

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

J. R. CLARK, Publisher

VOL. LII

No. 5

MAY 1958

In This Issue

Poem: He Wanted You - - - - -	113
In Memoriam — H. L. Olmstead - - - - -	114
Grace In Time Of Need — Gordon R. Linscott - - - - -	118
The Satisfied Soul — Willis H. Allen - - - - -	119
Objections Answered — J. R. C. - - - - -	120
The Results of Looking Up — J. H. McCaleb - - - - -	123
Christ's Advent and Evangelization — Winston N. Allen - - - - -	124
The Christian Home — Howard T. Marsh - - - - -	128
Precious Reprints — Giants — R. H. Boll - - - - -	129
Israel In History — Frank M. Mullins - - - - -	135
The Training of Youth — Orell Overman - - - - -	137
Seed Thoughts — J. L. Addams - - - - -	140
News and Notes - - - - -	142

Graded for
NURSERY



BEGINNER



NEW 1958 VBS COURSE

We Worship the Lord

PRIMARY



Presenting a BRAND-NEW, single-theme course with ten lessons on the meaning of true worship. All lessons are complete, carefully and reverently prepared. Fascinating handcraft ideas have been adapted to correlate with the course for further lesson emphasis. A practical, true-to-the-Bible course . . . easy to teach . . . low cost.

TEACHERS' MANUALS. Will challenge the most experienced teacher, and make even the beginning teacher a success! Includes 6-session teacher training course complete with notes on understanding the child, teaching methods, handwork and other creative activities, lesson plans, aims and applications. Please order by number (see chart below) Each, 45c.

PUPILS' WORKBOOKS. Vivid, exciting color throughout! All types of activities graded to the achievement level of the particular age group—simple activities for little folks, more difficult projects for older Juniors and for Teen-agers. Each book complete. Please order by number (see chart below) Each, 30c.;
10 or more, each, 25c.

ALSO full-color theme picture (1711, \$1.25) and teaching picture set (9316, \$1.50), Table-Top Pict-O-Graph (9317, \$1.35), Object Lesson Pict-O-Graph (2166, \$2.50) and India Missionary Pict-O-Graph (2169, \$1.35).

Write for **FREE Planbook** giving full descriptions.

FOR NURSERY THROUGH TEEN-AGE

Teachers' Manuals		Pupils' Workbooks	
9301	NURSERY	9302	
9303	BEGINNER	9304	
9305	PRIMARY	9306	
9307	JUNIOR	9308	
9309	TEEN-AGE	9310	



JUNIOR



TEEN-AGE



Single Theme
10 Lessons

True to the Bible
Life Application
Bright Color
Complete
Easy to Teach
Correlated
Activities

INTRODUCTORY KIT

Before you decide on a course for your 1958 vacation school, be sure to examine these materials.

For your convenience, an **Introductory Kit** has been prepared. In it are 5 teachers' manuals and 5 pupils' workbooks (one each for Nursery, Beginner, Primary, Junior, Teen-age), a director's manual, a 24-page VBS Planbook and samples of publicity aids. Order 9311 only \$3.75

THE WORD AND WORK

VOLUME LII, MAY, 1958

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

THE WORD AND WORK, 2518 Portland Avenue, Louisville 12, Ky.
Entered at the Louisville, Kentucky, Post Office as second class matter.
Single subscription \$2.00; Clubs of four or more \$1.75 each.

HE WANTED YOU!

You did not want Christ, but He wanted you,
Despite all your sin and rebellion too.

You wanted the world and its tinsel gold
Instead of the truths that the Saviour told;

You followed each transient, shining star
With little thought that its light would mar

The greater light that you did not see
Which shone from the cross of Calvary.

And so the days became months and years,
And often the way was dark with tears,

Until you came to the needful place
Where you saw the love in the Saviour's face.

And gave Him your heart to mold anew
The things He saw when He wanted you.

—Clara Bernhardt



IN MEMORIAM



H. L. OLMSTEAD

MEMORIA IN AETERNA

K. William Rinne

The second of God's five star, battle scarred generals has now been retired from the field of action by our Great Commander-in-Chief. Reference is made to "Crossing the Bar" by both R. H. Boll and H. L. Olmstead, and that almost to the day of being within a two year period of each other. Our loss is grievous and irretrievable, but their gain is very far greater than the great loss which we have sustained.

These saints of God believed in immortality not because of logical arguments in its favor, but because of an inward conviction of its reality. They were so sure of the future life that, like Paul, they were willing to stake everything upon it. They counted all things to be loss in order that they might gain Christ, which is life eternal. This was to them the supreme treasure, and they were quite sure that they would receive the crown of righteousness (crown of life, James 1:12; Rev. 2:10), which the Lord, the righteous judge, promised to all those at that day that love Him. This inward conviction on the part of each was born of a life that was hid with Christ, and it is the certainty of union with the divine life which is primarily back of this assurance. In this was the greatness of these

men made manifest. For they being imitators of their Lord regarded the present life as a mere interlude in the larger life of the Spirit. They insisted on seeing everything under the form of eternity, and urged their hearers to accept the eternal viewpoints as a guide to their daily actions instead of looking at things from the ordinary temporal point of view. In their teaching and preaching they implored that men strive to lay up treasures in heaven rather than upon the earth in that the heavenly life is of more significance than the earthly. They viewed religion as eternal life in the midst of time. They were in the world, and yet not of the world because like Christ they knew that their life was not to be cut short by death. In short, these men possessed such a complete consciousness of their own immortality that a realization of this fact is essential to any proper understanding of their teaching and work.

The great value of the Christian faith consists in the fact that it enables each of us to appropriate realities which science cannot reach. These realities are of supreme importance for the daily ordering of our lives. These realities, the conviction of life beyond the grave being only one, were well exemplified in the life and work of both R. H. Boll and H. L. Olmstead. As someone has well said: "Great men hallow a whole people, and lift up all who live in their time." Who among us can even begin to evaluate the blessings wrought by the grace of God in our lives through these tried and true servants of His? What a privilege! What an honor! What a responsibility! What an uplifting, refreshing experience it was to have heard and known personally these great men of God whose lives were completely dedicated to Him and who knew, understood, and proclaimed that spiritual is stronger than any material force. Furthermore, "that it is not the beginning but the continuing of the same until it is thoroughly finished which yieldeth The True Glory." Herein lies the tragedy of our time: not that men are poor—all men know something of poverty; not that men are sick—all men know something of physical ailments. Nay, but that those who criticized and maligned these two servants of God *most* of all knew them *least* of all.

It was during the second World War that I came to know Brother and Sister Olmstead better than at any time previous to this. What a joy and blessing it was to visit in their home, experience the rich fellowship of the congregation which they loved so much and where they labored so long, and together with Brother Olmstead visit and speak in some of the country churches with which he worked. To know Brother Olmstead was to love him, and to know his work was to appreciate him. There is no psychological road to tranquility of the soul, but only the spiritual. Our only consolation lies in God whose love will some day justify its ways. "So when a great man dies, for years beyond our ken, the light he leaves behind him lies upon the paths of men." And the light of the sweet Christian life that has departed has illuminated the hearts and lives of many, and will continue to illuminate the hearts and lives of us all through his immortal writings until the coming of our Lord. The

memory of H. L. Olmstead cannot die.

Well might this epitaph be inscribed on his relenting stone:

"I have sinned; I have repented; I have trusted; I have loved; I have served; I rest; I shall rise. And through the grace of Christ, I shall reign."

Tributes from Friends

HAROLD LEROY OLMSTEAD

1883 - 1958

Brother H. L. Olmstead has been called home. We recall his consoling words to others, his deep understanding of the eternity he himself would spend with the Lord. In the past three months he fought a losing battle with several afflictions. In one of his earlier cards he said, "Pray that I may be restored to health if it be the will of the Lord." We believe he was in the will of the Lord both in this illness and in times of robust health.

This noted preacher's work started at Willisburg, Kentucky, in the early years of our century. Since he has served as general evangelist, minister twice at the Gallatin, Tennessee, church, with the churches at Horse Cave and Franklin, Kentucky, and in Toronto, Canada. He witnessed half a century of vast upheavals in the political and spiritual world. When the church of Christ brethren faced the decision regarding the preaching of the Whole Counsel of God on prophetic matters, Brother Olmstead selected the less popular position because he believed in the promises of God. He was a profound Bible scholar and preacher, and seemingly never forgot a part of the word, nor an event in his useful life. One time when some church leaders in central Kentucky asked him if he preached any different than he did in earlier days, he replied, "Yes." "In what way," they asked. "I am a better preacher." This was not boasting. He never ceased growing in an understanding of the will of the Lord.

When plans were drawn to move Kentucky Bible College to Winchester, Kentucky, Brother Olmstead was appointed Chairman of the Board of the Christian Educational Corporation of Kentucky. It is our humble judgment that here, during the past six years, he performed one of the momentous tasks in his long and useful life. He travelled into many States of the South, and into the State of Indiana, urging support for true Christian education. His energies would tire some of us who were young enough to be his sons.

Surviving this man of faith is his dear wife, Mrs. Verna Olmstead; a daughter, Mrs. Florence Collins; a son, Myron Olmstead, and a number of grandchildren, two brothers, and one sister. Our deepest sympathies and love go with this little tribute to one who seemed as close as a father to so many of us, especially to the one who writes these words. We thank the Lord for the life and influence of H. L. Olmstead. We know he has been called home to be with the Lord he served and loved. Gallatin will miss their distinguished citizen. But with him it is far, far better. We feel his words might now be, "Blessed be the name of the Lord."—N. Wilson Burks.

OVER FORTY YEARS OF UNBROKEN FELLOWSHIP

Stanford Chambers

I first met Brother Olmstead in Louisville. That was while I was in my first meeting with Portland Avenue, November, 1915. Previous to that, however, Brother Olmstead had contributed helpful articles to Word and Work, while I was yet publishing it from New Orleans. His writings then became all the more appreciated.

After that we had Brother Olmstead in two series of meetings with the Seventh and Camp Streets congregations in New Orleans, and I discovered unusual depths to his thinking and preaching, and a scriptural balance between the doctrine of grace and the workings of faith in the appropriation of the freely offered grace unto salvation. His teaching and his labors of love will continue to bear fruit. That is divinely arranged for.

