

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

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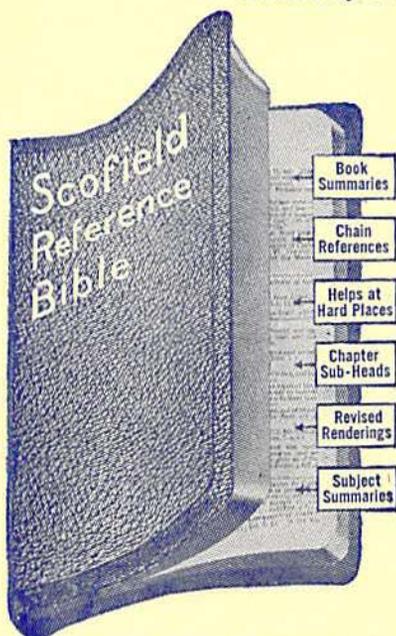
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THE WORD AND WORK

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Christ In You

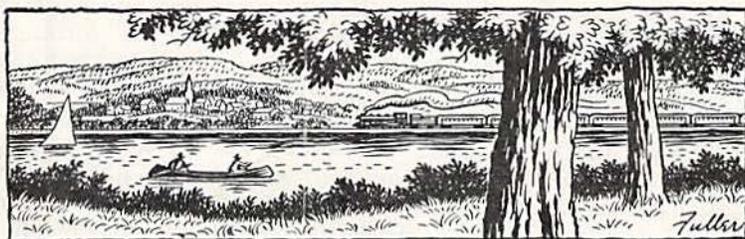
"Has some one seen Christ in you today?
Christian, look to your heart, I pray;
The little things you have done or said—
Did they accord with the way you prayed?

Have your thoughts been pure and your words
been kind?
Have you sought to have the Savior's mind?
The world with a criticizing view
Has watched; but did it see Christ in you?

"Has some one seen Christ in you today?
Christian, look to your life, I pray;
There are aching hearts and blighted souls
Being lost on sin's destructive shoals,

And perhaps of Christ their only view
Is what they see of Him in you.
Will they see enough to bring hope and cheer?
Look to your light! does it shine out clear?"

— From Chicago Christian



Growing Pains --and Amity

E. L. J.



It is an age-old problem, with only one right answer: How can growing Christians live and work harmoniously alongside of stunted or static Christians? There are, of course, all grades and shades of these two classes and in between; but for a general classification they are: Those who grew and those who didn't grow; those who were ever earnestly "going on with God" and those who were satisfied to sit just where they were, stunted and static in heart and soul.

THE RETARDED

Sad as the state of this static class may be, we have them everywhere. Like the poor, they are always with us—in the church, and in every church. They are not all hypocrites, or unregenerate, or wicked. They are not to be withdrawn from, cast out—or frozen out either. They may be weak; if so, they need the strong. They may be lukewarm; if so, they need the warmth of loving fellowship, the help of those who are "hot" for Christ. Not all who are lukewarm are like the proud, self-satisfied Laodiceans: some know their state, that they are miserable and poor and naked. And if they know their need there is a hope of "better things, the things that accompany salvation;" the spark is there, the embers have not quite gone out. If they had, they would not know their need, they would not care.

THE ONLY ANSWER

This is a hard problem, and it can be "worked" in only one way. The answer is "in the back of the book," yea, also in the front and on almost every page between. That answer is love, a sincere love, coupled with a genuine meekness that never forgets one thing, namely: that if we are stronger, more enlightened and farther along than others, it is wholly in the grace and boundless mercy of God who provided us the means and opportunities for progress. Such love and meekness is the Holy Spirit's fruit, whose yield in turn is patience and forbearance. It is a grace divinely implanted that "suffers long and is kind," and—like the God who gave it—takes pleasure in helping the weak, the ignorant, and the erring along the heavenly way.

Without that grace, there is nothing for us, nothing for any church or group of churches, but more of the same old thing: less "freedom in Christ," more unnecessary heresy hunting, more splintering, more factions, divisions, denominations. These "works of the flesh" are inevitably, always, everywhere the upshoot and offspring of a "sound" but loveless religion—if such a thing could be called "sound"!

Religion Without Love—what good is that? We have a word for it now, since that dark day when “religion” killed the Prince of Life and asked that a murderer be granted unto them (Acts 3:15). That word is “Pharisaism”—once an honored word in Israel, denoting the soundest and the best (Acts 23:6); now a word that stands for party prejudice, envious acts, sectarian zeal—religion without love: Can you imagine it? O yes, we can; we have seen it, we can even feel how near we can come to it ourselves as we write to deplore it! God is love, and love is the very essence of His being; love is the greatest of the “big three” (1 Cor. 13:13); love is “the bond of perfectness,” the glue that holds believers together (Col. 3:14), the only hope of that “togetherness” that early Christians knew. How then can we hope to carry on or hold together without a greater tenderness and concern than we have yet shown or known for each other, for “the brethren,” and for the lost world? Beware, beware—that “honorable name by which ye are called” can be “blasphemed”—the individual name, “Christian,” and the collective congregational name, “Churches of Christ:” How easily, how quickly these Bible names can take on a different meaning among the people! We do not always hear or know what “outsiders” say of us, or call us in reproach (it would be interesting to know:) and of course we can always prove “by the Bible” that they are wrong; but if the impression gets extant that “we” are just a fussin’, sputin’, feudin’ fanatical sect among the sects—how can we erase the impression, once it has been made?

MODERN PHARISAISM

Small wonder if men begin to sense incipient sectarian and Pharisaism when a church or group of churches begins to say, or even think, “No doubt, we are the people,” or to say in prayer, “Thank God, we are not like other men, or like this group or that.” A truly spiritual church of humble men never says or thinks, “Thank God, we are the only Christians,” they say instead, “Thank God, we are NOT the only Christians; we are not alone in the over-all struggle. He that is not against us is for us.” And then they may well add, and joyfully: “Thank God, we can be Christians Only, not sectarians, free under God to believe all that we read in the word; free from the bondage of creeds written or unwritten, free from the whip of the over-lords—though always in blessed and eternal bonds to Jesus Christ our Lord.” Thank God, too, for those who taught us that! May their memory be green in our hearts for ever!

TOGETHERNESS

Satan’s strategy has always been “divide and conquer,” keep God’s people apart, keep them from praying and working together; for even in the smallest possible union of believers, “two or three” gathered in Christ’s name, there is another Presence, a mighty One and a strong. This set-up the devil hates with perfect hatred. But it is good to remember that “greater is he that is in you than he that is in the world” (1 John 4:4).

On the other hand, God’s call to His people has always been of “togetherness”: Get together, stay together, pray together, read together, sing together, work and worship together. We know even of

ourselves, God knows and Satan knows, that "in union there is strength"; and again that "united we stand, divided we fall." We read of early Christians that they "came together," they "assembled together," they were "gathered together," they "were together." And there is a long and blessed time of "togetherness" for God's people yet to come! (1 Thess. 4:17).

