

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

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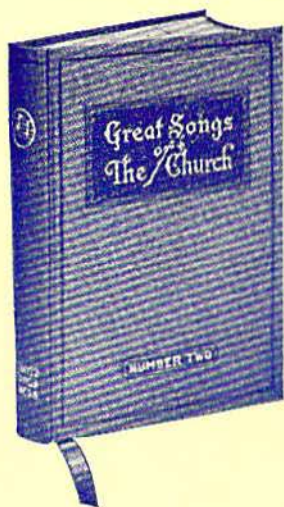
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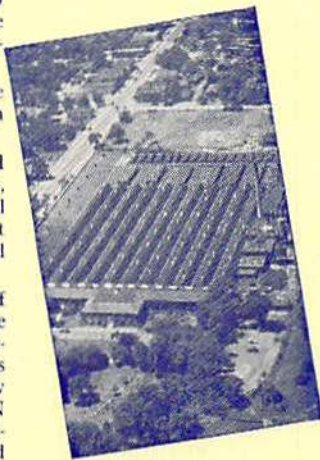
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THE WORD AND WORK

VOLUME LIII, JULY, 1959

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

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THE SALUTATION OF THE DAWN

(Sent by Mrs. Fred Shaw, Atlanta)

Listen to the Exhortation of the Dawn!
Look to this Day!
For it is Life, the very Life of Life.

In its brief course lie all the Verities
And Realities of your Existence:

The Bliss of Growth,
The Glory of Action,
The Splendor of Beauty.

For Yesterday is but a Dream
And Tomorrow is only a Vision;
But Today well lived makes every
Yesterday a Dream of Happiness
And every Tomorrow a vision of Hope.

Look well therefore to this Day!
Such is the Salutation of the Dawn!

—From the Sanskrit, author unknown.



Wonderful—and Awful!

E. L. J.



Wonderful and awesome are the words—those two words twice used by Paul in Romans Five: "Christ died." So terrible and appalling are they that no Jew or Christless Gentile has ever yet commenced to comprehend them. No, nor have we, in all their fearful, sobering, yet thrilling force. Here, in two short words, is the heart and core of the one and only gospel (1 Cor. 15:3, Gal. 1:8, 9)—not something that *we* or any man ever did or could do; it is altogether what *He* did—what God dared to do in Christ, the eternally finished cross-work of the beloved Son on the accursed tree.

"CHRIST DIED"

It is a dreadful word: Christ died. Who was this that died? Was it a man, a good man, or even a prophet? But many good men, and many prophets have died—as other men, both good and bad, may die; many of them have even *given up* their lives voluntarily, for Christ's sake, before the time. And some men have even died for a man—a good man, as Paul well knew (Rom. 5:7). If Stephen was the first of the Christian martyrs he was not by any means the last. The earliest Christians—

They met the tyrant's brandished steel, The lion's gory mane;

They bowed their necks the death to feel: Who follows in their train?

The later martyrs—Wycliffe, Huss, Cranmer, and all that glorious band "who knew their hope, and mocked the cross and flame"—these too have "died," with all that such death means of torture and of human pain. Yea, and long before any of these, those grand worthies of the Old Testament times who were stoned, sawn asunder, slain with the sword—we read of them in the Hall of Faith, Hebrews eleven. No, our blessed Lord was not the first or the last to die as martyrs die.

But think first *who* it was that "died": "*Christ died!*" Messiah died, God's Son, the Anointed! Small wonder that the cross was "unto Jews a stumblingblock, and unto Gentiles foolishness" (1 Cor. 1:23). In this anomaly, we may well deal patiently with the rank and file of both classes. How could it be? How could Messiah die? It could not be, He could not die, for He was God. He was the Eternal Word, made flesh to tabernacle for a little while among us thus (John 1:14). He could be "put to death in the flesh" (but never in the spirit, 1 Pet. 3:18, 19) only because He laid down His life of Himself—no man took it from Him, nor could they have. He "*gave Himself*" (Gal. 2:20).

But think now *what* it is to die—as Jesus died. It is something infinitely more and worse than God's believing people shall ever know. They "fall asleep"; they never die (John 11:26). Three times, in three successive verses of 1 Thessalonians four, Paul uses this word, "fall asleep," of what we call the Christian's death. Lazarus, said the Savior, was "fallen asleep," and it was not until He saw the disciples' misunderstanding that He used *their* word, death: "Lazarus is dead." That awful word He would fain reserve for the all-terrible experience of spiritual separation from God. Yet this is what it meant for Christ to "die"! How else can we understand that cry from the cross, "My God, my God, why hast thou forsaken me?" Had God indeed forsaken Him, to prove His Jewish enemies were right? Then why was the veil rent at Jewish headquarters, why the earthquake and the splitting of the rocks, why were tombs opened, and why above all, the capstone of His own undeniable resurgence from the grave? If God was not in these, there is no God! No, it was only (as He said concerning Israel) for a "small moment" that God forsook His Christ—that Christ might taste of death as sinners die—without God!

CHRIST DIED FOR US

Though we were neither righteous nor good—lacking in every quality for which men sometimes die for men—Christ died *for us*. We have been died for; "Christ died for our sins," yea, even while we were yet "weak" and "ungodly," "enemies" and "sinners." These are the explanatory statements of Romans 5:6, 8, 10, and 1 Corinthians 15:3—and this is the first great fact of the one and only gospel.

Moreover, it was all "according to the scriptures," all foretold in prophecy (Ps. 2, 16, 22, 110, Isa. 53, et. al.)—those very scriptures from which Messiah had read in the synagogue at Nazareth (Luke 4) and which the Jewish leaders had long before acknowledged as inspired of God by the mouth of David, Isaiah, and others. These scriptures, because their eyes and hearts were blinded by envy (Matt. 27:18), they had conspired to trample under foot, lest they should lose their place of power in the nation. But (though *they* were free of will and guilty) all they could accomplish after all was to deliver up the Christ according to "the determinate counsel and foreknowledge of God" (Acts 2:23), not as a martyr, but as the offering for our sins. He died *for us*.

Strikingly and movingly, the poem by J. C. Blissard sums it up:

"Others He saved, Himself He *could* not save,"
 So scoffed the priests, and upward rolled the wave
 Of blasphemy against the dying Lord,
 Until it broke upon the throne of God.

"Others He saved, Himself He *did* not save,"
 So sighed the mourners round the Savior's grave;
 Their grief embittered by the mystery
 Why He, who Lazarus raised, Himself need die.

"Others to save, Himself He *would* not save,"
There rests the truth, His life for us He gave;
O ruined heart! thy Savior had to choose
If He should die, or thou salvation lose.

CHRIST DIED FOR ME

In the Galatian letter (2:20), Paul makes it very personal: "He loved me and gave himself up for me." That must have been easily the sweetest thought that ever crossed Paul's mind—that he, the injurious, threatening, slaughtering Saul, had all along been an object of the Savior's love. How often, in those bleak prison nights, he must have turned it over as a sweet morsel on his tongue—"He loved *me*, even me; He gave Himself *for me*!" Out of this grew a passion for souls such as we have never known or felt or seen, a passion that constrained him to say elsewhere (Rom. 9:3) that he would (if he could) make the grand exchange with lost Israel. He would (if he could) consent to be cut off for ever and for ever from the Christ who loved him, and who was in return his very life and the great love of his life. "Surely," Paul could say, as each of us might well say, "the plummet of God's love struck bottom in me." "Christ died;" "Christ died for us;" "Christ died for me." Praise God!

THE HOLY SPIRIT IN PRAYER

We pray to God, and in the name of Jesus Christ. Here we recognize the existence of two members of the Godhead—this must be done. At the same time, we must insist that the scriptures teach that not only does God, the Father, and Christ, the Son, become involved in our prayers, but so does the Holy Spirit.

Let us study Jude 20 in this respect. Here is the statement, "praying in the Holy Ghost;" Jude points out that this is the way we are to build up ourselves in the most holy Faith. "In the Holy Ghost" is locative of sphere. It is in this sphere that true prayer is motivated and exercised. "Praying in the Holy Ghost" is also instrumental of means. It is by the means of the Holy Spirit that we pray.

In continuity of this, we analyze Rom. 8:26-27. The Spirit helps, aids or sustains us in our infirmities. Infirmities here refer to weaknesses and the trials of life that come our way. Paul, now, goes on to specify wherein the Holy Spirit aids us—that specification is prayer. In our prayers, the Holy Spirit is said to intercede; that is, He greatly assists or aids us with groanings or sighs that can not be articulated. Verse 27 teaches that God knows the mind of the Spirit, because He maketh intercession for the saints. In view of such inspired testimony, dear reader, how can some persist in referring to the Holy Spirit as just an influence, a feeling, a something referred to as "it." Shame! Shame! Yes, the Holy Spirit plays an indispensable role in our prayers, let us not forget. —D. B. McCord, in *Old Paths Advocate*.



Doing the Truth

Gordon R. Linscott

A number of years ago a certain church was planning a two-week evangelistic meeting. In discussing the sign to be displayed, someone suggested using the word "Revival." "Oh no!" came a quick reply. "That would be admitting that we need reviving!"

Which is worse, to be dead and admit it, or to be dead and not admit it?

John, in his first epistle, makes some rather stern observations with regard to false profession. "If we say that we have fellowship with him and walk in the darkness, we lie, and do not the truth." Speaking the truth is not doing the truth. When our talk does not match our walk, God says *we lie*.

The church referred to above should have "done" the truth and posted the "Revival" sign. We, both individuals and churches, today need to "do" the truth and confess that we too need revival. Or are you one of those rare ones who can truthfully say that your walk in Christ really does correspond to your profession of faith? Most of you who read this will know that the following is a true picture of you and of most Christians of your acquaintance:

1) We sing "My Jesus I love Thee," and refuse to witness for Him if it's going to cost us anything.

2) We profess to hold the "blessed hope" of His return . . . and continue to lay up our treasures upon the earth—clothing, appliances, cultural refinement, houses, automobiles, etc.

3) We profess to love our brother (we will very likely even come to his aid in financial distress), but we never shed a tear when he drifts away from the Lord.

