

# THE WORD AND WORK

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SET TO DECLARE THE WHOLE COUNSEL OF GOD

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# In This Issue

Facing Forward — E. L. J.	1
TRUTH ADVANCE SECTION—Questions Asked of Us — S. C.	2
They Justify Themselves — Gordon R. Linscott	6
Be Second-Coming Conscious — Stephen Eckstein	7
Red Dragon Over China — Dennis Allen	8
The World Laughs	10
YOUTH DEPARTMENT—"There's No One Else My Age" —Carl Kitzmiller	11
OLMSTEAD MEMORIAL LIBRARY NEWS —J. L. Addams, Sr.	13
PRECIOUS REPRINTS—The Troubler of Israel —R. H. Boll	21
Think — J. H. McCaleb	23
No Sense of Humor — Alex Wilson	24
OPEN FORUM — (Comments from Readers)	26
What Is A Man Worth? — Willis H. Allen	29
NEWS AND NOTES	30

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# THE WORD AND WORK

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

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## *Facing Forward*

E. L. J.



Life grows more lonely and solitary as the years go by. The old-time friends drop out one by one, "All the friends I knew," and the circle of immediate loved ones becomes smaller and smaller. Each year, each week, there are those who are newly missed and gone. Each Sunday morning service discloses new names on the list of those we bear up to the throne in prayer because they are seriously sick or in sorrow. Such is "this passing world" in which we pass our earthly pilgrimage:

"Change and decay in all around I see;  
O Thou who changest not, abide with me!"

It is at this stage of life that the friendships formed in the church, the associations in the family of God, come to seem more necessary and precious. And it is at this age of life that the oft-omitted but beautiful verse of Henry Lyte's hymn has special appeal:

"I fear no foe with Thee at hand to bless;  
Ills have no weight, and tears no bitterness;  
Where is death's sting? Where grave, thy victory?  
I triumph still, if Thou abide with me!"

How blessed and how good it is to live and move and have our beng in the heart of God! (Acts 17:28.) For Himself hath said,

"I will in no wise fail thee,  
Neither will I in any wise forsake thee.  
So that with good courage we say,  
The Lord is my helper; I will not fear:  
What shall man do unto me?" —Heb. 13:5, 6.

In this secure and sacred place, we may well say also, with Whittier:

"I know not where His islands lift  
Their fronded palms in air;



I only know I cannot drift  
Beyond His love and care."

Or with yet another writer who strikes closer to our spiritual need:

"O the joy of sins forgiven,  
O the bliss the blood-bought know,  
O the peace akin to heaven,  
Where the healing waters flow!"

Such joy and bliss and peace may indeed be past our understanding, but never past possessing—if we will but cast our care upon Him who careth for us, remembering that "the Lord is at hand" (Ph. 4:5, 6; 1 Pet. 5:7).

It is true, of course—and it will be true till Jesus comes—that

"We are going down the valley one by one;"

But it is blessedly true also, as the added verse by which we sought to brighten up this somber song expresses it,

"Yet before the shadowed vale may come the dawn,  
When with rapture we shall gather in the sky:  
'We shall all be changed', but some shall never die."

Or, as another has more beautifully set to words the sweet music of 1 Cor. 15:51, 52:

"O joy; O delight! should we go without dying,  
No sickness, no sadness, no dread and no crying,  
Caught up thro' the clouds with our Lord into glory,  
When Jesus receives His own."

But whether we wake or sleep when He comes, it is blessed to know that we shall be among those "who are Christ's at His coming!"

We sang a song in childhood, no longer in the books:

"Drawing nearer my home, drawing nearer today,  
Still my barque hurries on to its harbor away;  
And I smile at the waves as around me they roll:  
There is peace in my heart, there is joy in my soul."

Finally, though our friends and loved ones leave us, we may still have the peace that Jesus gives. And there is no peace like that (John 14:27):

"Peace I leave with you;  
My peace I give unto you:  
Not as the world giveth - - -  
Let not your heart be troubled"

It may not always be the peace that we had first desired; but in the words of Jessie Rose Gates:

"There is a peace that cometh after sorrow,  
Of hope surrendered, not of hope fulfilled;  
A hope that looketh not unto the morrow  
But calmly on the tempest that is stilled."

With such peace and joy and hope, we may confidently "face forward" for 1960!



# *Truth Advance*

## *Section*

Stanford Chambers

### QUESTIONS ASKED OF US

Can you give us some help on 1 Peter 3:21? And is baptism for the remission of sins?

Just where is help needed as to this passage? The waters of the flood were a type of the waters of baptism. Baptism is the antitype. Possibly the relation of being baptized to one's conscience presents the difficulty. "not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God." The margin says the "appeal" of a good conscience toward God. Another word given as the meaning of the Greek word is "quest."

The Berkeley translation has "the earnest seeking of a conscience that is clear in God's presence."

The Amplified N. T. has "your earnest craving and seeking ability to face God with a good and clear conscience."

Williams' translation has "the craving for a clear conscience toward God."

This corresponds with Heb. 10:22, "having our hearts sprinkled from an evil conscience and our body washed with pure water."

In this same connection be reminded as to how faith (to which saving grace responds) is dependent upon a good conscience; "Holding faith and a good conscience, which some having thrust from them (beware at this very point) have made shipwreck concerning the faith."

Baptism is for the remission of sins, if we take Peter seriously as quoted in Acts 2:38. Now note that the very same expression, "for the remission of sins" or "unto the remission of sins" is predicated of the shedding of Christ's blood. See Matt. 26:28. But in the latter case the pouring out of His blood is "for the remission of sins" in the procurative sense. It procures salvation for all. That is necessary to take care of sins of which we are unconscious, necessary to take care of the sins of the unaccountable. Baptism is "for the remission of sins in that it is faith's receiving open-handedly, the salvation procured by the shedding of Christ's blood. It must not be classed among works of merit by which the favor of God is thought to be gained.



**But is it not a sin to disobey?**

Most certainly. The very essence of sin is disobedience. By sinning, the child of God brings the chastening of the Lord upon him. (See I Cor. 11:31, 32.) For "as many as I love, I reprove and chasten" (Rev. 3:19). Let it be remembered, however, that sin proceeds from the heart, and its taproot is unbelief. The chastening is for correction and turning one from sin, that he "may not be condemned with the world." If the divine purpose is effected, the one is saved from making "shipwreck of the faith" (I Tim. 1:19) with unbelief becoming disbelief. See also Heb. 10:26. Be on guard against wilfulness in the matter. By "the obedience of faith," is faith made perfect. "And this is the victory that overcometh the world, even your faith." Let no theory annul the Gospel teaching of "salvation by grace, through faith."

Now, it is not to be denied that there is merit in obedience, some merit, but no works of ours have sufficient merit to atone for one sin, let alone our many sins, hence we are thrown entirely upon the mercy of God, and for this He has made ample provision. He cannot save us for our works, but He will allow no good work to go unrewarded.

So then, "Repent ye, and be baptized, every one of you, in the name of Jesus Christ unto (for) the remission of your sins; and ye shall receive the gift of the Holy Spirit" (Acts 2:38). "God be thanked that, whereas ye were servants of sin, ye became obedient from the heart, to that form of teaching whereunto ye were delivered; and being made free from sin ye became servants of righteousness" (Rom. 6:17). Now read Galatians 3:26, 27 and see how that being baptized is the consummating act of faith. True baptism is faith in action, in quest of that good conscience which becomes faith's stay.

Yes, baptism is "for the remission of sins, "but not (we repeat) in the sense of procuring remission. Christ's blood was shed "for the remission of sins," and that was to procure remission. That was necessary even on behalf of the sins we commit unconsciously; necessary on behalf of the unaccountable. Scriptural baptism is faith's reaching forth the empty hand to receive as a free gift that which the shed blood has procured.

How are we to account for Jesus' disciples noticeably omitting the washing of their hands before eating, as the Pharisees always did, except on the ground of their having been taught on the matter by their Lord and Master?

Of course there is no other explanation. Jesus was opposed to the tradition of the elders, which evermore rejected the commandment of God. Tradition supplanted the word of God.

The washing of hands, the washing of cups and pots and brazen vessels was not only an innocent thing but it was necessary, that is, as a matter of sanitation and health, but that which by tradition was demanded was a ceremonial or religious performance, and Jesus for it, it constituted worship and of the vain sort. He refrained from participation in it, and He considered it of importance enough that he instructed His disciples not to observe the practice. Let none despise principles or undervalue their importance. A pertinent ques-

tion: "Is this thing of heaven or of men?" Then examine yourself as to whether you are willing to stand for principle when the popular tide is the other way.

