

THE WORD AND WORK

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SAVIOUR! I FOLLOW ON

Charles S. Robinson, 1862
(Poem chosen by Demus Friend)

Saviour! I follow on, guided by Thee;
Seeing not yet the hand that leadeth me;
Hushed be my heart and still,
Fear I no further ill,
Only to meet Thy will,
My will shall be.

Riven the rock for me thirst to relieve,
Manna from heaven falls fresh every eve;
Never a want severe
Causeth my eye a tear,
But Thou dost whisper near,
"Only believe!"

Often to Marah's brink have I been brought;
Shrinking the cup to drink, help I have sought;
And with the prayer's ascent,
Jesus the branch hath rent,
Quickly relief hath sent,
Sweetening the draught.

Saviour! I long to walk closer with Thee;
Led by Thy guiding hand, ever to be
Constantly near Thy side,
Quickened and purified,
Living for Him who died
Freely for me!





To Whom Shall We Go?

Gordon R. Linscott

"Whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea" (Matt. 18:6).

Occasionally we hear of "little ones" in the Lord who have been caused to stumble by other Christians. Not infrequently this is due to carelessness or thoughtlessness. Sometimes it is a brother's insisting on his liberty in Christ; regardless of others, he is going to have his "meat" (Rom. 14). Once in a while the stumbling is caused by one of Satan's servants who, cleverly disguised, passes for one of the "sheep". Whatever the cause, it is a terrible charge to be laid to anyone, that one of these little ones should be caused to stumble.

We see also a different kind of stumbling, though on the surface it is very similar to the foregoing. This involves "babes", who for lack of proper growth are carnal (1 Cor. 3). These are usually hypersensitive to offense and hyper-critical of others. At the slightest provocation they will neglect the public assembly to worship, or if they do come, they will wear a long face to let everyone know that they feel "hurt". Nearly every congregation has a few of these. Certainly we deplore such a lack of spirituality, but should we treat these with any less consideration than the "little ones" first mentioned? If it has a bearing on the soul-saving progress of the church, for example, it would be wrong to let the feelings of one individual hinder the work of the Lord; but in matters of indifference, how sweet to our Lord it is when we "bear the infirmities of the weak".

But are these "little ones" and these "babes" really in a class all to themselves? Have we not all, at one time or another, taken offense at something that a brother has said or done? Haven't we all, at some time, felt just a bit as the disciples did in John 6? (This is a hard saying; who can hear it... many of His disciples went back, and walked no more with Him—vs. 60, 66). What a wonderful thing it is, on such occasions, to have the perception of Peter! Perhaps the sayings of the Lord Jesus were a little hard for even him and the eleven to bear, yet they realized that whatever the cost, to Christ they must cling. "Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life."

Some will stumble at real offenses, some at imaginary offenses, and some at the Lord Jesus Himself; but in each case it means a turning away from the Lord. Should our personal feelings be so precious to us that we prefer them to the Prince of Life? To whom shall we go? To whom *can* we go? Oh, *He* has the words of eternal life! And we have believed and know that He is the Holy One of God

Chambers - Jones

Discussion

J. R. Clark

I read the *Chambers - Jones Discussion* in the manuscripts as they were written, then in the proofs as they came off the linotype. After it was printed I read it twice, the second time carefully studying each article and making brief marginal notes. "What arguments does Brother Jones make?" I asked myself. "Is the argument sound and does Brother Chambers answer it?" I will give my conclusions for what they are worth.

In my opinion the proposition which Brother Jones affirmed gave Brother Chambers a head start. This troubled, war-harassed, wicked world itself refutes Brother Jones' contention that the thousand years' reign of peace and righteousness began immediately following the resurrection of Christ and will continue until Jesus comes. Also Brother Jones was hard put to prove that the devil is now bound in the face of the present evil age. Not only the nations, but many Christians are being deceived by the devil. His attempt to make God's eternal throne David's throne also is self-refuting, when one pauses to realize what David's throne is in its simple meaning as traced through the Old Testament. It was never God's eternal throne in heaven; it was always rule over Israel. There is not even a hint in the Bible that God's throne on high became David's throne. These inconsistencies Brother Chambers points out.

Brother Jones makes many arguments to bolster his claims. His contentions need such props to stand at all. While Brother Chambers may not have answered Brother Jones item by item, yet he did deal with all the scriptures involved that he felt were vital to the proposition, such as Acts 2, Psalm 2, Acts 13, Acts 15, Revelation 19, 20, other Psalms, passages in Ezekiel, Jeremiah, etc. Brother Chambers used much space for positive teaching, at times quoting passages which set forth the reign of peace, justice and righteousness without comment, accounting that if the scriptures do not set forth the future reign of Christ and His saints then mere argument would not do so.

Brother Jones makes some shocking statements, such as: "For this reason we look not for another age" (This in the face of such scriptures as "neither in this world (Gr. age), nor in that which is to come"). Again, "You may feel that Satan is not bound. But no verse that you read says so. You may feel that sin runs rampant everywhere, but no verse that you read says so." Somehow these statements clash with all that is in and around us.

Then, the charges made against Brother Chambers or his brethren were shocking because they were false. It was unfair even to in-

sinuate that Brother Chambers is a modernist, that he does not believe the resurrection of Christ is necessary, that he does not believe the Gentiles now have all the privileges of the Gospel, that he endorses any peculiarly Baptist tenet of Billy Graham (which the Word and Work article referred to carefully made plain), that he is sectarian, or that he believes in a chance after death. Brother Chambers is as sound as a dollar on all these things. These charges, as Brother Chambers suggests, were made to justify an uncharitable attitude. The things charged were not affirmed by Brother Chambers, either in his proposition or in his arguments, and thus were foreign to the discussion.

In my judgment, Brother Chambers answered everything that was essential to proving his proposition and to refuting Brother Jones' proposition, even though he did not take them up item by item. His answers were often hidden in an exposition of the passage involved, such as Acts 2:31.

It must be remembered that in debate for a disputant to admit that his opponent had answered his arguments would be admitting defeat, at least to that extent. Even though his arguments were answered he might not think so and would contend otherwise.

Brother Chambers might have made a stronger impression on those who differ with him if he had resorted more to debating methods, rather than giving so much space to positive teaching (and that is debatable). If he had answered Brother Jones item by item in his terse style, driving his answer home, it might have been more convincing to some. It seems that Brother Jones capitalized on Brother Chambers' statement that he had insufficient space to take up arguments one by one, and made more of it than Brother Chambers intended, for Brother Chambers' point was that while he did not notice all details one by one he did answer all arguments by the scriptures presented. But I think I would have itemized the opponent's points and noticed each, briefly, at least.

But all in all, I think Brother Chambers did a monumental piece of work. Also Brother Jones made out as strong a case as one could under the circumstances. He was attempting to prove a false proposition, and to refute what the early church believed for two-and-a-half centuries, according to the overwhelming testimony of the best authorities on antiquity.

HAVE YOU MADE ANYONE THIRSTY?

