

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

J. R. CLARK, Publisher

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THE BUECHEL CHURCH

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THE WORD AND WORK

VOLUME LV, JUNE 1961

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

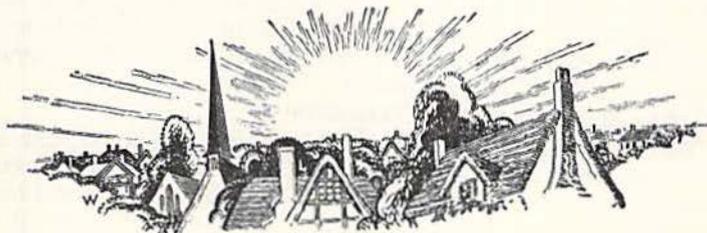
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GARDENING

By Elizabeth-Ellen Long

What does an old man think about
Digging in the ground
In the spring?
What does an old man think about
Digging graves for seeds
On a bright May morning?
Does he look at the earth with fear,
Remembering how soon he must lie in it?
Does he look at the brown soil with loathing,
Knowing that he cannot escape it long?
Or is he seeing only summer's risen green,
Her resurrected gold,
And saying to himself, "I, too! I, too!"

(Copy of a clipping found in the coat pocket of D. H. Friend,
4-18-51. Below the last line he had written: "Isn't this fine?"



Fear and Fellowship

E. L. J



THE FEAR THAT FURTHERS FELLOWSHIP, AND THE FEAR THAT HINDERS FELLOWSHIP

With Notes and Comments on The Fellowship Break in 1918 as an Illustration
Will the journals that publicized that break kindly take notice

Again we write on "fellowship"—with this prefatory note: Neither fellowship, nor unity, nor any other subject, topic, or doctrine is our main concern. Jesus Christ himself, the glorious risen, living Being who is at once the center and the circumference of all that concerns Him—*He* is our main concern. It is quite possible, in fact easy, to become taken up with "movements" and subjects good as they may be, more than with Him, our only Lord and Savior. He is the proper theme of all gospel preaching, as He was the central subject of every apostolic sermon in the Book of Acts. Nothing has significance or vitality except as He is magnified and glorified in its discussion.

We were asked quite recently this hard and searching question: Why is it that members of denominational churches often seem more devoted and sacrificing, more prayerful and missionary, than "we" are? (If they are so, it ought to give us pause and great concern when we come to fix our lines of fellowship). I do not believe, and cannot concede, that it is necessary to be anything more than "just a Christian" to be the best Christian in the world. But if there be any answer at all to this hard question, it lies in the paragraph next above: among the many heresies, there is "the heresy of emphasis", wrong emphasis; and of this heresy, too many of our kind have been guilty. If we aspire to be "New Testament Christians", a people after the pattern of Paul and Peter, James and John, we must put the emphasis *where they put it*. Christ was central, His return for His own was always "imminent"; the Holy Spirit was given great place in every heart and church; legal religion had given place to spiritual religion; love was the greatest of the virtues; there was no talk of any "church" except that body to which God added daily those that were being saved. Such was, and must ever be, the balance of things with all who seek to reproduce original Christianity in the world.

HOW FEAR MAY FURTHER FELLOWSHIP

One thing is certain—with all who know the word and are informed about the world, its chaos and its trend: The day is coming, it may be on us even now, when those who truly love the Lord will be gathering in small and smaller groups around His name in search of strength and fellowship! They may have to huddle in shrinking,

shivering clusters where those party names that have so long divided God's elect will have no place or meaning. Is it not so already in many parts of this God-despising world? "When the Son of man cometh" cries the Savior, "shall he find faith on the earth?" O those vain guides, those half-instructed teachers, who would not heed the "sure word of prophecy", that light that God himself has lighted to shine in this dark world until the dawning day! (1Pet. 1:19). They said that the onward march of civilization, education, cultivation, legislation—even at our poor pace of evangelization—would surely bring the Golden Day: What have they done to "the blessed hope," the motivating spring of the early church? How many millions of years must yet ensue before this man-made, home-made millennium can occur? The monster man, the anti-christ, may even now be pounding at our gates. The penumbra of his dreadful presence, the shadow cast before him, may well be upon us even now! Yes, we seek fellowship! Small wonder it is if saints on earth are drawing nearer to Him who is the center, and thus drawing nearer to each other, for the strength and courage that comes with fellowship. Small wonder if those who truly love the Lord's appearing (2 Tim. 4:8) are making ready for His call or for His coming. Small wonder if they that fear Jehovah "speak often one with another" (Mal. 3:16), and love to pray together—that the lost of the world may know the Lord, and that they themselves may prevail to "escape all these things that shall come to pass, and to stand before the Son of man" (Lk. 21:36).

HOW FEAR MAY HINDER FELLOWSHIP

There is a fear that restrains good men from speaking out their inmost thoughts and views, their hopes and prayers on fellowship. It is an understandable fear, since there is always some sort of cross or loss prepared for those who are out-spoken. They must ride up front, like the train engineer who rides the gale while far behind his passengers snooze in Pullman cars.

But the fear of which we now speak is that apprehension of what might happen if we "had truck" or fellowship in any degree with those brethren whose customs are (in our view at least) unsupported by New Testament precept or example. This fear also is entirely understandable—in the light of history. But suppose such fears could be effectually dispelled; suppose there were assurances and guarantees, not only in words but in deeds, that the churches of the plain, old-fashioned order would not have foisted on them some divisive "innovation", say a woman preacher, an extra-church society, or some worldly way in music—some showy system just now in fashion but unheard of in the primitive churches; suppose, I say, that we had grounds to say to fearful brethren: "Nobody wants to change our plain customs or to foist such things upon us. These brethren only crave for themselves, as they offer us, a wider, working fellowship in order that the one gospel may be more widely and effectively disseminated throughout the world". If such a thing could be, the cause of spiritual unity and fellowship would at once be forwarded by at least a generation. The heart-warming vistas of a wider "Christian Unity" would open up before our wondering eyes—if brotherly love could catch on fire again and the fears of "where do we go from here" were thoroughly allayed.

Some may have wondered, "what is the editorial position of this journal on fellowship": this journal has no fixed "positions". Our writers are all free men, under God, to write what they believe is right, to grow, and "go on with God." It may be remarked, however, that none of us have advocated anything on this line more than Brother Boll himself had long *practiced*—that dear man who was for forty years the real "Mr. Word and Work". We think his course at Cedar Lake was scriptural and model. Year after year he went there (sometimes I, or another, with him) to address the conservative Christian ministers of Chicagoland. By the courtesy of those good brethren, and on their initiative (not by any demand from Boll), no "music" was used when RHB spoke; but when it came his turn to sit, while others who used it were speaking, he listened with interest and raised no fuss or protest. After all, it was *their meeting*, and Brother Boll was not like some who might have flung bombastic challenges at them. Here was the spirit of Romans 14 and of fellowship at its best—fellowship in spite of an unresolved difference. Those men loved our brother for himself, and for his humble attitude, and he loved them dearly in return. They all, both he and they, were benefitted, and the bonds of Christian love were strengthened. O that there were more like those!

THE 1918 BREAK

Twoscore years go and three, my home church (Highlands) "withdrew fellowship" from a brother who, though twelve years my senior, is still living and reasonably active. The aggravation had started in another city, between others, and now had reached to us. I was the young minister (perhaps too young for such events), and my trusted, older minister-friends would not advise, one way or another, out of respect for the autonomy of our congregation.