4) We say "we have the mind of Christ" (I Cor. 2:16), but manifest little of the "mind of Christ" (Phil. 2:5-8). The lost all around us rush headlong into hell and we never pause to raise an anguished cry to God on their behalf.

Yes, there is some of this activity, *on the surface*, but so little of the heart of God in it. At our stipulated meeting times we go through the motions of "doing our duty," and then hurry back to our fleshly interests.

God says *we lie in not doing the truth*. What is the remedy? "If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness."

Brethren, *we need "revival."* Certainly it's a loss of face to confess that our life doesn't conform to what we profess to be. All right then, let's lose face, that we may gain the power of God work-

ing through us. Let's keep our aims and ideals high; but let's frankly recognize that we haven't yet reached all of these aims. Let's let the light of God search and reveal our hearts, that we may know the blessedness of real fellowship with Him.

"AMO" WITHOUT "CREDO" (**"LOVE" WITHOUT "FAITH"?**)

Dale A. Jorgenson

The problem of abiding love for God and for our brethren is not one peculiar to the twentieth century. The first of the seven letters of the Revelation, and Paul's concern for the Corinthian church, are but two of many examples of the need for a deeper love which was as great in apostolic times as in our own.

It cannot be doubted that brotherly love is an identifying characteristic of the disciple of Christ. The perennial problem is to bear within us that unfeigned love which will enable us to forgive and forbear even as Christ forgave us—to burn in our zeal for God and for the souls of men and women, and to truly think more of our neighbor than of ourselves. The problem with the church at Ephesus was the maintenance of that "first love" which was a genuine passion for the Lord Jesus. And many Christians learn the hard way that love is not like a flat tire, which can be inflated by a sufficiently determined effort. Love which is forced often boomerangs into antipathy rather than flowering into real empathy.

In the contemporary frenzy to discard "creeds, barriers, etc.," one feels among churchmen the desire to create the kind of love which Jesus taught, without faith in the Teacher. Not long ago the writer heard this desire expressed in bold terms by a Protestant minister, as follows:

The endeavor to have fellowship with God and with Man on the basis of a common faith has led, not to the loving fellowship taught by the Son of Man, but to the discord and distrust which have severed believers in Christ from both their God and each other. No longer let us say "Credo." Let us begin from "Amo." Let us not say to our Lord, "I believe in you." Let us rather say from the heart, "I love you."

It is true that the un-Biblical and legalistic efforts of too many modern lawgivers have divided and sawn asunder rather than binding together the people of God. There are those who insist that all must think, talk, act (apparently even utilize the same expressions and gestures in the pulpit!) according to the stencil they have stamped. This type of totalitarianism is less like Christ than Anti-Christ. Yet, it is necessary to ask seriously whether the gross discard of faith, in favor of love only, is based upon spiritual truth or simply upon a superficial sentimentalism.

From the time of the confession of faith made by Peter at Caesarea Philippi, belief, faith, trust in Jesus Christ as a particular kind of individual have been primary in the Christian point of view. *Credo* (I believe) is fundamental in Christian hope, character, and

love. John, that apostle so loved by the Son of man, tells us that every one who believes that Jesus is the Christ is a child of God, and every one who loves the parent loves the child (1 John 5:1). Earlier, he says, "Beloved, let us love one another, for love is of God, and he who loves is born of God and knows God" (1 John 4:7). It seems clear that in John's theology (rather, the teaching of the Spirit through the great apostle) the knowledge of God, which can belong to man only through the medium of faith, is the antecedent to, and the cause of, the love which he bears to both his fellow man and to his God.

It would seem to this writer that two courses of action are demanded of Christians in view of the contemporary tendency either to write off faith in the Sonship of the Christ or to impose human legalistic demands upon believers:

1. We must scrupulously distinguish between faith in God and His Word, faith in the Son of God, and mere slavish adherence to human interpretation, tradition, and demand. This need is pointed out by the apostle Paul, particularly in relation to the "later times" (1 Tim. 4:1-5).

2. We must give up our foolish, "tire-pumping" approach to love, as advocated by too much contemporary religion, and find instead our power to love and spontaneity in loving in a deeper faith in the Person of the Lord Jesus and the indwelling of His Spirit.

This is to say that Christian love is the result of Christian faith. The discard of *credo* will lead not to a true *amo*, but to a deepening of the very human distrust and hate that Christians are seeking to overcome. The context of Jesus' question to Peter, "Simon, son of John, do you love me more than these?" revolves around Peter's faith (John 24:15-19). When we are able to say, "Lord, I believe in you," we shall be able to say as well, "Lord, you know that I love you."

SIR WILLIAM RAMSEY'S DISCOVERY

A number of years ago some unconverted Scotsmen organized a "Free Thinker Society" to discredit the Bible. They agreed that if they could prove that there were mistakes in the Scriptures, people would stop calling the Bible the Word of God. These infidels decided that the Book of Acts would be a good place to find errors, because it gives so many details about places. One of their number, Sir William Ramsey, went to Asia Minor, Southern Europe, and the Mediterranean islands and there studied Paul's missionary journeys, looking for misstatements. The more Sir William Ramsey studied the Book of Acts, comparing the account with the geography of the region, the more amazed he was at the accuracy of every detail. On his return to Scotland to give his report, instead of giving them a list of mistakes, he told the Free Thinkers that there was not a single mistake in Acts or in any of the other Scriptures he had studied, and that through his study he had been converted! Later, Sir William Ramsey wrote books proving that the Bible is indeed the inerrant Word of God.

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



"I Was Lost, But You Were In A Hurry."

I attended your church this morning. You wouldn't remember me—I may be eleven or eighty—but I was there—and I was hunting for something—I think I almost found it—I think I would have, if you had not been in such a hurry.

The congregation sang hymns about a loving Lord that made my heart beat faster. I felt a tight, choking sensation in my throat as the minister described the condition of a lost person.

"I am lost; he is talking about me," I said to myself. And then I mused, "From the way he speaks, being saved must be very important." I looked about at you in the pews near me—you were listening—you seemed to think that the preacher's words were important. "All these people are so concerned," I thought, "they want me to be saved, too."

At last the minister finished his sermon and asked you to stand and sing one of those beautiful songs. I swallowed a lump in my throat and wished that I knew the joy with which you sang. Then your minister began telling how I could have this joy and asked anyone to come to the front and identify himself with the Lord. But, his words were drowned in a buzzing beside me.

When I glanced around, you were putting on your little girl's

coat. I looked on my other side and saw you touching up your lipstick and rearranging your hat.

Looking in front of me, I saw you frown at your watch and some of you turned about to get a better view of the church clock. Suddenly I didn't want to look at any more of you—my eyes and my throat hurt—my feet were so weary that I could not have walked toward the pleading minister.

You really didn't care. This salvation the preacher had been telling me about was not so important to you. You didn't care that I was lost; you only wanted to get away.

I wanted to get away too—I wanted to run—but I was afraid. I waited until the service was over and walked out among you—alone—lost. —Adapted.

Faith

Faith came singing into my room,
And other guests took flight.

Fear and anxiety, grief and gloom
Sped out into the night.

I wondered that such peace could
be,

But faith said gently, "Don't you
see,

They really cannot live with me?"

—Anon.

Commonplace Toil

At a grand organ recital, the organ blower was suddenly taken ill. Immediately a famous com-

poser, present in the organ loft, stepped forward and took his place at the bellows. At the close of the evening someone found out what had occurred, and scolded the composer for doing such commonplace work. "Commonplace!" cried he, "I love music so much that nothing I can do for it seems commonplace." And do we who love the Lord, sometimes call some of our little tasks and duties for Him commonplace? Do we think of them in this way when asked to do something simple or unnoticed in the church? If we love Him enough, wouldn't we always do our tasks willingly, gladly and with joy, knowing that nothing is commonplace when done for Him?

Majoring in Minors

"Frederick the Great won a strategic battle with comparative ease, and little loss of men. When asked the explanation of his victory over the enemy, he said, 'The enemy had seven cooks and one spy. I had seven spies and one cook.' And, is not the church's lack of power traceable (in part) to the fact that we are placing major emphasis on those things which contribute little or nothing to the great task of winning souls and giving Christ's Gospel to the ends of the earth?"

Christian Negroes Beware

"The Communist Negro drive was started in the United States in 1920." - (House Un-American Activities Committee report, July 21, 1947 - page 90.) How to organize the Negroes for the revolution in the U. S. was discussed in the official report of the Sixth Congress of the Communist International, held in Moscow in 1928, and Comrade Jones, USA chairman of the Negro delegation from the United States, stated: "The

central slogan around which we can rally the Negro masses is the slogan of social equality." (Same report - pages 90 and 91.)

No Heathen

A Chinese applied for the position of cook in the fashionable home of an American family. The lady asked him, "Do you drink whiskey?"

"No, I Clistian man," replied the Chinaman.

"Do you play cards?"

"No, I Clistian man."

He was engaged and was found to be honest and capable. By and by the lady (a church member) gave a party, during which the wine flowed in abundance, and cards were played for high stakes. The cook did his part acceptably, but the next morning he appeared before his mistress.

"I want to go," he said sadly.

"Why, what is the matter?"

"I Clistian man, I told you so before. No heathen. No workee for heathen."

America Awake!

A modern historian reports that of 19 civilizations which have flourished and disappeared, only three have been overcome by outside forces; 16 have decayed from within. The outward manifestations of this inner decay have been three-fold—drunkenness, idleness and immorality.

Churches or Crime

The Director of the F. B. I. says that crime costs a community about ten times as much as its churches. J. Edgar Hoover further stated that crime is costing the average American family about \$495.00 per year, and that for every dollar donated to churches, ten dollars go to crime.

* * *

"Temper is one thing you can't get rid of by losing it."



Truth Advance Section

Stanford Chambers

QUESTIONS ASKED OF US

We are right glad to resume our old line dealing with people's problems of interpretation of our Lord's holy Word. We are not infallible, neither do we assume that we have the answer to every question. It is our desire to be free to let the Bible interpret itself, and in so far as we succeed in this, we speak with authority—authority not our own but His.