At a missionary meeting some young people were discussing the text, "Ye are the salt of the earth." One suggestion after another was made as to the meaning of "salt" in this verse. "Salt imparts a desirable flavor," suggested one. "Salt preserves from decay," suggested another.

Then at last a Chinese Christian girl spoke out of an experience none of the others had. "Salt creates thirst," she said. Have you made anyone thirsty for Christ? —Selected.

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



TEN WAYS TO HELP YOUR CHURCH

1. Never miss a service on your own account, and always try to be on time.
2. Enter heartily into the worship of song, prayer and praise.
3. Don't find fault if people are not "sociable" but be sure you greet everyone you pass and speak cordially to all you meet.
4. Don't seek a place of prominence, or get mad if you are not promoted, but accept cheerfully the place offered you and work faithfully to fulfill your duty.
5. If things do not suit you, don't knock, but enter in and try to reform them.
6. If you are pleased with the minister's message, tell the minister; and by all means tell others who were not there.
7. Always cooperate with any forward movement attempted, and never oppose a movement merely because it is "new."
8. Speak to the unsaved at every opportunity about the Christian life, but remember that what you are speaks louder than what you say.
9. If someone accuses you of wanting to "run the church" go on about your Christian duty. Remember you are the servant of God, and that Satan uses every means possible to mar your influence.
10. Never "go with the crowd" except as "the crowd" goes right.

—Kiwaniis Magazine.

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"Some people shake out their salt on Sunday, but have little savor the rest of the week."

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PREDESTINATION

M. B. Moffett, of Terre Haute, Indiana, who sued the Big Four Railroad for \$10,000 damage for killing his father, was awarded one dollar by the

jury after a hot legal battle. Lawyers for the railroad showed that Mr. Moffett and his father had been preachers of predestination of the strictest order. It was argued that the death of the elder Moffett had been predestined and the railway company was in no way liable. The jury took the same view of the matter, holding that it was inconsistent for preachers of predestination to ask damages in a death case.

The defendant, and the jury, asked the preacher to accept, not in theory, but in practice, what he preached.

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"When one has true faith in God, he does not worry, whine, or wrangle; he rather works, waits and warbles."

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WHERE SHALL I WORK?

"Father, where shall I work today?"

And my love flowed warm and free.

Then He pointed me out a tiny spot

And said, "Tend that for Me,"

I answered quickly, "Oh, no, not that,

Why no one would ever see,

No matter how well my work was done,

Not that little place for me."

And the word He spoke, it was not stern;

"Ah, little one, search that heart of thine;

Art thou working for them or me?

Nazareth was a little place,

And so was Galilee."

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"He who abandons himself TO God will never be abandoned BY God."

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PILLARS OR SPONGERS?

"Some church members are Pillars; they worship regularly; they give freely of their time and money. Some are supporters; they give their time and money, if they like the minister and the treasurer. Some are leaners; they use the church for funerals, baptisms, and marriages, but give neither time nor money to the church. Some are specials;

they help occasionally with something that appeals to them. Some are **annuals**; they are Easter birds, all dressed up and looking serious. Some are **spongers**; they take all the blessings and benefits, but do not help the church with any service! A question: What kind of a church would my church be if every member were just like me?"—Sel.

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"I took a piece of living clay
And gently formed it day by day.
I came again when years had gone—
It was a man I looked upon;
He still that early impress wore,
And I could change him nevermore."

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WHOSE RESPONSIBILITY?

Often, it seems, we forget whose responsibility it is to train our own children. We live in an age of civilized unconcern. Newspapers are filled with stories of escapades of children whose parents don't know where they are. Juvenile delinquency has become a pet theme for press and pulpit. Somehow we must re-learn the lesson that parents must bring up their children in the way they should go. We have turned them over to baby-sitters. We have processed them in state-controlled, materialistic, public school systems. We have turned their recreation over to youth organizations, and we have even turned over to the Bible school their spiritual training.

And all these are failing. Our problems multiply. And they will multiply until each assumes responsibility for his own offspring. Parents must teach children. Many a church worker has had plenty of difficulty in getting homes of the members of the church opened to the entertainment of the young people of the church. Let us put it back where God put it—upon the shoulders of the individual. —Firm Foundation.

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"In all things parents are their children's most eloquent teachers, whether they wish to be or not."

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THERE'S THAT HORSE

A man attended a fair once and saw another leading a fine, well-groomed horse about. He inquired, "Is that a saddle horse?" The other replied, "No, Sir. This horse will buck off a saddle. Nothing can stay on his back." "Is he a driving horse, then?" "No, he was hitched up once and made kindling wood of the vehicle he should have pulled." "Well, what is he good for? Why is he here?" the man asked. The

answer was, "Style, man, style. Just look at the picture he makes!"

I was in a church building once and saw people clad in fine clothes coming in to the morning services. I asked the preacher, "Are these people workers in the church?" "No," he answered sadly. "Do they visit the sick and minister to the poor? Do they attend other services of the church?" "Never," said the preacher sadly again.

"There's that horse," I said to myself. "Nothing but style!" —Selected.

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"I would rather play with forked lightning, or take in my hands living wires, with their fiery currents, than speak a reckless word against any servant of Christ, or idly repeat the slanderous darts which thousands of Christians are hurling on others, to the hurt of their own souls and bodies."—O. J. Smith.

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10 GOOD RULES FOR TEEN-AGERS

1. Don't let your parents down; they brought you up.
2. Be smart, obey your parents. You will give orders yourself someday.
3. Think before you drink (and you won't drink).
4. Ditch dirty thoughts fast or they will ditch you.
5. Choose a date fit for a mate.
6. Don't go steady until you are ready.
7. Pick the right friends.
8. Act your age in a car; show-off driving is juvenile.
9. Love God and your neighbor.
10. Live carefully. The soul you save may be your own.

—Lexington (Cramer) Bulletin.

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"To return evil for good is devilish; to return good for good is human; to return good for evil is Christlike."

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ONLY A NICKEL

According to a recent survey, "Mr. Average American" spends only 5c a day for religious and welfare causes. In contrast to this nickel, each day he spends 9c for tobacco, 15c for alcoholic beverages, 22c for recreation, 58c for transportation, 59c for taxes, \$1.12 for food and \$2.30 for other household expenses such as rent, clothing, savings, medical and miscellaneous expenses.

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"Should you get the idea you are indispensable, try walking through the cemetery, taking note of the names on the headstones."

Studies In Acts

H. L. Olmstead



THE PERIOD OF ADUMBRATION

When there is an eclipse of either the sun or the moon there is a short time when the form of the planet being eclipsed may be faintly seen through the shadow of the planet that is about to obscure it. This is called the period of adumbration. Such a period appears in the history of the Book of Acts as Christianity begins its eclipse of Judaism. Judaism did not immediately disappear on the day of Pentecost and Christianity immediately supersede it.

