

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

J. R. CLARK, Publisher

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Read Our Cover Pages

Fall Bible Conference

- Every effort is being made to make the annual Bible Conference the greatest Spiritual event we have ever witnessed. To this and we ask for the prayers and cooperation of all of our brethren in the Lord.

THE DATE IS AUGUST 27 - 31.

- WHAT IS THE CONFERENCE? The conference is a week of meetings, both day and night, in which our people gather from all parts of the country, to sing, to pray, to hear sermons by our able preachers, and to discuss methods and ways to better serve the Lord in various fields, viz: soul winning, personal work, Bible school, etc. No decisions are made and policies are never dictated to anyone. It is called a conference merely for lack of a better name. It is a time of mutual fellowship and inspiration.
- ATTENTION ALL WHO ATTEND: The committee in charge of the program wants to know whom you would like to hear speak. Please, immediately, send us a letter or post card with your prayerful preference. Send this to "Conference Committee", care of Word and Work, 2518 Portland Avenue, Louisville 12, Kentucky. This will greatly help us plan a good program.
- ATTENTION CHURCHES—Get rid of your preacher! For a few days, that is! It would be the greatest investment your church can make. If possible, help him in his travel expense; or, at least make the arrangements for him to be away, and insist that he come as your representative. He will receive inspiration that will encourage and strengthen him and reflect in his ministry in your congregation.
- MINISTERS—By all means, make your plans to attend the conference this year. It is being planned with you in mind. Your ministry will be more effective and powerful after having attended this series of meetings.

Let's Meet *Together* At The Feet Of Jesus!

THE WORD AND WORK

VOLUME L, JUNE, 1956

J. R. CLARK, PUBLISHER

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THE GOSPEL OF GRACE

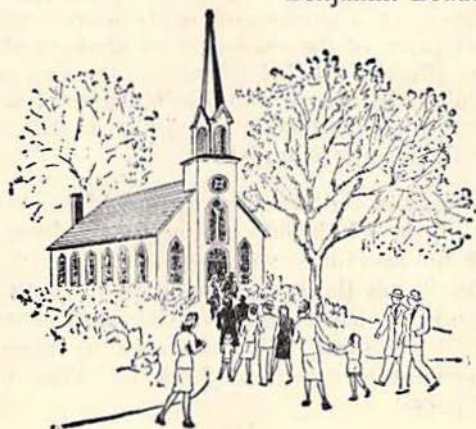
God, in the gospel of His Son,
Makes His eternal counsel known,
Where love in all its glory shines,
And truth is drawn in fairest lines.

Here, sinners of a humble frame
May taste His grace, and learn His name;
May read, in characters of blood,
The wisdom, power, and grace of God.

The prisoner here may break his chains;
The weary rest from all his pains;
The captive feel his bondage cease;
The mourner find the way to peace.

Here faith reveals to mortal eyes
A brighter world beyond the skies;
Here shines the light which guides our way
From earth to realms of endless day.

—Benjamin Beddome.



A PERSONAL STATEMENT

E. L. J.

We who, of necessity, are now serving as interim editors of the *Word and Work* hold no conceits about our ability as writers for the religious press. We entertain no "illusions of grandeur"; and as to the stimulus of worldly ambition—to make a name for ourselves in this line—we have, thank God, been past that sort of thing for years. If then there be any honor or greatness in this labor, it is not that greatness with which some men are born, nor that which others may acquire, but only that which has been "thrust upon us". For undeniably, this duty has been dropped into our laps. And how, in such a case, could one find words to thank the Lord that in this sudden task I have such a partner and co-laborer as the beloved, respected, and experienced publisher, J. R. Clark. It is good also that the *Lesson Quarterly* suffers no change at all. The notes and comments have for years been written by our very accurate and thorough Brother, J. Edward Boyd. He was Brother Boll's own choice for this editorial post. It is an important position, for he who teaches teachers reaches the farthest and the most.

It is not, however, as though we had accepted this reluctantly, or as a burden. There is the felt duty of carrying out Brother Boll's wishes that this clean, spiritual, teaching journal should be perpetuated: "The Word and Work *must* go on", he said. And far beyond this, there lies deep in our hearts the conviction that this is God's will, and that in this endeavor we are in the very center of the circle of that good and blessed will. Humbly, and with fear and trembling, yet joyfully and confidently, we accept the responsibility for the time being (and of course without salary or other earthly compensation). But—since we have no illusions either as to our limited term of service—we shall be constantly on the lookout, often in prayer, and always open to suggestions and nominations for that man that God will yet raise up to take the pen with which our great good editor wrote his *finis*. Spiritual and scholarly, urgent and accurate, with the flair and fluency of a chaste and ready writer—such would seem to be a fair description of the man that we shall need—that we need now; yea, of any effective Christian journalist. And if to these high qualities we might add the two impossible antonyms, "young" and "mature"—as well as a reasonable proximity to the office desk—the description would be quite complete!

But have we raised the standard up too high? Well then, shave it down. Shave on the scholarship and accuracy; shave on the fluency and style; shave on proximity and age limits; but do not shave on the word "spiritual". Is there not already in the journals of the day an over-abundance of legal, controversial argumentation—of mere "human religion"? O Lord, wilt thou raise up again that man of God that this generation needs—to speak for Thee to them within these dedicated pages!

To me, the publisher has assigned the associate task of helping him with the many manuscripts that come in for publication (let them come freely). Also to write a fresh page each month, as God may lead and enable, for the encouragement of our wonderful and loyal constituency; and then, beyond these duties, to winnow, sort, and edit the monthly feature, "Precious Reprints from the Pen of R. H. Boll". Here our younger readers will see the rich devotional and doctrinal writings of the earlier years, from *Gospel Advocate* and other periodicals; and here *all*—the young, the old, and those between, will rejoice to read again the ripe instruction and the sweet encouragement of a true father in the gospel. To me, this assignment to cull and winnow cannot be called a "task"—for the pleasure and uplift that comes with reading after Brother Boll. Indeed, my equally qualified brethren may well envy me this privilege and this joy!

Once before, in "Faith of Our Fathers", I had an assignment to read and winnow Campbell's "Millennial Harbinger" (and many other early works) for the choicest from the "Restoration Fathers" on lines of prophecy and unity. The search was both educational and uplifting. But now, in this present assignment, there is the added joy of laboring in the constant sense of my love and regard for Brother Boll, and—if I may say it—of his regard and love for me. By the space of forty years we labored much together, especially as owner-partners (without profit or salary) in *The Word And Work*. We conferred often and differed seldom. He told me all his hopes and trials—and they were many. We confessed our sins and faults to one another—though his were few, and never what the world calls "sin". We were that close. He encouraged me to write, and drew out that meager talent, if any: "Going On With God", "Divorce and Remarriage", "What it means to be a Christian only", etc. Once, unknown to me, he dug up the last-named tract, and turned it in for reprinting in the magazine. He was always an inspiration. Once he said, "I have been nothing but trouble to you: but for me, and your friendship for me, your hymnal would have taken the brotherhood". (In God's great mercy, it almost did!) To this remark I had to answer: "But for you and your friendship to me—your encouragement and the inspiration of your teaching—*there would have been no hymnal*".

These "precious Reprints" are to begin with this issue—in the position of editorial honor at the middle opening of the magazine: "The Coming Of The Lord". It is well known and beyond all controversy, that it was Brother Boll more than any other man of our time who brought back to the consciousness of the churches of Christ in America that "blessed hope"—the New Testament doctrine that the Lord Jesus could and might come at any moment, and that the church ought to be always watching, waiting, praying for, and earnestly desiring that great event. Whether brethren have believed or disbelieved, accepted or rejected, felt gladdened or saddened by the teaching; whether they have been stimulated to study *in order to know the truth*, or only to beat somebody down in debate—however this may be, it was Brother Boll who was used in our time to bring

about this revival of interest in the subject. For though it flashes from almost every page of the New Testament, and though the writings of the "Restoration Fathers" abound with the second coming teaching, it had in our day fallen into strange desuetude. God used our brother mightily to stir us on these lines. Most others were but negative writers on the subject.