A brother comes again, unsatisfied with our answer on the racial question. He charges a certain congregation with hypocrisy, alleging that it does not live up to its announcement which says "All welcome." We happen to have personal knowledge of the congregation so charged and have serious doubts that the accuser has gone out of his way as much as the accused church has to show the Christian spirit toward those allegedly mistreated. This it has done toward individuals and congregations. The brother should be able to show by way of demonstration just how the complicated racial problem is solved.

There are those who are desirous of seeing the will of the Lord done in all matters who realize that fellowship cannot be forced, that it is not created nor sustained by placing people on the same pew. They do not understand that the Lord's church has not been made responsible for the practices of the state or of society in general, any more than it was called upon to abolish the institution of slavery. It is a well-recognized fact and regretted by numbers of good Christians of both races that the present agitation has made conditions worse and more difficult of improvement. Question: Are the agitators, as a rule, men who have thought and prayed this matter through? Many of them are mere agitators and fomenters of trouble. The Communists are far and away more concerned about the agitation than about greater fairness and a sweeter fellowship.

Different movements are endeavoring to get on foot toward an "ecumenical church;" which one is most likely to succeed, if any?

The world church (ecumenical) envisioned by John (Rev. ch. 17) is the final amalgamation of the divisions of Christendom (doubtless of others, also) into one vast religious system, the marvel of all time, which will for a time be in control of the state, the final world political power. The "World Council of Churches" is forging ahead in its ecumenical drive, has its representative, Dr. O. F. Nolde, in Geneva, delivering messages to the ministers of the four big powers on behalf of "the churches," assuming to be speaking for all! The

world church is preparing to mount the beast (the world state) of Rev. 17. Is there opposition at all adequate to staying this tide in world affairs, or are things rapidly shaping up for the final fulfillment? Is there such a thing as "the lamp of prophecy"?

A certain magazine contains an article published to convince us that Peter's word "until" in Acts 3:21 means "until after," that Jesus will not come until "the restoration of all things" foretold has been accomplished. Why this construction?

It is an invention. Peter's words will not permit it. Amillennialists hold that the "times of restoration" are now, and that the foretold restoration is being accomplished now. And upon the accomplishment the Lord will come. The postmillennialists hold that before this, the Christian dispensation, is over, the Millennium will have been ushered in and in it will be accomplished the promised "restoration." Either theory puts the "restoration" as preceding the coming of the Lord. Peter, however, says concerning Jesus, "whom the heaven must receive until the times of restoration" spoken by the prophets. He does not say until after said times. The word for "until" is "*achri*." It is translated (King James) *until*, 14 times; *till*, 3; *unto*, 13; *as far as*, 1; *as far as to*, 1. Never do we find "until after." At the present time "restoration" is terribly in reverse, and the forecast (1 Tim. 3) is, "evil seducers and imposters shall wax worse and worse, deceiving and being deceived." Such is the situation during the absence of Christ. But according to promise, "we wait for Him" (Heb. 9:27), "for yet a little while, he that cometh shall come and shall not tarry."

Do we know that the chronology called Usher's is correct?

Scholarship is divided on this matter. Set no stakes by any set time for the consumation, as, for instance, 1975, the date being published by "Ambassador Press." Our Lord doesn't seem to have to work according to men's calendars, whether Miller's, Russell's, Rutherford's, or others'. *Ambassador Press* might take notice.

We do not mean that the time figure of "a thousand two hundred threescore days" (equal to "forty and two months," "time, times and half a time," 3½ years) is meaningless or useless; far from it. But as yet the starting point in the counting is unknown, and will be unknown until some fulfillments make it known. Then it will be in order to do some counting. "How long, O Lord" will be the cry of those upon whom the tribulation comes.

Just what distinguishes legalism from the truth of salvation by grace?

J. A. Harding used to be heard saying, "The law says, 'Do and live,' while the gospel of God's grace says, 'Believe and live.'" Legalism puts salvation on the law basis, and that is not limited to the law of Moses; any code of morals made one's standard, written or even unwritten, would be included, yes, your own sense of duty.

Legalism says, "Better be good." Children are told, "The bogeyman will get you, if you don't be good." Or "You'll go to the bad place, if you don't be good." People basing their hope on this basis

never know whether they are good enough, and so go through life without the "blessed assurance"; they hope to get to heaven and escape the other place. Some are going on the basis that they have a benevolent deed to their credit, possibly more, and hope to be accepted for that. Salvation is ours on no such basis as any or all of these grounds.

"If a law had been given," says Paul (Gal. 3:21), "which could make alive (make righteous), verily righteousness had been by the law." How good would one have to be in order to be saved on legal grounds? Just one hundred per cent. But measured by that standard, "There is none good, no, not so much as one." "All have sinned and fall short of the glory of God." Then all are lost? On legal grounds, yes. But "By grace are ye saved, through faith . . . not of works, lest any man should glory." Faith exercised toward God, through Christ Jesus, is the channel through which the grace of God comes to the condemned and reckons to the penitent believer the righteousness of God. Such a one is clothed in divine righteousness, and that is a one-hundred-per-cent righteousness. It is "the free gift of God," never earned, never deserved, but bestowed upon the undeserving. Saving faith is that exercised in reaching out the empty hand to receive the gift. The act is "the obedience of faith." "For as many of you as were baptized into Christ did put on Christ." (Gal. 3:27.) This obedience of faith is an unconditional surrender, in a transaction with the Savior. Being good or doing some good may be, and is, by many made a substitute for the unconditional surrender.

But should we not be good, and do good? Surely. But we walk or work because we live. We do not live because we walk or work. "We are created (made new) in Christ Jesus for good works." See Ephesians 2:10. Faithful labor brings reward; not salvation. See Ephesians 2:8 again.

Is the seventh day sabbath anywhere enjoined upon the Lord's church?

Nowhere. It was enjoined as a sign between the Lord and His people Israel. See Exodus 31:12-17. See also Colossians 2:16 in its connection.

THE AMPLIFIED NEW TESTAMENT, Zondervan Publishing House, \$3.95. I take great pleasure in reviewing this fine new translation of the New Testament, whose very name gives an idea of the type of translation. The editorial board, from the Lockman Foundation, has attempted to bring the full meaning of the Greek into English. To do this the translation is "amplified" by using sometimes three or four different words to translate one Greek word and by adding words and phrases for explanation. This makes the book practically a commentary and a translation at the same time. Of all the many translations that I have seen, I believe this to be the most helpful one to use as an addition to the American Revised (Rotherham's is next, to me). Both advanced students of the Word and babes in Christ have praised the book, saying it opens up meanings of Scriptures as no other translation has. No such translation can ever be perfect, but this one is very helpful. I would like to conclude with this one sample from Acts 16:31: "And they answered, Believe in and on the Lord Jesus Christ—that is, give yourself up to Him, take yourself out of your own keeping and entrust yourself into His keeping, and you will be saved; (and this applies both to) you and your household as well."

—Ernest E. Lyon.
Order "The Amplified New Testament" from Word and Work.



Dead to the Law

J. R. C.

There are many scriptures we might cite and many arguments we might present to prove that the Christian is free from the law of Moses. But we will rest the case with Romans 7.

But first let us make a little background study. God made a promise to Abraham that "in thee and in thy seed shall all the families of the earth be blessed." "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." This promise (containing the Gospel in embryo) reached all the way to Christ. To this promise the law of Moses "was added because of transgression, till the seed should come to whom the promise hath been made . . ." (Gal. 3). Then the purpose of this law was to convict man of sin. "Through the law cometh the knowledge of sin."

It was, in that respect, a tutor to bring the Jews to Christ, that they might be justified by faith. And Paul says, "But now that faith is come, we are no longer under a tutor." In other words, the law thus served its purpose and bowed out. While the promise of blessing carried all the way to Christ and on to the end, the law was a temporary adjunct, whose sole purpose was to convict of sin.

The law itself offered no salvation and no hope, for it was based on man's ability to live up to it perfectly. None could do so, except Christ. Says Paul, "Cursed is every one who continueth not in all things that are written in the book of the law to do them." But he continues his treatise with a happy note, pointing out that Christ became a curse for us!

Thus Paul could say, "Ye are not under law, but under grace." Circumcision, law keeping, and sabbath keeping, as in any way connected with salvation, are thereby excluded.

To clinch this point we now turn to Romans 7. Here man's contract with the law of Moses is viewed as a marriage relation. Plainly the law of Moses is the husband. Death severs a marriage tie, and in case the husband dies the wife is free to remarry. So argues Paul here in Romans 7. The inference thus far in his argument is that the husband or the law dies. But through a clever switch Paul says the wife dies and for that reason the tie is broken. Hear him. "Wherefore my brethren, *ye also were made dead* to the law through the body of Christ; that ye should be joined to another, even to him who was raised from the dead, that we might bring forth fruit unto God. . . . But now we have been discharged from the law, having died to that wherein we were held; so that we serve in newness of the spirit, and not in oldness of the letter."

What a convincing argument! Even if those who advocate the continuance of the law of Moses in whole or in part, could prove that it is not abrogated, yet they could not prove that the Christian had any obligation to it, for he, through the body of Christ, is made dead to the law, and is now happily married to Another, to Christ, bringing forth fruit unto God. The church is not a bigamist, that she should be married both to the law and to Christ at the same time!

WE ARE NOT UNDER LAW, BUT UNDER GRACE.

DOES LIFE EXIST ON OTHER PLANETS?

Gordon W. Perkins

(Brother Perkins is a blind brother who worships at Tell City, Indiana.)

I wish to say at the outset of this discussion that I am not a scientist as the world would term one; that is, I have never studied the stars through a telescope, nor the works of science from books, except that great book, the Bible. I believe implicitly in the validity of the Bible, and that God, our living, Heavenly Father, is the Creator of all things, including life itself, and that He is the only one that is fully qualified to answer the question in point.

Of course God does not give a direct answer in one simple sentence, but if we study His dealings with His creatures as revealed in His Word, I feel sure that the answer will be made plain.