Certainly, we believed that we were in the will of God, on basis of such Scriptures as Matt. 18, Rom. 16, Titus 3, and 2 Thess. 3 (from which latter passage alone we get the word "withdraw"). The church was in a serious crisis, imported from without; we feared the church would lose its status as a free and autonomous congregation. Fear was a factor in our action (I think all parties felt a fear of some sort). All knew that there was something seriously wrong; but often has the question crossed my mind and heart: Did we *wisely apply* the Scriptures to the case—in the final act, that is? Do those verses *require* that we go as far as we went—since 1 Cor. 5 (which indeed demands a public ouster) did not at all apply? I have long thought that Matt. 18:17 (which does call for a *report* of reconciliation efforts to the church), also Rom. 16:17 (see our exegesis in *Faith of Our Fathers*), possibly Titus 3:10, and certainly 2 Thess. 3:6—I have long thought, I say, that the application of these verses might have been left to personal judgment and individual conscience. Would this restraint perhaps have found a good response? Could it have hindered utter, final break, and much of the critical publicity that followed? It is quite possible, and I could wish that it had been attempted.

Having said this much in connection with "fear and fellowship", I think it best to bring the story briefly up to date, and to leave this record of our later thinking. The disciplinary action was soon rescinded.

In conference with our elders, the brother conceded that he and others had been "fractious"—a milder word considerably than "factious". Though "fractiousness" was not considered ground for discipline, yet (as our elders rightly reasoned) had they *not* been "fractious" there would have been no discipline; and thus that action was officially undone. However, a relatively small but most regrettable separation had already taken place.

But now (and long ago) our fears are gone. The brother is old and I am aging. Love looks around once more to see if there be yet a way to help and heal. Fear can indeed hinder fellowship, but love is always seeking to repair. Two years ago, upon the death of his wife, I sent this little note (names are omitted for courtesy reasons; older readers will understand):

Dear Bro. —: I went out—with difficulty but with joy—to the funeral home, hoping to see you there. Irene and I loved Sister — very much, and all of you. I may be the next to go—or you; and I earnestly pray that we may all be together on the other side, through the boundless grace and mercy of our forgiving God.

I know that some have suffered much, since 1918—perhaps I most of all. You know I thought—we all thought—we were in God's will; but if we had those years to go through again, I would certainly try to find a better way, and at any personal cost.

Our sincerest love and sympathy, E. L. Jorgenson.

To this little note I received the following fine response:

Dear Brother Jorgenson: I sincerely regret not being present when you and your wife visited the funeral home. Recently, I learned that your health is not as good as in former days, and your interest in me in my sorrow, and the effort required to visit the funeral home, magnifies my keen appreciation of your visit. Thank you for coming.

Yes, either you or I may be the next to go. Next week I will pass my 85th birthday if I live to the 11th; and I am fully conscious of the fact that though my health is fair I am living on "borrowed time". I join you in the hope that we, both of us, may meet in the "sweet by and by."

Even at this late hour in our lives, it is pleasant to know that you entertain seriously the thought that "if we had those years to go through again" some other way may have been or would have been found, in 1918. Truly, we and others have suffered, and we also know that the cause of our Master has suffered. What shall the answer be?

Again assuring you and your wife of my appreciation of your interest and kindness, I am Sincerely, (Signed.)

This little exchange speaks for itself—I shall not comment except to say that the spirit of this response made me very happy. I'm bound to love a man who can write *me* a letter like that! Question: If we all "had those years to go through again"—would there have been any "disciplinary action", or any "fractiousness" to occasion it? Surely, we live to learn!

It seems fitting to close this series on "Fellowship" with these quotations from two highly respected brethren, now gone, H. Leo Boles and F. D. Srygley. Boles was the long-time editor of *Gospel Advocate's* lesson materials, and Srygley (F. D.) was first-page editor of the *Advocate* before Brother Boll took that position. The Boles paragraph appears at the close of his written discussion with Boll in the *Advocate* (ten years *after* the 1918 event related above), and the Srygley paragraph appears in the book, "Larimore and His Boys," p. 315. These quotations show the spirit that we need to imbibe and emulate as we "follow after peace;" yea, as we "*seek* peace and

pursue it" in every possible way harmonious with righteousness and with truth—the vital truth—spoken in love. (Heb. 12:14; 1 Pet. 3:11; Eph. 4:15). Here are the Boles and Srygley quotations:

"I have never had a more courteous and brotherly opponent than Brother R. H. Boll. My high regard for him has been increased because of the discussion. I believe him to be sincere, pious, and a cultured Christian gentleman. I entertain the kindest personal feelings toward him. We differ, as the reader knows; but our differences and a discussion of them do not keep me from esteeming him very highly as a brother in Christ Jesus."—H. Leo Boles.

"When we believe in Christ and obey His commandments we are Christians. Having done this, if we differ, we should differ as Christians—as brethren in the Lord—and not make our differences denominational barriers which interdict Christian love, destroy brotherly fellowship, prevent successful cooperation, and promote party strife and ugly contentions."—F. D. Srygley.



Truth Advance *Section*

Stanford Chambers

QUESTIONS ASKED OF US

Please explain 1 Peter 4:6.

In 3:19 the apostle has stated that Christ in the spirit "went and preached to the spirits in prison, which aforetime were disobedient, when once the longsuffering of God waited in the days of Noah". The generation to which Noah, "a preacher of righteousness" ministered proved itself unbelieving and unrepentant. For that reason their departed spirits are spoken of as "spirits in prison." Christ in the spirit preached to them in the preaching of Noah. Their abode in Sheol (Hades) was and is their prison.

In 4:6 the apostle is affirming that Christ is the judge of both the living and the dead. The dead have had the gospel preached unto them, and by the gospel preached unto them all are to be judged. "But what about the dead who never had the gospel preached unto them?" They are not under consideration in the passage, but only those who have had the gospel preached unto them (the gospel being God's message to the particular generation).

The interpretation offered by some commentators which has the antediluvians preached to by Christ in person after His death, has Him thus preaching to such as have already been preached to. What point could there be in that, unless, indeed, all the dead are thus to be treated. That, of course is the "second chance" theory.

Christ is the "judge of the living", the gospel preached unto them is the standard by which they are judged. But He is the judge of the dead, and the gospel which was preached "even to the dead," that is, to those who are now dead, is the standard by which they will be

judged, "that they may be judged according to men in the flesh," the living, and the great purpose of the preaching has ever been that "they may live according to God in the spirit." The disobedient, of whom those to whom Noah preached are examples, defeat the one supreme purpose of the preaching. They do not, will not, "live according to God in the spirit."

Another interpretation offered by some is to the effect the gospel was preached to those dead through their trespasses and sins, preached to in order that they might be made alive spiritually. Thank God that the preaching of the gospel brings such glorious results to all who truly believe, but that hardly ties in with what Peter is setting forth in his epistle. This writer is not unsympathetic toward this latter view.

What about the baptism for the dead as in 1 Cor. 15:29?

Bear in mind that there were some at Corinth who denied the resurrection. See verse 12. Let such be the antecedent of the pronoun "they" of verse 29, and any alleged foundation for the Mormon doctrine of proxy baptism vanishes. It is a cardinal doctrine of said cult, however, and by it they gain many converts. It appeals to those whose loved ones died unbaptized.

