

THE WORD AND WORK

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"IF NEED BE"

(1 Peter 1:6)

No chance has brought this ill to me;
'Tis God's sweet will, so let it be;
He seeth what I cannot see.
There is a "need be" for each pain;
And He will one day make it plain
That earthly loss is heavenly gain.
Like as a piece of tapestry
Viewed from the back appears to be
But tangled threads mixed hopelessly.
But in the front a picture fair
Rewards the worker for his care,
Proving his skill and patience rare.
Thou art the workman, I the frame;
Lord, for the glory of Thy name
Perfect Thine image on the same.

—Anonymous



Crowds

E. L. J.



We see them seldom now, as we saw them in former days—the crowds. The President, our congressmen, our men of note, have all taken to radio or television to address the people. Yes, the pope still faces crowds of ardent devotees from his balcony in Rome. Returning heroes of the war may sometimes ride through ticker tape and crowds that line “the sidewalks of New York”. Or, some Houdini (now gone) may once in a life-time draw vast throngs to the shores of the river in Detroit—to see him cast in, bound and cuffed, and then to feel the thrill of his emergence. But otherwise, the crowds in general are “not what they used to be”. And this is particularly true (with some “crusade” exceptions) of religious gatherings.

IN JESUS' DAY

The Lord Jesus was neither politician nor magician, yet He drew the crowds: “Seeing the multitudes, He went up into the mountain” (Mt. 5:1; “there were gathered unto him great multitudes, so that he entered into a boat and sat” (Mt. 13:1, 2). But, before the ministry is ended, this popularity will suffer decline if not eclipse. The hour moves on apace for fulfilling the scripture, “I will smite the Shepherd, and the sheep of the flock shall be scattered abroad” (Mt. 26:31).

How exactly and strangely, after Pentecost, the young Church of Christ parallels its Founder's experience and history! Crowds, great interest, many baptisms at the outset: three thousand or more added to the number of the first believers on the opening day (Acts 2:41); soon the number came to be about five thousand, counting only the men (Acts 4:4); then “a great company of priests were obedient to the faith” (Acts 6:7). Thus the word (being a living seed) and the church (being a living organism) “grew mightily and prevailed (Acts 19:20).

ENVY AND CONFLICT

But, as the flesh lusts powerfully against the Spirit, so the organized opposition to Christianity grew and snow-balled against the young church, precisely as it had earlier against its Founder and Head. Pilate knew, at the trials, that it was “for envy” that they delivered Him up; and now, out of bitter jealousy, the Jewish leaders could not bear to see the growth of the church. It is a fierce and ruthless thing, religious jealousy. It is a wild, unreasoning and senseless thing. Once, earlier, they had talked of killing both

the Christ and the resurrected Lazarus—as if murder could have kept either of these two in the grave! “Jealousy is cruel as Sheol” (S. S. 8:6); “Wrath is cruel and anger is overwhelming, but who is able to stand before jealousy?” (Prov. 27:4).

F. B. Meyer, the famed devotional writer of England of a generation ago, tells us that he felt the first fierce onset of jealousy when G. Campbell Morgan moved to London. It was not strange that he did. Meyer had built up a great following by his eloquent, beautiful, and spiritual preaching; and now the great and already famous young expositor was to settle with a neighbor church. What would be the effect on the Meyer congregation? Would his following leave him for the fresh new-style Morgan meetings? At the thought of it, Meyer felt the pangs of jealousy. But he knew that this was wrong, and that envy was one emotion that could not be tolerated in the Christian heart. Moreover, he knew that Morgan, like himself (and as Spurgeon had been before them), was thoroughly fundamental, premillennial, spiritual. They sought the same ends, preached the same message, and served the same Christ. He knew that the sin of jealousy must be torn from his heart by the hairs of its head. So what did F. B. Meyer do? He began to pray most earnestly—for Morgan! He prayed that God would bless the Morgan ministry at the neighbor church; that God would raise up great crowds to hear the Morgan message. God heard those earnest prayers, and blessed the Morgan meetings beyond all that either man could ask or think. Meyer has recorded the beautiful sequel: The Morgan tabernacle filled up to its full capacity; then it overflowed; and Meyer got the overflow! Now both men were preaching to capacity crowds. How like our God that is: “Prove me now”, He cries, “if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it” (Mal. 3:10).

The crowds that followed Jesus in the early ministry were more than the self-seeking leaders of the Jewish church could bear to see. The sight of it fanned the awful fires of jealousy, although those crowds were chiefly outcasts—publicans and sinners, weak and wounded, sick and sore. They were the down-and-outs, a motley lot, the scum and offscouring of that world. Had the Pharisees no plan or place in their religious program for such mere human beings? Apparently not. (How much better are we in this respect?). They lodged the charge against Him that He received and ate with sinners. Thank God, that charge was true—as Neumeister wrote three hundred years ago in Germany:

“Sing it o’er, and o’er again,
Christ receiveth sinful men;
Make the message clear and plain
Christ receiveth sinful men”.

It was then, to those Pharisees, to all Pharisees, and to us all, that the Savior delivered those three parables in Luke 15. They were parables of great concern.

PARABLES OF CONCERN

The lost sheep; the lost silver; and the lost son. The son was lost through lust, and his own sinful choice. The silver was lost through someone's neglect and carelessness. The sheep was lost—just how was he lost? Well, he evidently got separated from the flock. Perhaps his head was down, deep down in the succulent grass, and the drove moved on. Or, he strayed just a bit to the side where the picking seemed greener. Then, when at last he looked up, both sheep and shepherd were gone. It didn't seem serious at first—he could surely catch up. But soon the night closed in, and he was lost and alone—and in very great danger. When the shepherd laid the rod on the sheep that night, one by one as they entered the fold, he was missed. What though there were ninety and nine safe and sound in the fold, the missing one (one, mind you) became the shepherd's whole concern. The shepherd may have known it by name, it may even have been a pet. There was nothing to do but to *leave* and to *go*, and to keep going *until*—until he *found* the sheep that was lost.

The human sheep, that careless, back-slidden Christian: how was *he* lost? And how was *he* found? His head too was down, perhaps, down in his books, down counting his money, down drawing his plans for expansion—greater barns, bigger business. And when he chanced to look up at last, the flock had moved on. They never stand still; they cannot, lest they back-slide! And now, alone, cut off from the means of grace, he is in dire danger of his soul. Separated from the flock, cut off from the sweet, good company of the praying, singing, heaven-bound pilgrim band, he might have perished for ever—except that someone was concerned; somebody cared.

“But none of the ransomed ever knew,
How deep were the waters crossed,
Nor how dark was the night that the Lord
passed through
Ere He found His sheep that was lost:
Out in the desert He heard its cry,
Sick and helpless and ready to die.”

Those immortal lines about the wandering sheep—it was a young girl, Elizabeth Clephane of Scotland, that wrote them a hundred years ago. A young girl wrote such a poem? Yes, and another even greater, our grand hymn, “Beneath the Cross of Jesus”. How could a young girl know? How could she write of such deep things? Ah, she had a brother in Canada, the black sheep of the family, lost in sin; twice lost: the slave of alcohol, and a stranger to the only Savior. Moreover, she knew her Lord, His great concern for the lost, and His all-sufficient and finished cross-work on the skull-shaped hill. He, the “good Shepherd”, the “chief Shepherd”, the great Shepherd of the sheep”, with the “blood of an eternal covenant”—He was her confidence and hope. And He is mine!