I wish to base my remarks on a passage of Scripture found in the book of Romans, chapter five, verse nineteen, which reads as follows: "For, as by one man's disobedience, many were made sinners, so, by the obedience of One shall many be made righteous."

In Genesis the first chapter, verses 1 and 2, we read: "In the beginning God created the heavens and the earth. And the earth was without form and void; and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters." When the Spirit began to move, the earth took form, and God began His marvelous work of creation. So we read in chapter 2, verse 1: "So the heavens and the earth were finished and all the host of them." Yes, God created this vast universe of ours, and it is true that our earth is a very small part of it. Yet it is plain from the Bible narrative that God assigned this earth for His special purpose; namely, as His object of special love and care. On it He placed all the lovely things, especially everything that had life; both plants and animals, and, to round out His great creative work, He made man.

God wanted man to be a peculiar treasure unto Himself, so He did wonderful things for him that He did not do for any of His other creatures. He made man in His own image. He made him with the ability to live forever. God gave him the power of reason so that he could think for himself; and, to make him complete for God's purpose, He gave him the power of choice. God meant that man should not be governed wholly by instinct like the other creatures, but that he should have real God-like intelligence to serve Him or not to serve Him as he chose. God also made for man a help-mate

with powers and intelligence like man so that they might produce after their kind like the other forms of life. Then God placed Adam and Eve in a beautiful garden where they were surrounded with every possible blessing. But in the center of the garden God placed a very beautiful tree with lovely fruit which Adam and Eve were forbidden to eat. This was to be the test to show whether or not man would choose to obey God's commands. Unfortunately for them and their posterity, which includes us, Adam and his wife chose to disobey God, and by that act he lost his holy estate and he and his offspring became a lost race.

But though man's disobedience forced God to pronounce the curse of sin upon him which also carried the penalty of death, and rendered him powerless to save himself, even while the penalty was being pronounced, God held out to fallen man the promise of a Deliverer. So, down through the ages in God's dealing with man. He has constantly made him the object of His love and mercy, and by His law, and especially by His sacrificial system, He has ever sought to teach man the nature and work of His promised, personal Savior. So in due time, Christ, God's only begotten son, by the consent of both God and Himself, was sent to this earth in the form of a man, born of the seed of this race, to live among us, be tempted like us, to live a sinless life here, keeping the perfect law which our inherent Adamic nature made it impossible for us to keep, and finally to offer Himself as a sacrifice for all.

Let us briefly sum up what we have learned, what God is doing right now, and what He will accomplish in the future. In Scripture we learned that this earth was made to be inhabited. We found that when God created all things, He placed all life that He made on the earth. We read in the book of Acts that God made of *one blood all nations*. If He were also including nations on other planets, it is plain that they could not have been descendants of Adam and Eve. Therefore they would not have been of the same blood. Man and his posterity have always lived here. We have already seen how Christ performed His work here. His tomb was here. He ascended from this earth in the presence of witnesses.

In Hebrews chapter eleven, verse three, we are reminded that through faith we understand that the worlds were framed by the Word of God. God said that in the beginning He created the heavens; in Psalm 19, verse one, David said that the Heavens declare the glory of God.

In these passages we note that the words "Worlds and Heavens," thus used in the plural sense must mean the distant stars and planets, but we see that there is not the least mention of life existing on them.

On the other hand, in the gospel according to John, chapter three, verses sixteen and seventeen, the word "World" is mentioned three times; and in this as well as all other passages in the New Testament, that I recall, when the word "World" is used in the singular form, in every case, it refers to a place where there are living men and women.

God is preparing for Himself a people after His own heart. Dear reader, won't you make sure of being among their number?

Customers Scorn Sale Of Silver Dollars

The Berkshire Eagle, of Pittsfield, Mass., contained a revealing article on the suspicious nature of shoppers.

The sales personnel of the Pittsfield Supply Co., on North street, tried for six hours to give each customer 25 cents. Only six out of sixty accepted.

On a counter in the store was a small bowl containing 25 silver dollars. A sign behind the bowl carried this message: "Used Silver Dollars, 75 Cents. One to a customer."

Store Manager, James Sandler, said that out of all the customers who noticed the sign and looked over the merchandise, only six took advantage of the bargain.

One woman handled and carefully looked over each of the 25 dollars, then said: "These are old, no wonder you've got them on sale."

Another person took a look and asked, "Can you still spend these in the stores?"

Another shopper said, "I can't afford that today. Will you have them tomorrow?"

Mr. Sandler said, "Maybe if we raise the price to \$1.25, we will be able to dispose of them!"

There have been times when shoppers have been disappointed and even deceived with their purchased "bargains," so some suspicion is justifiable. But in a case of this kind, customers should have known that an established and reputable firm would never run the risk involved in the public sale of counterfeit or make-believe dollars.

Furthermore, a purchaser of one of the bargain dollars could have taken it to the nearest bank and inquired as to its genuineness.

Certainly the dollars were old as one customer said; but age would have a tendency to increase, rather than decrease the value of a silver dollar.

There are some sections of this country where store keepers seldom see a silver dollar, but they certainly accept them in exchange for merchandise. The purchaser of a bargain dollar could have spent it in the very store in which he purchased it.

You may not be able to find the word "bargain" in the Bible, but its equivalent is there.

Would not "Salvation for a Look" be a bargain? Here is the offer: "Look unto me and be ye saved, all the ends of the earth, for I am God and there is none else." (Isaiah 45:22.)

Would not "Rest for responding to an invitation" be a bargain? Here is the divine invitation: "Come unto me all ye that labor and are heavy laden, and I will give you rest." (Matthew 11:28.)

Would not "Eternal Life as a Free Gift" be a bargain? Here is the proposition: "The wages of sin is death; but the free gift of God is eternal life through Jesus Christ our Lord." (Romans 6:23.)

It is amazing how few are accepting and enjoying these "bargains." Far too many people are making strange remarks about them, or procrastinating! Are you among the few or the many?—From NOW.

Precious Reprints

From the Pen of R. H. Boll

TRUE REPENTANCE

(This Precious Reprint, which is lifted from a 1928 Word and Work, reads like a recording of an oral speech. Perhaps it was taken down by a stenographer. What it loses in a literary way it gains in sweet memories to those who have heard Brother Boll preach. —J. R. C.)

Text: Acts 20:18-35.

In speaking to the brethren of Ephesus, Paul testified that he had been preaching "repentance toward God and faith toward our Lord Jesus Christ." Wherever Paul preached he emphasized the necessity of repentance. Repentance is one of those indispensable things. There are three things which the Lord Jesus prefaces by the word "except." He said, "Except ye believe that I am he, ye shall die in your sins." There is no manner of chance of any man's being saved apart from faith in Jesus Christ. Again, speaking to Nicodemus, He said, "Except one be born of the water and the spirit, he cannot enter into the kingdom of God." And then he says also in the 13th chapter of the Gospel of Luke and the 5th verse: "Except ye repent ye shall all in like manner perish." No person can be saved except upon the ground of repentance. God would have to cease being the kind of God He is before He could save an impenitent sinner. It is not possible that any soul should be saved except upon the terms of a complete renunciation and turning from sin. There is no possibility of anything else. If any man in the church who is living wrongly should try to console himself with the fact that he belongs to the church, that his name is on the book, and that he contributes, that he is honored and looked up to by others, while nevertheless he is living impenitently, I want to testify to that man that he is on the high-road to perdition. There is no possibility of any person—no matter what his position or what his claim may be—being saved unless he repents. The alternative to repentance is perdition; it is the one or the other. It is not an arbitrary thing, but something that it deeply rooted in the very nature of God.

I do not care who you are or where you are, if you are living in sin, nothing will take the place of repentance. You may do the greatest service to God otherwise, but if you do not repent you are going to perish. You may donate thousands of dollars to the Lord, but if you do not repent it will not avail for your acceptance by God: You cannot buy your way with God.

Sometimes a church is living in worldliness and they get a big preacher and say "We will have a big meeting." I want to inform them that the big meeting will not take the place of repentance, and unless the big meeting and the big preacher that they have will enable them to repent and turn from the path of unrighteousness to the path of righteousness, all is in vain. I wonder sometimes how many disappointed people will stand before God in that day who might have been saved if somebody had told them in time that they

had to repent. They thought they could get along somehow without it. I tell you, you cannot. If the faithful preaching of repentance would cut down the audience to one man, we had better cut it down. It is far better to preach truth to one individual than to preach a falsehood to thousands.

“Rather cry truth a life-time to void air
Than flatter list’ning millions with a lie.”

I want to bring out a few of the marks of true repentance. The first mark which I want to call to your attention, is the one which Paul mentions to these Ephesian elders: testifying both to Jews and to Greeks, repentance toward God and faith toward our Lord Jesus Christ. It is a mark of true and genuine repentance, that it is *toward* God. Unless a man who repents, repents toward God, it has no spiritual significance whatever. David says in the 51st Psalm, “Against thee and thee only have I sinned and done that which is evil in thy sight.” God is the offended party and if you are going to repent, you not only have to turn from something, but you have to turn to the God from whom you have revolted. You have to come back to Him. If the prodigal son had turned away from his wretched condition and had sought rest in this place or that, he would not have been received back to his father, but when he said “I will arise and go to my father”—that was repentance. When he rose up and turned his back on the far country and set his face to the light of his father’s home, that was repentance. When a sinner says I will break partnership with sin and with the devil and I will come back to God humbly and penitently, like a child to a father, and he comes back to God according to the terms of the gospel, that is repentance in God’s sight. Remember this: It is God that you are dealing with. It is not just a case of “quitting your meanness,” but it is a case of coming to the Lord and humbling yourself before him and breaking partnership with evil. It is in this way that you enter a new relationship and a new fellowship with God: that is the first mark of true repentance.

Now the second mark is that repentance to be worth anything must be honest. Sometimes people try to come to God with guile in their hearts. They hold to the world with one hand and reach out one hand to God. As if He did not see the other hand and did not know their hearts!

