

# THE WORD AND WORK

A MONTHLY MAGAZINE  
SET TO DECLARE THE WHOLE COUNSEL OF GOD

J. R. CLARK, Publisher

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AUGUST 1958

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PROPOSED PROGRAM  
Of The  
ELEVENTH ANNUAL

Louisville  
Christian Fellowship Week

Portland Avenue Church of Christ—August 25th thru 29th

Theme: Practical Christianity In Our Day

MATTHEW 24:46



PROGRAM

MONDAY, AUGUST 25th

Chairman: Kenneth Stockdell

Song Leader: Emory Grimes

7:30 P.M. Song Period

8:00 P.M.

Glorying In The Cross

H. E. Schreiner

—o—

TUESDAY, August 26th

Theme: Fundamental Teaching

Chairman: Bob Morrow

Song Leader: James Wilborn

10:00 A.M. Devotional Period

10:20 A.M. Bible Class (II Thessalonians)

Stanford Chambers

11:00 A.M. Intermission

11:15 A.M. "Covetousness"

John S. May

12:00 M.

NOON MEAL

1:15 P.M. Panel Presentation

1. Fundamental Teaching In The Home

LaVerne Houtz

2. Fundamental Teaching In The Church

J. R. Clark

3. Fundamental Teaching In The School

Claude Neal

2:00 P.M. Open Forum and Discussion With Members of Panel

3:00 P.M. Intermission

3:15 P.M. God's Power To Save (Romans 1:16)

C. H. Wiley

7:30 P.M. Song Period

8:00 P.M. Apostolic Doctrine

Robert B. Boyd

—o—

WEDNESDAY, August 27th

THEME: Evangelism And Missions

Chairman: Robert Heid

Song Leader: Stanford Broussard

10:00 A.M. Devotional Period

10:20 A.M. Bible Class (II Thessalonians)

Stanford Chambers

11:00 A.M. Intermission

11:15 A.M. Compassion, A Motive For Missions

Jesse Wood

Continued Inside Back Cover

# THE WORD AND WORK

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VOLUME LII, AUGUST, 1958

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

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## Hear, Hear! A Junior Book

E. L. J.



My indispensable, inexpendable, indefatigable friend and brother, J. R. Clark, our colleague on this journal (he is much of the *word* and most of the *work*)—this tireless man has done it again! He has done what I should have done, but could not have done as well. He has made a careful, useful rescension (abridgment) of the book, "Faith Of Our Fathers", smalling the 354-page volume, now out of print and all sold out, down to convenient pamphlet size for popular use and distribution. The loss by omission is not too great, and the most important and telling testimonies to the millennial faith—not only as held by the early church, but also as taught by the illustrious reformers of both "Reformation" and "Restoration" times—these have been very accurately (though more briefly) reproduced in this new *opus* by our versatile brother.

It is a good thing that Clark has not had to move about and live in many different places. For no community or church that has ever had him could spare him! But of his many labors, editorial and otherwise, his latest work is perhaps his best: Two pamphlets, each the size of this magazine, bearing respectively these titles, "*The Premillennial Position Of The Primitive Church*", and "*What Lies Ahead—What Has God Said?*" These will constitute the September and October Issues of *The Word and Work*—except that these issues will carry also the usual News pages—those indispensable reports from the field to which our regular readers look forward with so much interest.

Many who sought to buy the complete book, "Faith Of Our Fathers", but sought too late, will welcome this most excellent condensation of the timely witness. Chronologically arranged (that is, in historical order), indexed and well printed in the Heid manner, it forms a fine abridgement of the original book. Many, we believe, will want copies for themselves, and bundles for distribution in their churches and among their friends. All paid-up subscribers to this journal will of course receive the single copy (but a single copy only) without further request; for "Section I" of the pamphlet *will be* the September *Word and Work*; and they will also receive in due course, the October magazine; and "Section II" of the pamphlet *is* the October *Word and Work*. We decided on this method of production partly for economy reasons, and partly as the best and surest way of getting a "sample" into the hands of all our readers.

*May we ask that all who want bundles of these two issues will kindly let us know, if possible, before September goes on press—August 10. This will help us much in determining the extra quantity to order printed.*

The price for extra single copies will be 25c each, by mail or in the Book Store, and the price in bundles of five or more will be at the rate of 20c each, postpaid; but we earnestly urge all who order extras to buy both sections (both September and October) at 50c for single sets and 40c for sets in bundles. The sections of the complete work are intimately tied together and should be read consecutively. Section I (September) will present the cream of early human testimony—the authenticated witness of the "fathers", and the undisputed voice of history. Section II (October) will present the clear and abundant witness of the holy Scriptures. For it is by the Scriptures, finally, that every doctrine, and every article of our faith and teaching, must stand and fall.

The dual witness of this pamphlet is therefore the precise polemic method that has been accepted in our circles for a hundred years and more—on "Baptism", "Music", and the like: to ascertain and exhibit the faith and practice of the church in its purest centuries; and then (or vice versa) to check our findings by the Word of God. We doubt that many, if any, who read this pamphlet with an honest heart, and with the Bible beside them as they read, will longer be inclined to dispute the main thesis: That through the first and purest centuries, the church held firmly and unanimously to the premillennial view and attitude; that disciples were later led to other views by heretical teachers—that is, by teachers who were admittedly heretical on *other fundamental* gospel lines; and that the early church was premillennial wholly on the ground of apostolic teaching. These three statements form the proposition *quod erat demonstrandum* (that which was to be proved).

Needless to say, I am personally and particularly grateful, to God and to Brother Clark, that the results of my own long years of labor and research in this field were not quickly allowed to die!



## *Is Prophecy Essential To Salvation?*

Gordon R. Linscott

This is a question which is sometimes asked by those who oppose the teaching of prophecy. If it is answered "no," one usually hears, "Then why don't you stop teaching prophecy?" According to this line of reasoning, all in the Bible that is not essential to salvation could be safely discarded. If we supply that test to the whole Bible, how much do you think we would find to be "essential to salvation"? When we really stop to think about it, a very small portion of the Scriptures might suffice to bring the sinners to Christ.

Then to what end was the rest of the Bible written? And why is a third of it devoted to prophecy? Paul tells us in 2 Tim. 3:16, 17: "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." While men quibble over *how little* a man may know and yet be saved, God lays plans to *completely furnish* the Christian unto every good work. To this end he includes the prophetic scriptures in His "every scripture"; who am I to question His wisdom? If I cannot arrive at an understanding of God's purpose, then let me be content at least to "read and keep" (Rev. 1:3) the things written.

To Paul's statement Peter adds: "And we have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts" (2 Pet. 1:19). The Christian who walks without a knowledge of prophecy is depriving himself of light for the dark places of life. Oh yes, he may "get by" without prophecy—many have, for God is truly gracious to His children. But if others through ignorance have missed God's fullest blessing, does that mean that I should close my eyes and refuse to see? Most of us could drive at night without using our headlights, but wouldn't that be just a bit foolish, seeing our cars are equipped to light the way? God has given us, in His word of prophecy, a light shining in a dark place. Let us not despise the gift nor the wisdom which prompted it.

The prophetic portions of the Bible will never be anything but a stumbling-block to the person who approaches them with the attitude of "They're not essential," or "They cannot be understood." Look to them in the earnest conviction that here is part of God's furnishings unto a complete life, and see how they open to you! For strength in the hour of trial, for comfort in that dark valley, try the word of prophecy. You will find it to be indeed God's light in the midst of darkness!

## THE SALT OF THE EARTH

Willis H. Allen

Matt. 5:13

Here is a very solemn and gripping statement of fact, spoken by the Lord Jesus to His disciples: "Ye are the salt of the earth." This and the other contextual metaphor used by the Lord to express the relationship of His disciples to the world are complimentary and expressive—"the salt of the earth" and "the light of the world."