It seems appropos and right, therefore, that as the very first of these reprints we should offer this extract on "The Coming of The Lord"; and that, on this particular subject, we should clip it from the "*Gospel Advocate*", of which Brother Boll was first page editor from 1909 to 1915. The date of publication was Jan. 20, 1910—five years before any editor of that journal, or any other, had ever called in question Brother Boll's teaching and soundness in the word. The article was, of course, accredited for publication by the *Advocate's* managing editors then, without dissent; and may it not therefore lay a fair ground for a complete new study—a fair *restudy* of this important New Testament doctrine? If this might be, and if a better and larger fellowship of brethren in Christ might now at last result—on the basis of a better understanding—then we shall be glad, as he would have been glad. May God grant it!

"IN CHRIST"

"No condemnation now hangs over the head of those who are 'in' Jesus Christ. For the new spiritual principle of life 'in' Christ lifts me out of the old vicious circle of sin and death."

Can there be any possible confusion regarding those who are "in" Jesus Christ? "Have you forgotten that all of us who were baptized *into* Jesus Christ were, by that very action, sharing in His death? We were dead and buried with Him in baptism, so that just as He was raised from the dead by that splendid revelation of the Father's power so we too might rise to life on a new plane altogether. If we have, as it were, shared His death, let us rise and live our new lives with Him!"

And then the magnificent corollary: we are free from the fear of judgment; free from the soul-rending sense of guilt. "Who dares accuse us now? The Judge Himself has declared us free from sin. Who is in a position to condemn? Only Christ; and Christ died for us, Christ rose for us, Christ reigns in power for us, Christ prays for us!"

The words from this particular translation bring out with refreshing clearness the impregnable position that we hold through Christ Jesus. It is like sitting on the same bench with the judge. We are not being judged; we are cooperating with the judge. We are beyond the law; untouchable by the law. We are free from condemnation because we have the righteousness of God through faith in Jesus Christ. Christ dwells in our hearts through faith; faith in God who raised Jesus from the dead. —J. H. McCaleb, in *Chicago Christian*.

"YE OUGHT TO BE TEACHERS"

Attention, Young Christians

Stanford Chambers

"Ye ought to be teachers" is the apostle's word to the Hebrew Christians, and he complains that it was past time, and they had not qualified. The Lord needs teachers. The need of mankind requires teachers. Too few now, as then among the Hebrew Christians, aspire to that line. Neither the home nor the church stirs aspirations toward teaching as a life work. Christian parents there are who even discourage it. Other lines offer greater money-making opportunities by far and less responsibility. So the big dollar mark and the little responsibility mark win out, and the Lord's harvest already great grows greater, while the laborers already few grow fewer. "The voice of woe" does not appeal, neither the call of the Lord of the harvest. Praying the Lord of the harvest to send forth laborers means, as actions speak, "Send some one except me." Parents mean, "Send someone besides my own." Thus do we "let him down."

Teachers who teach for God know that there is recompense beyond the dollar mark. The "joy of teaching" is not fiction, as true teachers bear witness. He who put it in His Book, "The laborer is worthy of his hire," sees to that, making good His word.

Webster is quoted as saying, "If we work upon marble, it will perish. If we work upon brass, time will efface it. If we rear temples, they will crumble in dust. But if we work upon character and mould it into beautiful manhood and womanhood, we rear structures that shall stand for ever." The teacher teaching for God labors not in vain.

Responsibility? Yes, responsibility. You sense it? That is one qualification. James admonishes against one's becoming a teacher who is unaware of this heavier responsibility. But who teaches for God is under the Great Teacher, and He takes the responsibility of every "work of faith and labor of love," of every step taken under His direction, of every lesson taught for His sake. The consequence and the outcome are His responsibility. The true teacher finds rest here. "Yes, but what about those mistakes so often made?" Turn over to Him in whose employ you serve, all errors occurring contrary to your heart's intention, and even your heart's shortcomings. How glorious! Less weight of responsibility in other lines? Maybe you do not know. Who ever had such an employer as yours, if you serve Him? He treats His employees as partners! "Social Security Benefits"? They are for now, believe it, and they go on unendingly!

Young Christians, the depleted ranks in this, the highest calling on earth, will have to be filled up by you—Qualify. Uncle Sam has many "Dollar-a-year men." They give up lucrative positions and much of future prospects to fill a place and render a needed service for their country. We call that patriotism, and we honor the patriot. Has Christ no such patriots? Is His cause of less importance, of less consequence, of less honor, of less appeal? Caesar served his country; Paul served the Lord Christ. Both died in service. Which one lives on in "rich recompense of reward"? And Paul is still a preacher for God.

SACRIFICE

J. R. Clark

The nation of Israel was born in the throes of suffering. They cried because of their bondage and their cry went up to God. Suffering, hardship, and sacrifice went into their formation. Or take our nation for another example. Its birth is a story of the coming of the pilgrims, their encounters with the Indians, their breaking away from the mother country, Paul Revere's famous ride, the courage of the minute men, the brilliant leadership of George Washington, to eventual victory and independence—all of which meant sacrifice, suffering, tears, sweat, and blood.

Good things do not come without sacrifice. A pearl is made possible by the suffering in the life that produces it; a child is born through suffering. We read, "When Zion travailed she brought forth." The Lord Jesus saw of the travail of His soul and was satisfied. A church that is not willing to put herself out, to exercise self-denial, to undergo hardships, to put the Lord first in spite of consequences, cannot expect to go forward. A sacrificing church is a growing church!

In Romans 12:1 we have one of God's many calls to sacrifice: "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service." The first eleven chapters of Romans set forth God's sacrifice to cover man's sins. In view of this all-out sacrifice of God's Son, Paul beseeches us to present our bodies a living sacrifice, holy, acceptable to God. In contrast to the *dead* sacrifices offered on the altars of the Jews in the Old Testament, he asks us for a *living* sacrifice. Many are willing to die for a cause who are not willing to live for it. By "living sacrifice" the apostle means a constant day-by-day sacrifice. Also we are asked to present our *bodies*. One might be willing to make a profession and yet not give over his body in service to God—his hands, his feet, his tongue, his eyes, his ears. One could hardly be an acceptable Christian and reserve his body for himself.

Jesus Himself had to have a body in which to do God's will. He said, "But a body didst thou prepare for me . . . to do thy will, O God." The Lord could not have made atonement for sin, nor have revealed the Father to men without a body. To further emphasize the Lord's call to sacrifice we read Luke 14:33: "So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple." Renouncing all that we have does not mean that God wishes to take all from us, but that we put Him first and hold nothing too dear to give up for Him, as the need may arise.

Abraham sacrificed his home when God called him; he sacrificed the well-watered plains of the Jordan to his nephew Lot for the sake of peace; he was willing even to sacrifice his son in obedience to the commandment of God, but an angel stayed his hand short of the actual deed.

Suppose God would ask us for our jewels of gold and silver and other precious possessions—rings, diamonds, necklaces, pins,

bracelets, and such, to do a great work for Him, such as to build a mission or school. Would we readily bring our keepsakes and accessories and lay them at His feet? Israel answered just such a call from God in supplying wealth for the building of the tabernacle. They continued to bring until they had to be restrained from doing so. Let none say that they made no sacrifice. Their leader, Moses, made the greatest sacrifice of all when he turned down the courts of Egypt, refusing to be called the son of Pharaoh's daughter . . . accounting the reproach of Christ greater riches than the treasures of Egypt, for he looked unto the recompense of reward.

I know a young married couple who gave their engagement ring money to an outgoing missionary. Also a young missionary who lacks certain facilities, requested that a thousand dollars which had been deposited to his account be given to a work of the Lord in the States. Another young minister and family left a work where he was well beloved and well cared for with money and a home to go to a mission point with no promise of support at all—from man. Men and women yet make sacrifices for the Lord's work.

One of the most amazing New Testament examples of sacrifice for the Lord is recorded in 2 Corinthians 8. The churches of Macedonia felt a great urge, being stirred by the grace of God, to send help to the poor, suffering, famine-stricken saints of Judea. In describing their example of sacrifice, the Apostle Paul lists one paradoxical statement after another. He says, (1) "the abundance of their joy and their deep poverty *abounded* unto the riches of their liberality." How could deep poverty abound in this way?—but it did! It seems that deep poverty coupled with abundant joy can come up with something worthwhile for the Lord. (2) "According to their power; yea, and *beyond* their power they gave of their own accord." Again, how could they give *beyond* their power? —But they did that very thing. (3) "beseeching us with much entreaty in regard of this grace and the ministering to the saints." Who ever heard of members finding it necessary to beg the preacher to accept their offerings for the Lord? Usually the preacher must stir up the members. (4) And then Paul says "but first they gave their own selves to the Lord and to us through the will of God." This, too, was a surprise move, beyond the apostle's fondest hope. They gave themselves *first*. Otherwise they would never have found in their hearts to make such a noble sacrifice for the Lord.