Don’t you know that all things are laid open and naked before the eyes of Him with whom we have to do? Don’t you know that unless you are honest with God, He cannot accept your repentance? What God wants is that when you turn to Him, you turn sincerely. His grace will enable you. Just come without any “ifs” and without any “buts.”

The third mark of true repentance is that it never makes an excuse. It has been pointed out that the sinner’s excuses “condemn God.” In the last analysis you find out that every excuse that you offer for sin, falls back upon God. Perhaps you give the excuse that you were too weak to resist the temptation. My friend, if you were too weak to resist the temptation, then the temptation was too strong

for you and God allowed you to be put to an unreasonable test and God was to blame! If I were to ask my little girl to take up the piano and carry it out into the street, you would say that I was an unreasonable father. And if God asks you to do something you cannot do, then He is unreasonable! "But God is faithful who will not suffer you to be tempted above that ye are able, but will with every temptation make a way of escape." Don't excuse yourself by saying you were too weak. You were not too weak. I tell you there is no real repentance until you quit blaming God and accuse yourself like David, who said:

"Against thee, thee only have I sinned,
And done that which is evil in thy sight:
That thou mayest be justified when thou speakest,
And be clear when thou judgest."

Now another mark of the true repentance is that it will *confess* sin. There are certain things that you just have to confess or else you can never straighten them out. If you want to make confession, you must make confession in such a way as to help remove the evil that has been done. Some years ago I received a letter from a man, which was peculiarly impressive. He told me the story of a thing that had occurred in his life. Some ten years before he had made a wicked proposition to another person, who, however, turned him down and went about telling people about the wicked offer that he had made. He denied it, when it came back to him, and because he was a reputable man and because the other party was not in good repute they believed him and did not believe the other party. During ten years following he was a member of the church and took some part—but you may know what kind of Christian life that was!—Just the kind that a good many others are living. There was no joy in his eyes, there was no song in his heart, there was no power. Can you imagine such a life having any power to bring others to Christ? And there could not have been a day that he would have had hope and if death had overtaken him he would not have been acceptable in the sight of God. He asked me what to do. I told him, "You go ahead and do the thing that you know to be right." His answer came back: "Immediately upon receiving your letter I did the very thing that you suggested, although you did not say it. I went out (I am a rural mail carrier), I told people all along the route about it and why I was telling it: for the glory of God and to set things in the right light."

Unless you deal righteously you cannot keep fellowship with God, and in dealing righteously sometimes a confession is necessary. Sin always demands confession when confession will mitigate the effect of the sin.

People look to repentance as a great burden. It is the most wonderful privilege from God. Repentance is a privilege of the highest order, and when God offers you repentance He deals with you in grace. When God offers to deal with you upon repentance, it is like doing away with law. Suppose a prisoner before the Court said, "I repent of my wrong and I will not sin any more," and suppose

he were set free upon that; it would be the same as nullifying and cancelling law. When God offers you repentance He is exceedingly good to you.

Another thing: Genuine repentance brings forth its fruit. Paul said "I preached to them that they should repent and turn to God, doing works worthy of repentance." True repentance brings its own works and its own fruit along with it. The most natural fruit is that of restitution, that if you have wronged a man in any way, and have taken what does not belong to you, you want to restore it. A young lady came to the preacher and told him that she had had a craving for things that belonged to other people, that she had taken many little things that did not belong to her. The preacher told her to give back everything that did not belong to her. She began to do this and kept on till she had given back all of the things where she could find the owner. Never after that had she the slightest desire to take anything that did not belong to her. Such things make people realize that there is a reality in the religion of Jesus Christ.

Now we come to the last thing I want to say. It was the first thing I said and it will be the last thing, too: When a man repents he comes to God, he comes to Jesus Christ. There never was any such thing as true repentance without love and without hope and without confidence in the word of Him you are coming to, that He is able, not only willing to forgive, but able to make all the past wrongs good, able to heal all the wounds, to heal the old sores and make the wrong right, and give you a new life and a new hope. The Lord Jesus is able to do it. In your repenting you must have something better than confidence in your own ability to hold out. You must cast yourself upon God with purpose of heart, for He alone can give us power to stand.

"Faithful is he that calleth you
Who will also do it."

ARE YOU SLIPPING?

Slowly, silently, imperceptibly, as the dusk of twilight steals upon the world and no man can draw the line and tell where day ceased and where night commences, so does darkness fall upon a human soul. A heart is not hardened in one moment. A Christian does not at once plunge from faith into unbelief or from purity into sin. Evil rarely or never swallows up a man at once, but it engulfs him gradually like the quicksand.

"Drifting," "slipping," "sliding" — these are the words that describe the Christian's departure from his Lord. And he drifts scarcely aware, until some day he awakes, perhaps when it is too late, and wonders how he ever got so very far away. So watch. Do not get careless in your prayers. Do not suffer your Bible to grow dusty. Do not forsake the assembly of the saints. Cleave to the Lord, for beyond is danger and death.

"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God."
—Selected.



Influence of Women In Morals

Willis H. Allen

The world today is looking, as ever, to our women to lead the way in morals, refinement and culture. They can and do control them to a great extent. The moral standards of any country or community are high or low according to the women of that country or community. We do not contend that it *should* be so, but that it *is* so. God has but one standard of morals and righteousness for both men and women, but it is not always so regarded by society in general.

There is an alarmingly growing prevalence of night-club attendance, cigaret smoking, drinking of intoxicants, etc., among women. We are told that "customs have changed." We concede. But God's standards have not changed; and we call in question the conduciveness of prevailing customs to a continued life of virtue and purity. We affirm that it is logically and morally impossible for women or men either to *habitually* engage in these pernicious practices of this age, and long remain clean and pure in life and thought. It is unquestionably true that moral standards have been reduced to a low degree in these days, and to the writer's mind the "new" practices and customs of this generation have been no small factor in this reduction. The ridiculous styles of modern dress, the laxity of conduct of girls and young women in company with men, the growing popularity of the modern dance with its accompanying sexual familiarities and drinking,—these and other practices certainly *tend* to immorality and impurity rather than to morality and virtue.

I am afraid that many of our young girls are fast losing that high sense of modesty and refinement that we naturally look for in their sex. And with loss of modesty soon goes loss of self-respect. These conditions are reached, we think, rather unconsciously and unintentionally, but the tragic results are the same nevertheless. Ignorance of the existence of the falls does not keep the drifter out of them.

We believe that more thought and care on the part of parents might help a great deal in stemming the tide of present-day tendencies. How can we expect to find purity in the night-clubs, dance halls, beer gardens, etc.? We do not say that all who attend such places become immoral; but those who retain their virtue do so in spite of these evil tendencies. And even these, in every case, lower their spiritual and moral influence. The DANGER is always there.



The Widow's Mites

Charles E. Kranz

In Mark 12:41-44 and Luke 21:1-4 is recorded a happening which is generally titled "The Widow's Mites."

The mite is a tiny bronze or copper coin commonly called the lepton, which Judaea apparently made in far greater quantities than any other kind of money. Nearly everyone who sees one of these minute lepta for the first time is moved to exclaim: "Ah, the widow's mite!"—and that, of course, is precisely what it is. To our ears "mite" may seem to be the more vivid term for this diminutive bit of metal, but in the Biblical era "lepton" was equally descriptive, coming as it does from the Greek word for "small" or "thin."

A lepton had a value of only 1/400 of a shekel, or, in our terms, about a sixth of a cent. Because they were very tiny, most of those which have been found in modern times are so corroded and worn down as to be mere slivers of metal; but if their designs and inscriptions are hard to decipher, this condition is not entirely due to the inroads of time and wear. The trouble lies partly in the fact that lepta do not seem to have been as carefully made as larger coins. Perhaps they were too small for the moneyers' fingers to handle skillfully. At any rate it is evident that sometimes the flan was not properly placed on the die, with the result that the design on the coin's obverse was poorly centered. Just as often the crookedness of the mite's reverse shows that the punch was applied incorrectly to the flan. Frequently the mallet has been hammered too heavily on one side or too lightly on the other, producing an over-thin edge and an over-thick one.

In the light of modern times and labor values, however, the remarkable thing is not that these lepta were often made imperfectly, but that they were made at all, when we consider that each of them, though puny in size and in value, had to be stamped out individually by a trained artisan!

Nobody knows which kind of mites Jesus saw the widow cast into the temple treasury. The rabbis forbade the offering of a single lepton. Maybe the widow's had a wreath with a legend in the center and on their reverse cornucopias with a poppyhead. Maybe there were two lepta that were unlike; one having an anchor and a rayed sun and the other having three ears of corn (barley heads) and a simpulum (wine ladle used at sacrifices), one of Pontius Pilate's two kinds.

Any one of these thought-provoking bits of copper carries the important thing—it is chockablock with the story of the day when

Jesus was in the temple of Herod at Jerusalem, and it affords the lesson which Jesus sought to impress upon His disciples.

THOUGHTS ON FELLOWSHIP

W. Carl Ketcherside

Martin Luther wrote about the "church fathers" in these words, "Though they said nothing decisive about justification by grace, yet at their death they believed in it. *These worthy Fathers lived better than they wrote.*" That last sentence is applicable to most of our brethren. Their practice is better than their unwritten creeds, and while many of them would like to find fault with our views on fellowship, most of them have wittingly or unwittingly gone far beyond what we have suggested, and would as fiercely resent our questioning their practice, as they personally resent our advocacy of a part of it.

The act of eating and drinking together had great significance in primitive times. Speaking of the sop which Jesus dipped and gave to Judas, A. M. Rihbany says, "At Syrian feasts, especially in the region where Jesus lived . . . in a more significant manner these morsels are exchanged by friends. Choice bits of food are handed to friends by one another, *as signs of close intimacy.* It is never expected that any person would hand a sop to one for whom he cherishes no friendship" (The Syrian Christ, page 49). As a public demonstration of that fellowship sustained by the community of saints, our Lord ordained a feast at which those who are in Him eat and drink together in proclamation of His death.