"ONE SINNER THAT REPENTETH"

Crowds—shall we see them again? Shall we behold them coming under the sound of our glorious gospel, and turning in great numbers to the Lord? But meanwhile, let us remember that there is joy in heaven (and on earth too) whenever one lost sinner turns his face toward God. Each of the three parables of Luke 15 ends up with a declaration or an illustration of this surpassing joy. All the bells of heaven start a-ringing; all the gates of glory go a-swinging; all the choirs of paradise a-singing, when one lone sinner turns. No wonder! for up there *they know*; they know how great our "great salvation" is!

LIFE IS WHAT YOU MAKE IT

Essay by John Rogers Helm

(Published posthumously)

Explanatory note by E. L. J.:

The church at Parksville, Ky. (near Danville), has had, and still has, a number of fine young men who are active in the work and services of that good congregation. The neighbors say that of them all, and even through the years past, there has never been a finer than the writer of this sketch, if any as fine, in Christian character and promise of usefulness. A high-ranking student at University of Kentucky (Lexington), he was already a teacher in the church, and a capable leader of the worship meetings. For many miles in every direction, the area surrounding his home at Perryville, Ky. was plunged into great and sudden sorrow as the news spread on June 23, that John had accidentally drowned. As the stricken parents, Larue and Gladys Helm, had been our cherished friends for many years, we were called to be with them, and with Brother Harold Preston, their present minister, for the funeral service.

At that service, a portion of the essay below was read; and the father later explained to me that John had written the paper, without help, in defense of his simple faith, and as an answer to certain intimations of unbelief that were being handed out from the chair to the members of the class. These vexed John Rogers' righteous soul, and he could not hold his peace. It was from this angle that we requested the essay for publication, for the strength that it may bring to others, especially to teen-agers and those over who may have to face the poison of Modernism and Atheism in their own schools.

We are happy to record that in God's great mercy, a younger son, Bruce, survived John Rogers (though he too came near to perishing in the same accident); and that this younger son gives promise of great satisfaction and usefulness to church and to parents as the years go by.

How fitting and how comforting is this month's first page poem in connection with this sad tragedy. We call it "accident"; but are there really any accidents in God's dealings with His own?

John's people are not of those who sound the trumpet when they do their alms; but I take it on myself to report—for the fitness of it—that the money that John carried on his person when he drowned (\$51.00) has been sent to Dennis Allen for his work in Manila. —E. L. J.

THE ESSAY

The saying that "Life is what you make it" is one of those old familiar phrases out of the accumulated wisdom of mankind. It derives from a statement by Marcus Aurelius: "Life is what your thoughts make of it."

The world we live in is created by the thoughts we think. Outward conditions do affect our lives, sometimes very profoundly; but regardless of anything that may come to us from the outside, essentially life is what we make it by our thoughts. We must learn, therefore to think right, and the right method is found in a quotation from the New Testament: "He that followeth me shall not walk in darkness, but shall have the light of life". Now, do not turn away from this just because it is a Bible passage. It is the wisest kind of psychology.

We get into difficulties in this life because we think in terms of darkness. When an individual organizes his life around the principle of Faith in God, his mind is filled with light. Darkness is cast out, and one is able to think correctly. The result is healthy-mindedness.

The mind of a man is in darkness when he is filled with hate and malice. Actually, such a person is even likely to become sick. Many are sick because of their meanness. Mean thoughts are a poison, an actual poison to the system. We sometimes meet a person who is a veritable fount of bitterness. You can put it down as a fact that such a person hates himself. He is fastening on to somebody else that which he hates about himself. Such a person is walking in darkness, and you may be sure that his life is perfectly miserable. He thinks that other people on whom he has projected his ill-will are the ones who are making his life so miserable. He is wrong. His life is what he himself is making it. His trouble is not other people at all; his trouble is himself, and the mean, vindictive thoughts in his mind. Life, if lived with thoughts of morality and decency, can be for the most part an experience of joy and beauty. People can make their own unhappiness by failing to live the decent upright life, and by compromising with wrong-doing in their thoughts.

When sorrow comes, life is again what your thoughts make of it. If we think about sorrow without also thinking about God, all will be darkness—the darkness of grief and hopelessness. But when we turn our thoughts toward God, asking Him to weave this sorrow into the pattern of our lives, and to make us thereby stronger, at once the light begins to dawn.

I agree with Jesus on what it takes to have a good life, and the thoughts that I have used herein were the thoughts of Christ, expressed in a different way. As He put it, "Blessed are the pure in heart;" "Blessed are the peacemakers; "Whosoever hateth his brother is a murderer". These sayings of Jesus, when all are tied together, mean simply, "love your neighbor," and "follow the Christ". Thus, you will be walking in the light of life.

Note: In grading this paper, John Roger's University instructor wrote "good" at the paragraph concerning sorrow; and at the bottom he wrote:

"This is an interesting paper, well written and well organized. Your outline is not quite specific enough, but on the whole it is competent. Am looking forward to discussing it with you."



Questions Asked of Us

Stanford Chambers

Does the Catholic Church claim that it is infallible?

There is no Catholic Church, not in the sense of a corporate body or organization. There is, of course, a Roman Catholic Church, but the terms in each of these titles are contradictory terms. The correct definition of "catholic" is, as given in Roman Catholic publications, "The word Catholic includes universality, both in place and time. As such, it is neither Roman, Greek, nor English, nor anything else except what the word means, that is, universal."

"That universality or Catholicity of the Church is in point of place; it includes 'all nations' to which the gospel was to be preached. The Church's universality or catholicity is also in point of time; it includes all ages, for it began with Christ and will continue 'even to the consummation of the world.'" (Matt. 28:20). Quotation from publication of "The Catholic Truth Society of Oregon."

The statement is not true of the Church of Rome, for it is not "universal," else it would not need the modifying term, "Roman". Roman is *not* universal in point of place, neither in point of time.

There is plainly a capitalizing on the term "catholic" making use of a *general* term in a *particular* sense, and such has become traditional. By such usage the term catholic loses its own catholicity or universality. It is a trick of words.

"Infallible"? The church of God is universal (catholic) embracing all who are truly His in every place in the entire church age. Its doctrine is perfect, infallible for the accomplishing of its purpose, being the New Testament. In execution or practice there is manifest fallibility.

Was it a usual or an unusual statement which was made by the senior elder in a congregation, who said, when it was suggested that the congregation send a contribution to help support a home missionary undertaking less than a hundred miles away: "We don't believe in paying for preaching unless we can hear it."

An unusual thing said in words, but in actions (inaction) many are the congregations that say that very thing! Really, they who "pay for preaching" need some missionary work done less than a mile away. What could be farther from the spirit of New Testament Christianity?

Are Christians commanded to partake of the Lord's supper every Lord's Day?

No. It is written of the Jerusalem church: "And they continued stedfastly in the aposles' teaching and fellowship, in the breaking of bread and the prayers." That is written approvingly and as complimentary. At Troas "the disciples came together upon the first day of the week to break bread." That is written approvingly, also. They who love the Lord Jesus do not wait to find a "Thou shalt"; their Savior's request, "This do in remembrance of me," is sufficient, and likely those who love Him much do not find it too much to eat the memorial feast every Lord's Day. It is contended by some that weekly observance makes it too common, and that monthly or quarterly (some say annually) makes it more effective. "Uncle Sam" does not think the daily display of the flag has less patriotic effect, when added up, than if it should be displayed only on national holidays.