But vacancies keep occurring; who are the men allowing God to fit them to fill the gaps? men with that measure of humble boldness we observed and appreciated in H. L. Olmstead? Other men have left us, likewise, whose works follow them. Their torches must be borne by others whose faces are facing forward with decision.

BROTHER OLMSTEAD GOES HOME

On Monday morning, March 31st, our beloved Brother Harold L. Olmstead gave up the fleshly tabernacle that had been his abode for a little more than 75 years, and went home to be with the Lord, thus increasing the ranks of those valiant soldiers of the Cross whom we "have loved long since, and lost a while." For three months saints of God over a vast area of the country prayed that God might spare him to us a while longer. God listened, lingered, then said in His mercy. "'Tis enough; come up higher." And we submissively say, "Amen, Lord, it is Thy will." He leaves for his loved ones and friends the heritage of a long and useful life of faithful service to the Lord. May they be comforted in the hope of the resurrection and the assurance of a great re-union in that glad day! —Willis H. Allen.

But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not even as the rest, who have no hope. For if we believe that Jesus died and rose again, even so them also that are asleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

—I Thes. 4:13-18.



Grace In Time of Need

Gordon R. Linscott

In the pilgrimage through life on his way to the City, how often does the Christian find himself in a "time of need"! In times of physical pain and stress there is need for trust in Him in whose hands we are. For times of sorrow, the heart cries out for comfort and reassurance. In temptation one needs strength to overcome. The Christian who has fallen into sin needs to see the cross afresh. For the pilgrim who travels in solitude, there is need for fellowship.

The closer we grow to the Lord, the more we realize that we live in a continual state of need. One day our need is for one phase of our life, and the next day it is for another. This much is sure, there is never a moment when we are self-sufficient. "I need Thee every hour," we sing, and oh, how true it is! Of ourselves but weak and poor, we see our life to be an immense emptiness which none but God can fill.

Supply our needs indeed He does, according to the abundance of the riches of His grace. "Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need." (Heb. 4:16). "*Grace to help,*" and how our hearts leap with joy! Not *law* to help, but *grace* to help! What a marvellous thing it is that "All the way the Savior leads me . . ." The grace which took away our sins continues with us as we walk with the Lord. We were not forgiven by grace and then put under a system of law, but given "access by faith into this grace *wherein we stand.*" (Rom. 5:2). It was by grace that the death of Christ was accounted ours, that our past was forever swallowed up in the grave, but that was just the beginning of His work of grace on our behalf.

Now we have entered into a relationship that assures us help in time of need—that's all of the time—and that on the basis of grace. The Christian needs to realize what this means. It is not uncommon to find people of the world who say, "When I'm good enough, I want to become a Christian." The natural man thinks in terms of self-reform and salvation by works. But some Christians have the same attitude toward this "help in time of need". "I can't pray because I haven't been living right," says one. "I can't ask God to help me until I get my life straightened out." Well, bless your heart, none of us have been living right! How wretched indeed

we are in the light of the holiness of God! And yet, we have *boldness* to draw near to the throne of grace in time of need; for our drawing near is by grace, and not on the basis of our own righteousness. Through His righteousness we draw near and present our petitions, and we receive mercy—undeserved but freely given.

The blood which cleansed us at the cross is still powerful to meet our day-by-day needs, to keep us clothed in the spotless righteousness of Christ and finally to set us “before the presence of his glory with out blemish in exceeding joy.” (Jude 24). “Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus . . . let us draw near with true hearts in fulness of faith . . .” (Heb. 10:19, 22).

THE SATISFIED SOUL

Willis H. Allen

“I shall be satisfied, when I awake, with beholding thy form” (Psa. 17:15). This text implies that David is not satisfied in this life, but expects to be satisfied in the life to come.

David was greatly favored. He rose from the place of shepherd to the most renowned warrior, and king of Israel. He was a matchless poet, and the “sweet singer of Israel”; he was a “man after God’s own heart”, and became the honored ancestor of our Lord Jesus, according to the flesh. But he was not satisfied.

Thus it has run through the history of man. And today it is the same. Men seek satisfaction through the improvement of their environment and economy. We imagine that if our homes are beautiful, our tables well spread, and the income adequate, we would be satisfied. But are we? Among nations, as among individuals, there is always unrest and dissatisfaction. Greed, envy, selfishness and pride continue to dominate the actions of men, and make them cruel and unscrupulous. In the intellectual realm, who is satisfied with his achievements? Whatever the accomplishments there is always the desire to go farther and deeper.

Even in our religious experience we are not satisfied. To be so is to be like the Pharisee who prayed with himself. We come so far short of our religious desires and goals that not only are we dissatisfied, but even oftentimes discouraged. We cannot be satisfied short of complete holiness—the very likeness of God. But we cannot expect that until we “see him as he is”; then “we shall be like him” when we find that complete perfection in the likeness of Christ.

The resurrection is the transition from corruption to incorruption, from mortality to immortality. It marks the end of time, the beginning of eternity. In the glorified life the powers of the soul will be fully developed, and its full realization be achieved. Character in its highest and complete form will be gained. Then and only then shall we have satisfaction in its full and complete sense.

“I shall be satisfied, when I awake, with beholding thy form.”



Objections Answered

J. R. C.

Someone has said, that "The only legitimate method of controverting a doctrine which purports to be founded on the Scripture is the exegetical." Arguments made against the premillennial belief, consisting of charges based on supposed ill effects, and reasonings otherwise, fall short unless it can be pointed out that the claimed exegetical meaning of the passage, as interpreted by the laws of grammar and the usage and meaning of words, is wrong. Until the doctrine is so refuted it stands as a true teaching of God's Word, and any charges hurled against it break and fall to the ground, and really need no refuting. There can be no valid objection raised against a teaching as long as its exegetical force stands!

As the smoke of battle clears away the citadel of Revelation 19 and 20 still stands as impregnable as it has for nineteen centuries. It stands on its simple exegetical meaning, based on the laws of grammar, the usage and meaning of words. As long as the teaching itself is unrefuted and stands as God's Word the charges made against its ill effects are worthless. Is it not true that when brethren accept this passage as the literal Word of God that they drop all charges?

The premillennial teaching therefore is not guilty of the charges made against it. It does not make the church an afterthought, for, indeed, God in Ephesians 3 includes the church in His eternal purpose. It does not rob God of any authority, nor in any way clash with the spread of the Gospel, nor exclude the Gentiles from salvation now, nor make God a respecter of persons, nor foster modernism, or sectarianism, nor cause its adherents to be any kind of ists or ites. If it is true Bible teaching—and it is—all objections to it are invalid, whether from honest or dishonest hearts. However, we shall notice a few objections.

Some charge that the teaching fosters modernism. We wonder if those who so charge know what modernism is. It is a commonly known fact that no premillennialist (so-called) is a modernist. Those who are looking for the imminent coming of the Lord believe He is the Son of God, that He was born of a virgin, lived a perfect life, died as our substitute, arose from the grave, and ever liveth to make intercession for us. Such believe that the Bible from cover to cover is the very Word of God. Says Wm. Ray Dobyns, D. D., "As far as I am aware, no higher critic is a premillennialist!" Modernism must look elsewhere for recruits!

Regarding missions, Samuel Henry Kellogg, D. D., L. L. D. says, "It is quite time, in view of the facts, that this common popular objection to the premillennial doctrine—that it is fatal to interest in missions—should be dropped, as a baseless slander."

A letter from the Secretary of China Inland Missions (March 21, 1936) reads: "In our missions of nearly 1400 missionaries we do not know of one worker who is not premillennial. Indeed, this truth was one of the great incentives that led our founder, J. Hudson Taylor, to found the Mission, and he has ranked high in the missionary world. So far as we are aware, every one of the founders and leaders, as well as most, if not all, the workers in the faith missions that send workers to the various mission fields of the world, are premillennial. To say that this faith 'cuts the nerve of missionary endeavor' is entirely incorrect and there is abundant proof that it is incorrect."—Chas. H. Judd.

There is a certain urgency in believing in the imminent coming of the Lord that causes one to make haste to carry the Gospel to those who have never heard. Don Carlos Janes of church of Christ ranks was the pioneer promoter of foreign missions among us. That he was of premillennial persuasion is well known.

As to the charge that those who are premillennial do not believe that the Lord now has all authority, we answer that we do believe that the Lord now has all authority, and we believe that He is now exercising the same measure of authority as do those who differ with us. They believe that He is exercising full authority over the church and as our sole Head, and so do we. While He now has "all authority" and exercises as much of that authority as think our critics, yet we believe, with good scriptural reason, that He will exercise even more of His authority as needs arise. For example, in Revelation 11:18 it is said that "the time of the dead to be judged" is on God's time table. (The time of the dead to be judged, and the time to give rewards, surely refers to future judgment.) When that time comes Christ will exercise that judging power which He *now* has. In the same paragraph that Revelation 11 passage says, "because thou hast taken thy great power, and didst reign." Two events, the judgment and the reign, are projected on the curtain of the future—each in the same tense and in the same text. They were not present events when John wrote, for in this whole section of Revelation God was showing John things "which must come to pass hereafter" (Rev. 4:1). David, as we know, was anointed king long before he took the throne, so Christ, though He has the power all the time, will take it, and exercise it in God's own good time. We believe that Christ is exercising the same measure of power now that others think, and that, besides, He will exercise additional power as needs arise. Thus rather than limiting His power we magnify it!

The charge of sectarianism is based upon a misconception of what sectarianism is. Some think that if brethren are kind, considerate and tolerant, that they are thereby soft and sectarian. This does not follow. Sectarianism, like all Christian principles, pertains to the heart.

Some do a little outward measuring and base charges of sectarianism on that. They draw a circle around themselves and certain understood beliefs, and count all others out. Perhaps it does not occur to them that those within the non-sectarian circle can be the worse sort of sectarians in spirit, by drawing lines against other Christians, by thus cutting themselves off from others of their brethren. Such conduct is sectarian, and especially unbecoming to those who have espoused a non-sectarian position. Of course, there are other ways of being sectarian which we all oppose, such as erecting human-creed, human-name, and closed-communion barriers. However, unwritten creed barriers amount to the same.