Theirs was not the kind of giving that God demands, but the kind that is prompted by love and by the work of grace upon the heart, suggested by Paul's great classic statement which follows: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich."

A few days ago a father led his little 5-year-old boy up to me and said, "Brother Clark, Mike wants to ask you a question." I bent 'way down as Mike is so tiny, "What does sacrifice mean?" he asked. I was surprised indeed to have such a little boy ask the meaning of

such a big word. "Well," I said, "it's this way: If your daddy would give you a nickel to buy an ice cream cone, and you would do without the cone that you wanted so much and put the nickel in Sunday school, that would be sacrifice." He seemed satisfied with the answer and walked away.

HYPOCRITES

R. H. B.

No charge is brought against the church more frequently than that so many church members are hypocrites. There is a little truth in the charge. The Savior Himself indicated (in the parable of the wheat and tares) that there would be hypocrites among His people, even on down to the very end of the age. There has probably never been a congregation of the Lord but in their midst some of these sons of the evil one were found. Yet who they were and how many no one could tell. It puzzles one how these accusers of the church can know that there are "so many" or even a few hypocrites in the church. A hypocrite, by the very definition of the term, is a sinner whose wickedness is concealed behind a fair exterior. If a man's iniquity is so patent that just any passer-by can observe it, that man may be a rebellious Christian, a backslider, an apostate, but he does not belong to the genus Hypocrite.

In the nature of the case, the hypocrite goes disguised and incognito. He puts up a good showing. He cleanses the outside of his cup and platter, let the inside be what it may. He even gets credit for special piety and godliness, and may be looked up to as one of the pillars. Oftener than not all men speak well of him. He is like a sepulchre over which men walk and *know it not*. How, then, can men discern the hypocrite and pick him out? Once in a while, not often, nor in all cases, a hypocrite is unmasked, in some sudden, unexpected way, or some of the cruder kind give themselves away and thus become known. But in the general course of events they go on unrecognized. The failures described in the parable of the sower, the rocky-ground and thorny-ground hearers, are simple failures—men who gave not the whole heart and purpose to Christ. But the "tares" of the following parable (Matt.13), which so much resemble wheat and grow lustily with it, represent hypocrites. Not even the servants, the angels, though recognizing them, were sufficient accurately to distinguish and safely to separate them from the wheat. The Heart Knower alone can do that. And He told the angels to let them grow together unto the harvest. But the harvest is the consummation of the age. You say there are hypocrites in the church? Yea. And the church should withdraw from such when the fact becomes evident. But how do you know the hypocrites? Can you read the hearts? Let us take heed to ourselves. "The Lord knoweth them that are His: and, Let every one that nameth the name of the Lord depart from iniquity."

LOOKING FOR A BETTER COUNTRY

J. L. Addams

In a certain city there stands a beautiful mansion. Nothing, of course is unnatural about this situation. The thing that is unusual, however, is the fact that the owner has lived for years with the house seemingly incomplete; for, at the end of the house the cornice has been left unfinished. Someone admiring the house might ask, "Was the builder careless?" Someone else might say, "Perhaps the builder did not have enough money to complete the structure"? But these are not the reasons for this apparent neglect. The real reason was that the owner chose this way to convey to the world the fact that he considered himself to be a pilgrim on this earth. He did not believe that things here ever reach a state of perfection or completeness, so, the unfinished cornice was a witness to his desire for a better land.

In the eleventh chapter of Hebrews, verse fourteen, the writer says, "For they that say such things make it manifest that they are seeking after a country of their own." Of whom, then, is he speaking when he refers to "they"? The first twelve verses of this chapter clearly lists all of those about whom he speaks. Among the names mentioned are Abel, Enoch, Noah, Abraham, Isaac, Jacob and Sarah. Concerning these the writer states that they are seeking a country of their own. In the verses that follow we are told more about this country for which they were seeking. It is said that they were looking for a "better country, that is, a heavenly" one.

Most people today are near-sighted as far as true values are concerned. The majority of people see only today and tomorrow. Their vision does not look beyond and out into the years to come. But, these great saints mentioned here were looking afar out into the future. Their duties and livelihood were necessary, and to be sure they performed them as unto God, but their minds and their plans were prompted by the thought of a better land.

A great old song asks a very important question, simply, "On what are you building, my brother?" Surely that is a good question for us to consider, especially inasmuch as we must give an account for the deeds done in the body. But the song writer summarizes the true condition of the lives of the people, when in the chorus he says:

"Some build their hopes on the ever drifting sand,

Some on their fame or their treasure or their land:

And God grant that all who read this may be able to join with the song writer as he seems to rejoice in his own condition with the words:

"Mine's on the Rock that for ever shall stand,

Jesus, the Rock of Ages."

Really now, upon what are you building? Upon what are you placing your hope for tomorrow, next week, next year, yea, for eternity? Will it stand the test of time? To be sure, a testing day is coming; but, it is very obvious that the majority of people are trusting in the temporal and present things.

The Bible tells us that the greater group travels down the broad way that leads to destruction. We are told that when the Son of man comes again the days will be as those of the time of Noah, with

people too busy in the temporal things to realize the reality of the fact that the works of this world shall be destroyed, and that only that which is done for Jesus' sake will abide. It is true, "Only one life, 'twill soon be past; only what's done for Christ will last." Millions today have only a passing thought concerning their eternal destiny, and millions more never think of it at all. Millions of people have lived and gone. Where are they today? Generations have come upon the scene only to be replaced by other generations. What happened to the wealth of other men? What became of the beauty of the fairest of women of the land? The answer to all this can only be found revealed correctly in the Word of God: it lasted as but the flower and perished with the using. On the other hand, what about those who have trusted in the Lord and have lived and worked with eternity in mind? This answer is very simple also, and is found in the Word of God: "He that doeth the will of the Father shall abide for ever."

One night an old Quaker preacher had a beautiful dream which he often told afterward. He dreamed that he had died and had been placed in his casket. Flowers were around his body and friends came in to express sympathy to the family and to look upon the body of the old preacher. The odd part of the dream was that the dead man in the casket was able to hear the words of all who stood before his open casket. One friend came, and placing a hand upon the brow of the corpse, he exclaimed: "He is cold and dead." Another did the same thing and said, "Poor fellow, he is gone." But then there came an angel from heaven and standing before the casket he took the hands of the man in his own hands and turned them upward and over and carefully inspected them. "Ah," said the angel, "this man is not dead; for I see prints of nails in his hands. This man has been crucified with Christ, and it is no longer he that lives, for Christ liveth through him." The apostle Paul first spoke these words, as in Galatians 2:20 he proclaims, "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and the life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me." Truly such a relationship will change the outlook of anyone, and will cause a person to get his eyes higher and his vision upward. It will cause us to look for an abiding city.

But now let us go back to Hebrews 11:13. Here the writer says concerning the attitude of these people, that they "confessed that they were strangers and pilgrims on the earth." Such an outlook will change the attitude of any person. And God's word shows that such should be the attitude and conception of all of His people. The Lord left with us the hope that He would prepare another place for us and that He would receive us unto Himself. John admonishes, "Love not the world, neither the things that are in the world..." Then he gives a reason for this advice. He says, "The world passeth away and the lust thereof, but he that doeth the will of the Father abideth for ever."

Now, what did God think about these people and their attitude? The record tells us that "God is not ashamed of them, to be called their God..." In other words, God approved their actions

in this respect. The fact that they were longing for a better country was evidence that they were longing for God. Such will be the outcome for any of us, if we are longing for God and seeking after Him, we are looking onward and upward. Our vision then will be so high that our delight will be in heavenly things and we will feel that we are pilgrims as we journey onward. Today, if we live only for today, we are bound too strongly to this earth. Let us cast our eyes Godward and upward.

THE SECOND COMING OF CHRIST

Frank M. Mullins, Sr.