Can the age of accountability be fixed? Can it be determined who are responsible and who are not?

Persons of sound mind come into accountability at a certain stage of maturity, but who can say at what stage? Some arrive at accountability at a younger age than others do, and that is explainable due in large measure to better training and teaching. An uncle argued that his children would be better off if they were not taught too soon, for that would bring them to accountability too soon. But the inspired instruction to parents is to bring up their children in the nurture and admonition of the Lord. It is not against His will or wisdom for children to be brought to accountability.

Argument like that is sometimes urged against missionary work in heathen lands, for the hearing of the word, they say, makes the heathen responsible. But the Lord commanded His servants to go with the gospel to all nations. Leave all consequences to Him who had the authority to command. The Redeemer by His own death and resurrection takes care of the unaccountable including those dying in infancy or as mentally deficient, the idiotic and the like. No one goeth to the Father but by Him. The accountable must obey Him.

It is recalled the stress Brother Don Carlos Janes put upon the importance of "the indigenous church" in foreign lands. The wisdom and importance is very obvious today. To what extent has the idea been carried out by missionaries?

This writer lacks sufficient information to say to what extent, but no argument is required to enable one to see the wisdom and importance of the indigenous congregation. Racial disturbances are being stirred all over the globe. White missionaries are being forced out and have to leave the work in the hands of native converts. How many of them will prove reliable? and how many are trained and experienced enough that they are equal to the responsibility? What

comes of the investments of time, talent, energy and money in the work in those lands? The white missionaries and the native Christians need the support of earnest praying in these days of uncertainty and unrest. "God forbid that" we "should sin against Jehovah in ceasing to pray for them." God be praised that missionaries whom we love (because we know them) have thus far had little disturbance.

Please explain Jas. 5:13,14. Are there elders today who do this? What kind of oil is to be used? Why do so many elders seem not to understand this passage?

The language is clear and understandable. There are elders who respond to the call of the sick and carry out the instructions today. The kind of oil is not stipulated. Brethren there are who think this procedure was ordained for that period in which the word of the New Covenant was being confirmed, like as the signs of Mark 16:20 and of Heb. 2:3. Even if that were shown to be true, there remains James' instruction, "Pray ye one for another, that ye may be healed," and elders would yet be expected so to pray. A regrettable fact is, many elders as well as others, even some preachers, are lacking in assurance that the Lord answers prayer! Consequently they do not enjoy being called on by the sick to pray for them to get well. Their prayers are not answered (not being mixed with faith) and that fact is a bit embarrassing to them.

The length of the "desolation" spoken of by Daniel is usually given as 1260 days; how then explain the 1290 days of Dan. 12:11?

The desolating may terminate at a certain time, and the desolations resultant may not be recovered for a long time afterward. It is possibly 30 days later that sanitation is such as to make the area livable, and 45 more days to remove debris so as to allow necessary activities. Who can say? But we do not have to be unrealistic about it all.

Who are the elect of Mark 13:27?

God's elect (and He has His elect in every age) are those who heed His call. In the great "hour of trial which is to come upon the whole world to try them that dwell upon the earth" (Rev. 3:10; Luke 21:36), and which His elect of this present time, viz., those who compose Christ's body, His church, escape, as per the two passages above and others, there will be those of the world who will even then hear and heed His call and become His elect. Note Rev., chapter 7 for vast numbers of such. Note their quality in Rev. 13. Certainly those who hear and heed His call to come out of the doomed Babylon before her utter destruction will then be reckoned among His elect. Angels will render due service on behalf of all such, even as stated in Mark 13:27.

Is the "wrath to come" of 1 Thes. 1:10 identical with the "great tribulation" or are they separate events?

The deliverance of said passage, effected by the Lord's coming for His own is from the "great tribulation," but any and all divine wrath to come is escaped, that is, by all who are truly the people of God.

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



What Can You Do?

"The fuller's teasel is a plant much like a thistle, with flower heads that are covered with spines like those on a cocklebur. It is an ordinary plant that grows wild in some places and appears useless. Yet the lowly teasel serves a very worthwhile purpose in the world. Its flower heads are cut in two, attached to cylinders, and used to raise the nap on cloth. The largest of the prickly heads are used on blankets, the smallest are used on woolens and broadcloth. And according to one encyclopedia 'No mechanical device has ever been invented which can do the work of this plant satisfactorily.'

"Each of us has something he can do better than anyone else, a particular place in life that he fits into, where he can be useful and happy. That place is worth seeking for. But sometimes one's special gift is as unusual as that of the fuller's teasel, and one cannot readily discover what it is.

"If you do not know what your gift is, if you feel in fact that you have none, try this simple quiz on yourself:

"What do you most enjoy doing?

"What do your friends say you do well?

"Doesn't this give you an answer concerning your special gift in life, however unusual it may be?"

(The above article should cause us to ask the same questions regarding our work for God and the church. Often people refuse to do *anything* because they think that they cannot do *something* that is noteworthy or seemingly important. But, the thing you may be able to do, whether large or small, may be the thing that nobody can do except you, and, if you do not do what you are able to perform, that task will go unaccomplished forever.)

Rabbi Henry Berkowitz, with pathos once wrote: "To me one of the saddest and most tragic facts in history is this, that Jesus the gentlest and noblest Rabbi of them all, should become lost to His own people by reason of the conduct of those who call themselves His followers. In Jesus there is the very flowering of Judaism."

✻ ✻

Irritation in the heart of the believer is always an invitation to the devil to stand by.

* *

Sad But Possible

"A little sunbeam traveled from the sun to the earth—a distance of 93,000,000 miles—determined to bless a little flower in a kitchen window. But after traveling that 93,000,000 miles in a perfectly straight line, it hit a flaw in the window pane, which acted as a prism and threw the ray of light

aslant, and the little flower never got the blessing intended for it. Would it not be pitiful indeed if some God-sent little ray of blessing should be directed to help some needy soul, but after traveling all the way down from Calvary's mountain it should strike a flaw of undead self, uncleaned sin, unpurged carnality in you or in me, and, being turned aside by that flaw, should miss that soul for which it was intended?"

Who Hath Woe?

Sen. Olin D. Johnston, Democrat, S. C., said recently that wine flows so freely on Washington's cocktail circuit that it is a wonder that every senator and representative isn't teetering on the brink of alcoholism. The Senator was opposing a "representation allowance" being considered for the state department, which he said is a dignified term for "expenses incurred through the consumption of alcoholic beverages."

Last Days

The attendance at the Sunday evening services of the Conyers, Georgia, Methodist Church has jumped from fifty to one hundred since the minister began giving out green stamps. One of their officers stated that about 5000 green stamps for adults, 5000 yellow stamps for children and 250 stamp books have been printed and distributed. The members also get stamps for participation in other functions such as choir practice. Those who had collected the most stamps when the contest closed, redeemed them for an outing to Warm Springs and Calloway Gardens. The winners left by two chartered buses on the Sunday after Easter. (It is suggested that you read John 2:13-17 in this connection.)

Fifteen Words

- Five most important words:
"I am proud of YOU."
- Four most important words:
"What is YOUR opinion?"
- Three most important words:
"If YOU please."
- Two most important words :
"Thank YOU."
- Least important word:
"I."