Mothers sprinkle or pour water upon the infant's head from the necessity of it, but when this unauthorized thing is done ceremoniously in "christening" and called baptism, it is not only a going "beyond the things that are written," but it is a supplanting of the believer's baptism by this spurious thing, and it comes under the head of "vain worship" as truly as did the washing of hands, and just as certainly a thing of tradition. No one will seriously contend that the New Testament church ever practiced such a thing.

Cain's worship, rejected of God, was no doubt a far and away more beautiful service than that of his brother Abel. Cain thought it would be nice to offer his golden sheaves and did not bother to ask whether God had so commanded (as certainly he had given instruction, because Abel offered by faith, and "faith cometh by hearing"). It will be to no man's credit to "have gone in the way of Cain."

What shall we say to the charge of Catholics that we lack infallibility in our religion, and that we do not enjoy the "Presence" in our communion?

The word of God is infallible. There is no other infallibility on earth. The claim of infallibility in the Pope is a false claim, and millions are duped by the false claim. Popes of these later times deny things earlier popes declared. Once two popes were in competition for that position of supremacy. "Cease ye from man in whose nostrils is the breath of life." By the "Presence" they mean and allege that Christ is present in the elements which compose the Lord's table. Transubstantiation is the doctrine that the elements are changed into the very body and blood of Christ! There is truly the presence of the Lord when His people indeed remember Him in His death and suffering, but the presence is in the heart of the worshipper, not in the things physical and material. "That Christ may dwell in your hearts through faith" is the apostle's way of stating it. See Ephesians 3:17. That is the "presence" the Spirit of God yearns for on the behalf of every Christian. That makes of the Lord's supper a blessing, and at the same time eating the Lord's supper promotes His presence in us, not for the moment but as a permanent possession. Let magic be out, as well as superstition. Ceremony cannot bestow magic upon beads, cannot change water to holy water, cannot change bread and wine into the body and blood of Christ.

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### BLESSINGS

The blessings of Israel were largely earthly blessings: prosperity, riches, good success. Many of the Christian's greatest blessings, however, consist in the opposite of these things. God knows that we can often see His face more clearly when everything else that is beautiful is shut out; that poverty in material things will often cause us to rejoice more than ever in the spiritual riches that are ours. We can trust Him to choose for us, and He always gives the very best to those who leave the choice with Him.



## *They Justify Themselves*

Gordon R. Linscott

A Christian goes into a store to return an unsatisfactory purchase. The manager is unsympathetic and uncooperative. The Christian doesn't curse . . . but in unmistakably caustic tones he tells the store manager what he thinks of him and his place of business. Later he laughingly relates to his friends—other Christians—how he gave the man “a piece of his mind.” A twinge of conscience is put down with, “He had it coming.”

Another Christian battles rush-hour traffic all the way home from work. He himself is a careful driver and practices common driving courtesy. Other drivers have not been quite so thoughtful, and the Christian arrives home terribly irritated by their discourtesies. He may or may not display his anger to his family but none the less, it burns within. Conscience is stilled with, “I didn't do anything wrong; they were the ones in the wrong.”

Still another plans to engage in a certain questionable activity . . . but some criticism has been heard. So he searches the Bible until he finds a verse of Scripture which seems to offer approval . . . and then goes on his way rejoicing.

“These are they that justify themselves.”

In contrast, consider Jesus. It was especially in the matter of self-justification that he left us an example that we should follow in His steps. “. . . (He) when he was reviled, reviled not again; when he suffered, threatened not; but committed himself to him that judgeth righteously . . .” (1 Pet. 2:21, 23). Here is a man who had every right and reason in the world to “justify Himself.” He was utterly innocent; the accusations utterly false, yet he had not a word to say for Himself. Prophetically (Isa. 50: 7, 8) He said, “For the Lord Jehovah will help me . . . He is near that justifieth me . . .” He saw God as His judge, not the people. He had no need to justify Himself in their eyes. To Him, it was enough to be justified by God.

It is natural to seek to justify self. We all have that tendency in common. To most, nothing is quite so precious as self, and self must be vindicated at all costs. Yet God says, “For *not* he that commendeth himself is approved, but whom the Lord commendeth” (2 Cor. 10:18). What a shoddy possession is self-approval! Even men behind bars have it—yet they stand condemned.



How much better to be commended by God. He doesn't search our hearts for a basis for justification, for there is none there. He looks instead to the hill of Calvary, and the cross of His beloved Son. Here is perfect righteousness, in which He can be satisfied. Why don't we do that more often? Let's quit looking for goodness in ourselves. Let's quit whitewashing our "little sins." Let's just confess to the Lord what we are—though it hurts—and then relax and enjoy His justification.

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## **BE SECOND-COMING CONSCIOUS**

Stephen Eckstein

The second coming of Christ is one of the most remarkable teachings of the New Testament. One out of every twenty-five verses of the text points to this momentous event. This truth becomes more meaningful to the student of the Bible because he realizes many verses are historical narrative. Thus, a significant portion of the new covenant points to and vividly depicts the glorious return of the Savior.

But one may ask, "Why should it be so?" The Christian immediately answers that the return of Christ is essential. Unless Christ returns, His miraculous birth, His sinless life, the atonement effected in the cross, the triumphant resurrection of Jesus and His majestic ascension to the right hand of the Father—all become meaningless stories recorded in an uninspired man-made document. In reality, all the aforementioned truths climax in the second advent of the King of kings and Lord of lords.

Again, one may ask, "Even if it is true, why be so concerned about it?" The Christian joyfully replies. First, because the return of Christ has been uppermost in the thoughts of all Christians in every age. Christians in the first century anticipated His imminent return. Such an anticipation leads to holy, zestful, radiant living for a living Christ. Secondly, when Jesus comes, my redemption becomes complete. The Christ centered life, which I am earnestly endeavoring to live, culminates when I meet my Savior face to face. Third, a Christian should live each day in anticipation of the return of the Heavenly Guest. Such an inner desire expressed in outward acts leads to the most purposeful life possible. In addition to being ready, the Christian positively tries to take the good news of Christ to all men that in their obedience to the Savior they also may be ready to see the King. Man was made for God. Christians live as men made for God. Jesus is coming! It may well be TODAY! Let every Christian use his TIME, ENERGY, ABILITY, and MONEY that he may exclaim with the apostle John, "Come quickly, Lord Jesus!"



# *Red Dragon Over China*

Dennis Allen

When we were in the States this year we were surprised at the dearth of news about China in the newspapers, especially since even the English papers here in Hong Kong were full of current news about conditions and developments. Perhaps the lack of interest is because China is far away (or is it? It is now 15 hours by jet from San Francisco.). But can we afford to ignore what is happening before our eyes to one fourth of the world's population?

Our country's misguided foreign policy in former administrations which was largely responsible for the loss of China to the Communists, of course cannot be remedied, but we can be aware of present conditions and perils, that we may pray and act as the Lord may guide. Recently a book with the above title came to our attention which has opened our eyes anew to the real situation which exists there. The author was born in China in 1905 and has spent most of his life there as a missionary. He observed many of the maneuverings of the Communists first hand and has also made thorough research into the rise of Communism in China.

The whole system is filled with devilish subtlety and deception. At first the communists were so well-behaved that people on the whole were completely disarmed. The soldiers were models of politeness. If it was raining they would stand out in the streets rather than come into your home. If they borrowed anything it was always returned. On the buses they would give their seats to the ladies or old people. (All of this was confirmed to us this week by an eyewitness, a well-educated young man who escaped from China.)

Even the land owners were told at first that they had nothing to fear if they would cooperate with the new government. Gradually, but irrevocably, the screws were put on. First, it was the landowners and rich farmers. They were taxed exorbitant amounts which were impossible to pay. When everything was gone they were brought up for trial, accused and then executed.

Attendance is forced at accusation meetings which go on for hours day after day. They are so manipulated as to appear to be the will of the people. There is no effort to get at the truth. Even the smallest accusation can be twisted and enlarged to make one worthy of death. Everyone has been forced to write out a complete history of his life and confess every crime and misdemeanor. They must also write out the crimes of their neighbors so that no one trusts

another. Husbands are afraid to trust their wives or wives husbands. Parents are afraid of their children. At first they were told they need not fear if they were only frank and told everything. Later arrests began to be made, usually in the middle of the night, to strike terror into the hearts of the people. People were also forced to attend the tortures and executions so that they would be paralyzed with fear and have no heart to resist.

