

# THE WORD AND WORK

A MONTHLY MAGAZINE  
SET TO DECLARE THE WHOLE COUNSEL OF GOD

J. R. CLARK, Publisher

VOL. LIII

No. 4

APRIL, 1959

## In This Issue

Beautiful Hands — E. L. J. . . . .	81
Hope Through Grace — Gordon R. Linscott . . . . .	83
A Safeguard Against Modernism . . . . .	84
Scripture Memory For Busy People — Ernest E. Lyon . . . . .	85
YOUTH DEPARTMENT — Giving Good Measure — Carl Kitzmiller . . . . .	86
TRUTH ADVANCE SECTION — S. C. The Case of Nadab and Abihu . . . . .	88
Judge Not — J. R. Clark . . . . .	92
Precious Reprints — Four Indisputable Things . . . . .	95
Revive Us Again — Alex Wilson . . . . .	99
God's Way of Winning Sinners — N. Wilson Burks . . . . .	103
The Christian and the Racial Problem — Bob Ross . . . . .	104
The Noble Bereans — W. J. Johnson . . . . .	106
Marks of the New Testament Church . . . . .	107
S. C. C. Lectureship . . . . .	108
The Silver Siglos of Darius Hystaspis — Charles E. Kranz . . . . .	109
News and Notes . . . . .	110
We Pause to Consider — J. H. McCaleb . . . . .	112

## BIBLICAL AND ANCIENT COINS FOR SALE

Recently I was offered a supply of ancient coins which I purchased with the idea of selling to those interested in the study of the history of God's chosen people. All of these coins have been classified by an expert on ancient coins, so I can vouch for their authenticity.

Silver Siglos of King Darius of Persia, successor of Cyrus the Great. Minted 521-486 B.C. Obverse shows King Darius as archer kneeling with bow and spear. -----	\$12.50
Silver Shekel of Tyre (Phoenicia). Minted 106-105 B.C. Obverse shows head of Melkarth. Reverse eagle with inscription "Tyre, the holy and inviolable." The coin referred to as "the thirty pieces of silver" which was the type used to betray Jesus. -----	37.50
Denarius of Tiberius Caesar. Minted 14-37 A.D. Obverse shows bust of Tiberius. Reverse Livia seated. The coin referred to as the "tribute penny" shown Jesus in Luke 20:24. -----	15.00
Lepton of Pontius Pilate. Minted 26-35 A.D. )	17.50
Lepton of Herod Agrippa I. Minted 37-44 A.D. )	7.50
As of Augustus Caesar. Emperor 27 B.C.-14 A.D. )	2.50
Dupondius of Augustus Caesar. )	2.50
Quinarius of Augustus Caesar. )	2.50
As of Tiberius Caesar. Emperor 14-37 A.D. Luke 23:2 --	2.00
As of Caligula. Emperor 37-41 A.D. -----	2.50
As of Claudius. Emperor 41-54 A.D. Acts 11:28 & 18:2. ----	2.50
As of Nero. Emperor 54-68 A.D. Acts 25:12 -----	3.00

If you desire coins of later emperors I have a supply of them reasonably priced from about \$2.00.

Orders will be sent postpaid. Remittances will be refunded if coins returned within ten days. Order direct from

CHARLES E. KRANZ  
4432 Raceview Avenue  
Cincinnati 11, Ohio

# THE WORD AND WORK

VOLUME LIII, APRIL, 1959

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

THE WORD AND WORK, 2518 Portland Avenue, Louisville 12, Ky.  
Entered at the Louisville, Kentucky, Post Office as second class matter.  
Single subscription \$2.00; Clubs of four or more \$1.75 each.

## Beautiful Hands

E. L. J.



*"He showed them his hands and his feet"*

The late Bible teacher, G. Campbell Morgan, was, in face and feature, a very plain man. But it is said that some lady in his audience once remarked upon "Mr. Morgan's beautiful hands." Perhaps it was their eloquence in gesture that impressed her, more than any innate beauty in their physical form.

For hands are beautiful according to what they have done and can do—when they are skillful, useful, and helpful—like the beautiful feet of those who bring "glad tidings of good things" (Rom. 10:15). For this reason, all of us who have known a mother's sacrificing love could sing,

"My mother's dear hands, those beautiful hands!  
They neither were white nor small;  
But my mother's hands were the fairest  
And loveliest hands of all."

Yes, mother's hands were that. But they were that because of their endless labor and toil for me.

To Jacob Silberman, the converted Jew of Detroit, the hands of our Brother "Willie Campbell" were more than fair. Had not Brother Campbell's hands turned the sacred pages that led him to believe in Jesus? Had not his fingers pointed him to the verses that declare the way of salvation through Jesus Christ, our Lord? Therefore, on the night of his baptism, Silberman, the Jew, asked if he might kiss those hands as a public expression of his joy and gratitude. Willie Campbell's hands were indeed beautiful to him.

on our Saviour. This was the hope of Paul. He, much more than we, had accomplishments to which he might have looked with confidence. But he didn't do it. "I know *Him*," he said. Certainly Paul knew the works he had done in the name of the Lord Jesus, but *these things have absolutely nothing to do with Paul's assurance of salvation*. "I know *Him* . . . He is able . . ." (2 Tim. 1.12).

Christian, do you live in hope of the Lord's return? If not, quit looking at your life and look at Him. Read the Word of God. Don't dodge the obligations, but give more thought to seeking out the strength that God offers you for this day. Claim what He has already given to you by His grace, and soon you'll be longing for the day when face to face you shall see Him who has worked such wonders for you.

---

## A SAFEGUARD AGAINST MODERNISM

(Used by permission)

There is no remedy for the deadly plague of Modernism like the blessed hope of the premillennial coming of the Lord. Post-millennialism is a natural breeding ground for Modernism, for, like Modernism, it denies plain statements in the Word of God, under the guise of "spiritualizing," making the Eternal Word of the Eternal God of none effect.

In his book, "The Lamp of Prophecy" (pages 128, 129), the late Dr. H. A. Ironside says: "Some few years ago it was my great privilege to sit at the feet of Dr. A. T. Robertson as he gave a course of lectures on the Epistle to the Colossians directly from his Greek Testament in Calvary Baptist Church in New York City. He was conducting a ministerial conference, and it was my privilege in the conference to give a series of addresses from my English Bible (because I am not scholar enough to give them from a Greek Testament and most folk are not scholars enough to follow me if I were) and I was gratified to see the great man sitting down before me every day. I recognized Dr. Robertson as undoubtedly the outstanding Greek scholar of America, if not of the world, and yet that dear, kindly man of God sat and listened to a poor insignificant person like myself, and he was just as gracious and just as attentive as anyone could possibly be. I went through the two Letters to the Thessalonians, and at the close of the last address, Dr. Robertson came to me and said, "Well, this is the first time that I have ever listened to anyone go carefully through those epistles from the premillennial standpoint, and I must say that my judgment has gone with you through the entire series. I have never definitely declared myself as a premillennialist, but I think if I had my life to live over again I would be much more positive concerning this, for I have never in my ministry known a premillennialist who was a modernist."

One is often asked how to understand prophecy. The answer is, Just read and believe it. It is as simple as that. The Bible has a way of saying what it means, and meaning what it says.

—From the Preface of *William L. Pettingill's* book, 'Nearing The End.'

## SCRIPTURE MEMORY FOR BUSY PEOPLE

(A topical memory system that will help you memorize Scripture)

(We may not be in full doctrinal accord with a group and yet obtain a blessing from them, as is evidenced by this article.— Pub.)

Ernest E. Lyon

"Thy word have I hid in mine heart that I might not sin against Thee." The Psalmist realized one of the many advantages of Scripture memorized and meditated upon when he wrote this statement in Psalms 119:11. It seems to me that there are so many obvious advantages to a Christian's having the Word memorized that I will not take time in this short article to convince you that every Christian should lay up the Word in his heart that he might be more able to teach, to reprove, to correct, to instruct in righteousness, "that the man of God may be complete, furnished completely unto every good work" (II Tim. 3:16, 17).

One of the greatest blessings that I personally got out of the Billy Graham meetings here in Louisville was an acquaintance with the work of the Navigators, that group of dedicated personal workers established through the labors of Dawson Trotman and others who followed in his steps. They were in charge of the counselling work. Even before the meeting opened many were blessed through their training of the counsellors. One of those ways of blessings was in getting many started systematically memorizing Scriptures. As a result of my own interest in the results shown in the lives of Navigators, I enrolled in the course officially known as the Topical Memory System and was greatly blessed by the work of completing the course. Now, using the subtitle that I have used for the heading of this article, the TMS has been greatly improved, something that I didn't believe possible, and I can even more urge that every Christian should enroll for the course.

Basically speaking, the Topical Memory System consists of two preparatory booklets containing twelve verses of great use in the life of a Christian and in his work as an ambassador for Christ, three packs of verse cards—36 Scripture passages each, a handy carrying case with each pack, six helpful guidebooks—step by step procedures shown, a five-minutes-a-day review program, stimulating progress quizzes, and with personalized attention to difficulties that stand in the way of memorization. If you think you can't memorize—they'll show you that you can. If you don't know how to go about it—they'll show you the best way ever devised. If you will prayerfully and zealously keep after it according to instructions, you will be memorizing Scriptures *regardless of your age*.

It gives me great pleasure both to give my own personal testimony of great blessing from the Topical Memory System and to urge you to enroll in the course. I know it will be a blessing. If you would really like to "lay up" the Word in your heart, then send three dollars along with your name and address and age and a request to enter you in the Topical Memory System to: The Navigators, Colorado Springs, Colorado. You will then be entered into a course that will give you every help needed to start—and to continue—on the blessed road of Scripture memorization and Scripture meditation.