The very word, *koinonia*, generally translated "fellowship," is used to describe the Lord's Supper. "The cup of blessing which we bless, is it not the communion (*koinonia*) of the blood of Christ? The bread which we break, is it not the communion (*koinonia*) of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread" (1 Cor. 10:16, 17.) You recognize as being in your fellowship every one to whom you pass the bread and fruit of the vine with your permission to eat and drink with you. If I come to the table in your home, and you pass the food to me without informing me that I am not entitled to eat of it, your very act is an invitation to eat. In the case of the Lord's Supper, such an act constitutes a tacit acknowledgment that the person is in the kingdom, a child of God, and a member of the one body. The apostle says, "The very fact that we all share in one Bread makes us all one Body" (Translation by J. B. Phillips).

* * *

Recently I had occasion to visit a congregation which claims not to "fellowship" brethren who believe it is proper to have classes for Bible study and individual cups in the Lord's Supper. But they fellowshiped me. They allowed me the privilege of participating in the corporate act of fellowship, the highest expression of the *koinonia*, in the church of God. A short time before that, a young

preacher from a Christian Church seminary attended the Lord's Day service with me. The brethren passed him the bread and the fruit of the vine, thus demonstrating their fellowship of him, as a member of the one body. They do not *endorse* his views on instrumental music in the public praise service, neither do they make those views a test of *fellowship*.

Let us get down to brass tacks! Whatever you set up as a barrier to admission to the Lord's table is your creed and your test of fellowship. Would you stand at the Lord's table and say, "We invite all brethren to partake with us except those who believe in Bible classes?" If not, then you fellowship those who believe in classes, regardless of your position on the subject. Would you say, "We invite all brethren to participate with us in this feast except those who hold the opinion it is proper to use instrumental music in worship?" If not, then you fellowship those who hold such opinions. Suppose that a man who was traveling through the country stopped at your place of worship on Lord's Day, and prior to the service informed you that while he was a member of a congregation using instrumental music, he and his family would like to worship and break bread with you on that day. Would you welcome him and invite him to do so? Then you fellowship him, but that *fellowship* does not constitute *endorsement* of his position on the point of difference. You differ with many members of the congregation where you hold membership, but you fellowship them. Fellowship is one thing; endorsement of a position or opinion is a wholly different thing.

Occasionally I hear that brethren in some places are disturbed by my articles on fellowship. They think I am "letting down the bars." How can I, when they have never barred any one? The trouble lies in the fact that the brethren are ignorant of the meaning of the word "fellowship" as used by the Holy Spirit, and because they have it confused with endorsement of some person's views, when I speak of fellowshipping all sincere believers in Christ who have been immersed into Him, they think I am advocating swallowing hook, bait and sinker, every innovation, speculation, variation and exaggeration. Yet they have been fellowshipping every one indiscriminately at the Lord's table for years. If a member of another faction comes in, they will run half way across the house to hand him a song book, find the number, and invite him to *participate* with them in praise to God, but they would not think of calling upon him to pray to God. He can talk to God, teach and admonish, and speak, as long as he has a tune, whether he is in key or not, but he is not allowed to talk to God in a normal tone of voice. That would be "fellowshipping him." Just how silly can we become?

But what test shall we propose? We have no right to propose any. Only Jesus has a right to tell us who is in Him and who is not. We must receive all whom He receives. "Wherefore receive ye one another, as Christ also received us to the glory of God" (Rom. 15:7). What must a man believe and what must he do to be admitted to the "breaking of bread" and thus to the fellowship of the Spirit?

God has proposed only *one fact* to be believed and *one act* to be obeyed. All who accept that fact with trusting hearts, and obey that act, are inducted into the Christ, become members of the one body, and are in the fellowship of the saints. That one fact is that Jesus is the Messiah, the Son of God. That one act is immersion in water prompted by belief of that fact. When a man believes that Jesus is the Messiah and God's Son, and acts upon that faith in God's appointed fashion, he is added to the Lord's company. "He that believeth and is baptized shall be saved."

But someone adds, "Provided that he knew at the time that his baptism was for the remission of sins." The word of God does not make that proviso. That is modern Church-of-Christ-ism. When a man believes in Jesus sincerely, and moved by that faith in Jesus as Saviour, is immersed, that act of immersion is for the remission of sins, whether the believing penitent knows all about it or not. Remission of sins is a pardoning act with God. It takes place in heaven. We are saved by the grace of God and not by the knowledge of man. It is not faith that baptism is for the remission of sins which qualifies us for baptism, but faith that Jesus is the Christ and God's Son. That should be our only creed.

At the inception of the church of God, they that gladly received his word were immersed, and it was those who were immersed who continued steadfastly in the apostles' doctrine, the fellowship, the breaking of bread, and the prayers. We know of no questions they were asked about methods of teaching, modes of worship, views on the millennium, etc., before being recognized. They were not catechized about their views, opinions, ideas, or expositions of scripture. They were in fellowship because they were immersed into Him upon the basis of their faith. Their knowledge was far from perfect, differences soon developed, varieties of views created problems, but they maintained their fellowship in spite of their differences. Perhaps before we can recapture that fellowship we will need first to recapture the spirit of love which was a passion with them. Surely the responsibility to seek to restore that unity which they knew and which was such a potent force in the world, offers the greatest challenge that can come to us in these days. —From *Mission Messenger*.

TOO YOUNG? TOO OLD?

Do you think you are too young to do great things for Christ? Here are some things we might well remember. Jefferson was 33 when he drafted the Declaration of Independence; Benjamin Franklin was 26 when he wrote "Poor Richard's Almanac;" McCormick invented the reaper at 23; Charles Dickens was 24 when he began his "Pickwick Papers" and 25 when he wrote "Oliver Twist;" Newton was 24 when he formulated the law of gravitation; and Bryant was only 19 when he wrote "Thanatopsis."

Do you think you are too old to do great things in the kingdom? Consider these facts. Tennyson wrote "Crossing the Bar" when he

was 80; Kant penned his famous philosophical works when he was 74; Verdi at 80 produced "Falstaff" and at 85 "Ave Maria;" Michelangelo completed his greatest work at 87; and Titian at 98 painted the historic "Battle of Lepanto."

The life of Jesus was cut short. He was crucified at the age of 33, but He finished the work that He came to do. Joseph was ruler of Egypt at the age of 30. When but a lad in the temple at Shiloh, Samuel had already drawn so close to God that the impending doom of Eil's house was revealed to him. Seasoned warriors of Israel looked on with amazement and chagrin as the lad, David, slew the Philistine champion. But the apostle was "Paul the aged" when he wrote the Book of Philemon, and John was almost 100 when he wrote the book of Revelation.

You may be young, but there is a place for you. It isn't how long a person lives that counts but How. If you have lived long and done much, there is still a place for you. You are neither too young nor too old to be of service to the Lord. — Selected.

ROBERT AND JOY GARRETT TO AFRICA

The Lord has laid it on the hearts of Bother Robert and Sister Joy Garrett to prepare themselves for the Mission Field. Brother Dewitt Garrett, father of Robert, who has been a faithful worker for the Lord in the African vineyard for many years, is badly in need of more help, and has asked Robert and Joy to share in his ministry there. Unless the Lord indicates otherwise, it is Robert's intention to join forces with his earthly father in serving his heavenly Father.

Brother Robert Garrett has served the Lord faithfully and efficiently on the faculty of the Portland Christian High School for the past two years. Our elders and the staff of P. C. H. S. will miss his presence and his services. Under no circumstances, however, would we hinder Robert as he heeds the call from fields already white unto harvest!

The congregation of the Portland Avenue Church of Christ, at Louisville, will be happy to sponsor Robert and Joy for this work and will undertake to offer them partial support. With their three little ones, however, the Garretts will need a greater financial underwriting than Portland is able to provide, in consideration of our ever-present work in the Christian School and our belief that the Lord would have this work expanded.

Here, then, is an opportunity for some other congregation to assist in this most worthwhile labor of love for the Lord. The Scots have a saying, "Mony a muckel maks a mickle!"—in other words, "Now, altogether, brothers, let's put our shoulders to the wheel—dig down deep into the billfolds and be used of the Lord as His means of sending this godly family to the work where the need is so great, for the time is so short." (signed) The Elders,

PORTLAND AVENUE CHURCH OF CHRIST

TWELFTH ANNUAL LOUISVILLE BIBLE FELLOWSHIP

Portland Ave. Church of Christ, 2500 Portland Ave., Louisville, Ky.

Week's Theme: FUNDAMENTAL DOCTRINES OF THE CHRISTIAN FAITH

Monday, 7:30 p.m. Howard T. Marsh, Chairman; Thos. Y. Clark, Song Director
7:30 p.m. DECLARATION OF THE CHRISTIAN FAITH . . . Herman J. Fox, Jr.

Tuesday Eugene Schreiner, Chairman; Bruce D. Chowning, Song Director
Theme for the day: Necessary Preparation for the Christian Belief

10:00 a.m. Devotional
10:20 a.m. Bible Study: Jude Stanford Chambers
11:00 a.m. Intermission
11:15 **GOD'S REVELATION THROUGH THE HOLY SPIRIT** Carl Kitzmiller
1:15 p.m. Afternoon Panel
DEITY OF CHRIST Robert B. Boyd
THE INCARNATION Paul Clark
THE ATONEMENT H. N. Rutherford
2:00 p.m. Open Forum on above themes.
3:15 p.m. **REVIVAL: WHAT IT IS AND HOW IT COMES** Frank Gill
7:30 p.m. **POSITIVE PRESENTATION OF FUNDAMENTAL DOCTRINES**
Kenneth Istre

Wednesday Robert Garrett, Chairman; Thomas Marsh, Song Director
Theme for the day: Evangelism and Missions

10:00 a.m. Devotional
10:20 a.m. Bible Study: Jude Stanford Chambers
11:00 a.m. Intermission
11:15 a.m. **MISSIONS IN LATIN AMERICA** Richard Ramsey
1:15 p.m. Afternoon Panel
TRAINING WORKERS Earl Mullins
METHODS OF MISSIONS Asa Baber
PROBLEMS OF HOME MISSIONS Wm. C. Cook, Jr.
2:00 p.m. Open Forum on above themes.
3:15 p.m. **COOPERATIVE HOME MISSION WORK** J. W. Blaes
7:30 p.m. **THREAT OF COMMUNISM IN THE FOREIGN FIELD** Dennis Allen
(Special Offering will be taken for Mission Work)

Thursday John Mengelberg, Chairman; Lowell LeDoux, Song Director
Theme for the day: The Prophetic Witness of Christ

10:00 a.m. Devotional
10:20 a.m. Bible Study: Jude Stanford Chambers
11:00 a.m. Intermission
11:15 **PROPHETIC FULFILLMENTS IN THE MINISTRY OF CHRIST**
James Ross
1:15 p.m. Afternoon Panel
BALANCED PROPHETIC TEACHING J. Edward Boyd
PROPHETIC OUTLOOK AND YOUR CONDUCT . . Willis H. Allen
BOLDNESS OF CONVICTIONS ON PROPHECY . . N. Wilson Burks
2:00 p.m. Open Forum on above themes.
3:15 p.m. **POPULAR MISINTERPRETATIONS OF PROPHECY** Gordon Linscott
7:30 p.m. **TO HIM BORE ALL THE PROPHETS WITNESS** Frank M. Mullins, Sr.