Can You Be Understood by the Little Ones?

"The teacher said if we missed three Sundays she would throw us in the furnace," reported a child just returned from Sunday School. Horrified, the mother telephoned the teacher at once. The voice at the other end of the line was puzzled, then choked with laughter. "I said if they were absent they would be dropped from the register," she explained.



"The devil is forever convicting folk of other peoples' sins. The Holy Spirit convicts us of our own."



Great Praying

It may be your prayer is like a ship, which, when it goes on a very long voyage, does not come home laden so soon; but when it does come home, it has a richer freight. Mere "coasters" will bring your coal, or such like ordinary things; but they that go afar to Tarshish return with gold and ivory. "Coasting" prayers such as we pray every day bring us many necessities, but there are great prayers, which, like the old Spanish galleons, cross the main ocean, and are longer out of sight, but come home laden with a golden freight. —Spurgeon.



"It is never too soon to show a kindness, because one never knows how soon it will be too late."



Glorying In The Cross

Willis H. Allen

To the apostle Paul Christ was "all in all". And to him, Christ meant the cross. It was paramount.

There is today what may be called a FLESHLY glorying in Christ. Many people admire, and give emphasis to the great personal qualities and teachings of Jesus, with little attention given to His death. They emphasize such things as the perfection of His moral teachings, the beauty and purity of His personal character, His mercy toward the down-trodden, His manhood as seen in His championship of the oppressed and outcast, His compassion toward the sick and helpless, His concern for little children, His high and tender regard for womanhood, His fearlessness in exposing the hypocrisies of the Pharisees, His matchless wisdom and skill in meeting and answering the subtle questionings of His enemies, the calmness with which He met the last great test. And we could go on and on. Yes, Jesus is very wonderful. Such qualities appear to every cultured mind. But in all this admiration this far, are we not still on the level of the NATURAL mind? As wonderful as these things are, is that all there really is in Jesus? The world glories thus in all its heroes.

Mahatma Gandhi was reputed to be just such an admirer of Jesus. He often paid tribute to the meekness and suffering love of Jesus. We are told that he often sang that great hymn of Isaac Watts, "When I Survey the Wondrous Cross", but he did not accept the expiatory sacrifice that was made there. It was all a matter of purely human admiration. Like many others today, Gandhi admired the man of Calvary, but did not trust in Him. He saw JESUS, but did not see the SAVIOR. He saw in the crucified one a *great man* and a *great example*, but not his Lord.

Paul's glorying was of a different kind. He gloried in THE CROSS. Paul understood what Jesus meant when He cried, "It is finished." He saw the work of redemption completed there for him. He saw in the cross the end of the old life of the flesh and the beginning of a new life in the Spirit. He lived and died for the Son of God, that he might find Christ (Phil. 3:8; see also Gal. 3:26; 4:6).

We must come to Paul's level of the understanding of Christ and His Cross. Not the level of human admiration merely, but that of spiritual trust and faith.

CHURCH MEMBERSHIP

CHURCH MEMBERSHIP is a matter, first of all, of belonging to the Lord and being added by Him to His body. Next, from a practical standpoint we recognize Christians as members of some certain congregation of God's people on earth. This is inherent in the command to elders to feed and care for the flock. Obviously they must know who the flock is. So, there is such a thing as local membership.

Comes a funeral . . . or a need . . . and *some folks* dig out an old church membership that they had given no thought to during a period of years. The obituary column may read that the deceased was a member of the church at, but some of the living know that he was not near a church service for years. To say the least, the manner of life of some does not indicate a very great love or concern for the church. Knowledge of the membership depended on some dusty record or memory of someone, not upon a continued faithful activity. Their church membership has been doing little but collecting dust. All of which reminds us of a little story with an evident lesson.

It seems that a man James had had a great religious experience, so wonderful that he constantly repeated it to all with whom he fell into conversation. It was so wonderful that he finally committed it to writing, and placed it in a safe place in the attic. There it reposed during his lifetime, during which he grew more and more careless as to the things of the Lord. Finally came the time when he knew he had not long to live and, calling his wife to his side, he told her to go up in the attic and bring his written record of his experience to read to him. Some moments later she came down the stairs, her eyes wide open with alarm. "James," she screamed, "the rats have eaten up your experience!" —Adapted.

ROBERT L. LEWTER

At the age of 59 Brother Robert L. Lewter departed to be with Christ. He had suffered much from a heart condition over the last few years. He expressed a desire to go if he could not get better. For years Brother Lewter has carried on what we might call a tract ministry. He visited hospitals, sanitariums, reformatories, jails with gospel tracts and personal testimony. A friend informs me that he went once each week to LaGrange Reformatory for eight years. Here they had public meetings and visited the cells. Brother Lewter always had a stack of tracts in his hand when he came to church. He cast his bread upon the water. Only eternity will reveal the good that he did.

He leaves to mourn their loss his wife, one daughter and four sons. "Death is not a journeying into an unknown land; it is a voyage home. We are going not to a strange country, but to our Father's House, and among our kith and kin." —John Ruskin. Brother Lewter will be long remembered for his zeal in taking the gospel to those who desperately needed it.

Precious Reprints

FROM THE PEN OF R. H. BOLL

LATTER DAY MIRACLES

The word of God predicts that the last days will again witness supernatural manifestations. "There shall arise false Christs and false prophets, and shall show great signs and wonders: so as to lead astray if possible even the elect." (Matt. 24:24). To a people devoid of faith and certainty, nothing is so welcome and convincing as supernatural manifestations. It seems to offer something real and tangible, when all else is wrapped in a haze of doubt and uncertainty. And no generation has ever been more gullible than the super-educated, convictionless generation now living. No sooner does some alleged healer or miracle-worker appear on the scene, but the world goes wild over him; and people to whom the word of God in their Bible is nothing, are ready to accept almost any absurdity that is accredited by a show of occult power.

PAVING THE WAY FOR ANTICHRIST

The most fatal mistake possible in this matter is "*to confound the supernatural with the Divine.*" To be sure, people who scout the idea of the existence of Satan are bound to conclude that whatever is supernatural is of God. The more skeptical they may have been as to the possibility and reality of the supernatural, the stouter will be their conviction once they are compelled to acknowledge it; and having no other criterion, no standard of Truth to go by, they fall victims to whatever delusion may be foisted upon them on the strength of the miracle. Those also to whom Satan is only the symbol of vile immoralities, and who have never understood that he is "transformed into an angel of light"—will unquestionably accept anything he offers that seems good and uplifting. Now the Devil is able to work miracles. When the Man of Sin is revealed, the Lawless one, the Son of perdition—that great, last world-scourge, who prepares the world for the execution of God's wrath, himself an instrument as well as subject of it; he who opposes and exalts himself above all that is called God and above every object of worship—his coming (parousia) will be "according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness." By "lying wonders" is not meant fraudulent wonders, "fake" miracles (of which there have always been plenty) but genuine wonders that support a lie. These will not be few nor small. What, for example, the prophets of Baal could not do at the challenge of Elijah; what once God had reserved for His own sign, this "Beast" (rather his lieutenant, the "Second Beast") performs. He shall "even make fire to come down out of heaven upon the earth in the sight of men" (1 Kings 18:24-39; Rev. 13:13). The power of the consequent delusion is shown in its universal success, the only exception being those whose names are in the Book of Life. The power of that great one, thus backed up by supernatural demonstration, is the

judgment of God upon a world that has exchanged the truth of God for a lie—a delusion coming with all deceit of unrighteousness for them that perish, because they received not the love of the truth that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie (literally, *the lie*, the supreme lie, which is the “divinity of man”) that they all might be judged who believed not the truth, but had pleasure in unrighteousness” (2 Thes. 2:3-12). The context both in this passage and in Rev. 13 and 19 shows that this development belongs to the last days of “this present evil age.” That the present super-wise, skeptical, conceited, godless generation is ripe for such a leader and such a delusion, no one who knows the facts and circumstances will doubt.

