

THE WORD AND WORK

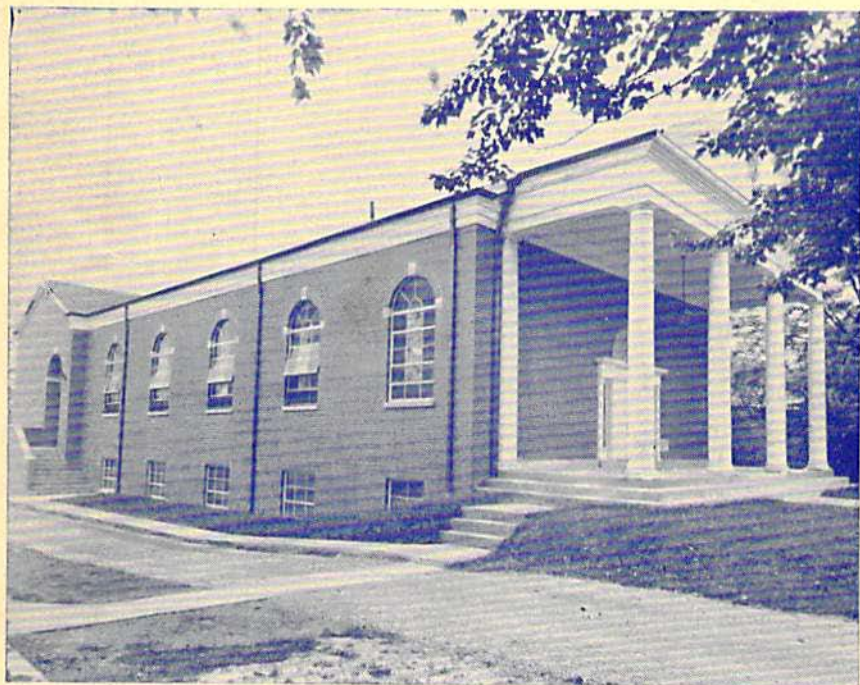
A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

J. R. CLARK, Publisher

VOL. LV

No. 7

JULY, 1961



Sellersburg Church of Christ

Night Sessions of the Louisville Christian Fellowship Week will be held here

Louisville Christian Fellowship Week

DAY SESSIONS: Portland Avenue Church of Christ

NIGHT SESSIONS: Sellersburg, Indiana, Church of Christ

THEME FOR THE WEEK: THE TIES THAT BIND US

PROGRAM

MONDAY		Chairman, Carl Vogt Wilson
7:30	Message: The Whole Counsel Position	Robert B. Boyd
TUESDAY		Chairman, Willis H. Allen
9:30	Bible Exposition: Condemnation (Rom. 1 to 3:20)	Claude Neal
10:30	Recess	
10:40	Message: The One God	William Rinne
11:20	Message: The One Lord	Dale Jorgenson
12:00	Lunch and Free Time	
1:30-3:30	Round Table Discussion: Creating Christian Literature	Leader, J. R. Clark
7:30	Song Service	
8:00	Message: Subject To Be Selected	LeRoy Garrett
WEDNESDAY		Chairman, Robert Heid
9:30	Bible Exposition: Justification (Rom. 3:21 to 5)	Stanford Chambers
10:30	Recess	
10:40	Message: The One Spirit	Orell Overman
11:20	Message: The One Faith	Waldo S. Hoar
12:00	Lunch and Free Time	
1:30-3:30	Round Table Discussion: Non-denominational Christianity	Leader, Hall C. Crowder
7:30	Song Service	
8:00	Message: The Divine Imperative—Go Ye! (Report on Far East Trip)	Winston N. Allen
THURSDAY		Chairman, Earl Mullins
9:30	Bible Exposition: Sanctification (Romans 6 to 8)	Carl Kitzmiller
10:30	Recess	
10:40	Message: The One Body	Julius Hovan
11:20	Message: The One Baptism	Howard T. Marsh
12:00	Lunch and Free Time	
1:30-3:30	Round Table Discussion: How To Stimulate Growth in Local Churches	Leader, H. E. Schreiner
7:30	Song Service	
8:00	Message: Worshipping The Living God	James R. Ross
FRIDAY		Chairman, J. L. Addams
9:30	Bible Exposition: Transformation (Rom. 12 to 16)	Ernest Lyon
10:30	Recess	
10:40	Message: The One Hope	Paul A. Clark
11:20	Message: The One Task	Bruce D. Chowning
12:00	Lunch and Free Time	
1:30-3:30	Round Table Discussion: Dealing With Others	Leader, Jesse Z. Wood
7:30	Song Service	
8:00	Message: Israel In God's Plan	Frank M. Mullins, Sr.

Lunch will be served by local churches to visitors from out of town and to ministers. Visitors who make reservations will be entertained in Christian Homes. Write to either J. K. Scoggan, Sr., 1823 Gresham Rd. (Phone GL 1-1896), or Hershel Keown, 101 W. Kentucky St. (Phone JU 3-4708) for reservations.

THE WORD AND WORK

VOLUME LV, JULY, 1961

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

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Law and Gospel

E. L. J



"If there had been a law which could make alive," says Paul in his great Galatians argument (3:21), "verily righteousness would have been of the law." Mark well that "If": The clear implication is that no such law was given (that is, that could make sinners alive), because no such law *could be* given. For who would say that the law that came from God at Sinai, with its later ordinances, was not the very best that God or man could possibly devise. It was, in fact, a law that was "holy and righteous and good" (Rom. 7:12). It was not "weak" in any respect at all of itself; but the flesh was weak, and the law "was weak through the flesh"; the law was strong, but there was nothing in the fleshly nature to take hold of, nothing that would hold. Therefore Paul says in effect, "What the law could not do—God did!" God sent His Son. The law had been tried and found wanting; rather *man* had been tried by the holy law, and found wanting—because of fleshly weakness. Yet the law was "holy and righteous and good": it must demand its inexorable rights; failing to obtain these, it could only condemn. And when those tables of stone lay broken (reversing the figure) across our path to heaven, God sent His Son! In that "unspeakable gift" that the ordinance of the law (that is, its real, inward, righteous requirement of holiness) might be fulfilled in us"; the life of God in us, "Christ in you, the hope of glory" (Col. 1:27).

THE SPIRIT OF LIFE

It was not by any law, or legal principle at all, that this came about; that is, not by the keeping of any *code* of Old Testament or New. It came about through the principle, the way, the force, the sway, of "the Spirit of life in Christ Jesus" (Rom. 8:2). It must be borne in mind that the word law (*nomos*) is used in different senses in the New Testament (See Thayer, p. 427): it means indeed *the* law as given through Moses; it stands also for the plural of all things prescribed by the divine will; it stands for that sense of right and wrong which the Gentiles had by nature; it stands for a rule of conduct established by custom; but in Romans 7:21-23 Paul uses the word "law" to represent a *force* which is brought about through the indwelling principle of sin, "a different law in my members" (different from that which God had given, and different from the law of the Spirit of life"). It is a "law," because it is the regular and invariable course of conduct which "sin in my members," the indwelling sin principle, engenders. It is a law, as we speak of the

"law of gravitation," or of many other scientific or mathematical "laws"; and in the second verse of Romans Eight, it is shown to be the inward impulse to sin, in contrast with a new inward impulse called "the law of the Spirit of life in Christ Jesus." These two "laws" are in conflict, contrasted sharply, and *neither of them is a written code*—in this context. The "law of sin" is located in *me*, "in my members"; the "law of the Spirit of life" is located in *Him*, and emanates entirely from Christ Jesus. Never, never, except in utter heresy, may "the gospel" be presented as "another law like the Old, only different"; for it was not only *the* law from which we were delivered (in fact, *it* was never given to Gentiles); it was the impossible *law principle* from which we were delivered. For "if there had been a law given which could make alive"—well, no such law was given, for the simple reason that none could be! Remember: such phrases as "the law of pardon," or "the second law of pardon" are but man-made terms, and apt to be highly misleading, unless they be used with ample clarifications.