Friday Jesse Z. Wood, Chairman; Joe Blansett Sr., Song Director
Theme for the day: The Needed Spiritual Awakening

10:00 a.m. Devotional
10:20 a.m. Prayer Session instead of the morning study.
11:00 a.m. Intermission
11:15 a.m. **IS THE NEW TESTAMENT CHURCH POSSIBLE TODAY?**
Thomas Omer

- 1:15 p.m. Afternoon Panel
 EVERY MEMBER EVANGELISM LaVern Houtx
 LEADERSHIP IN EVANGELISM Dr. Edwin Bailey
 THE WITNESS OF YOUTH IN EVANGELISM Alex Wilson
 2:00 p.m. Open Forum on above themes.
 3:15 p.m. INSPIRATION OF THE SCRIPTURES Winston N. Allen
 7:30 p.m. SPIRITUAL AWAKENING AMONG THE PEOPLE OF GOD
 Hall C. Crowder

Please Note: There will be a noon meal served by the various cooperating churches, Tuesday through Friday. There will also be a 12 noon meeting Monday for fasting and prayer among those who wish to attend. The same hospitality committee is asked to serve this year.

There may be some minor changes in the above program. This promises to be among our very best Conferences. We hope all who attended in years past, and are able to attend will be present for every session. The Committee selected a theme that would be timely and would develop a good Conference. We suggest that our sister churches send their preachers to the Conference as a sort of vacation, expenses paid. Rooms are provided in Louisville, free, and the noon meals. We covet the interest and prayers of all the churches. For further information write Howard T. Marsh, Sellersburg, Ind. —N. Wilson Burks.

CHRISTIANITY

This old world can never be evangelized by Christians who compromise. The cross of Christ was not entwined with flowers. Those who carry that cross will feel its shape, angles, and corners. Hooks baited with a soft gospel adapted to the natural senses and tastes will never catch that type of souls of which martyrs are made. —Boles Home News.



Teachers' New Testament with Notes and Helps

This is one of the finest and most helpful editions of the New Testament in print today. The Notes and Helps give a full and complete explanation of all the difficult passages of the New Testament. In addition, the Introductions contain in concise language and compact form a wealth of accurate information concerning the books of the New Testament. There is also a valuable introductory article on the language and text of the New Testament. The translation is the American Standard Version.

Some of the contributors to this volume whose names are well-known are: Marcus Dods, William M. Ramsay, James Denney, B. B. Warfield, J. R. Miller, Harold E. Monser, and I. J. Van Ness.

Anyone will find his knowledge of Scripture immeasurably increased by the use of the Teachers' New Testament. Sunday School teachers and all Christian workers will value this information-packed book. It places in the hands of each member of a study group a convenient commentary on every book of the New Testament. It is attractively bound in a flexible fabricoid binding, with gold stamping. \$3.95

Special Introductory Price Until June 30, 1959 \$3.50! Save 45c!

Notes are of necessity brief in this special American Standard New Testament. Also we noticed some few comments with which we did not agree. But this is to be expected. We will honor the \$3.50 price through July. —Pub.

NEWS AND NOTES

Louisville, Ky.: "I thank Him that enabled me," to use Paul's language, that I was permitted to write my full quota this month. Again in Paul's language, "Consider what I say." Many samples of this issue are being sent out. O sinner and friend, O brother and Jew, may these "wonderful and awful words" be words of health and healing to your soul and spirit!—E.L.J.

Amite, La.: Today we started our VBS in Amite. Several churches are working together in this effort. In spite of a real Louisiana rain-storm, we had 162 today. We were very well pleased.

I have told the folks here about my move to Denton, Texas, and to pray that the Lord will bless the work here and there. There is such a need for preachers everywhere. —Antoine Valdetero.

Denton, Texas: Brother Eules Latham has done a marvelous job, in my judgment, of supervising the construction of the Denton church building, and the building is a beautiful result of some loving labor on his and others' part. Certainly, with Brother Valdetero coming in the fall, the future ought to look bright for some good work for the Lord here in Denton.

Brother Jim Binford certainly is to be congratulated in taking the lead in this program; God has used him a great deal in encouraging and building up the little group here. All the brethren in Dallas have been encouraging to us in a very concrete way (the cooperating churches), both through spiritual and financial backing.

We hope to leave here by the middle of July for West Virginia if we can get our home in Denton sold by then. I would gladly be available late in the summer if you know of any churches needing an evangelist for a meeting. —Dale Jorgenson.

Dale Jorgenson's address is 2515 Woodhaven Drive, Denton, Texas, if any church cares to write him about a meeting. Elsewhere in this issue is a good article on "Love and Faith" sent in by Brother Dale. —Pub.

Tell City, Ind.: Brother Harry Coultas spoke for us at Lilly Dale Sunday morning, May 24. Harry, a fourth year student at S. C. C. and a member of the Lilly Dale congregation, brought us a very fine message.

Our VBS will be from June 29 to July 10, Lord willing. Our annual evangelistic meeting will be from August 12 to 23, according to plans, with Brother Antoine Valdetero as our evangelist. The annual Homecoming at Lilly Dale will be August 23. We hope that all of our friends and former members will take note of this and plan now to be with us. —Delmer Browning.

Mt. Sterling, Ky.: I believe that I will have a wonderful summer here. The Lord has already blessed me in many ways. Our Vacation Bible School started this morning with thirty-six. We had only four to register Saturday, but the Lord overruled. Harry Coultas and I visited about three hours yesterday and this morning the Lord supplied fruit from our labor. —Aubary Cross.

Norman, Okla.: There were several articles in this month's Word and Work which I enjoyed very much, but the one by Theophilus seemed so Christ-like, a manifestation of Christian love and insight. —Mrs. Robert O'Ryan.

Ottumwa, Iowa: I value the Word and Work highly; over the years it has helped me much. —Frank S. Graham.

Louisville, Ky.: Thanks for sending our family the Word and Work. The articles are all good. —Mrs. LaHue.

Wants More Christian Schools

Brother William Javins writes that Brother John Adams and the church where he ministers at Jacksonville, Fla., are purchasing a large plot of ground adjoining the church property upon which they hope to begin a day school such as is conducted at the Portland Church in Louisville.

Brother Javins considers this move a challenge to our missionary spirit, and looks forward to the day when such schools will be in many communities. As a result of such forward projects, he envisions a phenomenal and healthful growth among the churches.

Louisville, Ky.: The Ormsby church has had its best Vacation Bible School this year, as I see it. Our attendance was much better and we enjoyed the assistance of Dennis and Betty Allen. Two ladies came forward the first Sunday in June, one to place membership, and one for reconsecration. Our protracted meeting is scheduled to begin

about the middle of September, with Herman Fox, Jr., as evangelist. —J. R. Clark.

News From S. C. C.

The Southeastern Christian College had a good year. Twelve students received the Junior College certificate at Commencement exercises held June 5. Mack Anderson was awarded the B.A. degree in Christian Education. Ernest E. Lyon of Louisville, Kentucky, gave the baccalaureate message at the Belmont Church of Christ, and Dennis Allen was the commencement speaker. Brother Allen is in the States on furlough from his mission field in Hong Kong.

The 1959-60 catalog, with information regarding objectives, curriculum, activities, expenses, etc., is just off the press. For your copy write Winston N. Allen, President, Southeastern Christian College, Winchester, Kentucky. Over thirty new students have already made application for admission to S.C.C. Present indications point toward a record year ahead! Get your application in early.

A Book "For the Christian Home"

Mrs. Paul Knecht's book "One Thing is Needful -- For the Christian Home" is filling a need it seems. Many good words have come in from readers. Here are some new expressions.

"I received it several days ago and have almost read it all. It is a great inspiration to me. It would be wonderful if every home had it."

"It isn't hard to see that your Auntie is a deeply spiritual woman. I shall try to be more like her as I grow older." (Written to a niece.)

"I have gotten many good things from it. I get it out often and read from it. It is a wonderful book."

"One Thing Is Needful" sells for \$3.00, postpaid. Order from Word and Work.

Hoping To Serve You

Our new Book Store and Office manager, Jesse Wood, is an experienced business man. We feel that he will give efficient service to our customers. His daughter, Ruth, is assisting him this summer. Our problem is to meet all bills promptly and yet to have something left for our workers. We earnestly solicit your business as churches and individuals to this end. We are especially interested in increasing our Word and Work subscription list. Two dollars for a year's subscription is not

really too high. Our outlay for the Daily and magazines is much more! How is it in your case? To say, "I don't read it" is a reflection on our spiritual life. We should take time to read and meditate upon good things. Take a bit of time out to enjoy the best thinking on God's word.

Compliments of E. L. J.