They who eat the Lord's supper because they think they must (or else), may not be eating the Lord's supper *at all*. And surely one should not partake if he dislikes to. There will be no blessing for that one until he has a change of heart on the matter.

How can we know when we have given enough to be sure of being saved?

Questions like this betray a misconception of the very principle upon which the saved are saved. "By grace (unmerited favor) are ye saved, through faith . . . not of works, that no man should glory." "Not by works done in righteousness . . . but of his own mercy he saved us, by the washing of regeneration and the renewing of the Holy Spirit" (Titus 3:5).

Acceptable giving comes after you are saved, and if you are concerned about duty toward Him who saves, start out on the principle of His saving grace toward you, then be governed by that word, "the love of Christ constraineth me," and the principle stated in 1 Cor. 16:2 as to the dollar mark in your giving. Idolatrous covetousness (stinginess or craving) given the right of way will limit the amount of giving, whether of money or time. Many do not believe that it is more blessed to give than to receive. There are comparatively few "princely givers."

"I have just read a report of an independent church in Miami Beach (independent from having come out from under the denominational control previously exercised over it) showing that they send out 100 missionaries, and that their contributions to missionary work the past year were in excess of \$200,000. It lacks \$200,000 of spending all its funds upon itself. Disapproved of God for that, do you reckon?"

COATSLEEVE AFFECTION

Affection for whom? For that idolized self! And everyone guilty of wearing his feelings on his coatsleeve (or dress sleeve) will deny this. Yet it will remain true that self is the center of those affections. "Love thyself first," and thy brother next if at all, in any true spiritual sense. With such it is "My way, or not at all."

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



SIN IS SIN

A teen-ager asked this question, "Why is it there are some things that are considered all right for adults to do, but if teen-agers do the same things they are considered to be juvenile delinquents? My parents both smoke and often take a drink. If Dad gets mad, he swears. My uncle has been arrested twice for speeding and the family thought it was funny. These are just a few of the things I've been wondering about. If I were to do any of them, I hate to think what my parents would do to me. I am a fifteen year old girl. When I asked Mom and Dad this question, they just said, 'It's different when you're grown up'. I can't see that it is." (The only difference is that it is worse for adults, inasmuch as they should be wiser.)

☼
"Man tries to whitewash himself, when God wants to wash him white."
—Billy Sunday.

The Great Commission

☼
The modernized Great Commission reads like this, "Go ye into all the world and make disciples, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe whatsoever things I have commanded you, entertaining them, amusing them, and caring for all their social needs."—Maze Jackson.

Public Prayer

☼
"You people who pray in public remember this. When the Lord prayed in public it was always a short prayer, but when He prayed alone, He spent the whole night in prayer. We are not heard for our much speaking."—Billy Graham.

☼
"Cling to the whole Bible, not a part of it. A man is not going to do much with a broken sword."—D. L. Moody.

Brother Shakespeare??

In the name of God Amen I William Shackspeare of Stratford upon Avon in the countie of warr gent in perfect health & memorie god be prayesd doe make & Ordayne this my last will and testament in manner & forme following That ys to saye First I Comend my Soule into the handes of god my Creator hoping assuredlic beleaving through thonclie merites of Jesus Christe my Saviour to be made partaker of lyfe everlastinge. And my bodye to the Earth whercof yt ys made.

—Copied verbatim from Shakespeare's will, written in 1616, and reproduced in "Shakespeare's Works" published in 1855 by F. M. Lupton Publishing Co., New York.

☼
Many a blunt word has a sharp edge.

Father's Responsibility

☼
J. Wilbur Chapman nodded courteously and tipped his hat to his neighbor and his wife. Chapman's little boy did the same thing with heart-touching sincerity.

The neighbor reined up his horse, roared with laughter, and said, "Have the little fellow do it again!"

Chapman's eyes filled with tears as he replied, "Oh, my friend, it is serious with me. He is watching everything I do."

☼
"A child of God can see more on his knees than a philosopher can on his tiptoes."

"Don't place upon a stranger the responsibility of getting acquainted with YOU at YOUR church."

"The way to see farther ahead is to go ahead in the will of God as far as you can see."

☼
"If you are strangers to prayer you are strangers to power."

☼
"Prayerless pews make powerless pulpits."—Holcraft.

The Contagion of Absenteeism

We were reading the other day a story of how absenteeism can spread in a church. I am not sure it was true, but what it related could be true, and perhaps in a measure is true in many churches. Mrs. Somebody felt tired at the end of the day and decided not to go to the prayer meeting. Her husband, who had been going to please her did not go. That night Miss Somebody Else saw the vacant seats usually occupied by the Somebodies, and said, "If they can stay away from prayer meeting so can I." A friend she had induced to come with her, of course, did not come again. So the contagion spread until the prayer meeting was almost deserted.



If Americans should begin to pay off the national debt at the rate of one million dollars per day, we would not be out of debt until 2700 A.D.



THE TONGUE

"The boneless tongue, so small and weak
Can crush and kill," declares the Greek.
"The tongue destroys a greater hoard,"
Asserts the Turk, than does the sword."

A Persian proverb wisely saith,
"A lengthy tongue—an early death"—
Or, sometimes takes this form instead,
"Don't let your tongue cut off your
head."

"A tongue can speak a word whose
speed,"

The Chinese say, "outstrips the steed,"
While Arab sages this impart:
"The tongue's great storehouse is the
heart."

From Hebrew with this maxim sprung,
"Tho' feet should slip, ne'er let the
tongue."

The sacred writer crowns the whole:
"Who keeps his tongue doth keep his
soul."



Here And There

The world population is increasing at the rate of 83 persons per minute, or about 5000 an hour, and at the present rate will double by the end of the century, according to the United Nations Demographic Yearbook for 1956 . . . The yearbook estimated the population now as 2,777,000,000. . . It says that the population increases by about 43,000,000 a year. . . The duty

of the Great Commission is never finished. . . More than 1,000,000 Bibles and portions of Scriptures were distributed in Germany during 1956 by German Evangelical Bible Societies. . . A recent, unbiased report from an extensive four-year study of 188,000 men, showed conclusively that lung cancer is ten times more likely with a smoker than with a non-smoker . . . A guitar-strumming priest has become France's version of Elvis Presley. His latest album of records is a best seller. The priest sings gay "hymns" to catchy dance music tunes.



"Silence is the hardest argument in the world to refute."



More Truth Than Fiction

A lot of Christians are like wheelbarrows—not good unless pushed.

Some are like canoes—they need to be paddled.

Some are like kites—if you don't keep a string on them, they fly away.

Some are like footballs—you can't tell which way they will bounce next.

Some are like balloons—full of wind and ready to blow up.

Some are like trailers—they have to be pulled.

Some are like a good watch—open face, pure gold, busy hands, well-regulated, and full of good works.



"Faults are thick where love is thin."
—Wells



The Quietness He Gives

There is what is called "the cushion of the sea." Down beneath the surface, which is activated by storms and driven about with winds, there is a part of the sea that is never stirred. When we dredge the bottom and bring up the remains of animals and vegetable life, we find that they give evidence of not having been disturbed in the least for hundreds and thousands of years.

The peace of God is that eternal calm which, like the cushion of the sea, lies far too deep to be reached by any external disturbance; and he who enters into the presence of God becomes partaker of that undisturbed and undisturbable calm.