Salt is very positive in its action. So it must be with the Christian. Some one has said, "Christians are not mere moral 'minus signs.' You may love them or hate them, but you cannot ignore them." So it was with Christ. Men hated Him, but they had to admit "Never man so spake." Many professed Christians impress men with their opposition to things. They look for things to criticize and with which to find fault. This is the negative approach to the problems and conditions of men. True Christians must and do stand for something positive and constructive in the world. Stand against evil, yes! But, at the same time stand for righteousness and truth among men.

Salt is a preservative and preventive. Its power is seen through contact. Thus was the power of Elijah in Israel. When Elisha saw him taken up to heaven, he exclaimed, "My father, my father, the horsemen of Israel and the chariots thereof." He meant: There goes the defender of this nation: the one who above all others stood between Israel and ruin. Amidst all the evil and corruption of the antediluvian world, Noah stood out as a preacher of righteousness. He was alone, but he stood for God. Ten righteous persons could have saved Sodom from destruction.

There is no limit to the sphere of our activity. It is the EARTH. Begin in your own home and community. Any community is greatly blessed by having in it a faithful, humble, active Christian citizen. The church has its influence in spite of its many critics. In its human aspects, it has its imperfections. But they cannot be corrected by throwing stones. Some one said, "The devil has this church." An old saint replied, "He hasn't got my seat yet, and I am going to see that he does not get it."

"If the salt has lost its savor, wherewith shall it be salted?"

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"The people of Nazareth said of Him, in contempt, 'Is not this the carpenter?' This is a remarkable expression and is only found in the Gospel of St. Mark. It shows us plainly that for the first thirty years of His life, our Lord was not ashamed to work with His own hands. . . . He Who made Heaven and earth and sea and all that therein is—He without Whom nothing was made that is made—the Son of God Himself, took on Him the form of a servant, and 'in the sweat of His face ate bread', as a working man. This is indeed that 'love of Christ that passeth knowledge'." —Ryle.



# Truth Advance Section

Stanford Chambers

## QUESTIONS ASKED OF US

*A preaching brother avers that you failed to give due attention in the recent discussion to Brother Jones's argument on the immediacy of Christ's occupying David's throne, that is, that Peter makes this event occur immediately upon Christ's resurrection.*

Peter's speech (at Pentecost referred to) in which he mentions the two events in the same connection does not by mentioning them together make their occurrence the one immediately following the other. Even the most ardent contenders for "immediacy" have to allow fifty days till Pentecost was fully come for His reign to be inaugurated, almost two months' time.

Many are the instances and passages in which events are mentioned which occur widely distanced apart. Jesus was "born King of the Jews." He did not reign immediately. Later He was born from the dead also, to be their King and to reign from their father David's throne, but again, not immediately.

Isaiah prophesied, "For unto us a child is born; unto us a Son is given; and the government shall be upon his shoulder," etc. The government did not come upon His shoulder immediately upon the Child's birth, and no one contends for "immediacy" in handling Isaiah's prophecy (Isa. 9:6).

Isaiah prophesied (Isa. 61:1) concerning the same promised One and said, "The Spirit of the Lord is upon me . . . to proclaim the acceptable year of the Lord; and the day of vengeance of our God." Luke tells us (ch. 4.) that Jesus read a portion of this passage and then stated, "This day has this Scripture been fulfilled", etc. But He closed the book before He reached the last clause quoted above, very obviously because, had He read on, He could not have said it was fulfilled. The "day of vengeance of our God" has not come even till this our day, though it is in the same verse with what has been fulfilled. "Immediacy" is not proved by things being foretold in the same passage. Peter's referring to the resurrection of Christ and His occupancy of David's throne (defined as the throne of the Kingdom of Jehovah over Israel" 1 Chron. 28:5), in the same speech no more proves immediacy than do the passages quoted (and scores of others could be cited) prove the immediacy of the next mentioned event. The need of such argument to sustain a theory must not be allowed to pressure us to accept any argument contrary to Scripture. For as we pointed out, "the times of restoration" foretold,

Peter shows, are not while the heavens retain the Lord Jesus (Acts 3:19ff). Many are the other passages which teach accordingly, and no argument can make them contradict the inspired apostle. Peter in Acts 3 does not contradict Peter in Acts 2. He only contradicts men's unnecessary inference.

*In 1 Cor. 5:11, where gross sins are listed as causes for excommunication, fornication is listed, while adultery is not mentioned; what explanation could be given?*

Fornication is the inclusive term for sexual immorality, and embraces adultery, the term more usually applied to the breaking of the marriage vow. There are many passages in which only the inclusive term fornication is used, e. g., Gal. 5:19; Eph. 5:3; Rev. 21:8; 22:16, though there are passages, also, in which both terms occur. The term fornication is not used to exclude adultery, which, indeed, it is, in the case of a married man or woman.

*Some friends would be greatly helped if they could be made sure as to future recognition. Can you help us to help them?*

Heaven is reality itself. Individuality is not lost in dying nor in translation. Moses died; Elijah was translated. Their lives on earth were separated by centuries. On the Mount of Transfiguration they appeared together. They conversed with Jesus concerning the coming event of His decease, which was to be accomplished at Jerusalem. They are still Moses and Elijah. They had not passed out of existence, neither had either lost his identity. After Elijah's translation the two had been brought together. They were together before the Son of God emptied Himself... being made in the likeness of men" (Phil. 2). They knew of His advent, and that He had come to taste death for every man" (Heb. 2). They knew exactly where He was at this particular time. The topic which Peter, James and John heard them discuss with the Lord Jesus was His coming death, the supreme sacrifice which each prophet had dealt with in his ministry on earth.

So here is recognition, recollection, expectancy, hope and assurance — realism. Many other Scriptures shed light on the question of recognition, but what more do we need to establish the fact? But what about disappointment and great grief over lost ones? "God shall wipe away all tears," and that will end all crying. Whatever it takes to satisfy the heart of God and the heart that was pierced for the lost will console you. But be concerned for the salvation of your loved ones now, even to the point of desperation.

*Is it correct to speak of the story of the rich man and Lazarus as a parable as some insist?*

The greatest insistence that it is a parable comes from those whose theology denies consciousness between death and resurrection. They consider death as extinction. The story is not called a parable by inspiration, but even if it should turn out to be a parable, it is inconceivable that Jesus would use as an illustration a story contrary to facts.



## TO FLORIDA AND BACK

Upon decided improvement of Mrs. Chambers we ventured on our delayed trip and traveled as far south as Ft. Lauderdale, spending four weeks on the trip. If it was as profitable as enjoyable, it was time and means well spent.

Chattanooga, the first stop, was made the first Lord's Day in June. Two enjoyable services and enjoyable fellowship with McCalla Ave. church gives good evidence of spirituality. With the veteran Ernest Hoover as teacher, how could it be otherwise? A young man is wanted there to enter into the work and be able ere long to relieve Brother Hoover of his heavy load.

Hapeville, Ga., two mid-week services. In the time of our absence much progress has been made. We rejoiced to find Dr. Bridges still active, others as well. Carl Kitzmiller is leaving there for Abilene, Texas, to resume labors with Southside. So Hapeville is casting about for one to take over an important task there.

Brandon, Fla., next. David Brown is laboring with the congregation there. Our arrangements to stay there some eight days enabled him to make a necessary trip North while we were at Brandon. Here we spent full time preaching and teaching, renewed acquaintances and were cheered by the faithfulness of "the faithful few," including the veteran H. C. Hinton, who has been with the Brandon work from its beginning. Five days of Bible studies together will surely bear fruit. Would that we could make special mention of all the Lord's dependables there.