## Youth Department

Carl Kitzmiller

### GIVING GOOD MEASURE

"Give and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again" (Luke 6:38).

At some time or other most all of us work for someone else; we are the employee, another is the employer. For many of us that relationship will continue throughout life. Some will attain a status where primarily they are an employer, but even these may also often be the employee of another. So it goes from the time we earn our first nickel or dime. The boy mowing a yard may be working for a man who works for a shop manager who is working for the owner over him. In the course of a normal life, in fact, even though most of the time we may be the employee, we will be both employee and employer. As we wish to be treated in either capacity, so must we treat others.

The Christian knows (or ought to!) that being a Christian is going to have an influence on that relationship. The Christian employer has certain responsibilities. So has the Christian employee. And since many of us are likely to be on the working end of the arrangement, and since our article is directed primarily to young people—those apt to start life by working for some other—it is the latter matter that we want to notice. What kind of employee is the Christian to be? In thus writing we are not blind to the evils and abuses that often exist on the other side—the employer's. Let the Christian be careful to be the good boss, the good employer, if such is his lot; for he too must give account to God.

What kind of employee is the Christian to be? A man of honesty, integrity, purity, etc., to be sure, for that is to be expected of every Christian. He is to be a Christian through the week as certainly as he is on Sunday. For special notice, we suggest that he should put in the work and the time he is paid for. "A lot of money for a little bit of work," is a philosophy that we meet in almost every walk of life. Men want more and more for doing less and less. If our observation be true, many seldom have the satisfaction of going home with the feeling that they have earned their wages. Yes, we know,

even the honest day's work will not satisfy *some* employers, but it will bring satisfaction to the worker. He does himself an injustice who robs himself of that satisfaction; and if a child of God, he does his Lord an injustice.

What better time is there than when we are just starting to earn some income to start by giving good measure? The Lord says that the measure we give is the measure by which we shall receive in return. If our half-bushel is short, we can expect as much in return. If our measure is good measure, pressed down, shaken together, and running over, God will see to it that we receive the same kind. If not here, then, by all means, hereafter; but much of it will be experienced here and will be the response of men.

All too frequently found is the Christian workman who comes in to his job late, leaves early if he can, kills time on the job (such as is *not* expected), does his work poorly, and would not work at all if he could keep from being caught. His measure is short! The Lord promises him the receiving of the same kind. And that alone would be quite bad enough, but there are other bad features to such a way of life. It does not miss by very much (if indeed it misses it at all) being outright thievery. Most likely that one's Christian testimony before his employer or boss (and even many of his fellow-workmen) will be very limited if not completely destroyed. He will miss the satisfaction of a job well done. And, not to be overlooked, such a principle of life has a way of growing and reaching out instead of diminishing.

Some, by nature, are more inclined to lazy, careless work than others; some are just more naturally "go-getters." Even so, some are inclined to drunkenness; others have no taste for such a thing. Some are tempted to infidelity to the marriage bonds; others dismiss such a thought. Some have a more difficult battle with temper than others. That does not remove the sinfulness of any sin. My weakness may not be yours, but that does not excuse either one of us. Our modern way of life and our material prosperity have not always helped in rearing a generation which is anxious to give the good measure of work. But if we find ourselves inclined to give short measure, let us not pass over the seriousness of it. Call it a sin and deal with it as you would deal with any other sin. In the Old Testament the short measure and the short weight is particularly singled out as a thing abominable to God. Seeing He is a God who changes not, is it likely that He will bestow his blessing on such even in our age of Grace?

---

#### CHRISTIANITY

This old world can never be evangelized by Christians who compromise. The cross of Christ was not entwined with flowers. Those who carry that cross will feel its shape, angles and corners. Hooks baited with a soft gospel adapted to the natural sense and tastes will never catch that type of souls of which martyrs are made. Christ is not offering pillows of ease but calling for pillars of power.

— Boles Home News



## *Truth Advance* *Section*

Stanford Chambers

### **THE CASE OF NADAB AND ABIHU**

Soon after Aaron and his sons were anointed for the priestly service at the tabernacle, Nadab, the oldest son and Abihu the second "took each of them his censer, and put fire therein, and laid incense thereon, and offered strange fire before Jehovah, which he had not commanded them. And there came forth fire from before Jehovah, and devoured them, and they died before Jehovah." This account is found in Leviticus 10. This record is one of many which Paul in I Cor. 10, says are written for our learning.

"Then Moses said unto Aaron, This is it that Jehovah spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace. And Moses called . . . Draw near, . . . carry your brethren from before the sanctuary out of the camp." Follows then the stern warning by Moses to Aaron, to his remaining sons, and to all the people of Israel.

"Written for our admonition," says Paul. Neither then nor now are things sacred to be profaned. The worship of Jehovah is man's highest privilege and most sacred duty. It is never to be engaged in lightly or without deepest reverence. Sentiment is harbored by many that since we are not under law but under grace, God is not so exacting, and that therefore such drastic action need not be feared. Much that is termed worship in our day is but a program to entertain. The "song service" must be entertaining, the preaching must be entertaining, communion, if not abandoned, must be reduced to brevity, is observed with much too little reverence, and in many places the praying must have musical accompaniment! Many seem completely unmindful of this tragical story of Nadab and Abihu, just as they are unmindful of the story of Cain's false worship. These accounts mean something or nothing. If God's drastic action in dealing with these sons of Aaron means anything, what does it mean—to us?

Let our minds be disabused of spurious thinking. Remember Ananias and Sapphira—under grace. Note the chastening of Corinthian Christians because of their bad manners at the Lord's table. Take note anew of that "how much sorer punishment" the apostle warns about in Hebrews 10:29. God was indeed particular in those days when His servants were serving in the shadows of things to come. Their service and worship must be actual and real and reverent even



though they were at the same time establishing types and copies of things of greater spirituality in this dispensation when we have the higher privilege of serving in the substance typified in the law dispensation. No type could be spoiled with impunity. Should any one imagine that God is less concerned about the substance than He was about the shadow? more concerned about the type being set right than that the observance of the thing typified be right?

Without a doubt other priests after Nadab and Abihu sinned as presumptuously and escaped the immediate judgment of God. Many another church member has lied as abominably as did Ananias, and as covetously, without falling down dead. Thousands of cities of today are yet standing that are just as corrupt as was Sodom. Is God a respecter of persons? Nay, but God has from of old made examples of some for the sake of those who should live after them. The judgment so visited stamped His disapproval unmistakably and indelibly, in that it has been put in the records. There it stands "for our admonition on whom the ends of the ages have come," and whosoever will, let him read and let him heed.

### REVIEWING THE CASE

1. Nadab and Abihu were sufficiently surrendered that they entered the priesthood.
2. They were anointed and sanctified for service.
3. They were properly robed.
4. They were in the tabernacle designed of God and built according to the pattern.
5. They were there for service.
6. They each had the prescribed censer.
7. They each had incense in his censer.
8. Each burned the very incense prescribed, even as did other priests.
9. Each was serving at the altar of incense as directed in the law.
10. Being on the fire in the censer, the incense sent forth the desired smoke, rising upward, also filling the sanctuary, bearing the desired perfume, which would penetrate the veil and reach the mercy seat in the Holy of Holies.

### WHAT WAS WRONG?

Something was wrong, however much they may have been surprised to learn it. What was wrong? The fire. But wouldn't it burn? Would not the incense by its heat produce just as sweet a smell? Wouldn't the smoke of the incense rise just as did that of the burning by other priests? And fire is fire. What was wrong with the fire? "Strange fire," it says. Yes, but Moses had not specifically stipulated as to the fire.

What Nadab and Abihu did was not specifically forbidden. The law Moses had just given did not forbid the use of strange fire; it was "strange incense" that was forbidden (See Ex. 30:9). These two priests offered "strange fire before Jehovah which he had not commanded them."

## BEYOND WHAT WAS WRITTEN

Nadab and Abihu did not do what was definitely forbidden; they did what was not commanded. They went in "the way of Cain." "But doesn't our liberty in Christ give us more latitude?" Paul wrote the Corinthians that they might learn in us (him and Apollos) not to go beyond the things that are written" (I Cor. 4:6). These two sons of Aaron thought it a matter of indifference, and they acted upon that presumption. How many are just like that?

Offerings had previously been made at the altar of burnt offerings. In that service fire came from before Jehovah and devoured the sacrifice. That was not strange fire. And that fire was perpetuated. The fire these two men put in their censers should have been obtained from that source. Fire from any other source would be "strange fire." If they offered strange fire, then it would be "strange incense" they offered, and that was indeed forbidden. These two priests didn't think it made any difference.

### WHAT DID THE INCENSE TYPIFY?

Its smoke and perfume ascending heavenward symbolized that which goes upward to God, in the case of true worshippers, that is praise, worship. The connection of incense and the prayers of the saints in Rev. 5 and 8, sufficiently shows as much. The offering of incense by those serving under the law, symbolized worship, theirs and ours under grace, and at the same time for them it was worship. It was an uplift for their souls that they might well up unto God. Under grace our sacrifice in that respect is "the fruit of our lips that make confession to his name" (Heb. 13:15). This sacrifice of praise is in a very worshipful way offered up in the singing of spiritual songs (Eph. 5:19; Col. 3:16), and this we are exhorted to do, "singing and making melody in your heart to the Lord." Again, "singing with grace in your hearts unto God." Again, (Heb. 2:14). "In the midst of the congregation will I sing thy praise." Like Paul, we should say, "I will sing with the spirit, and I will sing with the understanding also." Spiritual singing uplifts and helps the soul to well up with grace and melody in the heart unto God. Our Lord has made provision for this aid to our souls, that they may indeed well up unto Him, which is worship. In instituting His church and its worship, He left aside the burning of incense. Singing was not left aside. (The burning of candles was, likewise the ringing of bells, and other things done under the law.)