—A. T. Pierson



"What the world needs is not more advice, but example. Anyone can talk."



Ye Shall Be Holy

Gordon R. Linscott

Holiness, properly speaking, is an attribute of God alone, for He alone is completely separate from sin. "God is light, and in him is no darkness at all." Here the true nature of sin is revealed; it is the antithesis of God's holiness. It is that which by nature is contrary to His nature, and which therefore can not draw near to Him. Sin and holiness are as mutually exclusive as sunlight and darkness. There can be no admixture, no coexistence. The case of Uzzah (2 Sam. 6:6, 7) illustrates the impact of holiness upon sin. How impossible it is for man's sinfulness to approach God's holiness is demonstrated also in the experience of Moses (Ex. 3:5; 19:12, 13; 33:5).

With God there are no degrees of holiness. The line of demarcation between sin and holiness is sharp and deep. There is not a gradual shading of one into the other, for the one repels the other. Sin is not only a transgression, a crossing over into the devil's territory; it is separating one's self from God, walking independently of Him. Once a man has sinned—and all have sinned—the stain of that sin remains and prevents him, of himself, from approaching God in His holiness. This is the natural, hopeless state of man, and even the smallest sin is enough to externally exile man from the presence of his Creator.

But look! What marvel of grace has been bestowed upon us! The impossible has been done; the gulf has been bridged! And yet God's holiness remains immaculate. "Him who knew no sin He made to be sin on our behalf; that we might become the righteousness of God in him" (2 Cor. 5:21). In Christ our sins have been blotted out, and we have been made partakers of the divine nature, the holiness of God. "...as he is, even so are we in this world." Not only do we draw nigh to Him, but we are made co-possessors with Him of that which by right is His alone. We bask in the unapproachable light of God. His holiness is ours, as it is written, "Ye shall be holy, for I am holy."

As a consequence of His gift, we are exhorted, "Be ye yourselves also holy in all manner of living" (1 Pet. 1:15). Must we be so admonished to appreciate the gift of God? Have we so little horror of the sinfulness of sin that we must be urged to accept what God has made ours? Ours for the taking is God's own holiness. What we could not earn nor acquire by ourselves is ours to claim and possess.

The blessedness of standing before God dressed in the righteousness of Christ, the glory of sharing God's own holiness, is unknown to

the Christian who fails to claim these promises for his own life. How many Christians assemble on the Lord's day with their bucket (or just a little dipper) to carry away a little of the water of life, when they could have within them the life-transforming well! Christian, would you like to see God's holiness in your own life? Just begin to be thankful that such holiness is yours. Make room for it in your life—"take time to be holy"; and God will pour out upon you such blessing that "there shall not be room enough to receive it".



The Element of Love

J. H. McCaleb

Not long ago a man approached me in a public building. He was an old friend whose path I had not crossed for a long time. I was really glad to see him and was eager to hear about his family.

We never found any time to visit. He began immediately a jutting jaw discussion of matters religious, and did not stop until we were compelled to part. It happened that I was somewhat in accord, at least in principle, with that which he was saying. The insistency of the attack, however, and a certain antagonism of spirit, aroused within me all the stubbornness of my nature. I found it difficult to keep from taking the opposite position and thereby arguing against the very things in which I believed.

This little incident encouraged me to consider again how necessary it is for the Christian life to be exercised in the element of love. We have this teaching throughout God's Word, but often pay very little attention to it. We are seemingly more interested in the abstractions of theological discussion than in the underlying principles that give meaning to our actions.

For a fish to live there must be water in which he may stay. For a man to exist there must be air to breathe. These are the natural spheres, or elements, necessary for life. And so also for the Christian. He can live only in the element of love. Outside of that sphere there is certain death.

Dr. Archibald Brown advised young preachers thus: "(1) The Gospel is a fact; therefore tell it simply. (2) It is a joyful fact; therefore tell it cheerfully. (3) It is an entrusted fact; therefore tell it faithfully. (4) It is a fact of infinite moment; therefore tell it earnestly. (5) It is a fact of infinite love; therefore tell it feelingly. (6) It is a fact of difficult comprehension to many; therefore tell it with illustration. (7) It is a fact about a Person; therefore preach Christ!"

Precious Reprints

FROM THE PEN OF R. H. BOLL

The question has been put to us repeatedly by friends whether Apollos or Simcon or Bereus or other characters in the "Prophetic Enquirers" did not represent such and such a person. No, these characters are meant to represent only types and attitudes; and the story was not intended to represent any individual person, any specific occurrence, but a general situation. The writer had no particular persons in mind. But we do appreciate the interest with which our readers follow the ups and downs of the Prophetic Enquirers. —Statement by R. H. B., Word and Work, June, 1916.

THE PROPHETIC ENQUIRERS - - V

It was Monday evening, the appointed hour, and the Prophetic Enquirers had again met in Apollos' study; this time with even deeper interest, and with minds attuned to better harmony than on the Monday evening previous. The sermon the day before had for James satisfactorily settled some points on which he had yet been in doubt. Bereus' face glowed with satisfaction and expectation, and Simcon was happy in the Lord. Only Apollos seemed troubled. But his countenance was not as though he had fears or regrets, but rather as of one who was wrestling with mighty issues, and whose soul was aroused by a vision of truth. It is not necessary to record in detail all the points and scriptures that came under consideration, nor every argument and counter-stroke that passed among them; but it is worth while to state that the discussion converged toward entire unanimity. James' fear on a former occasion, that the study of prophecy presented much opportunity and danger of error, was freely considered. It was suggested that such an objection could be brought against all Bible study, on precisely the same grounds. In fact, the Roman church does take the Bible out of the hands of the common people on that very plea.

2 Peter 3:16 was then brought up; which passage speaks of certain things in Paul's writings which are "hard to be understood, which the ignorant and unsteadfast wrest as they do also the other scriptures, unto their own destruction." But the little company quickly agreed upon three points regarding this: (1), that the danger is not in *studying* those things which are hard to be understood," but in *wresting* them, that is in perverting their meaning; (2), that the "ignorant and unsteadfast" do that not only with such scriptures as are hard to be understood, but they do it likewise with the other scriptures; and (3), that the very fact that the perversion is going on would necessitate our earnest study, that we may not be led by those wrested interpretations and other teachings which have no basis in the truth. The case of the Jews was taken up. How could they have so misunderstood their own prophets? And since they were so easily and so fatally led astray, how could *we* expect to be wiser and safer in our interpretations? Moral: Better let prophecy alone! But again it was settled to everyone's satisfaction that (1), Prophecy was not given to damn but to save; not to confuse, but to enlighten;

not to lead the people away from, but to the Savior. Whatever the cause of the Jews' grievous misunderstanding, the blame of it could not be thrown upon God's word, but must have been due to themselves. (2), The very fact that a false interpretation of the prophets could have had so tremendous a consequence as it had in the case of Jews marks the subject as one of the highest importance. Do not tell me," said Bereus, "that if, for illustration, the mishandling of a lever in a machine tears up the entire wheel-work, that that lever could be superfluous and unimportant; or that ignorance of its working could be safer than knowledge." And with that they all consented. (3), It was pointed out that the Lord Himself rebuked them for their failure to understand (which at the bottom was really a failure to *believe*) the prophecies. "Ye hypocrites, ye know how to interpret the face of the earth and the heavens; but how is it that ye know not how to interpret this time?" (Luke 12:54-56). "O foolish men and slow of heart to *believe* all that the prophets have spoken!" (Luke 24:25). "I know that in ignorance ye did it . . . but the things which God foreshowed . . . he thus fulfilled." (Acts 3:17, 18). "Because they knew him not, nor the voices of the prophets which are read every Sabbath, fulfilled them in condemning him." (Acts 13:27). Clearly then, the Jews were blameworthy for their ignorance and misunderstanding of the prophetic predictions, which ignorance also was one of the chief causes of their rejection and murder of Jesus Christ. The moral, then, is not, "Let prophecy alone"—but rather "Study it, learn it on your knees, and by unswerving faith hold fast all God has spoken through his prophets."