But when some attempt to be genuinely non-sectarian by exercising freedom in the whole Word, love, and tolerance, at the same time granting others the same simple Christian freedom, they are accused of being sectarian. This does not follow. Those who are truly simple New Testament Christians must stand on a platform accessible to all other Christians. We call to others of God's people to stand with us, for here is unity ground. Those on both sides of the future prophecy teaching, love the "Why not be just a Christian" position. Both sides put it out in tract form. It appeared recently in our daily paper. Either side could have put it in, for it speaks for all of us. But for any to draw lines against the other is to forfeit the right to this simple New Testament position.

R. H. Boll once said, "Both sides in said controversy acknowledge their agreement in other matters. If either side therefore disfellowships the other it means that those who thus disfellowship their brethren forfeit their own standing as undenominational, non-sectarian Christians."

To have true non-sectarian unity there must be Christian liberty; "there must be meekness, lowliness, long-suffering, forbearance, and love. This is the unity of the Spirit, and the fruit of the Spirit; and it has often been realized in the midst of much diversity, both of doctrine and of judgment; whereas it has often been absent even where intellectual agreement prevailed. Moreover, this is the only unity that leaves man unenslaved and free—free to grow in grace and knowledge, and to go on with God. It stands in sharpest contradiction to that uncertain, unstable, legalistic unity that is hammered out by the hardest, and that is maintained only by the threat of excommunication held over the heads of any who dare to differ from its leaders."—E. L. Jorgenson.

We can have the unity of the Spirit *now*. This is in God's unity plan for us.

In answer to those who condemn the premillennial teaching on account of "fruits" we quote from Gibbon (an objective view of a non-believer): "As long as for wise purposes this error (so-called by him) was permitted to subsist in the church, it was productive of the most salutary effects on the faith and practice of Christians, who lived in the awful expectation of that moment when the globe itself,

and all the various races of mankind, should tremble at the appearance of their divine Judge." We think that close investigation would uphold Gibbon in his view that the premillennial position has a salutary effect on the faith and practice of God's children.

We close with a good word from the late R. H. Boll: "Unless what we learn of prophecy, of the Lord's coming, of the age to come, as well as any other truth, makes us more humble, more obedient, more loving and Christlike, we have indeed learned in vain."



The Results of Looking Up

J. H. McCaleb

We all have a tendency to set a certain code of standards up to which others must measure fully. When men fail to fit exactly our measurements we are prone to become intolerant and to criticize unmercifully. We know that the whole brotherhood has gone wrong and that "I, even I only, remain a prophet of the Lord". When one reaches that state of mind it is time to look inward and upward.

As we look upward we free ourselves from the feeble comparisons of weak humanity. It has ever been our failing to compare ourselves with ourselves. When we look upward we see God, through Jesus Christ our Lord. "We see "that infinitely great, intelligent, and free Being of perfect goodness, wisdom, and power, transcendantly glorious in holiness, who made the universe, and continues to support it, as well as to govern and direct it by his providence and laws." We see also love at its ultimate.

Then we look inside of ourselves—not within others where we have no power to see. As we probe honestly and without dissembling, we are amazed to see how little we measure up even to our own standards. When we look up we realize how little we really are. We are ashamed. We cast aside our own petty standards and see only God's.

As we gaze upward and onward, we begin to see through God's eyes—the eyes of love through which He looks at us. Those eyes of love change the picture. We love God and, strangely enough, we love one another.



Christ's Advent and Evangelization

Winston N. Allen

WILL CHRIST RETURN TO EARTH BEFORE THE WORLD HAS BEEN EVANGELIZED?

This is a controversial subject, so it is necessary to understand the meaning of the question. Will Christ come *all the way to the earth* before the world is evangelized? We do not refer primarily to the rapture—to the meeting in the air *above* the earth when Christ comes for His church. That event, described in 1 Thes. 4 and 1 Cor. 15, is imminent; it may occur at any time.

"Therefore be ye also ready; for in an hour that ye think not the Son of man cometh" (Matthew 24:44).

"For they themselves report concerning us what manner of entering in we had unto you; and how ye turned unto God from idols, to serve a living and true God, and to wait for His Son from heaven, whom he raised from the dead, even Jesus who delivereth us from the wrath to come" (1 Thes. 1:9, 10).

We refer to the time when Christ comes *to the earth* with His saints to begin His millennial reign over the world—Jerusalem to be the capital. If an individual does not believe that time is coming—"the time of the restoration of all things"—then he does not believe all of the Bible, for it is referred to many times in both the Old and New Testaments.

Will Christ sit on David's throne, and begin His glorious reign with His saints before the world is evangelized? Will the prophecies that the knowledge of Jehovah shall cover the earth as waters cover the sea be fulfilled before the world is evangelized?

At this particular time in history when the east and the west are engaged in the most expensive and most potentially destructive armament race the world has ever experienced—at this particular time when men's hearts are failing for fear, it is in order to ask the question, will the prophecies be fulfilled that men will learn war no more and will beat their swords into plowshares and their spears into pruning hooks before the world has been evangelized? Will "the restoration of all things" referred to by Peter in Acts 3:21 be accomplished before every nation hears the gospel?

Also it is necessary to point out that we are not referring to the world's being Christianized or converted. The Bible teaches that evil

men will wax worse and worse and that the last days will be characterized by apostasy (2 Tim. 3:1-5). The world is now going away from God. Faith is being centered in man and what he can do. Jesus said, "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" So far as I have been able to determine, the Bible does not teach that the world will be *converted* in this dispensation, or that as a result of preaching the gospel the world will become better and better until perfect conditions again prevail. We should not attempt a hopeless program. There is a vast difference between evangelizing the world (giving every nation an opportunity to hear the gospel) and converting the world.

Did Christ intend that His gospel be preached to the entire world?—that all men should have opportunity to hear the Good News? From the Lord's viewpoint, is the one essential task to be accomplished in this dispensation—the preaching of the gospel to every nation?

This question is answered in the following scriptures: Matt. 28:19, 20; Mark 16:15, 16; Luke 24:46, 47.

In Acts 1:8 we have the last words Christ uttered before ascending to heaven. We usually attach great importance to the parting words of a close friend. Here is recorded Christ's post-resurrection command and it reveals the burden of His soul—the one thing He considers most important: "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth." Where is the uttermost part of the earth? That is any country, any island, any place—no matter how remote or difficult to reach—any spot on this globe where people have not heard the gospel. Millions of dollars have been spent by various expeditions and numerous lives have been lost in reaching the uppermost parts of the earth. Billions of dollars are being spent in man's efforts to reach the outermost regions of this universe; but we have failed to take the gospel to the uttermost parts of the earth.

In Revelation 7:9 we read, "After these things I saw and behold a great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands." These events occur during the Great Tribulation after the rapture referred to in 1 Thes. 4. From this passage we learn that there will be some in heaven from all tribes, tongues, and nations; not one is left out. Keep this passage in mind in view of some statistics which we plan to give later.

The Lord's program is world-wide; if one nation or one tongue remains unevangelized, the Lord's post-resurrection command has not been carried out.

And now we come to the two passages which in my mind answer the question, "Will Christ return to earth before the world has been evangelized?"

1. Mark 13:10. "And the gospel must first be preached unto all the nations." Notice the word *first*. Practically the whole chap-

ter has to do with Christ's coming, with the end of this age and the ushering in of the next. Before the new age can begin, before we can get rid of war, human rule, and the multiplied evils of this present age, while Satan is prince—*first* the gospel must be preached to *all* the nations.

- 2 Matt. 24:14. "And this gospel of the kingdom shall be preached in the *whole world* for a testimony unto *all* the nations; and then shall the end come." Jesus is saying that this is *the sign* of the end of this age or dispensation. In the same chapter He said, "And ye shall hear of wars and rumors of wars, but the end is not yet." The end of this age comes after the world has been evangelized. Missions and the return of Christ go hand in hand. Possibly the Lord would have returned long ago if the church had completely obeyed Christ's Great Commission.

During the first century the early church experienced amazing success in spreading the gospel, especially when we consider that modern means of transportation and communication were then unknown. In this connection, let us consider a controversial matter. The Apostle Paul said in Col. 1:23, "if so be that ye continue in the faith, grounded and stedfast, and not moved away from the hope of the gospel which ye heard, which was preached in all creation under heaven; whereof I Paul was made a minister." Also in verse 6 of this same chapter, Paul said the gospel was increasing and bearing fruit "in all the world." These passages have a definite bearing on our object and must be given attention. Was every nation on the earth evangelized during the first century? Bible scholars say the book of Colossians was written by the Apostle Paul around A. D. 60 while he was a prisoner in Rome. Is Paul asserting that at the time of writing this epistle the Great Commission had been completely carried out? I checked several commentaries to see what others had to say regarding the interpretation of these passages. It has been a problem to me. Some believe the inspired Apostle made a statement which is to be taken literally—namely, that the gospel had been preached in all the world by A. D. 60. Others believe with equal fervor that Paul was referring to the then-known world. Here are my reasons for choosing the latter interpretation: (We urge you to be like the Bereans and search the scriptures to see if these things are so and make up your own mind).

Luke 2:1. "Now it came to pass in those days, there went out a decree from Caesar Augustus that *all the world* should be enrolled." Obviously the statement "all the world" would refer to all of the countries under the Roman rule, but I doubt if anyone will contend this included the Americas, or Australia, or Siberia, or Islands of the sea far removed from the Mediterranean Sea.

Gen. 41:57. "And all countries came into Egypt to Joseph to buy grain, because the famine was sore in all the earth." J. F. B. says this refers to "the lands contiguous to Egypt: Canaan, Syria and Arabia."

Romans 1:8. "First, I thank my God through Jesus Christ for you all, that your faith is proclaimed throughout the whole world." He must not have meant all of the earth for he states in the fifteenth

chapter of the same book (verse 20), "Yea, making it my aim so to preach the gospel, not where Christ was already named, that I might not build upon another man's foundation" and then he tells in verse 24 of his intention to go from Rome to Spain, which would indicate that Spain had not yet been evangelized.

Acts 2:5. "Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven." These nations are listed later in the chapter, but of course they do not include countries and continents far removed from the Mediterranean Sea.