For example, the early Christians "continued with one accord in the temple" (Acts 2:46). Peter and John went to the temple "at the hour of prayer" (Acts 3:1). We find them again "all with one accord in Solomon's porch" (Acts 5:12). They found Peter and John there again in Acts 5:25. After Paul's conversion to Christ, and after he had returned to Jerusalem (Acts 21:17-18), Paul is found praying in the temple. So late as his last journey to Jerusalem we discover that Paul, the apostle to the Gentiles, is following the Jewish custom of "shaving his head" (Acts 18:18), when he had taken a vow. And later he went into the temple with four men and was at charges for them and went through the purifying ceremony with them in the temple (Acts 21:23-26). The attitude of the early Christians of Jewish descent is described in these words: "Thou seest brother, how many thousands there are among the Jews that have believed and are all zealous for the law" (Acts 21:20). These were all called "believers" in Christ and yet they were zealous for the law and Paul was advised that these believers had heard that he had taught the Jews which were among the Gentiles to forsake Moses, cease to circumcize their children, and "neither to walk after the customs" (Acts 21:21). To prove that he had not so taught he took the four men into the temple and followed out the Jewish customs relating to vows. It is a question in our mind if ever Paul or the other apostles so taught, for the Jews, at least, in the early years of the church.

I do not think that we fully realize just what kind of church we would have today if we had a church just like they had in Jerusalem. When certain Jewish brethren went down to Antioch among the Gentiles and endeavored to bind these things upon the Gentiles, great trouble arose because they were trying to "compel the Gentiles to live as the Jews" (Gal. 2:14). However, the church at Jerusalem was a "Christian" church regardless of their Jewish customs and was so recognized and it is called a church again and again. When we say, "Let us go back to Jerusalem" do we realize just what we are saying? It seems that nothing was said against the Jews circumcising their children or keeping others of their national customs so long as

they did not bind them upon non-Jewish Christians as being essential to salvation and fellowship. When Peter, Barnabas, the Levite, and others separated themselves from the church at Antioch because they would not accept these customs, that was the great sin. The council at Jerusalem of the apostles and elders (Acts 15) had already spoken authoritatively about these matters to the effect that "we trouble not those from among the Gentiles who turn to God, but that we write unto them to abstain from the pollutions of idols, and from fornication, and from what is strangled and from blood" (Acts 15:20). These they termed "necessary things." The pollutions of idols and fornication are in the moral and spiritual realm. The eating of things strangled and blood are more in the realm of positive divine law though there may be other reasons of health, cleanliness and even of a moral nature involved, which we may not understand.

Years passed during which there was only a Jewish church. The man who had the keys of the kingdom and stepped across the line far enough to lay his hands upon the Samaritans (Acts 8:14-17) that they might receive the Holy Spirit was the man of God's choice to open the kingdom to the Gentiles (Acts 10). It took a vision, first, to the Gentile Centurion, Cornelius, another miraculous vision for Peter, a voice from the Holy Spirit and finally the clinching proof of the appearance of the men the Holy Spirit said He had sent, to convince Peter the Gentiles were included in the Gospel. So the first strictly Gentile was converted though he was already a God-fearing man (Acts 10:22).

After the conversion of Cornelius, the Gentile, it was necessary to prove to the apostles and brethren in Jerusalem that were "of the circumcision" (Acts 11:1-2) that the whole thing was of God. So Peter began and expounded in order all that had happened prior to and after his entrance into the household of Cornelius. He had to explain why he "went in to men uncircumcised and did eat with them" (Acts 11:2). So what we had at Jerusalem was a church of Christ observing the segregation and customs of the ancient law. When Peter had expounded in order the whole matter they held their peace and glorified God, saying, "Then to the Gentiles also hath God granted repentance unto life" (Acts 11:18). This does not mean that the Jewish Christians ceased to observe their customs, but it did mean they accepted the fact that "the gospel is for all." Later, however, they showed how ingrained they were in the customs of the law and how necessary they felt the law was when certain men came down from Jerusalem and taught the brethren, saying, "Except ye be circumcised after the custom of Moses, ye cannot be saved," endeavoring to pin the law upon the Gentiles as necessary to salvation (Acts 15).

We therefore speak of these years as "the period of adumbration" because so much that was strictly Jewish can still be seen as the glorious gospel of the grace of God is being unfolded and as the full light of that gospel covers and obscures the legalism of the old covenant. What a pity it is that many in the church today who are teachers have perverted the teaching of the New Covenant in such a way as to make it a legal system. Many of the troubles in the church today grow out of this false concept of the gospel. We have lived long enough and seen enough to know this is true. We fear that we have gone back to Jerusalem far too much, both in spirit and practice.



Expensive Mistakes

Carl Kitzmiller

One woman of our acquaintance has explained what seems to have been a more than usual amount of trouble in her life by saying: "I ran off quite young and got married just to show my parents they couldn't boss me. I didn't know what marriage was all about." Expensive mistake, was it not?

Many another, limited permanently in his work, has used words like these: "I could kick myself for not finishing high school when I had the chance. I got 'smart' though and didn't want to go, and I decided that no one was going to make me go." Another expensive mistake!

"They made me go to church when I was a child," we sometimes hear, "but I'm big enough now that no one can make me go." So says youth sometimes. "So-and-So slighted me the last time I was at church (- or in some way, "My feelings were hurt"), and I'm just not going to go any more." So say some not so young, on occasions.

"There are too many hypocrites, the leaders are not progressive, the preacher is not very interesting, and there's nothing doing. So we do not go anymore." Expensive mistakes, it seems to me!

It is not our purpose to justify undue harshness in a parent, or lack of vision, zeal, and wisdom in church leaders. Neither are we so foolish as to believe that every excuse people offer is in reality the *reason* for their actions. But almost every day one sees expensive mistakes in lives that are a product of resentment—a child's resenting parental authority, an individual's resenting some other authority, or resentment of the church, the preacher, the leaders, or other individuals therein.

It is right for us to know that God has set some in authority over our lives and that rebellion to that authority, unless it goes contrary to God's ways (not merely "*my*" ways), is sinful and evil and often leads to a harvest even in this life. In the home there is authority. "Children, obey your parents in the Lord; for this is right" (Eph. 6:1). The fact that God says, "This is right," should remove much of the resentment to such authority for the Christian. In the Nation there is authority. "Let every soul be in subjection to the higher powers" (Rom. 13:1). "Be subject to every ordinance of man for the Lord's sake" (1 Pet. 2:13).

In the church there is authority. First of all, of course, there is the Headship of Christ. That is an expensive mistake indeed that presumes to obey or disobey Him at will. My first caution should be that, in any action provoked by resentment to men, I am not "taking it out" on God or disobeying Him. Rebellion to God's right to rule

and control in my life is most serious indeed, for that rebellion can never be justified. In the church, also, there are human shepherds—the elders of the local congregation—in His appointed place of authority. Respected and honored by the many, these may also be resented by a few as they endeavor to lead the church on to more faithfulness and fruitfulness. Some resent the exercise of the preacher's right (even more than a right—a terrible responsibility) to "preach the Word, be urgent in season, out of season; reprove, rebuke, exhort with all longsuffering and teaching" (2 Tim. 4:2). They get angry with the messenger instead of being thankful for the warning. But may we never forget—hurtful things are pretty sure to happen when we rebel to rightful authority in our lives. The independence purchased by disobedience carries a terribly high price tag in the long run.