MIRACLES FROM HEAVEN AND MIRACLES FROM HELL

The supernatural may come from God or from the Evil one. A miracle was never in itself conclusive proof of Divine mission. Israel was instructed to distinguish between the prophets: there were to be false prophets, messengers of Belial, as well as true spokesmen of God. How were the latter to be known? “If thou say in thy heart, How shall we know the word which Jehovah hath not spoken? when a prophet speaketh in the name of Jehovah, if the thing follow not, nor come to pass, that is the thing which Jehovah hath not spoken” (Deut. 18:21, 22). But another test must supplement this: “If there arise in the midst of thee a prophet, or a dreamer of dreams, and *he give thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods . . . thou shalt not hearken unto the words of THAT prophet*” (Deut. 13:1-5). When therefore any miracle, wonder, or sign, is offered to accredit a false doctrine, and to advertise a teaching subversive of the fundamental truth of God’s word, the supernatural demonstration in question is certainly of Satan. And this is but another way of saying that not miracles but the revealed word of God, constitutes the final test of truth. If a prophet speaks not according to that Word there is no light in him. The Lord Jesus Himself, whose signs and mighty works surpassed all the prophets had done, or that Satan can duplicate, did not rest His claim upon His miracles alone, but appealed from them to the Scriptures, as the final and absolute vindication of His claim and mission: “Ye search the scriptures for in them ye think ye have eternal life; and these are they which bear witness of me” (John 5:36-39). If His life, works, claim and teaching had not squared with the Scriptures He would not have been the true Messiah.

THE WORLD LOVES TO BE DUPED

How shallow and frivolous, in the light of the danger and the solemn warning of God appears the religious attitude of the public today! How ready humanity is to run after every semblance of the supernatural; how willing to follow after every uncanny will-o'-the-wisp. There is never a reputed healer but the pitiful multitudes, as sheep without shepherd—nay who have not known and alas! will not know, their true Shepherd, flock together at the stranger’s call. What though

the Word of God warns, teaches, remonstrates—it is looked upon as that much empty talk; this fellow can *do* something! If the Ouija Board mysteriously tells or seems to tell some secret, straightway whole nations go mad over the little plaything; so that even its friends and advocates become alarmed and try to restrain the insane fad. Let the Bible testify as it may the wrath of God against all forms of occultism—necromancy, divination, clairvoyance, hypnotism, fortune-telling, communing with the dead—not even professed Christian people are restrained from consulting the modern witch and wizard, and from attending the seance. If some pretended Elijah, or a Madonna of Lourdes, or some cult as “Christian Science” (which is a 20th century adaptation of second-century Gnosticism) promises cure from bodily ills, the world makes a beaten track to their respective shrines. And have they no light, these multitudes? Is there no sure word of truth by which they might be guided? Yes, there is; and more widely diffused than ever before—and little regarded even among those who have it most abundantly!

STAND BY THE BOOK

To those who will hear, God's word tells of a gospel which neither the apostles themselves, nor any other man, nor an angel from heaven can alter (Gal. 1:8, 9; 1 Cor. 15:1-4). Stand by that! It tells of “the faith which was once for all delivered to the saints” (Jude 3). “As for you, let that abide in you which ye heard from the beginning. If that which ye heard from the beginning abide in you, ye also shall abide in the Son and in the Father” (1 John 2:24). This is our firm foundation from which none of the wiles or wonders of Satan must be permitted to lure us in these perilous times.

All Or Nothing

There are many of us, I suppose, who would like to be rid of certain sins. Who wants to have a bad temper? Who likes to lie? Who is not ashamed of his pride? So we ask the Lord to deliver us from this sin or from that habit, and yet find no deliverance. What is the trouble?

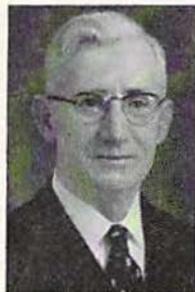
The trouble is that emancipation from the fruit of sin has been sought, not from the root. The prayer should have been that the flesh might be nailed to the cross. We (Christians) have been crucified with Christ, but it is imperative that we should reckon ourselves dead to sin (Gal. 2:20; Rom. 6:11). When the reckoning becomes reality, our prayers shall be answered and we shall experience the life unto God which is ours through Jesus Christ our Lord.

The Pilgrim.

Book Section

The Bible, The Word Of God

J. R. C.



Seven Unanswerable Evidences

Having set forth in detail the claims of the Bible to be God's holy word, we are now examining its heavenly credentials. What is there about this book that backs up its high claims? We now present seven unanswerable proofs that this book is God's word.

I. Its Miraculous Preservation.

"Time," said a wise man, "is a terrible sifter of books. Most books die in the year in which they were born. If a volume survives five or ten years it is above the ordinary. If it continues to hold interest for fifty or one hundred years it has some special worth. If it is preserved even longer there must be some pure gold in it." The newest portions of the Bible are near 2000 years old; its oldest part 3500 years. And yet it has the greatest circulation of any book in the world; it is the most loved, and the most hated; it is the most read, yet the most neglected. It is by no means relegated to some museum or some forgotten place, but lives among men. It contains pure gold! Is a diamond because it is 2000 years old of any less value? Time has only served to test and commend the Book of books.

Someone has imagined what a task it would be to destroy the Bible. First, the would-be destroyer would need to send to the far-reaches of the earth and gather up 600 million copies of the Bible, printed in 600 languages and dialects. Then he would need to strip all public and home libraries of books in which Bible verses are quoted. (We have already pointed out that the entire New Testament, saving eleven verses, could be reproduced from the writings of the fathers.) He would need to rid all art galleries of Bible-inspired paintings and sculptor work. Cemeteries would need to be robbed of their many inscriptions. Great music would need to give up many of its masterpieces. Even then the Bible would not have been destroyed, for portions of it are stamped on the memory of saints. I once had a preacher friend who memorized most of the New Testament. I once heard H. H. Hally quote the Book of Daniel. Even if one could destroy all the people who knew portions of the Bible by memory, he would not yet have destroyed it, for it is God's word, and as long as He lives, it lives! Somehow the Bible exists separate and apart from the printed page. Destroy every trace of it and yet it will face you in judgment.

2. Its Amazing Unity.

There is nothing quite like the Bible in this respect. Brother Boll once imagined some old patriarch coming to a certain spot and laying a building stone. A hundred years later another comes and lays another stone. And so it goes for 1600 years, each in many instances not aware of the others, yet each stone fits beautifully into the building, though the stones are of different sizes and shapes. Such would prove that there was a master mind back of it all. Even so the Bible has forty writers, who lived over a period of 1600 years, many strangers to the others, living in different countries, without knowledge of the writings of the others, yet the Bible is a beautiful, harmonious structure. Its unity is profound rather than superficial. The deeper one goes into its message the more its unity is seen. There is only one possible explanation of this: God is its Author!