The doctrine of the second coming of Christ has come into ill-repute today, and this is a bad sign. It is evidence of spiritual decline, a departure from the word of God. The practical importance of the doctrine of the second coming of Christ is emphasized by the abundance of Scripture on the subject. The doctrine of the atonement is a cardinal doctrine, and as such holds a prominent place in Scripture. It is mentioned directly more than 175 times in the Old and New Testaments, and is set forth in the types and shadows and prophecies of scripture and every vital truth of the Bible is connected with the blood atonement. To question the doctrine of the atonement would brand one immediately as a heretic. Even so the doctrine of the second coming of Christ permeates both the Old and the New Testaments, from the fall of man in the garden (Gen. 3:15) to the closing verses of the New Testament (Rev. 22:20), and in like manner is linked with the cardinal truths of Scripture. It is estimated that one verse out of every twenty-five of the New Testament refers to the second coming, and even a casual Bible reader cannot fail to see that the greater per cent of Old Testament prophecies refers to the second coming rather than the first appearance of our Lord. And one would but show his ignorance of New Testament scripture to overlook the important place the doctrine holds on the pages of the New Testament, whether the above percentage is correct or not.

First, consider the teaching of our Lord in His personal ministry on the subject. Entire chapters are devoted to the subject. (See Matt. 24 and 25; Luke 21; Mark 13.) Read that wonderful passage that has brought consolation to many troubled souls: "Let not your heart be troubled; you believe in God, believe also in me. In my Father's house are many mansions, if it were not so I would have told you, for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself, that where I am there you may be also." Many of His parables pertain to the second coming, so much so that one would do violence to His personal teaching to diminish the value of the doctrine.

And after His resurrection He continued to teach them "many things concerning the kingdom of God" (Acts 1:3). Note in this context that the Lord distinguishes the establishing of the church on Pentecost, marked by the baptism of the Holy Spirit, from the

"restoration of the kingdom of Israel" by His statement in verse 5, they were to be "baptized in the Holy Spirit not many days hence", but with reference to the restoration of the kingdom to Israel, He said, "It is not for you to know times or seasons which the Father hath set within his own authority" (v. 7). The manifestation of the kingdom as the church would come "not many days hence" with the advent of the Holy Spirit; the restoration of the kingdom to Israel was set within the authority of God but the time was not revealed. It was at the time of His ascension that He taught this lesson and gave the apostles His final instructions to wait for the coming of the Holy Spirit, before undertaking their task of witnessing. He was then received out of their sight. Two men in white, evidently angels sent of God, comforted the hearts of the disciples with the words of the Lord's coming: "Ye men of Galilee, why stand ye looking into heaven? This Jesus who was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven" (Acts 1:11).

How can any man read the four gospels, hear *the Teacher* bring these great lessons on His second coming, and hear the words of these angels, "This same Jesus shall so come in like manner as ye beheld Him going into heaven", and not be impressed with the fact that the second coming of Christ is a cardinal doctrine of the Bible, or fail to rejoice in the privilege of teaching it to saint and sinner? Follow the steps of Jesus and you will teach the second coming of Christ. We shall consider the message of the apostles in subsequent lessons on this subject.

TOLL DODGER MISSES VALUABLE PRIZES

A car was seen coming toward the Padre Island Causeway in Texas at a brisk speed. City officials and a large crowd waited at the toll gate to give the driver \$500 in prizes, for being the one millionth driver to cross the bridge. Suddenly, the driver wheeled his car around and went back toward Corpus Christi. It was obvious that the driver had just seen the \$1 toll charge posted over the gate.

The next driver to come along was a Mrs. Phil Marker of Corpus Christi; so she collected the prizes. The incident brought to mind the saying of James Russell Lowell: "Don't sneak through shun-pikes so as to save the toll."

A "shun-pike" is a road made by people who wish to avoid paying toll on the turnpike. There are spiritual shun-pikes, as well as literal ones. When Jonah was sent to Nineveh, he travelled a shun-pike to Joppa. Did he capture prizes for so doing? No, indeed! He was cast into the deep sea instead. What a wretched shun-pike apostle Peter took, when he refused to pay the toll of acknowledging his discipleship! Where is the Christian who has not, in some matter or other, chosen the shun-pike of his own will, instead of the highway of divine will?

It is well for all to recall that although a shun-pike runs close to the highway of God's will, rewards are only for those who pay the toll, so to speak, of obedience to the will of God! "Not my will, but Thine be done."—Tom Olson's page in NOW.

Precious Reprints

FROM THE PEN OF R. H. BOLL

(Extract from The Gospel Advocate Jan. 20, 1910)

COMING OF THE LORD

When the Jewish nation was looking for the Messiah, about the time that Daniel the prophet pointed to, there appeared in Jerusalem some strangers from the East, Magi, who made no secret of the object of their visit. Led by a star, which they had understood signified the birth of the long-looked-for King of the Jews, they came to the city loudly inquiring for the place where they might find the newborn King. When this came to the ears of Herod, he was troubled—naturally so. It might be his knell of doom. If this expected King had indeed come he would shortly put an end to Herod's iniquitous power and overthrow his menial throne. That, I say, was natural. But when we read that all Jerusalem was troubled with him, we stop to wonder. Had it come to that? Had the hope of their fathers and the desire of the generations past become a dread to them? Surely the gold had become dim! And where were their scribes, those well-versed Bible scholars, the expounders of the law; the scrupulous, hair-splitting Pharisees, sticklers for the minutest points of the law and for the tradition of the elders? Surely *they* are glad—they have nothing to fear. But they also are troubled. Can it be that they feel instinctively that their gold, too, is but tinsel; that their "loyalty" to the law is more a matter of human dogmatism and conformity to accepted teachings than love for God; that they have but used the name of their God and have taken His word upon their lips for selfish ends, to gain honor and office and position and recognition among men? Then no wonder that they were troubled. But when among us the midnight cry of the Lord's coming again is sounded out, how will it be? Shall we be glad? Are the men of the world going to rejoice? Is the church going to sing happy songs? Are the preachers going to leap high for joy? Or, are they going to be troubled, all together, as Jerusalem was when she heard of the birth of her King? Alas, could it be possible that it has come to that? Has the hope and the joy of the early church become our dread and dismay? How deep must be our ignorance; how conscious we must be of unfaithfulness, of ease-loving, narrow selfishness, how aware that it is not loyalty to Christ and the love of God that inspires even our religious work, worship, teaching, and contention; and how convinced that we are unfit for the coming of Christ! "He cometh"—and instead of a cry of glad relief, like John's "Even so come, Lord"—behold, consternation, terror, trembling, and cries of distress! Let us hope this picture is overdrawn. But I must say unto you, watch, take heed, that ye may be found in peace, and be found among them that "love his appearing," ready to hail it with glad delight.

THE PROMISE OF HIS COMING

It was when Jesus was leaving the earth and His ascending figure was veiled with a cloud from the eyes of His disciples as they stood

and gazed after Him, there came a reassuring message from God: "Ye men of Galilee, why stand ye looking into heaven? This Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven." Then returned the apostles to Jerusalem "with great joy," as the gospel of Luke tells us—joy, not because Jesus had left them, but because this very same Jesus should come again just as they beheld Him leaving. And was it not a cause for joy? Had they not walked with Him through His earthly ministry and learned to love Him with an unbounded devotion? Had they not hung their faith on Him and borne the shame of seeming failure, and mourned for Him the days He lay in the tomb as one mourneth for an only son? And when He had risen and the fact which seemed too good to believe was overwhelmingly demonstrated to their senses, how the fires of faith and love and hope blazed up anew, this time unquenchably! And now he had left them again. He had not restored the kingdom to Israel as they had hoped, but had met their anxious question with the answer that the times and seasons of that event were among the secret things that belong to the Lord our God; at the same time making them the promise of the baptism of the Holy Spirit and of consequent power and privilege to be His witnesses unto the uttermost part of the earth. Then He spread out His hands and blessed them, and the while He blessed them He was taken up from among them. So He left them again, but this time not in clouds of gloom and disappointment, as before, but as when the sun sets in a sky of clear gold with promise of a fair morning. He left an appointment with His disciples, that they should wait for Him. He said He was coming again. When? He did not tell them. But assuredly He would sooner or later; and every day that rolled round made His coming more likely and by one day more imminent. They were anxious for His return; they knew Him and loved Him, and no sweeter hope existed for them than just this, that their beloved Master would surely return. They could not but believe Him, and were assured that as He was author of their faith, He would also be the finisher of it.