Experience is a good teacher, but sometimes a very dear teacher. How much better it is to profit by the mistakes and failures of others, taking advantage of the experience and growth of those God has put in the places of authority! He really wants to spare us many an expensive mistake.

MY BIBLE

N. Wilson Burks

This writer is teaching a class in Restoration History twice each week. One fact stands out: once the people lose their Bibles they are led into darkness and error. So came the dark middle ages. So also we witnessed the rise of un-evangelistic Calvinism. But about 150 years ago the Lord sent to our world teachers like the Campbells, Stones, Smiths, and a great company of pioneer preachers. They did not form a new church—they only asked that men return to the Word of God. We have them to thank for freedom of Bible study and local congregational independence. Sad to admit, but a large company have departed from the "faith of our fathers."

I hold in my hands my Bible. Suppose I look closely. It is God's Word, God's only Inspired Word, revealed by the Holy Spirit. Every truth in this Old Book has been purchased through blood—the blood of the dear Son of God. Moreover, hardly a page but has been defended by the blood of martyrs. Many have been rejected and marked because they stood for the entire counsel of the Almighty God.

How shall I treat this strange Book? As holy, yes! As the Word of Life, yes! Shall I neglect it? Shall I read it when I have nothing else to do? Shall I be ashamed of the life-giving promises found here? To please the deniers, the critics, shall I remain silent when God Speaks? Better I had never been born than to deny, to add to, to take from, any promise, any admonition found in this book.

Now I do not have to understand all the Bible to believe the Bible. I do not have to see clearly to do as God commands. Should I refuse to obey His words and commands, I build my life on a foundation of sand. At best the most devout, Spirit-taught believer will be looking through the mirror darkly. I never read to prove I am right—I only read to prove God is right. I bow my head in surrender and prayer when I read this beautiful love story, and I must say, "I believe; help Thou mine unbelief." And "Not my will, but thine be done."

Precious Reprints

From the Pen of R. H. Boll

For this month's reprint we offer an article of great importance in connection with the constant stir and unrest among religious people on this line. We commend it to our readers as a careful discussion from the pen of a kind, careful, and thorough student of the Word. —E. L. J.

THE BAPTISM OF THE HOLY SPIRIT

There are believers who hold that it is every Christian's great privilege—yea, his greatest need, to be baptized with the Holy Spirit. Until that occurs (they say) he does not know anything as he ought to know about prayer, about power in service, about a holy life, about love, joy, peace, zeal for the lost, and Christlikeness in general. Thus the baptism of the Spirit becomes the prime desideratum, once a man has become a Christian. For that he should seek and pray and wrestle in prayer until he obtains it from God. How does he know when he has obtained the great gift? Some hold that it is always manifested by a speaking with tongues, citing Acts 2 and 10 in proof. They hold, however, that this is not the same as "the gift of tongues" of 1 Cor. 12 (though those who hold this position generally believe in the "gifts" also) but a brief initial manifestation in evidence that the baptism of the Spirit has taken place. Others do not insist on such an evidence, but believe that the proof of the baptism is experiential—in mighty inward floods of joy and love toward God and man, in spiritual uplift, new desires for God's word, new power in His work and service. Needless to say, these are things the average Christian lacks and wants; and the desire for such a new life of freedom and power in the Lord leads many earnest souls to give ear to such teaching concerning the baptism of the Holy Spirit.

But when we turn to God's word to test these teachings we are at once impressed by the absence of reference to it. If the "baptism of the Spirit" is so supremely important to the Christian (as it must be if the claims are true) why does the New Testament, especially in that part of it which is directly for the Christian's instruction, have so little to say about it? Why in all the epistles written to Christians is there not so much as one passage that says a Christian could or should or might or ought to be baptized with the Spirit, or that he should seek and pray for such a thing? In all the range of the apostles' teaching to Christians there is but one passage that appears to mention the baptism of the Spirit (1 Cor. 12:13), and there it refers to the initial incorporation of Christians into one body, the church; not to any subsequent gift bestowed upon members of the church. If the matter stood as the Spirit-baptism advocates represent it, we would expect earnest and repeated exhortations to Christians to seek for the baptism of the Spirit, urging them to cease not, to rest not, until they had obtained such an all-important gift. Why is there nothing said to that effect? Why has God not told us such things?

I would urge this weighty fact upon the attention of those who hold that teaching. It is the peculiar danger of those who bank on experiences to set them above the teaching of God's word where the latter seems to clash with the experience. But if this comes under the eyes of any who yet hold the word of God supreme, let such ask themselves why that word preserves such a silence on a subject which to them forms the central point of thought and teaching.

Every man who is a Christian at all has the Spirit. (Rom. 8:9.) And his possession of the Spirit (or should we say, the Spirit's possession of him) can be enlarged. He can be filled with the Spirit (Eph. 5:18). He can be strengthened with power by the Spirit in the inward man, and be "filled unto all the fullness of God." (Eph. 3:16-19.) Faith, prayer, self-surrender to God (Rom. 12:1) give the Spirit fuller scope in His gracious workings. But none of that is ever called "the baptism," nor is there in that anything that cannot be accounted for by the normal growth and progress of the Christian life. For this indeed let us seek. But why use such terms as "baptism of the Spirit" to designate that?

THE HOLY SPIRIT AND MISSIONS

Harold R. Preston

In commissioning the disciples to "go ye into all the world, and preach the gospel to the whole creation," Christ promised them the power whereby this could be accomplished. "Ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth." He also said, "tarry ye in the city, until ye be clothed with power from on high." On the day of Pentecost they "were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance."

We marvel at the result of Peter's sermon on Pentecost, and yet, it is no marvel when we consider the power by which he spake. Wherever the apostles preached we see notable results. What was their secret? "They were all filled with the Holy Spirit, and they spake the word of God with boldness." When the Holy Spirit is in complete control we see God-given results. It is little wonder that failure accompanies so many efforts of the church today.

When it was the good pleasure of God to send forth the gospel "unto the uttermost part of the earth" ... "the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them." Note that they were "sent forth by the Holy Spirit." This is sometimes referred to as the beginning of "foreign missions." Here we have a beautiful picture of perfect harmony of cooperation between the divine and human agencies in the ordination and appointment of Christian workers.

The success of missions always depends on the leadership of the Holy Spirit. Failure is usually traced to man's leaning on the flesh. We must bear in mind that "salvation is of God," and we are simply His instruments. These instruments, therefore, must be directed and controlled by the Holy Spirit in carrying out God's program of salvation.