Ft. Lauderdale. Picked up at the station by N. B. Wright, we were soon whisked to "The Manse" to enjoy both hospitality and fellowship. New pews lately installed (this true of Hapeville also) gave evidence of interest in the Lord's work. We found that Brother Bernard is looking for a man to relieve him of his work at that place.

King's Highway, Jacksonville. The church meets in the shop of the sign-painter, Dan Richardson. We had four services and a fish dinner on the ground. Here in untiring labors is one who "dares to be a Daniel" and one who has some knowledge of both bears and lions stalking about, seeking whom they "may devour." The zeal and warmth that goes with zeal bespeak increased soul-winning and other good works.

Hospitality of the super-royal type was extended to us at every point, so that we were overwhelmed therewith. Gratitude is our word, and to add to our gratefulness to our good Lord is the pronouncement by her doctor that Mrs. Chambers' gastric ulcer is healed! What a "Great Physician" is ours, yours and ours!

—Stanford Chambers.

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

# Seed Thoughts

and

## News Items

Of Interest To Christians

J. L. Addams, Sr.



Usually this page includes some short poem. We realize that few people do not appreciate poetry; some because they have never learned to read it properly, and some because they will not take the time to read it carefully and thoughtfully. However, we include these choice meaningful poems because many church workers want them and use them in the work of the Lord. The one used for this month is very thought provoking, and we suggest that it be read carefully. The author is unknown.

"When I stand at the judgment seat of Christ,

And He shows me His plan for me,  
The plan of my life as it might have been,

Had He had His way, and I see —

"How I blocked Him here, and I checked Him there,

And I would not yield my will,  
Will there be grief in my Savior's eyes,  
Grief, though He loves me still?"

"He would have me rich, and I stand there poor,

Stripped of all but His grace,  
While memory runs like a haunted thing,  
Down the paths I cannot retrace.

"Then my desolate heart will well-nigh break,

With tears that I cannot shed,  
I shall cover my face with my empty hands,  
And I shall bow my uncrowned head.

"Lord, of the years that are left to me,  
I give them to Thy hand,

Take me and break me, mold me to  
The pattern — Thou hast planned!"

\* \*

### HERE AND THERE

In Portland, Me., Catholic students and their parents were ordered not to attend the baccalaureate services of

the public high school, because these services contained a Biblical influence. \*\*\*Smokers consumed nearly half a trillion (420,000,000,000) cigarettes during 1957. This amounts to an average of 3,529 cigarettes per person, counting every man and woman over 14 years old, smoker and non-smoker. \*\*\*In Grand Rapids, Michigan, a religious concern was refused space in the local newspaper "want ad" section because they wished to advertise for a "Christian stenographer". They were told that the word "Christian" is discriminatory. Is freedom of the press disappearing this rapidly? \*\*\*Kentucky Wesleyan College at Owensboro, Ky., returned a \$1,000 gift to the Keenland Foundation because of Foundation connection with horse racing. They also refused a \$330.00 gift from the Falls City Brewing Co., of Louisville, Ky. Tainted money cannot bring prosperity to those who stand for the Lord. \*\*\*A Gallup poll estimates that \$48,500,000 adults attend churches and synagogues in the United States. \*\*\*Plans are made to repair the library building at Southeastern Christian College in Winchester, Ky., and to call it the "Olmstead Memorial Library". This building will then house the present library of the college, and will include a new section devoted to the "Restoration Period" of the churches, together with pictures of the "giants of the faith" who devoted their lives to the purity of the word of God. We commend this effort and urge the prayers of all Christians that it may be accomplished for Jesus' sake.

\* \*

Trust in yourself, and you are doomed to disappointment; trust in your friends and they will die and leave you; trust in money, and you may have it taken from you; trust in reputation, and some slanderous tongue may blast it; but trust in God and you are never to be confounded in time and eternity. —D. L. Moody.

## THE UNBALANCED PICTURE

Artists early learn that their work must be properly balanced. One of the first triumphs of the Renaissance was the perfect apprehension of the principle that all of the elements of a picture had to be tied together by lines or sight so that the eye would not have a tendency to jump over the frame.

Whistler's portrait of his mother is widely known. Yet many find that it does not hang straight on their walls. If not properly framed, it gives a sense of tipping. It is a known fact in the history of art that after Whistler had finished this portrait, he went back to it later and painted a picture frame in the upper right hand corner of the picture on the wall behind his mother. Whenever picture framers cut the picture down an inch and cover this border, the old lady has a tendency to slip off her chair again. It took the extra lines in the upper right hand corner to bring the portrait to balance.

The same principle is true in the preaching and thinking of many Christians. There is some small lack of balance, something left out of the picture that gives a distorted perspective. With some it is the omission of the doctrine of the second coming of Christ. Salvation may be faithfully portrayed, but the whole presentation seems planless and aimless. With others it is the omission of the doctrine of good works. So strongly has the truth of justification by faith laid hold upon the individual that he fails to see that the life of a believer is essentially a positive performance of good works every day. With others it is the doctrine of the Holy Spirit which is omitted. Work is carried on in the energy of the flesh instead of perfect yieldedness to the power of a Person Who has been left indwelling the hearts of believers in order that He might control.

We must be very careful to have the full picture of truth. To this end there must be yieldedness to truth as rapidly as it is discerned. And in every instance when new truth is learned, we should study the Word to find its proper balance that will protect us from fanaticism. Otherwise our picture will hang crooked on the wall and everyone who enters the room of our life will have an urge to adjust it. —From *Revelation*.

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“ ‘He that *judgeth* me’ — not ‘*will judge*’, but *now*, at this very moment (See I Cor. 4:4). While people around us are passing their superficial estimates upon me, and whilst my conscience is excusing or else accusing me—and in neither case with absolute infallibility—there is another judgment, running concurrently with these, and going on in silence. . . . So His judgment, the continual estimate of me which Jesus Christ, in His supreme knowledge of me, has, at every moment of my life—that is uttering the final word about me and my character.”—Maclaren.



## Good Tools Help

Carl Kitzmiller

A few days ago I saw displayed in a store some "do-it-yourself" chisels. They were cheap enough — but that was just the trouble. They were so cheap that they had to be poorly made of poor quality metal in order to sell for such a price. The "do-it-yourself" fan that could have gotten a good job out of the chisels could congratulate himself that he hardly belonged in the amateur class. Even a master workman would have had great difficulty. Tools are often half of the job. The workman who may have ever so much ability is at a great handicap if he does not have the right tools for the job.

So it is with our Bible and the workman of God. There are some tools that will help immensely in our Bible study. They are not a substitute for the Bible and certainly do not hold the same place as the Bible. The Word of God is inspired; the tools are not. A couple of examples, however, will reveal why we would recommend the Christian's having some tools for Bible study.

One preacher of whom we read some time ago started out as a young man making himself a topical index of his Bible. After having spent several years on the project, he suddenly discovered that all along he could have bought for a few dollars, just such a topical index, perhaps even better than he was compiling. Last Wednesday evening one of our men remarked that he had spent about forty-five minutes looking for a passage of Scripture that he needed in preparing a lesson. If that individual had owned a complete concordance, he could have found the verse in five minutes, leaving him the other forty to meditate on its meaning.

We would recommend for every home at least one good *center-column reference Bible*, a *good Bible dictionary*, and a *complete concordance*. Those might be called basic tools. Altogether they need not represent an investment of more than \$20. And any of us who can afford electric lights, or cars, or some of the multitude of labor-saving devices CAN afford such tools for study . . . if we want them. *The topical index* would be another welcome addition to many, and perhaps a *good commentary* — even of the one-volume type — should follow. We could have many more good workmen in the Word if they would learn to use these few basic tools.