Wisdom

J. H. McCaleb

"Knowledge comes by taking things apart: analysis. But wisdom comes by putting things together."

Another quotation taken from a thinking man's writings. How to use what we have requires more than just a superficial acquaintance. One man has a thorough theoretical knowledge of all the known laws of mathematics and science, but has no ability to apply them. Another man has both the knowledge and the power to apply it. The resulting developments are tremendous.

"But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." James has described the kind of wisdom that Solomon asked for: "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad. . . And God gave Solomon wisdom and understanding exceeding much, and largeness of heart. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt."

There is no real wisdom except that which springs from the mind of God. There are many errors of mistaken zeal that could be avoided if only we would seek the direction of God. If we ask in faith, we shall surely receive. A child of God may have the mind of God, through Jesus Christ our Lord.



Truth Advance Section

Stanford Chambers

QUESTIONS ASKED OF US

The Williams translation in Acts 27:37 states that the number on board the wrecked ship that was carrying Paul to Rome was 176, whereas our Common Version gives the number 276. Please comment.

Obviously a typographical error; all other translations known to this writer give 276.

The word "acon" translated everlasting and eternal in our Common Version and in many others, is being translated "age-lasting" in some modern speech translations. Which is correct?

The literal meaning of the Greek is age lasting (Young's Literal translation gives "age during.") Some religious leaders make use of this fact in an effort to establish their contention that men are finally all to be delivered and restored to God. That would include Judas Iscariot! of whom Jesus spoke when He said, "Better were it for that man, if he had never been born." No human theory can make the word of Christ of none effect. Let there be no misgiving as to the bliss of the saved ever ending, for some passages, e. g., Eph. 3:20, measure that bliss as "unto the ages of the ages". (marginal reading.) As to the unregenerated, "Ye shall die in your sins; where I am, ye cannot come."

It is understood that the Missionary Society was opposed from the start; was that because of the way it was conducted or because of its being an organization other than the church, being set up to do work given the church to do?

It was the latter. There were able gospel preachers and leaders who opposed the organizing of any institution other than the congregation of Christ to carry on His work, claiming that to do so was to hold His institution in contempt, treating it as being inadequate and unequal to the execution of the Great Commission. There was also fear that the organization would in time even supplant the church and control all missionary activities. Such fears have since been justified by developments. Churches that never joined the organization are now vindicated in having abstained, the more so since the Society's liberalism had become a well-known fact and its appalling apostasy. Man-made organizations can be changed up by their creators or by those in control of them.

What essentially is postmillennialism and what is objectionable in the theory? Apply this question also to amillennialism. Is there warrant for holding that the coming of Jesus is imminent? Some deny it. How do you account for the

conclusion of Pastor Russell that Christ's return was in 1878? Must one know the relation of Christ's coming to the "millennium" in order to be acceptable to God?

To hold that Christ's coming is not to occur till after the Millennium is to be postmillennial in one's view. To hold that the Millennium is this present dispensation and that therefore there is no future Millennium is to hold the amillennial view. The "A" prefix is the shortened form of anti, against, opposed to. Even this theory is post-millennial, for it places the coming of Christ after this the only millennium to be looked for, they say, and the Lord is not to come while this dispensation is on.

Each of these two theories annuls the Bible teaching of the imminency of our Lord's fulfillment of His promise to His disciples as recorded in Jno. 14:3, the event the New Testament saints were by their inspired teachers set to be watching for and waiting for. It is easily recalled that repeatedly the Savior admonished His disciples to watch. Paul so preached Christ that the Thessalonians "turned from idols to serve the true God and to wait for his son from heaven" (1 Thes. 1:10). Paul speaks of our "blessed hope" as that which Christians are looking for, and he identifies it as the hope of His "glorious appearing" (Titus 2:13). In Heb. 9:28 we are assured that He "shall appear a second time. . .to them that wait for him, unto salvation." Well knowing all this and more, the Lord said, "Be ye also ready, for in an hour that ye think not, the Son of man cometh." Compare the following: Matt. 25:13; Mark 13:35; Luke 21:36; Jas. 5:7,8. From these same references are to be found others showing the Lord as standing ready to make His appearance, standing "at the door." Imminent means just that. When an event is certain to come to pass and may be at any time its occurrence may properly be said to be imminent. Ever since, for instance, John wrote "the time is at hand" (Rev. 1:2), the informed saints have been sustained in an attitude of waiting with desire and expectancy. This is the will of the Lord concerning His people. Teaching that puts them out of this attitude defeats the purpose of God concerning them in this particular respect. Both theories inquired about above fail to inspire this "blessed hope," and worse, many who hold said views actually are negative toward the teaching of His coming and create the same in others. A doctrine that does not enable the Lord's redeemed and own to "love his appearing" is defective and injurious. Lack of knowledge of what God's word may teach on a certain subject may not be fatal, unless it be willful ignorance, but there is such a thing as one's wresting the Scriptures to his own destruction. Be wary of those inventions which explain away the plain meaning of any inspired passage. Either of the two theories inquired about must explain away the plain meaning of many a statement of Holy Writ, for example, Acts 3:21. It must be made to mean not "until", but until after "the times of restoration." Beware lest this unwarranted explanation be motivated by some unacknowledged unbelief, which is bad indeed; one may be ignorant of the fact that Nicodemus came to Jesus by night; he might overlook such a statement, but if he denies that Nicodemus came to Jesus by night, or rejects the statement just because he can

not figure out just why he should have come by night, that were a different matter altogether. Any view or interpretation which detracts from "that blessed hope" or that puts dread into the hearts of Christians so that they do not "love his appearing" (2 Tim. 4:8), is fundamentally wrong.

Pastor Russell worked out a line of prophetic interpretation, a tenet of which was that a day in prophecy means a year in actual time. He worked out a line of chronology events, made calculations, and from premises laid down he reached the conclusion that by the prophecies Jesus was due to come A. D. 1878. He therefore concluded, and so taught, that He did come then, and that He has been present ever since. Present how or where? "Invisibly" is given as the answer. Much use (and abuse) has been made of the Greek word "parousia", meaning presence. But invisibly the Savior has ever been present since the Great Commission came into effect. For He said, "Lo, I am with you alway." etc. Did He not promise, "Where two or three are gathered together in my name, there am I in the midst"? For His presence in this sense (a most precious blessing) the saints did not have to wait till 1878!

Yea, the coming of the Lord is imminent, may occur at any day or hour, and because imminent, it cannot be postmillennial, but has to be premillennial. The lamp of prophecy does not show a millennium between the saints of any given time and the return of their Lord for whom the word of God sets them waiting and earnestly desiring. The grand and glorious event of His coming is to be a revelation, when "he shall come to be glorified in his saints" (2 Thes. 1:10). See also Jude 14, et al.

READING THE BIBLE

There are many ways of reading the Bible. It is rather widely known that twenty-three chapters a week—three a day and five on Sunday—will take the reader through the whole Bible a day or two under one year. This rapid survey method is very important in the study of the Scriptures, as one must early realize the absolute oneness of the whole of the revealed Word. Reading the Bible through is like seeing a map of a continent: each book an individual country; each chapter a state or province; each verse a valley to be explored from the river's source to the sea.

The other day we left Korea by the evening express and in the morning entered southern Manchuria. As the train moved along at about twenty-five miles an hour we noted the various wild flowers that grew near the tracks. Under such conditions we were able to distinguish the brilliant orange tiger lily, the deep blue campulua, a saffron single-petal carnation, a waving rose ombilifere, and a pale yellow flower which we were not able even remotely to identify. Identifying wild flowers from a passing train cannot be called the study of botany; we merely become aware of the existence of beauties that may be studied at some other time in microscopic detail. Like this is the method of Bible reading that moves rapidly through the Book but which takes knowledge of a few flowers in passing.