If you received a sample copy of Word and Work this time, or for May or June, it came to you through the compliments of Brother Jorgenson. He handed us eighty or more names, which he had written out himself, stating that these were some of his friends and requesting that we send each a sample copy of May or June and also of July. If you already subscribe, please hand the sample copy to a friend; if not, why not respond to Brother Jorgenson's love by sending in your name for a year? The price is \$2.00, or \$1.75 in clubs of four or more.

The Gospel Is For All

Each Sunday from 9:00 to 9:15 a. m. you are invited to hear the "Good Tidings" broadcast over WSTL, Eminence, Kentucky, 1600 on your radio dial. The speaker is David Tapp of Hopkins, Mo. This broadcast is presented that the Gospel may reach the lost and is supported by those interested in the cause of Christ. The cost of this is \$6.00 per 15-minute broadcast. If you care to have a part in this missionary work to preach the gospel, please contact David Tapp, Box 33, Hopkins, Mo.

Louisville, Ky.: During the past two months twenty-one precious souls have responded to the Gospel invitation in our regular services at Ralph Avenue. Someone has responded in almost every Sunday morning service during the past three months. To God we give all the glory and to Him we look for continued blessings. —J. L. Addams, Sr.

Leaving For Mexico City

The Lord willing, I am to leave for Mexico City June 22, to take summer classes at the University of Mexico. The primary purpose of the trip is to learn the Spanish language better. Secondly, the purpose is to study the possibilities of future church work there.

One goal of our Bible Chair is to train missionaries for South America. As a step forward in this project, we hope to start a work among the 20,000 Spanish-speaking people in New Orleans

in the near future.

As of today 135 persons are taking our Bible Survey correspondence course. We are asking the Lord for 1,000 students in this course. Please pray with us.

We are planning to expand our Bible Chair building as soon as funds are available. Only \$270.00 has been contributed so far. We will need \$10,000. —Richard Ramsey.

Eye Surgery At Last

As much as four years ago it seemed a foregone conclusion that surgery to remove a cataract was imperative, and we came up from the South expecting to have it done, yet although all this while we have been wearing a pair of cataracts, the operation has been deferred because of a strong aversion to being "laid on the shelf." But a specialist had said, "Only one cataract removed at a time," and "If I were in your place at your age I'd have the one removed and let the other go. One can see a lot with one good eye." "Well," says I to myself, "I still have one eye still serving fairly well, why not let it serve as long as it will?" So I have been running thus all this while, and not till recently has this left eye been serving too poorly. Many friends far and near have been so solicitous on behalf of my better vision that I am giving out this information and trying at the same time to express my appreciation of such interest and so many prayers of intercession. Join us in thanksgiving for a successful operation. In a few weeks properly fitted lenses are expected to be affording better vision than I have known in a long time. —Stanford Chambers.

Dallas, Texas: On Sunday afternoon at three I attended the dedication service at Denton. You will be amazed at the building. It is perfect—the surrounding grounds comprise nearly two acres. There is a beautiful new addition nearby. Prospects couldn't be better. The crowd was fine, and the service very impressive. Brother Valdetero will do a grand work there, no doubt. —Horace Wood.

Dugger, Ind.: We had a good Vacation Bible School with an average attendance of around 86. A staff of eighteen conducted the school.

I was up at Indianapolis Sunday night (June 14). They are getting along fine. Thirty-two were present and all seem enthusiastic. They have a new place

now and a much better location. The address is 2044 North Olney, which is some twenty blocks north and thirty blocks east of the circle downtown. We try to have a visiting speaker up there each Sunday night.

I will be with the Borden, Indiana church of Christ in a series of meetings beginning July 20. —Maurice Clymore.

Commendation

After reading Brother Clark's fine book, "The Parables of Jesus," I am delighted at this opportunity of heartily recommending it to all. The reader will find it concise in treatment, and yet very extensive in practical application. The Bible student, teacher, and preacher will find the sub-headings and systematic arrangement of each exposition very helpful. The Parables of Jesus is a book which, I feel, should be on every Christian's bookshelf; yea, considering the wonderful value of this good treatise, I do not see why anyone knowingly would do without it. —Herman J. Fox, Jr.

The price of Parables of Jesus is 50c.

GREAT VACATION BIBLE SCHOOL AND MEETING AT SELLERSBURG, INDIANA

The attendance and interest in our Vacation Bible School at Sellersburg was the highest that we have ever had. Twenty-one teachers and helpers were well organized far ahead of time and through advance registration we reached some children which we had never reached before.

The second week of our Bible School, Brother Herman Fox came and preached for us each evening. He brought challenging messages from God's Word, and as a result of our Bible School and Youth Evangelistic Meeting, thirteen were baptized into Christ and over fifty others came asking forgiveness of sins, the prayers of the church, and to re-dedicate their lives to the Lord's service. I believe that most of our young people are now ready to give up the things of the world and to completely give themselves in the Lord's work.

The Lord willing, Brother Kenneth Istre will be with us for two weeks beginning August 10th. We solicit your prayers. —Howard T. Marsh.

School Review

The Portland Christian High School gave thirteen diplomas at the thirty-first commencement, May 29. Eleven of these went to the regular senior class,

and two to former students away in the Armed Forces who obtained diplomas through the G.E.D. tests given by the Government. Jack Blaes of Frankfort, Kentucky, gave the class address. The class of 1959 was one of the best in scholarship. Out of 20,000 seniors in Kentucky who took the special College Qualification Test sponsored by the University of Kentucky, six out of the eleven in this class ranked in the upper fifteen per cent.

Portland High is accredited by the Kentucky State Department of Education.

At least six of the class of 1959 plan to enter Southeastern Christian College at Winchester.

Alex Wilson joins the teaching staff at Portland in September.

Eugene Schreiner will not return, but is now in Morehead State College to continue working toward his degree. He has a summer scholarship there.

Robert Garrett, teacher of chemistry and biology, has a summer scholarship in science at the University of Oklahoma.

At Portland in the upper grades, at least one hour out of the day is spent in devotional exercises and the study of the Bible.

As the church grows more spiritual, it will recognize Christian schools as an effective way of serving the Lord.

Nelsonville, Ky.: We have been going to a Rest-home in New Haven, Ky. for Sunday afternoon singing services every other week. This door of opportunity opened to us about a year ago, and has been as helpful for our own members as it has been enjoyable for the aged.

On Sunday, June 21, we baptized one of the men, who is nearly 82 years old. He is so invalidated that it took two of us to immerse him, in the Rolling Fork river. But with all of his weakness, he is strong both in mind and in faith, and is rejoicing in the goodness of God.

After almost three years, we have discontinued our half-hour radio program over WBRT at Bardstown, but plan to go back on the air if the Lord leads by indicating an interest among listeners. Up to now, the comments have been favorable, but we have not enjoyed any increase in our attendance as we had hoped would result (save one time we had a visiting couple, on the strength of it). We hope that now that it has ceased, some might come to

hear in person the words to which they have become acquainted.

The four-room house that was started early in September, for the use of the preacher and his family on week ends, was sufficiently completed that we used it the first week-end of May. While much remains to be done, it is already proving a luxury, having so much more comfort than the house trailer afforded for the past 10 or 11 years.

We hope to have a Gospel Meeting during mid-August, as is our usual schedule. —Robert Heid.

Sellersburg, Ind.: The work at Cherry Street is being blessed of the Lord. We feel there are greater blessings in store if we will just lay hold of them. A fine young couple were baptized several weeks ago, and another young lady made the good confession earlier in the year. Several have also rededicated themselves through the weeks.

Our Vacation Bible School closed with a wonderful program on June 14. It is amazing how well the children learn their lessons and particularly thrilling to hear them sing together.

We are looking forward to having Brother Wilson Burks with us for a revival beginning July 20 through August 1, each night except Saturday at 8:00 P. M. Come over and visit with us. Your fellowship will be greatly enjoyed. —Bruce D. Chowning.

REVIVAL AND OTHER EVENTS

Junior Camp, Winchester, Ky. July 5-11.

Senior Youth Camp, July 12-18.

Cherry St., New Albany, Ind., Revival. N. Wilson Burks, Evangelist.

Shawnee Revival, 41st and Michigan Dr., Louisville, July 18-27. John H. Adams, Evangelist.

East View Revival, Jefferson Co., July 27. August 9, Herman Fox, Jr. Evangelist.

Antioch, Revival, Frankfor, Ky., August 4-16. N. Wilson Burks, Evangelist.

Fisherville, Ky., Revival, August 9-23. Herman Fox, Jr. Evangelist.

Sellersburg, Ind. Revival, August 10-23. Kenneth Istre, Evangelist.

Ormsby Ave. Church Revival, Louisville, September 14-27. Herman Fox, Evangelist.

Portland Ave. Church Revival, October 4-21. Gordon Linscott, Evangelist.

Highland Church Vacation Bible School, last two weeks of July.

SOME MORE GOOD BOOKS FOR YOU!

COMMENTARY ON THE EPISTLE TO THE ROMANS, by Martin Luther; translated by J. Theodore Mueller.

"Now, at last, in a new and easy-to-read translation, Dr. J. Theodore Mueller of Concordia Theological Seminary presents, complete with explanatory notes and headings, Luther's famous commentary on the Epistle to the Romans. In this commentary by the man who was the most noted leader of the Reformation, you can read about the key doctrine of the Reformation, namely, justification by faith in Christ without works."

Cloth, 207 pages, \$2.95.

A COMMENTARY ON ST. PAUL'S EPISTLE TO THE GALATIANS, by Martin Luther; translated by Theodore Graebner, D. D.

"It is a pleasure to bring to the attention of the Christian public this commentary by Luther . . . The aim of the translator has been to retain, in full, Luther's illuminating comments on the Scripture text. Preachers and Bible students will welcome this volume as a genuine and helpful interpretation of Galatians." —Moody Monthly

Cloth, 251 pages, \$2.50.

THE BOOK OF DANIEL, by W. C. Stevens.

"W. C. Stevens' scholarly and conservative exposition of the Book of Daniel traces the course of The Times of the Gentiles from 606 B.C. to the end; and since his study presents no fanciful interpretations and indulges in no idle speculations, it provides comfort and assurance—based solidly on the Word of God—particularly appropriate for the present period of world unrest."

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