The Chinese Reds have devised the most fiendish kinds of tortures. Oftentimes the head officials and judges are former bandits and criminals whom the Communists use as willing tools for purging out those whom they class as undesirables. One old man 72 years old was tied by his wrists and then his children and grandchildren were forced to hoist him up on a gallows thirty feet high to hang for several hours. Then they were forced to put a pitch fork under him and let go of the ropes so that he dropped on it. This was repeated until he was dead.

Another old man was soaked and then put out in the bitter cold. After a while they asked, "Are you cold?" When he replied, "Yes," they said, "Well, we'll have to warm you up," so they built a fire near him until much of his flesh was cooked. The process of torture was kept up until he died. Another man was smeared with patches of kerosene and then set fire too, but somehow lived through the ordeal. Women are not spared from torture. One woman was made to stand on a stool. Her hair was tied to the rafters above and then the stool would be suddenly jerked out from under her. At other times she was swung round and round by the hair of her head. Eye witnesses tell of seeing many people buried alive. So great is the terror that in one city of 1,300 people 20 were killed but 80 committed suicide rather than fall into the hands of the Reds. It is estimated that over 50,000,000 people had been liquidated by the Chinese Communists up to 1956.

The prisons are refined torture chambers. Every move is regulated. A prisoner cannot even cough without getting permission. Sometimes they are handcuffed with paper links. If they break them even in their sleep they are half-killed. Under such conditions a person is driven to desperation. Every kind of fiendish method is used to extort the confession that is wanted. A Catholic priest during four weeks of interrogation was allowed to sleep only sixteen hours altogether. He was forced to stand continuously day and night, until his legs were horribly swollen. All the time they were trying to extract a false confession from him and finally succeeded. He even made a recording of the false confession, but still he got no relief. Finally his back was broken from the inhuman torture (a big man jumping up and down on it). Yet in spite of 3½ years in prison he lived to get out.

The Reds care nothing for the old people but concentrate on the young. Every effort is made to get young people to work for the State. Before an enlistment drive they put on a big show so that all can see the warm clothing, good food and good time those who



work for the State have. When they are starving at home this is a great temptation. Unless they join there is no future for them for education or work. Those who join are praised to the skies; those who do not are despised and cursed.

What has been the fate of the Christians? According to the best information the majority of the organized churches have gone down under the onslaught. Most of the remaining churches are such in name only having been turned into political organizations to further the purpose of the State. Thousands of individual Christians have stood true and suffered martyrdom for their faith. Some have spoken out fearlessly and refused all compromise. Many who tried to go along some way with the regime and save their lives found that in so doing they had ruined their consciences. One missionary said, "The ones we didn't expect much of stood firm, and the ones we expected most of went astray," which reminds us of the Lord's word "The first shall be last and the last first." One said to a departing missionary, "If you hear that I have been executed, sing, Hallelujah! That is what I am looking forward to. It will be wonderful for me to get away from this life of torment."

I believe the message of this book is one needed by the Christians of America. We are so prone to feel that it can't happen here and yet on what can we base our assurance unless we become aware of our danger and experience a real turning to God?

The book is well documented though not cluttered with footnotes. It makes very absorbing reading. The first half of the book traces the rise of Communism till at last it engulfed the land. The second half gives first hand accounts of people from all walks of life who have escaped. As we have had opportunity we have checked the things presented here with the knowledge and experiences of our Chinese friends who have escaped and find them in agreement, and that it is a true presentation of the facts. The author has a genuine Christian faith and senses the real portent of the things which are transpiring and of the ultimate threat to our own country.

This is a book you *should* read. *Red Dragon over China*, by Harold H. Martinson. \$3.50. Order from *Word and Work*.

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### THE WORLD LAUGHS

How the people of Jericho must have laughed as the Israelites, marching, marching, marching, around the city, silently, and without attack of any sort. That was never the way to take a city! They needed strong bows, and battering rams, and machines of war. But the city fell. So God works today. The world laughs at the preaching of the cross, which is foolishness to them that perish. But miracles are wrought through the power of God in answer to faith. Thousands of missionaries are preaching the Word in all the world with never a request for support except to the ear of God. Thousands of otherwise destitute children are fed and clothed in the same way. Countless numbers of God's children in their ordinary round of living can point to the finger of God in their lives. The world laughs, but it can never point to a miracle in its way of living.



## Youth Department

Carl Kitzmiller

### "THERE'S NO ONE ELSE MY AGE"

**PROBLEM:** In many of our smaller congregations there may be periods of time when only a very few teen-agers are attending regularly. Any attempt to meet as a group—especially, other than Sunday morning—is a failure because of sheer lack of numbers. And the young person involved may be saying, "There's no one else my age that goes there," thus expressing a desire to go somewhere else. Usually "going somewhere else" means a loss as to pure Bible teaching and New Testament practice in the worship. Is there an answer?

Yes, there is an answer! But making us *like* the answer is quite another thing. There is an answer to appendicitis, but we do not always like the answer. There is an answer to the various sins men commit, but they do not always have the courage to face it. Daniel had an answer to the problem of the king's dainties, but many other young men would have said there was no solution, or that it was too hard. Weaklings, the half-hearted, the pampered and petted will not like the answer. But then religion is not the only area of life that requires some backbone.

To the young person, that answer could be put in a few words—"Always follow the course you know to be right." Even at a very young age, we know it is right to follow God's word and God's ways instead of the crowd when there must be a choice. The answer for the parents and spiritual guides is partly to be found in effectively teaching that lesson—by way of example as well as precept—and in giving sympathetic support when it is being practiced.

As human beings, we "follow the crowd" by nature. Some may develop the lone-wolf type of personality, but most of us like to do things that others do, just about as they do them, and often in a group. We do not like to be different—at least not *too* different!

That was Israel's trouble at one time. They were a nation ruled over by God, and the nations about them had kings. So they wanted a king too. A king was not really an improvement at all, but "how embarrassing it was" not to have a king when others did have. And they were so persistent that they got their king, but they lost glory and blessing. They paid dearly for their king. They would have been better off to have stayed different.

The whole Christian life is much like that, and the Christian finds himself called on to be different in all sorts of ways if he desires to please God. It is not that God desires difference just for the sake of being different, but because most of the world is not going His way. The process may start a little earlier for the youth who has no one else his age at church, but the principle is the same. Every Christian who will be faithful to his Lord will find a number of occasions when he stands alone—except for the Lord. (And what a big “except” that is!) He may be, in a few years, at an office party where everyone drinks strong drink. He must stand alone. Or his associates may curse and swear; he must stand alone. So it goes throughout life. And whenever we follow less than what we know to be right we make it a little easier the next time to fail too. If we start running somewhere else because “there’s no one our age,” then in a few years we may be failing in other things because we have never learned that numbers and popularity do not make a thing right. We will still be looking for the crowd.

Then, too, while we are lamenting the fact that “there’s no one our age,” let’s look on the bright and good side of the matter. By standing for the truth and for the Lord all the way under such circumstances we are developing strength of character that will stand us in good stead when greater tests come our way. Hothouse plants are prettier perhaps, but taken out of the hothouse and into the hard old world, they find it much harder to survive. The tree in the forest may grow taller and straighter because it is crowded by the others, but the tree by itself in the open field will send down better roots and stand the more terrible storms.

It may be better, ordinarily, if young people can have the association of other young people in the church, each contributing strength to the other in passing through this difficult time of life. But if, in following God’s way of truth and right, the youth is called on to stand pretty much alone of his age group, he should just remember that God is quite aware of the situation and is possibly at work building a stronger faith for a greater life ahead.

Is He asking too much, expecting us to go where “there’s no one of our age”? We are speaking especially to Christian young folks, and God makes the promise that He will not permit us to be tempted above that which we are able to bear (1 Cor. 10:13). In fact, when we look at Jesus, it could well make us ashamed that we even *thought* it was too much. After all, going to services where “there’s no one of our age” is a terribly small thing compared to what He did when He went to the Cross for our sins.

So, if we can change the condition—by encouraging other young people to attend with us, by earnest prayer to God concerning the matter, or by being more active ourselves—then let’s do that. But if it turns out that still we are pretty much alone as to age group, then let’s simply purpose in our hearts to be strong in the Lord, and hold fast to truth and right. It will not seem so difficult when we decide that we will always do what we know to be right.



