Jacksonville, Florida. It is a growing church. The Lord has blessed them with three baptisms in the past two days. We praise the Lord for this answer to many prayers. —A Brother.

Tell City, Indiana: We of the Lily Dale Church wish that our many friends could have been with us for two special services this past month (April). On April 14 at 1:30 p. m., during the regular monthly Missionary Meet-

ing of the Lily Dale and Tell City churches of Christ, Frank Sandage, Jr., of the Lily Dale congregation brought us a very inspiring message. He spoke of the need for mission work at home as well as abroad. The young people's chorus sang three songs.

On April 21 our evening worship service was conducted by our youth. Following the opening song, our younger group sang several action songs. Then our youth chorus sang three songs. The lessons delivered were "The Christian Life" by Dennis Lawalin of the Tell City congregation, and "The Creation" by Frank Sandage, Jr., of the Lily Dale congregation. The meeting had been advertised for over a month, and we had a record Sunday evening attendance of 91. —Delmer F. Browning.

CHURCH SUPPLIES

Do you publish a church bulletin? We carry a full line of mimeograph supplies. Twenty-six pound paper is \$2.50 per ream. Legal size stencils, with special top imprinting, are \$3.50 per quire. Grade A duplicator ink is \$2.50 for a 1 lb. can. We can also supply the cleaning fluid, correction fluid, stencil cement, ink pads, styli, and lettering guides. Send us your order.

WHAT IS CHRISTIANITY?

In the home, it is kindness;
In business, it is honesty;
In society, it is courtesy;
In work, it is fairness;
Toward the unfortunate, it is pity;
Toward the wicked, it is resistance;
Toward the strong, it is trust;
Toward the penitent, it is forgiveness;
Toward the fortunate, it is congratulations;
Toward God, it is reverence and love.

Go through the midst of the city, through the midst of Jerusalem and set a mark upon the foreheads of the men that sigh and that cry over all the abominations that are done in the midst thereof." (Ezek. 9:4). Is God's mark on you? —R. H. Boll.

The best way to stand up before the world is to kneel down before God.