Was man living on this continent during New Testament times? So far as I know the Bible does not deal with the question; however, there is abundant evidence from Anthropology and Geology that Indians lived here long before the earthly ministry of Christ. I will take time to cite only one quotation from a trained scientist who is also a Christian believing in the verbal inspiration of the scriptures. On page 113 of his recent book "Genes, Genesis, and Evolution", Dr. John W. Klotz states: "The first proved existence of man in the northwest was about 9,000 years ago in what are now Oregon and Nevada." This date was set by use of the carbon 14 method of dating organic materials.

Regarding the Colossian passages which state that the gospel had been preached "in all the world" the Greek scholar A. T. Robertson said, "a legitimate hyperbole, for the gospel was spreading all over the Roman Empire."

Alexander MacLaren, in his commentary on Colossians says we "may allow that the statement has a rhetorical coloring." In other words in Paul's time the statement "all the world" was commonly used to refer to the Roman Empire.

Notice again Christ's statement in Matt. 24:14. "And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." For me, this passage is a powerful motivation to have part in taking the gospel to the unevangelized regions of the world and thus hasten the return of the Lord. If the world has already been evangelized, then that particular motivation is gone.

Also what was the point of saying "and then shall the end come" if the world was evangelized during the first century? The Lord did not come shortly after A. D. 60, and 1900 years have elapsed since then.

I do not believe the work which the Lord left us to do has ever been completed. In fact we have been doing many things the Lord did not tell us to do, and leaving undone the one thing He commissioned us to do. What are we as Christians here for? The mission of the church is missions. Our work is to carry out the Great Commission. Our major should be missions and if we get bogged down in something less important, we may be playing into the hands of the enemy. Are we following the orders of our Commander-in-Chief, or are we following our own human judgment and desires?

(To Be Concluded Next Month)



The Christian Home

Howard T. Marsh

Someone has said, "Home is what you make it!" This statement may have more truth in it than most of us realize. Let us keep this before our minds as we study further on the subject of the Christian home and family life.

Many people are hindered from doing what they would like to do because of limitations. These hindrances may be caused by loss of employment, ill health, or one of many other things. We often have no control over such circumstances which do have a marked bearing on the home and family life. But if all put their trust in God, these conditions can most often be improved and even the poorest home can be the sweetest place on earth.

The average home today is living in the midst of plenty, and luxury, as compared to the home of several years ago. Many of us can well remember the humble homes in which we were reared, where the bare necessities of life were often needed. Yet we loved our homes and there was much to be enjoyed in the family circle that is so often missed today.

Regardless of the material possessions of the home and family, or any other existing circumstances, there is only one thing that can destroy the home, or hinder it from being what God would have it to be. This one thing is *sin*. If you would have a Christian home sin must be kept out. A little sin can soon ruin the home or family life, when illness, sorrow, poverty, and even persecution will fail. Let godly love toward one another prevail in the home, let each member of the family seek first the kingdom of God and His righteousness, and the home will be like the church of Jesus Christ—"The gates of Hades shall not prevail against it."

However poor the circumstances of the home may be, there can always be righteousness, peace, faith in God and in one another, and love and affection between members of the family. God has made every provision through His Son, Jesus Christ, for each of us to have victory over sin as individuals and also as a family unit. But take heed! Family life has drifted downward in recent years. All of us should give more attention to the spiritual needs of our homes and family life.

Continued on Page 139

Precious Reprints

From the Pen of R. H. Boll

This unusual offering on "Giants" is not really a "reprint" at all; it has never been printed before, anywhere. It is not even "from the pen of R. H. Boll." It was not literally written by that great scribe. But it was a sermon, or (more accurately) a story, delivered by him orally, recorded on tape, and later transcribed from the machine. Like most manuscript that has been first recorded, and then transcribed by a typist, it is colloquial rather than editorial or classical in style and diction, but it is nevertheless very readable and interesting. For the same reason it has called for long and careful labor, on the part of both editors of this journal to prepare it for the printer. But it was much too good, too instructive, and too useful, to let it lie longer, or to consign it to the limbo of the lost or the rejected.

The article is itself of "giant" size, as compared with the customary length of those used in this department, yes, even after we have divided it in two parts—for this month and next. On account of its length, this editor is gladly yielding his own front-page space, to make room for something different!—E. L. J.

GIANTS

Fairy tales are full of stories about giants. And the myths and legends of the nations tell about giants—men of enormous size and stature, and of great powers, for whom a common person is no match. The Bible also talks about giants. And there is one thing you will notice that they are always spoken of in a bad light. There is not a single good giant mentioned in the word of God. Neither did God use them for any good. It is always out of the mouths of babes and sucklings that God ordains strength. He never used a giant to fight His battles for Him, or to accomplish anything good for Him.

But there *were* giants of old—not the kind that you see in circuses; they are freaks. Maybe some of the old-time folk will remember the big fellow that grew up here in the Shippingport area of Louisville—Jim Porter. He was over 8 feet tall, a pretty big boy, and he died early because he was abnormal. All the "giants" that you hear about in our time are like that. That is not the kind of giants the Bible speaks of. The Bible speaks of a *race* of giants. They were real giants—clans and families of gigantic stature and of great physical powers. You read of them the first time in the sixth chapter of Genesis. There, where the King James version uses the word "giants," the Revised Version uses the word "Nephilim," which, the scholars say, has been derived from the Hebrew word, "naphal," which means "to fall." They were "the fallen ones."

"And it came to pass, when men began to multiply on the face of the ground, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose. And Jehovah said, My Spirit shall not strive with man for ever, for that he also is flesh: yet shall his days be a hundred and twenty years. The Nephilim were in the earth in those days" ("giants," says the old version; and that they were indeed giants we shall see presently from another passage);

"and also alter that, when the sons of God came in unto the daughters of men, and they bare children to them: the same were the mighty men that were of old, the men of renown."

That is the first mention we have of the giants. We turn next to the narrative of Israel's wanderings in the wilderness, as recorded in the books of Exodus and Numbers—how the Lord had brought them out of the land of Egypt, out of the iron furnace, redeemed and freed them from bondage and slavery, and brought them to Mt. Sinai; had given them His law, and then led them to the border of the Promised Land at Kadesh-barnea and told them that this was the land that He was giving them: now they must go over and possess it. For everything God gives you, you have to set the sole of your foot on it, and take possession of it; you have to take hold and appropriate it. But they begged for permission to send spies over to see the land. Now, there was no need for that; God's word should have been sufficient. But Moses tells us in Deuteronomy that they requested that spies be sent over to see the land, whether it was a good land (God had already told them it was good, even a land that flowed with milk and honey); and whether it was well wooded and well watered, and also about the inhabitants of the land, whether they were strong or weak, and about the cities and their fortifications. So one man out of each tribe was chosen to spy out the land, and those twelve men traversed the land of promise from one end to the other. It took them forty days to do it. They came back with a report—a majority report and a minority report; and as often happens in these days also, the minority report was the better.

But what can a minority do against the majority? They returned and told their findings: "We went through the land," they said, "and it is indeed a wonderful land: fertile, and flowing with milk and honey; *but* and now look out for what comes after that little word "but")—but "it is a land that cateth up the inhabitants thereof." They meant that just because it was such a good land, there was a perpetual warfare going on, to have and to hold it, and the people were evermore slaying one another, so that only the strongest and most powerful could keep in possession of it. And they said, "We saw cities strong and fortified up to heaven." Their imagination must have played some part in that description. "And we saw there the Nephilim." Here you hear of the fact that giants were really there. "We saw in it men of great stature, and there we saw the Nephilim, the sons of Anak, who come of the Nephilim." And when they saw those men, they felt like grasshoppers in their own sight. And, of course, the giants considered them as grasshoppers too. If they themselves felt like grasshoppers, why shouldn't the giants look on them as grasshoppers? They said, "We were in our own sight as grasshoppers, and so we were in their sight." Naturally! They looked like grasshoppers in comparison with those great, terrible, powerful men of war, those giants—men of great physical prowess and terrible ability against whom no ordinary human being could stand. Now when the people heard that report, they raised a great wailing and lamentation. They accused Moses and Aaron of wanting

to lead them into certain death. That was why God had delivered them out of Egypt and brought them to Sinai and made a covenant with them—so that they should go into that land and be slain by those giants! “They’ll kill us and they’ll kill our children with the sword; we’ll all perish.” The whole camp broke into a great uproar. Every family stood at the door of its tent weeping. Think of that! It must have been trying indeed on the nerves of Moses and Aaron. They even went so far as to propose making themselves a captain to lead them back to Egypt. That was like saying that God had led them into a trap. Joshua and Caleb, who were two of those twelve spies, tried to still the people and said to them, “Do not be afraid; God will give us that land, and he has removed their defense from over them. We are well able to take the land.” But the other ten said, “We are not able.” They judged solely from their human point of view, by what they could see with their eyes; whereas Joshua and Caleb, looking to the promise of God, were fully persuaded that God was able to fulfill His promise and so they said, “We are well able to overcome.” But the people would not hear to it, and became more and more loud and extreme, until God took a hand. In effect God said: “If you don’t want to go over into the land, then get you back into the wilderness, and there you shall wander back and forth for forty years until this whole generation from twenty years old and upward shall have died. And your children that you said would be given over to the sword will I bring into the land.” God swore in His wrath that they should not enter into His rest, and there was no changing of that sentence.

The forty years passed; and now we read (in the book of Deuteronomy) how they had come again to the border of the Promised land, now from another side. Instead of coming at it from the south, they had made a circuit and faced the country from the east, looking westward from the other side of the Jordan. Moses (who was not permitted to lead them over) made them several farewell addresses, recorded in the book of Deuteronomy. He reminded them of their failure forty years before, and how they had rebelled against God then, and how He had brought them again to the border of the land; and how, in order to give them a foretaste of how God would give them victory, He had enabled them to vanquish great and powerful Sihon, king of the Amorites, who came against Israel. They did not just win the battle; they absolutely wiped him off the face of the earth. Then another king, Og, king of Bashan, who was the last of the giants, the “Rephaim,” that lived in the country of Bashan, whose capital was Edrei, attacked Israel, and they vanquished him also, and just as thoroughly. Moses in his farewell address reminds them of these victories. “Then we turned,” he said, “and went up the way to Bashan: and Og, the king of Bashan, came out against us, he and all his people, unto battle at Edrei. And Jehovah said unto me, “Fear him not; for I have delivered him and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto Sihon king of the Amorites, who dwelt at Heshbon. So Jehovah our God delivered into our hand Og also, the king of Bashan, and all his people: and we smote him until none was left to him remaining.