You'll note that we said a *good Bible dictionary*, and a *good commentary*. Books can be utterly poisonous, especially to the unwary and unsuspecting. There are Bible dictionaries that have a liberal or modernistic bias which could not be recommended to the

average Christian. And in the field of commentaries the situation is even worse. Of the whole-Bible commentaries, hardly one could be chosen that would be absolutely acceptable, completely true to every doctrine and statement in the Word. But we can learn to use the commentary and make it a blessing. It can point us to what the Bible says, etc. — In *The Assistant*.



## Teen-Age Suicides

Frank Gill

Startling figures have been presented which should cause us to be alarmed. Reports indicate that suicide ranks fifth in frequency as a cause of death among young folks in the age bracket of 15-19 years. In 1954, 361 adolescents lost their lives in this way and it is felt that many other cases have not been reported. This is more than the number that died from polio, from pneumonia, leukemia, or tuberculosis. —Selected.

WHY? — Why this startling figure of teen-age suicide cases? At the age when young people should be realizing the meaning and purpose of life they are lost in despair because life to them has no meaning. When they should be entering into the joy and blessing of a life that is fruitful and worthwhile they are rather going out into a miserable eternity of destruction. Why? Because to them life really has no purpose or meaning, neither does it hold any joy or happiness. This because they don't know "The Way, The Truth, and The Life." Without Him who alone can give true meaning and purpose to life there can be no joy, no peace. Apart from Him life is misery and death is destruction. And our youth are failing to find Him!

Because of parental neglect this is true. The responsibility of parents to their children is forcibly and clearly presented in Deut. 6:4-9. Read it! Then heed it! In Israel the failure of parents to faithfully obey this commandment shows itself a generation later when we read, "And there arose a generation that *knew not Jehovah.*" Thus, the judgment of God fell upon His people, when they did every man that which was right in his own eyes.

Just so have parents of our own land (yea, and also of the church) failed in this terrible responsibility. Parents, train up your child in the way he should go—in the nurture and admonition of the Lord. Make their lives purposeful and full of the joy of heaven by introducing them to Jesus as their Savior and the Lord of their life. Or do you, yourself, know Him?



## "For Such a Time As This"

J. H. McCaleb

I know a man who lives many hundreds of miles from this section of the country. He is an able Christian and has tried to serve God from his youth on. His good works have been many, and at times, he has been appreciated with the warm reward of fellowship. At present there is some chilliness in his surroundings. What should he do?

Why some differences of heredity and environment, and even opinion, are allowed to mar our association in Christ I cannot exactly explain. Nor is there adequate and clear definition of all the little details that are used to excuse exclusiveness. I do know this, however, that one who takes a strong position feels compelled to justify his stand. At times a determined position is necessary. Often, however, one merely satisfies the urge to be determined.

Paul urged the church at Ephesus to keep the unity of the Spirit in the bond of peace. I am constrained to believe that there is a special blessing for the Christian who strives to attain this kind of unity.

We may be sure that a high degree of unselfishness and patience will be required to even approximate a satisfactory result. Protestation is worthless without demonstration—the demonstration of willingness to strive for unity.

And so when a man is tempted to flee to the protection of seclusion, he can well remember the words of Mordecai to Esther: "And who knoweth whether thou art not come to the kingdom for such a time as this?"

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"We must always watch not to neglect one duty for another. . . . He that is faithful in the greater must first have been faithful in the least. It is in the home, at the desk, and in the Sunday school that we are being trained for service at home and abroad. We must not forsake the training ground till we have learned all the lessons God has designed it to teach, and have heard His summons." —F. B. Meyer.

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"Be faithful in maintaining your secret prayer life. You need that sacred, quiet, uninterrupted time with Him every day. Run through the Bible, and look into every life that God used, and you find that in each case prayer was one of its outstanding secrets. Every man of God was a man of prayer." —J. M. Pollock.

# Precious Reprints

From the Pen of R. H. Boll

The following well-written paragraphs on current errors and isms have been for a long time before our minds as suitable "Reprint" material. The warnings and cautionary signals here so sharply sounded are, if possible, even more needed today than when they were written in June, 1925. In October, 1956, we reprinted a similar article from the 1916 WORD AND WORK which is well worth looking up in connection with this one. They are not, however, identical in form or content. —E. L. J. D

## PHARISAISM

Pharisaism was not merely a curious phenomenon in past history, but it is an ever present fact and tendency in religion. In its essence it is religious pride and pretense. The typical Pharisee was a man who thanked God that he was not as the rest of men—"or even as this publican"; for scorn and contempt for others goes with that disposition; and also that cold indifference that can vindictively and cheerfully consign others to flames of perdition and never turn a hair. For Pharisaism is *religion without love*; a hard, stern, censorious, bitter selfish religion. And it is insincere. It cannot be otherwise. It cannot have, but must feign, that high and genuine attitude to which it pretends. It cannot afford to own weakness and fault—for that would destroy the prestige it craves; it must cover up. It cannot have that deep, inward devotion toward God, and must needs make up for it by a greater outward show of zeal for the truth. They will naturally set themselves up as guides for the blind, lights of those who are in darkness, correctors of the foolish, instructors of babes, specialists in "sound" doctrine. Their zeal runs to fine external distinctions and tithing of mint and anise and cummin, because these things lend themselves to a *show* of righteousness. But the inward realities of righteousness and mercy and faith are not so successfully simulated, and therefore not too much set by. With them, being *sound* atones for a multitude of sins. They may be strong and even scathingly orthodox on some outward observance, but quite wobbly on the deeper matter of the contrite heart and simple faith and plain uprightness. They can preach and argue and debate without end about some minor deviation in outward practice; and forget brotherly kindness and the love of God. Alas, the Pharisees, who think they see, but are blind; who do not enter into the reality of things themselves nor suffer others to do so; who proselyte men out of one error into another; who scrupulously wash their hands before meals and gladly crucify the Righteous; who under fair exterior hide an inward corruption of calculating falsehood and scheming covetousness and all manner of secret sin. "Beware of the leaven of the Pharisees which is hypocrisy."

### HUNDRED PER CENT CHRISTIANS AND THE "CLAN"

The spirit of Klan-ism is so foreign to the Spirit of Christ and of the gospel that one is tempted to wonder whether Christians

who have fallen in with it have ever understood what they are, what the Church is, and what the Gospel means, or what they were called and separated from the world for—in short, whether they have ever *known God*. How a Christian can take an oath, and such an oath, and take up with such principles, and commit himself to partnership and such a fellowship with the world, and think himself loyal to his Lord, is perfectly inexplicable, except on the assumption of a judicial blindness. Every good work God wants any child of His to do, one can do in the church and as a member of Christ's body under direction of the Head; and whatever cannot be so done does not come within the Christian's province. For God has made us debtors of grace to all men, not policemen, not prosecutors, not avengers, not law enforcers, not judges. He has committed to us the ministry of reconciliation, not of hate, of antagonism, of prejudice, nor of the sword of justice or the strong arm of the law, all which things are out of our scope. If a man is a hundred per cent Christian he will be 100 per cent of everything else God wants him to be. But if he allies himself with the world, he will be judged with it. Besides, no man can serve two masters.

#### "ADVENTIST-RUSSELLITES"

The names "Adventist" and "Russellite", justly or unjustly, carry a certain religious opprobrium in the eyes of the brotherhood and in circles of "orthodox" and "evangelical" Christianity generally. And hated names lend themselves conveniently to the purpose of raising prejudice and odium against teachers or doctrines to which they are applied.

Briefly, the outstanding doctrine of "Adventists" and "Russellites" alike, is the "conditional immortality" theory — the "soul-sleeping," "annihilation" doctrines, which are familiar enough to need no description here. These doctrines meet their critical difficulty in the Bible teaching concerning the Person of the Lord Jesus Christ. If Jesus' death meant cessation of existence, His proper deity must be denied. Some do this, and thus put themselves outside the pale of Christianity. The followers of Russell are openly avowed in their position on this. According to Russell, Christ was a created being before He became man; then became an out-and-out human being, merely and purely a man; and when He died He passed out of existence, and remained out of existence three days. Strangely enough Russell goes on to teach that in His "resurrection" even Christ's body was not raised! Which surely completes the extinction.