But it is urged that other music helps the soul to well up unto God. Even if this is granted, nevertheless it was left out, is not prescribed in the New Covenant. But they say, "It is not forbidden." Neither is incense. Both the incense and the musical instrument were left out, and neither by accident. Who has the prerogative that he may add to what the Lord has Himself set within His church? Who has any right to impose upon others something the Lord has not prescribed?

And should it be argued (as it has been) that one can sing and does not have to play even where the instrument is used, the argument is not valid. Strange music (other music than that which is

by the Lord prescribed in His New Covenant) is being offered before the Lord, and there are and always have been many Christians who do not want to be even acquiescent in it. They wish to avoid the sin of sympathy with an unscriptural practice. But why do some wish to go beyond what is written? Why dare risk the offering of "strange fire before Jehovah?" And those engaged in such practice, what is it that makes them hold on to it even though they know that as long as they do so, the unity and fellowship with brethren in the Lord is prevented thereby?

Could any of the others at the tabernacle at the time have stood by as onlookers when Nadab and Abihu offered what "Jehovah had not commanded them" and been guiltless? And what if Aaron had not "held his peace?" What if there had appeared apologists and sympathizers, saying, "Those were faithful men. They were in their proper place serving the true God according to divine appointment. They were doing the right thing, though possibly slightly in a wrong way." What had been the Lord's attitude toward apologists of that sort? Could any have stood by merely passive while the strange fire was being offered by the two priests and have escaped the judgment of God? Inquire of your own heart. Your answer may be an index of your own attitude Godward. How easily one could inwardly revolt at the "unreasonableness" of Moses' demand that Aaron and the others should not begin any lamentations over the two smitten faithful brethren!" How easy religiously to be imitators of our true American patriots who are criticizing those of our public servants fighting the good fight against Communism, the enemy of all liberty loving people more than they are heard criticizing the Communists themselves!

A wide-open split occurred dividing those identified with the so-called "Restoration Movement" into two separate parts. A wedge was used of Satan to effect the split. Somebody drove the wedge, who thought there should have been no one to oppose the drive. There is now some "unity" talk being heard. The split could and should be healed. We have a wonderful tree Surgeon who has the formula to cement and heal the breach if the wedge is removed. In vain do we talk unity while the wedge is left in the split log. The unyielding desire for another kind of music motivated the driving of the wedge, and that desire is that strong that it discourages any thought of suggesting the removing of the wedge. Courted the rather is the sentiment "Forget about it and let the sweet spirited fraternalism be cultivated notwithstanding." Who but knows that any whitewashing will fall far short of the prayed-for unity? It is futile to plead (as has been pleaded) the silence of the Scriptures as long as the organ is not allowed to be silent in church worship. (Though the Scriptures are no more silent on strange music than they were on Nadab and Abihu's strange fire. They did something "Jehovah had not commanded them.")

This innovation and its accompanying innovations have not only broken a previously existing silence, but also the peace in which the unity of the Spirit is to be kept, instead of which came alienation, even litigation, as church property became an object. All over the

land are churches now having "the restrictive clause" in their deeds, a protective measure to prevent their houses from being taken over by those who are pleased to be considered "progressive." These facts cannot be glossed over as trivialities.

Let acrimony be out, to be sure, and let kindness have full sway, but let there be that kindly frankness to recognize and acknowledge the issue and hold to the issue, if we would have ground for hope of attaining the prayed-for goal.

"Other music besides singing is capable of stirring the soul." Granted. Hence its employment in every cause and every form of entertainment, clean or defiling. Witness men marching as to war; witness every political rally; witness the theater; witness every "honky-tonk." The Catholic Church introduced the organ, and went so strong that once came the felt need of restrictions. Schaff-Herzog, topic "Organ," says, "Because the organ was a means of enjoyment by society in general, it was rejected in early Christian circles." It would be more correct to conclude that the Lord left it out of the worship of His church as likewise incense, for His own good reasons. And because of His not having prescribed its use, the early church did not bring it in. It should be recognized that there may be soul stirring which is of the flesh and not of the Spirit. Much soul stirring in church services is after the flesh, enjoyable, entertaining, sometimes fascinating, so much so that that which produces it would not be sacrificed for the sake of unity of brethren in Christ. Who would have the courage even to suggest it?



## *Judge Not*

J. R. C.

A preacher once said, "I have heard people confess to breaking every one of the ten commandments except the ninth, 'Thou shalt not bear false witness against thy neighbor.'" In the New Testament for this sin we have "evil speaking" and "judge not" (1 Pet. 2:1; Matt. 7:1; Rom. 2:1).

It is true that a Christian must learn to distinguish between good and bad. Out and out false teachers must be spotted and warned against. Jesus said, "By their fruits ye shall know them," and Paul warned "every one night and day with tears." But Jesus' admonition "judge not, that ye be not judged" in Matt. 7:1 has a very real meaning. In passing on the conduct of others there is legitimate territory, but there is also a point beyond which we should not go. This forbidden ground is barred by love and characterized by a rash, unlovely,

ensorious spirit. Some, carried away with a fault-finding spirit, trespass into this forbidden territory and bring sorrow upon their own heads. We wish to point out some danger signals.

I. The judging that we are warned against reveals a lack of love. In the love chapter we read that love "taketh not account of evil, . . . rejoiceth not in unrighteousness, but rejoiceth with the truth, . . . believeth all things." All this suggests that love is not a fault finder, but that it puts the best possible interpretation upon a matter. "Love covereth a multitude of sins." A young preacher took to himself a bride. After they were married he said to her, "I suggest that we each tell the other his faults." Whereupon he recited some of her faults. Said he, "Now you tell me my shortcomings." She began to cry and said, "I didn't think that you had any." If you do not love your brother his faults are magnified and multiplied in your eyes. Men even criticized the Lord Jesus!

II. Judging exposes self-righteousness. Those who are in the mote-hunting business virtually say, "Look at me, I must be good; see all the bad I'm finding in others." In John 8:1-11 Jesus said to the scribes and Pharisees, who put Him to test concerning the woman taken in adultery, "He that is without sin among you, let him first cast a stone at her." And they all went out one by one as Jesus stooped and wrote on the sand. The Lord did not condone the woman's sin, but He dealt gently with her. The *Reader's Digest* tells of a business man who had on his desk a stone with the word *first* printed on it, as a gentle reminder.

III. He who judges may do much harm. In James 3:8 we learn that the tongue is "full of deadly poison." It can be like the venom of a viper when it strikes. Thoughtless gossip can do much harm to a person's reputation. Brother Boll told about a man who hurried to the house and called to his wife to bring a butcher knife and come quickly. His horse was down and he needed to cut the harness to relieve him. He ran out and she grabbed a butcher knife and ran after him. The story got out that she was chasing him with a butcher knife. Often the gossipier does not know the extenuating circumstances.

IV. He who judges sets the standard for his own judgment. Out of deference to himself one should not judge. Judge carefully, the life you *save* may be your own, for "with what measure ye mete, it shall be measured unto you," and "wherein thou judges another, thou condemnest thyself; for thou that judgest dost practice the same thing" (Matt. 7:2; Rom. 2:1).

I sincerely believe that much line-drawing in the church is plain judging. I said to a good Christian lady, "In receiving me the Lord had to tolerate imperfections, and who am I to condemn my brother and fail to tolerate imperfections in him?" Then I asked her if the Lord needed to tolerate imperfections in her to receive her and she was sure that He did. The point I was making was that her preacher

and I both believe the whole Bible is the Word of God, that we believe the same as to what it takes to make one a Christian, in the simple Lord's day worship, and in working for God as simple Christians only. That being true, even though we differ on details of future prophecy, we should receive one another, I argued. Such belief concerning future things would not infringe on any freedom each of us has in practicing Christianity according to the dictates of our conscience. We could well meet together in worship and cooperate in the work of the Lord. It is just a matter of respecting one another's conscience. I should not draw lines against him and he should not draw lines against me. It is a much quoted fact that to believe in the premillennial coming of the Lord has a salutary effect on the life. It is a safeguard against modernism. Furthermore, this belief holds to the literal import of the Word. It requires at least as much tolerance on the part of the one who believes in this teaching to receive the one who opposes it, as it does on his part to receive the one that believes it.

In Romans 14 Paul says, "But thou, why dost thou judge thy brother? or thou again, why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ." In 1 Cor. 4 we read, "But with me it is a very small thing that I should be judged of you, or of man's judgment: . . . but he that judgeth me is the Lord. Wherefore judge nothing before the time, until the Lord come, who will bring to light the hidden things of darkness, and make manifest the counsels of the heart."

V. Judging of this forbidden kind is a function of deity. You would not wish to set yourself forth as God. Let such a sin be reserved for the antichrist! The 1 Cor. 4 passage, quoted above, gives judging into the hand of God. James is specific on this point (Jas. 4:11-12): "Speak not one against another, brethren. He that speaketh against a brother, or judgeth his brother, speaketh against the law and judgeth the law: but if thou judgest the law, thou art not a doer of the law, but a judge. One only is the lawgiver and judge, even he who is able to save and destroy: but who art thou who judgest thy neighbor?" God is the proper judge. When man assumes that role, he usurps the place of deity. So says James. God only knows the extenuating circumstances; God only is righteous in His own right; God only can give perfect judgment.