And we took all his cities at that time; there was not a city which we took not from them; threescore cities, all the region of Argob, the kingdom of Og in Bashan. All these were cities fortified with high walls, gates, and bars; besides the unwalled towns a great many." Further on he says, "For only Og, king of Bashan remained of the remnant of the Rephaim. (The Rephaim, like the Nephilim, were a race of giants.) Behold, his bedstead was a bedstead of iron; is it not in Rabbah of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man" (Deut. 3:1-5, 11).

We are not quite certain about the length of the cubit. Generally, it is assumed to be the average measure of a man's forearm from his elbow to the tip of his middle finger—about 18 inches. However, there was also a cubit measuring 22 inches. To be conservative, let us take the 18 inch measurement. This Og, the king of Bashan, had a bedstead that was nine cubits in length. That would make it $13\frac{1}{2}$ feet in length—so that he could stretch out—and six feet in breadth to spread himself. It took a pretty big bedstead to hold that gentleman! He was one of the giants—the last one of the remnant of the Rephaim.

There are some things about those cities in the kingdom of Og that are puzzling. "Threescore cities" in the region of Argob, and those cities fortified with high walls, gates, and bars, besides unwalled towns a great many! Now, Argob was a district—as we shall presently read—not larger than an English county or one of our larger counties, but think of *sixty fortified cities* in one county, besides a lot of unwalled cities! We are prone to suspect some mistake here. Perhaps the copyists got that wrong? We shall see.

Some years ago a friend sent me a book that I had been looking for. I want to read you a few words. This is a volume by J. I. Porter, a standard work entitled "The Giant Cities of Bashan and Syria's Holy Places." Here is what he tells us. Speaking of these fortified cities he says, "I had often read of Bashan, how the Lord had delivered into the hands of the tribe of Manasseh Og, its giant king, and all his people had observed the statement that a single province of his kingdom, Argob, contained threescore cities, fenced with high walls, gates, and bars, besides unwalled towns a great many. I had examined my map and found that the whole of Bashan is not larger than an ordinary English county. I confess I was astonished and, though my faith in the divine record was not shaken, I felt that some strange statistical mystery hung over that passage which required to be cleared up. That one city nurtured by the commerce of a mighty empire might grow till her people could be numbered by millions, I could well believe. That two or even three great commercial cities might spring up in a favorable locality almost side by side, I could believe that. But that sixty walled cities, besides unwalled towns a great many," should exist in a small province at such a remote age far from the sea, with no rivers, and little commerce appeared to me to be inexplicable. Inexplicable, mysterious, though it appeared, I found it to be true. On the spot with my own eyes I have now

verified it. A list of more than 100 ruined cities and villages situated in these mountains alone, I had in my hands. And on the spot I tested it and found it accurate, though not complete. More than thirty of these I had myself visited or passed close by. Many others I had seen in the distance. The extent of them I measured and have already stated that of their high antiquity I could not, after inspecting them, entertain any doubt." He goes on to tell us more about those cities; and he also calls attention to the fact that, in the same connection where Moses makes special mention of the strong cities of Bashan, and speaks of their high walls and gates, and that Bashan was called the land of the giants, or the Rephaim—"Moses thus leaves us to conclude that the cities were built by giants." Now the houses of Kerioth and other towns in Bashan appear to be just such dwellings as a race of giants would build. The walls, the roofs, but especially the ponderous gates, doors, and bars are in every way characteristic of a period when architecture was in its infancy, when giants were the masons, and when strength and security were the grand requisites. I measured a door in Kerioth. It was 9 feet high, $4\frac{1}{2}$ feet wide (I imagine they had to duck to get into that), and 10 inches thick, one solid slab of stone. I saw the folding gates of another town in the mountains still larger and heavier. Time produces little effect on such buildings as these. The heavy stone slabs of the roofs, resting on the massive walls, made the structure as firm as if built of solid masonry, and the black basalt which was used is almost as hard as iron. There can scarcely be a doubt, therefore, that these are the very cities erected and inhabited by the Rephaim, the original occupants of Bashan. And the language of Ritter (another traveler) appears to be true: "These buildings remain as eternal witnesses of the conquest of Bashan by Jehovah'."

Porter tells also about the remarkable preservation of those buildings. He stayed all night in one of them. He says they are just as good as at the day they were built. Built of solid stone, with tremendous rooms, great doorways and sliding doors and windows all made out of stone—very skilfully constructed. Such were the houses of the ancient giants that lived in Bashan. Well, Israel, on her way, before she ever entered into the Land of Promise, vanquished the armies of Sihon, and then Og, the king of Bashan, the great giant, and his armies also.

We turn now to the ninth chapter of Deuteronomy and read a few verses of Moses' speech to Israel: "Hear, O Israel: thou art to pass over the Jordan this day, to go in to dispossess nations greater and mightier than thyself, cities great and fortified up to heaven, (he used their own language of forty years before) a people great and tall, the sons of the Anakim, (another name for one of those families of giants) whom thou knowest, and of whom thou hast heard say, Who can stand before the sons of Anak? Know therefore this day, that Jehovah thy God is he who goeth over before thee as a devouring fire; he will destroy them, and he will bring them down before thee: so shalt thou drive them out, and make them to perish quickly, as Jehovah hath spoken unto thee."

After Israel had gone over, and taken possession of much of the land, Caleb, one of the twelve men who had spied out the land forty years before, spoke to Joshua, the leader, and reminded him of the fact that he was to get an inheritance also. Caleb said, "Forty years old was I when Moses the servant of Jehovah sent me from Kadesh-barnea to spy out the land; and I brought him word again as it was in my heart." (And it was in Caleb's heart to believe in God and tell the people that "we are well able to take the land, for Jehovah our God is with us.") "Nevertheless, my brethren that went up with me made the heart of the people melt; but I wholly followed Jehovah my God. And Moses swore on that day, saying, Surely the land whereon thy foot hath trodden shall be an inheritance to thee and to thy children for ever, because thou hast wholly followed Jehovah my God. And now, behold, Jehovah hath kept me alive, as he spake, these forty and five years, from the time that Jehovah spake this word unto Moses, while Israel walked in the wilderness: and now, lo, I am this day fourscore and five years old." "I am 85 now," said Caleb to Joshua; "yet I am as strong this day as I was in the day that Moses sent me; as my strength was then, even so is my strength now, for war, and to go out and to come in." And this was his request: "Now therefore give me this hill country, whereof Jehovah spake in that day; for thou heardest in that day *how the Anakim were there*, and cities great and fortified: it may be that Jehovah will be with me, and I shall drive them out, as Jehovah spake." Caleb was cocky about this thing. He was going to tackle the great stronghold of the giants which was in Hebron, where the three noted sons of Anak were. He said, "Give me that for mine inheritance." And Joshua blessed him and told him to go ahead.

What he did we find in the next chapter: "And unto Caleb the son of Jephunneh he gave a portion among the children of Judah, according to the commandment of Jehovah to Joshua, even Kiriath-arba, which Arba was the father of Anak (the same is Hebron). And Caleb drove out thence the three sons of Anak (the three big giants): Sheshai, and Ahiman, and Talmi, the children of Anak, those before whom once the whole people had trembled, saying, "Who shall be able to stand before the sons of Anak." Caleb now showed them what could be done in the power of God's promise.

(To be continued and concluded next month)

FOR YOUR LIBRARY

THE MINISTRY OF THE SPIRIT, by A. J. Gordon.

"This book is a classic, breathing the spiritual vitality of the saintly author and his great contemporaries, Spurgeon, Moody, Meyer and Maclaren. This book remains original in spiritual insight, fertile in suggestiveness and extremely helpful in its clear presentation of a subject which to many has seemed obscure. Pastors and teachers will find the book enriching and indeed no one can read it without being rewarded.

Cloth. 212 pages. \$2.00.

ISRAEL — KEY TO PROPHECY, by William L. Hull.

"Included are chapters on: Gathering Home, East Versus West, Israel and the Antichrist, Israel and the Messiah and others. Tense and gripping."

Paper. \$1.50.



Israel in History

Frank M. Mullins, Sr.

There can be no question in the mind of any informed person today but that Israel has made history among the nations of the world within the last ten years. An ancient people, scattered among the nations of the world, without a "homeland," and persecuted as no other people, they have established their national autonomy in "their own land," the land of Palestine, asserted their independence, set up their own government, been recognized by the United Nations organization, become sound economically, reclaiming the desert waste lands, exploiting their natural resources, building some of the most modern cities in the world, and becoming a center of world attention in the face of world issues so great history cannot supply their equal. What is the meaning of this Bible people and Bible land becoming the center of world history in our day?

Dr. Otto Piper, in his book: *God In History* (Introduction, P. xv and xvi), said, "The Bible not only offers a theory of historical life, but also and primarily supplies the records of an historical process which, by the mercies of God, has become the center and focus of all other history. . . . Holy history is not one of the many departments of periods of history, it is their heart and hidden center, and all other history moves, although it may be more or less unaware of this fact, in its orbit." J. A. Thompson said, "If one impression stands out more clearly than another today, it is that on all hands the over-all historicity of the Old Testament tradition is admitted" (*Archeology and the Old Testament*, P. 13). W. F. Allbright declares, "There can be no doubt that archeology has confirmed the substantial historicity of Old Testament tradition" (*Archeology and The Religion of Israel*, P. 176—Baltimore, 1955). G. Frederick Owen said, concerning Palestine in world history, "Palestine has played an important role in the great movements which have shaped character and directed the destinies of mankind" (*Abraham To The Middle East Crisis*, Introduction). To the humble believer in God's word current events, archaeology, and the testimony of scholarship have but affirmed what faith has already accepted, but in the words of J. A. Thompson (book cited above: Preface, P. 5-6), "It is always something of a thrill to discover independent corroboration of the Bible narratives by non-Biblical material. Since the number of such agreements is steadily mounting, it is becoming more and more evident what a valuable book of history we have in the Bible."