A MARK OF THE EARLY CHURCH

One of the marks of the apostolic churches, in every way as essential as any other characteristic of worship or doctrine, was their constant expectation of the Lord's return. Corinth was waiting for it, and taught to look forward to the event with hope, despite the defects that were then attaching to them (1 Cor. 1:7, 8.) Thessalonica had turned to God to serve Him and to wait for His Son from heaven (1 Thess. 1:9, 10). Philippi had their citizenship in heaven, whence also they waited for a Savior, the Lord Jesus Christ (Phil. 3:20). The brethren at Colosse were admonished to be unworldly and to wait for their glorious reward at the manifestation of the Lord (Col. 3:4-8). The doctrine of grace which Titus must proclaim gives the return of the Lord prominent place (Titus 2:11-13.) To the Hebrew brethren it is declared that Jesus would come a second time to them that wait for Him unto salvation (Heb. 9:28). James makes it the ground of the Christian's patience under trial and suf-

fering (James 5:7-11). Peter does the same (1 Pet. 1:7; 4:12, 13), and makes Christ's coming a motive for elders of the church to do their work and do it well (5:1-4.) In his second epistle, some of his last words to us are: "Give diligence that ye may be found in peace, without spot and blameless in his sight." And we might continue. This much is evident: that much mention is made of the coming again of our Lord; that great weight was placed on it; that it furnished the basis and motive of all faithful Christian life and unworldliness; and that all the churches of apostolic time were in an attitude of constant expectation of the Savior from heaven. No church or Christian that has lost view of, or ignores, this doctrine, fills the true pattern left to us in the New Testament. Let us make up this deficiency. It is high time to study and preach and teach this wonderfully great and wonderfully neglected portion of God's holy truth.

THE STUDY OF THE SECOND COMING

In studying the teaching of the Lord's coming it is quite as essential to lay aside "preconceived notions" (and little as we know and say about this subject, there is no lack of preconceived, superficial notions) as in the study of baptism or anything else. There is difficulty connected with it. We may not be able to combine all the statements concerning this vast matter into one harmonious, coherent, systematic arrangement—likely not. But we are not obliged to. Two things only are absolutely needful: first, to believe just what God has told us, without twisting or quibbling; and, second, to seize upon the practical import of this teaching and carry it out in the power of a living faith. Nothing will so change our conduct and life; nothing will so turn us away from the earth and make us work, and inspire us to keep unspotted and to witness for our Lord in the midst of a crooked, perishing generation.

THEORIES OF CHRIST'S COMING

As for a connected theory of the things pertaining to the coming I may have one, but I place no weight on it; and I will not quarrel with my brother for having a different idea of the sequence of events. What we want is the great truth, and the truths connected with it, and the practical lesson of the doctrine is what we need. But any theory which would do violence to the Word, or, especially, frustrate the practical end God had in view, ought to be abolished. If there is one such practical aim in this doctrine it is to put us on guard to be constantly ready, constantly waiting, watching, since we know not the day nor the hour—at a time when we even think not, the Lord cometh. I would thank no man to rob me of that with his subtle and ingenious theories. I would thank no man for putting the coming to the other side of a millennium, so that in any case one thousand years must intervene before the Lord comes. For this takes the point out of the doctrine. Who could wait for a thing so far off as that? Who would prepare and look daily for such a distant event?

POSTMILLENARIAN DOCTRINE

Probably nothing could have put a more effective quietus on all zealous ado about the Lord's return than the doctrine that not until after the thousand years' reign mentioned in Rev. 20 would Jesus come. That was a damper! Who, believing that, will trouble himself for such a dimly distant incident? They inevitably cease to look for Him, for they are not so constituted as to momentarily expect what they know can not occur for at least a thousand years. Now they prepare for death—a thing which the Lord did not tell them to do at all; and death becomes the cynosure of all hearts. The mention of the Lord's coming dies out of their mouths. The doctrine of it has become unpractical, dreamy. There is no more need of it, no essential place for it. This describes only too well the state of affairs now, and it is largely due to the "postmillenarian" theory which came into prominence during the eighteenth century, a man named Whitby being chief apostle of it. And today this theory holds most of Christendom (members of the church of Christ not excepted) in its grasp. Even those who do not consciously profess it are indirectly affected by its teaching, spirit, and attitude. We have shaken off human yokes on other lines, but in this matter we are still held in bonds—partly by the difficulty of readjusting old ideas, partly, perhaps, because in fighting Adventists and their ilk we have suffered prejudice and the convenient speciousness of the condition to confirm us in it. Now against the postmillenarian theory I hold just this, that it robs every Christian, in effect, of the whole import and benefit of the doctrine of Christ's coming. We must look for Jesus, now, today, as indeed today He is likely to come. We have no centuries to convert the world in, but must hasten to the distant lands to witness the gospel to all and that quickly. Yes, if the church had to absorb the world first, we might go to sleep on this matter, for no such prospect is at hand. But the Book shows that Jesus on His return will not meet a converted world, but a handful of persecuted disciples that look for Him anxious as the watchmen for the morning; that conditions in world and church will be fearful at the end, and that the Lord will, at His coming, personally clash with the antichrist. The millennium? If human civilization and progress and even the advance of truth must bring it about, then there is no room for aught but discouragement and despair. Save your statistics. There are no Christian nations. There are even today only a few whom Christ can call His own; and the population of the world is increasing out of all proportion with the number of conversions even in this country, to say nothing of heathen lands. But God says Christ is coming, coming soon. God wants us to see that these multitudes and nations shall have a chance to hear the gospel. But how leisurely we are at this task! "The millennium is on now," said a certain brother. "But how about Satan's being bound?" "He may be bound now," replied he. "Then," I said, "I should not like to see him turned loose." Another, feeling the force of this point, ventured the idea that while Satan was bound his angels were still abroad! As if that would make any difference!

Center
of
Attention

Paul

THE CHIEF POINT

But it is no object of ours to engage in controversy on this point. What we now need is faith in what God said, a living faith that will live in full view of Christ's imminent coming and forgets the earth and self in this onward, upward look, this daily glorious hope, and striving to be found of Him in joy and peace. The time is at hand, much nearer than when Paul and Peter wrote. The passing days have only made the event more certainly near and it can not be far now. It may be that one of these Lord's days we shall take the loaf and cup to show forth the Lord's death "till he come" for the very last time. It may be that one of these evenings you may close your eyes in sleep and open them suddenly in His presence. One of these mornings we shall see the rising sun, and before the evening falls we shall be for ever with the Lord. May His grace keep us and make us fit for that moment, as surely it will if we live in faith of our Lord's imminent return. "For yet a very little while, he that cometh shall come, and shall not tarry. But my righteous one shall live by faith; and if he shrink back, my soul hath no pleasure in him."

AS I KNEW HIM

William Rinne

Words fail to portray adequately the humble, honest, God-fearing heart as well as labor of love of Robert Henry Boll who fell asleep in Jesus on Friday evening, April 13, earnestly waiting for, looking for, watching for, and loving our Lord's appearing.

Brother Boll's life was hid with Christ and full of mercy and good fruits. The words which he spoke came with weight. As Stephen of old, Brother Boll was a remarkably *full* man: "full of faith, and of the Holy Spirit," "full of wisdom," "full of grace and power." As enjoined upon all Christians by the apostle Paul, so Brother Boll possessed the mind which was in Christ Jesus our Lord. He was humble, and because of this he made himself a stepping-stone to others. He was true, and like the Bereans, Brother Boll "searched the Scriptures daily whether these things be so." Nothing less than the truth would do for him, and he had to be sure and convinced before he could rest on any matter. He was patient, full of goodness and love. He was a man of great simplicity, a pilgrim and stranger on the earth, with no spot of rest and complacency in the world and its works. He was not only a man "saved by grace" but a man thoroughly aware of it, unashamed of the gospel which he taught and preached with all boldness. He called himself a simple Christian. He never accepted clerical degrees and titles, and such honors as men bestow upon one another (John 5:44), but was content to be a plain child of God, a servant among the servants of the Lord. Nor did he bow his head to any ecclesiastical yoke; or commit himself to any human creed. He never asked anyone what he should preach and did not subscribe to any control and direction except His who is the Head of the Body, the church, to whom alone he felt

himself responsible. Accordingly he followed in his teaching a very simple method of procedure. On every question he examined the Scriptures, and then in love and humility, and in the fear of the Lord, he presented to his hearers such things as he had found in the Word of God. It would be too much to say that he never erred in his apprehension of the Word of God; but he always realized that possibility, and did his utmost to arouse in his brethren that noble Berean attitude and to encourage them to a personal and conscientious searching of God's Word.