—Selected.



"This Generation" of Luke 21:32

J. Edward Boyd

In our recent discussion (Word and Work, May, 1961) concerning the New English Bible, the statement of Jesus in Luke 21:32 was cited as an instance of unsatisfactory translation: "I tell you this: the present generation will live to see it all." It may not be clear to some why we find fault with this rendering; so it may be in order to consider it more fully. For is it not in harmony with the generally accepted view of the passage? And after all, does it differ essentially from that of the American Standard version: "Verily I say unto you, This generation shall not pass away till all things be accomplished"? And the similar reading in Williams': ". . .this generation will not pass away before all this takes place"?

Now it is a good principle not to depart from that which seems to be the most obvious interpretation of a statement unless there is a compelling reason to do so. In this case there appears to be just such a reason. Jesus had been speaking of certain events that were to come to pass: the destruction of the temple, persecution of His disciples, celestial portents, international warfare and other dire calamities, the great tribulation, and His own visible coming with great power and glory. Now we do know that some of these events did occur within the next forty years or so: the temple was demolished, Jerusalem destroyed, the Jews slain or carried captive, the disciples persecuted; but it is seriously questioned whether others, such as the international warfare and the celestial portents, were fulfilled to the degree indicated in the prophecy. And certainly the Son of Man has not yet been seen coming in a cloud with power and great glory!

Some expositors refer this statement of verse 32 only to the earlier predictions of the chapter. Says one, "He has gone back to their question as to the destruction of the temple." But is it reasonable, in view of the context, to limit the "all things" of verse 32 to the one prophecy of verse 6? Years ago Brother Boll faced this problem; and in the Word and Work of November, 1916 he offered the following solution. "Now to be sure if the word 'generation' is to be taken in the sense (which is indeed a regular sense the word bears) of the natural life time of the people living in the day when this prophecy was uttered, the prediction must long since have been fulfilled. But this is evidently not the case. Verse 24, for example, has not yet run out. Verses 25, 26, 28 cannot have been fulfilled, and verse 27 certainly not. But when we find that every Greek-Eng-

lish Lexicon (so far as I have examined) presents among the primary definitions of the word 'genea' (the Greek word translated 'generation') the meaning of 'stock, race, breed,' the difficulty vanishes entirely. That stock of Israel is with us yet. And we can see the reason why through the most fearful storms and vicissitudes of fortune the Jews have been preserved in national purity. For, 'Heaven and earth shall pass away; but my words shall never pass away.'" (It was about a quarter of a century after this was published that Hitler set out to exterminate the Jewish race, of which attempt the present Eichman trial is a grim reminder. But Hitler came to an ignominious end, and Israel lives on!)

There is indeed another explanation to the effect that Jesus meant that the same generation which sees the beginning of international conflict will also see the coming of the Son of Man. Thus "all these things" were to be accomplished in the life time of people of that day. So a friend writes of his expectation of our Lord's return before 1984, seventy years after the beginning of World War I! However, to this writer it seems rather unreasonable to apply the demonstrative 'this' (either the English word or its Greek equivalent) to a generation so far removed from the speaker.

So we return to Brother Boll's explanation as the most satisfactory of all, in that it takes into account all the factors involved. The objection to the New English rendering, "The present generation will live to see it all," is that it makes it appear that only this one interpretation is possible. Jesus did not say, "The present generation will live to see it all;" that is but the interpretation of the translators, and not the only interpretation possible, and not the interpretation that is best in accord with all the facts. It leaves the ordinary reader with a problem for which there seems to be no reasonable solution.

DIMINISH NOT A WORD

"All the words that I command thee to speak unto them: diminish not a word." There is great harm in putting an unscriptural emphasis upon any doctrine, or in failing to take into consideration some part of God's Word which does not particularly appeal to us. "All the words" of God are profitable, and to be used. Some modern preachers think of the love of God to the exclusion of His just wrath against sin. The stern Puritan divines were inclined to forget His lovingkindness in their sublime conception of His justice. We must be careful in our thinking as well as our speaking, to keep the Scriptural balance on all matters of which God has spoken.

The Bible is full of missionary messages. "Hear the Word of the Lord, O ye nations, and declare it in the isles afar off." God never gives us the revelation of truth to be absorbed selfishly, but always to be proclaimed. Every new truth that you learn increases your responsibility to witness. We are debtors to men everywhere to take them the Word of God. Honest men pay their debts.

—Selected.

"WHEREFORE CRIEST THOU?"

Mathetes

"Wherefore criest thou unto me?" (Ex. 14:15) Even a Moses needs at times to be asked this question. Why this crying, when there should be action? Why this trembling and praying among God's people, when there should be a calm reliance upon the word of His promises? Tell the people to go forward: I will make the way. There is a time for prayer, but this is not the time. "Wherefore criest thou unto me?"

"Wherefore criest thou unto me?" Let His question search your heart! What force compels your lips to breathe His name? Is it that you were trained from childhood to do so? Thank God for parents who teach their children to pray, but let the training be of the heart more than of the body. A dog may be taught to fold his head in his paws as if in prayer. This is training, but not of the heart. Judge rightly now: is prayer to you a feeble habit? or a dynamic reality? Or have you just accepted prayer as a part of your religion? Is it only a necessary ritual? "This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me" (Matt. 15:8). Do you say that you pray that you might feel easier in your heart? Could you be deceiving yourself? Satan is unworried about formal prayers that make us feel self-satisfied. He trembles when prayers trouble our hearts and kindle a fire within us.

"Wherefore criest thou unto me?" Your answer may betray a lack of understanding. Have you thought to substitute prayer for repentance? Then you are ignorant of God's hatred of sin. Have you put faith in the place of prayer? His message is to "believe . . . (and) be saved," not "pray and be saved" (Acts 16:31). God offers you His grace: cease praying for it; accept it. Perhaps you have substituted prayer for baptism. Did you think the Lord had said, "He that believeth and prays shall be saved"? Rather, He said, "He that believeth and is baptized shall be saved" (Mk. 16:16). To a praying believer Ananias said, "Why tarriest thou? Arise, and be baptized, and wash away thy sins" (Acts 22:16). Christian friend, have you tried to substitute prayer for an obedient life? Would you rather pray than live godly in Christ? Do you ask God to close His eyes when you persist in sin? Do you pray for the poor, the widows and the orphans but excuse yourself from any sacrifice for them? Is the welfare and growth of the church only a subject of your prayers, and not of your labors? Do you pray for lost souls, and then excuse yourself from speaking to them the word of Christ by saying, "What's the use?" If these things are true of you, then you need to be reminded of the Lord's words: "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21). Or do you pray with the supposition that so many prayers will merit God's favor? Does God give so many merits for each prayer to guarantee your entrance into eternal life? Then you misunderstand prayer's

significance. It is not that we are given life in exchange for so many prayers; rather, ceaseless prayer is an evidence of the life we already have.

“Wherefore criest thou unto me?” Can you give Him the answer from His word? “As the hart panteth after the waterbrook, so my soul panteth after thee, O God” (Psa. 42:1). Is prayer, then, the unrestrained outburst of a heart craving God’s fellowship? “Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live” (Psa. 116:2). Does His grace to hear challenge your heart to cry unto Him? Truly, “It is good to draw near to God” (Psa. 73:28). May this be your sweetest delight.

THEY ARE OFF!

Winston Allen and I are leaving from San Francisco for Tokyo, Japan, on June 22, arriving there June 24 for a stay of five days. Meetings and visits to the various works are being planned by Brothers Rhodes and Shichiro. Brother O. D. Bixlers, now in the States, are arranging for us to contact and study their work.

On June 29 we are to fly to Hong Kong for a stay of ten days with Dennis and Betty Allen. Then we are to leave there July 6 for a stay of fifteen days in Manila, where the Bible Conference will be held and where we are to have time to visit the provinces in Wings of Life plane. We are scheduled to leave Manila for our return trip July 21.