3. Its Universality.

Why do people in the far-reaches of the earth and in every walk of life want this Book, most of which consists of the affairs and history of an obscure little nation that lived long ago in a small strip of land at the back side of the Mediterranean? It is not necessarily because of its literary excellence, its lofty morals, its profound wisdom — not primarily that — but because it contains something over and above all common excellence, something that grips the heart of mankind universally. It answers the need of the soul. No other book so does.

The Bible, like its main Character, has no time-mark on it, neither is it a Book for one race. It is for all peoples and for all generations. It does not have human limitations. It is a universal book, meeting the needs of all peoples in all generations. In this respect it is unlike all other books. It is as universal as Christ, for truly it is God's book, even as Christ is God's Son.

4. Its Uncanny Accuracy.

Sir William Ramsey made a trip to Bible lands to prove the inaccuracy of Luke as a historian. He was amazed at what he found. He became an enthusiastic believer. After studying the Gospel of Luke and the Book of Acts in the light of the Holy Land, he declared that Luke was the most accurate historian and geographer that he had read. Archaeology and research otherwise has strengthened the Bible's position as an accurate document. God is the real author of the Bible and He made no mistakes about the contour of the land and the history of the people.

5. Its High Caliber.

The Bible always takes the high road, the most honorable position morally and spiritually. It holds a straight course in the truth. It is always on the right side of every question.

The Bible has inspired the greatest paintings, the finest literature, the best music, the rarest in marble, the highest and most noble lives. It has brought civilization to communities when all else failed. Carlyle once said, "It is one book wherein for thousands of years the spirit of man has found light and nourishment, and a response to whatever was deepest in his heart."

The Bible could not have maintained such a high place in literature, art, music, and ethics if it had been written by man. The fact

that it is the Word of God explains its exalted position in the culture of earth. How otherwise could we explain it?

6. Its Unique Information.

The great questions of life are answered only by the Word: where we came from, who we are, and where we are going. Without these answers from heaven we would be in the dark concerning ourselves. We would not know the mystery of our origin; we would have no idea of our destiny; we would not even know that we were men! Men's reasonings fall short. But here is a Book that dares lay bare the mystic past, to tell man the truth about himself that no man would tell if he could, that dares to delve into the future, with a 100% success record of foretelling things to come. Could this be the word of mere man?

7. The Fulfillment of its Prophecies.

This is the most convincing credential of all, if one may be said to be more convincing than the other. The fact that over 300 details of Christ's history were recorded from 4000 to 400 years before he was born into this earth is a tremendous thought!

The first prophecy was spoken in Gen. 3:15, where God said to the Serpent, "I will put enmity between thee and the woman and between thy seed and her seed; he shall bruise thy head and thou shalt bruise his heel." This prophecy touches both His first and His second coming — His virgin birth (for He is "her" seed) and His second coming, for the completion of the bruising of the Serpent's head awaits that event (Rom. 16:20). Christ's earthly life began and ended with a sign. As to the beginning sign, Isaiah says, "Therefore the Lord himself shall give you a sign: behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." As to the sign at the end of His life, we read, "And there shall no sign be given to it (this generation) but the sign of Jonah" (Lu. 11:29), and "As Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth" (Mt. 12:40). The two signs are: the virgin birth and the resurrection.

Now in between these tremendous, world-shaking signs we have 300-plus details of His great life that were prophesied many years before he was born, such as: He was to be born in Bethlehem, called out of Egypt, called a Nazarene, open His mouth in parables, be crucified, not a bone broken, buried in the grave of a rich man, be raised from the dead, return to the earth a second time, etc., etc.

The Old Testament dares to construct a life of One who would live a way out in the future, a life more wonderful and different from any life man had ever seen. When the time was fulfilled this strange, impossible Man came walking out of these prophecies, fulfilling the many predictions to the minutest detail! Prognosticators of earth may happen to have a success or two concerning events a few days or weeks off, but let them add many details to their predictions and see how they fare, or, better still, let one of them prophesy something that will happen 400 or more years from now! Let them construct a strange, unusual character equal to the Lord Jesus, along with many minor details, such as did the prophets! It just could not be done.

There is only one explanation of this rare phenomenon. The explanation lies in God's statement: "I am God, and there is none like me: declaring the end from the beginning, and from ancient times things that are not yet done; . . ." God Himself is the answer. Men spake from God, being moved by the Holy Spirit.

FRONT COVER PICTURE

The Buechel Church

The Buechel Church of Christ was organized in 1913 and conducted its first services in a building owned by the Presbyterians. Subsequent meetings were held in the old bank building located in the heart of Buechel. In 1915, the brethren purchased property immediately across the highway and there, some six years later, constructed a modest frame chapel which met the needs until about two years ago.

Those who exercised the oversight in the early days were Charles C. Wheeler, S. A. Stivers and George S. Mills. All of these men have since gone Home, but they live on in the hearts of many still in the "earthly house of our tabernacle." Of those who remain is the beloved Brother John T. Glenn. Brother Glenn has served as minister of the congregation from the start, with the exception of a brief period during the late twenties.

The Buechel community has seen tremendous growth in the past decade and with it came new life to the congregation. Numbered with the "newcomers" was Brother Thomas Y. Clark (now minister at the Rowan Street Church in Louisville) who rendered valuable assistance from 1952 to 1957.

The present Buechel meeting house (see cover picture) is located on a four acre tract about one half mile from the old church building. This structure, seating approximately 300, was "dedicated" in mid 1959.

Robert B. Boyd, known and held in high esteem throughout the brotherhood, will begin work with the congregation on June 11, Lord willing. Brother Glenn, though well advanced in years, is remarkably strong and will continue to serve in the capacity of a most respected teacher and counsellor. This action brings deserved relief and is coming—in his words—"just at the right time."

Brother Boyd and family will reside in a new minister's home on the church property. Their address: 2107 Buechel Bank Road, Louisville 18, Kentucky.

The Buechel brethren request an interest in your prayers as they, like you, live, love and labor for the Master, . . . "Till He Come."

Demus H. Friend

ROBERT BOYD TO BUECHEL

Lord willing, I will begin working with the Buechel Church of Christ—where Brother John T. Glenn has labored so long, and is esteemed so highly—in Louisville Sunday, June 11th. We will be living in the lovely new parsonage which the brethren have just completed, and our address will be:

2107 Buechel Bank Road,
Louisville 18, Kentucky.

We are looking forward to being associated with the Glenns and the Buechel brethren, and hope that we will have the prayer-support of Christians everywhere that our labors together may be blessed abundantly of God.

Of course, we do not find it easy to leave the Mountain View Church of Christ in Johnson City. We love these people, both at Mountain View and Locust Street. It was my privilege, while preaching for the Locust Street Church of Christ from 1940 to 1950, to be used of God to establish the Mountain View congregation, and for several years I conducted three services at each church per week, and usually held two or three tent meetings each summer.

We've been back in Johnson City this time, with the Mountain View congregation, nearly three years, and God has blessed His work here in a great way. For instance, we averaged 83 per Sunday in Sunday School for the month of April. As of this writing, we are averaging over 85 per Sunday for May. (When we moved here, attendance was averaging in the 40's.) Our people here are good about supporting night services, too. For instance, attendance on Sunday night is often more than two-thirds that of Sunday morning.