Thus were these specters of the mind laid one by one. The last one that was dispelled led into a discussion of prophecy itself. James, though quite satisfied that the Jews' misunderstanding of the prophets was indeed blameworthy, yet could not *just* see why they were to be blamed; and how they could have understood anything else than that the Messiah should be the great King who would free Israel from strangers' yoke, and rule the nations from the rivers to the ends of the earth. When therefore Christ did come, a carpenter's son, poor and hated, how could they be expected to know Him, and recognize His spiritual kingship and majesty, although He failed to fulfill all expectations? That was a topic! James found himself in conflict with Bereus—who, however (be it said to his praise), held himself straitly in hand and, while pointed in his speech, never violated the courtesy of love to which in his heart he had pledged himself a week before. Nor was his argument less forcible because of the regard that controlled him. Simeon came in all along helpfully—would neither let James be embarrassed nor yet suffer Bereus to be defeated in a true point. And Apollos said comparatively little, but listened and weighed much, and now and then gave his judgment—and it was the judgment as of a man who had obtained grace of the Lord to be faithful. The night wore on, and it had become late when the thoughtful silence that superseded the battle of words, betokened that on this matter also they now understood one another and the Scriptures. Here is their sum of the matter. However justifiable

were the expectations of the Jews, the *glory* of the Messiah could not have come in any case until He had *suffered* (1 Pct. 1:11). This they could have known and should have known; and this was what they did not see because they did not want to see it. Like many of today, they slipped with fatal facility over Scriptures that did not harmonize with their preferences, and ignored or explained away the passages that contradicted their own doctrines. And, again as many do today, they spent their time and abilities in showing why such and such things which God had plainly foretold were simply impossible—instead of using their eyes to find out what God had really said. They forgot the “what” while stumbling over the “how.” They believed just so much of the prophets as served their preference and theory. The balance they simply murdered. Had they taken the predictions of His humiliation (Ps. 22; Isa. 53, et al.) with the same literalness with which they received the prophecies about His glory, they would not have erred. “O fools and slow of heart to believe *all* that the prophets have spoken!” And it was from this that Apollos got the suggestion for his second coming sermon with which again he broke precedents and made the congregation gasp. But that is another story. Before departing, Apollos proposed that for the following Monday night the study of the prophets should be begun, and assigned the first six chapters of Isaiah for study and discussion.

The Monday-night meeting of the Enquirers was never after this to be confined to the original four. In some way the report of it got out. Others wanted to share in the benefit and interest of it, and there was no ground on which to refuse them. And among those who came to study and to learn there were some who were emissaries of the enemy. But about these developments, and about Apollos' second sermon and its effects, we shall hear more another time.

(Next: Apollos' sermon on “The Second Coming”)

THE LORD OUR PORTION

If, like the man of the world, our portion were in this life only we might view with alarm the tumult of the nations. But this is neither our rest nor our inheritance. We are confessedly strangers and pilgrims on the earth. The apostle Paul states our position clearly when he says: “If we have only hoped in Christ in this life, we are of all men most pitiable” (1 Cor. 15:19), but we seek a country, and know that God hath prepared for us a city.

Our citizenship is in heaven, and though we pass through this earthly scene and richly enjoy its passing beauties, yet our hearts and hopes are set on the unseen eternal realities. —*Selected.*

IN HEAVENLY PLACES

Scientists tell us that there is a place up in the air above the earth where a stone weighing a ton would weigh naught. The attraction from other bodies at that height would overcome the attraction of gravitation, and you could hold this immense stone on your finger. There is a place high up in the spiritual realm where our burdens become light. The closer we are to God the lighter our sorrows are; the closer we are to earth the heavier they rest upon us.

—*Belmont Builder.*



What Shall I Do In Life?

Carl Kitzmiller

Again it is almost school time for multiplied thousands of young people. If you are in high school, there is a choice of subjects to be made. If you are entering college, there may be a choice of where to go. If you are already in college, you are facing the choice of subjects in a big way. In other words, many of you are face to face with one of life's big questions, "What am I going to do in life?" And while it is not always tragic to fail to settle that question before or in early college days, *it is usually very much better to do so.*

If you are really a Christian, and not just one in name only, then it goes without saying that you are seeking (or have sought) the will of God in the matter of life's calling. You are making it a matter of prayer. You are sincerely seeking to use sanctified judgment to know God's place for you. Whether you will be a school teacher, a farmer, a doctor, an engineer, or something else, this is needful and right, for it is not alone the preacher who should know God's will for his life. And while being a Christian may rule out or somewhat limit some occupations or professions for you, you should realize that God can use Christians in all *honorable* walks of life.

The real question comes: How can I know God's will for my life in this respect? Obviously our answer is not going to be spoken audibly from heaven, but the fact that God is interested in our every need as Christians assures me that I *can know* nevertheless. (Ps. 37:5; Prov. 3: 5, 6; Matt. 6:32; Rom. 8:32).

First of all, certainly I must *want* to know. I must be sincere. I can neither be half-hearted nor intent on "putting one over" on God. This desire to know means I shall be prayerful. (Matt. 5:6; Jas. 1:5-8; John 7:17; Matt. 7:7, 8; Phil. 4:6; Heb. 11:6).

I should examine the spiritual aspects of the calling that seems desirable to me. Are there special spiritual dangers involved in preparation? This may not forbid such a calling to me, but certainly suggests some real examination of the strength of my faith, my tendency to be influenced by others, etc. Will I be deprived of time for church work if I follow this calling? Will my Lord's days be claimed for work other than His; and if so, is it such as would please Him? If it is a calling that means financial independence, am I really big enough spiritually to handle that correctly? Does the calling mean opportunity for good and for the Lord? Will my social and business contacts be for good or for evil? Will I be able to maintain a pure

conscience? (Ps. 119:105; Mark 8:36; Heb. 10:25; 1 Tim. 6:17-19; Matt. 20:25-28; 1 Cor. 15:33; Rom. 14:23).

I should honestly, humbly, and prayerfully examine my own talents and abilities. "Each according to his ability" is God's way, after all (Matt. 25:15). "Whom God calls, God equips." We must beware, of course, lest, like Moses of old, we overlook some ability we really possess (Ex. 4:10-12; cf. Book of Deuteronomy, esp. ch. 29-31). Perhaps it is a gift that only needs to be awakened to use. On the other hand, it is unlikely for God to call one who is practically tone-deaf to a career in music, or the naturally-born "follower" to be a leader. The Christian certainly does well to try to determine his special aptitudes. (Ex. 35:30-35; 1 Kings 7:13, 14).