God has graciously supplied the means for our trip through churches and individuals. We praise God for this and for each one who had a part. Please express to the people our sincerest appreciation. We plan to make a full report upon our return. We desire the prayers of all of God’s people. We feel our insufficiency, but believe the trip is of God. We will go in His strength and under His blessing.

—Frank M. Mullins, Sr.

(Brother Mullins unselfishly turned over all funds received for their trip, including what was sent to him personally and what was sent to be divided between them, to Brother Winston. Over and above, the Lord has provided through churches and individuals a sufficient amount for him to go. They will give a full report of their trip at Christian Fellowship Week, Louisville. —Pub.)

LIKE A TREE

If we are like a tree with its roots drinking in waters from hidden springs, we shall know the fulness of which Christ spoke: “If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of his innermost being shall flow rivers of living water” (Jn. 7:37, 38). The green tree in a dry land is cooling shade for all who pass by, and the Christian who is running over with the grace of Christ, is a source of blessing for all.

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



What To Bring To Church

- Bring a holy reverence for both God and His house — the church.
- Bring an unselfish spirit and an abiding love for your fellow Christians.
- Bring your tithes and your offerings.
- Bring a friendly smile and a hearty handshake for friends and strangers alike.
- Bring a kind word for your church, its program and leadership.
- Bring a willingness to join in the worship service by singing right out of your heart with the congregation.
- Bring your visiting friends and relatives.
- Bring a prayerful heart and open mind for the Word of God.
- Bring an unsaved friend and pray for him during the service.

Who Are The Happy People?

Dr. George Gallup, head of the American Institute of Public Opinion, told about some interesting polls he had taken. One of these polls was "to find the most happy people." What was the result? Said Dr. Gallup, "Our survey showed the most happy people are those who have had a real religious experience. The most unhappy are those who frequent taverns."

This is exactly as we might expect. Jesus said to His followers,

"These things have I spoken to you, that my joy may be in you, and that your joy may be made full (complete or overflowing)." As for those who "frequent taverns" or bring the taverns into their homes, the Word of God says, "Who hath woe? Who hath sorrow? Who hath contentions? Who hath complaining? Who hath wounds without cause? Who hath redness of eyes?" And the answer follows, "They that tarry long at the wine; they that go to seek out mixed wine." And the admonition is included, "Look not thou upon the wine when it is red, when it sparkleth in the cup, when it goeth down smoothly." The reason? "At the last it biteth like a serpent, and stingeth like an adder."

Yes, Dr. Gallup's poll is right, "The most happy people are those who have had a real religious experience (with Christ); the most unhappy are those who frequent taverns." —JLA

The Right Prescription

Some 300 years ago, a statesman responsible for some world affairs couldn't sleep. His wakeful servant saw the lighted candle in his master's bedroom. Knocking softly, he entered and found the man pacing the floor. When the disturbed servant asked what he could do, the statesman shook his head.

"It is the terrific problems of

the world that keep me awake.
You can do nothing about them."
"Who watched over the world
before you came into it?"

"Why, God, of course."

"And, sir, will God watch over
the world after you have gone
from it?"

"Certainly," the statesman answered.

"Then, sir, why don't you let
Him watch over it just long
enough for you to get a good
night's sleep?"

Church on Sunday Night

"I love the church that Jesus
bought

And I know that it is right
I go there Sunday morning,
But not on Sunday night.

"I love to sing the songs of God
Such worship must be right.
This I do on Sunday morn,
But not on Sunday night.

"God bless our preacher, too,
And give him power and might
To put the sinner in his place;
I won't be there at night.

I love to hear the gospel, too,
It gives me pure delight;
I hear it Sunday morning
But not on Sunday night.

I'd go through rain, sleet and
snow
Do anything that's right,
To be at church on Sunday morn,
But not on Sunday night."

*Our fathers went in days gone by,
It was a lovely sight!
But how their hearts would have
to cry,
To see the present plight.*

*And if there future days may be—
If Christ should tarry long,
A darkened church we then may
see—*

No prayer, no Word, no song.

*O Christian rise while yet 'tis day,
Do what you know is right,
Don't throw those precious hours
away,*

Attend the church at night!

(First five verses adapted for use.
Last three verses by JLA)

John Bunyon Said

"When thou prayest, rather let
thy heart be without words than
thy words without heart. Prayer
will make a man cease from sin,
or sin will entice a man to cease
from prayer. Pray often, for
prayer is a shield to the soul, a
sacrifice to God and a scourge to
Satan."

Especially For Mothers

Years ago, Robert Moffat, who
became a great missionary for the
Lord, was walking as a lad on the
highway of Scotland, and as his
mother turned to say goodbye to
him she said, "Robert, you must
promise me one thing." He was
unwilling to do it until he knew
for what the promise was to be
made.

"Robert, trust me, and give me
your word that you will do what
I ask," she pleaded.

He replied, "Very well, mother,
I will."

"You are going into a wicked
world to live," she said, "and you
will be far away from your home
and your mother. Promise me
that you will begin every day with
God, and close every day in the
same way."

"I will promise," he said.

She kissed him and he later said
that that kiss influenced him
throughout his life.

Mothers must be "saints" and
their examples must be true, if
the homes in which they live are
to stand against the devil and
the world.

Precious Reprints

FROM THE PEN OF R. H. BOLL

MURMURING

The habit of murmuring is so general that one of the chief distinctions of the child of God, by which he contrasts as a light with the darkness of the world, is this, that he does not murmur and dispute—or, to use colloquial speech—that he does not forevermore grumble and fuss about every matter. “Do all things without murmurings and questionings: that ye may be blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world (Phil. 2:14, 15). Murmuring is so common because it is so sasy. A man that is of no account for anything else can grumble as well as the best. The reason it is so easy is that it is down-hill. It takes neither talent nor effort: the flesh runs that way naturally. It affords the most convenient vent for unkindness, rebelliousness, and whatever else belongs to that evil brood that nests in the carnal heart.

So everybody is doing it—most everybody. It is one of the natural expressions of the natural man. Everybody counts on it and takes it for granted though everybody also suffers under it, and that more than is always admitted. The butcher, the baker, the candle-stick maker, the grocery-man, the department store, the telephone girl, the boarding-house, every public and private servant and workman; wives, husbands, sons and daughters, parents, friends, relatives, the municipal, state, and national government—all come in for full share. Always full of weakness and mistakes ourselves, but utterly intolerant of the blunders of others; claiming forbearance and patience for ourselves, but unwilling to grant it to anyone else—such is the world’s way. This “crooked and perverse generation grumbles and grumbles at the weather, at Providence, at fate and chance, and circumstance and conditions; at the church, at the preacher, at God. If one could hear all the world’s murmuring at once it would be like the noise of all the oceans, and one wonders how the Lord of all the earth who must hear it can bear it for even one day!

THE PEOPLE WHO MURMURED

If that poor slave-race of Israel which God had redeemed from Egypt’s bondage and, in marvellous love, claimed for His own, excelled in any one thing, it was in their murmurings. Every mercy and blessing of God was quickly forgotten; but the difficulties and inconveniences stuck in their minds and rankled and festered. The songs of praise on the far shore of the Red Sea had hardly died on their lips—three days was all—and they were bitterly complaining at the waters of Marah. Presently again in the wilderness, between Elim and Sinai, they were for a little hunger ready to repudiate God’s whole work: “Would that we had died by the hand of Jehovah (like those happy Egyptians who perished in the plagues!) in the

land of Egypt"—died with a full stomach, "when we sat by the flesh-pots, when we did eat bread to the full. For ye"—mark how they deny the hand of God and lay blame upon His servants and even charge them with evil motive—"ye have brought us forth into this wilderness to kill this whole assembly with hunger" (Ex. 16:2, 3).