According to Russell, Christ, invisibly, as a spirit-being, has already returned (in 1874) and has been here ever since. But Adventists believe He will come in visible power and glory. However Adventists have no millennium on earth. At Christ's coming, all the wicked are destroyed, and all the righteous taken up to heaven where they reign a thousand years. The earth meanwhile is depopulated and waste and void as in the primeval chaos; while Satan, confined to the desert earth, will naturally be unable to tempt anyone—which, according to Adventist teaching, constitutes the "binding" of Satan. Adventists do not believe that Christ will reign on



earth during the Millennium. Adventists do not believe in the restoration of Israel, and her regathering to the land of Palestine. All promises to Israel, they say, now belong to the church, the "Spiritual Israel."

Both Adventists and Russellites deny that the kingdom exists now, in any sense. With both, the kingdom is wholly future.

The most characteristic doctrine of Russellism is that unsaved dead will be raised during the Millennium, to be given a chance under much more favorable conditions, to obtain eternal life. Mr. Russell rejected Rev. 20:5 as an "interpolation."

These, to the best of my understanding, are the most prominent and distinctive teachings of Adventism and Russellism, relative to the kingdom, prophecy, and the hereafter.

All these teachings the Word and Work and its editor heartily repudiate. Russellism and Adventism, as other false systems, have of course some truths they hold in common with most or all professed Christians. But there is no essential or distinctive doctrine of either Adventism or Russellism which the Word and Work does not oppose. We say this for the good of such as innocently repeat current misrepresentations.

"Thou shalt not take up a false report; put not thy hand with the wicked to be an unrighteous witness." (Exod. 23:1).

## THE STORY OF A NAIL

As the story goes, they had built a new church building. People came from far and near to see it. They admired the beauty of the windows, the frescoing of the walls and the carpet on the floors. The preachers were carried away with the handsome Bible.

Up on the roof a little two-penny nail held a shingle down. The little nail heard the people praising everything but itself. Nobody seemed conscious that it existed. The little nail became very angry and said, "If I am that insignificant, nobody will miss me if I quit."

So the little nail released the shingle, slid down the roof and fell on the soft ground below. That night a big rain came and the shingle nail was buried in the mud. The shingle blew away causing a leak in the roof and the rain went through it, streaking the walls, causing the plaster to fall in the beautiful auditorium and staining the nice carpet. Even the pages of the beautiful Bible were ruined by the leak in the roof. All this, because one little nail in a fit of envy failed to stay on the job?

But what of the nail? While holding the shingle, it was obscure, but useful; buried in the mud it was just as obscure, but useless, and would soon be eaten up by rust.

Next time you hear of a member of the church talking of quitting the church because of some fancied neglect by the church, tell him about this little nail. — Selected.

# Christian Attitude Regarding Sickness

## II

K. William Rinne



Sickness is not always a sanctifying experience. It can be, but it can also harden and embitter us. Charles Lamb, for example, speaks in *The Convalescent* of "how sickness enlarges the dimensions of a man's self to himself!" He sees himself large and important, shut away from others, served, humored, inquired about anxiously. He may easily become self-centered, exacting or querulous. A Christian once wrote: "I didn't know it was so hard to pray when sick." We have become exhausted with illness and are on the verge of dissolution. As is often the case, the mind is not clear enough when in this condition. The secret of our overcoming and developing the proper attitude in every situation lies in our keeping in constant touch with our base of supplies.

The question arises as to whether sickness is the sure sign of God's anger for something we have done? This problem constitutes the profound discussion, which is in the book of Job. This same book also provides the solution of the problem, namely, that they who would live godly lives are afflicted in order that they may be brought to self-knowledge and self-judgment. Suffering is not necessarily wages for wrong, but remedial and purifying. Our Lord said on one occasion: "Neither did this man sin, nor his parents: but that the works of God should be made manifest in him" (John 9:1-3). The book of Job is a sublime illustration of the truth announced by Paul in 1 Cor. 11:31, 32: "But if we discerned ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we may not be condemned with the world." See also Hebrews 12:7-11. Best of all is the realization that such self-knowledge and self-judgment serves as an introduction to greater usefulness (Job 42:7, 17; John 15:2). But sick and sinful, God loves us, and He wants His whole family at last to be free from disease and sin. "And death shall be no more; neither shall there be mourning, nor crying, nor pain any more: the first things are passed away" (Rev. 21:4). The fact that our Lord loved Lazarus when he was sick should stand clear in our minds. In view of this fact, the first attitude we need to assume in order to handle our sickness aright and well-pleasing unto Him is to realize that God does not send sickness upon us any more than He sends sin, lose ourselves completely in the will of God, and depend entirely on the love of our Lord.

The second attitude to keep in mind is that God is against disease as truly as He is against sin. He has placed us in a world where

we are free to choose right or wrong, and our freedom brings sin and often sickness when we choose the wrong. But God is with us in our battle with disease; and much of our Lord's time was spent healing the sick. "And they brought unto him all that were sick . . . and he healed them" Matt. 4:24.

"At even when the sun was set,  
The sick, O Lord, around thee lay;  
O in what divers pains they met!  
O with what joy they went away!" (See Mark 1:22:34.)

Ambroise Pare, sometimes called the "Father of French Surgery," is reported to have said: "I dressed the wound, God healed it." Every healing factor which the physicians employ for our restoration is a law of God, set here for our health. All the physician and surgeon can do is to help God. Every hospital, every medical school is built upon the enduring foundation of God's opposition to disease, and their basic rules of operation are His laws of recovery and of health. The battle fronts against disease and sin form really one front. This is referred to as psychosomatic medicine.

Delay in healing and even death are not the greatest disasters. "When therefore he heard that he was sick, he abode at that time two days in the place where he was" (John 11:6). That is an amazing "therefore." And when He did come, His friend Lazarus had died, and Jesus still loved him. "Martha and Mary therefore said unto Jesus, Lord, if thou hadst been here, my brother had not died" (John 11:21, 32). "If" — "it" haunts so much of our thinking regarding our sick and our dead. Lord, if thy gift of Penicillium had been here, my father had not died so young. If the cure of all cancers had been here, but it is not here as yet and still the Lord loves our sick and has them in His tender care, a care that outlasts life on earth. Then, why do our sick die? Why does God not heal those for whom we have prayed so earnestly? In the case of Lazarus it was "that the Son of God may be glorified thereby" (John 11:4), and that by the raising of Lazarus from the dead the multitude, which witnessed the event, might believe that Jesus is the aforepromised Messiah sent into the world from God.

But what, may we ask, is healing? Do we imply from this question that he who is healed is patched up for the moment? Or do we mean mended only to become sick again, or mended only to be brought back to trouble and pain again? If this is what is implied, we are suffering from the narrowness of our thoughts and are putting such meager meanings upon words. When our loved ones are breathing out their spirit to God, we say, "O that he might live!" And when his soul has gone with his last breath, he was more alive than ever — healed. We said with tears, "He is dead." The angels of God said, "Alive forevermore." The third attitude which we must adopt is that they are healed, whom the Lord takes. Death is God's perfect healing for His loved ones, and our loss is their gain. We are unwise if we act as though life and health are God's only blessings. Heaven would be a poverty-stricken home if it had no richer gifts

than earth can bestow, and no better care than we can give. Though we experience the keenest of all anguish and a great feeling of loneliness in the demise of our loved ones, God's will is that we "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 fallen asleep in Jesus will God bring with him . . . and the dead in Christ shall rise first . . . wherefore comfort one another with these words" (1 Thes. 4:13-18). "Precious in the sight of Jehovah is the death of his saints" (Ps. 116:15). Paul informs us that he was "in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better" (Phil. 1:23). "And I heard a voice from heaven saying, Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them" (Rev. 14:13.) "They shall hunger no more, neither thirst any more . . . for the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes" (Rev. 7:16, 17).