# Olmstead

## MEMORIAL LIBRARY NEWS

P. O. Box 584,

Louisville 1, Kentucky

J. L. Addams Sr. Editor

### KEEP CLOSE TO YOUR GUIDE!

In Kentucky one will find the world famous Mammoth Cave. One day some tourists were going through this cave and came to a large chamber which is called "The Cathedral." This name was given because of the interesting formations which suggested such a title. While the people were admiring the handiwork of nature, the guide mounted a rock called "The Pulpit" and said that he would preach a sermon. His message was short but very much to the point. All that he said was, "Keep close to your guide!" The tourists soon realized that it was a good sermon, for if one did not keep close to the guide, he would wander into pits and precipices and be lost.

As we go into another year the simple sermon of the guide of Mammoth Cave is a good one for us also.

"Keep close to your Guide!" An unexplored way of 366 different paths is before us. We cannot see one step ahead and we are unaware of what is before us. Will there be war or death or sickness or calamity? Or, perhaps it might be the year of His coming. Maybe we will make a turn in the darkness of the unknown way, and Christ, our Light, will appear before us.

For the unsaved, every day brings them closer to judgment. (O terrible thought!) But for those who follow the Guide, every step brings them nearer to eternal happiness. To be sure, there are the "discomforts" of traveling this pilgrim way, but of one thing we are confident, no hazard will be of permanent consequence for us if we remain in the way that has been charted by Him who has gone before us.

Yes, it is a good sermon, "Keep close to your Guide!"

\* \* \*

### IT MAY BE THIS YEAR

It may be this year that our Lord will  
come

To catch up His waiting bride;  
It may be we'll enter our heavenly  
home,  
And be near our Saviour's side.

It may be this year that we'll see His  
face—

Yes, all of His glory share,  
And begin to sing of His wondrous  
grace,  
With our loved ones over there.

It may be this year our troubles will  
end,

In this pilgrim walk below,  
Where oft we are lonely, distressed,  
and worn,  
And pressed both by friend and foe.

So let us be faithful in word and deed,  
Working and watching with prayer,  
For it may be nearer than now we  
think,

It may be this very year.

—Author Unknown.



The work of God must go onward. We cannot stop or falter or deviate from the straight path set before us.

In a former edition of the "Olmstead News" we used the picture shown above. (These brethren were seated together in this order when this picture was taken with a large group of other ministers.) Somehow at the beginning of the new year it seems appropriate to use it again. For, though this is a glance into the past, yet it is a view into the future also.

Today, these heroes of faith are at home with the Lord. And we are aware of many others (whose pictures we do not have), who also are with that innumerable host.

This may be the year that we all shall be reunited by His glorious appearing. But, if He should tarry yet another year, many who read this will have gone to be with the Lord. What are we doing to "make our calling and election sure?"

The personal libraries of several of these brethren have been given to the college library. The writings of others are to be found there. In this way the "known" past is linked with the "unknown" future. If then, we treasure the work done in yesteryear, we are duty bound to do all within our power to preserve this heritage for the future.

**WITHOUT CHRIST**

*Christ is the way*—Men without Him are like Cain, wanderers, vagabonds.

*He is the truth*—Men without Him are liars, like the devil of old.

*He is the life*—Men without Him are dead in trespasses and sins.

*He is the light*—Men without Him walk in darkness and know not whither they go.

*He is the vine*—Men who are not in Him are withered branches prepared for the fire.

*He is the rock*—Men not built on Him are carried away by the flood of judgment.

*He is the bread and water of life*—Men without Him will hunger and thirst through all eternity.

O blessed Lord Jesus, how much better were it not to be than to be without Thee: never to be born than to die without Thee and eternally to need Thee!

—Selected.

This section of eight pages of the Word and Work has been bought and paid for by the Olmstead Library campaign. This is by the approval of the good publisher of the Word and Work, Brother J. R. Clark. It is an arrangement whereby we may be of mutual assistance to each other in a financial way, and to the work of the Lord. Please remember our address and send all correspondence to: Olmstead Memorial Library, P. O. Box 584, Louisville 1, Kentucky.

GUIDING FEET ARIGHT

In a Sunday school class was a rough boy. He made it tough for every teacher he had. The last teacher went to the superintendent and submitted an ultimatum to him: "Either that boy goes, or I go! Take your choice!" The superintendent escorted the boy to the door and peremptorily said, "There's the street! Go, and don't you ever come back to this Sunday school!"

In the wake of that superintendent's stern command there followed a life of crime which has possibly never been paralleled in the history of the nation. A trail of blood followed the dangerous and elusive criminal. Fabulous rewards were offered for his capture, either dead or alive. Then, one night, as he emerged from a Chicago theatre a hail of bullets riddled his body!

In one of the Chicago papers a most unusual picture appeared—only the feet of the dead desperado showed. In bold type the following words occurred: "These are the feet of John Dillinger!" Then there followed one of the most searching questions those interested in the welfare and destinies of youths could ever hear: "Who knows where these feet might have gone if someone had guided them aright?"

We wonder how the teacher, who gave the ultimatum, and the superintendent, who told the youth never to return to the Sunday school, felt if they saw the lifeless feet they had failed to guide aright?—Selected.

\* \* \*

"God employs no 'hired men'—  
His work is done by His sons."



THE SHABBY LITTLE LAD

"Sometimes the lad who'll make a man,  
Is quite unpromising to scan;  
He saunters up and down the street,  
With dirty hands and dirty feet;  
With grimy cheeks and tousled hair,  
For whom nobody seems to care;  
And yet beneath the dirt and grime,  
Perhaps there beats a heart sublime!

"His clothes are grimy like his face,  
And all he does seems out of place;  
He's just a shabby-looking lad,  
A little fellow rude and bad;  
And yet perhaps he's far from mean,  
With intellect that's bright and keen;  
A boy that people say is 'tough',  
Perchance a 'diamond in the rough'.

"He romps about from day to day,  
Quite fond of frolic and of play;  
He climbs the fence and jumps the rills,  
And swims the streams and scales the hills;  
He keeps the neighbors ill at ease,  
And so they turn on him the keys;  
Lest he should 'call' when they are gone,  
And cannot lay the hickory on!

"But give this little lad a chance,  
And see some day how he'll advance;  
He'll master books and make a name,  
That many others cannot claim;  
He'll make success and rise somehow,  
With goodly laurels on his brow;  
Till men may say, 'how could this be  
From such a shabby lad as he?'"

—W. E. Isenhour



**TIRED OF APPEALS?**

Perhaps to the above heading you will answer a quick but silent, "Yes!" However, we know that you are aware of the fact that appeals will continue as long as there is work to be done. Nevertheless, we suggest a way to "stop" one appeal for funds, and that very simply.

The project of modernization and restoration of the library at Southeastern Christian College was undertaken as a separate and independent work. This was because the college could not assume the added obligation to its budget. It was realized that the work of the library was a "must", so the campaign was started.

The library is now in daily use and is a glory to God. But, perhaps because it is in use, funds are not being received in a sufficient manner to meet our obligations.

To date, we are short of our goal by \$2,500.00. This is a small sum, but the urgency is in the fact that it is an indebtedness. The work has been done and this amount is "past due."

It was the general opinion of the authorized boards and committees that the work should have been done in time for the present school year. Thus, the library has been in use for nearly five months. However, the debt remains as an obligation and rests upon the work of the library as a stigma. Do we want it to be this way?

We are so near the end of this campaign and this particular "appeal"; yet we are so far, because God's people (generally) have ceased to help us. Just think, only 250 ten dollar donations or

500 five dollar gifts will finish this campaign. Of course, we welcome and thank God for every gift, large or small.

Let us all get behind this work for one more united "push" over the finish line. And, if you are unable to give, then help us with a little extra praying.

**THE KNOWN FUTURE**

We often speak of the "unknown future" when we refer to the way before us. To be sure, this is correct as far as our knowledge of the length of our lives is concerned, or of those events that will be a part of our lives. But, some things we know for a certainty. The child of God is especially mindful of this. Thus it is that—

We know that this year will be the same as last year in its unchanging experiences.

We know that God will be the same in His wisdom, mercy and justice.

We know that sin will bear the same fruit.

We know that it will be better for us to suffer than to do wrong.

We know that men will be saved in the same way as heretofore.

We know that the church and the home will be just as important to our lives as it has been in the past year.