It is evident to those acquainted with Old Testament history

that the historical developments with reference to the nation of Israel, and consequently the other nations of the world, turned upon their spiritual, moral, and political life in relation to God, and this in turn determined their relationship to the land of Palestine. Israel's history moves toward, in, out of, and back to that land. This is their personal history, and this involved the nations of the world. Especially is this evident throughout the Old Testament, and most significantly from the time of their Babylonian captivity to the destruction of Jerusalem in 70 A. D. and to the present "Far East Crisis." When we think of this crisis in world affairs today Israel and the land of Palestine come into sharp focus. From Biblical and historical evidence we are compelled to recognize that God is moving in a definite way in world affairs again in relation to Israel, the land of Palestine, and the world at large, and that the nation of Israel is not back in the land of Palestine by accident or chance or by the gratuity of the nations.

Two prophecies throw some light on this world-shaking historical Israel development. Ezekiel 22:17-22 is a prophecy of the regathering of Israel as "the dross of the silver," before the final restoration in the blessings of God. Because they are dross, still in unbelief and guilty of rejection of their Messiah, yet in their sins, they will be regathered to Jerusalem for the pouring out of God's wrath upon them (vs. 20, 21, 22; Jer. 30:7) to refine them and to bring them to believe on Jesus, the Son of God, as their Messiah (Zech. 12:10; 13:1; 14:1-11). It was the wrath upon them in World War II that drove them back to Palestine to establish their national autonomy through world resources, not faith in Christ Jesus. If this is the regathering of this prophecy fulfilled in current history today, Israel and the world stand on the threshold of earth's most tragic hour of wrath in which God purges Israel of her dross and punishes the world for her iniquity (Isa. 13:11; Dan. 12:1).

The other prophecy is Ezekiel 37, the Vision of Dry Bones, where Israel is portrayed as being brought back together as a body, "the whole house of Israel" (Vs. 11, 16-22). First, they shall be brought together dead in their sins, as "the dross," without "breath in them" (vss. 8, 11-13), though they are a nation in their land again. Then God will put His Spirit in them (Isa. 32:14-18) and place them "in their own land" as one nation, never to be a divided kingdom again and never to defile themselves any more, and with "David their king ruling over them," and the Lord Himself dwelling in the midst of them. Then shall the nations know God (See: Ezek. 37:14, 15-22, 23-28; Zech. 8:22-23; 14:9-11; et. al.). This will be the restoration, following the purging by the wrath of God, and spoken by Isaiah, "In days to come shall Jacob take root; Israel shall blossom and bud; and they shall fill the face of the world with fruit" (Isa. 27:6), and in the words of the Psalmist, "Oh let the nations be glad and sing for joy; for thou wilt judge the peoples with equity, and govern the nations upon earth. Let the peoples praise thee, O God; let all the peoples praise thee. The earth hath yielded its increase: God, even our own God, will bless us. God will bless us; and all the ends of the earth shall fear him." (Psalms 67:4-7.)

Surely all recognize that history is being made today in the natural realm of science, but faith can see far greater developments in world affairs as one beholds Israel in history past, present, and future. "He that hath ears to hear" let him hear the words of Jesus, "When these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh" (Luke 21:28).

THE TRAINING OF YOUTH

Orell Overman

Inadequate teaching and training of adults, more than we have eyes and hearts to see and realize, is a cause of the present delinquent condition of our youth. God's truth twice declares that the father's sin claims its deadly toll even to the third and fourth generations (Ex. 34:7; Num. 14:18). To guarantee that the Jew would always be God-fearing and zealous for the law, God ordained that the fathers "take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes saw, and lest they depart from thy heart all the days of thy life; but make them known unto thy children and thy children's children" (Deut. 4:9). If you desire to be assured of having the right kind of adult, or youth, for that matter, the Bible requires that you "train up the child in the way he should go" and such requires mothers and fathers who have received that same training in their childhood (Prov. 22:6). Timothy was truly a shining example of a consecrated and godly young man, "well reported of by the brethren" (Acts 16:2), of whom Paul said, "I have no man likeminded who will care truly for your state" (Phil. 2:20). But such consecration and faith come as no surprise to us when we learn of his mother, Eunice, and his grandmother, Lois, who from his infancy had taught him the word of God.

We are faced with the responsibility of providing effective means to evangelize our youth of today. Whether they have profited by past example and teaching or not, they still must be given the kind of attention that will "save some." What shall it be? Foremost must be kept in mind the goal of "saving some" or otherwise we have no right under God to use our methods. Likewise, let us be slow to criticise methods that really save some. The most successful method in my personal experience is the Vacation Bible School. These have had an average attendance of from 30 to 100. In six years I have conducted twenty such schools. Estimating an average of seventy students per school for twenty schools for ten days' duration will add up to 14,000 man hours of Bible teaching given that they would not otherwise have had. One of the greatest advantages of such work is the opportunity of training students from all the community churches, something often hard to attain by other methods.

Another method we have practiced to some extent is Bible classes held for the school children after school hours. Very good attendance, interest, and a world of good accomplished is usually the outcome of such work of faith. Here again, old prejudices can often be broken and many can be reached that do not regularly attend any

other service of the church. Again, we have found the training of every Christian to have a definite part in the actual worship services of the church highly beneficial. With a little patience almost every Christian can be taught to lead in public prayer, assist in keeping of records, distribute tracts or literature, as well as countless other tasks suited to each's ability. With little practice many can render very acceptable service at the Lord's table. This participation in the work of the church will do much to keep them interested and develop them into useful servants of Christ. You will be surprised what a wealth of willingness and ability may lie untouched in our youth. Or, it will pay to investigate the feasibility of weekly Bible classes in the public schools. Where permission can be gained from school authorities much good can be accomplished. These might be made a part of the regular schedule of classes.

Again, some have made good use of the Summer Bible Camp for youth. Here an intensive Bible study course can be followed in the mornings. Together with this, correctly planned and supervised recreation and evening worship can be profitably arranged. With this method the child not only receives Bible training, but also develops a high regard for Christian fellowship that might well prove of great value to him in a few years and may save his later life from ruin. Doubtless there are many other helpful methods that may be used, may God grant that these mentioned will stir our hearts to faithfully and wisely discharge our obligation toward the training of the children. May the Lord use our humble efforts to the saving of souls and for His own glory.

But I feel the need of inserting a warning just here, lest in the multiplying of methods to reach the youth we defeat our very purpose of saving them. We are all faced with the same situation many times that confronted Moses. We have the mixed multitude that continually clamors for the "leeks and onions of Egypt" when they ought to be praising God for manna. These contend long and loud for many things and are seemingly never satisfied. Either we keep in step with the amusements and entertainments of the flesh and world or lose our members to some so-called church that will, and what shall we do about it? I do not profess to be exceedingly wise, I only know that the multitude followed Jesus to get more bread and fish, and He gave them a spiritual feast that did not suit their appetites and lost the greater number of followers. I know that "Jews seek for signs and Greeks insist on wisdom" but Paul preached Christ crucified" (1 Cor. 1:22, 23). I know that God did not supply the leeks and onions regardless of how many carnal hearts craved them. I know the Pharisees were steeped in the "traditions of the elders," things which appeared absolutely necessary to the sustaining of their cause; but the church of God could not be built on such principles, but on "grace and truth" through Christ. The race to satisfy carnal appetites of man has no logical end. Brethren, we are not commanded to brew suitable soup for disgruntled goats; but to feed the sheep and lambs.

As it is often hard to ascertain which experience of life enriches and mellows the human heart the most, or which bit of truth en-

lightens the life most greatly: so it is impossible to say just what work is most directly responsible for the turning of a sinner to Christ. But my records for the past six years may serve as somewhat of a guide to more successful efforts in the future. Twenty revivals without the aid of Vacation Bible Schools for the young resulted in a total of 83 responses or an average of 4.15 per meeting. Twenty revivals with the help of the school either at the same time or closely connected with the meeting resulted in 167 responses or an average of 8.35 per meeting. Thus the results were almost doubled, to say nothing of the increased interest and attendance of the young in the evening services and the good derived therefrom. The words of wisdom charge us to "remember also thy Creator in the days of thy youth"; and what minister of Christ has fully weighed and carried his responsibility in this great work?

THE CHRISTIAN HOME

(Continued from Page 128)

There are many hindrances to effective living today. So many demands are made on both the parents and the children, that seldom can a family find time to sit down together, even for meals. The father must often remain at the office, attend an extra meeting, or work overtime. The mother has her engagements and the schools are demanding more and more of the children's time in extra activities. As a result, the home suffers the loss of those quiet and sweet periods of family fellowship, in which great opportunities come for devotion, spiritual guidance, counseling, character building, and Christian development of our sons and daughters. We would all do well to take inventory of our family relationships and, if necessary, make such adjustments which will make for greater happiness for us, and greater glory to God in our home and family life. Let us love God, love one another, "bear each other's burdens and so fulfill the law of Christ."

JUST SUPPOSE

Just suppose that the Lord should begin next Sunday to make the people as sick as they say they are on Sunday and Wednesday. Just suppose that the Lord should take away the child whom some parents use as an excuse for staying away from church. Just suppose that the Lord should make some people as poor as they say they are when asked to help finance His program. Just suppose the Lord should have everyone stoned who are guilty of covetousness as He did Achan. Just suppose the Lord should let some parents look into the future and see what their example and lax control did for their children, that the Lord should strike dead all those who lie about giving their offerings and paying their tithes as He did Ananias and his wife, Sapphira. Just suppose that all who profess to be Christians should live consistently and prove by their works that they really love the Lord. After you have "supposed" then, by the help of God, go forth and live and serve as if this were your last day before Jesus Christ comes. —Selected.

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



JESUS HATH NEED OF THEE

"Only five barley loaves!
Only two fishes small!
And shall I offer these poor gifts
To Christ the Lord of all?"

"To Him whose mighty Word
Can still the angry sea,
Can cleanse the lepers, raise the dead?
He hath no need of me.

"Yes, He hath need of thee;
Then bring thy loaves of bread;
Behold with them, when Jesus speaks,
The multitudes are fed.

"Unspeaking thy joy shall be,
And glorious thy reward,
If, by the barley loaves, one soul
Has been brought home to God!"