Why is the church today lagging so far behind in foreign missions? There are thousands throughout the world who have never heard the Gospel, and if the present condition exists for long, they will go into eternity "having no hope and without God." Man-made organizations and methods will never meet the need. The only solution is for the church to return to God's principles and methods under the leadership of the Holy Spirit.

We need not question whether "missions" are in the will of God. Actually, reaching the lost is THE will of God. His love for lost souls and plan for their salvation is world-wide in scope; He is "not wishing that any should perish." Let us, then, surrender to His will which means some will "go into all the world" and others will support the work with prayers and gifts.



THE WHEAT AND TARES

(DISCIPLINE — Matthew 13:24-30)

J. R. Clark

"Another parable set he before them, saying, The kingdom of heaven is likened unto a man that sowed good seed in his field: but while men slept, his enemy came and sowed tares also among the wheat, and went away. But when the blade sprang up and brought forth fruit, then appeared the tares also."

Later His disciples came unto Him, saying, "Explain unto us the parable of the tares of the field." As we would ask, "What does it mean? Who is he that sowed the good seed and what is the good seed? Who is the enemy and what are the tares? Does this parable mean that there are unconverted people in the local church and that we must not weed them out?" The Lord Jesus explains the parable in simple language, step by step. Thus we cannot mistake the meaning.

I. First, let us inquire about the sower, the good seed, and the field. Says Jesus, "He that soweth the good seed is the Son of man; and the field is the world; and the good seed, these are the sons of the kingdom."

In the parable of the sower the seed is the word of God, but here it is "the sons of the kingdom." Thus the seed is twofold. First, the word of God is sown into the heart and then it produces "sons of the kingdom." Christians are a new creation, born of God, born from above. They in turn, become heavenly seed and must reproduce themselves. The reason so many churches are sterile and unfruitful is because Christians are not willing to be sown, to make sacrifice for the Lord in saving souls. Paul said, "My little children, of whom I am again in travail until Christ be formed in you—" (Gal. 4:19). Paul had travailed at the first when the Galatians were converted. He was God's fruitful seed. But the Lord Jesus first set

the example. To those Greeks who came seeking Him, He said: "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." He did that very thing. He was the first sowing of the Christian harvest. Then He says significantly: "He that loveth his life loseth it: and he that hateth his life in this world shall keep it unto life eternal." Even so, some among us have gone into the dark places of earth, carrying the gospel to those who have not heard. Others are willing to lose their lives for Jesus' sake in any possible sacrifice to win souls to Christ in the home field. "When Zion travailed she brought forth."

The field is the world. Christ's spiritual farm takes in the whole world of men. He made the world in the outset, and He redeemed the lost world with His own blood. There is not one single section, nook, or corner of it to which His commission and promises do not reach.

II. Next, we are concerned with the evil sower and the evil seed. Again we read from the Master's explanation: "The tares are the sons of the evil one; and the enemy that sowed them is the devil." "While men slept, his enemy came and sowed tares also among the wheat, and went away." It was not unusual in the Orient for an enemy to wait until the man he hated plowed his field and sowed grain. Then under the cover of night he stole into the field and sowed tares. The margin of our text has for tares, darnel, which is a noxious weed, the seeds of which are poisonous,—altogether unwholesome and unfit for food. Trench, in his work on the Parables, tells of a tenant in Ireland who, dismissed, sowed wild oats in the field of his employer, which, he says, were almost impossible to extricate.

Two Scotchmen in early days migrated to California to live. Each wished to take a memorial of his beloved country. One took a thistle, the other a swarm of honey bees. We are informed that, as a result, the Pacific coast is cursed with the Scottish thistle. Also the forest and fields are fragrant with the sweetness of honey. The devil makes it his business to plant his evil followers among the children of the kingdom—in the very church of God.

III. The intermingling of the tares and wheat now demand an explanation.

When it became evident that tares were growing among the wheat, the servants came to the householder and said, "Sir, didst thou not sow good seed in thy field? whence then hath it tares? And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up? But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them; and gather the wheat into my barn."

Abishai wanted to destroy King Saul while he was asleep at the wagons, but David forbade him, saying, "Destroy him not; for who can put forth his hand against Jehovah's anointed, and be guiltless." David left the matter of Saul's punishment wholly in the hand of God. Then there were James and John, the sons of Zebedee,

who requested that they might call fire down from heaven and destroy the inhospitable Samaritans, but were restrained by the Lord. In due time God will settle all accounts and make all things right. We sons of thunder must needs have patience.

However, the Lord did not mean to teach us to condone evil. Reasonable and wholesome discipline is recommended in the church. To the Thessalonians, Paul says, "withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us" (2 Thes. 3:6). In 1 Corinthians 5, the brethren were instructed to withdraw from the brother who was guilty of incest and from men of scandalous lives. There is a certain elevation of purity that a church must maintain.

But this does not mean an arbitrary uprooting of all tares in the church. This would be impossible for man to do. The tares closely resembled the wheat and it was impossible to distinguish them, so in the application. Sometimes we may think that we are gazing upon an angel of light, when we are admiring the devil himself, according to 2 Corinthians 11:14. And the opposite is true. If it were left to our judgment we might weed out some of God's own. Also in hastily weeding out tares there is danger of uprooting wheat, says our parable.

"Howbeit the firm foundation of God standeth, having this seal, The Lord knoweth them that are his: and, Let every one that nameth the name of the Lord depart from unrighteousness" (2 Tim. 2:19). God makes no mistakes! He will make the final decision as to who are and who are not His own. As harvest time approaches, the ears of grain which God has blessed, bow their heads, but the accursed tares stick their heads above all the field.

I read a parable of a little green plant that lifted its head through the ground and looked around wondering what it would be when it grew up. It looked at a rose in the garden and thought that it might choose to be a rose. But the pretty white lily over the way caught its attention. Perhaps it would decide to be a lily. And so it dreamed of its future; however, when it grew up it turned out to be a *weed!* So in God's beautiful garden there are weeds. Perhaps you shake hands with some of them often and think they are God's children. How terrible it would be for some of our friends to be gathered up and bundled with the tares when Jesus comes!

VI. It only remains for us to speak of the harvest. The harvest is the end of the world; and the reapers are angels. They shall "gather out of God's kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth." It is hard not to believe in hell in the face of such language!

In contrast, the righteous shall shine forth in the kingdom of their Father. We sing with the children: "If you believe in Jesus you will outshine the sun, you will outshine the sun, you will outshine the sun, and walk the golden streets on high." How true! This will be the time of the revealing (the unveiling) of the sons of God, spoken of by Paul in Romans 8:19, and the time "When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory." Lord, hasten that day!