We know that all things will work together for good to them that love the Lord and are the called according to His purpose.

We know that He is able to keep that which we have committed unto Him against that day.

We know that nothing can separate us from the love of God which is in Christ Jesus our Lord.

## Lines From The Library



"THIS YEAR ALSO"

These words taken from the parable of the Barren Fig Tree (Luke 13:6-9) come to us with a meaning at this time of the year. Here was a tree—not a thorn-tree, but a good tree by nature; not out in the wilderness or growing in the commons, but in the vineyard of the Master. But the Master had come time and again for fruit thereon and found none. When year after year it bore no fruit the lord of the vineyard said to the dresser, "Behold these three years I come seeking fruit on this fig tree and find none: cut it down; why doth it also cumber the ground?" And the dresser answering said, "Lord, let it alone this year also, till I shall dig about it and dung it: and if it bear fruit thenceforth, well; but if not, thou shalt cut it down." Here the parable closes; but the impression is left that the dresser's intercession prevailed, and the life and opportunity of the tree was extended for another year—and, if it bore fruit, for years after that.

Lo, my brother, you have long enjoyed the light and grace and blessing of God—more light and grace and blessing than numberless millions have had. Was it just for you that God bestowed it upon you? Why would the great Gardener have set you as a fig tree in His vineyard? Merely that you might be blessed and saved? Or would He expect some response and return? Would the Lord of the vineyard look for fruit on His tree? Has He really found fruit on it? And if not—if you have only been

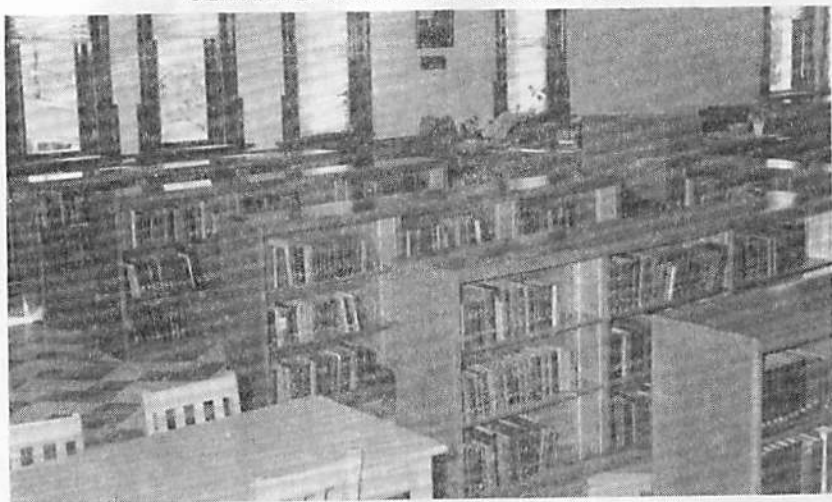
"Living for self, and self alone,  
And nothing else beside—

Just as if Jesus never had lived,  
As if Jesus never had died"—

might not the sentence have gone out to the unseen watcher, "Cut it down: why cumbereth it the ground?" Or perhaps even worse—if not only no good fruit, but evil instead—what will the Master say? "For the land that drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them for whom it is also tilled, receiveth blessing from God; but if it beareth thorns and thistles"—then what? But the Lord is gracious and long suffering; and there is a mighty Intercessor on high.

"And if ripened fruit be showing,  
It is well, my Lord will own;  
If no fruit thereon be growing—  
After that, Lord, cut it down."

So His reply is, "*This year also.*" For we all owe our life and salvation to the longsuffering of our God.—R. H. Boll. (From an old copy of the Word and Work.)



**LIBRARY INTERIOR IS  
INSPIRING FOR STUDY**

Very few people can realize the great amount of work that has been done in order to restore the library building to usefulness.

In the picture above, you will see just a small section of the interior, showing the new bookcases. Note the beautiful flooring, the study table (one of several), and the general good appearance. Now, if you can visualize, think of the same picture with a bare, rotten wood floor covered with fallen plaster. Too, there were unnecessary partitions of a former generation restricting the usefulness of the building. These have all been removed and now the floor space is an uncluttered expanse of usefulness. New, acoustical tile ceiling is overhead, and modern fluorescent lighting has replaced old fixtures.

It is a consolation to many that so much has been accomplished with so little. Investors in the library work have received nearly one hundred per cent for their eternal investment. Our "overhead" has been very small.

As sincerely as we are able, and because we have a God-dishonoring debt on a God-honoring institution, let us urge everyone to help us finish the job. We know of no other way than to ask the Lord and to tell His people. Many "poor" people (widows, shut-in ones) are giving what they can and are praying to God on our behalf. Perhaps their prayers have been used of God to touch your heart.

We do not want to "beg" you for help, and we will not, for we want help from "cheerful" givers, just as the Word of God admonishes. So, we ask you, as we have asked you to be honest enough to pray for the leading of the Lord in this instance.

Do you hesitate to pray about this matter? Then you have a preconceived opinion and you are not being led by Him. Of course, AFTER you have prayed sincerely about this matter, if you still feel led of the Lord NOT to help us, then we will honor your decision. But, if you do feel led to assist in this work, then we will thank God for you and your aid.



**BIBLICAL ALPHABET)**

(From a very old copy of the Gospel Advocate)

- A was a traitor found hung by the hair.—2 Sam. 18:9.  
 B was a folly built high in the air.—Gen. 11.  
 C was a mountain o'erlooking the sea.—1 Kings 18:42.  
 D was a nurse, buried under a tree.—Gen. 35:8.  
 E was a first-born, bad from his youth.—Heb. 12:16.  
 F was a ruler, who trembled at truth.—Acts 24:25.  
 G was a messenger, sent with good word.—Luke 1:19.  
 H was a mother, who loaned to the Lord.—1 Sam 1:27, 28.  
 I was a name, received at the ford.—Gen. 32:22-28.  
 J was a shepherd in Arabian land.—Exodus 3:1.  
 K was a place near the desert of sand.—Deut. 1:2.  
 L was a pauper, begging his bread.—Luke 16:20, 21.  
 M was an idol, an object of dread.—Lev. 20:2, 3.  
 N was an architect, ages ago.—Gen. 6:13-22.  
 O was a rampart, to keep out the foe.—2 Chron. 27:3.  
 P was an isle whence a saint looked above.—Rev. 1:9.  
 Q was a Christian saluted in love.—Rom. 16:23.  
 R was obscure, yet a mother of kings.—Matt. 1:5.  
 S was a Danite who did wondrous things.—Judges 14:5.  
 T was a city that had a stronghold.—2 Sam. 24:7.  
 U was a country productive of gold.—Jer. 10:9.  
 V was a queen whom a king set aside.—Esther 1:11.  
 Z was a place where a man wished to hide.—Gen. 19:22.



“The devil is forever convicting folk of other peoples’ sins. The Holy Spirit convicts us of our own.”

\* \* \*

“A gentleman sitting beside his coachman noticed him give the horse a slash of the whip across his head, and exclaimed, ‘Why did you do that? He was doing his very best.’

“‘Oh sir,’ said the coachman, ‘I saw that he was going to shy at something in the road, so I gave him something else to think about.’

“How often when in great anxiety or trouble about something, the Lord sends something else, and the subject is changed. The spiritual millionaires are those who make the most of every little thing that happens.”

\* \* \*

“It is a pleasant thought that when you help a fellow up a steep hill, you go near the top yourself.”

\* \* \*

“A young woman had slipped into the terrible ways of sin. Ere long, she grew weary of heart because of her evil ways. Seeking help for her sin-sick soul, she confided in a woman whom she thought was a sincere, trustworthy Christian. The tempest-tossed one was wrong. No sooner had she bared her life to the woman than the woman began to relate to others the sordid story of the sinful life. Learning that her secret was now widely known, the despairing girl committed suicide.

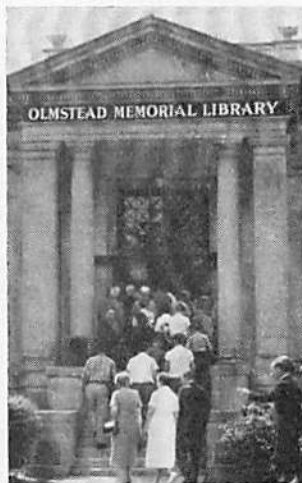
“What havoc can the unhinged, unsanctified tongue work! ‘Death and life are in the power of the tongue’ (Prov. 18:21).”