It would seem incredible were it not recorded in God's Book, and had we not seen ourselves the proof of human ingratitude and unreasonableness. Then God patiently helped them and gave them bread out of heaven to eat. Did that please them? By no means. Not long after they "wept again and said, Who will give us flesh to eat? We remember the fish, which we did eat in Egypt *for nought* (it cost them nothing, except only that they had to work all day and every day in the brick yards!) the cucumbers and the melons and the leeks and the onions and the garlic; but now our soul is dried away; there is nothing at all save this manna to look upon." Now the manna was not at all bad to look upon: pure, white, translucent "as the appearance of bedellium." And it was palatable; the taste of it "was as the taste of fresh oil," and as wafers baked with honey. Moreover it could be prepared in a variety of ways; ground, beaten, boiled in pots, baked into cakes; and it was designed by the One who knew the need of their bodies better than anyone else, for He had made them, and cared more for their welfare than anyone else did. But it did not suit them. "Our soul loatheth this light-bread," was the sum of their appreciation. I will not continue to tell of all their various murmurings; the list is too long. Yet God "being merciful forgave their iniquity and destroyed them not; yea, many a time turned he his anger away and did not stir up all his wrath. And he remembered that they were but flesh, a wind that passeth away and cometh not again" (Ps. 78:38, 39). Nevertheless they were chastened and punished in measure. And, rehearsing their experiences in the wilderness, the word of God says to us: "Neither murmur ye as some of them murmured and perished by the destroyer" (1 Cor. 10:10).

THE LAST WHO SHOULD MURMUR

The people of God are in no position to murmur. They have no occasion and no ground for it. Like the children of Israel, they are in the hand and care of God. A loving and faithful Father has undertaken the responsibility of their welfare and success. He never forgets, never fails, never blunders. All that comes our way, if we are of those who love God who are the called according to His purpose, must work together for good to us. If it is trials and sufferings—they are before measured and gauged, that we may not suffer a whit beyond His will and what is necessary for our blessing: the trials that come are only "for a little while" and "if need be", and for the proving of our faith against the day of the Lord's returning (1 Pet. 1:6,7). If it is temptation it is always within our strength: for "God is faithful who will not suffer you to be tempted above that ye are able" (1 Cor. 10:13). If it is need: your heavenly Father knoweth what things ye have need of; and we may make our requests known, and cast all our care on

Him, "for he careth for you." In everything and in all things the Christain may say as the psalmist (and with better reason) "Thou art my God: my times are in thy hands" (Ps. 31:14,15). Such a one indeed has no room to murmur and complain; but is in position literally to give thanks in all things, which also is God's will to usward in Christ Jesus.

AGAINST GOD

In the end all our murmuring is really against God. Time and again Moses reminded the murmuring Israelites that though their scurrilous words seem directed against him and Aaron they were really against God. We may not mean so, but our murmuring reflects upon God— His wisdom, His love, His goodness, His care for us. Try giving thanks instead. For in all that comes to us of things pleasant or painful, the mercy of God is always in it, hid or manifest. Joseph saw the day when he could thank God for every one of the adverse circumstances that led him from a happy parental home into slavery in a foreign land and even down into years of imprisonment in the dungeon. So it is with us. The bitterest experiences, as the sweetest, are links in God's good plan to usward; and we do well to believe and give thanks, even before we have seen the gracious purpose and outcome.

"Down at my station," said Dan Crawford, "I often saw a big, hard-looking negro, with an ugly jaw. He, like a good many white folks I have known, had the *God-grudge*. He was always throwing it up to me that God had not treated him right. 'Why did He make me black and you white? Why did He give you and your folks so many more advantages than He gave us?' You know the line of talk. But some time passed and this man was converted, and the beast, the bully, the criminal, had become 'like unto a little child.' The last time I saw him was before I left Africa for my visit home. He had been badly hurt in an elephant hunt, and when I went to see him and tell him good-bye I found him lying helpless and in great pain upon his cot. 'Brother,' he said, 'it is good to lie here so. I have found that you can never look up so well as when you lie flat on your back.'" Just so. Let us murmur not, but give thanks.

WOE IS ME

It is not always easy to speak God's Word. Jeremiah was reproached and laughed at because of his message. Then he resolved that he would not deliver the message, but he could not forbear. The "woe is me, if I preach not" was upon him. How much more should it be impossible for us to forbear to deliver God's message! For though Jeremiah had only a word of certain judgment for the people, we have the glorious Gospel of salvation. True, we have the somber warning of wrath to come, if men refuse the mercy of God, but our message is overwhelmingly one of loving invitation.

The Restoration Of Israel

N. B. Wright



A PROCESS IN 5 MAIN STAGES

The study of prophecy is not to enable us to prophecy. It is for our instruction, edification and warning. And since we believe that we are "the children of the last days" this prophetic Word becomes our "meat in due season".

An interest known as "idle curiosity" is entirely out of place. Because our Blessed Lord has called us "friends", He has been pleased to reveal certain facts and plans which lie in the Father's will (John 15: 15, 16). The spirit with which we, in our very limited capacity, undertake this series of lessons on the prophetic Word is found in Rev. 19: 10: "For the testimony of Jesus is the spirit of prophecy." The Word in general and this Word in particular points to the Lord Jesus Christ and shows His ultimate triumph over all opposition. Herein lies the deep antagonism of Satan to Christ. Herein dwells the opposition of the flesh, even of a religious nature, to the spiritual accomplishments of God.

The restoration of Israel, God's chosen and holy nation, is a program. Of the many details of this accomplishment which are given in holy writ, we wish to speak of five of the main stages in its perfection.

1. WORLD WAR I

We turn to the prophecy of Ezekiel, chapter 37, and find the truth that God's purpose to restore His nation to fellowship with Himself and to pre-eminence in the world is a process, a development, a program. It gives the first stage of this process. The passage foretells that the objective of God's miracle is gained; namely, the Spirit of God is within the people and the nation is placed in their own land.

Ezekiel in the Spirit saw a valley of dry bones—very dry they were. The bones "are the whole house of Israel." Their condition is hopeless unless God takes a hand. He does just that.

Note well verses 7,8. A noise. Then: (1) bones came together, bone to its bone; (2) sinews developed upon them; (3) flesh; (4) skin covered the whole. Ezekiel prophesied and breath entered into them (vs. 10), which breath was God's Spirit (vs. 14). They lived and stood upon their feet.

When did the stir among the bones begin? There was a noise and an earthquake. Result: the bones came together. What event in history is there that meets the requirements of this verse? Immediately, World War-I comes to mind. Dr. Chaim Weizmann exchanged his formula for a much needed explosive to Great Britain for a

promise that Palestine might become the national home of the Jew. Zionism was born. We believe that stage one in God's plan has been reached.

II. PRESENT STAGE

A picture of present day Jewry in the land of their fathers is given in Zeph. 2: 1, 2. Here are the words: "Gather yourselves together, O nation that hath no shame; before the decree bring forth, before the day pass as the chaff, before the fierce anger of Jehovah come upon you, before the day of Jehovah's anger come upon you."

They have gathered together—witness the miracle of Palestine. This nation, whose birthday was May 14, 1948, has already fought and won a war. Yet God through His prophet called them "O nation that hath no shame." Marginal reading for "shame" is "longing"; longing for Messiah.

They are gathered in the home-land, but in unbelief. A surge of Bible study is felt in the land. But continued rejection of Messiah will bring "the day of Jehovah's anger," the Great Tribulation.

III. DRIVEN INTO THE WILDERNESS

The text in Zech. 2:2 contains a serious warning, even of God's impending judgment. We turn to a number of Scriptures which deal with this action of God. His judgments are designed in the end to effect the restoration of the nation.