We shall have yet plainer, needed words of truth and soberness to say ("in love") on this line at a later time.



Truth Advance *Section*

Stanford Chambers

QUESTIONS ASKED OF US

What is meant by "restoring the New Testament church"?

The word church is applied to the company of the redeemed in Christ in the general sense in which the whole body of Christ is embraced. The body of Christ is not a subject of restoration, having never departed, never having divided. It embraces all the saved from Pentecost till now, and it will also embrace all henceforth to be added. It is no sect, no denomination, no party, no part of one. Members of the divine family are born into it; they do not "join" it. It is an organism rather than an organization. (Which is not to imply that it is something disorganized.)

Then there is the church in the local sense. That is determined by geography. So we read of "the church of God at Corinth," the church at Ephesus, at Jerusalem, first of all. In the beginning the local congregation consisted of all the saved in a given community. That was before divisions and parties existed. That is the way the Lord intended it should ever be. His prayer in John 17 shows that. That the church, locally speaking, is important should be seen and appreciated. The Lord's concern for the seven churches of Asia in the Patmos vision should be sufficient proof of that, and that the church local should truly represent the church universal should also be evident, animated by the same Spirit, "a habitation of God in the Spirit" (Eph. 2:22), each a lampstand, "the pillar and ground of the truth." It is the "one body" in miniature but importantly. The fully developed congregation is an organization, though its organization is very simple, so simple that men have been unsatisfied to hold it fast. They conceive the importance of a visible head and a

headquarters for a central organization. "Restoring the New Testament church" is simply bringing back the original simplicity of the congregation to the primitive simplicity as to organization and worship. The purpose of the Lord in writing the churches of Asia was to restore them (the five in particular called on to repent) to return to their first love and order. But a church is what its individuals are, and no church is restored whose members are not restored, even to the filling of the Spirit.

Be it recognized, however, that a member of the "one body" might not be a member of a true church in the local sense; might not be a member of any congregation at all. The Ethiopian converted by Philip on the road was not a member of any congregation, at least for a time. Salvation did not depend on that, but in his being saved he became a member of the church of Christ, the "one body." So is every one that is born from above. Outside of the body of Christ no one is in Christ or saved. On the other hand, in the congregation as true as Jerusalem was may be Ananias and Sapphiras. Let it not be overlooked that there is no true restoration that is not restoration to Christ personally.

It is contended by some that only an ordained minister or elder has divine authority to administer the Lord's Supper, and that only a church organized with elders and deacons can set the Lord's Table. Is not this an unscriptural position?

It is. We have treated these matters in previous issues. "Ordination" has been overdone, likewise "organization." Jesus observed that in His day there was a wrong conception of the seventh day sabbath. In His treatment of that question, He said, "The sabbath was made for man, not man for the sabbath." On the same principle, church organization was made for the saints, not saints for the organization. Saved men of quality and character were appointed (the old version says "ordained") to certain lines of service for the sake of the work needing to be done, not for the sake of an office, not even in order that the congregation might therefore be said to have a scriptural setup or be scripturally organized, much less for the exaltation of such men to a position higher than other men. All appointing was for the sake of needed service and to avoid its neglect of such work that persons needing such ministrations might not suffer neglect. Churches of a number of members need oversight, hence "appoint elders in every church" (Titus 1:3), but they were already churches before the appointing of elders to be their overseers. Household churches ("the church in thy house"), numbers of which existed, carried on without any officialism so far as any record shows. The idea that the ordinances and ministry of the word belongs to a clergy or priestly class as distinguished from the "laity" cannot be traced back to the earlier centuries of the church; it is not of heaven but of men. This is in nowise to discount the shepherding of our Lord's sheep and lambs. They must not be sheep without a shepherd, surrounded as they are by ravaging wolves. But the idea that the services and ordinances of the Lord are vested in the hands of men of the "Holy Orders" smacks of that unscriptural perversion sacerdotalism. Officialism has been the bane of Christianity.

In Philippians 1:1 we read of "the bishops and deacons." In Young's Literal translation we have "the overseers and assistants." Another version has "helpers." The word which in a number of versions is translated deacon in this place and in one other, that is, servant and minister, used in the same sense, that is, of servant, not as a "clergyman" or priest. Doubtless in other congregations besides Philippi the overseers had assistants, even as had the apostles at Jerusalem (Acts ch. 6) but Philippi is the only one in which they are mentioned.

There are assistants (or helpers) and appointed assistants. Those coming in for special mention (Phil. 1:1) were doubtless appointed assistants. To be appointed as such "let these first be proved" (1 Tim. 3:10), which means that they do some assisting and serving before being appointed. To be appointed to a needed service of import or gravity certain qualities are required. It does not imply that one cannot render a service in the Lord's cause who does not possess these qualities specified for an appointee to a service of such gravity as in the case at Jerusalem (Acts ch. 6). The seven were to handle money not their own; they were to administer relief on behalf of the needy of the church. (And don't attach such significance to the number seven as to make that the criterion for the number of such servants required if the setup would be scriptural. There were far above 5,000 in the Jerusalem church; how unwarranted the idea that a little band striving to be qualified to function as a church must have seven deacons!) Men were given service to perform for the sake of the work needing to be done and not neglected (nor those needing such service to be rendered them be not neglected) not for the sake of an office to be filled, much less for the sake of exalting mortal man. "He that would be greatest among you, let him be servant of all."

Two more questions: Must there be a plurality of elders, and are the terms "elder" and "bishop" synonymous?

It does not make sense to say that one qualified man cannot exercise oversight unless there is at least one more to function in that capacity with him. One qualified shepherd is better than none. But a flock of any considerable number requires more overseeing, tending, feeding, than one man is equal to. Hence, "elders in every city" where the apostle went on his return trip, and as Titus was instructed on behalf of the churches in Crete.

As to "elders" and "bishops": (Young's Literal, et al. avoid the term "bishop" altogether and use the term overseer instead, which the Greek word definitely means.) All overseers are to be elders, not novices, but not all elders are overseers. Elders are elders by reason of age; elders become overseers by reason of appointment. The elders called by Paul to Miletus from Ephesus were such as "the Holy Spirit had made . . . overseers" (Acts 20:28). It is good to observe this distinction. Also to note a distinction made in 1 Timothy 5:17 between the elder that labors in word and teaching and other elders who do not thus labor. Those who do are to be counted worthy of "double honor," to be counted worthy of their "hire" or support. This enables them to give their time thus serving.



Launch Out!

Dennis L. Allen

Youth is a wonderful time. It is the time of awakening to maturity when new horizons are opened before us. Youth oftentimes has a clarity of vision that is lost as we grow older. Mental acuteness and retentive powers are at their zenith. Youth has a willingness for change, a fearlessness to pioneer, to launch out. Youth can be a time of victory and conquest for God (1 Jn. 2:14). It is usually in youth that the call of God comes with the greatest clarity and power. Yet that call can be denied. "Remember thy Creator in the days of thy youth," we are warned. How often we reason, "'Gone the bloom of our youth too soon,' therefore I will enjoy myself now and later will serve God." and thus "the evil days come and the years draw nigh" when we are no longer impelled by the vision which at one time was so clear.