Paul says that we are not under law, but under grace. The law principle, which says that salvation is based on works, presses upon one person the necessity of judging his brother without tolerance, while the grace principle, which teaches that men are saved by the goodness and mercy of God apart from works, tends to make another tolerant and slow to judge. Perhaps that is the answer to the judging problem on the doctrinal level in the church of Christ.

Love will give our minds a reverse twist and help us to see good in our brother, the while we are helping him in every legitimate way to overcome his shortcomings. For judging stems from a lack of love, self-righteousness, and a failure to keep our subordinate place under God.

# Precious Reprints

From the pen of R. H. Boll

Those of us who had the great privilege of hearing Brother Boll often in his Louisville tent meetings will never forget his discourse on "Four Indisputable Things." It was one of those hearers, one of the great good women of the Portland Ave. Church (Matilda J. Frazee), that drew my attention to the discourse as a tract and supplied the copy for this month's "precious reprint." May the good Lord grant us all new confidence and courage as we read it. It is good that we should get the "feel" now and then, of the fundamental pillars of our great Faith. —E. L. J.

## FOUR INDISPUTABLE THINGS

R. H. B.

In a day of confusion and uncertainty, when many old landmarks seem to have vanished, and dear old cherished beliefs are tottering; when the questions are many and satisfying answers few, it is good to find some things that are undeniably true upon which, as on foundation stones, we can safely build. Four such indisputable things I wish to point out.

I. The first is that *there is no book like the Bible*. That the Bible stands among books in a class by itself, that it is different from all other books in the world, that it is the most remarkable and wonderful book in the world, is really not open to dispute. From any standpoint the Bible is a wonder.

1. Take it as to its age—where else can authentic writings of such age be found? Its newest portions are near 2000 years old; its oldest part 3500 years. "Time," said a wise man, "is a terrible sifter of books. Most books die in the year in which they are born. If a volume survives five or ten years it is above the ordinary. If it continues to hold interest for 50 or 100 years it has some special worth. If it is preserved even longer there must be some sort of pure gold in it." Judged by that standard, the Bible stands pre-eminent and commends its worth and value by the mere fact of its great age and its power to hold its own in the test of time.

2. There are indeed other ancient writings with us, some which have been preserved for their merit and excellence—as for example philosophical works of Greece, the poems of Homer, or the writings of ancient Latin poets and authors. But who has seen them outside the schoolroom and the libraries? The Bible, however, is not a book of mere antiquarian or scholarly interest. Though old, it is not outworn and dead. It is a living book. It is not found by isolated copies in the great graveyards of ancient lore, or alone on the dusty shelves of the musty halls of learning, but by numberless copies in the countless homes of common people. No modern book, no other book whatever, can compare with it as to circulation. The sum total sold of a hundred of the "best-sellers" taken together does not anything like equal the number of copies of the Bible that are sold every year. The great printing presses working day and night, year in, year out, can-

not produce enough Bibles: the demand is always greater than the supply. It has been translated into more languages than any other book. In an editorial headed "Five Million Chinese Bibles," one of our editors marvelled at the fact that the Bible Society had received an order for five million Chinese Bibles that year. "What do the Chinese want with a book," he asked, "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? Is it for its interesting and pure narrative prose, or is it for its beautiful poetry, or for the marvellous eloquence found in portions here and there, or for its high ethics that men are interested in it? But there are many other volumes of fine prose, of great poetry, of fervid eloquence, of lofty morals, of profound wisdom, which have hardly produced a ripple in comparison with the tremendous waves of interest this book has created." His final conclusion was that the Bible contained something over and above all common excellence—something that grips the heart of mankind universally. What is that thing?

3. Again, the sage of this world who told us how time so terribly sifts the books of men spoke of the writings of Plato—how that, in his judgment, there were never more than a dozen people living at any one time who could fully understand and appreciate Plato; and for the sake of that dozen persons (he said) those writings have been tenderly handed down through the centuries. "Tenderly handed down"! That is said of ancient Plato's writing. But with the Bible it was far otherwise. No other book has ever outweathered such storms of opposition, malice, and hatred. Through long periods, kings and rulers, civil and ecclesiastical authorities joined their efforts to destroy this book from the earth; and even unto this day in some parts of the world has the ruthless power of despotism sought to extirpate this Book. "Fifth-columnists" also, boring from within, have all along tried to undermine the divine authority and message, have denied it, reviled it, ridiculed it. Critics have "unmasked" it, and shot it full of holes. For all that the old Book is marching on triumphantly, sublimely indifferent to all hostility, and in greater force than ever before. The very hatred and opposition it has stirred up testifies to its greatness and importance. Was there ever any other book like that?

4. Nor is that all. It is fairly demonstrable from historic fact and record that this book was about 1600 years in the making. Different men of different degrees of culture and different stations of life—kings, princes, shepherds, fishermen—men writing in different languages (Hebrew, Aramaic, Greek) at widely separated times and places, have independently contributed to this collection of writings which make up the Bible. And yet the Book, though it deals with many great and difficult matters on which men always among themselves disagree, is a harmonious whole. From the first chapter of Genesis to the last of Revelation, throughout all its pages one increasing purpose runs. What has its beginning in the first book of the Bible finds its glorious consummation in the last. Some years ago Dr. Howard Kelly of Baltimore (a scientist of high standing, both in



his own chosen line of gynecology, and in other departments of science—a fellow in all the greater scientific fraternities and societies of the world) addressed a meeting of ministers in this city. Among other things he explained the use of a button he carried on the lapel of his coat—a brass button with a great question mark on it. "This," he said, "opens the way for serious conversation. People ask me what the button means. 'That stands for the great question,' I tell them. 'And what is the great question?' they always ask. 'What shall it profit a man if he should gain the whole world and lose his own soul?' And then I talk to them about God and Christ, about life and death, about sin and judgment, about forgiveness and salvation. 'But Dr. Kelly,' some of my scientific friends will say, 'you don't mean to say that you believe in *the Bible*?' 'I certainly do.'—'But—do you believe in miracles? Do you believe that Joshua made the sun stand still and that the whale swallowed Jonah?' " "Yes," he answers them: "When dealing with Almighty God all things are possible. But there is one miracle I don't believe." "And what is that?" they ask. "I don't believe that this old book came into existence of itself." And then he tells them the story of the Book, as strange as any miracle. It is truly a wonderful book, and it has proved its worth and power in its fruit throughout the centuries. A tourist armed with his guide-book went up to the curator of the famous Tribuna of the Uffizzi gallery at Florence, Italy, and said, "Are these your master pieces?—I certainly don't see much in them myself." "Sir," said the curator, "these pictures are not on trial: it is the visitors who are on trial." Neither is the old Book on trial; but it tries and tests and judges every soul to which its message comes. There is no book like the Bible.

II. The second indisputable fact is that *there is no God like the God of the Bible*. That is to say that in all the lore and all the religions of mankind there is no God who could hold a candle to the God of the Bible. Some may think that this can be disputed. Very well: let them bring out their idols of gold or silver or wood and stone; or the more modern gods that have sprung out of man; fancy or philosophy—strip them of all the features that have been borrowed and plagiarized from the Bible—and see what you have left. The sublime teachings concerning our God in such passages as Isaiah 40, Jeremiah 10, Amos 4, Nahum 1, Micah 7; the grand display of His character and ways in His dealings with Israel in the Old Testament; His wonderful love and holiness set forth in His Son, Jesus Christ our Lord, who is "the effulgence of His glory, the express image of His substance," are utterly beyond comparison; and none of the gods fabricated by men's hands and minds can be mentioned alongside of the God of the Bible.

III. The third indisputable fact is that *there is no Savior but Jesus*. My first point was that there is no book like the Bible; the second that there is no God like the God of the Bible. But now I am not saying that there is no Savior *like* Jesus—for that might imply that there are other saviors around—what I am saying is that there is no other Savior but Jesus. There is no competition here. There are

none who even so much as pretend to be saviors. All your uplifters and reformers and educators and culturists must have something to begin on: Only Jesus bids me come "just as I am, without one plea," and promises that him who cometh He will in no wise cast out. A Chinese student is credited with the following parable, which sums up the matter admirably: A traveler in the night lost his way and fell over a precipice, and lay mortally injured and broken at the bottom. Along came Gautama Buddha—a kindly, sympathetic soul, and said to him, "Son, it grieves me to see you in this miserable state. But all I can tell you is that you must gather yourself together and climb up out of this pit; then take the path that leads to yonder blue hills far away, and ascend them step by step. When you have reached the highest crest you will pass into Nirvana, where never pain shall trouble you again nor fears molest. Behold, that is the way of the Karma. Good bye." Next came Confucius. He is a dry and dour sort. "Ah," he said, "I see what has happened to you. Did I not warn you of this? If you had followed my teaching you would not be where you are. Well, son, you have made your bed, and now you must lie on it. Good bye."—then came Mohammed and viewed the wreck. "Too bad, too bad," he said, "but it could not be helped: it had to be so. That is Kismet (which means Fate). Good bye."—At last came the Lord Jesus Christ, and saw the wretched, helpless victim. He tenderly lifted him and healed his wounds and bade him stand upright; then led him by the hand and set his feet upon firm ground and lovingly said, "Come follow me." None other can do that, but He can and does, and a myriad of witnesses do testify to the fact.