God often guides through events that come into our lives. Has He given us abilities and interests similar to a parent, thus offering opportunity for special guidance and instruction? Has some event (or events) taken on the appearance of providential guidance and God seems to be speaking through it (them)? Has He opened a door—or closed a door—of opportunity? Is my way suddenly blocked and does the unexpected mean a drastic change in plans? I may later look back to see that God meant it for good to me (cf. Gen. 50:20). A word of caution is in order here—God's way is not always the easy way or the path of least resistance! (Acts 16:7-10; Matt. 7:13, 14; 1 Cor. 16:9; 2 Cor. 11:23-28).

Sometimes He guides us through the counsel of other consecrated or more mature Christians (See Paul's letters to Timothy and Titus, for example). They may recognize things that I do not—special dangers, special abilities. I should recognize, however, that while others may be truthful (?) with me, in some cases they may not always be frank and plain with me. Determine if advice or remarks on abilities are real—or just so much "nice talk".

When you have carefully weighed all these things, neither hastily on the one hand nor endlessly on the other, make a definite decision and begin to follow it. Is there peace of mind? Is there indication you are in His will? If your choice was His choice there will likely be the satisfaction of knowing that the right choice has been made.

A NEW CREATION

"Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new". 2 Cor. 5:17.

We are a new creation in Christ Jesus and should regard ourselves as such. Some think of themselves as old creatures still. We should rather live in the consciousness that we are children of God. We should envision ourselves as conquerors through Christ. To a Christian, victory is a foregone conclusion if he has proper faith. Herein lies the true secret of morality, virtue and goodness; in this way we rise above hatred, covetousness, temptation, and every vice. As is our faith, so will our strength be. —*Selected*.

"Men must respect themselves before they hope to have others respect them".



The Parable of The Sower

J. R. Clark

With this issue we wish to launch a series of brief messages on "The Parables of Jesus," or "The Stories that Jesus Told." Spurgeon, Moody, and others were adept at illustrating truth with pertinent stories. But none equalled the Lord Jesus in the use of the story to set forth truth.

Seiss, a great Bible expositor of the last century, puts it beautifully when he says: "There are no portions of the Scriptures of truth, so radiant with light, so simple yet so sublime, or around which the faith, and hope, and interest of the Christian world in all ages have clustered with so much delight, as the Parables of Jesus. They are a distinct portion of literature, unlike everything else in all the utterances or records of man, and an independent and original creation of the Son of God. They are loftier vehicles of truth than fables, and present an impressive naturalness, by the side of which even Æsop's best appear like monstrosities. They are baskets of earth, transfigured by celestial genius and glory, and filled with the bread of life—consecrated messengers of the common world to herald and display the wisdom and goodness of heaven."

We might add that Jesus told His disciples that He spoke in parables to veil the truth from those who held it in contempt. "Unto you is given to know the mysteries of the kingdom of heaven, but to them it is not given," He said. And "blessed are your eyes, for they see; and your ears, for they hear." Our first lesson is the "Parable of the Sower."

One of the strangest things in human history is the fate of the Gospel with them that hear. We naturally would expect to have an enthusiastic reception—that it would sweep the world. Is not this Gospel the very word of God direct from the throne? The sword of the Spirit has lost none of its effectiveness through the years. The word of God is yet urged with solemn and mighty sanctions upon those who dare turn it down, sanctions of judgment and hell. It is yet freighted with precious things, promising eternal life, happiness, and a home with God. There is strong affinity between the word and the soul; in the case of the soul there is need, and the word has the power to impart the thing needed. Thus there is every reason for us to expect the Gospel to sweep everything before it, rather than that it should have such a poor reception. The Gospel stands and pleads while men go this way and that without seeming to hear.

What is the answer to this bewildering problem? Why does not the Gospel have a better reception? Isaiah's lips were touched with fires from off the altar and yet the people were dull of hearing. A fire burned in the heart of Jeremiah so that he could not refrain from speaking, yet he spoke to a stiffnecked people. Only a handful responded to Christ while He was on earth. The full answer to our problem does not lie at the door of the preacher. The final answer lies in the hearts of those who hear. This fact is graphically set forth in the Parable of the Sower.

Jesus sat by the sea side. And there was gathered unto Him great multitudes, so that He entered into a boat, and sat; and all the multitudes stood on the beach. Then He was moved to tell them about the sower that went forth to sow. The various kinds of soil upon which the seed fell stands for the heart. The sower is the proclaimer of the word and the seed is the word.

I. First, there is the wayside soil. Fields in Palestine were laid off without fences. Between the fields were hard, beaten paths. Some of the seed fell on this hard soil and the birds came and devoured them. Even so does Satan snatch the word from hardened hearts.

Neither need this hard-hearted hearer think that he is excused because of his lack of interest in the truth. The seed was sown with the thought that it could produce fruit, and it could have done so. Jesus said, "All the day long have I stretched forth my hands to a disobedient and gainsaying people;" and, "Come unto me all ye that labor and are heavy laden, and I will give you rest." When He said these words He was not mocking them. They could have come to Him, but they would not! When the word is preached, men feel His call; they feel the prompting of conscience; they are beset with the urge to do something about their souls. Then they resist the message and try to cast it from their thoughts, becoming studiously rebellious. Thus he, and not God, is to blame. Any sinner can accept salvation, and must, or be lost for ever.

II. The Rocky Ground soil. "And others fell upon the rocky places, where they had not much earth: and straightway they sprang up, because they had no deepness of earth, and when the sun was risen, they were scorched; and because they had no root, they withered away." Here the heart soil is very tender and receptive. The religion of such consists of sentiment and passion. not of thorough comprehension and settled principles. Rapturous feeling is soon spent under persecution and hardships and when nothing is left to lean on save naked conviction, the whole thing falls through. It was his business to have a better understanding of what he was about; before setting out to build his tower of Christian living, he should have counted the cost. He proved to be a mushroom of a saint, a disgrace to himself and to his God. Let such not blame God, but let him blame himself.

III. The Thorny Ground Soil. "And others fell upon the thorns; and the thorns grew up and choked them." "He that was sown among the thorns, this is he that heareth the word; and the care of

the world, and the deceitfulness of riches, choke the word, and he becometh unfruitful," explains Jesus. God does not sow the thorns in our lives. They spring up because of our dallying with money, lust, pleasures. We voluntarily become engrossed with the things of the world: its gayeties, dances, theaters, cards, and thus the thorns spring up, take root, and grow, and the word is choked out. "She that giveth herself to pleasure is dead while she liveth," says Paul. Peter admonishes us to cast all our cares on Him. Paul told Timothy to charge the rich to be rich in good works. Man has no proper excuse for allowing worldliness to so engulf his life that he cannot obey the Word!

IV. The Good Ground Soil. "And others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty." "These hear the word, understand it, and verily bear fruit." Why were they not like the way-side soil, or the thorny ground, or the shallow ground? Was God partial to them? Did He love them more than the others? The answer is, "No." They simply had better hearts, were more receptive to the word, and more appreciative of the blessings in store for the people of God. Why did such men as Saul of Tarsus and Cornelius readily receive the word, while men such as Felix, Festus, and Agrippa turned it down? Did not God love Felix, and Festus, and Agrippa just as much as He did Cornelius? Felix trembled under the preaching of Paul. It seemed that Felix was brought very close to the cross. There he stood at the parting of the ways. His heart wavered; which way would he choose? Soon the suspense is over and the die is cast, for he chose to wait for a more convenient season, which never came! It is never convenient to repent, to give up sin. But God loved him and wrapped the silken cord of the Gospel around his heart. He felt the pull but heeded not.