Brother Boll was a scholar and a well-educated man. He worked arduously, and in the use of his God-given talents of great ability to preach, teach, and write he fed us on the fine wheat of God's Word according to our need. By precept and counsel he always upheld the standard of pure New Testament Christianity. In his diligent study and earnest presentation of the Word of God, Brother Boll adhered to the bed-rock principle of 'all Bible interpretation, namely *that God said what He meant* and that this was the only way to understand prophecy or any other portion of God's Word. His position was always to take God at His Word; never feeling for a moment that he knew and understood everything that is in the Bible. He was far from professing infallibility, but whatever he saw and learned in his study of the Bible he felt free to believe, and as occasion required, to speak. One of the burdens of his soul's request was not that he might find something wherewith to bolster up his own views, but that God might lead him to seek His truth. Another burden equally as great was that for lost souls. He often admonished ministers never to preach for the salvation of their sermons, but for the salvation of souls. Oftimes he would emphasize in his teaching and preaching what he once wrote, namely that "the understanding of God's Word is granted to humble, honest, God-fearing hearts. Be poor in spirit. Let *God* teach. Do not force the Word to agree with your own previous ideas. Do not nullify or cripple one passage to make it harmonize with another. Do not be arbitrary in your interpretations. Furthermore do not put yourself to the task of 'spiritualizing' or of explaining away the import of God's Word in order to help God out of a difficulty. He needs no such help from us. Where God has not spoken, or left things unexplained, let us remember Deut. 29:29 and Psalm 131."

Brother Boll was an astute student of prophecy, and learned to love it above his necessary food. He believed and taught that the prophetic portions of God's Word, like all the rest of Scripture (2 Tim. 3:16) are profitable and not to be neglected; that they should be studied and taught in the proper way. As every portion of God's Word serves its purpose, so the prophecies have a value all their own, and the ignoring of them will cause some important defect in our Christian life and work, and leave the Christian character stunted at some point. On one occasion he wrote: "I have lost nothing in a practical way by studying prophecy. I have gained. It has marvelously lightened my burden. It has made my heart to burn, and has lent wings to my feet, and has made my hands skillful to do, and my heart strong to endure. It will bless you in like manner.

Study it, learn it on your knees, and by unswerving faith hold fast all God has spoken through His prophets."

Brother Boll was a man of sorrows and acquainted with grief. As a result of the things which he believed and taught, especially along prophetic lines, he was called in question by his brethren who stood upon the same non-sectarian ground with him. But he lived to learn how strange contradictions and how great disenchantments life can bring. In describing this situation he wrote that "his soul was seized as with premonitory Gethsemane horror of a bitter struggle for truth and right and principle in Christ, a struggle to be faced and fought out in God's way and with God's weapons alone. And there came as it were a darkness upon him, and the great man fell to his knees, his whole frame shaking, "O God, my Father", he prayed, "who hast called me out of darkness and death, and saidst to me, 'Thou art my servant, I have chosen thee and not cast thee away—I am this day in conflict not of my seeking. Thou hast from of old known my heart. My sins and my failures are not hid from Thee; nor hast Thou overlooked the deep desire of my heart to please Thee. And now Lord in the crisis which is coming upon me, keep thou my feet. Give me courage to stand by Thy word at all cost, and save from the fear of man or the fear of anything except the fear of God. Wherein at any time I have erred, enlighten me and give me the grace to acknowledge and retrace my steps. Keep Thou my heart in love, even toward those who are loveless. And leave me never without the full assurance that Thou art with me. In Jesus' Name, Amen.'" And like David, his heart had trusted in God and was greatly helped."

But of all precious things in the Lord's kingdom there was nothing, in Brother Boll's estimation, that equalled *Brotherly Love*. Not even the knowledge of the prophecies could compare with it. And the church at Portland Avenue in all that it has done and is doing (imperfect though it may be) for the Lord, stands as a living monument to the memory of R. H. Boll, who demonstrated to all in his life and work what God can accomplish through a man who is wholly surrendered to Him and whose life is completely dedicated to His cause. "For me to live is Christ, and to die is gain" sums up his life completely. He was truly God's man.

By the grace of God my life came into contact with this great man of God. What a privilege! What an honor! What a responsibility! To know him was to love him, and to know his work was to appreciate him. Our only consolation lies in God whose love will some day justify its ways. But the light of the sweet Christian life that has departed has illuminated the hearts and lives of many, and will continue to illumine the hearts and lives of us all through his immortal writings until the coming of our Lord. The memory of R. H. Boll cannot die.

Well might this epitaph taken from *Truth Advance* be inscribed on his relenting stone:

*"I have sinned; I have repented; I have trusted; I have loved;
I have served; I rest; I shall rise. And through the grace of
Christ, I shall reign."*

NEWS AND NOTES

FALL BIBLE CONFERENCE

The fall Bible Conference is scheduled for the last week in August. J. L. Addams, 2824 Montgomery St., Louisville, is chairman of the program committee. Detailed information should be forthcoming in the July and August issues of Word and Work.

SUMMER CAMP

Again this year the summer youth camps will convene on the beautiful Kentucky Bible College campus at Winchester, Ky. Junior camp begins Sunday evening, July 8, and runs until the following Saturday morning. Senior camp follows, beginning with the evening meal, Sunday, July 15. Send your name with \$5 to Hall C. Crowder, Box 101, Gallatin, Tennessee. The total price for the week is \$10.

A WEDDING IN VIRGINIA

From Herman J. Fox, Falls Church, Va.: "We have had another personal experience of God's boundless grace and of His mighty, overruling power. As I observed with justifiable satisfaction how smoothly everything connected with my daughter's wedding ceremony was proceeding (despite the unsuccessful attempt by disruptive forces to wreck the program); how beautifully and graciously Brother... executed his part in the ceremony—I proudly confess that I was overwhelmed by a deep sense of gratitude to God who, as always had so gloriously come to our rescue. He not only solved completely all the problems which had so suddenly been thrust upon us, and at a date so late that there appeared (to some, but never to me) to be no time to make the necessary arrangements. But—so characteristic of our Heavenly Father who gave us His only Son—God not only gave us another program in good time but one that was superior to the original place and plan which these disruptive forces had cancelled without just cause.

With a profound sense of humility and gratitude, I was reminded of the love, mercy and power of our God as it is so majestically revealed in that statement of the eighth chapter of Romans: "Nay, in all these things, we are more than conquerors through him that loved us". Truly, this experience, like many others, was not only an example of God's grace operating in times of special need, but surely it was meant

to teach us never to doubt God's grace and His supreme power. For there is no explanation of the "hows" and "whys" on any basis other than that God, in a glorious manner, brought it all about in boundless grace. The whole matter has definitely redounded to the honor and glory of our great God and Savior, both in the spectacular manner in which His grace was manifested, and the known (and yet unknown) influence for good on others which has already resulted. Thus, we bow before our Heavenly Father to render Him that whole-hearted tribute which is due!

K. B. C. GRADUATION

Ten fine young people were graduated from the Junior College division of Kentucky Bible College, Winchester, Kentucky, in commencement exercises held on the evening of May 31, with Hall C. Crowder as speaker. Some of the graduates plan to continue their work in the Bible Institute next school year.

Those completing their two years, were: Eugene Schreiner, of Louisville, Maude Borders and Frances Gill from Allensville, Ky., Carolyn Garrett, Southern Rhodesia, South Africa, Joyce Janes, Louisville, Ky., John Prather and Robert Istre, Jennings, La., Kenneth Preston, Salvisa, Ky., and Teruko and Shichiro Nakahara, Tokyo, Japan.

Some of these news notes are belated because our "Memorial Issue" carried no regular news.

P. C. H. S. COMMENCEMENT

The Portland Christian High School closed its thirty-second school year with commencement exercises Friday night, June 1. Albert Von Allmen, a member of the school's first graduating class in 1928, was the speaker. Bob Von Allmen was valedictorian and Shirley Miller was salutatorian. There were thirteen graduates in the class. Elmer Ringer, another graduate of Portland, delivered the baccalaureate sermon on the preceding Sunday night.