IV. Finally, the fourth absolutely indisputable fact is that *there is no life so good and pure and true as that which is lived in conformity with that Book and the will of this God, and the salvation of this Savior*. This needs no argument. Some may try to deny this on the ground of the faults and sins of some professing Christians. But we are not speaking of that. The fact remains that in all the world the noblest, purest, most unselfish and self-sacrificing life is that which is lived in closest conformity to the old Book and its God and its Savior. When Henry M. Stanley found David Livingstone in Ujiji, and abode with him about a month, his soul was deeply impressed with the greatness of the man. "Here is a man," he wrote afterwards, "who is manifestly sustained as well as guided by influences from heaven. The Holy Spirit dwells in him. God speaks through him. The heroism, the nobility, the pure and stainless enthusiasm at the root of his life, come, beyond question, from Christ. There must therefore be a Christ, and it is worth while to have a Helper and Redeemer as this Christ undoubtedly is, as He here reveals Himself in this wonderful disciple." And like things can be said of many who have committed themselves to this Christ, the Christ of the Bible.

On these four indisputable facts you can safely build your house of hope, my friend; and by these four sign-posts you can find your way through all the labyrinth of tangled paths, back to God and heaven and home.



## "Revive Us Again"

Alex Wilson

*"If the Lord is with us, why then is all this befallen us?  
And where are all his wondrous works which our fathers  
told us of?" Judges 6:13.*

"Revival" is a word used in various ways and with various meanings by many Christians in our time. Some people apply the term to experiences where there are vivid emotional ecstasies of some kind. Others speak of revival meetings, by which they mean an extended series of meetings with the special goal of strengthening the Christians. Still other people say that any meeting where there are a great many responses is a revival.

The word "revive" is used several times in the Bible. The Psalmist exclaims, "Wilt thou not revive us again, that thy people may rejoice in thee?" (85:6, RSV). The prophet Habakkuk cries out, "O Jehovah, revive thy work in the midst of the years; in the midst of the years make it known; in wrath remember mercy" (3:2). Jehovah tells us the conditions needed for revival when He says, "Thus saith the high and lofty One, whose name is Holy: I . . . revive the spirit of the *humble* and revive the heart of the *contrite*" (Isa 57:15; see also Ezra 9:8-9 and Psa. 138:7). Thus the definitions of "revive" that seem closest to the Biblical usage of the word are these, as given in the dictionary: "to restore to consciousness or life; to raise from depression or discouragement to soundness and activity; to awaken, to refresh; to cause renewal of interest after indifference and decline." Should not revival, then, be a subject loaded with interest for us today, as we observe the Lord's people and see deadness and dullness, depression and discouragement, indifference and decline?

A close study of the verses just quoted will reveal three emphases. First, revival presupposes that God's people are in a backslidden and careless state, having lost their first love because they have "forgotten the cleansing from their old sins" (II Pet 1:9). Second, revival comes to people who realize their desperate poverty and need—to those whose hungry hearts will not be quiet within them as long as God's people are gleefully absorbed in the toys and bubbles of this world rather than glorying in Christ Jesus and His cross. Such people yearn for God to make His work and His holiness and love known to men, for "why should they say among the peoples, Where is their God?" (Joel 2:17). The third emphasis is this: in revival, *God is at work!* It is something far more than meetings or sermons or plans of

men, though God may use these as His instruments in bringing revival.

Charles Finney, in an amazing career spread over nearly half of the nineteenth century, was used by God to bring revival to dozens—if not scores—of churches; he saw literally thousands of unbelievers converted to Christ as a result of God's people getting right with Him in revivals. In describing revival, Finney wrote,

A revival always includes conviction of sin on the part of the Church. Backslidden Christians will be brought to repentance. They will have their faith renewed. While they are in their backslidden state they are blind to the state of sinners. The truths of the Bible appear like a dream. But when they repent, they will feel grieved that others do not love God, when they love Him so much.

A revival breaks the power of the world and of sin over Christians. They get new desires after union with God; thus the charm of the world is broken.

When the churches are thus awakened and reformed, the reformation and salvation of sinners will follow.

—*Revival Lectures*

In summing up, Finney observed, "A revival is nothing else than a new beginning of obedience to God."

In the January 1959 issue of *Word & Work*, Brother Frank Gill wrote an article called "A Real Revival," in which he told of the glorious spiritual awakening God had given in Wichita Falls, Texas, in answer to prayer. Perhaps some of us who read the article or heard Brother Gill described the revival are doubtful about what happened there. Because we have never experienced some of the things which took place in those meetings, they may seem unusual or even extreme to us. Perhaps we sincerely wonder if there was not simply a sudden but prolonged emotional outburst of some kind; maybe a contagious emotionalism such as is common among some church groups and which we rightly frown upon—maybe this is all that happened in Wichita Falls. If there are any Christians who have this honest doubt, it is to you that this article is especially directed. The writer does not claim to be any authority, but the Lord has graciously brought him into contact with people or well-supported reports from various places in the world where God is truly at work among His people. Let us ask God to teach us lessons from these experiences of His people, even though they are second-hand experiences. Let us seek to learn more about God and how He works, as we examine reports from Christians around the world.

1. India: A leading Christian of India was recently sent by the Indian believers to be a missionary to the United States, especially to the churches here! In speaking to a group of Christians at a Christian college, the missionary said something like this: "In India we don't have all the nice buildings and educated preachers and modern equipment and books that you in the U. S. have, but God gave everybody two knees! In almost all of your churches in America, the prayer

meetings are the poorest attended and the deadest of your church meetings, but in India we take *delight in praying* to God, and sometimes we pray for hours. We have seen *lives gloriously changed* and there have even been some miracles of marvelous healing."

2. East Africa: "Missionary Mandate" of January 1957 reported, "For some months, reports have come of a continuing revival in East Africa. The revival is characterized by an 'extraordinary spontaneous joy in the converts and a profound *attachment to Jesus Christ*; then mutual *love* among them without tribal or racial distinction, and a profound *sense of responsibility* toward their fellow Africans.' Through this thoroughly African movement, great conventions of as many as 15,000 have gathered, seeking deeper spiritual life."

3. South Korea: U. S. soldiers in Korea noticed that after the war, when the refugees returned to their original towns and cities, the Korean Christians were more interested in building at least a temporary place of worship than they were in building their own homes. Because many of the church-buildings had been destroyed (but also because hosts of non-Christians were being won to the Lord), there was not nearly enough room for all of the Christians in the church-buildings that were still intact. Surplus tents bought from the army served as temporary shelters where the people could gather for worship. Some of the Christians who had been driven south by the invasion had promised the Lord that they would not return to their homes until they had won someone to Christ, so that there would be no gap left in the church when they left it to go north again!

Every day the Korean Christians gather early in the morning for an hour—or two or three!—of *prayer*. God is truly at work in the midst of them, *adding to them day by day* those that are being saved—as He did in the days of the apostles. In answer to prayer God has seen fit to heal many that have been sick—as in the book of Acts.

A visiting American Christian has recorded his impressions for us:

The dawn prayer service began at five-thirty. Long before that time the sanctuary seating nearly two thousand was filled to capacity. Every head was bowed in prayer, and in oriental fashion all were praying aloud together. There was no disorder nor distraction, just a low rumble of earnest intercession. Then they began to sing.

. . . I had never known that kind of first-century Christianity with its deep contrition before the Almighty, its earnest confession of sin and failure, its tears of penitence followed by triumph and power; such joy, such fellowship in the Spirit, such singing of God's praise, such an uncomplaining spirit in the midst of deep perplexities and poverty.

—Bulletin of Wheaton College

4. The Hebrides Islands, off the mainland of Scotland: Since 1950 there has been true, biblical revival in this area. The man God used there, Duncan Campbell, has described the characteristics of this revival: "The outstanding feature of this great spiritual upheaval was the *deep sense of God*, the consciousness of the Eternal, the realization of God in the midst . . . . The second outstanding

feature was a *deep sense of sin* . . . . People realized their personal guilt and dire need of the cleansing power of God. In this revival we moved out of the realm of the ordinary and natural into the sphere of the supernatural, and God let His power loose! This power brought a *halt to the worldly pleasures* of the people; it closed drinking places; it *overflowed churches* as it broke across lines of doctrine and denominationalism."

\* \* \*

It is when we see God truly at work among His people in other places that we realize that He is not mightily at work among us—that somehow we have been hindering Him. It is when we see the radiance and power of other Christians that we realize that we are full of "deadness and dullness, depression and discouragement, indifference and decline," as the opening paragraphs of this article declared. It is when we get on our knees and read the Acts of the Apostles that we realize that in our Savior's sight we are probably very much like the church in Laodicea: wretched and miserable and poor and blind and naked (Rev. 3:17).

If this is true, then what shall we do? Shall we strive to copy the features of these revivals? We should distinguish carefully between the outward manifestation of various revivals and the core of real Revival (using that term now to mean simply whole-hearted discipleship). The outward features of the various revivals we just read about are not the same in each case. In other words, there are external differences between God's work in Korea and His work in India; the Christians in Wichita Falls have not been awakened in exactly the same way that those in Scotland have been. But there are certain features which all revivals have in common, at least to some extent. Always the Christians find keen delight in worshipping and praising and thanking God. Careful and prompt obedience to Christ's commands; overflowing love for fellow-Christians and tender concern for those who are unsaved; absolute honesty and righteousness; and a constant, trustful joy that does not depend on outward circumstances—these are the real criteria of revival. These show if we are true disciples of Jesus Christ (see Gal. 5:22, Phil. 3:3, Rom. 14:17, etc.).