— o —

CONTACT WITH JESUS

Many people seek to get close to Jesus for no other reason than to receive some external gift from Him, a secure future, health, or help for the moment. But Jesus wants a genuine everlasting connection, a clear bond of faith with us.

Not long ago, I was sitting in a train, and as frequently happens got into conversation with the man sitting next to me. Before long, he told me that his wife had been lying for three years in a hospital bed. "Then you have a heavy burden to carry," I said. "Yes," he replied, it is heavy." "But we do not have to collapse under our burdens," I assured him, "for when all human help is at an end, God can still help us." "He lets us wait a long time for it," he answered, the worry on his face turning almost to agony. The train slowed down to stop, and the man prepared to leave. But before he left, I heard these words from my own lips: "Maybe it is God waiting for you, waiting that you surrender to Him."

Later as I sat alone by the window, I became very happy. For that was

the answer to my own cares and complaints. Why was God letting me wait so long for His help and direction? Now I knew the answer: He was waiting for me to pick up the contact that He had already made with me. —Sel.

— o —

RULES FOR TEACHERS

Last month we listed fifteen rules for Sunday School teachers. Below we give the remaining number from our list, with the hope that every teacher may become more effective in the work of the Lord. We suggest that each rule be studied carefully and prayerfully.

16. It is as important to know your pupils as to know the lesson.

17. Use terms that your group will understand.

18. Lead the children to discover truth from God's Word for themselves as much as possible.

19. Encourage the pupils to think.

20. Remember you are not just teaching a course of study but building a life.

21. Use your Bible often and help the children to learn how to use theirs. Use creates love.

22. Children's hearts are responsive to the love of Christ. Endeavor to win them to Him.

23. Forget yourself. You are expendable for the sake of the children.

24. Be punctual.

25. Keep your room neat and attractive from the first day till the last.

26. Use your initiative. Feel free to try out new ideas which may improve your teaching.

27. Telling is not teaching. The child has not truly learned until the lesson becomes his own.

28. Seize the moment when the soul is aglow with interest to drive your lesson home.

29. Hold up the highest standards before your class both in teaching and life. They will be watching you long after class is over.

30. It costs effort to teach well.

HERE AND THERE

The St. Matthew's Episcopal Church in Glendale, Mo., is sponsoring free showing of jazz movies in the City Hall. * * There were more crimes committed in the United States in 1957 than in any previous year, according to J. Edgar Hoover. Figures from police departments show an increase of 7½ per cent over 1956, during which year 2,563,000 major crimes were committed. (It is much easier to believe that the Bible account of the "last days" is true, than to accept man's supposition that the devil is presently bound.) * * An indication as to how much control Hollywood has over the people of America was shown in the accidental death of one of its members recently. After hearing of the accident, a local woman called the newspaper and said, "It just doesn't seem fair that it had to be his plane that crashed." * * Kentucky farmers received \$219,933,593 for the 1957 crop of tobacco, according to figures compiled by the State Department of Agriculture. * * In Miami beach recently, Rabbi H. A. Friedman said that 10,000 Jews per month are leaving Egypt, North Africa, and European countries in "search of safety and freedom." He asserted that there will be 100,000 new Jewish refugees this year and that the greatest number of these can "only look to Israel for resettlement." He revealed that the ports of the Mediterranean "are crowded with Jewish refugees waiting for ships to take them to Israel." This is a source of great comfort to those who have taken the Word of God at face value, even when it was impossible to understand how many things would be fulfilled. Surely it is time for us to "lift up 'our' heads."

* * "In the Southern Baptist Convention, it is reported that the number of inactive Baptists is 48.4% of the membership." The writer expressed the opinion that liquor caused the inactivity of the great percentage of those members. (What do you think would be the number of inactive members in the churches of Christ, if such were available; and, what do you think would be the cause of this inactivity?)

— o —

"It takes a whole brigade of saws at work to overcome the noise of one hammer." It takes many working church members to overcome the effects of one that is knocking.

Why Don't They Ring The Bell Now?

My little son and I stood on the village square of my old home town. It was an exhilarating Sunday morning.

"There," said I, as I pointed to a dilapidated church house, "there is where my father used to go to church, when I was a boy. Twice each Sunday father used to ring that church bell, and when the people heard the bell, they all came to church to worship God."

I had scarcely ceased speaking when my son looked up and said, "Daddy, why don't they ring the bell now?"

I stood there looking at the silent bell. The leaning steeple seemed to come closer—I was lost in the memories of the past. There was a tug at my hand, and the child's voice said again, "Daddy, why don't they ring the bell now?" And with that voice I seemed to hear the voices of children from all around the countryside—poor, ragged, sad, wicked children with no place to go to learn of life. All these stretched out their hands, pleading, "Why don't they ring the bell now?"

I looked about me that Sunday morning. I saw one man mowing his lawn. Across the street a family was putting a picnic lunch into the car. Farther down, another man sat on the porch yawning. In his driveway, another was polishing his new car. Still another was pruning his hedge. On nearby stone steps, three children sat absorbing the comic section of the big Sunday newspaper.

"Is this America?" I thought. "Was this what our forefathers did to make America great?" Why were these people not in church? If our fathers in their day could not live without the church, can we live without it in this day of new and greater sin?

I lifted my voice with the voice of my son, and cried, "Why don't they ring the bell now?" —Author unknown.

— o —

How Much Is A Billion?

If a person had started in business in the year A. D. 1 with a billion dollars capital; and if he had managed his business so poorly that he would have lost \$1,000 per day; in this year of 1958 he still would have enough capital left out of his original billion to continue in business, losing \$1,000 per day until the year 2739. Remember these figures when you read how much money is being spent for war preparations. Nations are not "beating their swords into ploughshares" as yet.

NEWS AND NOTES

GALLATIN CHURCH SPONSORS THE PRESTONS

The church at Gallatin, Tennessee, where Brother Olmstead ministered so long, has assumed the sponsorship of the Harold Preston family in the Philippine mission field. Funds may be forwarded to Brother Preston's treasurer, Howard Maddox, or to Brother Hall C. Crowder, addressing either just "Gallatin, Tennessee".

San Francisco, Calif.: At last it seems that we are on our way. We arrived here Monday night, April 14, at 8:00 p. m. (10:00 your time). All seems to be working out fine, however, we have learned that there is no end to the red tape involved in leaving the country.

I ran into a tremendous disappointment yesterday. It looks as though we will not be able to go to Hong Kong after all. You see, this is Cherry Blossom time in Japan, and all air traffic there is full-up. The only way left would be to go to Manila and then on to Hong Kong which would cost us nearly \$200 more. This makes us heart-sick, for we had been looking forward to the visit with Betty and Dennis so much. Our plans for now are to leave here at 11:59 Friday night, Apr. 18, arriving in Manila on Monday at 5:25 a. m. —Harold R. Preston.

GOOD MEETING AT SULLIVAN

Sullivan, Indiana: The E. Jackson St. Church here closed a two-weeks' gospel meeting on the night of March 30, with a full house. We had good crowds throughout; an encouraging number of non-members came, more than last year, and brethren from churches in the area attended well. Dr. Bailey and his chorus from Linton came one night.

Brother Orell D. Overman, Switz City, Ind., did excellent work preaching the gospel. The "Overman Quartet" (his children) sang well on several nights. Our local song-leader, Wade Martindale, conducted our singing.

Four surrendered to the Lord: two young men from Sunday Bible classes, and two adults. An invalid living in the infirmary here was also baptized during the meeting (a brother of one of our sisters). We thank the Lord and press on in a hard pull.

On March 23 I preached at Palmers Prairie, and on the 30th at Berea, both near here. —E. Gaston Collins.

Tell City, Ind.: We had a good "Easter attendance" yesterday—140 in Sunday School and 181 in church. There were several visitors.—Delmer Browning.

S. C. C. CHORUS IN AMITE AREA

The chorus from S. C. C. was in the Amite area the week-end of April 6. Brother J. Edward Boyd was along and spoke at the Amite church; Brother Dale Jorgenson spoke at Big Creek; Brother Robert Boyd spoke at both Shiloh and Hayden Grove churches; and Dick Lewis, a student, spoke at Oak Grove. Two of the other young men, Ray Naugle and Dale Offut, spoke at Ponchatoula. This was for the morning services.

At 1:15 in the afternoon, the chorus gave a concert at the Hayden Grove church to a group of about 250. Everyone thoroughly enjoyed their being in the midst. These visits do much for us by our seeing the good that is done at S.C.C. May more of our young people avail themselves of this opportunity of attending this Christian College.—Antoine Valdetero.

Farmersburg, Ind.: Enclosed find \$2 for my renewal to Word and Work for one year. Incidentally, we were charter members of (or subscribers to) this little paper, when it was first edited by my brother, Stanford Chambers. And you know I am right proud of being a sister of his.—Mrs. Paul Shepherd.

Connersville, Ind.: Do you know of anyone who has a copy of "Faith of Our Fathers" who might sell it?—L. F. (If any of our readers has such, please notify our office.—Ed.)

Hollywood, Calif.: It is good that our honored, older brother, teacher, man of God—Stanford Chambers—should go once more among the churches, as he has it in his heart to do; only, the invitations should not be limited to those churches that have been blessed with his service heretofore. We could not say, perhaps, that his eye is not dim in any degree, nor the natural force abated; but he has been remarkably preserved of God, and

wherever he may go he will indeed—in some secondary sense at least—"impart unto you some spiritual gift" in the way of strength and hope, of faith and comfort; and he himself will be gladdened and cheered in the fellowship which he so richly deserves.

Our own labors here will soon be ended—for the present at least. The fellowship and teaching opportunities—at Hollywood church (Stanley Hall), at Lakewood church in Los Angeles (Jefferson and Sixth Ave.)—these have been precious indeed. We close at Stanley Hall on Lord's day, April 13. Besides these places, we have visited many other churches of this great, spread-out Los Angeles area. And it has been a real privilege to have fellowship with the Rhodes and Bixler missionary families. They are tested, tried and true—beyond the shadow of a doubt. —E. L. Jorgenson.