God's work does not depend upon man's natural power and ability. God works through the aged and the young, the strong and the weak, but He does have to have vessels that are made available for His use. Daniel was used greatly when he was old, but in his youth he had already made a full commitment to God that set the pattern for his whole life. Most earnest Christian young people will at some time find themselves facing this question: Which should be settled first—my own happiness or the work to which God has called me? How often we are tempted to say, "Lord, if you will let me settle this matter first, or attain this goal, then I will launch out in your service." Thus the best years of our life drift by and we come no nearer to the accomplishment of the work God has given us to do.

Have any had this experience? God made it plain to you that you should give your life in His service taking the Word of Life to those who had never heard. But then you fell in love and neglected to settle the issue with your life partner that the call of God must come first even at the cost of giving up the one you love. You married and settled down to establish a home, and as the responsibilities and entanglements increased so did your vision decrease. Or maybe it has some other hindrance. Satan does not want for ways and means to lead us from our chosen course.

Without minimizing the absolute necessity of waiting upon God and understanding His will for our lives, would we not also do well to remember that "the King's business requireth haste." The word of reconciliation for the lost demands that we "go quickly"! The fields are white "even now" unto harvest. While we delay the enemy is

gaining an advantage and souls are being lost. If GOD delays your going to a foreign field, it may be because He has a harvest at home for you to reap first. (God's servants must be tried.) And yet sometimes the delay is not His but ours. The call has come, there is no real reason why we could not go, and yet like Lot lingering over his possessions in Sodom, we delay to launch out. Sometimes we may wish He would just push us out, or drag us out as Lot, but He won't. He would have GLAD servants to carry the Word of Life--those who "will most gladly spend and be spent" for the souls of those who are lost.

Has God's call come to you? Why linger? Launch out! The first step will seem as if you are treading air, but if it is a step of faith you will find the solid rock beneath.

God's will for my life is "good, and acceptable, and perfect." Have I given the Lord a chance to prove it so in my case?

INSTRUMENTS IN WORSHIP

Ivan L. Duncan

This question is often asked, "Why doesn't the church of Christ use instrumental music in the church service, when instruments are mentioned in the Bible?"

"Sing praises unto Jehovah with the harp:

With the harp, and the voice of melody;

With trumpets and the sound of cornet." Psalms 98: 5 and 6.

Why, then, do we not make use of instrumental music in the service of the church? Simply because there is not one single mention of it in the worship, by any church in the New Testament period as recorded in the book of Acts. Then the apostle Paul writes to the early churches in the following letters or books: Romans, First and Second Corinthians, Galatians, Ephesians, Philippians, First and Second Thessalonians, First and Second Timothy, Titus, Philemon and Hebrews. Still there is no mention of any instrumental music being used. Neither do the writings of James, Peter, John and Jude, which follow Paul's letters, mention the use of instrumental music as being used in any way in the service and worship of the church. In these many passages of scripture, the writers give much instruction as to the behavior in the church; instructions as to how the services of the church are to be conducted; and many words of commendation to many early believers and church leaders for acts of services and activities. Does it not seem that somewhere along the way, in some of the instructions to some of the churches or leaders, the writers would have said at least a little something about the use of instrumental music? Does it not seem that if they were used, the writers would have commended someone for good service rendered herein, as they did in other cases? But, in all the writings of the New Testament to the church or concerning the church, there is not one single mention of the instrument being used.

But, before we think too long on this subject and appear to stand alone in our discussion, let us see what has been said by other people.

"The organs were first introduced into the churches of Western Europe by Pope Vitalian about the year of 807 A. D."

The American Encyclopedia ... Vol. 12, Page 688.

John Calvin, founder of the Presbyterians said, "Musical instruments in celebrating the praises of God would be no more suitable than the burning of incense, the lighting of lamps, and the restoration of the other shadows of the law."

Adam Clarke, Methodist Commentator, said, I am an old minister and I here declare that I never knew them to be productive of any good in the worship of God; and I have reason to believe they are productive of much evil. Music as a science, I esteem and admire; but instrumental music in the house of God I abominate and abhor."

C. H. Spurgeon, London Tabernacle; said, "Sing unto him. That is the sweetest and best music. We might as well pray by machinery as to praise by it."

John Wesley, Founder of the Methodist in 1729 said, "I have no objection to instruments being in our chapels; provided they are neither heard nor seen."

Thus, it may be concluded, that the early New Testament church did not use instrumental music; that hundreds of years passed before it was admitted into Christian worship, and it was only by slow degrees and only in centuries more of time that it became used generally in the churches.

But, has God appointed any kind of music to be used in praise to Him in the churches, and if so, what? Yes, in the New Testament Church; God's Word says:

"Speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord."

Eph. 5:19.

"Teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God."

Col. 3:16.

You will notice that in each case the Holy Spirit records that God wants heart worship--worship that comes from the depths of our hearts. We are not to offer God something mechanical or formal. Beautiful as the notes of a piano or the strains of an organ might be, it is no substitute for heart melody. God looks for hearts overflowing with thanksgiving. Such hearts will be those which will find expression in singing and making melody to the Lord.

No, friend, We don't have anything against instrumental music. We like it and enjoy it, just as any other normal people. We delight in it and teach it to our children. But, we don't find its use mentioned in the New Testament as pertaining to the church; and we find that the early church reformers and the founders of many of the present-day denominations opposed it; and we have found that truly we are able to worship God better without it. So, when we come together, we come with the desire to be as much like the early New Testament church as possible.



Faith -- A Way of Life

N. B. Wright

A reading of Luke 6 opened up a whole new vista of Spiritual truth and its significance. The verse that occasioned it all is the 46th, wherein the Master asked: "And why call ye me Lord, Lord, and do not the things which I say?"

The Scriptures put out certain pegs on which to hang our hats. The Spirit, the Author of the Word, has to wait long and tedious years sometimes before we grow enough or are sufficiently susceptible to correction so that He may reveal to us "The mind of the Spirit." We read in plain words: "But my righteous one shall live by faith" (Heb. 10:38); "For we walk by faith, not by sight" (2 Cor. 5:7). The significance goes deeper and beyond the right principle of trusting God for our daily bread; it is bringing the whole of life unto submission and obedience to God. All the decisions, motives and even the strength of life come from Him.

A life and walk in faith isn't taking God into 90 per cent of the major decisions of life, but is A WAY OF LIFE. There must of necessity, then, be another way of life.

1. FAITH is a call away from a certain way of life.

A. Adam and Eve walked by faith when they strolled with God in the Garden.

The subtle tempter, in his wiles and guiles, deflected them from a walk of total dependence upon God to a life of independence. That different life was one of sight and in the flesh. It was total disobedience.