1. Ps. 83. A great wave of anti-Semitism will sweep across the world—at least over the nations mentioned. The exceptions will be noted later. Israel in various lands will be ejected by the nations. These nations are called "thine (God's) enemies." They plot against His "hidden ones." "They have said, Come, let us cut them off from being a nation, that the name of Israel may be no more in remembrance." Such an attempt was made in Germany, i.e., to exterminate the Jew. The scale in this Psalm is greatly enhanced.

2. Is. 27:12. Where will Israel go in the wake of this tide of anti-Semitism? The region in this verse is called THE FERTILE CRESCENT, Babylon, Palestine, Egypt. "And it shall come to pass in that day, that Jehovah will beat off his fruit from the flood of the River (Euphrates) unto the brook of Egypt (Nile); and ye shall be gathered one by one, O ye children of Israel."

3. Ez. 20:33-39. Read it carefully. "I will bring you out from the peoples . . . with wrath poured out; and I will bring you into the wilderness of the peoples, and there will I enter into judgment with you face to face." "And I will cause you to pass under the rod, and I will bring you into the bond of the covenant (see Jer. 31:31, 32); and I will purge out from you the rebels, and them that transgress against me."

Here God gathers His people in the wilderness of the peoples, The Fertile Crescent, and causes them to pass under His rod of judgment. Shepherds, as their sheep pass through the door of the fold, hold a rod just over their backs. If there is need, upon inspection, for treatment of injuries, etc., the shepherd drops the rod on the back of the sheep; the sheep goes to another part of the fold to wait personal attention. This rod in Ezekiel is one of judgment, of wrath.

The rebels who do not pass are purged. All except the faithful remnant must perish.

The time is known as "The Day of Jehovah." Isa. 2:12; 13:6; Ez. 30:3; Joel 1:15; 2:11; Zeph. 1:7; Zech. 14:1.) also, the "Great Tribulation" (Matt. 24:21; see Dan. 12:1), "The time of Jacob's trouble," (Jer. 30:7), and "A Day of Wrath," (Zeph. 1:15, see 1 Thes. 1:9).

Babylon is to be rebuilt and will become the commercial capital of the world (Rev. 18). Zechariah the prophet saw the ephah, the Jewish unit of measure, transported to Babylon. So they enter the commercial affairs of that city to be. We have seen that Isaiah locates them in the Fertile Crescent.

The New Testament prophet, John, in his Revelation (ch. 12) sees the nation as she flees into the wilderness. This place is identified as the regions of Edom, Moab and Ammon, according to Dan. 11:41. We conclude that the majority of them are thrust from Palestine proper. There is a point in the context of Rev. 12. Satan and his angels carry the war into heaven against the Almighty. They are cast to the earth. The woman, Israel of God, is the closest target at hand, so they go after her. God preserves her.

We must bring this section to a close. We do so with the observation that according to Zech. 13:8, 9 God shows that two-thirds of the Jews lose their lives as He purges the rebels from among them. The remaining one-third pass through the fire.

Ere Babylon is destroyed at the end of the Great Tribulation (Rev. 18; Is. 13:21; 40; Jer. 51), never to be rebuilt in the Millennium, God calls for the Jews to leave her (Is. 48:20; Jer. 50:8). The remnant will flee to save their lives.

IV. CONVERTED TO MESSIAH

The picture of Israel during the last three days of the Great Tribulation is clearly given in Zech. 12, 13 and in Hosea 6:1-3. Zech. 12 shows that God gives supernatural strength to the Jews which enables them to fight with a measure of success the great forces of the Anti-christ. They are attacking Jerusalem. But the response of Israel to God is a two-fold one.

1. Israel's Penitential Prayer of Confession.

Four versions of this prayer are given us; namely, Is. 58:1-9; 63:7-64:12; Ps. 80 and Hos. 6:1-3. Messiah says in Hos. 5:15: "I will go and return to my place, till they acknowledge their offense, and seek my face: in their affliction they shall seek me earnestly." And so He repeated at His first coming: "O Jerusalem, Jerusalem. . . Behold your house is left unto you desolate. For I say unto you Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. 23:27-39).

Yes, Israel shall make this confession. The Last Day of the Great Tribulation she shall make it and God will restore her. Her affliction brings her to her knees; she acknowledges her supreme offense of rejection of the Messiah at His first coming.

2. Israel does more. They acknowledge their offense and "SEEK MY FACE," says Messiah. "They shall look UNTO me whom they have pierced" (Zech. 12:10). The King James Version, an excellent

translation, misses the point here when it reads "they shall look upon me." Some folks have concluded that Israel will believe upon Messiah when they see Him descend at His Second Coming. Not so. They must confess their sin and look UNTO Him—call upon Him to return—before He comes. He comes in answer to their cry. There is absolutely no doubt about this proposition. They will believe in His sacrifice on the cross (Is. 53, Zech. 13:1). That fount was opened at the cross; their eyes have been closed to it.

Israel's final restoration is dependent upon her conversion to Messiah.

V. GOD HIMSELF RESTORES ISRAEL TO THE LAND

The wealth of Biblical teaching on this subject is most amazing. He uses kings and queens with their personal aid and resources to effect this feat. It shall far surpass His display of power in saving them from Egypt (Jer. 23:7,8). It is the work of God. He restores to their land; yes, their land. See Jer. 16:15; Ez. 34:27; 37:21; 39:26; Amos 9:11; their own land, Ez. 38:24; 37:14. Ez. 34:13: "And I will bring them out from the peoples, and gather them from the countries, and will bring them into their own land; and I will feed them upon the mountains of Israel, by the water-courses, and in the inhabited places of the country."

Expressions such as these: "I will gather you" appear in the record, Is. 54:7, 43:5, Jer. 23:3, 29:14, 32:37, Ex. 11:17, 20:34, Mi. 2:12, 4:6; "bring back", Ez. 34:16, 39:25, Joel 3:1, Zeph. 2:7, 3:20, Zech. 10:16.

The kings and queens (remember the 'sheep nations' from the judgment in Matt. 25?) of the earth gladly fall in line with God's will. We look at Isaiah 49:22, 23. "Thus saith the Lord Jehovah, Behold, I will lift up my hand to the nations, and set up my ensign to the peoples; and they shall bring thy sons in their bosom, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their faces to the earth, and lick the dust of thy feet; and thou shalt know that I am Jehovah; and they that wait for me shall not be put to shame."

A highway from Egypt to Assyria shall be provided. Is. 19:33; 35:8-10.

Messiah is King over restored Israel (and the world). Their main problems have been solved once and for all time; their position absolutely secure. "And I will set up one shepherd over them, and he shall feed them, and he shall be their shepherd. And I, Jehovah, will be their God and my servant David prince among them; I, Jehovah, have spoken it." Ez. 34:23,24.

This attainment is the prophetic goal of both Testaments (see Rom. 9-11), as pertaining to Israel in their land under the Shepherthood of their glorious King, Messiah.

* * *

The following attempts, in God's will, are to be:

Two Fronts of the War of the Great Day of God the Almighty.
The Grand March of Conquering-Hero Messiah to Jerusalem.
Millennial Palestine.

The present study leaves much to be said. We shall not impose upon the kind offices of the Word and Work to insert another title. On about May 21st we expect to issue our bulletin with this theme: The Conversion of Israel — A Program in Four Main Stages (different from these pages, except for Stages I and IV).

Book Section

The Bible, The Word Of God

J. R. C.



Miracles Attest Veracity

Let us suppose that a man is accused of a crime and is brought into court. After all evidence is in, and exhibits are presented the man is acquitted. It is a clear case. His innocence in the matter involved is established once for all time. If any doubts arise the trial records can be consulted. There is no need that the trial be repeated. The matter has already been settled.

In John 20:30,31 we read, "Many other signs therefore did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in his name." All evidence is in. Jesus was proven once for all to be the Christ, the Son of the living God. These first century signs are written down. If doubts arise we can consult the records. A thing once proven is proven forever. That is a reason that first century miracles were discontinued.