Chattanooga, Tenn.: The Lord bless both of you and especially the Word and Work. "Let the word go out," said both editors. So say we all. —E. H. Hoover.

Independence, La.: Brother Jorgenson was with us Sunday night, March 18. We enjoyed his visit and fine spiritual message.

This Friday, Valdetero, A. J. Istre, Earl Mullins, Stanford Broussard and I are to meet at Stan's place to talk over plans for the summer in regard to tent meeting work in this part of Louisiana. Brother Valdetero and I are about booked for the summer. We are looking forward to having Bob Ross with us down this way. The brethren at Alexandria have been looking for a preacher for a long time.—Neal Phillips.

Yokohama, Japan: We have received through the Missionary Messenger office the remainder of the fund for the Yokohama work which was left from the Riley account. We appreciate so very much this gift for the work. We hope and pray that we may begin to see more fruit from our labors; however, we plant and water and God gives the increase.

Brother Shigekuni moved to Yokohama. He has worked with Brother Bixler for quite a number of years. It was his desire to come and work with us. He will give his time to the church work. Brother Mogi will have the responsibility of the business part and we feel that the two will work together well.

We hope to be leaving these shores about April 10, and plan to be in Louisville by the time of the Bible conference, D. V. —E. A. Rhodes.

Porterville, Cal.: The work in Porterville is being blessed of the Lord. We are planning a meeting with Bro. Howard T. Marsh of Sellersburg, Ind., beginning the seventeenth of June. We are looking forward to a wonderful time in the Lord while he is here.

At the present time I am obliged to devote time to secular work and am hindered from developing the field. If the Lord lays it on the heart of any of the Word and Work readers to help make it possible for this field to have a full time worker we would be thankful.—Eugene Mullins.

From New Orleans: Our three months' preaching tour through the charming old "deep South" concluded on April 19. There was never an advance word or hint to any friend or church that we would be available, yet the Lord (I mean the Lord—it was that plain) most graciously opened many doors and I preached more than thirty times in the following order: Atlanta (Hapeville), Pensacola, New Orleans, San Juan (Puerto Rico); then

back to Pensacola and New Orleans again; then at Haydens Grove and Oak Grove churches, 75 miles north of New Orleans; at Boothville also, 75 miles south, near the mouth of the mighty Mississippi River. We thank God for health and journeying mercies, and for the open doors.

The need everywhere is great; the days are short; our soul-winning summers will soon be ended, and the harvest past! —E. L. Jorgenson.

Brother Glen Baber from Kentucky Bible College plans to be at Porterville, California, for a Vacation Bible school this summer. Also he will conduct schools and meetings in other places as the Lord opens the door for the Word. Brother Baber is a fine young Christian and a good gospel preacher.

H. L. Olmstead, of Gallatin, Tenn., has promised to begin a series of expository articles in the July issue of Word and Work. The name guarantees their excellence.

GOSPEL MEETINGS

Dale Jorgenson is to assist the Pleasant Grove congregation in a meeting beginning the first Sunday in June. Orell Overman is minister at this congregation. The Pleasant Grove church is located just a few miles south of Linton, Indiana.

Again this year the church at Sellersburg, Indiana is having a youth revival. Harold Preston of Parksville, Ky., has been selected as the evangelist and the date from June 4-10.

The Pendleton, Kentucky, church is rejoicing over a good meeting which closed on June 10. Fifteen responded to the invitation, seven for primary obedience to the gospel. J. R. Clark was the evangelist, with Charles Knecht as song director.

MANY CHANGES BEING MADE

Harry Prather has been invited to work with the Seventh and Camp church in New Orleans, La. He plans to arrive in New Orleans in time to preach on Sunday, June 10. Brother Prather has been minister of the Rowan Street church, Louisville, for several years.

Dale Jorgenson has been preaching at Bryantsville, Indiana, while working on his doctor's degree at Indiana University. This fall he will take over the music department at Kentucky Bible

College. Robert Garrett of Johnson City, Tenn., has accepted the responsibility of the Bryantsville work. He will enter Indiana University and study on his Master's.

John Fulda has been working at Lily Dale, Indiana, for several months and has been doing a good work. He has now resigned work there, and has been thinking of going to Louisiana to work with a small congregation near Amite. John has been very valuable as chorus director at Portland Christian School while working at Lily Dale.

Delmer Browning and his wife are taking up the work at Lily Dale, Indiana. They are to move to Lily Dale the first part of July. Brother Delmer

has been working in the Word and Work Book Store and has been a very valuable helper.

H. N. Rutherford is to be with the Lily Dale church of Christ in a revival meeting from June 25 to July 7. This meeting will be preceded by a vacation Bible school from June 11-22.

The Tell City, Indiana church is announcing an evangelistic meeting from June 18 to June 30, with Paul Knecht as the chosen evangelist.

Winchester, Ky.: I shall be leaving soon, Lord willing, for Jacksonville, Florida. I probably will be working mostly with Dan Richardson, but also with Woodstock church and others.—J. Edward Boyd.

More Tributes of Love

Dallas, Texas: We were looking forward to a series of special services with Brother Boll at the Mt. Auburn church the week of April 15. On April 13, he was to have left Louisville for Dallas, but God changed his destination, and called him home, on that day, to be with the Lord. From our point of view, we suffered disappointment and sadness, and on Sunday, April 15, I found myself speaking to the audience that was to have been Brother Boll's next. Indeed, we hated to give Brother Boll up. But wasn't it wonderful that he was able to be active and effective in the Lord's work up until the Lord called him home!

When I made entrance into the world forty years ago, my parents gave evidence of their esteem for Brother Boll by naming me Robert Boll. However, I was married and already preaching, before I had the privilege of meeting or hearing him. Yet I cannot say my life was not influenced by his teaching, for his writings were a great blessing to me, especially during my college days at Harding. Thanks be unto God that, since I've been preaching, I've had the rich privilege of hearing him in several meetings, and for the past several years, by reason of the annual Bible Conference in Louisville, I, and others like me, who were not privileged to be in his classes earlier in life, have had the great joy of thrilling to his daily teaching once per year for a few days. And these rich experiences will never be forgotten. Praise God!—Robert B. Boyd.

Blackwater, Mo.: It would be hard to overestimate Brother Boll's faith, humility and greatness as I see it, and we feel keenly the loss created by his absence.—Mr. and Mrs. John Thornton.

Memphis, Tenn.: May the Lord continue to bless Word and Work. It is so hard to give Brother Boll up. May we all soon meet him.—Mrs. T. G. Harvey.

Siloam Springs, Ark.: I have just received and read the R. H. Boll Memorial issue of Word and Work. I was glad for all the sweet words that were said about him by his friends. I do not think that any man more fully deserved such complimentary words, nor was there ever a man who was more thoroughly undeserving of the many wicked words that have been spoken against him for the past forty years.

I subscribed for the Word and Work in 1916 and have been a subscriber ever since. I think that I have read everything he published in the last forty years, and I have kept it all. There was only one other writer that I prized as I did him, namely, Dr. Wm. Evans. I frequently reread Brother Boll's articles with fresh blessing.—Earl C. Smith.

Ontario, Canada: I heard Brother Boll preach once in Toronto many years ago, and I remember the heart of that discourse clearly now. For many years I have profited greatly by his writings. He did so much to teach me and to confirm me in the true expositions of the sacred word of life—in the

better vision. What a joy and what a message the Lord gave Brother Boll and us. Let us carry on bravely by that wisdom and power that comes from the Lord. —H. L. Richardson.

Ottumwa, Iowa: The May issue of Word and Work brought the first report I had received of Brother Boll's death.

Although my personal contacts with Brother Boll were brief and not very frequent, yet his influence on my life was strong. I am deeply grateful for his excellent messages which have reached me through the Word and Work for more than thirty years.

My first meeting with Brother Boll was in the summer of 1923, at which time I heard him preach at a street corner meeting in Chicago. The last meeting was in October of 1954, when I enjoyed a brief visit with him at his home.

Among the many lessons of truth which I learned from his writings this one seems outstanding: that if my better understanding of any subject, even of so vital a theme as the grace of God, makes me arrogant and puffed up above my brethren, my learning has been in vain. —Frank S. Graham.