ASSOCIATION REPORTS

In a recent college report "prepared in cooperation with the Accrediting Association of Bible Colleges" and dated December 1959, it is stated that of a total of more than 4000 books cataloged thus far "it is interesting to note that the field of religion leads with approximately  $\frac{1}{3}$  (30%) of the holdings of the library. The fields of sociology and literature tie for second place with 16% each. History ranks third with 9%, fiction fourth with 8%. It will also be noted that within the Religious area approximately  $\frac{1}{3}$  (again 30%) of the books are in the 220 field, or Bible. Twenty-one per cent of the holdings are in the field of doctrine, dogmatics, and theology. Devotional works and sermons constitute 24% of the whole —."

It is to be observed, therefore, that the library is of inestimable value to the college in relation to the original purpose in the founding of the college. For, among this thirty per cent of religious reading can be found the writings of our heroes of faith, such as Brethren Boll, Chambers, Friend, Hoover, Janes, Jorgenson, Olmstead and many others. Too, many works of those of the "Restoration Movement" can be found here. Surely, here we have the record of the "faith of our fathers."

Where else can so many valuable writings be housed together for the accomplishing of so much good? Truly it is a work linking the past to the present and future. Its usefulness must not be impaired by an indebtedness.



"Now a certain man had two watchdogs. One was small, rather effeminate, and retiring in personality. The other was large, surly, and typically bulldoggish in nature. And it came to pass that his neighbors wondered greatly at the man's ownership of two such diverse animals for purposes of protection, when only one seemed capable of repelling an invader. Whereupon the owner explained that the larger dog was partially deaf and many times could not hear an intruder were it not for the shrill bark of the smaller animal. So likewise often it takes the smaller gift to awaken the greater in the larger stewardship of life."

PLEASE SEND ALL MAIL TO:

## Olmstead Memorial Library

P. O. BOX 584

LOUISVILLE 1, KENTUCKY



# Precious Reprints

From the pen of R. H. Boll

## THE TROUBLER OF ISRAEL

In any cases of difficulty or disruption in a congregation of Christ, it is not always easy to settle the question who has really caused the perturbation, and who is "the troubler of Israel." Frequently the appearances misrepresent the facts. In the example of Ahab and Elijah—when Ahab met Elijah after the long drouth, and called him the troubler of Israel, what seemed more plausible? For was it not Elijah's word that had fallen like a withering curse upon the land? Had not the land enjoyed quiet and prosperity until this Elijah came? What better proof could one wish that Elijah brought the trouble and made the trouble. But Elijah replied with the clear verdict of the oracle of God: "I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of Jehovah, and thou hast followed the Baalim" (1 Kings 18:17, 18). The apparent trouble-maker was not the real trouble maker.

Or take the case of Paul in his missionary work. He would go to a city like Philippi or Thessalonica, find things peaceful and tranquil, and leave them in the midst of a hubbub and uproar of riot. What could be more conclusive proof to the citizens of those communities that Paul was a great disturber of peace and troubler of the whole country? But the verdict of truth is otherwise.

The Lord Jesus Himself has first and last stirred up more trouble on earth than any other person that ever lived—so much so that infidels to this day argue that His religion has occasioned more strife, persecution, wars and bloodshed than it has ever benefitted humanity. But did not the Lord Himself say, "Think not that I am come to bring peace on the earth, but a sword. For I came to set a man at variance against his father, and the daughter against her mother . . . and a man's foes shall be they of his own household" (Matt. 10:34-36). And if this was the effect of the Lord's own ministry, it is not strange that people look upon His faithful servants also as trouble-makers. But it is not a question to be decided offhand and by superficial appearances. The Lord Jesus said, "Judge not according to appearance, but judge righteous judgment" (John 7:24).

### WHO IS THE TROUBLER OF ISRAEL?

Who then is a "troubler of Israel"? Who a "divider" in the bad and wrong sense? It is "whoever introduces the thing that causes trouble and divides," we are told. The answer falls short of the mark. If that were the case it would be easy to convict the Lord Jesus Christ and a host of His true servants of the sin of causing division, and of breaking the bond of peace. We must doubtlessly modify it and say that whoever introduces *anything outside of or contrary to the word of God* is a troubler and divider. Division in itself is inevitable. The case may arise when truth and



right and loyalty to Christ can be maintained only at the cost of strife and division. He who imagines that the preaching and teaching and faithful practice of God's word, will produce only peace and harmony on all hands, has badly misread his Bible. Nothing so stirs up the hatred and ill will of men, not only of unbelievers, but also of careless or carnally minded Christians. "They will put you out of their synagogues; yea the time cometh when whosoever killeth you shall think that he offereth service unto God" (John 16:2). So long as there are in the church some who live after the flesh, while others walk after the Spirit; so long as there are those who love, and work in unswerving loyalty, for the Lord Jesus Christ; while others strive for "the cause," or a creed, or party; so long as there are those who study the Word of God and teach it, while others are chiefly concerned to preach and defend the representative views of their brotherhood, and are content to maintain what leading men have said—so long there must be disagreements, clashes, troubles, and divisions. And it would be highly natural for the party which is at fault in the case to consider those who urge the closer and truer conformity to the Word of God as dangerous agitators and divisionists. That cannot be helped. "For there must also be factions among you" (1 Cor. 11:19). That man is on true ground of unity and peace (though he be alone) who stands on the Word of God, and speaks the *truth* in love. But he would also be the very man who would be accused of being a divider, and troubler of Israel. But truth is justified of her children.

#### IN THE CASE OF UNSCRIPTURAL TEACHING

If, however, by the introduction of doctrines or practices untaught and unauthorized by the Word of God, a man should cause disruption in the church, he would be chargeable with the responsibility of the trouble he caused. If he is a good man, "those who are spiritual" (Gal. 6:1) should go over the ground with him, fairly, patiently, in unmistakable kindness, and convince him of his error. Aside from being the *right* thing to do, that is simply good common sense. For, if the man is honest and conscientious, it should be possible to show him his mistake; and if convinced, he himself should correct the evil results of his error better than any other man could do it; and he, above all men, could influence those to return to the truth, who under his influence had departed from it. I speak now of a case of a good man who is palpably in the wrong. Too often, in such a case has it happened, no doubt, that those who, justly enough, opposed the troubler, forgot all love, and tried to drive where they should have endeavored to lead and restore; and trampled down where they should have used every means of grace (but it was not in them!) in order to heal and to retrieve. And then they finally washed their hands of the whole business in pharisaical self-approval. Even in the case of a man who is grossly and openly at fault, the other side is not always clear of the blame of division. There is in fact, a certain method of procedure toward brethren which is sure to bring division, *no matter what the difference in the case*, whether it be small or great, important or unimportant. It is the method of the flesh, at once foolish and vicious: persecution, opposi-

tion, calumny, slander, maligning proscription, ostracism. Those who are guilty of such things have nothing to glory of, no matter how "sound in doctrine" they may be.

#### IN CASE OF A FAIR DOUBT

The matter is still worse, however, when there is room for reasonable doubt as to the falseness of the supposed "dividers' " position and teaching. If the afore-mentioned case calls for patient consideration, much more does this. In this case nothing would be so much in order as fair and brotherly discussion, investigation, comparison of the views and mutual searching of Scripture. Honesty makes demand here as well as love. We cannot afford to *risk* the possibility of a danger of condemning a man for that in which *he* may be right, and ourselves wrong. It would be a heavy condemnation if we did such a thing. Luther said there was "a pope latent in every man." Yea, a pope and a pharisee both. Let us be watchful!



## Think

J. H. McCaleb

George Bernard Shaw, in his dry and chuckling manner, suggested that most people think only once or twice a year. He said that he had gained some recognition, and a certain amount of fame, by thinking twice a week. It is just possible that this gay satirist has hit upon a human failing that keeps many of us from progressing in the Kingdom of God. What passes for thinking is but the empty gesture of scratching one's head and gazing out of the window with an empty stare.

Another great man has proposed further that many people who think they are thinking are merely rearranging their prejudices. There may be an intensive survey of the subject, and even a careful sifting of the facts, but there has been no really honest thoughtfulness.

Paul has given us some great subject matter upon which to meditate. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

When the object of our thoughts is righteousness, and when the texture of our thinking is honest investigation, there is no doubt about the end result. Blessed is a man when his "delight is in the law of the Lord, and in his law doth he meditate day and night."