IN MEMORIAM

A. K. RAMSEY

On the 23rd of December, 1957, Brother A. K. Ramsey of Amite, La., fell asleep in Christ Jesus. His life was rich in "works of faith, labors of love, and patience of hope." He was untiring in his efforts to sow the seed of the kingdom of heaven in the Louisiana field. Much of his work as an evangelist was in places where there were no churches after the pattern set forth in the New Testament scriptures. He has done much to lead the people to accept the whole counsel of God; encouraged the study of the prophetic portions of the Bible, and pointed out the scriptures pertaining to the coming of Christ before the thousand years. Several churches have been established in different places. His contributions in helping to start and establish them are of inestimable value. He and his family have been used of the Lord in Amite and its vicinity since 1926. By their presence and help in that field the word of the Lord there has been greatly strengthened. He is survived by his wife, formerly Miss Effie Gillentine, two sons, Ambrose K., of Baton Rouge, and Richard D., of Hammond, and one daughter, Mrs. Ruth Grant, and four grandchildren. We extend our sympathy to them in the hour of their bereavement.

The large audience at the funeral services, and the many wreaths of beautiful flowers, as expressions of love and sympathy by his many friends and loved ones, indicate the esteem that people had of him.

Services were conducted at the Amite Church of Christ by Brother Sidney Mayeux and the writer, and were concluded at the grave in the Amite Cemetery by Brother A. Valdetero and Brother Neal Phillips. Others taking part in the services were Brother Floyd Ricks and Brother Francis Holdeman.

— W. J. Johnson.

FROM FIFTH AND M BULLETIN

Another faithful soldier of the cross was called home early last Monday morning, December 23rd; A. K. Ramsey, long a minister of the Word, in the Louisiana area, with home at Amite, Louisiana, departed this life in the early hours Monday morning. He leaves a wife and two sons, one of whom, Richard, we remember as a teacher at Portland School, now active head of Bible Chair in Hammond, Louisiana. We suppose Brother Ramsey was more active all over the Louisiana field than any other man we know. We had been sending him the CALLER, and just last Tuesday received this card, written December 20th, mailed the day before he died:

Dear Bro. Burks:

I saw my name in your paper. Thanks for remembering me to the Lord. My doctor thinks I am improving, but still not out of the woods. Sometimes I agree with him, and, yet I wonder. But I am always glad to see him. He spends much time with me when he comes. We talk about many things—the Bible included, of course. He has been good to me for 31 years. The Lord is gracious.

Sincerely, A. K. Ramsey.

We believe the card is symbolic of the faith in the life of our very dear brother who has been called home to be with Christ! —N. Wilson Burks.

ANOTHER WORKMAN RETIRED

Tribute by S. C.

The Great Employer saw fit in the early hours of December 23rd to retire His long-time, untiring employee, A. K. Ramsey, long resident of Amite, Louisiana. This He did after the body which had served well was worn out in labor. Now thus retired he rests from his labors, and many there are who will make sure that his "works do follow" him. He will continue to bear fruit to the glory of Him whom he served.

Brother Ramsey ministered on behalf of the Lord in a number of States, but Louisiana, particularly South Louisiana, was the chief field of his labors. For more than 25 years Tangipaho Parish, Amite the parish seat, has had the advantage and blessing of this man's ardent labors. Many there are who well know how that he entered into their joys and sorrows, making them his very own. Prior to his entering said region, he had labored fruitfully for a number years in the Glenmora regions, where his daughter Ruth, and sons, Ambrose and Richard, were born.

The writer's first preaching trip into the "Rice Country" of Louisiana, had Gueydan as its objective. Responsible were two Tennessee teachers there, Misses Effie and Mary Gillentine, whose brother Logan I had gone to school with in the old "Nashville Bible School." En route, we gave one night to Lafayette, where our Sister Mielly had emigrated from New Orleans. On arriving at Gueydan, some information was given by the Gillentine sisters concerning the Editor of *The Gueydan News*, A. K. Ramsey, of Catholic rearing, already showing some interest in Bible research. He came to the meetings; afterward said it was his first time to hear the true gospel preached. (It was this trip, two Christian young ladies responsible, that opened up our work in the "Rice Country.")

The writer was then principal of The Christian High School, sponsored by the Seventh and Camp Streets Congregation in New Orleans. The Gillentine sisters, found available, were added to our faculty the following fall, 1909. Before the year was out came a letter from Editor Ramsey asking if I would marry him and Effie Gillentine. Some correspondence followed resulting in said editor's coming to New Orleans and being baptized—not to get Effie Gillentine but to yield heart obedience to the Lord Jesus Christ, who, however, allowed him Effie Gillentine as his life-time companion and coworker in grace. Thus did C. H. S. lose an efficient teacher (replaced, however, the fall of 1910 by her sister Sallie). On Monday morning after Commencement we spoke a few words to the couple in our home which made them legally man and wife, and they entrained for Gueydan.

Immediately they began holding services in their own home, a few other members joining in. The writer was called for a series of meetings in that home. Soon the *Word and Work*, then issuing from New Orleans, needed a printer, and the Ramseys came to New Orleans, where A. K. became useful in the work of the church there. Later, due to physical conditions, a move to Colorado seemed necessary, and some little time was spent there. Because of great need in

that field, A. K. was being used, and, as he wrote, he was being called a preacher. But their hearts were in Louisiana. As health improved, we were asked, "If we returned to Louisiana, do you think I could find enough places to preach and keep busy?" To that we answered, "You know Louisiana, and know that there are enough and more places to preach than ten men could reach, but I could not insure one penny of support. However, if you came with full intention to preach for the Lord I haven't the slightest misgiving that you would ever go hungry." They came. Immediately, and beyond fondest hopes, doors opened which no man could close (though such was more than once attempted) and so sowing and reaping with weeping and rejoicing continued until the retirement as per our heading.

POST MORTEM

After the news flash of Brother Ramsey's home-going came a letter from A. K. Ramsey, written by hand, because he said it hurt him to use his typewriter. In it he says only the Lord knows what "the outcome of this (his condition) will be." He expresses much concern about others getting the benefit of the truth contended for in our recent written discussion with Brother L. Wesley Jones on prophetic matters and the severance of fellowship on the same. He closes this letter with expressions of gratitude and appreciation of the many kindnesses extended him, especially in this period of illness.

Quoting a few lines: "You, Brother Chambers, have been a blessed influence in my life. If there is a crown on the other side, it will be largely because of you." . . .

"My family is lovely to me."

"The church here is wonderful in its love."

"The town people are wonderful."

"I have had and am having a wonderful life."

"Love in Him,

A. K. R."

BELIEVING, OR LOOKING?

There are many Christians who believe that the Lord Jesus Christ is coming again, who, nevertheless, do not seem to be looking for Him to come. There is a great difference. In the former instance, it may simply be the holding of a doctrine. In the latter case, it is a blessed hope. In the one case it may centralize the thinking but, in the other, it will sanctify the living.

One is reminded of the earnest Christian who said to a fellow church-member: "As I read the news and compare what is happening with what is written in the Bible, I am convinced that the Lord's coming will be very soon."

"How dreadful!" was the only reply he received.

The return of Christ will be a dreadful thing to the unsaved, but to the child of God it is a glorious prospect, a blessed hope. For the Christian looks beyond the event to the Person, and longs to see Him and to be like Him (1 John 3:2). To be looking for Christ's coming is a purifying influence in the daily life. Such an attitude brings doctrine down to a very personal matter. —The Pilgrim.