Peter spoke of the saints as a people "redeemed . . . from your vain manner of life handed down from your fathers" (1 Pet. 1:18). It was "handed down" all right, right from Adam in the garden — or OUT of the garden, rather. Paul addressed the Ephesian believers: ". . . (when) ye were dead through your trespasses and sins, wherein ye once walked according to the course of this world." You have travelled with a marked road-map. So their way of life was mapped out for them "according to the course of this world." But who outlined the course which they pursued? The verse continues: "according to the prince of the powers of the air" (Eph. 2:1, 2) — Satan himself.

B. How many years have some of us preached REPENTANCE without getting to the point? Unless it be that we are still "beside the point," let us no longer "hit the nail on the thumb" but "on the head."

Since the lost of the world are living in a way of life which displeases God to the extreme (hence it is the way of death), repentance isn't merely turning from a few or many sins in the flesh (and atti-

tudes); repentance is turning from a WRONG WAY OF LIFE unto God and His way. It includes the actual sins, but far more. It brings about a different relationship to the world and to God.

Without this understanding of truth, a person of the world knows "sins", but he or she doesn't know "sin". They are conscious of a few or many wrongs in their lives; yet they think that down deep within themselves they are "pretty good and decent folk." But "the god of this world" has "blinded the minds of the unbelieving" 2 Cor. 4:4: He has succeeded in hiding from their consciousness the fact that they are "all wrong"; that not only certain of their ways are wrong, but THEY are wrong — the whole person. Consequently, "The gospel of the glory of Christ, who is the image of God, should not dawn upon them." As long as these "sons of disobedience" believe themselves to be pretty good sort of folk AT HEART (and that is just the trouble — corrupted hearts), they will never have any use for Jesus Christ. They are on the road which has no sin-sacrifice, no Redeemer and no home at the end.

2. FAITH — The Way of Life.

A. Repentance is turning away from a life expressed in independence of God to one of complete dependence in all departments of our existence.

Faith is a surrender — surrender of the person and all that pertains to him or to her. But it is a surrender to God. It is also a commitment of the whole person and all that pertains to the person to the living God.

No longer does the believer say: "I'll do this thing which God commands, because I see the reason for it." That sort of thing isn't faith. Rather, he says: "God, my new Father, says it, that fact is good enough for me; He commands it, therefore, the command in coming from His holiness, wisdom and love, is reason enough; to obey is a privilege and a joy."

Many religious arguments about doctrines, etc., arise from a self-will or self-desire that such-and-such a thing be true. A whole-hearted yielding to God would settle the majority of trouble among Christians and in one's personal life.

Now, just as repentance was expressed in a major turn of life and is also a constant attitude, so is faith. It was revolutionary in its inception, it is also a constant principle which governs the very being. It is pleasing God in things that displease the flesh. It is a long range attitude which puts God and His will first, regardless of present cost.

It is pleasing God, not self; serving God, not self.

B. The Word is the direction for this life by faith. It is also the food or power which sustains the faith.

C. The Spirit is the power for the new way of life. He also points the way. Adam and Eve came to "know good and evil," but they lacked the power to follow the good. The law pointed the way, but there was no enabling. The Spirit is your enabling.

Conclusion. The vain manner (way) of life has a certain terminal. The way of faith possesses God and leads to God and to HOME. Which is YOUR way of life? The terminal?



Art Thou Weary?

J. H. McCaleb

"Art thou weary, art thou languid,
Art thou sore distressed?
Come to Me, saith One, and coming,
Be at rest."

These are the first lines of a hymn that has become dear to me over the years. The words are familiar because they were uttered in song many, many times by my mother as she went about her work. I have come to realize that they meant a great deal to the singer because they represented to her a way of life. Things were not easy for her.

There are some animals that, when hurt, crawl into a corner to lick their wounds. When they are whole once more, out they come for another try at the chase. They seem never to give up. Perhaps we could follow to advantage some of the same pattern. One never accomplishes very much by licking his wounds in public. There doesn't seem to be room there for every one.

We may thank God that there is one place where we can go that never fails to provide comfort; but we must GO there. God, through Christ Jesus our Lord, has offered us comfort and solace under every condition. "Come unto me, all ye that labour and are heavy laden, and I will give you rest." And again, "And him that cometh to me I will in no wise cast out."

With God to comfort us, we can fulfill our obligation to comfort others. It is our God-given privilege to be a blessing in this world where troubles will continue until the end.

LET US MAKE US A NAME

(Comments on the Bible cartoon for May)

Why did the people on the earth build the tower that they thought would reach into Heaven? They said it was because they didn't want to be scattered on the whole face of the earth. Was that the reason or was it because of the fact that they wanted to make for themselves a name? How often we do things only for the recognition and the "name" that other people give us. Those people tried to make themselves a name and God confounded their language and they were scattered upon the face of the earth.

What are we trying to do with our missiles and rockets? Do we think that we will be able to reach God with our own human inventions? We don't seem to realize how great God is. In sending our great missiles into the air we receive glory here on the earth. How long will that glory last? We might be remembered long after we are dead but how long is that as compared with eternity? We can never reach the Father except through Christ and Christ crucified. Let us make us a name in Heaven, in the Lamb's Book of Life, a name that means more than all the world.

— Louise Heid

Precious Reprints

From the pen of R. H. Boll

SELF-WILL AND GOD'S WILL

A garden was the scene of the first assertion of man's self-will; and another garden witnessed the final act of perfect surrender of man's will to the will of God. In these two garden scenes, Eden and Gethsemane, lies all of man's possibility for evil and for good, for happiness, or for misery. The whole difference between life and death, salvation and damnation, is in its primal cause and essence to be sought there. The one is obedience, the other rebellion; the one lawlessness, the other righteousness; the one is evil, the other is good. Self-will is sin, and the wages of sin is death; but God's will is life and peace. By this, therefore, hangs man's destiny. "Not everyone that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven but he that doeth the will of my Father who is in heaven" (Matt. 7:21). It matters not in what dispensation, Patriarchal, Mosaic, Christian, nor what the principle, Law or Grace—the thing God wants is obedience. The distinctive glory of the gospel lies in this, that it brings redemption from the results of man's self-will, and brings the motive and power to follow that good and acceptable and perfect will of God, in faith and love, through Jesus Christ, by the Holy Spirit. But its final fruit is obedience—filial obedience, but obedience none the less.

SELF-WILL, THE WAY OF THE WORLD

In man's first act of self-will lay wrapped all the history of fleshly humanity, from self-willed Cain to the Man of Sin (in whom the principle of lawlessness shall reach its fullest manifestation, 2 Thess. 2), as the oak in the acorn. The whole evil development with all its bitter fruit lay essentially in that act. All the wickedness and rebellion that followed has been a foregone conclusion since the start made there. So also all man's miseries and sufferings on earth and in hell were involved in the choice which was then made. Unto this day unregenerate humanity lives in self-will and rebellion. All the world's doings are in self-will. Even when in any matter it pursues a right course, it is not in obedience nor for obedience. God is not consulted, and there is no wish nor will to do His will; but the world follows simply "the desires of the flesh and of the mind" -- "the lust of the flesh, the lust of the eye, the pride of life." It is actuated in its course by its prince and god, the chief rebel, the spirit that now worketh in the sons of disobedience" (Eph. 2:2,3). Be not deceived by the world's great claims for its work and strife, and its lofty pretensions; by the glory of its achievements and its vaunted progress: "the whole world lieth in the evil one" (1 John 5:19). It is he, not God, who is the immediate lord of this world-system (though God over-rules); and though he transform himself into an angel of light (2 Cor. 11:14), he is but the piper who leads and lures mankind on the path of self-will to destruction. Broad is the way, wide is the gate, and many there be that enter in thereat.