Let us not become engrossed in the spectacular features of various revivals. Above all, we dare not seek revival in order to gain personal glory or merely to make our Christian service easier. Indeed, when people walk with God their lot often becomes harder. But let us seek God Himself and ask Him to glorify His name in the earth, so that men will know that He is the Lord. Let us confess and repent because we have been content to be "at ease in Zion" (Amos 6:1). Most of us stand condemned by the word of James: "You have lived on the earth in luxury and pleasure; you have fattened your hearts in a day of slaughter" (5:5, RSV). Yet if we repent of our selfishness and call upon God, He will graciously revive us. Do not our spiritual weakness and poverty give Him all the more opportunity to glorify His name? He has promised us, "I will pour water upon him that is thirsty, and streams upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring"

(Isa. 44:3). It is as true *today* as it was in the days of Peter and Paul, and it is as true for *us* as it has been for Christians in Korea or Africa, that if God's people, who are called by His name, shall humble themselves, and pray, and seek His face, and turn from their wicked ways; then He, the Almighty, will hear from heaven, and will forgive their sin, and will restore them to spiritual health and vigor—will truly revive them! (II Chron. 7:14).

---

## GOD'S WAY OF WINNING SINNERS

N. Wilson Burks

It is difficult to understand the heart of God. We hear of people boasting because they do not believe in God. What a shameful attitude! A man God made in his own image, the man lost because of sin. We believe things have never been the same since man became a sinner. We believe, too, that God's total plan for this world is the wooing and winning of lost man. Eden was cursed because of sin. The whole world has groaned under the sentence of sin.

But how may God bring man to the place where he may regain all that he has lost because of sin? Not by law, for man has broken every law God ever made. Not by the will of the flesh, nor of the blood of man, for the poor sinner has tried every conceivable means of righteousness but God's means. God asks man to repent, and man refused again and again to repent. All the Old Testament judgments came only after warnings were added to warnings. Finally we find God's means of salvation. Read with us the third chapter of John.

1. God sent One from heaven to bring man back to God. This same Jesus descended to earth, suffered, died, was buried, and raised from the dead, and ascended to His Father, seated on the right hand of God. Man can only come to God through the new and living Way which Christ has dedicated.

2. The Son was lifted up from the earth as Moses lifted up the serpent in the wilderness. Thus Christ on the bloody cross answered the cry of sinners with the only blood God could accept.

3. In John 3:16 these facts: God loves the sinner in the world; God gave His only begotten Son to save sinners; man the sinner must believe on the only begotten Son of God or perish; in believing on the Son the sinner is saved.

4. The first coming of Christ was not to condemn the world, but to save the world. Only when the sinner stands in the righteousness of Christ may he stand justified. Christ came to fulfill the law the sinner could not fulfill so that it would not condemn the sinner.

But God does not stop with offering the sinner His only begotten Son. God has big plans for man. We see many of those plans centered in the millennial age. The millennium is the time of the restoration of all things. Man will no longer be under the domination of

sin. Sin's terrible instigator, Satan, is put aside in chains for a thousand years. Read Revelation twenty. At that time the world will be God's world, run God's way, by God's people. Nature is to be restored to her original sinless state. All the world of the millennial period is a world without sin, ruled in righteousness. Christ will be the King, the righteous his co-rulers. It seems to us the prayer, "Even so, Come, Lord Jesus," has a special meaning when we know that the return of Jesus Christ will put things in shape, will remove sin, will bring just and lasting peace, real happiness and prosperity. Pray for such a day!

---

## THE CHRISTIAN AND THE RACIAL PROBLEM

*A sermon delivered February 1, 1959, at the Hapeville Church of Christ by Bob Ross.*

Segregation or integration—one of these two words is the banner around which every American is supposed to rally. Many Christian people even feel that their religion requires them to take one side or the other. Actually God's Word does not provide a proof text for either position as such. On this point one should beware of juggling a verse from the Bible to suit his own convictions in the matter. One well educated southerner once quoted the Lord Jesus' words concerning marriage: "What God hath joined together, let not man put asunder, "Now," says this segregationist, "What God hath put asunder, let not man put together." Such ridiculous manipulation of Scripture would be funny if it were not concerned with such a serious matter and if some were not eager to believe that the Bible does indeed teach segregation.

On the other hand, it is also quite a long jump from the Lord's injunction that we love our neighbor as ourself to the position that we must, therefore, put both races in the same school and that to go to separate schools is a sin. No, integration of the schools or any other institution is not taught in the Bible.

God's plan for the salvation of man *is taught* in the Bible, and because a stand on these other social issues is not taken in the Scripture, it is entirely out of place for the church to take an official stand in a matter such as the school integration issue. Nevertheless, acts of violence or abusive slander of public officials is also entirely out of place (Romans 13:1-7).

True Christianity has never been concerned with forcing political or social reforms. Note, for example, the complete absence of encouragement by Jesus or the Apostles for the yoke of Roman bondage to be thrown off. Even slavery as an institution was not specifically condemned although instructions were given to both Christian masters and slaves regarding each one's respective conduct in his own position in life (Col. 3:22-4:1). This silence on slavery itself indicated neither approval nor disapproval of the institution, just as the silence on integration or segregation is no argument for either posi-



tion. But this silence does indicate that the first century church had a vastly more important work than that of pushing public reforms.

In contrast, some modern white Christians appear to feel that segregation will solve all racial problems. Likewise, many Negro and some white ministers have become so engrossed in desegregation of the schools that they have lost sight of mankind's greatest problem, the problem of sin and man's sinful nature, which is the basic cause of all racial prejudice and friction. If Negro and white ministers alike would devote their energies to solving this basic problem, much more permanent good would be accomplished. In this respect the mission of the church is distinctly unique. No other institution or organization on earth is equipped to deal with the actual root of man's troubles. Only the church of Jesus Christ possesses the "gospel, the power of God unto salvation" (Rom. 1:16).

But has the church been faithful to this mission? Are most Christians blameless in their attitude toward and their relationships with the Negro? The answers to these questions reveal the most serious failure of us white Christians. I say "us *white* Christians because generally speaking we have a Christian tradition centuries older than that of the Negro. We possess more material wealth; we have educational advantages and opportunities far above those of the Negro race. Yet, with all of these blessings we have not and are not taking the gospel to a large segment of our population, in some areas more than fifty per-cent of the total. Why? Is it because they are a different color? Is it because it is impossible to preach to them? I dare say "no" because we do send missionaries to their brothers in Africa. Perhaps the real reason is to be found in the depths of our own hearts, which do not contain all the love that our tongues profess.

Yes, we love the Negro, but this love resembles the love which we have for our pet dog. We love the dog, but when we get on the train, there is no doubt about who will ride in the baggage car and who will ride in the pullman. Such a love is *not* the love of the New Testament which always counts "the other better than himself (Phil. 2:3). Feelings of superiority, contempt, and hatred have no place in a heart with the Holy Spirit. But too many times these attitudes are manifested by the white towards the black and vice versa.

The challenge, then, which God has placed upon us as children of God is not to spend our energies trying to force political and social reforms. Rather, our task is much more basic and important. First it is to submit our hearts to the searching command of Christ, "Love thy neighbor as thyself," and to relate this command to every person about us, whether he be a son of Shem, Ham, or Japheth. Then let us apply another command of our Lord exactly as he uttered it: "Go preach the gospel to the whole creation" (Mark 16:15). To the extent that we fulfill this commission to preach the gospel to the "*whole* creation," including the Negroes in the North, in the South, and across the seas—as we do this, then to that extent we will have solved the racial problem. "For it was the good pleasure of the Father that in him should all the fulness dwell; and through him to reconcile all things unto himself, having made *peace* through the blood of his cross" (Col. 1:19, 20).

# THE NOBLE BEREANS

W. J. Johnson

When Paul and Silas came to Berea they found that the Bereans were fairminded, honest hearted, willing and ready to accept the gospel of salvation in the name of Christ Jesus in view of what the prophets had foretold in the scriptures. If the scriptures verified the truthfulness of the message, they were willing to abide by it. Their attitude toward the word of God was commendable. For it indicated that they had a high regard for what He had spoken in times past unto the fathers through the prophets. Their manner of receiving the things pertaining to Christ Jesus and to the Kingdom of God shows that they accepted the words of the prophets at their face value. God approved their manner of handling His word and esteemed them highly; for the Holy Spirit moved Luke to write:

"Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so" (Acts 17:11).

Frequently, reference is made to the example of the Bereans to encourage studying the scriptures. Many have imitated their manner of receiving the word spoken by the servants of God and found it profitable in bringing them into a richer and fuller knowledge of the things that God has spoken. They were enabled to learn the truth and be made free from sin. For they learned how to accept the salvation offered them by the grace of God through faith in Christ Jesus, and how to worship and serve Him according to the pattern described in the New Testament scriptures.

It is reasonable to believe that the Bereans accepted the word of God at its face value. For, if they had used, as standards of interpretation of the scriptures, methods of study, which some brethren have adopted, the truth could not have been detected from error, because of uncertain meanings given to what God has spoken. For such methods can be, and are being used, by false teachers in handling the word of truth deceitfully.

But by comparing the gospel of Christ with the scriptures as they are written it was possible for the Bereans to discern which pertains to the sufferings of Christ, and which pertains to the glories that follow. They received blessings that were denied those who were unwilling to hear and who spurned with contempt what Paul and Silas proclaimed in the name of Christ, and refused to search the scriptures, whether the things were so. To receive the word with all readiness of mind in view of what the scriptures say opens the way to an understanding of God's will in respect to His whole counsel. What is hard to understand, and even the passages of scripture which are classed by some as uncertain in meaning and difficult to understand (as they think of Revelation), if approached in the manner that the Bereans handled the word of God, will be unveiled. The rich blessings contained in them will become apparent and available to the believing.