NEWS AND NOTES

Dugger, Ind.: We closed the old year with one of our best meetings. We lengthened the song service and shortened the message. A plea was made to the unsaved to close the old year by giving the heart to the Lord. As we sang the invitation Bernice Wolf came to give her heart to the Lord. She confessed her faith in Christ and was baptized a few minutes afterward. This made three responses during the month of December. We had around thirty responses during the year.

We prepared twenty boxes and small packages and sent them out during the holidays. The church has been doing this kind of work for a number of years. No one is hurt financially, and many are made happy.

The general average for Sunday school attendance in 1957 was 153. This is four more per Sunday than in 1956. Attendance at other services increased this last year. —Maurice Clymore.

SAM FERGUSON

Sam Ferguson, of Dugger, Ind., went to be with the Lord recently. Brother Ferguson was with one of his children in Detroit at the time of his home-going. Brother Maurice Clymore says: "They brought the body back here for burial. I had a very refreshing talk with him when he was down in the summer. He told me that he had never regretted taking his stand for the Lord and that he was holding on to his confession of faith. He only regretted that he had not seen the light long before he did. For one who had come into the faith as late in life as he had, he offered a wonderful testimony. I was made happy to hear him express his faith as he did to me." Brother Ferguson was 89 years of age at the time of his death. He was in his seventies when he accepted the Lord. —J. R. C.

Sellersburg, Ind.: We have much cause for rejoicing and thanksgiving in the Lord here at Sellersburg. The Lord has blessed us with one of the best years we have ever had. In 1957 our attendance was the highest we have ever had, the offerings were good, and 101 responded to the gospel invitation. Of the responses forty were for baptism, thirty-two for a transfer of membership, six for confession of sin and res-

toration, and twenty-three came asking for the prayers of the congregation in the rededication of their lives in Christian service. These came all during the year, thus giving us the spirit of revival all the time. There were thirty-five responses during our meeting in August with Brother Crowder. Twenty-six came before this meeting and forty have come since. Five of these came on the closing Sunday night of the old year. We ask all of you to join in prayer with us for all those who have come to the Lord. There were some others of our young people who came forward for rededication at our youth camp. We did not get the names or the number of these.

I was away for ten weeks, eight in evangelistic work and two in youth camp work at Winchester. I was in meetings with Brother Chowning at Cherry Street in New Albany, Indiana; at Ponchatoula, Louisiana, with Bob Ross; at Parksville, Kentucky, where Brother Harold Preston ministers; and with Brother Rutherford and the Cramer and Hanover congregation in Lexington, Kentucky. In all of these efforts and the work here at Sellersburg, I have enjoyed seeing over 200 respond to the gospel invitation during the past year. Praise the Lord from whom all blessings flow! —Howard T. Marsh.

A WORD OF THANKS FROM DAVID TAPP

Hopkins, Mo.: We rejoice in the Lord for all the blessings we have received from His gracious hand. And as most all of you know, our home was destroyed by fire December 10th, and with the exception of our household furniture everything we had was destroyed. In such times as this it is hard for the child of God to understand what God's will is, but we know all things work together for good to them that love the Lord. Sometimes it takes a long time before one can see how such things will work out for good, even years, but thanks be unto God and our Lord Jesus Christ, we can already see and know that this fire has worked out for good. And we believe it will continue to work for good as time goes on.

We want to take this means to express our deepest gratitude and thanks to all of YOU who have helped us

during this time. Names are too numerous to mention, so we say, thank you all for your help and sympathy. There isn't space to mention all of the churches, let alone the individuals, who have helped. May God richly bless you all in the name of Christ, and may you receive a hundredfold, both spiritually and materially for your faith. May the gospel of Christ be shed abroad in our hearts always, even unto the consummation of the age. In the Blessed Hope. —David Tapp and Family.

Harrodsburg, Ky.: The work of the Bohon church continues to progress with the blessings of the Lord. We are enjoying the blessings of having a full-time preacher for the first time in the history of the congregation. We now have a young people's meeting on Sunday nights, and interest is high in all the services. Sunday School rooms have been added to the building and are fully paid for, and we have installed a new heating system. Brother Overman's meeting with us in the fall resulted in eight additions. —G. B. Whitenack.

NEW PREACHER AT SULLIVAN

On January 5th I began full-time work with the brethren at Sullivan, Indiana. Our address is: 236 South Court, Sullivan, Ind.—E. Gaston Collins.

BROTHER OLMSTEAD ILL

Louisville, Ky.: We have received word that Brother H. L. Olmstead, Gallatin, Tennessee, is in St. Thomas Hospital at Nashville. Let's all unite in prayer that our beloved friend, counsellor, and minister, may soon be restored to his health. He faces an operation. Words cannot express our personal regard for Brother Olmstead. (Brother Olmstead "celebrated" his seventy-fifth birthday anniversary in the hospital on January 15th.) —N. Wilson Burks.

COMMENT ON THE DEBATE

Alexandria, La.: I have just finished reading the discussion by Stanford Chambers and L. Wesley Jones concerning the reason given by the a-millennial group for disfellowshipping those who do not accept their view concerning the coming of Christ in relation to the thousand years. I believe that the discussion will prove valuable in helping the thoughtful readers to see the unfairness of their position and to see the truth more clearly concerning the authority of Christ in both the

present age and that which is to come. —W. J. Johnson.

Louisville, Ky.: The Lord has given us a real season of refreshing during the past few weeks. Someone has responded to the gospel invitation on seven of the past nine Sundays, with nineteen as a total for November and December. We give God all the glory and look forward to a good year in 1958. —J. L. Addams.

NEWS FROM THE ALLENS

Kowloon, Hong Kong: We have been so busy the days just fly by. I got the closet in our apartment completed and painted last week. It has lots of room and will really be a help in storing things away. The next big item is to get the mattress fixed so that we can close it up against the wall in the day time. Some of Brother Chung's relatives are building the walls for my office and a little room for him in the part that will be used for the church. I had supposed we would make them of plywood, but he got them to make them with brick and mortar at such a low figure that we decided to do it that way. I think it will be a little quieter with the thicker wall. We found some second hand doors—two for \$2.50.

Friday, the principal of the school across the street came over to say that he was giving up his school and wondered if it could be arranged to move the students, about 140, over here. I suggested that he talk to Brother Chung. The result is that their benches and desks are already moved over here and they are practically ready to begin classes. He is not able to pay the rent of the landlord, and the church which has been helping them some is doing so no more. I understand that they will not pay us any rent this month but we will have complete control of the school after this month. There are definite limitations and dangers in not knowing the language very well, but we are looking to the Lord for guidance and trust He will overrule our mistakes.

We started language classes January 2nd. We really have a good teacher. We have two classes each morning and will alternate on one hour of private instruction. A lady who does the washing is watching Carol in the morning. We enjoy meeting the other missionaries who are studying also. Some are just beginning. —Dennis L. Allen.