RETURNING TO GOD

The way of life begins with the renunciation of self-will. "Return unto me, for I have redeemed thee." With a price has God bought us from this bondage, and has sent His light "to shine upon them that sit in darkness and in the shadow of death to guide our feet into the way of peace" (Luke 1:79). Now the first call to us is an invitation to seek God and renounce our self-will. "Seek ye Jehovah while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. 55:6, 7). The "wicked" and "unrighteous" include all the unsaved. Their ways are wrong, their thoughts are false. Never by any chance does man naturally fall into God's ways, or see things as God sees them, that is, as they are in truth. Unsaved man is described in the word of God as "foolish, disobedient, deceived" (Tit. 3:3). And this is true without exception. In his loftiest aspirations and flights of intellect he is but blind and engrossed in darkness. It is true in every solitary instance that "it is not in man that walketh to direct his steps" (Jer. 10:23). His light must come from the God whom he has forsaken and ignored. "Thy word is a lamp to my feet." "The entrance of thy word giveth light." The reason of this inability of man to find the thoughts and ways of God is that they infinitely surpass his poor conceptions. "For my thoughts are not your thoughts, neither are my ways your ways, saith Jehovah; for as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts" (Isa. 55:8, 9).

WHY THE WILL OF GOD IS SO GOOD

The excellence of God's will lies in the fact that "God is love." His will toward us is not, as the Serpent insinuated in the Garden of Eden, an arbitrary, perhaps selfish, restriction and requirement. God's will is the product of His infinite wisdom in infinite love. It is good and only good, and nothing else is good. If God were not Himself perfectly good, there might be a conceivable profit in departing from His will—some gain of happiness or power or other benefit which He had tried to withhold from us. We might then outwit Him and break over the bounds He had set, and burst the bars that shut us off from the coveted blessing He had grudged to give us. But God is good, and no good thing does He withhold from those who walk uprightly (Ps. 84:11). The man who departs from God's will is a sinner against his own soul. His own feeble wisdom can find no better way nor a way even nearly so good as God's way; he can obtain nothing desirable by rebellion that he could not have had more abundantly by obedience. On the contrary, as God's will is goodness and blessing, so any other path is bound to lead to misery, disaster, ruin. The engineer who ignores orders and signals is bound to wreck his train and lose his own life. Thus sin breaks up the order of the universe. It wrecks the man who commits it; it entails misery upon others; it is a crime against the authority and goodness of God; it must terminate in eternal ruin.

Forum Panel

POWER OF THE PRINTED PAGE

QUOTES FROM A GOOD BOOK

"Christian Journalism For Today," compiled by Benjamin P. Browne, contains forty-one significant addresses pertaining to journalism. This unique book of 255 pages, was published by The Judson Press, Philadelphia, Pa. A few quotes from this comprehensive volume will suggest its high caliber and add immeasurably to our column on "The Power of the Printed Page." The quotes follow:

Early in the fifteenth century, John Gooseflesh, then a boy, discovered the art of printing by sheer accident. "In that moment a new idea was born."

"As Samuel McCord Cutter has put it, 'When a new idea gets into an unfurnished mind it has the time of its life.' That is exactly what happened with John Gooseflesh. Twenty years later, this lad who by that time had taken his mother's name and was known as John Guttenberg had worked out the first press using movable type. Surely there is something symbolic and significant in the fact that THE FIRST BOOK PRINTED ON THAT PRESS WAS THE BIBLE.

"Think of the huge number of the Christian writings that have been pouring from the presses from that day down to this. They have been of every conceivable form—books, magazines, sermons, hymns, Sabbath school lessons, and many, many, other forms which though varied, equally deserve to be designated Christian writing, for all of them represent writing with a Christian purpose."

"Nothing is so powerful, we are told, as an idea whose hour has struck. When William Tyndale risked death that he might put in the hands of every ploughboy the Bible in his own tongue, he was bearing witness to his faith in the power of the printed word, especially the printed Word of God. That God could and would speak directly to men's hearts out of the Scriptures, and that men had direct access to God—that was an idea whose hour had struck. Once it was set marching through the minds of men, it released the mighty tide of the Reformation."

"The spoken word is carved in air; the printed word is cut in granite. It is still true that he who wields the pen shapes the future. Because I believe that God's will and his truth will prevail, I believe profoundly in the unfolding influence and power of the Christian publishing enterprise. It is simply the hands and feet which we give to the printed word."

"Our Roman Catholic friends are wise enough to be training right now in their parochial high schools in New York City over one thousand journalists most of whom they expect to put to work as reporters on daily newspapers. If one wonders why so much news is slanted favorably toward Roman Catholic activities and so little toward Protestant, this may be part of the answer . . ."

"A well-known magazine, one of a trio, announces itself as 'the most potent editorial force in America.' Another proclaims its purpose --'to create the first great American century.' These magazines claim a readership circulation of twenty eight million . We must concede that here is a tremendous impact upon American thinking, American standards, and American habits . . ."

—End of quotes from CHRISTIAN JOURNALISM FOR TODAY.

THE PRINTING PRESS AND THE GREAT COMMISSION

Alex Wilson

Dr. Oswald Smith, missionary leader, recently wrote, "For the first time in 6,000 years people in large numbers are learning to read. No less than a million people every seven days learn to read for the first time. Now what are they going to read? Of course, they will read anything they can get their hands on. They are hungry for literature." The Communists have been taking advantage of this hunger. They have been distributing their attractive literature in huge quantities throughout the whole world. They have concentrated especially on Asia and Africa, those strategic areas which are now deciding between Democracy and Communism.

The Communists produce 2 types of literature. First, "agitation," seeks to spread 1 major idea to many many people: "wherever Communism gains power it brings prosperity and happiness." This type literature is written very simply, and many pictures are used. Its purpose is to influence the great masses of people. Their 2nd type literature, "propaganda," seeks to teach many ideas, but is aimed at a much smaller group of people--the intellectuals, those who are capable of being trained for leadership. This type literature contains the philosophy of Communism, and is much more complex than their "agitation." An example of "propaganda" would be Stalin's A SHORT HISTORY OF THE COMMUNIST PARTY, which has an estimated sale of 50 million copies--more than any other book except the Bible--which has been translated into 200 languages and dialects. Surely this well-planned literature campaign has been a major reason for Communism's amazing success in gaining followers.