In this parable of the Sower, Jesus divides the world into four kinds of hearers: the wayside hearers, the shallow hearts, the pre-occupied hearts, and the good hearts. In the first the seed could not get in; on the rocky ground the seed got in but could not get down; on the thorny ground it got in and down, but could not get up; however, on the good ground it got in and down and up and bore fruit, in proportion to the goodness of the heart into which it was sown.

I close with a question: "What kind of soil is your heart? way-side? rocky ground? thorny ground? or good ground?"

COMPROMISE ELDERS

"Appoint the best you have". That is the theory and practice of many concerning "elders," who feel that a church just must be "organized." The inspired instruction as to the qualifications of the overseers of God's flock are thus compromised, and the flock suffers who knows how much for how long? For once such a precedent is set it is hard to avoid its repetition. A congregation is far and away better off with no formal organization than to be under a compromise regime. The very worst form of this unscriptural thing has been in cases where a preacher, in order to hold his pulpit, has "packed the Board," by appointing men unmistakably for him. Evidently they take lessons from the politicians and forget God.

NEWS AND NOTES

KENTUCKIANA CHRISTIAN ASSEMBLY

Junior week of our youth camp work at Winchester, Kentucky resulted in 12 baptisms and 29 public responses for a closer walk with the Lord. About 120 were in attendance. We are now busy with the senior group with about 110 present. It is starting off well and we anticipate blessings from the Lord this week also. My next effort will be at home in Sellersburg with Bro. Hall Crowder as our evangelist, beginning August 12th. We solicit your prayers. —Howard T. Marsh.

NELSONVILLE TO DEDICATE NEW CHURCH BUILDING

Sunday, August 11, is Dedication Day for the building that the Nelsonville congregation has been erecting for more than a year. Services of dedication and thanksgiving will be at 2:30 p.m. (Std. time), and will be the beginning of a two-weeks Gospel Meeting, in which Bro. Edward Schreiner, of the Highview church, is to be the evangelist.

Dinner at the grounds is planned for Dedication Day, also, and we hope many of our friends from far and near can join in and have this fellowship with us.

Perhaps our readers will recall that Nelsonville's former building burned to the ground, nearly two years ago. We are indeed thankful to the Lord and to many of His, who have helped in this work of reconstruction. Be praying with us during the coming evangelistic effort. —W. Robert Heid.

UTICA MINISTRY

Brother W. A. York, who for the last nine years has been assisting the church at Utica, Indiana, is laid up for the time being for repair of his eyes. Cataracts are being removed, and progress seems to be satisfactory. Bro. E. L. Jorgenson is filling in at Utica for the duration.

30TH ANNIVERSARY FOR SOUTH LOUISVILLE CHURCH

On July 17, 1927 our church building was dedicated. On July 14, 1957 we enjoyed a great 30th anniversary at the morning service followed by an enjoyable dinner and fellowship atop Iroquois Park. Even though many of our local folk were away on vacation, we

had two hundred for the morning worship and a hundred and fifty at the picnic. Our averages for the month of June were as follow: Bible School, 121; Morning Worship, 139; Christian Training Service 35; Wednesday services, 51; and Sunday Evening Worship, 70. —N. Wilson Burks.

TELL CITY V.B.S. AND MEETING

Tell City, Ind.: Recently we closed a Vacation Bible School and a Meeting. Brother Dale Jorgenson, of the S. C. C. faculty, assisted in this work.

We had set a goal of 150 for the school, and rejoice that the Lord graciously gave us the number for which we had asked. The daily attendance was 130, 134, 146, 149, 156, 155, 158, 150, 155, and 158, which gave us an average of 149 for the ten days.

HARLAN COUNTY MISSION WORK

Benham, Ky.: Since last report I have changed jobs and am now barbering in Cumberland. Though we still live in Benham, eventually we will have to move to Cumberland which is a far better location as we see it now. George is announcing over W.C.P.M.—Cumberland radio station.

I have a fifteen minute radio Bible class from 8:45 to 9:00 each Sunday morning. I have been doing some house to house contact work distributing tracts and talking with people. Sometimes we are discouraged because of our failure to reach people as we had hoped, but the seed must be sown and cultivated before harvest. —Jesse Bibb.

Tell City, Ind.: We of Lily Dale church have just completed a youth meeting with John Fulda of Amite, Louisiana, as our evangelist. His theme for the week was "The Stranger Nobody Knows" or "Jesus—the Man." Our hearts were made to rejoice with two responses for baptism.

We were blessed with fine attendance at all of our services. An attendance average of 140 was set for the meeting. On Monday evening, July 8, we began with 142. The number increased each evening with our high of 205 on Saturday night. Our average attendance for the meeting was 171 for which we thank the Lord.

The date for our revival with Antoine Valdetero of Amite, Louisiana,

has been set for August 19-25.

We would especially like to invite all of our friends to be with us for our homecoming on Sunday, August 25.
—Delmer F. Browning.

PORTLAND AVENUE CHURCH

The Lord continues to bless the work at Portland under the faithful ministry of Brother Wilson. The old goal for one hundred on Wednesday night has been reached, and we are now reaching for one hundred and twenty-five.

From June 17 through 28 our annual Vacation Bible School was conducted with the emphasis being placed not upon record attendance but upon effective teaching. However, the average attendance was 147 with a high of 167 on Friday of the first week.

A system of "Personal Counsellors for New Members" is being initiated in hopes that by reason of time, guidance and instruction, our converts may become teachers—those who can partake of the meat of the Word, and not remain babes who are still in need of milk. May the Lord bless His work.

Abilene, Tex.: Yesterday was a wonderful day for South Side Church of Christ. We had a good crowd at both services, and at the morning service three came forward for baptism, and two to rededicate their lives to God. Then at the evening service another one came forward for baptism, making a total of four baptisms, and two rededications for the day. Pray for us that we may have many such services.
—C. H. Wiley.

Sellersburg, Ind.: The evangelistic effort with the congregation in Ponce de Leon, Louisiana in June resulted in four baptisms and one for membership during the two week period. Many contacts were made through the faithful work of Brother Bob Ross. He and Sister Ross are doing a fine work there. There is also a possibility for a work among the colored people. Let us all pray for this young congregation and their efforts in this needy field. —Howard T. Marsh.

MEETING AT WATERFORD

On Sunday night, July 14, Frank Gill concluded an eight-day meeting with the church at Waterford, Ky. Though

there were no public responses, there seemed to be the manifestation of renewed interest on the part of the congregation. Attendance was unusually good. May the Lord bless the seed which was sown and Himself give the increase. Brother Tommy Marsh is the regular minister at Waterford.

Louisville, Ky.: Since our last report a young lady has been baptized into Christ at the Ormsby church. Our evening Bible school had an average attendance of around seventy-five. Paul Clark brought a series of messages on "The I Am's of Christ," which were very well received. —J. R. Clark.

Hapeville, Ga.: We are near the end of the first week of our Vacation Bible School and have had about a 25% increase over last year's attendance. Brother Mullins is to begin a week's study in Revelation with us Sunday. Interest promises to be very fine. One young lady has placed membership recently. —Carl Kitzmiller.