## MARKS OF THE NEW TESTAMENT CHURCH

Members of the New Testament church were saved by the grace and mercy of God, through faith in Jesus Christ. The Christianity of Jesus was first of all a SALVATION. "How shall we escape if we neglect so great a salvation?" "Jesus . . . it is he who shall save his people from their sins." "By grace have ye been saved through faith; and that not of yourselves. it is the gift of God; not of works, that no man should glory. For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them." Not saved by good works, but after God had worked upon them they were ready for good works. "And the Lord added unto them day by day such as were being saved."

Every member of the New Testament Church is sanctified. "By which will we have been sanctified by the offering of the body of Jesus once for all." "Christ loved the church and gave himself up for it; that he might sanctify it, having cleansed it through the washing of water by the word." For this reason every member of the church is called upon to follow after the sanctification without which no man can see the Lord.

The New Testament church was Spirit filled. "Be not drunken with wine, wherein is riot, but be filled with the Spirit; speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord. No church music is acceptable to God when the melody does not flow from the heart unto God as a result of its being filled with the Spirit. The church is the temple of God. The Spirit makes it a temple of God. Without this Spirit the body (church) is dead. "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." No church is a true church unless it has the Spirit of God, for if any man have not the Spirit of Christ, he is none of His.

The church was to be a suffering church. Jesus told his first disciples what they might expect. In this world ye have tribulation; fear not. I have overcome the world. A servant is not above his master. What he suffered we can expect. Those who follow Him must, like Paul, be crucified with Christ. To him that cross meant that he had been crucified to the world, and the world unto him.

So long as the church has a quarrel with the world the flesh and the devil, the world will be her enemy. When she courts friendship with the world she becomes an enemy of God. Too many Christians have ceased to be "campers" along the way. They have moved into their houses of cedar and though large in size, opulent in wealth, powerful in influence, they have lost their power with God in Prayer and while people may join their group for various reasons, they show no fundamental change of life.

Finally, the New Testament church supported the whole truth of God. "Every scripture is profitable for teaching, for reproof, for

correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." Nothing short of the entire Bible with all its truth is enough for complete well-being of the Christian.

Let us all turn back to the Bible more perfectly, with the intent of being just the kind of Christians and Church the Lord established.  
—Bulletin, Oak Grove Church, Independence, La.

---

## S. C. C. LECTURESHIP

This year, the attendance at the Southeastern Christian College Lectureship was the best ever. The speeches were superfine; each speaker held closely to the Word. Some preachers from the conservative Christian Church were on the program, as our readers know. Some of these men had heard Brother Frank Mullins speak on "The Holy Spirit" and "The Second Coming of Christ." They liked it so well that they asked for a joint preaching rally. It was felt that to come together to argue would not accomplish as much as to hear one another in positive preaching. First, we need to get acquainted.

An amillennial brother has this to say about these Independent Conservative Christians: "In these times of increasing liberalism and ever growing unbelief, we often overlook a group of religious people who have discarded very little of their religious principles, and who remain very close to the truth. . . . It is encouraging at least, to see people turning away from the flagrant disavowal of their right in the 'Brotherhood' of 'Disciples' Christian Church.

"The Independents have withstood the tide of liberalism by clinging to autonomous, congregational organization. . . . For instance, they teach the truth regarding the divinity of Jesus, faith, repentance, confession, baptism, Christian morality, good works, the integrity of the church, etc., all of which are disregarded by many if not by most of the liberal group. To find a group which very often believes and practices divinely-related truths which we recognize and cherish is heart-warming. . . . When we view the wide gap between these two groups in the Christian Church, it becomes evident that the Independents are much closer in every respect to the church of Jesus Christ, than to the liberal Christian Church group. . . ."

According to this article the major difference between these conservative Christians and the church of Christ is instrumental music. They even reject missionary societies.

We preach that the body of Christ is made up of all truly born again believers and that such could enjoy unity and fellowship on simple New Testament grounds. At Winchester we demonstrated in a practical way what we advocate in our sermons. However, in the lectureship there was no thought of compromise of convictions, nor of merger. Comments from interested brethren are solicited. Write cards and letters to Frank Mullins, Sr., S. C. C., Winchester, Kentucky. —J. R. C.

# THE SILVER SIGLOS OF DARIUS HYSTASPIS

Charles E. Kranz

In the book of Nehemiah, chapter 7, it is revealed that vast sums of gold and silver were taken from Babylon to Jerusalem for the cost of rebuilding the city and the temple. If you own a silver siglos, it is possible that you hold in your hand one of the coins conveyed by Nehemiah's caravan to Jerusalem. If so, it formed part of the first coinage ever known and used in Palestine.

At the present moment American collectors have the unique opportunity to purchase at a very low price, considering its great antiquity, the fascinating silver siglos of King Darius of Persia, successor of Cyrus the Great. Since this coin was minted between 521 B.C. and 486 B.C., holding that coin, you hold more than 2,400 years of history in the hollow of your hand!

A small thick blob of pure silver, it has a deep incuse punch on the reverse, and on the flattened obverse an image of King Darius, crowned, kneeling on his right knee, brandishing a bow in his left hand and carrying a spear in his right. According to Herodotus, each young Persian was taught by his preceptors three main things—"To ride, to draw the bow, to speak the truth." In this silver coin the Persian monarch chose to represent and emphasize to his people the power and importance of the second or central precept.

Aeschylus termed the Persians "the valiant-minded people," and all ancient writers eulogize the elan, dash, boldness in battle of Persian troops, which was witnessed so markedly at Thermopylae and Plataea. Xenophon and Herodotus tell us that while the sword of the Persian soldier was little more than a dagger, and his spear of seven feet a midget weapon compared to the twenty-one feet long spears of the Greeks, the Persian bow was immensely powerful. From the coin impression it appears to be about four feet long. Seen in Persian sculptures it is often considerably bent in the middle and was carried slung on the left shoulder or in a bow-case hung at the left side. The arrows, metal-tipped and feathered, were about thirty inches long, carried in quivers hung at the back near the left shoulder.

Monarchy was no bed of roses for King Darius. Eleven rebellions broke out in his provinces in six years, all being quelled, Darius fighting with his men in the field in many of these wars. He was a military strategist who has been underrated by historians, a shrewd and daring battle commander, warm-hearted and well-loved by his soldiers, often merciful to conquered foes. He established a non-stop day-and-night "pony express" courier service throughout his empire, was a patron of arts and literature, and as master-statesman, builder, organizer, administrator, lifted Persia to the heights as a great power of the Ancient World.

# NEWS AND NOTES



## WE MISS BROTHER BOLL

Three years ago on April 13, R. H. Boll entered into his rest. He had lived a long, fruitful life. Perhaps his chief contribution was his emphasis on the grace of God over against the legalism that has so plagued the churches. The proper emphasis on grace causes good works, baptism, the Holy Spirit, faith, love, and all New Testament doctrine to fall into its proper relation to the Lord. Legalism distorts the truth, tending to put good works before salvation, to encourage judging, to minimize the work of the Holy Spirit, to sap Christianity of power, to place too much emphasis on self, and generally to de-emphasize Christ. Brother Boll had the vision to see the legalistic trend of his brethren and to teach pure New Testament Christianity in spite of opposition and persecution.

In a letter to our senior editor, Frank Graham of Ottumwa, Iowa, makes this observation:

"It is encouraging to find brethren of different groups of the churches of Christ speaking the same thing on a number of vital issues. Following is a quotation from a letter from .....  
....., written to me on November 6, 1958.

"Another matter of very great interest is your quote from the article by R. H. Boll. I have that particular article on file, and ever so often I get it out and read it again, and every time I do so, I see something of great value which I had not previously seen.

I count the essay on 'Grace and Obedience' an outstanding piece of literature."

While Brother Boll was still a young man and before opposition had arisen a brother was so highly impressed with his writings that he exclaimed, "This young man is another Martin Luther." He did in a small way in his brotherhood what Martin Luther did on a world-wide scale, calling men from a system of works to salvation by grace through faith.

May Brother Boll's influence in the church never die! —J. R. C.

**Tulsa, Okla.:** The Lord's work here, which is now located at 1530 W. Archer Street will be sixteen years old on April 4. It is still small, still a "mission," but by the grace of God it is still His church and still Free. Brethren, pray for us. —Leroy Yowell.

**Tulsa, Okla.:** Everything here is much the same. Our little congregation struggles along. Attendance and interest have been better than usual lately. Of course, as you know, the truer we are to our Lord the harder the adversary fights. But as we get older we learn to take things in stride and to reckon that all is in His will. "Wherefore, we faint not." (II Cor. 4:16-18). —Leroy Yowell.

## NEW MANAGER AT WORD AND WORK

Brother Jesse Wood has resigned from his work at the Belmont Church in Winchester, Ky., and is taking up work with the Fisherville, Ky., Church. He also will be manager of the Word and Work Book Store and Office. Brother Wood has had considerable experience as a business man and salesman. He hopes, with the Lord's blessing, greatly to increase our subscription list and the distribution of good books and church supplies. We urge those who love the truth to give him support in this good work.

## REPORT ON BROTHER JORGENSEN

While Brother Jorgensen has by no means regained his health, he is better. We hear that he officiated at a private wedding and that he is able to attend church. He says that he has his bad days as well as good days. Let us not cease to pray for him.

### W. S. HOAR MOVING

Waldo S. Hoar and family have resigned their work at the Locust Street Church of Christ, Johnson City, Tennessee, and are planning a move to Sullivan, Indiana, to minister at the Jackson Street Church. Brother Hoar has done a good work at Locust Street. The brethren have expressed regrets at his leaving. He will bring a blessing wherever he goes.