Also, many of the false cults are gaining millions of converts through getting ALL their members engaged in PERSONAL VISITATION and LITERATURE-DISTRIBUTING. One example: Jehovah's Witnesses, the fastest growing religious group in America today.

A Christian missionary leader in Latin America is reported to have said: "In recent months I have been astonished to find 90% of all con-

verts in Latin America are either directly or indirectly the result of literature evangelism."

Young people: have you considered this wide-open field of missionary-printing or missionary-journalism?

THE BIBLE

Heb. 4:12

The author of this paragraph on "The Bible" which I am sending is not known. It is truly a gem. Wife and I had a hundred copies made for Christmas cards last year. I wish that all young preachers would commit it to memory and would practice saying it until they become adept in its delivery. I first committed it to memory in 1913 at Freed Hardeman College.

This book contains: the mind of God, the state of man, the way of Salvation, doom of sinners and happiness of Believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read 't to be wise, believe it to be safe and practice it to be holy. It contains light to direct you and food to support you and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword and the Christian's charter.

Here paradise is restored, heaven opened and the gates of Hell disclosed. Christ is its grand subject, our good its design and the glory of God its end, It should fill the memory, rule the heart and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory and a river of pleasure. It is given to you in life, will be opened at the judgment and be remembered forever. It involves the highest responsibility, rewards the greatest labor and condemns all who trifle with its holy contents. (selected)

— Albert J. Gruver

THE PRINTED PAGE

W. J. Johnson

I do not believe that the power of the printed page to influence people either for good or bad is questioned. The Bible wields an uplifting influence wherever it is read and circulated freely. Religious books, journals, and tracts tend to influence readers to accept the views set forth in them. False teachers make wide use of the printed page to circulate their pernicious doctrines. Through their literature Jehovah's Witnesses lead some away from the faith. In like manner some have been persuaded to accept Christian Science teaching, and other false doctrines. Examples can be given.

On the other hand, some have been led to see the truth by reading books, journals and tracts which advocate Bible teaching unmixed with the views of men. With this attitude toward the word of God they have found blessings beyond description. Brethren who have adopted views contrary to the scriptures make good use of the press to influence others to accept their way of thinking. Consequently divisions have resulted.

Therefore it appears reasonable for Christians, who desire to be free from bondage to traditional views of men in respect to observing the scriptural pattern in worship and service, to edit and publish literature suitable for Bible classes, vacation Bible schools, and other types of work in Bible study, that a wholesome attitude toward the whole counsel of God may be encouraged.

"THE ARMY WITH LONG PENS"

When the Communist armies were driving across China nine years ago, setting up the revolutionary regime, I heard that they used a very remarkable tactic. Behind the front-line fighters there came, not more soldiers, or at least not soldiers with guns, bayonets, and mortars, but men with typewriters, duplicating machines, printing presses, and translators. As they moved into a new district on the heels of the fighting units, they set to work at once producing thousands of leaflets, posters, and booklets, all in the dialect of the district, telling the peasant folk of the wonderful benefits which would be brought to them by the new regime. These second-line units got the name of "The army with long pens." . . . We should be at least as keen . . . to get our truth into men's minds . . ."

-- From THE CHRISTIAN, taken from SUNDAY SCHOOL TIMES.

TWENTY-SIX LEAD SOLDIERS

A motto hanging on a news office reads: "Our Salvation Depends Upon Our Printing the News." In the desperate all-out ideological battle for men's minds, it may well be that our salvation depends upon our printing the news--the good news of Christ. To quote Field Director Davis of the Sudan Interior Mission, "Literature is undoubtedly God's strategic weapon for the evangelization of the world in these last days." Benjamin Franklin once said, "Give me 26 lead soldiers and I'll conquer the world." He referred, of course, to the alphabet in type metal or printer's lead. It is still true that "the pen is mightier than the sword."

— From the PRAIRIE OVERCOMER.

OUR RESPONSIBILITY

There are many good books in print from which we receive untold blessings. For these we are thankful. It would be folly for us to think that we could replace these with works of our own. But we can create literature for our Bible Schools, Vacation Bible Schools, and Bible class work otherwise. We can and should write tracts and pamphlets. As one of our preachers said, "We have something to say, and we should say it. We should not depend on others to say it for us. What we say can be even better than others are saying it." A committee has been appointed to make a start on writing Sunday School literature. The medium of literature is one way of getting the message out among the people.

— J. R. C.

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



WILL A CATHOLIC PRESIDENT TAKE ORDERS FROM THE POPE?

Let us look at some of the statements taken from Rome's own canon law: "All human power is from evil, and must, therefore, be standing under the Pope." "The Pope has the right to give countries and nations which are non-Catholic to Catholic regents, who can reduce them to slavery." "The Pope can make slaves of those Christian subjects whose prince, or ruling power is interdicted by the Pope." "The church has the right to practice the unconditional censure of books." "The Pope has the right to annul state laws, treaties, constitutions, etc.: to absolve from obedience thereto, as soon as they seem detrimental to the rights of the church, and those of the clergy." "The Pope can release from every obligation, oath, vow, either before or after being made."

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"People seldom lose their religion by a blow-out. Usually it is just a slow leak."

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WHO HAS FAILED.

Ghandi's grandson observed recently, "The foreign missionary taught the people of India to read, but the Communists have supplanted the literature." It is still true that "the fear of Jehovah is the beginning of wisdom."

"I TOO, BELONG ON THAT CROSS."

Dr. H. C. Mabie spent years visiting the mission fields. On one occasion he was preaching to an African tribe. The chief of the tribe listened intently as the missionary told the wonderful story of the crucifixion of Christ and then asked that the story be repeated the second time. During the narration of the story the chief rushed forward crying, "Hold on! Hold on! Take Him down, I say. Jesus Christ doesn't belong on that cross. I belong on that cross." Surely every one of us must bow in grateful humiliation and say, "So do I."

-o-

"A black cloud makes a traveler quicken his pace and think of home."

-o-

A BETTER WORLD

Wouldn't this old world be better,
If the folks we meet would say—
I know something good about you—
And treat you just that way?
Wouldn't it be fine and dandy,
If each handclasp warm and true,
Carried with it this assurance—
I know something good about you!
Wouldn't life be a lot more happy,
If the good that's in us all,
Were the only thing about us
That folks bothered to recall?
Wouldn't life be lots more happy,
If we praised the good we see—
For there's such a lot of goodness,
In the worst of you and me!
Wouldn't it be nice to practice
That fine way of thinking too—
You know something good about me
I know something good about you!

Sellersburg Children's Home

Howard T. Marsh, Supt.



BONNIE JEAN CLARK



SHIRLEY MAE RODGERS

Pictured here are two of our children who will have birthdays in the month of July. Bonnie Jean Clark was born July 17, 1949. She has been with us a little over one year. Bonnie became a Christian October 25, 1959 and is a very religious little girl. She is facing a tonsilectomy and possibly some heart surgery. She would like very much for all of you to be praying for her.