The veracity of the miracles of Jesus can hardly be questioned when we consider that they fit into an overall picture: the claims of the prophets and apostles to inspiration, the other credentials set forth in this paper to substantiate their claims, including prophecy details concerning Christ and their exact fulfillment, culminating in His death and resurrection. Under this setting the signs of Jesus strengthen the whole Bible picture, generating faith in Christ and giving hope of eternal life. They stamp a supernatural character upon the New Testament, which, in turn, lends credence to the Old Testament scriptures, for they are bound together.

But the Old Testament has supernatural marks of its own, for many miracles are sprinkled throughout the Old Testament. We call attention to a few. CREATION itself is a miracle of great magnitude. "By faith we understand that the worlds have been framed by the word of God . . ." God spoke the word and, where there was nothing, a habitable earth came into being. "He hangeth the earth on nothing."

Another great miracle of the Old Testament was the FLOOD in Noah's day. In Genesis 7 we read, "The fountains of the great deep were broken up, and the windows of heaven were opened . . . And the waters prevailed exceedingly upon the earth; and all the high mountains that were under the whole heavens were covered." In this we see the finger of God!

Then there was the BUSH that burned with fire and yet was not consumed, which stood in the path of Moses as he came to the mountain of God. Moses turned aside to see this strange sight and God spoke to him out of the flame.

The MANNA which was rained from heaven was a miracle of the highest caliber. For forty years God fed the children of Israel with manna during their wilderness wanderings. The God who made them was capable of furnishing a food that exactly suited the needs of their bodies.

We might add to this list the account of the BRAZEN SERPENT that Moses lifted upon a pole, which healed all those serpent-bitten Israelites who looked upon it. How could this be apart from the power of God?

Then there was LOT'S WIFE who, because she disobeyed God in looking back to burning Sodom, was turned to a pillar of salt. And we all have read about JONAH'S THREE DAY EXPERIENCE in the belly of the great fish and of his survival.

These all are first-rate miracles which attest the supernatural character of the Record in which they are written. The miracles listed have especially been ridiculed and denounced by critics. Christ seems to have anticipated this criticism and picked out these of all the Old Testament miracles to mention and corroborate in His utterances. He offers beforehand a course in "The Integrity of the Old Testament Scriptures." Each of the miracles listed above He refers to as a historical event!

"From the beginning of the CREATION male and female made he them," He says, putting His seal on the account of creation. Of the FLOOD He says, "And the FLOOD came and destroyed them all" (Lu. 17:27). Again as to the BUSH, "But that all the dead are raised even Moses showed, in the place concerning the bush . . ." (Lu. 20:37). And of the MANNA He says, "Your fathers ate the manna in the wilderness, and they died" (John 6:49). Again, "And as Moses lifted up the SERPENT in the wilderness, even so must the Son of Man be lifted up . . ." (John 3:14). "Remember LOT'S WIFE," He said, endorsing that account as a true historical event. And lastly, "For as Jonah was three days and three nights in the belly of the WHALE; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:40).

Thus the Lord Jesus verifies all of these Old Testament wonders, the very ones which are mostly assailed. His words come with devastating force, as He Himself is the miracle of the ages, fulfilling in His short career upon earth some 300 Old Testament prophecies regarding His Person and life, crowning it all with the miracle of miracles, His

resurrection from the grave! Greenlief, an imminent authority on evidences, speaks of the resurrection of Christ as the most proven fact of history. There is even more evidence that Jesus Christ lived and experienced what is attributed to Him in the New Testament than that George Washington lived and did what history claims for him — and who doubts that?

The Book that records these miraculous deeds, both in the Old and New Testaments, and that presents this supernatural Man, CLAIMS to be the Word of God. CLAIMS and CREDENTIALS unite to proclaim the Bible as being a Book from Heaven!

Somewhere I read of an unbeliever who was asked by a friend to read some good books on Christian evidences. After reading them he returned them to his Christian friend and stated that he would not make a decision until he had read the strongest book he could get against the Christian view. After reading a book containing the most able criticism against Christianity he became a believer in the Bible and in the Lord Jesus Christ. He said, "After reading these books I am amazed at the little the critics have to offer against the strong position held by Christians."

The End

CHRISTIAN YOUTH CONFERENCE

Highview Church of Christ, Fegenbush and Glaser Lanes

AUGUST 1, 2, and 3

Theme: CHRISTIAN YOUTH DEVELOPMENT IN THE SPACE AGE.

The morning sessions will begin at 8:30 and last until 11:30, with free time and lunch from 11:30 to 12:45. In the afternoons from 12:45 to 4:00 there will be singspirations, quiz games, and stretch periods. On the second afternoon from 3:00 to 4:00 a wiener roast is scheduled. At night from 7:30 to 8:15 there will be singing and speaking, followed by a time for fellowship and refreshments.

The morning speakers are as follows: FIRST DAY, "Challenge To The Youth"—Charles Miller; "Suggested Youth Programs"—C. A. Wesley; "Summarization of Morning Activities"—Charles Knecht. SECOND DAY, "How To Develop Youth Programs"—Panel (each will speak five minutes): Charles Miller, Frank Gill, Everett Farmer, Hall Crowder. Open discussion by all. THIRD DAY, "Ways To Use Youth." 1. Youth Revivals—Frank Gill. 2. Personal Work—Film. 3. Vacation Bible School—Film Strip.

Speakers for the three nights: "Personal Barriers To The Lord's Work"—Orell Overman; "Ambassadors For Christ"—Julius Hovan; "Living Daily For Christ"—J. L. Addams, Sr.

ALL CHRISTIAN YOUTH URGED TO COME.

NEWS AND NOTES

Terre Haute, Ind.: I hate to be without the Word and Work and I thank you for keeping it coming. I have not been able to fill appointments since the first of December. A fall December 22 caused a small fracture just outside the pelvis. It has put me on my back ever since and for a short time in the hospital. I am at home and trying every day to learn to walk. Progress is slow and painful; still I expect to win. — Horace Hinds.

Commends Seed Thoughts

Dear J. L.: I have just finished your items in the last issue of Word and Work. I thought they were excellent. We need more of this material in our journals. —A Business Man.

Dugger, Ind.: We had a good meeting with Howard Marsh as evangelist. Attendance was very good all the way through. There were nine baptisms. We had a wonderful day yesterday (April 16). We had good attendance and four more accepted Christ and were baptized. We have had fifteen baptisms this year. —Maurice Clymore.

Bob Ross Meeting Schedule

Brother Bob Ross is taking summer work in Southeastern Louisiana College, Hammond, La., to finish his degree. At the same time he is holding several meetings. His meeting schedule is as follows: Covington, La., June 25-30; Big Creek, July 9-15; Ponchatoula, July 16-22; Shiloh, July 30-August 4. All of these points are in Louisiana.

Ray Naugle at Hapeville, Ga.

Ray Naugle of Southeastern Christian College is preaching at Hapeville, Georgia, during the summer, in the absence of Bob Ross. He has already conducted a good Vacation Bible School with an average attendance of 62. His June 11 Church Bulletin carries the following statement:

THE HAPEVILLE CHURCH OF CHRIST

REDEEMED by the grace of God.
WORSHIPPING God in spirit and truth.

PREACHING Christ and Him crucified.
STANDING for the Christian's freedom within the Word of God.

LOOKING "for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ."

Lexington, Ky.: Our Vacation Bible School is off to a good start with Brother Ray M. Canant as headmaster. We reached an attendance of 123 last evening. We do not have a school bus as heretofore, which cuts attendance this year. —H. N. Rutherford.

Louisville, Ky.: We at Ormsby church just finished a good Vacation Bible School with an average attendance of a shade under 80. It was a good, orderly school. Our Sunday school and church attendance have been better the last few Sundays. Bruce D. Chowning is to preach in a meeting at Ormsby from Sunday, August 6, through August 13. —J. R. Clark.