Sickness and health are only the material, the threads out of which we weave the fabric of our life. We can weave what we wish out of them in that we choose the design, the color, and the use. Out of the same threads we may weave a somber garment of complaining, which at last becomes our soul's shroud. Out of the same threads we may weave a garment of praise to God for His wonderful goodness. "In all these things we are more than conquerors through Him that loved us" (Rom. 8:37).

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Men may claim to have kept all the commandments regarding outward things, but only the dishonest man could say that he had always, at every moment of every day, loved God supremely. And this is the first commandment, and those who break it are guilty of the whole law. The Holy Spirit in the heart can produce the love which is spoken of in 1 Corinthians 13. This is divine love, not human.

Only Christianity has a Hope. Other religions have their fears and their aspirations, but we look with firm assurances of hope to the coming of perfection, for our Lord shall return, we shall see Him, and He shall reign and rule in righteousness. Suppose for a moment that this hope should be removed, and you will realize the great place which it occupies, though perhaps unconsciously, in our minds.

"The word priest or priesthood is used five times in the New Testament with reference to the Church of God. . . . And if you will look up these five occurrences of the word you will find that on each occasion it is used of the whole Church. It is never employed of any section or caste, and most certainly not in reference to the ministry of the Church of God. It is applied to every believer. Does the Lord Jesus love you? Then you are His priest. Has He loosed you from your sins in His own blood? Then you are His priest."—J. R. Howden.



# Word Studies in the Original Text

J. Edward Boyd

## SOME STUPENDOUS CLAIMS OF JESUS

The apostle John has recorded some amazing claims that Jesus made for Himself—claims which, if made by an ordinary man, would be taken as evidence either of gross conceit or of an unbalanced mind. Indeed on one occasion many of the Jews expressed this opinion: "He has a demon and is mad ('disordered in mind'); why do you listen to him?" But others took a contrary view, for which they gave two reasons: "These are not the words of one possessed by a demon;" and "A demon cannot open the eyes of blind men, can it?" (John 10:20-21, in a more literal translation.) The teaching of Jesus does indeed furnish convincing testimony to His sanity; and His life of lowliness among men of low degree precludes the idea of conceit. It is the purpose of this study to consider briefly the significance of some of these claims, particularly in view of the special emphasis given them in the Greek.

To a great multitude in Capernaum, many of whom had the day before eaten of the loaves and the fishes miraculously provided, Jesus made the startling declaration: "I am the bread of life" (John 6:35, 48). It is not, "I *supply* the bread," or, "I *create* the bread," but I *am the bread*." Now the word for bread (*artos*) signifies not only "a loaf or thin cake" made of grain, but also "support, maintenance, living, necessities of life," in which sense it appears in such passages as Matthew 6:11 and 2nd Thessalonians 3:8. What Jesus meant was that the maintenance of life depends upon Him, and upon Him alone. This is made emphatic by His use of the personal pronoun. For in a simple affirmation in the Greek language the form of the verb was sufficient to indicate whether the subject was the speaker or speakers (I or we), or some one else (you, he, they, etc.). The pronoun corresponding to our "I" or "you" was used only for emphasis or contrast. Jesus used it here, thus giving greater stress to the fact that He, and none other, is that which sustains life.

Furthermore, the thought receives additional force from the use of the definite article with the word "bread." He was not merely saying that He was bread, or that He was a loaf, as though there might be other means of sustaining human life; He is THE bread, and apart from Him there is none other.. This statement brought about considerable murmuring about Him among the Jews; but

He repeated it again and again. "I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever:" (John 6:51). "Except ye eat the flesh of the Son of man and drink His blood, ye have not life in yourselves" (V. 53). And to the question that naturally arises, "How can one partake of this life-sustaining food?" Jesus gives the answer: "He that comes to me shall not hunger, and he that believes on me shall never thirst." "He that believes has eternal life" (Vs. 35, 47). For he who truly believes has the Son; and he who has the Son has the bread of life.

On another occasion Jesus said, "I am the light of the world." Here again we have the same emphasis in the use of the personal pronoun "I" with the verb and of the article before the word "light." There is no other light for this world's darkness. The ancients well understood the importance of light; they had learned that life upon earth depends upon it. Hence the rise in various places of cults of sun-worshippers. But they were worshipping a creature rather than the Creator. Apart from the knowledge of God dense darkness settled over the world. "But there was the true light, even the light that lighteth every man, coming into the world" (John 1:9). And Jesus, standing in the temple at Jerusalem, proclaimed Himself to be that light, and added, "He that follows me shall not walk in darkness, but shall have the light of life" (John 8:12). No mere human teacher, not the greatest of philosophers, could make such a claim. For a mere man to do so would be blasphemy. His declaration did indeed precipitate further controversy with the Jews, which they attempted to end with stones (V. 59). But not with stones, nor by any other means, could they extinguish the light. It is still true that he who has the Lord Jesus has the light; and he who has Him not is yet in darkness.

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"My words shall not pass away." "Who is the stedfast believer? Who is the fruitful branch? Who is the faithful witness? ... Is it not the soul that delves and dives into the Word in secret converse with the Father by the Spirit? Who is safe from worldly attractions and the love of gold—who walks harmless amid storms of opposition—who wears the serene and peaceful brow—who stands immovable amid prevailing winds of doctrine, and every diverse conceit of human wisdom, and vagary of human imagination? Is it not he who, by steady and constant application as from the very fountain of life, drinks in the sweet waters of truth?" —Trench.

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#### SIN HAS THE STING OF DEATH

One day a gentleman in India went into his library and took down a book. As he did so he felt a slight pain in his finger like the prick of a pin. Soon his finger began to swell, then his arm, then his entire body. It was not a pin on the book cover but a deadly serpent hidden behind the book. He died in a few hours.

The serpent of sin lurks in books, pleasure, companions, business, politics, and even in some churches. Look out for it! Even in our own natures. —Selected.

# NEWS AND NOTES

**Benham, Ky.:** I have never been so deeply impressed with Word and Work as I have this month. I have never read anything that has brought me nearer to my Lord than the article on "Man's Deepest Need" (E. L. J.). I can join our brother in his prayer. And, oh, the reprints of Brother Boll's writings! You will never know how much I enjoy reading the book from cover to cover. It would be wonderful if a copy of it could be placed in every home in America. May we all be longing for our Lord's return. —Mrs. Fred Wilder.

**Louisville, Ky.:** The meeting at High View Church, south of Louisville, resulted in three baptisms, one membership, and two renewals. —E. L. J.

In the first week of the High View meeting Brother Jorgenson brought a series of messages on "What Prayer Can Do In the Saving of Souls." Most of the second week was given to messages on "The Second Coming." This was a rich spiritual experience for the High View Church.

**Buchel, Ky.:** Brother John May gave us a good meeting the latter part of June. On the Sunday after the meeting closed three responded to the invitation, two for baptism and one for reconsecration. In the absence of the local minister, Brother John Glenn, the church enjoyed messages from Bob Neil of Nashville, and George Knepper of Winchester. —Demus Friend.

**Dugger, Ind.:** We had one of our best Vacation Bible Schools this year, though the enrollment was not as high as in other years. We had a staff of nineteen helpers. We enrolled 93 young people, and around 85 received certificates.

During the month of June we had four baptisms. Our Sunday school attendance for June was very good. The average for the month was 157. Seventy-nine enrolled in the youth camp. All who assisted thought we had a good camp. —Maurice Clymore.