Shirley Mae Rogers was born July 31, 1946. She has been with us a little less than one year. Shirley obeyed the gospel January 3, 1960. She is full of energy and likes to be on the go. She plans to attend youth camp in Winchester this year, and is looking forward to it.

By the time this issue of the Word and Work reaches you the new home for the superintendent will have been finished and Brother Marsh and his family will have moved in. We plan to move by July 1 so some work can be done here at the parsonage before the Crowders move in, which will be about the middle of August. I will continue to serve as minister of the church here until that time and will assume full time duties of the home September 1. From that time on I will plan to visit as many churches as I can on Sunday morning and evening and also on prayer meeting nights, along with some evangelistic work which has already been scheduled. We will try to take the children with us on some occasions. Distance will have to be considered in this matter. If your congregation has a definite date that you would prefer write now and we will try to arrange it on our schedule.

At this date (June 17) we are still in need of a matron or house parents for our girls. If any of you know of anyone who may be qualified and is interested in serving the Lord in this way, please have them call or write us. We would like to have this help now, but need it especially before school starts again. Make this a matter of prayer and let us know if you are interested.

Vacation time is here and many of you are planning trips. If any of you are planning to be in this area we would love to have you stop in and visit us. This is the best way to obtain firsthand information about our work. You do not need a special invitation, just stop in.

We have received several scholarships for youth camp and the children are most thankful and appreciative. We now have enough for everyone to go who so desires. We wish to thank each of you for this thoughtful consideration on behalf of the children. Keep us in your interest and before the Lord in prayer always.



Youth Department

Carl Kitzmiller

Have You Let The Devil In The Basement?

A few weeks ago, in a letter from the Philippines, Brother Victor Broaddus wrote: "Satan does not only attack by pounding on the front door. He knows just as well how to slip in through the basement window." He meant, simply, that Satan does not always use the same means for doing his dirty work. Slipping up behind us on our unguarded side is one of his favorite tactics. It is the one he uses on many of us concerning the Word of God.

Now many of us believe that the Bible is the Word of God, that it is right to read it, and that there is much need of understanding it. Satan could not tell many of us that it is untrue and make us believe it; we know better. He cannot tell us to study it all we like, that it will do us no good; for we know better. What does he do? He just fills our life up with studies of school subjects, sports, T.V., other pastimes, even earning a living, so that we think there is no time left to study the Word. From a practical standpoint his victory is almost as complete as if we denied the Bible altogether.

In the First Psalm there is a contrast between the righteous man and the evil man. There we read of the righteous man that "his delight is in the law of Jehovah, and on His law doth he meditate day and night." Now, we are sometimes prone to say that a Christian *should* do such-and-so when God has not said that at all. He may have said that the Christian *does* such-and-so. That is not to put our salvation on the basis of our own good deeds, but recognizes that when Christ is truly in a heart there are some results that come.

The language of the Psalm is such that we should not say that the one who does not "delight in" and "meditate on" the law of Jehovah day and night cannot be saved. The fact remains, however, that the righteous man described therein does do that and that all must if they would be the fruitful tree that knows no drought (Ps. 1:3). Why should the truly righteous man delight in the "law of Jehovah" and meditate on it day and night? Because unless he

does he will not long remain a righteous man in the *practical* sense. One of the surest ways to lose spiritual stature and to suffer in our spiritual lives is to neglect the Word of God. This is one of God's means of keeping us—"Thy word have I laid up in my heart, that I might not sin against Thee."

It makes little difference what it is that causes the neglect; the result will be much the same. A man may be too busy to eat, may lose his appetite, or may be deprived of food; but the resulting malnutrition is the same. Getting too busy for Bible study is just as serious in its effect on our lives as burning all of the Bibles about us.

The righteous man "delights in" the law of Jehovah. That means more than just liking to read or study it. It means that he likes the things that it teaches, likes to do them; he finds God's way a joy to his soul. The righteous man "meditates day and night" on that Word. That includes reading, that includes study; but it goes further. Meditating on the Word means thinking about it, considering its deeper meanings, applying it to life. And do not let Satan cheat you out of that any more than you would let him tell you that the Word is not true.

This is an old theme, not very sensational—but just never forget that delighting in and meditating on the Word of God is *essential* to the strong healthy Christian life!

NEWS AND NOTES

Johnson City, Tenn.: We passed out the Word and Work Sunday School quarterlies this morning, and in this brief time there has been much favorable comment on the new style. Especially, did those who commented, like the verse by verse commentary on the lesson. They feel that it will enable them to get more out of them.

We have just completed two weeks of Vacation Bible School. This was divided into two phases this year—junior week and senior week. Each was conducted for one week, and we feel that the results more than justified the extra effort it took. For junior week we had an average of 59, and senior week averaged 44. The Lord continues to bless us under Brother Prather's ministry. —L. A. Singleton.

Cynthiana, Ky.: I have been working with the Brethren here at the Salem Church of Christ, near Cynthiana, Ky., for the last 18 months, and have greatly enjoyed my relationship with these fine people. But I have received a call to come and work with the brethren of Camp and 7th Sts. Church in New Orleans, and because I believe the opportunity there to be of an outstanding nature I have accepted

the call, and will be moving down there on or before August 1, Lord willing. I will live in the apartment in the church building. My address, therefore, will be 7th and Camp Sts. Church of Christ, New Orleans, Louisiana.—C. H. Wiley.

Lexington, Ky.: The Word and Work continues to hold its high level as a spiritual and scriptural periodical.—H. N. Rutherford.

Antoine Valdetero is to be with the Ormsby church, Louisville, in a meeting from August 21 through 28.

Ann Arbor, Mich.: We enjoyed going to West Point church here in Michigan on Wednesday night of last week and Sunday. Brother Greer brought a good message on Fruit-bearing Sunday morning." —Mrs. Paul Knecht.

Alexandria, La.: Recently Brother and Sister Houston Tracy placed their membership with the church of Christ, Mac Arthur Drive and Peach Street, and on the fourth Sunday in May a young man and his wife confessed Christ and were buried by baptism into His Name. The attendance at all services is commendable. Good interest

is being manifested in our Vacation Bible School. Brother Mac LeDoux is doing a commendable work with the congregation.

Brother A. J. Istre of Glenmora, assisted by Brother Stanford Broussard of Bayou Jacque and Brother LeDoux of Alexandria, conducted a short series of gospel meetings at Lecompte, a mission near here. Interest was good. Several responded to the invitation, expressing a desire for prayers, and acknowledging their shortcomings in the Lord's service. Two services on Lord's day are now being conducted and one in the mid-week. James Roberts is proving a great help to them as a leader. Prayers for them are desired.—W. J. Johnson.

Jennings, La.: The Lord blessed us with a good V.B.S. We averaged 119 and had about twenty children who do not attend here in our classes. We praise the Lord for it and give Him the glory for all that may have been accomplished this past week.—Antoine Valdetero.

It Is Time For Camp!