Louisville, Ky.: It has been my privilege to meet appointments at three different churches in the past few weeks with good meetings at each place. These were the churches at Cherry St. in New Albany, Ind., at Allensville, Ky., where Brother Olmstead had been ministering part time for the past several years, at Parksville, Ky., the church which Brother Harold Preston left in order to take up the mission work in the Philippines. —Frank Gill.

ANOTHER PREACHER?

Porterville, Calif.: Well, we have another boy, Robert Neil Mullins, born March 25, weighing fourteen pounds, and fourteen ounces. Both Mary Lou and Neil are doing fine. They came home last Thursday and I haven't slowed down since.

The work here is looking good. The Lord continues to bless with good interest, for which we are thankful. The work in Alpaugh has shown good interest for some time. We have been used to plant the seed there, and continue to look to the Lord for the increase. As yet we have been unable to find any suitable meeting place there. I have been unable to put as much time there as I would like, and as is needed.

Here in Porterville the young people show increasing interest—again the Lord has given opportunity to plant the seed in young hearts, and we can see the yielding beginning to come. He is gracious who has promised. But

there is need for more work to be done in this area. But one man working can only scratch the surface, especially when part of the time must be used to make a living.

We have said very little about financial needs, but feel led of the Lord to at least let the people know what the need is. The Mackville Church is acting as treasurer for the work here, and are giving liberally. The Lord has begun to supply full-time, but there is need for more. There is need to spend more time in developing mission points in various cities and towns around, more time in developing the work with the youth, who are now beginning to show an interest. Just this morning a boy, a junior in high school, that had never been to Sunday School until about a month ago, called and asked about some things pertaining to death. Since he started he hasn't missed a service. This is just a sample. If I could spend full time I believe the Lord would open many doors through these youth. Pray that His will be done. I know that the financial load of that area is tremendous but God can supply if it is His will, and will through His people if they know the need.

The time is short and the need tremendous; pray that the Lord will lead us to "redeem the time".—Eugene Mullins, Sr.

JACKSONVILLE MEETING

My wife and I left Lexington February 28th, and stopped at Atlanta over night with old Jacksonville friends, Sister Catherine Pierce McBride and her mother, Sister Callie Pierce. Brother and Sister C. C. Cope visited with us at the McBride home during the evening. They now live in Atlanta and attend the Hapeville Church of Christ, where Brother Carl Kitzmiller, our Good Tidings Broadcast Preacher, preaches for the Hapeville church. We drove to Jacksonville March 1st and were most pleasantly lodged in the home of our beloved Spears family until we left for Lexington, March 17.

The Woodstock Park congregation is small in number, yet there are some choice servants of Christ there. Brother W. T. Nettles is the present preacher and is a man of no little ability. He cooperated in the meeting splendidly. He labors with his hands and of course was hindered somewhat on account of time.

Five persons came forward for re-consecration and renewal in the service of the Master. It was a great pleasure to be in the Spears' consecrated Christian home and to labor again with the Woodstock Park brethren and the sister churches of Jacksonville, the Southside Church of Christ where Brother John Adams preaches, and the King's Highway Church, where Brother Dan Richardson preaches. The cooperation from old Jacksonville friends was never so good as it was during our seventeen days' stay there this time. Pray earnestly for the work in the city of Jacksonville. Pray the Lord of the harvest to send laborers into His vineyard there.—H. N. Rutherford.

Shreveport, La.: I wish to renew my subscription to W. & W. I like the paper for information and exchange of ideas, as long as we are still learning. I miss Brother Boll's articles (except the reprints, of course). The W. & W. can't be the same without him.

I have always thought lots of Brother Chambers. His discussion was fine. My only disappointment was that I wanted it to be more on fellowship than on prophecy. When can't there be differences among brethren and fellowship allowed? Our modern day lines aren't New Testament lines. I wish that had been discussed more. I wish you folks well as friends and brethren.—Raymond J. Kenney.

Douglas, Kan.: Enclosed you will find our check for our subscription. We enjoy every issue of this magazine and are hoping and praying that our brother, H. L. Olmstead, will again be able to take up his work on the book of Acts.—Mr. and Mrs. C. M. Alley.

Harrodsburg, Ky.: Here is a list of eight subscribers who want your magazine another year. As I have told you before, our family has been reading the "Word and Work" for many years.

Thanks for keeping it a magazine fit to be seen around our homes. Also I want to say that I am so glad you print the pictures of the writers. It makes it more like they are speaking to us face to face. May God's richest blessing be upon you and all who help to make the "Word and Work" the best magazine in the world.—Leona Watts.

Dallas, Tex.: I am sorry I didn't get to make it for the Bible Conference in Winchester. I had hoped to stop by to see you then. The Lord is blessing us here for which we give Him praise and thanks.—Glenn Baber.

Lexington, Ky.: (To Mrs. Knecht). I have been reading your book, "One Thing Is Needful", and because I agree so much with what you have written, I thought I'd write to tell you so. I have enjoyed it so much, and time and again my heart has answered a hearty amen! Thank you so much for all of it.—Anna B. White.

TWO GOOD BOOKS

PRACTICAL CHRISTIAN LIVING, by Arthur Springer.

"Within this book there is presented . . . a course of instruction on the essential elements of Christian ethics, presupposing the acceptance of the Bible as the standard for the conduct of those who have placed their faith in Jesus Christ. Those never having gone beyond the surface area of arguing behavior questions . . . would benefit by an initial study of such an important subject by the reading of this book."

Cloth, 250 pages; \$3.00.

AMAZING DEAD SEA SCROLLS, by William Sanford LaSor.

"By now almost every American has read something about the Dead Sea Scrolls. Ever since the electrifying announcement of the discovery of the Isaiah Manuscript in 1948, a steady stream of articles and books has been written about them. Continuing discoveries have necessitated new studies and touched off new controversies. And now, in scholarly fashion, *Amazing Dead Sea Scrolls* brings the study up to date, demonstrating the significance of the Scrolls for the Bible believer."

Cloth 244 pages. \$3.50.

AMERICAN STANDARD VERSION

TEACHERS' BIBLES

These attractive editions offer the American Standard Version with center column references, plus 234 pages of Combined Concordance, 118-page Bible Dictionary and 12 colored maps. Printed in Onyx Bold Face pronouncing type. All editions stamped in genuine gold. Page size 5 3/4" x 8 1/4".

Fine Bible Paper Editions

- 2252 Black genuine leather, divinity circuit; gold edges. Boxed. \$12.50
- 2250 Same as above with Presentation Page, Family Record; 32 pages of Bible study aids and 96 pages of questions and answers; 24 colored and 23 black and white illustrations. \$14.50

India Paper Editions. Only 13/16" thick.

- 2252X Black genuine leather; divinity circuit; gold edges. Boxed. \$17.50
- 2254X Black genuine Morocco; leather-lined. Otherwise, same as 2252X. \$22.50

2252



2252X

That I may dwell in
Jè-hô'vâh all the dâ
Tobehold ^{11m}the beauty
And to ¹²ⁿinquire in hi:

SCHOLARS' BIBLES

Specially bound as gift or reward Bible for junior Sunday School scholars, this edition has many fine features young people will find helpful—a daily Bible reading course for the entire year, 64 pages of practical aids to Bible study, 6 colored maps of Bible lands, plus 15 full-page illustrations (8 in color). Printed in New Bold pronouncing type on fine Bible paper. Page size 4 1/4" x 6 3/8".

- 96 Black leatheroid; divinity circuit; red edges. Boxed. \$5.25
- 94 Black genuine leather; divinity circuit; gold edges. Boxed. \$7.50



96

they shall have eaten
themselves, and waxed
will they turn unto other
serve them, and despis
break my covenant.

SOME TIMELY BOOKS

EGYPT IN BIBLICAL PROPHECY, by Wilbur M. Smith

"This is one of the most important books ever published on the major prophecies of the Old Testament that bear upon this once marvelous land of the Pharaohs, a land that is again agitating the thought of the world today. The author, Dr. Wilbur M. Smith, is recognized as one of the foremost writers on Biblical subjects of our day, and editors in all parts of the country write in high praise of his many outstanding books." Cloth, 244 pages; \$3.50

WORLD CRISES AND THE PROPHEPIC SCRIPTURES, by Wilbur M. Smith.

"Never in the history of the church has there been such a need for Christians to be informed on world events, yes, and on Bible prophecy concerning them, as now. Characteristically, Dr. Smith gives a wealth of information on the North Atlantic Pact; on the staggering statistics on military preparedness; on the place of Russia in the prophecies of the last days; and on the restoration of Israel to her own land, significantly located near the greatest known petroleum supply. Other chapters deal with world government, world religion, and the increase of demon activity at the end of this age." Cloth, 384 pages; \$3.50.

THE WORLD'S COLLISION, by Charles E. Pont.

"The well-known author has combined many years of Bible study and analysis with a deep understanding of history and foreign affairs, and here presents documentary proof that the Bible's host of prophecies are indeed reaching fruition. Topics include the idea of 'One World-ism'; Russia's next big invasion; the Third World War; the future of Europe and Asia; Israel's return to leadership among the nations; the return of Christ; Atomic warfare and the Age of Scientific Marvel." Cloth, 278 pages; \$3.50.

THE JEW IN THE PLAN OF GOD, by Robert L. Evans.

"It is the aim of Dr. Evans, in *The Jew In The Plan Of God*, to answer every question which may arise concerning the Jew, and to trace his history from the call of Abraham to the present day. The book contains a wealth of information about the past and present history of the Jew, together with the Biblical, prophetic picture of his future sphere of service. In view of recent developments and the recognition of Israel by the United Nations, we cannot be indifferent to the place of the Jew in history. This book reveals the hand of God in the unique history of the Jew." Cloth, 192 pages; \$2.25.

THE FALL AND RISE OF ISRAEL, by William L. Hull.

"This startling exposure of the oppression and final triumph of the Jewish people in Palestine during contemporary days is written by a Christian who has spent nearly 20 years in the Holy Land, coming in close contact with such outstanding public figures as David Ben-Gurion, First Prime Minister of the State of Israel, and many other key Government figures. While he does trace the history of Israel from the time of Christ, the bulk of Mr. Hull's discussion is concerned with present-day conditions, trends and developments." Cloth, 396 pages; \$3.95.

Order from WORD and WORK, 2518 Portland Ave., Louisville 12, Ky.