The Dugger-Linton community has purchased a summer camp site and they hope to develop it and to use their own facilities next summer. This year they used the Linton, Indiana, Park.

**Jacksonville, Fla.:** I will be passing through Louisville the latter part of

the week of August 10 on my way to Lily Dale, Indiana, for an eight-days' meeting. —J. Edward Boyd.

**Alexandria, La.:** On Monday, June 15, Brother Dale's wife and four children were baptized into Christ at the church of Christ, MacArthur Drive and Peach Street. We welcome the Dale family among us. —W. J. Johnson.

**Amite, La.:** We closed a very successful V. B. S. here. Several of the nearby churches cooperated. Brethren Valdetero and Lowell LeDoux assisted much in the work. Brother Valdetero was our director. We began with 155 and closed with 170, having a daily average of 161. We give God the glory and pray that much good will come from this effort. —H. C. Winnett

**Dallas, Texas:** Brother Frank Mullins, Sr. held a meeting at Piedmont (old Fair Park's new building and new location). How we did enjoy his messages! It seems that they were better than ever.

Brother Gordon Linscott and family are on a mission trip on the west coast. We pray God to use him abundantly for His glory and in the saving of souls. —Mrs. Grace Ferguson.

**Hammond, La.:** The Mt. Hermon Church of Christ, Mt. Hermon, La., dedicated its building on June 15, 1958. Brother W. J. Johnson, veteran evangelist from Alexandria, made the main address. Short talks were made by Brothers Floyd Ricks, H. C. Winnett and Lowell LeDoux. On the following week I held a revival meeting there and one person was baptized.—Richard Ramsey.

**Louisville, Ky.:** Brother Herman Fox, Jr., has consented to preach in a meeting at the Ormsby Avenue church, beginning the middle of September. —J. R. Clark.

**Lexington, Ky.:** We had a good crowd and two responses at our morning service, June 29. —H. N. Rutherford.

**Brandon, Fla.:** The church at Brandon enjoyed having the Chambers for a visit recently and we were pleased to see that they are holding up well. What a wonderful teacher he is! Especially enjoy having the pictures of various writers in the Word and Work. Keep up the good work. —Mrs. J. C. Brown.

### SEVERAL MAKING MOVES

Brother C. H. Wiley, who has had a good ministry at Abilene, Texas, has moved to his old home at Salvisa, Ky., for a rest and to care for his aged mother.

Carl Kitzmiller is terminating his ministry at Hapeville, Georgia, and moving back to Abilene, Texas, to take up work with the Southside Church. His leaving is a shock to Hapeville, but they are carrying on as Christians should. A prospective new minister has already visited them.

Elmer Ringer has moved from the Sellersburg Home and is now working with the Borden, Indiana, church, as full-time minister.

Robert Boyd has resigned as Promotional Director of Southeastern Christian College and is now going into full-time church work. He will also be available for evangelistic work. We will let him announce his plans.

Eugene McGhee is terminating his ministry at Mountain View, near Johnson City, Tennessee, and is moving to Woodstock Park Church at Jacksonville, Fla., where he formerly ministered.

Perhaps we should mention again that Bob Morrow is taking up work with the Bryantsville, Indiana, church, near Mitchell.

### FRANK GILL TO PARKSVILLE

The Word and Work announces with regret that Frank Gill, efficient manager of Word and Work Store, has accepted full-time work with the Parksville, Ky., congregation. He is staying on with the Word and Work while the Parksville brethren build him a house. He will be with us only a very few months at most according to present plans. Frank has been an ideal helper of Word and Work, but we would not want to keep him out of his chosen work for the Lord. During his stay with us he has been assistant minister of the Portland Avenue church, and they love him much. Our love and best wishes attend Frank, his wife, and his little son, Richard.

### A MIDSUMMER DRIVE

Charles Knecht, student of Tennessee State College, has consented to make some contacts in behalf of increasing the subscription list of the Word and Work. We are shocked when we look over our list and see that so many of our friends have allowed their subscriptions to expire. Surely you are interested in the good articles and the over-all objectives of

Word and Work. Brother Boll used to think of the Word and Work an indispensable organ of teaching. He said it was an arm reaching out when many other opportunities were cut off. We need it much more now that Brother Boll has left us. Those who say they do not read it should be ashamed of their neglect! The price of \$2 per year is a small amount in these days. Do not wait for a call; send your renewal today. The Word and Work should go into a thousand new homes, at least.

### VISITING ALASKA

Brother Winston Allen, President of Southeastern Christian College, along with his good family, is spending a few weeks in Alaska, looking over prospects for mission work in our coming forty-ninth state. This surely is an opportune time for this survey. We await his recommendations.

### LILY LEE RETURNS HOME

Brethren around Louisville, Lexington, and Winchester, have been richer in knowing Lily Lee, Chinese girl from the Philippines. She has been in our college for the last few years. She is a talented and consecrated girl and will be of invaluable help in the work in the Philippines. She contemplates a visit Hong Kong and assist the Allens there. She embarked a few days ago for her homeland.

### REVIEW \*\*\* The Parables of Jesus— J. R. Clark.

I can most heartily commend "The Parables of Jesus" by J. R. Clark, as a book which should be in the possession of every Christian. In this work, one will find valuable aid in reading and studying the parables of the Lord. It is well written, concise, and has a quality of interestingness that will make it acceptable to the pupil as well as the scholar. I believe that every Christian and Bible student should obtain a copy of this book and make a fresh study of these important Scriptures. I would also suggest that this would make a wonderful text book for a series of mid-week Bible studies by the church. —J. L. Addams, Sr.

Glenmora, La.: We recently finished a meeting with Brother J. L. Addams, Sr., as our visiting evangelist. We certainly were blessed of the Lord through the preaching and personal work of this great man of God. Brother J. L. is small in physical stature but a giant in spiritual things.

On the very first night of our meeting a large number responded to the



invitation. Among the several baptisms was that of a deaf man. Brother J. L. spoke to him through the means of writing. We are really thankful that God sent Brother Adams our way.—A. J. Istre.

**Turkey Creek, La.:** At the close of our Vacation Bible School there were eight who came forward to obey the Lord and six rededicated their lives.—Arthur Johnson.

The Knopp Avenue Mission Vacation school was very successful. There was an attendance of over 57 for an average during the five nights. On the last evening there were two responses, one for renewal and membership, another for rededication. We understand there have been a number of visible responses before and after this week.

At the South Louisville church we have suffered an attendance lag in all except the evening services, with Christian Training Service, Evening Worship and Prayer Meetings holding up and growing. On the second Sunday in July we had two baptisms and one renewal. Some sixteen of our young people attended the two camps at Winchester.—N. Wilson Burks.

#### RADIO

Notice the change of time for radio. No longer WGRC, but WAKY carries our original broadcast, now for fifteen minutes at 6 a. m., Sundays, daylight time. The half hour "Words of Life" broadcast is now switched to New Albany, Ind., on WLRP, 1570 on your dial, at 8 a. m., Sunday. We urge all within listening range to hear this good program.

Now 31 years of age, the South Louisville church announces a Sunday to Sunday Revival starting at 7:45 P. M., October 5th. Carl Kitzmiller, Hapeville, Ga., is the evangelist.—N. Wilson Burks.

**New Albany, Ind.:** The Cherry Street Church certainly enjoyed a wonderful season of refreshing while Brother Wood from Winchester, Ky., was with us. The Lord used him in a wonderful way to bring a spirit of revival to the church, and it is manifest in continued interest in all of our services. We feel this is the proof of revival—and of course we are also rejoicing because of the eight responses to the invitation. Five were baptized and three came for membership.

Brother Dale Offut, a student from S. C. C., will preach for me on the last Sunday of July.—B. D. Chowning.