We hear that the Junior Camp for the Winchester campus is full up. That means that some 125 or more have signed up. This camp begins with the evening meal, Sunday, July 10. Senior Camp begins Sunday, July 17. The very efficient director is Hall Crowder, assisted by his wife and Howard Marsh, who is assistant director.

Winchester, Ky.: I just completed a meeting at the Verden Church of Christ in Powell County, Kentucky. The church is small but interest was good and crowds increased steadily throughout the meeting. There were two responses—one of which was for baptism. Brother Jim Embree and Brother Dale Offutt are to be commended upon their faithful ministry in this place.—Paul A. Clark.

Hong Kong: Wilson (the blind boy) seems quite happy and keeps busy with his reading and other work. They are still producing one radio drama a week. He usually writes the script for that. Also he is still teaching the blind girl and may start teaching the young man again now that he has more time.

We divided the S. S. into five classes Sunday and it was much better for the small class. Betty took one section and Miss Hoong the other. We had a good crowd last night. I preached on the

coming of Christ with His saints to judge the world and reign. It is really good to preach this truth in freedom without the necessity of refuting all kinds of false views first. The people seem to have no prejudice against these truths; in fact, it is precious to those who have suffered under the heel of wicked and godless governments to look forward to the time when the righteous King will reign.—Dennis L. Allen.

Ottumwa, Iowa: I spent a few days in eastern and central Illinois around Memorial Day. The church at Paris, Illinois, seems to be growing. There were 145 present on the Lord's Day before I was there. A young man named Viston Moore is their minister. The Word and Work is helpful and valuable.—Frank S. Graham.

Louisville Christian Fellowship

This annual fall Bible conference will take place from August 29 to September 2. The day meetings will be held at the Portland Avenue Church and the night sessions at Sellersburg Church, according to plans. The general theme will be on the subject of Revival. Speakers from various states will be on the program. We plan to carry a complete program in the August issue of Word and Work.

SEMINAR ENJOYED

A seminar for an expanded ministry and leadership was conducted at the Buechel, Ky., church of Christ on Saturday, June 25. Short speeches were made by seven preachers. After lunch, served by the ladies of the church, we enjoyed an open forum led by N. Wilson Burks. We had lively and helpful discussion based on the speeches made in the morning. About sixty were served, mostly preachers. It was suggested that we get together in such a meeting every six months.

The protracted meeting at Buechel, Ky., with Richard Ramsey as evangelist, is now history. Good crowds were in attendance from night to night. Brother Ramsey was very much appreciated. Two came for baptism.

Two came for reconsecration in the meeting at Sylvania, Ky. Brother Howard Marsh was the visiting evangelist. His messages were good and strong.

As we prepare these notes Orell Overman is in a meeting at Jefferson-town, Ky. John Pound is the fine minister of that comparatively new congregation.

Turkey Creek, La.: James Roberts reports that the mission at Lecompt, La., has just recently begun to meet for worship on Lord's day mornings. For some time they had been meeting in the afternoon on Sundays for worship. They were highly gratified to see the house well-filled on their first Sunday morning worship. The people have continued to come and some have obeyed the Lord in baptism.

V.B.S. BRINGS RESPONSES

Reporting on responses during Vacation Bible School time, Eugene Pound, minister at Linton, Indiana, says: "Last Sunday, June 12, Roy Chapman, Sandra Chapman, and Charles Taylor were baptized. On June 15, Dixie Edington, Dale Edington, Dee Anne Grounds, Linda Strietelmeier, Marsha Luxton, Cheryl Barnett, Rebecca Reintjes, Leslie Laughlin and Patty Jo Taylor were baptized. On June 17, Jo Ann Reeves was baptized. During this time five have come for rededication. John Edwards is to be baptized tonight."

Ann Arbor, Mich.: The West Point church at Livonia, Michigan, is planning its V.B.S. for the last two weeks in August. Their summer camp is to be the week of August 7 at Bloomer's State Park, Ortonville, Michigan.

Brother and Sister Greer are leaving here to work with the church in Brandon, Florida, for the months of July and August. They will appreciate your prayers. —Mrs. Paul Knecht.

Suggests Prayer for U. S. A.

We over here have been concerned lately over what we read of conditions back in the U. S. A. We only wish that some of those who feel there is no harm in a Roman Catholic in high office could come to a Roman Catholic country to live for a while. If such were to get into high office in the U. S. A., there would be tolerance for a while—but just wait. Satan does not only attack by pounding on the front door. He knows just as well how to slip in through the basement window. While praying for the Philippines, Hong Kong, Borneo, don't forget to pray for the United States. —Victor Broadbush.

Linton, Ind.: The Lord is greatly blessing us in our work here at Linton. There have been twenty-nine responses to the invitation in the last two months; nineteen have been baptized into Christ; eight have confessed sins and rededicated their lives to the Lord and two

came for membership. Attendance has been on the increase in all of our services the last few months. The attendance on Wednesday evening has been encouraging. On June 15 we had 110 and June 29th 94 were present for prayer and Bible study. We are finding the study of Genesis very interesting and helpful.

In June we had one of the best Vacation Bible Schools we have ever had. Our average attendance was 72. —Eugene Pound.

Jacksonville, Fla.: I appreciate the prompt service we always get from the Word and Work. The Word and Work continues to be outstanding in its field, and I wish it could be in every home. —John H. Adams.

FELLOWSHIP MEETING IN MANILA

The Lord willing, the Broadbushes, Prestons, and Allens and any other brethren who can come will get together in Manila the first two weeks of August for a time of spiritual upbuilding and renewing of vision. Harold Preston has written several brethren in the States inviting them to come and we understand that Winston Allen and Frank Mullins, Sr. are making it a matter of special prayer and will come if the Lord opens the way. —Betty Allen.

Several Churches have Renewed Their Gifts.

No report has come to us of the renewal drive for Southeastern Christian College, but we understand that several congregations have renewed their giving to help in this good work. Some sections were slow in getting started in their part of the campaign and thus word has not been received from all interested churches. The College needs a considerable outlay of gifts to carry on. This renewal campaign was our opportunity to underwrite the needs of the College. Those who have not responded can yet respond to this good work. Many young men who have attended S.C.C. are now in full time Christian work. Some of the boys are out for the summer. And we indirectly have had a share in the work they are doing.

Dallas Texas: Please send me ten copies of the booklet "New Creation" by Dennis Allen. I always give a copy to each one I baptize. Am happy to say I have given three away as a result of our recent VBS. The Lord has given us a wonderful school and souls saved to His glory. —Glenn Baber.

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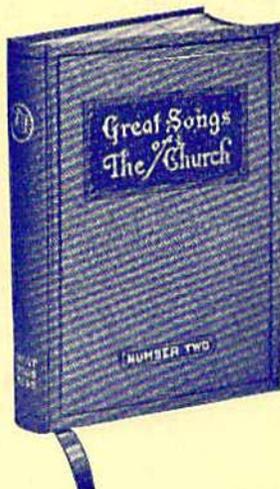
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