From Dallas: Tonight is the last night of the meeting at Gaston Avenue. One has been baptized and one placed membership so far. With the exception of my two nights, we have had some outstanding messages. The other speakers were Dr. Cecil Brooks, Kenneth Istre, Frank Mullins, Sr., and Mac LeDoux, in that order. The attendance has been good and the singing really inspirational.

At Mt. Auburn: Brother Mullins brought us an excellent message on 1 John this past Sunday night. The elders had planned to have him speak two or three more nights while he was in the Dallas area, but it was cancelled on account of the Gaston meeting.

Our vacation Bible school begins on July 22, so we have been busy making preparations. We have promise of a good enrollment. —Gordon Linscott.

Franklin, Tenn.: I have been taking the Word and Work since 1916. I think the March number was as good as I ever read. I like the pictures very much. To see the man that writes what you are reading means much to me.—Mrs. J. P. Waldren.

BROTHER WINNETT TO DALLAS

Leon, Iowa: Please change my address to 727 Lowell St., Dallas 14, Texas. We plan to be there to begin work

with the Gaston Avenue church on August 1st. There is no one for the work here so far. Brother David Brown is to be here July 21-24 in the interest of the work. Pray the Lord that if it is His will for Brother David to work here that He may lead him to these people. —H. C. Winnett.

LOUISVILLE CHRISTIAN FELLOWSHIP WEEK

The annual week of Bible edification and fellowship will begin Monday evening August 26 and conclude Friday evening, August 30, Lord willing. A complete program of the events is given inside the front cover of this issue. The planning committee wishes to take this means of inviting all who read these lines.

If you plan to come from afar, we hope to have accommodations for you in Christian homes in this area. We would, however, be aided greatly in this matter, if you would notify either: N. Wilson Burks, 5341 Westhall, Louisville, Ky., or Willis H. Allen, 4118 Vermont Ave., Louisville, Ky. —The Planning Committee.

LOUISIANA REPORTS

Independence, La.: The tent meeting at Gonzale continued only three nights due to wind and rain of hurricane Audrey. There were no great crowds under the tent, but several good contacts were made in the house to house visitation. Some five families were located that were members of the church. A number of other contacts were made that make it seem likely that this effort might develop into a good work.

The meeting was conducted by the Louisiana Evangelistic Team, with Boh Ross, Earl Mullins, A. J. Istre, and Neal Phillips participating. Rob Ross is following up this meeting with services there on Sunday afternoons. Pray that the Lord will bless further efforts put forth in that work. —Neal Phillips.

Alexandria, La.: Encouraging reports are received from different parts of the Louisiana field. The Lord is sending more laborers into this portion of His vineyard. More gospel meetings were conducted this season than in former years during the same length of time. Several souls confessed Christ and put Him on in baptism; some placed membership with local congregations; and

some who felt that they had strayed too far from the Lord returned, confessed their sins and expressed a desire to be forgiven.

At Alexandria Brother Robert Boyd was with the church of Christ at MacArthur Drive and Peach Street from June 9 to 14. His lessons were above the legalistic level. Emphasis was given to salvation by grace through faith, and not of works lest any man should boast. The church was strengthened, three who felt that they had been living too much in the ways of the world expressed themselves as desiring to give up such things for a closer walk with their Lord. We were glad to have Brother Boyd and family with us. May the Lord use them in His service to great effect. —W. J. Johnson.

Henning, Tenn.: I am enclosing two dollars for my subscription . . . Brother Sears continues to preach for us. We have the same faithful few. —Mrs. Daisy Oldham.

Ottumwa, Iowa.: Enclosed is a check for \$4.00 for a double subscription. I wish to have two copies of the W & W sent to me so that I may give out at least one of them. The W & W is excellent. Brother Jorgenson's article on Pat Boone showed a fine spirit. —Frank S. Graham.

Who else wants a double subscription? It's an idea! —Publisher.

WORD FROM MISSIONARIES

Manila, Philippines: I guess you have heard that Victor and Mae (Broadus) have a boy, Emmet James (Jimmie), born May 2nd, weighing 8 lbs. and 15 ozs. The baby and Mae came home from the hospital yesterday (July 7). He seems to be a very good baby. His face is broad like Mae's, but he still looks a good deal like Victor.

Yesterday I preached in Chinese again. Attendance was a little slim, but there was a good attendance at the English service. I preached there also.

We are still undecided about property. The Chinese do not want us to leave here (the present location). However, the property out at Pasay seems almost too big if just one family would live there. We need more missionaries.

We need your prayers concerning

the work. It seems we are not accomplishing what we should be. —Dennis Allen.

Nathanya, Israel: (P. O. Box 186) Let me congratulate you on the excellence of Word and Work. —Charles Gross.

AN ARTIST'S REACTION

Mrs. William Billingsley, of "Billingsley Artists Management, Inc., New York," writes us this interesting and revealing letter—in connection with our editorial of last month on "Theater And Television". Mrs. Billingsley has lived most of her life in contact with musical artists, and she is herself an accomplished artist and teacher:

"Your very interesting article concerning Theater and Television is indeed appreciated. Your approach to the subject is so kind and thought-provoking. I know Pat Boone quite well, and also his former room-mate from Lipscomb College, Ralph Myers, who is now minister at Tempe, Ariz. Myers and his wife are a very fine couple, dedicated to the Lord. The church at Tempe was small, indifferent, and cold, but in the three years that this young couple has been there, the church has made great strides in spiritual growth.

"Tomorrow, we go again to Washington to confer with the 'powers that be' on the Hopi Indian situation. Mr. Billingsley has done so much for the Hopis in securing cattle and sheep for them, and also pensions for the old and disabled. My mother's uncle, Harrison Benefiel, was for two years government agent for the Hopi Reservation. The old chief who is now traveling with us remembers him, and he also remembers and sings some of the songs that my great-uncle taught them so long ago. It seems odd that I am now associated with these same people!

"I wish that some sort of missionary work could be started among the Hopi. They are the peaceful Indians, apparently of oriental ancestry. We take those who travel with us to church services each Sunday morning. They have heard the gospel many times, but they always say, 'Show us your Jesus and we will believe'. They ask particularly about the communion service. The Hopis are the most primitive of all American Indians.

"What you said about theater and television is so very true. If I could relate to you what I know about the theater, especially in New York, you would be amazed. As far as the performing arts are concerned, the field today is very corrupt, and even serious music is in a sad situation. There are so many angles involved—political, financial, moral—that the genuine artist has no place in the ranks of performers."

JOHN ROGERS HELM

The church at Parksville has just lost one of its most promising young leaders. John Rogers Helm, age 25, and the older of the two sons of Brother and Sister J. L. Helm, was called suddenly to be with the Lord. A boat in which John Rogers, his brother, Bruce, and a friend were riding capsized in a lake on his father's farm, drowning John Rogers and nearly drowning Bruce.

John Rogers had obeyed the Gospel early in life and lived an obedient and consecrated life till called home. His love for the Lord, the Word and the church was manifested in his regular attendance at Worship. He was willing and capable of performing most any duty in the church. Johnny agreed to teach my class of young people while I was away in school this summer. I am told that he was well prepared and did an excellent job in teaching. His life in the home was above reproach: obedient to parents, loving, thoughtful, considerate of others, and he loved to work. His life was a great tribute to his Christian parents and brother. We, too, feel keenly this loss, but we sorrow not as those having no hope.

The presence and assistance of Brother E. L. Jorgenson and Brother Demus Friend at the funeral were greatly appreciated. —Harold R. Preston.