**Harrodsburg, Ky.:** The year 1958 was a good year for the Ebenezer Church; there were a good many confessions of faith and rededications throughout the year. The Bible School in early summer was well attended and four young people made the good confession and were baptized.

The first Sunday in September was Homecoming Day. A basket dinner was served on the grounds. A large crowd was present to enjoy the day of preaching, singing, and social fellowship. I could not help but think that this was a small foretaste of the great joys that await us on that Great Homecoming Day in Heaven with our beloved Savior.

Brother Orell Overman brought us good messages from the word of God in a "revival" he held for us in October.

We look forward to a greater year in '59. Paul Clark was called to be our minister this year. Brother Clark first came to us about four years ago and during this time the interest and growth of the church has steadily increased. He has had good cooperation from the church; he has endeared himself to this congregation, not only by his great faith and zeal for the spreading of the gospel, but also for his interest in each member and family. He spends much time in visiting the sick, shut-ins, and the bereaved. How the world needs more young men of Brother Clark's type!

I pray your fine magazine will have continued success and may each member of the Word and Work staff be blessed with good health and happiness in the Lord. —Leona Watts.

**Los Angeles, Calif.:** Thanks for the copy of the Word and Work. I enclose \$2.00 for a year's subscription. I like it because the type is easily read and the articles condensed and to the point. I have read and enjoyed those by E. L. Jorgenson, Stanford Chambers, Gordon R. Linscott, and H. M. McCaleb. I have known and loved Broth-

ers Jorgenson and McCaleb for years. I hope Brother Jorgenson continues to improve. —L. S. Stivers.

**Hammond, La.:** As of March 16, 78 persons have enrolled in the Correspondence Bible course now being offered by the Church of Christ Bible Chair, Box 715, College Station, Hammond, La. Four congregations are using the lessons in Bible study classes. Brother Ramsey will be glad to send you sample copies of the lessons. —Richard Ramsey.

**Tell City, Ind.:** I expect to be in Lexington, March 29 - April 5, for a meeting and I will appreciate your prayers on behalf of this endeavor for the Lord! Pray that . . . Jesus' desire for lost souls may be mine. —Herman Fox, Jr.

**Rangely, Colorado:** I have read "One Thing Is Needful" — loaned it out right now — expect to read it again. It did things to me! A great and wonderful book. —Mrs. W. A. Goudeau. It's greatness consists in this, that it portrays a God, great and wonderful in His working for the home.

**Jennings, La.:** Sister Ivy Istre is home from the hospital after major surgery and seems to be doing fine. Brother Istre seems to be doing all right also.

The Work throughout this area seems about the same. We need workers—maybe we just need dedication of workers and potential workers already here. —Earl Mullins.

**Dallas, Texas:** We continue to enjoy the Word and Work and commend you for your fine work. The Lord has blessed the work at Prairie in so many ways during the last years. We started the new year in our new educational building, an addition of ten new rooms to the old building which gives us now a very nice plant with which to carry on the Lord's work. These rooms were badly needed as was evidenced last summer in our VBS. We used a tent for one class, the auditorium for another, and still had to ask the children to stop bringing more because we had no place for them. We thank God that this year such a thing will not have to be. We look forward to a great school this summer, the Lord tarrying.

Our Sunday school attendance has doubled what it was a year ago and yet we see so much that needs to be

done. We need the prayers of all our brethren, for Dallas is a big place and there are thousands that need the message of the Savior. —Glenn Baber.

**Louisville, Ky.:** We have had about our regular attendance at Utica, Ind., this winter. On December 14, four of our young people were baptized. —Mrs. W. A. York.

**Hong Kong:** We had a letter from Victor saying that they may be able to leave there by plane on April 3. They had first planned to come by boat, but it is a little more expensive and the time is not certain.

Within the past week the temperature has gone from the 50's (very cold) up to the 80's and now today back down into the 60's. We are entering the worst weather of the year here—rainy, foggy, hot and humid, when everything is wet and mould gets all over your shoes, etc. This will last about three months.

We have started a weekly prayer meeting now for the new Christians. A number of them have already learned how to pray. We had such a good meeting last week. The men and women are separated so that each group will be more intimate and the women will feel free to pray. They open up

and talk in this meeting. This gives us opportunity to know them and their problems, and them a chance to get acquainted with one another. We hope to have several more who will be baptized this coming Wednesday.

We appreciate everyone's help on the travel fund. Victor says the plane fund has already gone over the top so we are very happy about that. —Dennis Allen.

**Winchester, Ky.:** I have called a business meeting to say "Goodbye" officially to the church. Easter Sunday will be my last message to Belmont as their regular preacher. A phone call came last night from Brother Charles Miller at Fisherville, Ky., asking me to come to take up work there.

I had prayed to the Lord that I would hear from Fisherville by yesterday but when the letter was missing from the morning mail I prayed again that I would hear ere the day was gone and the phone call was my answer. "God moves in a mysterious way his wonders to perform." The will of the Lord is clear in this matter. Just think! The need for a worker in the Word and Work office and the need of a man at Fisherville, coming at the very time that we were in need for help! "This thing is from me," the Lord would have us know. —Jesse Wood.

#### WE PAUSE TO CONSIDER

J. H. McCaleb

"God is a spirit: and they that worship him must worship him in spirit and in truth."

It is a good thing to take soundings: to appraise ourselves. There is none of us so perfect that he can take his righteousness for granted. I wonder at times: Do we really worship in spirit and in truth? It is comparatively simple to seek out some truths and to freeze them into rigidity. It is not so easy to live, act and worship in truth—truth that is linked unremittingly with the spirit of truth.

The temptation is great to drift carelessly into the habit of observing the letter of the new covenant rather than the spirit. Paul has given testimony as follows: "Who (God) also hath made us able ministers of the covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." It is dangerous to float into complacency.

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faithfulness, meekness, temperance: against such there is no law."

If we are worshipping in spirit and in truth, those attributes listed above must show in our lives. With God's Word as a lamp we can see ourselves unerringly. We can thank God that He will see us also with mercy.



"THE GOLDEN BOOK OF SACRED SONG"

## Another New Edition - - Just Off The Press, 1959

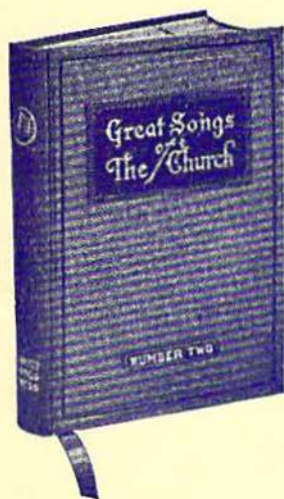
*No Change In Contents*

*Many Hymnals - Only One Is Alphabetical*

(600 Hymns and Gospel Songs, Alphabetically Arranged)

Fabricated by the Rand McNally Company, Chicago

(Air View of the Plant Below)



\$1.35 per copy in any quantity, postpaid  
(Add 15c per copy, on prepaid Canadian orders)

There is no C.O.D. service into Canada; Cash Only

No orders honored for individual, church, or dealer, except for cash or C.O.D.

All telegram orders will be dispatched C.O.D., full list price, regardless of the source and origin of the order—for delivery in the U.S.A.

Available Editions, present prices, and Code Letters

(Prices are the same in any quantity and include postage)

The following code letters, SN, RNR, or DLX, may be safely used for mail or wire orders:

SN: Shape Notes, No Responsive Readings \$1.35

RNR: Round Notes, 52 Readings added . . . . 1.45

DLX: De Luxe Gift Edition, shape notes . . . 6.50

✉ All orders filled in shape-note stock, unless RNR is specified.

The extra cost for name of church in gold is \$15 for each one hundred or less than hundred. Single copy lettered, will cost \$2 total, postpaid. Lettering will delay dispatch at least a week.

All books are uniform in music content, and all are in the "streamlined" size: 5¾ by 8¾ by ¾ inch thick.

All have braided, ravel-proof bookmark, colored headbands, tinted edges with matching fly-leaves, water-proofed cover cloth (you can wash it). All have presentation page, and the closing song at the back, "Beyond the Sunset," arranged for mixed quartet or congregational use by E. L. J.

(The Shape-Note Plates and publishing rights of the Alphabetical Hymnal "Great Songs of The Church," as well as the Shape-Note Book-copy-right and the long-established Chicago Business Address known as "Great Songs Press," are now owned and operated by ABILENE CHRISTIAN COLLEGE, Inc., Abilene, Texas). The Round-Note Plates are owned and operated by Standard Publishing Co., Cincinnati, Ohio.



Order Either Edition from The Word And Work  
2518 Portland Ave. Louisville 12, Ky.

IF your DATE LINE below is encircled in Red YOUR Subscription has Expired

THOMAS Y. CLARK  
3316 MOULTON LANE  
LOUISVILLE 18, KY.

8-59

---

*Fresh from the Bindery*

**BOUND VOLUMES OF WORD & WORK**

**For 1958**

**We Also Have In Stock, Volumes For  
1948, 1949, 1950, 1951, 1952, and 1956**

Each volume contains the twelve WORD AND WORKS, the four Quarterlies, and Index, beautifully bound in maroon cloth. The cost to us is about 15 cents for each of the 16 publications and \$1 for binding, plus cost of index.

**YOU ARE GETTING A BARGAIN AT \$3.00!**

---

Order from Word and Work, 2518 Portland Avenue, Louisville 12, Kentucky