Harrodsburg, Ky.: We are deeply grieved over the passing of our dear Brother Boll and yet we cannot mourn, for we know he has gone to be with the Lord, which is very far better.—Hallie B. Burton.

Winchester, Ky.: Robert Henry Boll was born on the same day as my brother, Edward, but survived him almost two years. He died on my 78th birthday. In my Bible reading today I came upon two wonderful sermon topics which I once preached, using Brother Boll as an illustration in each. Here is the text:

"The sting of death is sin; and the power of sin is the law; but thanks be to God who giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:56, 57).

The topic of the series was "V-Day". Sermon 1, "The Sting of Death." Robert H. Boll died because of sin (Rom. 5:12), but for him the sting of death had been removed sixty-one years before (April 14, 1895), at which time he accepted Christ. There was therefore no sting of sin in his easy exit. When he accepted Christ Jesus as his Savior God took his sin and gave him "the righteousness of God"

(2 Cor. 5:14-21). He was a new creation in Christ and God gave him "victory through Jesus Christ our Lord."

Sermon 2, "The power of sin is the Law." No man ever had victory through law. Law was given for condemnation and not for salvation (Gal. 3:7-14). "By grace have ye been saved through faith; and that not of yourselves" (Eph. 2:1-10). "Being justified freely by his grace we have peace with God through our Lord Jesus Christ..." There was no condemnation to him because he was in Christ Jesus (Rom. 5:1; 8:1). Sin was rendered powerless because he was not "under law, but under grace," and "sin is not imputed when there is no law." "Blessed is the man to whom the Lord will not reckon sin" (Examine in order Romans 6:14; 5:13; 4:8).

April 13, 1956 was V-Day for Robert Boll; sin and its sting was concluded for him—only his body awaits vindication (Heb. 2:14-18). Only that blessed hope of Paul and R. H. Boll and all who are Christ's could have been better on his V-Day (Titus 2:11-13; 1 Cor. 15:23); absent from the body he is at home with the Lord, which is very far better" (2 Cor. 5:8; Phil. 1:23).—Charles M. Neal.

Portland, Maine: Brother Boll came to Maine for the first time many years ago and left behind him, as everywhere a most grateful remembrance.

Since that he has gone from the church on earth it is an assuring comfort to know that his Christian character and work will now shine with even a greater glory, during the interval until the Lord comes, whose reward is with Him.

To have known Brother Boll was to love him. We in Portland Church feel we have lost not only a revered leader and teacher in the unsearchable riches of Christ, but most of all a brother beloved in the Lord.

"The path of the just is as the shining light, that shineth more and more unto the perfect day."—Allen C. Harrington.

Louisville, Ky.: More than once in the closing weeks of his life Brother Boll made occasion to repeat in his lesson or sermon Paul's words to the elders at Ephesus: "I commend you to God and to the word of his grace, which is able to build you up, and to give you the inheritance among all them that are sanctified." He never spoke of his death but looked hourly

for the coming of the Lord. The manner of his passing was a fitting climax to his long years of active service in the Lord's vineyard.

Our family, who came under his influence late in his life, is especially grateful for his teaching which embraced the whole counsel of God. Under his teaching and example there was kindled within us a living hope of the coming of the Lord. In that hope, through the power of the Holy Spirit, by the grace of God, we have received a new vision of Christ the Lord, a new zest for Christian living, and new courage for the fight. —Mr. and Mrs. Paul Knecht, Sr.

Palos Heights, Ill.: It is with the deepest regret that I heard of the passing of Brother Boll. I started subscribing to the magazine in 1932 and it has sustained me in many a dark moment. I feel that I have lost a personal friend who could always help me by showing me how to "grow in grace." I sincerely hope that you will republish some of his "Words In Season". —Mrs. George Adams.

Waco, Texas: I have known, respected, and loved Brother R. H. Boll all of my life. As a child I attended Portland Avenue church and remember his coming to Louisville from Nashville to assume the long ministry he has accomplished so faithfully and so well.

After my marriage in 1920 and residence in Tennessee I lost contact with Portland church, but when our second son died and my health failed, I returned to Portland and gave my life to the Lord in humble service. The

careful teaching and Spirit-filled preaching of Brother Boll during my early years came back to me almost verbatim, and I have tried to pass on to others all that he gave me.

He was my father in the gospel, my patient teacher, counsellor and friend. I cannot express in words the debt of gratitude I owe. —Catherine W. (Tarwater) White.

Louisville, Ky.: What a wonderful change in my life hath been wrought" because the Heavenly Father used Brother Boll's Bible classes to lure us to Louisville. It was a new beginning. —Mrs. Brent Hickman.

Brother Boll made a deep and lasting impression for good upon those who knew him best. After more than twenty years a sermon he preached on Acts 17 at Glenmora, Louisiana, still stands as a vivid monument of the humble man of God who preached it. A radio sermon he preached about the same time on 2 Timothy 4:1-8 is still easy to recall. His deep faith in God and his marvelous grasp of the grace of God will live in the lives of others long after he is gone. That those who heard him preach most appreciated his sermons best is strong testimony in favor of the man and his messages. His balanced understanding of the Bible and his kindness in dealing with his critics will long be remembered by those who knew the truth about him. His faithful fight for an open Bible has done much to keep the churches free from dogmatism and formalism. He had a tender compassion for the lost, a great and sincere love for God and for his brethren. —J. Miller Forcade.

PERPLEXITY IN MISSION WORK

"Back of all other causes of the present perplexity in mission work; behind all the apathy of individuals and inactivity of churches, all lack of enthusiasm and lack of funds, all deficiency of men and means, of intelligence and consecration, of readiness to send and of alacrity to go, there lies one lack deeper, more radical, more fundamental—the lack of believing prayer. Until that lack is supplied the doors now opened will not be entered, and the doors now shut will not be opened; laborers of the right sort will not be forthcoming, nor the money forthcoming to put them at work, and sustain them in it; until the lack is supplied, the churches in the mission fields will not be largely blessed with conversions, nor the churches in the home field be largely blessed with outpourings and anointings of zeal for God, and passion for souls." —A. T. Pierson.

EXAMINE THIS WORD AND WORK

This Word and Work was edited by the two men who together have aggregated forty years as publishers of this fine journal. We feel that the high standard which has characterized the Word and Work through the years is maintained in this issue and, with the use of choice reprints from R. H. Boll, along with articles from old standbys and new writers, can be reasonably continued from month to month. Other writers who are coming forward to fill the space left vacant by our recent loss should lend variety to our subject matter and even result in the Word and Work's exploring new fields of Bible teaching. But we need your encouragement and support in the form of personal subscriptions and clubs of four or more names, and we are glad to say that many new names have been received and added to our list within the past month. Perhaps it is the precious R. H. B. reprints that they want!

A GOOD BOOK OFFERED FREE:

A little book of 127 pages entitled "How To Master the English Bible", by James M. Gray, is a classic in Christian literature. He says, "There is a sense in which the Bible must be mastered before it can be studied, and it is the failure to see this which accounts for other failures on the part of many earnest would-be Bible students. I suppose it is something like a farm; for although never a farmer myself, I have always imagined a farmer should know his farm before he attempted to work it. How much upland and how much lowland? How much wood and how much pasture? Where plant my corn, oats, and potatoes? What plot is to be seeded down to grass? When he has mastered his farm he begins to get ready for results from it.

"Now there are many ways of studying the Bible, any one of which may be good enough in itself; but there is only one way to master it, as we shall see. And it is the Bible itself we are to master, not books about the Bible, nor yet 'charts'. . . ." Mr. Gray then suggests that the reader first get a view of the Bible and its individual books as a whole before making a detailed study of its parts.

This booklet is bound in paper and contains 127 easy-to-read pages. A copy of it will be sent to each new subscriber (not renewal). A new subscriber is one who either has never subscribed for the Word and Work, or who has formerly taken the Word and Work and whose name has been dropped from our list. The one sending in a list of four or more names may request that each of his subscribers receive a "How To Master the English Bible", or, if he prefers, he may request a free copy of *Great Songs of the Church* for himself instead. This is a good offer! Now let's start the names pouring in. A single subscription, \$1.50; in clubs of four or more names, \$1.25 per subscription. Offer good for June and July only.

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