V. B. S. WORKSHOP

On Monday, March 3rd, the Word and Work plans to sponsor its second Vacation Bible School Workshop. The purpose of this conference is to acquaint V. B. S. workers with the up-to-the-minute methods, school organization, and the brand-new 10-lesson course by Standard, plus many new and important creative activities.

Every worker can view and work with the supplies. Experienced field workers will explain the use of all materials. These workers come from the Standard Publishing Foundation, experienced in working with children in Christian education. The understanding of children makes it possible for them to share helpful hints in working with boys and girls. Why not take advantage of this workshop? It should help to make the responsibility of your V. B. S. easier and the outcome more effective. The workshop will be at the Portland Christian High School at 7:30 p. m.

Louisville, Ky.: The Lord gave the Portland Avenue church a wonderful year in His work during 1957. May His be all the praise!

Brother and Sister Wilson are doing a wonderful work of faith. Their zeal and untiring effort in teaching, visitation and promotion of the work is being greatly blessed of the Lord. Responses to the invitation are very encouraging—a number having been baptized into Christ in the past few weeks.

With the beginning of the new year, our Sunday School added a new class. This class, for married couples, is taught by Brother Wilson. The first Sunday saw seventeen enrolled and it has thus helped to increase our overall attendance in the Bible classes. —Frank Gill.

Cedar Lake, Mich.: May the blessing of the Lord Jesus be on your work this new year. The outlook surely is dark for this world, yet the uplook is bright with hope, for surely our redemption is very near. We who are invalids long to be at home with the Lord Jesus. Enclosed please find two dollars for another year's subscription for my son's birthday. —Ida Lutenberg.

W & W BOUND VOLUMES WANTED

A preaching brother is very much interested in getting a complete set of *The Word and Work* from 1916 to the

present, having been working toward this end for some time. Possibly some of our readers could be of assistance. He needs the following: bound volumes from 1916 through 1920 and also for 1922 (or the 12 issues for each of these years); one issue for each of the following years as listed: 1928, July; 1929, August; 1931, January; 1935, March; 1936, June; 1940, August. For the 1937 volume two issues are needed, November and December. If you can help, please do so. Contact our office with information as to what you can supply, or just mail to us the numbers you have. The remuneration will be just. —Frank Gill.

BIBLE LECTURESHIP

Brother Frank M. Mullins, head of the Bible Department at Southeastern Christian College, Winchester, Kentucky, is announcing a four-day Bible lectureship from March 10-13. He says: "We have decided to call this annual event **BIBLE LECTURESHIP** and have chosen as the theme, **THE WORLD TODAY IN THE LIGHT OF BIBLE PROPHECY**. The planning committee has sent letters to prospective speakers, though others are yet to be contacted. The Lectureship will start on Monday night, March 10, at 8:00 and continue through the 8:00 P. M. session on Thursday night. We will have four night sessions with a chosen speaker, and a Bible exposition with one teacher Tuesday, Wednesday and Thursday. Afternoon speeches will be by two chosen speakers for each day, thirty minutes each. The afternoon speeches will be followed by an open forum discussion of chosen topics and problems. Besides the morning Bible class there will be three workshops. Winston Allen will conduct the Prayer Time to open each day's activities."

It is customary to let Brother Mullins know if you plan to attend this Lectureship. Each year there have been a limited number of reservations available in the dormitories and Christian homes.

COMMENDATIONS

"I have read recently your little book, *The Parables of Jesus*. I like its brevity, simple style, its most practical applications, and, most of all, its adherence to the truth. The reader will like the logical arrangement of each parable and Bible teachers will find it very helpful." —H. L. Olmstead.

"Brother Clark's new book **The Parables of Jesus** is a splendid treatise on the parables of our Lord and I find it very suggestive for sermon material for preachers." —H. N. Rutherford.

"I enjoyed **Parables of Jesus**. I found it very interesting. The message of each parable is made clear and understandable in condensed form. Those who want to know the truth will find that it is very easy to grasp in **Parables of Jesus**. Young people should find the book very helpful in seeking a better knowledge of God's word. Any one who reads it will find it helpful." —Maurice Clymore.

The Parables of Jesus, by J. R. Clark, can be had from Word and Work at 50 cents, or twelve for \$5.00. We have a nice stock of our three new books, namely, **The Parables of Jesus**; **First Peter**, by R. H. Boll; and **One Thing Is Needful**, by Mrs. Paul Knecht. If there are those in the churches who would like to earn some money, we will give you a liberal commission on these three books. You can be our wholesaler to your people. Your minister will help you with your announcement from the pulpit and in his local bulletin. We need to move our stock. Speak to your minister about it and then write us.

YOUR SUBSCRIPTION FREE

This is the time of year when many subscriptions to Word and Work expire. Most of our clubs of four or more names are sent in and many singles are renewed at this season of the year.

Regular renewal price is \$2.00. In clubs of four or more the price is \$1.75 per subscription. A clubber who sends in ten or more names may have a free subscription. Also this year we are

offering \$10.00 in books to the one who sends in the largest club. Why not try for this prize? You will be doing a good work for the Lord in placing our whole-counsel paper in Christian homes. Even if you do not win the prize your labors will not be lost.

PAY BILLS PROMPTLY

The Word and Work is glad to bill her friends for merchandise. But we do pay our bills each month and request that our patrons pay promptly. Right now we have several hundreds of dollars on our books. We need the money to finish paying our accounts. Also we need your business to carry on in our publication work. We thank our friends for their subscriptions and for remembering us in purchasing your church supplies and Bibles and books for personal use.

Louisville, Ky.: On Wednesday nights the Ormsby church, Louisville, is having a series of lessons on the Parables of our Lord, following the studies as given in **The Parables of Jesus** by J. R. C. One of the young men reads the parable another gives an exposition, and the minister closes with a practical lesson, based on the sub-heading in the mentioned book. For example, the practical talk when the parable of the sower was used was on "Hearing". We are enjoying this study. We wish to pass on the idea. —J. R. Clark.

CAN YOU TOP THIS?

As we were about ready to go to press, we received a club of 35 subscriptions from Brother E. H. Hoover, of Chattanooga, Tennessee. Most of these subscriptions are from members of his small congregation. Can you top this in your congregation? Ten dollars in books will go to the one sending in the largest list.

A WONDERFUL BOOK

What a wonderful book the Bible is! Think about it! Did you ever hear of a man or woman who was delivered from a life of sin, from drunkenness, or shame, or bestiality, or enmity with God by studying mathematics, or sociology, or science, or art, or athletics? —Never! But you can count the hundreds, the thousands, the myriads who, through the power of the Bible, the Word of God, have been transformed from poor wretches, dead in trespasses and sins, to children of light, delivered from the penalty of their sins and its shackles, to walk in newness of life, to enjoy peace with God, through faith in Jesus Christ our Lord. . . No other book can do this for a man, but the Bible can and does. —Sel.