## NO SENSE OF HUMOR

Alex Wilson

I certainly feel sorry for a person with no sense of humor, but on the other hand, how often this good gift is abused. The spirit of levity so common these days can be a great snare to us as Christians. It seems that nothing is immune from our joking. "Americans laugh at anything," remarked a fellow college-student to me one day; he had lived in the Orient and also in Central America for a while, and had noticed how immoderate our American humor is when compared with that of other cultures. It's true: we laugh and mock about drunkenness, insanity, physical disabilities, sex, heaven, hell, the Bible, and God Himself. A godly man once remarked that he had never heard a funny joke about heaven or hell; these are simply not fit subjects for trivial jesting.

Let's think for a moment about what humor is. What is it anyway that makes something funny? When you call someone a "very funny person," you must explain whether you mean he is funny-ha-ha or funny-odd. In other words, do you think that the person is *humorous* or that he is *queer or strange*? If you think about it, though, these two meanings of "funniness" are somewhat related. Humor is based on the *unexpected* and the out-of-the-ordinary. Probably 95% of all humor depends upon unexpected ways of using words (puns) or else unusual gestures or facial expressions or especially endings of jokes. One proof of this is that very few jokes are funny the second time, since you know what to expect at the punch line.

Because things that are strange or different strike us as being funny, we easily slip into the habit of mocking and making fun of people who are unusual or nonconformist in their dress or speech or taste or habits. From this attitude it is only a short step to a subtle feeling of superiority. Perhaps we regard the "different" individual or group as unworthy of respect or incapable of worthwhile achievements. Thus we stifle our own appreciativeness and growth, create damning prejudice and intolerance, and stab at the very heart of the Democratic way of life—the right of the individual to live as he thinks best according to his conscience.

But back to humor. DON'T MISUNDERSTAND my point. I'm not trying to start a Glum & Gloomy Society nor to outlaw jokes. Humor is a valuable gift from God without which we would be jarred and upset at any little unexpected occurrence or every minor tragedy. On the positive side, the Christian should possess the deep, abiding "joy of the Lord," which "is our strength" (Neh. 8:10). Some Christians have turned sour on life and are cramped and bleak of soul, but the mature disciple should have a real zest for life and an exuberance of heart merely because he is alive and knows God and is doing His will. This joy, however, is the very antithesis of shallow frivolity.



Our main trouble is lack of balance. We have overemphed humor and made it an idol. Millions of laugh-crazy, light Americans today worship at its shrine. They will do anything to divert themselves from serious thinking about life and eternity and the claims of God. Meditation has gone the way of the Stanley Steamer; we must have mirth instead. And thousands of professing Christians are sinfully wasting time and money on the trivialities of television comedies and passing humorous fads, and then wondering why God and salvation and hell seem so unreal to them. When will we wake up; when will we grow up?

In Christian service our flippancy becomes a great stumbling-block. Not that humor should be banned, but some speakers seem to measure their success by how well their jokes go over. How foreign to our ears sound the words of Richard Baxter, whom God used greatly in past days: "*I preach, as never sure to preach again, the message of a dying man to dying men.*" A missionary recently warned Christians that spiritual effectiveness is always drained by a "*hilarious intoxication* produced by worldly entertainments."

For Christians in today's laugh-happy society the Bible has a definite message. First there is Christ's solemn warning, "Men will have to answer at the Day of Judgment for every idle thing they say." And Paul says, "As for sexual immorality in all its forms, and the itch to get your hands on what belongs to other people—don't even talk about such things; they are no fit subjects for Christians to talk about. The key-note of your conversation should not be nastiness or silliness or flippancy but a sense of all that we owe to God." And the apostle has young people particularly in mind when he commands Titus, "Urge *the young men* to take life seriously" (Matt. 12:36; Eph. 5:3-4; Titus 2:6; Phillips' translation). On the positive side, we are reminded of the many good things which should occupy our thoughts and conversations. We should "exhort one another day by day." And, "fix your minds on the things which are holy and right and pure and beautiful and good." The Psalmist said to God, "I meditate on Thee in the night-watches" (Heb. 3:13; Phil. 4:8, Phillips; Psalm 63:6). If these commands and examples seem impractical and extreme to us, perhaps we should examine our professed love for Christ. If a boy is in love he doesn't consider it a drudgery to think and talk about the girl he loves!

May God give us a mature spiritual outlook on life. Such an outlook will have these ingredients: solemn REVERENCE toward God, for He is holy; SERIOUSNESS toward life's responsibilities, for life is a warfare and we are soldiers of Christ; a deep BURDEN of heart because of sin and the misery it brings, for God's prophets often weep, and our Lord was a man of sorrows; a glowing inner JOY in the Lord *always*; a victorious TRUST in Him that produces constant PRAISE; and great THANKFULNESS for all His gifts—among which a sense of humor is not the least. May our humor be sane and controlled, and our deportment one of dignified yet *joyful* solemnity appropriate for those who are sons of the great King.



# Open Forum

## ON GOD'S GUIDANCE

Complete surrender of self each day, saying, "Dear Lord, Thy will be done in my life," is the most wonderful way a Christian can serve God. I can read Romans 8:28 and know that whatever comes, good or bad, is best for me. Jesus says in Luke 9:23: "If any man come after me, let him deny himself, and take up his cross and follow me."

For our own good we are to have trials and tribulations. Paul said: "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distress for Christ's sake: for when I am weak then am I strong" (2 Cor. 12:10). In Acts 21:13, 14 when Paul would not be persuaded, the brethren said, "The will of the Lord be done." In James 4:15 we read, "For that ye ought to say, If the Lord will, we shall live and do this or that." Before our precious Lord was crucified, He prayed, "Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." I could not enumerate the times I read this when my son was so terribly ill. We can be sure of one thing, God has a purpose in everything that comes into our lives. Through Christ victory is ours! Praise be to His Name! —Mrs. Edward Bilgen.

## PARADOXICAL TRUTHS

Pauline Christianity is not free from apparent paradox. Robert Heid recently discussed one such "paradox" in a lucid article concerning Divine Ordination and human freedom. Both teachings appear precious—indeed indispensable—to this writer, but while the heart believes, the intellect remains incapable of resolving them into a unity which is humanly rational. Thus the mind of faith appropriates what the human wisdom can but contemplate—and wonder.

Neal Phillips reminds us of the human predilection for blaming Deity with error and crediting self with accomplishment. The Divine "leading" vs. human blundering question is closely-related to the old Calvinist-Arminian controversy in which both sides were right and wrong.

Another area in which this question is pertinent is the field of education and Christian ethics. The "progressivist" school, until recently in almost total command of American public school educational policy, comes so close to being an utter materialistic ideology, and regards the world of the unseen with so much contempt, that the fear of frustrating our youth with an imposed ethic and a pre-selected body of information to be learned has nearly paralyzed both the public school and the Christian home.

Here the New Testament gives us another "paradox": Parallel with the doctrines of foreordination and human choice are those of a God-given ethic and full Christian liberty. Both are precious, and the mind of faith endeavors to understand that the Christian young-

ster needs both a definite comprehension of Biblical ethical teaching, and a growing realization of the mature meaning of freedom in Christ. Paradoxical, perhaps, but where one is missing, the other becomes unintelligible. —Dale Jorgenson.

#### A NON-PARTISAN SPIRIT

As Christians only we have the right to study the whole counsel of God, believe and teach all things found written therein. In this position, we can please God, if we let the Holy Spirit lead us in subduing the mind of the flesh (Rom. 8). His leading is according to the inspired word of God (2 Tim. 3:16, 17). We must heed His exhortation, "Follow after love," (1 Cor. 14:1) which is the "most excellent way." (12:31b).

Love, a quality of the fruit of the Holy Spirit, (Gal. 5:22) possesses the qualities (1 Cor 13) valuable in keeping the unity of the Spirit in the bond of peace (Eph. 4:1-4). For love, touching every phase of our spiritual life, does not lead toward compromises, parties, and outward display of words and deeds; but toward the non-partisan spirit and unselfish claims in respect to our position in "contending for the faith once for all delivered to the saints" (Jude 3). —W. J. Johnson.

#### SECTARIANISM

If I may make one correction in Brother Clark's able article on Sectarianism—our word "sect" is derived from the Latin sequi, "to follow." In the New Testament it is the translation of "haireo", "I choose" or "hairesis", an act of choice." The heretic or sectarian (for these mean the same) has by choice followed a different way. God chose us (2 Thes. 2:13), but we may choose another path (2 Pet. 2:1, 2), and swerve from "the sect (so-called) that is everywhere spoken against." I believe too that the fact of arrested growth is the real cause. Men like stock answers studied out by others. It is hard to think, easier to accept a plausible creed. From this we are none immune. Growth in grace means change. "If any man thinketh he knoweth anything, he knoweth not yet as he ought to know" (1 Cor. 8:2). —"Theophilus."