Wichita Falls, Tex.: We are so happy to have such a paper as the Word and Work. We enjoy every issue and pray that it may continue to be published for the good of simple Christians.

Recently we had the S. C. C. choir to sing for us. It was indeed a pleasure to hear the young people sing. So much good can be accomplished by good, earnest, spiritual singing.

This year, the Lord willing, we plan to attend the Louisville Christian Fellowship meeting. —Kenneth E. Hoover.

Howe, Texas: I subscribed for Word and Work in 1916 and it has been a great comfort and pleasure to me throughout the years. Truth Advance Section is very interesting. I enjoy Brother Jorgenson's and Brother Clark's articles. All the others are good too. —Mrs. H. V. Haizlip.

Mrs. Pennie Clark

After a long and good life of eighty-eight years my mother passed away on June 4, 1961. She had lived in Springfield, Missouri, since 1910. She was a charter member of Johnston and Dale congregation in Springfield. She loved the Lord and His church and took a great delight in being in the services. She leaves to mourn their loss six sons and two daughters, twenty grandchildren and fifty-four great grandchildren. My sister, with whom mother made her home, says, "Mother chose her own songs several days before she passed away: 'Going Down the Valley', 'Does Jesus Care?' and 'Sometime We'll Understand'." The chapel was filled to overflowing. Brother M. P. Winkler made

a nice talk. We had so many people to visit our home that I wonder how my floors held up." "Her children rise up, and call her blessed: Grace is deceitful, and beauty is vain; but a woman that feareth Jehovah, she shall be praised." —J. R. Clark.

Tune In Words of Life

Currently Brother Hall C. Crowder is giving lessons on the Book of Galatians over WOWI, New Albany, at 1570 on your dial. The lessons are excellent and the singing is good. Emory Grimes, Jr. is announcer. The program is from 8 to 8:30 Sunday mornings.

Can-Banks Turned In

June was the month to turn in your can-banks for the Children's Home, Sellersburg, Indiana. We have not yet received a report on the amount given. The month of December is the next date to turn in our coin-banks.

VACATION BIBLE SCHOOLS

Many congregations have had or are having Vacation Bible Schools. Some young people were baptized in the Sellersburg, Indiana, school. High View church, near Louisville, had over 200 in their school. Rowan Street was running over 120 average in attendance. The Highland Church of Louisville, Ky., is featuring various speakers to her adult group. The school there is having about a hundred. Camp Taylor church had a fine orderly evening school with about 115 average. Many other churches have had good schools.

S. C. C. BOYS PREACHING

George Fulda is preaching at Bohon Church of Christ.

David Schreiner is the preacher at Mt. Carmel, near Winchester.

Franklin Harris is working with the newly formed church of Christ at Cynthiana, Kentucky.

Bob Yarbrough is working with the Denton, Texas, church this summer.

Jerry Samples is summer preacher at Hopkins, Missouri, church of Christ.

Howard Loveland is minister for the Mt. Sterling, Kentucky, church of Christ. Richard Lewis and his wife have recently moved to Garland, Texas, to take work with the Eastern Hills church.

Robert Istre is preaching at Pine Prairie, Louisiana. It is estimated that one third of the whole counsel churches in Louisiana are supplied with preachers from Southeastern Christian Col-

lege.

Lowell LeDoux recently held a good youth revival at Sellersburg, Indiana. Harry Coultas is working with the church in Sulphur, Louisiana.

Several other S. C. C. boys are in full time Gospel work. Most of the news above was taken from a recent Alumni News Bulletin.

Hong Kong: Early yesterday morning (June 4) six young people were baptized into Christ at the sea side. These young people are largely the result of Brother Fung's work. Two others wanted to be baptized but when we talked to each one we found that they did not understand what they were doing and their own personal need. We suggested that they wait a while. They were all present at the morning worship to partake of the Lord's supper. —Dennis Allen.

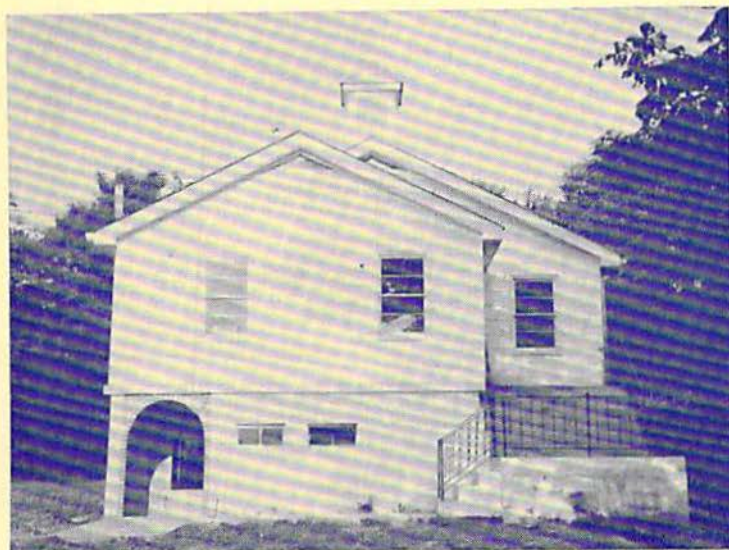
Some Good Reading and Study Books

"The lamp shineth", by C. H. Wiley, is a very fine brief study of prophecy. It has 32 pages and sells for 25c. We have stocked some Lesson Notes on the "Book of First Corinthians" by Richard Ramsey. It also has 32 pages and sells for 25c. The latest from the pen of Richard Ramsey is a correspondence course titled "Basis Bible Doctrines." This series of studies contains 13 lessons. The course with papers graded and all, comes at \$5.00. Or you may use them for class work, grading your own papers at very small cost. Write Richard Ramsey, Box 715, College Station, Hammond, La.

We have several of R. H. Boll's books in stock. The "Premillennial Position of the Primitive Church" is still a good seller. It is a condensed resume of the future prophecy question. If your friends are bothered about future prophecy give them one of these books. Only 50c. Author, J. R. Clark. "The Parables of Jesus" is a helpful study of thirteen of the parables by the same author and at the same price.

REPORT ON BROTHER CHAMBERS

Brother Stanford Chambers recently had an eye operation. He is home from the hospital and doing nicely. The doctor is pleased with his progress and thinks he will have sight in this eye.



SYLVANIA CHURCH OF CHRIST HAS A NEW BUILDING

The Sylvania Church of Christ will be dedicated on July 16, 1961. This congregation was begun in 1950 through the efforts of Dennis Allen, Paul Knecht, and young men from the then Kentucky Bible College. For a number of years services were held in a small, improvised building, but in 1956 a basement auditorium was built and has served us well until now. The present new structure is erected over that basement. It is a neat white frame building; much of the work was done by local brethren. The membership of this congregation approaches from 125 to 150.

The present attendance averages around 60 to 70 in Sunday school, with 45 to 60 for church worship. There are services for young people and mid-week prayer meetings, in addition to the Sunday services.

In 1961 there have been three baptisms and eight rededications. With the completion of the new building it is hoped that the work will increase its activity and effectiveness.

Paul Knecht served as minister of this congregation for several years. The church early inaugurated a pay-as-you-go policy in keeping with Brother Knecht's convictions, and has maintained this policy through the years. Kenneth Stockdell is now the minister.

THOMAS Y. CLARK
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18-61

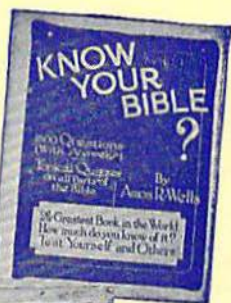
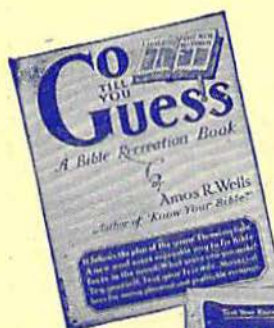
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