During these last three years, the brethren have purchased 50 new "Great Songs of the Church" hymnals, twelve new pews (to complete the seating of the auditorium), and quite a bit of Sunday School equipment. Two new Sunday School room's have been built, and the basement, left unfinished through the years, is about finished. Also the parsonage was painted less than a year ago, and a room has been built in the basement of the parsonage which has served me well as office and study for my work with the church and the college. Several have been baptized into Christ (although fewer than we'd like), and there have been numerous others responding to the invitations. We are thankful to God for His blessings, and praise Him that Brother John Fulda has consented to preach for the Mountain View church this summer. (His wife and baby will accompany him to J. C.) We hope, too, that by the time this appears in print a permanent minister will have been secured, to move here in September. The brethren are meeting for special prayer meetings from time to time regarding God's will in this matter. —Robert B. Boyd.

FASTING

H. N. Rutherford

Fasting is a New Testament as well as Old Testament teaching. Those who fast are not to be seen of men to fast, but to make the voice of prayer to be heard on high. See your Bible Concordance under Fasting.

There were several fast-days in the Jewish year, in addition to the Great Day of Atonement, when the people were called together and called upon to afflict their souls by public fasting. Yet the exercise did not always involve entire abstinence, but oftentimes consisted only in the sacrifice of a single meal.

The Pharisees and others, however, gave evidence of their exceptional piety by exceptional austerities, and took care to let it be known that they were fasting, by their gloomy countenances and squalid dress. Our temptation is certainly not in this direction of fasting too much, but in never checking the indulgence of the appetite in any degree or on any occasion. Probably we would be much healthier and stronger if now and again we were to reduce our meals and rest the organs of nutrition. If it is done as a source of spiritual power (see Mark 9:29 mgn.) well and good; if not, it is hypocrisy in the sight of God.

Southeastern Christian College needs funds to pay their teachers who are four weeks without salaries. It has been suggested that volunteers fast and pray and set aside one day's salary for this most worthy cause.

"Go break to the needy sweet Charity's bread,
For giving is living," the angel said;
"But must I be giving again and again,"
My peevish and pitiless answer ran.
"Oh no," said the angel, piercing me through,
"Just give till the Master stops giving to you."

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

NEWS AND NOTES

Chattanooga, Tenn.: After spending nine and one-half weeks in bed with hepatitis, I am up and on the go again. I am not well yet, but able to take care of all three services here at the church. I am grateful for the progress the Lord has enabled me to make thus far. I am to be very careful not to get overly tired or else I will end up where I started. I appreciated the many prayers that have gone up on my behalf while I was in bed, and would appreciate continued prayers so that I may be completely healed.

My move to Chattanooga had been delayed for several weeks because of illness. I was able to move about three weeks ago.

We are happy to be with this wonderful group of Christians. The Lord has used Brother Howard O'Neal in a wonderful way to lead these people in the two year period that they were without a preacher. As I see them, they are a strong group spiritually. Brother Bill Cook has been a great help in this work. We pray that the Lord will use us also to help them to continue this good work.

The attendance thus far has been very good. The Sunday morning attendance is in the forties, Sunday night in the thirties, and Wednesday night in the low twenties. The mid-week crowd is much better than had been expected. We thank the Lord for this.

My new address is 1004 Forrest Ave. Chattanooga 5, Tenn. This is the nice house that Brother Hoover willed to the church. —Harry R. Prather.

New Albany, Ind.: Brother Overman will be with Cherry Street Church in New Albany, Indiana, from June 19th thru July 2nd, each night at 8:00 except Saturday. All our friends in the Kentuckiana area are cordially invited to visit us.

Our work at Cherry Street has shown increase in attendance each month this year, and thus far nine have been baptized; other responses have totaled eight. Our Bible School begins June 5th.—Bruce Chowning.

Frankfort, Ky.: We plan to have Glenn Baber in a meeting just before the Fellowship Week so he can stay over for it. —Jack Blaes.

Johnson City, Tenn.: Brother John Fulda is to preach at Mountain View this summer. The brethren are getting enough furniture together for them to get along. The work is in fine shape, for which we praise God. We had 84 in Sunday school yesterday, and 86 the preceding Sunday. Our record attendance is 105, but we had 103 on another occasion, and in the nineties several times, including 99 in April. We plan a drive June 4 to set a new attendance record. —Robert B. Boyd.

Hong Kong, May 15: I just got back from our open air meeting up at Lei Cheung Uk Village. I believe it was the best meeting we have had there. There were at least 100 children and 10 or 15 adults most of the time. Of course, there were a lot of people passing by all the time. We chose a location tonight, closer to the resettlement houses, so some of them would hear also. The loud speaker is such a help in these meetings . . . We need to back them up with more prayer.—Dennis and Betty Allen.

Fisherville, Ky.: Our Gospel meeting at the Fisherville church of Christ is scheduled to begin Monday, June 12, and to continue through Friday, June 23, with Kenneth Istre as evangelist. The hour of the service each evening will be eight o'clock.—Jesse Z. Wood.

Winchester, Ky.: I appreciate the invitation to speak Wednesday night, August 30, during Louisville Christian Fellowship Week. The occasion will be a good opportunity to report on the Far East trip and probably show pictures. —Winston N. Allen

Tell City, Ind.: All is going well here for which we thank the Lord. He has really been blessing the work here. We had a record attendance April 2 of 173 at worship. This is the largest attendance here for about five or six years. One has been baptized and one has come to place membership since January. Our Vacation Bible School will run from May 31 to June 10. —Asa Baber.

Abilene, Texas: We have just closed our meeting at Southside, in which two placed membership. Others were touched, and we expect yet other responses to the preached word. Brother Victor Richards, our evangelist, is a good

speaker, knows the grace of God, and the power of the indwelling Holy Spirit. Attendance was the highest for any meeting in recent years.—Carl Kitzmiller.

Glenmore, La.: Our building program continues to go forward as God wondrously blesses. We have over \$10,000 worth of building standing and have spent only \$4,500. We are in the process of borrowing enough money to finish the building, since we have used all of our building fund. Two were baptized recently, a young husband and wife. There has been a response nearly every Sunday of late. —A. J. Istre.

Leon, Iowa: The Leon meeting was even better than we had anticipated. We had several visitors from the community and county. Toward the close of the meeting visitors from other churches of Christ began to come. During most of the meeting we had visitors from the local community. The attendance ranged from 74 to 112, with most nights in the nineties. For this we give the Lord praise and glory. There were four baptisms, including a mother and two of her boys. Brother Waldo Hoar was the evangelist. He brought some fine uplifting messages. Brother Hoar formerly lived in Leon and is held in high esteem by the brethren and community. —Bob Morrow.

THE FAR EAST TRIP

If the Lord opens the way and if the schedules are not changed, the following will be the itinerary for Winston N. Allen and Frank M. Mullins, Sr. for the Far East trip.

Lv. San Francisco, June 22, 9:45 p.m.
Ar. Tokyo, Japan, June 24, 6:40 a.m.
Lv. Tokyo, Japan, June 29, 10:00 a.m.
Ar. Hong Kong, June 29, 2:35 p.m.
Lv. Hong Kong, July 6, 6:30 p.m.
Ar. Manila, P. I., July 6, 7:53 p.m.
Lv. Manila, P. I., July 21, 4:25 p.m.
Ar. Honolulu, H.I., July 22, 11:45 a.m.
Lv. Honolulu, H.I., July 23, 10:30 p.m.
Ar. on West Coast Mon. morn. July 24.