**Hong Kong, China:** We do not know how to make plans about coming home. Right now we do not see much possibility, but when the Lord gets ready He can work fast.

Friday a young man came to visit us. He said he had been a Christian for two weeks and that his parents were not very happy about it. He wishes to study the Bible in English. He reads very well and seems very quick to learn. He came again yesterday bringing two friends—one a young lady. They all seemed so nice. We studied the third chapter of John yesterday. We are thankful for this unexpected opportunity with young people.—Dennis Allen.

#### Help Us Reprint "A New Creation"

"A New Creation" by Dennis Allen, seems to have filled a need among us. It is a book especially for new converts. Many have found it ideal as a gift to those who accept Christ as Savior. We wonder if churches and ministers might give us advance orders, laying up a supply to be used for new converts and gifts otherwise. Order them by the hundred, by fifty, twenty-five, twelve, or fewer. Printing is higher now, but for these advance orders we will quote 35c each in any quantity. We expect a more beautiful print job, and hope to add a Baptismal Certificate. Send no money, but send your order at once, please.

#### A Mountain Top Experience

Each year those of us who attend the fall fellowship meeting have a mountain top experience. Preacher friend, if you have decided against coming this year it would pay you to change your mind. The spiritual uplift derived from the great messages, the fellowship, and the open forum is invaluable. It is worth the sacrifice that it may take for you to come. Churches in distant points would be doing a service to themselves as well as to their ministers to help them come. See program on cover pages.

#### Are You Cooperating?

The churches which have made Southeastern Christian College possible are thereby doing a great work for the Lord. Many of the young men who have gone from the college are now humble, self-sacrificing preachers of no mean ability. Others have brought strength back to their home churches as Christian workers. Even as a stream needs a fountain, so churches need such a training center.

There is a sufficient number of Christians among us who appreciate what is being done at the Winchester campus to support this wonderful program of education and spiritual training. However, reports show that we are not doing the job as well as we should. The teachers were behind two pays at last report. Let those who are not giving regularly to this work join those who are, so that the work may go forward as God would have it. Right now some sizeable special gifts would be appreciated.

#### **Youth Camp Report**

Reports from the Kentuckiana Christian Assembly in Winchester, Ky., indicate that the junior week of the encampment was full of blessings from the Lord. Including the staff and workers there were about 140 enrolled for the week. Twenty-five of these young people came for baptism and 52 for reconsecration to the Lord. Such results certainly substantiate the conviction that this is a great work of God and worthy of our encouragement and support. Brother and Sister Crowder along with Brother Marsh and all the staff are to be commended for being so used of the Lord to carry out this program.

At this writing the senior week is in progress.

#### **Glenmora Revival**

**Louisville, Ky.:** The Lord gave us a glorious ten-day revival in Glenmora with Brother A. J. Istre and the church. Twenty-two precious souls responded to the Gospel invitation. Many more lingered after the service almost nightly to confess sin and ask for prayer. In this short meeting I learned to love the people and appreciate the church in their efforts for Christ. Brother A. J. and wife are doing a good work in this field, and are esteemed highly by the brethren for their work's sake. We pray God's blessings upon their continued usefulness in this part of His vineyard. —J. L. Addams, Sr.

**Louisville, Ky.:** The church at Al lensville, Kentucky, closed an eight-day meeting Sunday night, July 13. Brother Frank M. Mullins was the evangelist, and I was privileged to assist him in this work. A vacation Bible school was conducted in connection with the meeting. The classes held from 7:30-8:15 p. m., included a large adult class taught by Brother Mullins. The evangelistic service immediately followed the classes and closed about 9 o'clock.

Much prayer and personal work was done through the week with the result that the Lord gave four souls that came for baptism—all men, middle-age or above. One came for membership. Of course, God's work cannot be measured by statistics. Much other good was accomplished, for many others were dealt with and prayed for whose decisions may follow. The church itself was edified and blessed greatly through the deep, spiritual—though simple—teaching and preaching by Brother Mullins.

With proper leadership and good follow-up work this church can and should go forward to greater things for the Lord. —Frank Gill.

#### **Another Mission Project**

During the week of August 11-17 there is to be an evangelistic effort in progress at the Alice Waller School, adjoining the Dixie Manor Shopping Center on Dixie Highway. The evangelist will be our beloved Brother Herman J. Fox, Jr., whose brother Paul Fox of Falls Church, Virginia, will probably conduct the song service.

This will be an earnest effort to reach souls for Christ while holding in view the possibility of beginning a permanent work in that area. This area represents a vast field which has been almost untouched by the efforts of our churches. Thus every earnest child of God is urged to manifest a real interest in this meeting by active support. Let us be much in prayer and look to the Lord for the blessing.

#### **SPECIAL ISSUES**

We would like to call attention to Brother Jorgenson's editorial in this issue regarding September and October Word and Works. It is highly important that you get your orders in for extra copies of these numbers before we go to press. These special numbers should be distributed to all of our church families and to others who are bothered about the prophecy question. If you want the two sections in book-form, please specify. Price, in any quantity, fifty cents. Otherwise, prices in E. L. Jorgenson's editorial apply.

#### **ABOUT "ONE THING IS NEEDFUL"**

**Norfolk, Va.:** We think the book is a wonderful job well done. Never was it more needed than now, for home-life in its true sense seems to be almost extinct in the world today. —Mrs. Wilson.

(Continued from Inside Front Cover)

12:00 M.

**NOON MEAL**

1:15 P. M. Panel Presentation

1. Personal Evangelism
2. Home Missions
3. Foreign Missions

Wesley Sparks  
James Hardison  
E. L. Jorgenson

2:00 P. M. Open Forum and Discussion With Members of Panel

3:00 P. M. Intermission

3:15 P. M. "How Shall They Hear Without A Preacher?"

E. A. Rhodes

7:30 P. M. Song Period

8:00 P. M. The Great Commissions In Genesis and Matthew

Winston Allen

—o—

**THURSDAY, August 28th**

**THEME: Practical Christian Work**

Chairman: Delmar Browning

Song Leader: Paul Clark

10:00 A. M. Devotional Period

10:20 A. M. Bible Class (II Thessalonians)

Stanford Chambers

11:00 A. M. Intermission

11:15 A. M. "Zealous of Good Works" (Tit. 2:14)

R. R. Brooks

12:00 M.

**NOON MEAL**

1:15 P. M. Panel Presentation

1. Ministering To The Fatherless and Widows
2. The Work Of The Individual Christian
3. The Ministry of the Church Officers

Elmer Ringer  
Thomas Y. Clark  
N. Wilson Burks

2:00 P. M. Open Forum and Discussion With Members of Panel

3:00 P. M. Intermission

3:15 P. M. Science and the Bible

Hall C. Crowder

7:30 P. M. Song Period

8:00 P. M. The Responsibility Of The Church To Youth

Frank M. Mullins, Sr.

—o—

**FRIDAY, August 29th**

**THEME: Consecrated Christian Living**

Chairman: Thomas Marsh

Song Leader, Jack Blaes

10:00 A. M. Devotional Period

10:20 A. M. Bible Class (II Thessalonians)

Stanford Chambers

11:00 A. M. Intermission

11:15 A. M. Freedom From Anxiety

Dr. Edwin Bailey

12:00 M.

**NOON MEAL**

1:15 P. M. Panel Presentation

1. Spiritual Consecration
2. Mental Consecration
3. Physical Consecration

Homer Rutherford  
Alex Wilson  
Paul S. Knecht

2:00 P. M. Open Forum and Discussion With Members of Panel

3:00 P. M. Intermission

3:15 P. M. How To Obtain Reverence In Public Worship

E. E. Lyon

7:30 P. M. Song Period

8:00 P. M. The Lord's Return: Incentive For Consecrated Christian Living

— Orell Overman

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