Brother Mullins says, "Lord willing, Winston Allen and I continue to plan toward the Far East trip. We plan to be in Japan about one week to study the various works there. Then we are to go to Hong Kong for a week or ten days of Bible study, evangelistic effort, and study of the field, then to Manila for two weeks of Bible Conference, and a visit to the islands in Wings of Life. A little more than enough for all ex-

penses for one has come in, and we are confident that the Lord will provide all that is needed if it is His will for both of us to go. If only one goes I feel that Winston should be the only one."

Youth Camps at Winchester

Children and young people who plan to attend the youth camp at Winchester this summer should send names and addresses to Hall C. Crowder, Sellersburg, Indiana. Send \$5 with your application. An additional \$6 will be paid when you go to Winchester. Junior Camp, July 9 to 15; Senior Camp, July 16 to 22.

Virden Church of Christ

For those who do not know us we are a small country church about 18 miles west of Winchester, Kentucky. The church at Virden is an old church, being founded about 1850. The building is a log building which has been boarded up. For lack of a minister and other reasons the attendance has fluctuated from around 150 to 2 or 3. At the present I am working with the group here. I have been laboring here since October of 1959. At the present I am being assisted by Brother Henry Schooling. The attendance for the past four months has averaged 22. This means twice the average when I first started laboring here.

Our plans for the future are:

1. Revival meeting; Dr. Paul Clark—June 19-24.
2. Vacation Bible School; August 7-18.
3. Building of a new Church building (A building fund has been started). —James T. Embree.

MEETINGS AT SHAWNEE

The special meetings, which had been planned and announced by the Shawnee church, Louisville, for several months, are now history. They were in the nature of Bible studies, conducted by Brother W. Carl Ketcherside. The meetings were well attended, with the auditorium being comfortably filled at every evening service, and with good attendance at the morning classes, too. Many came regularly from our sister congregations in the area, and this added much to the interest.

Brother Ketcherside for a number of years has been giving a great deal of study and research to the question of unity and fellowship, especially as it affects those who are related to the restoration movement of the nineteenth century. Some of the results of these

studies were brought out in the lessons he gave us here last week. He has a good approach to the subject, and is very sincere, earnest, and honest in dealing with the many factions and parties into which the church of the Lord Jesus has been torn. The subjects he handled here were very timely, and most ably presented. All who heard him were blessed and strengthened. The morning classes (from Tuesday through Friday) were given to a study of the Holy Spirit, —His Personality, Power, etc. These studies were also most helpful.

During the week, two of our young people came forward to rededicate their hearts and lives to the Lord, and do a greater service for Him.

We believe the good done in these meetings will be more and more seen in the days and weeks ahead. We are thankful for them. —Willis H. Allen.

LOUISVILLE CHRISTIAN FELLOWSHIP WEEK

We hope to have the full program for Fellowship Week in the July Word and Work. This time we give you excerpts from letters received relative to this helpful meeting. The date is from August 28 to September 1—Monday through Friday.

"I will be glad to be this year's key-note as per the kind invitation of you and the committee on arrangements for Louisville Christian Fellowship Week. I like my topic very much, and will be giving it prayerful consideration. And I hope to be in better condition physically than last year." —Robert Boyd.

"Thank you for your letter of May 1 and the invitation to speak during Louisville Christian Fellowship Week. I want to do all I can for our Lord's work during the summer months, so I shall make my plans to be there for the evening of August 29." —Leroy Garrett.

"Your invitation to take part in the Louisville lectures this fall is much appreciated. The Lord willing, I will try to take the appointed subject, "Worshipping the Living God." —Bob Ross.

"I shall be glad to do what I can with the Romans passage assigned me. I am hoping and trusting for more usable vision by then, therewith to make fuller proof of my ministry. I want to donate some meetings where needed and acceptable." —Stanford Chambers.

"I plead for a conference on basic principles. Instead of this 'honey and oil' kind of thing, let us get down to basic doctrinal positions. . ." —Richard Ramsey.

"Received your request that I speak at the Fall Conference. I will be glad to commit myself to the Master Teacher to produce a suitable message. Thank you for the invitation." —Julius M. Hovan.

"I accept with pleasure the invitation to appear on the program, Tuesday, August 29. I am more than glad to do whatever I can for God's glory and I trust for our edification. I count it a privilege and an honor for my name to appear along with this distinguished list of speakers." —William Rinne.

"Thank you for asking me to speak at the Preacher's Conference in August. I am looking forward to being there, and I do like the subject which you have assigned me." —Dale A. Jorgenson.

"Yes, I will accept the assignment you gave me for the August Fellowship Week." —Bruce Chowning.

"We are planning toward being present for Louisville Fellowship Week. The spot assigned me on the program is satisfactory." —Carl Kitzmiller.

"The idea of a round table discussion behind closed doors is, I think, an improvement." —Jack Blaes.

"I suggest that we have two Bible expositions instead of one. The reason I favor an extra exposition is that I get more good from them." —Bob Morrow.

"I feel that the committee is off to a good start this year. With the united effort of all we should be blessed with an excellent week." —Howard T. Marsh.

"I suggest that a very liberal portion of that round table discussion be devoted to prayer over our problems." —Orell Overman.

"I like the general outline given in the letter very much." —Ernest E. Lyon.

"Lord willing, I plan to be at the Louisville Christian Fellowship Week and will take the subject Israel In God's Plan for the last session of the meeting —Friday, 8:00 P. M., September 1." —Frank M. Mullins, Sr.

Others who have consented to have a speaking part on the program are as follows: Ernest E. Lyon, Claude Neal, Paul A. Clark, Waldo S. Hoar and Winston N. Allen. A few places remain to be filled.

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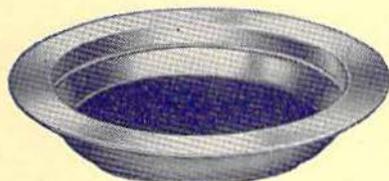
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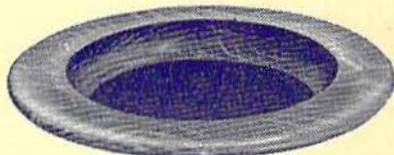
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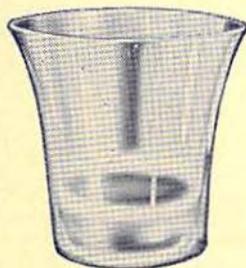
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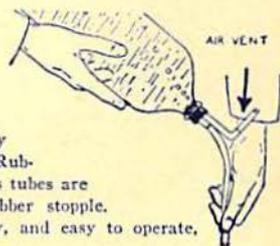
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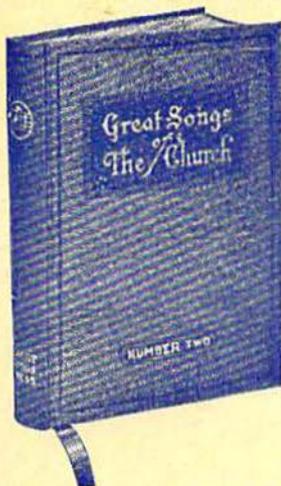
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