#### SECTARIANISM

I was reared in the "Restoration Movement" traditions. If there could be a Campbellite, I am a Campbellite. I am sure there can not be a Campbellite, for any one who follows the basic principles that the Campbells followed could not be a Campbellite, and any one who did not follow them surely could not be a Campbellite. It is my opinion that the "Restoration Movement" very early went astray. Its major emphasis has been the unity of all God's people. But the emphasis has been, and still is, in such a way as to make unity impossible. The result is that the movement has produced a dozen or more sects that have little or no fellowship with each other

or with any other Christians. Three of these sects operate in my own small home town.

My diagnosis of the trouble is that the movement has emphasized outward and formal aspects of worship and service as tests of who is worthy of Christian fellowship. And it still emphasizes those things. That emphasis cuts them off from fellowship with each other and with all other Christians. . . . —Earl C. Smith.

#### UNDENOMINATIONALISM

A belief does not run out and become obsolete just because of its age. There are many truths that have been precious to people of God through the years, which are just as new and precious now as they have always been. Let us not label such precious things "traditional beliefs" and put them under suspicion, as do the modernists. One mark of the genuineness of a truth is its age. Is a diamond of less value because it is 2000 years old?

When Brother R. H. Boll wrote his tract on "Why Not Be Just A Christian" he expressed a great, lasting truth. It has been distributed by the tens of thousands. It takes us straight to Christ for our loyalty, our position, our commitments. This in brief is what we should ask men and women to espouse as they take Christ as savior and Lord. This is a mark of a truly undenominational disciple of Christ.

One brother says that he has difficulty in distinguishing between interdenominationalism and undenominationalism. He wonders if interdenominationalism is not a more undenominational concept than undenominationalism itself as it is used by many.

To be interdenominational means that one accepts and works with all evangelistic denominations. To be undenominational means that one deplores and repudiates denominations as such and tries for an undenominational existence by being a simple New Testament Christian. Human names and creeds raise up a barrier between God's people. The name Christian, committing oneself to the whole Word of God, praying, reading and expounding the Word, partaking of the Lord's supper, singing, giving, testifying, living by faith are within the scope of undenominationalism, for they are for the whole body of Christians and tend to draw us to the Lord and to one another, rather than to separate. Each of us should stand on such unity ground if he would be non-sectarian, yet he should receive all born-again children of God as brethren. To fail to do so would be fostering the thing that we are attempting to escape. If the non-sectarian position be held in a sectarian spirit it becomes the worst sort of sectarianism. It is possible to have a high position in Christ, even when we fall short in our state. We should not settle for less than a non-denominational position.

While formalism in religion is to be deplored and avoided, yet our work and worship must of necessity be expressed in certain forms. The point of formalism is that this outward expression must not be empty and void of inward reality. Go to church, partake of the Lord's Supper, preach, teach, pray, give—yes, but let it all be real and from the heart. Obedience is outward, but must be sincere. —J. R. C.





## What Is A Man Worth?

Willis H. Allen

The chemical make-up of the average man is said to run something like this: Oxygen, 97 $\frac{3}{4}$  lbs; Hydrogen, 11 $\frac{3}{4}$  lbs; Nitrogen, 27 $\frac{7}{8}$  lbs; Carbon, 30 lbs; Calcium, 2 lbs; Iron, 180 grams; Iodine (?); Chlorine, 2 ozs. plus; Sulphur, 3 ozs. plus; Fluorine, 215 grams; Phosphorus, 1 lb. 12 oz; Potassium, 290 grams; Sodium, 2 ozs. plus; Magnesium, Silicon, 116 grams; Manganese, 90 grams.

To Dr. Chas H. Mayo, of Mayo Brothers Clinic, Rochester, Minn., is attributed the statement that the average man has in his body: enough fat to make 7 bars of soap; iron enough for a medium sized nail; sugar enough to fill a salt shaker; lime (calcium) enough to whitewash a chicken coop; magnesium enough for one dose of magnesia; phosphorus enough to make the tips of 2200 matches; potassium to explode a toy cannon; sulphur enough to rid a dog of fleas.

The total value of these constituents was estimated some years ago to be about 99 cents. We note in Brother Burks' "Wednesday Night Caller" that the latest figures run to \$1.17, the difference probably due to increase in value of the elements. Even at the increased estimate, it probably comes as quite a blow to the self-esteem of most of us. Is this all you are worth? Is your worth only the combined value of the chemical elements that go into the formation and maintenance of your physical body? God says no. If that were true, then many animals are worth more than the average man. God has used this elementary combination to bring into existence the climax of His creation, made in the "image of God," to have communion and fellowship with God, and to magnify Him continually in his life. He is endowed with moral and spiritual powers, to be used to the glory and praise of his Creator and Redeemer. He has redeemed man from sin through the sacrifice of His Son, and dwells in him through His Holy Spirit. God considers the soul of man worth more than all the world. Give consideration, then, to God's estimate of your worth.

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### OUR PORTION

The Levites did not have a land inheritance among the other tribes, for their particular part was to serve the Lord at the tabernacle. Here we have no continuing city, but we seek one to come. Perhaps we are not rich in this world's goods, but God has given us all things richly to enjoy, and we are heirs of God, joint heirs with Jesus Christ.



# NEWS AND NOTES

**Lexington, Ky.:** We had a wonderful youth meeting at Cramer and Hanover December 5. Brethren Paul Clark and Jack Blaas are leaders in this new work with the young people. Brother Alex Wilson brought a most encouraging and spiritual message as a fitting climax to the service. This joint youth meeting is to be held at the Belmont Church, Winchester, Ky., on January 16, 1960. —H. N. Rutherford.

**Orlando, Fla.:** This past Sunday there were sixteen present for morning worship and seventeen at night. One member was ill and unable to attend. We are truly thankful for this interest in our new work. Keep us before the throne of grace. —Wm. B. Spears.

## New Correspondence Course

Several hundred people have enrolled in Richard Ramsey's "Bible Survey" correspondence course. It is still available to new students. He now has a new course of fifteen lessons on "Bible Prophecy." During the Christmas season he offered a full year's subscription to the Word and Work magazine free for each person who enrolled in one of the courses at the regular price of \$5.00. In fact, he was giving a subscription both to the person who sent in a new name for the course and to the person enrolled in the course. This course itself is well worth the price and will bring you a blessing. Teachers who are willing to grade the papers may use it in a Bible class by paying fifty cents for a series of lessons for each pupil.

**Lexington, Ky.:** I preached from Sunday to Sunday the last week of November in what we termed a Thanksgiving Revival. Thanksgiving was a busy day. After a Thanksgiving message in a joint Thanksgiving service at the Belmont Church, Winchester, I participated with Brother Burks in the funeral of Sister Hannah Padgett, an old and devoted servant of the Salem Church of Christ, near Cynthiana, Ky., and at 7:30 p.m. I was back in the revival service at Cramer and Hanover. Praise God for health and strength to carry on. —H. N. Rutherford.

**Louisville, Ky.:** We were so glad to have Brother Earl Mullins with us at the Highland Church recently. He gave

us a most excellent lesson on 1 Cor. 12:18. May God continue His blessings upon the Word and Work and all connected with it—Mrs. Lucy Cheatham.

**Louisville, Ky.:** In the last few Sundays four have placed membership with us at the Ormsby Church. Eugene Schreiner is a blessing to the work. He is preaching a few Sunday nights. Duval Means is doing a good job with our male quartet and in song leading. We have a nice group of young people. —J. R. Clark.

## Report On Garrett Car Fund

We are gratified and humbled to report that the Lord has given us success far above expectation in this venture of securing a station wagon for Robert and Joy Garrett. It was a big venture. We plan to send a mimeographed report to donors. We received a \$1000 gift, a \$500 gift, gifts for \$294.71, \$221, \$142, five churches gave \$100 each, one gave \$96.20, two \$50, four \$25, six between \$25 and \$50, eighteen under \$25. The larger church gifts represented many individual gifts. Thus far the total has reached \$3371.41. For the station wagon, accessories, and tax we have spent \$3001.65; for extra parts to take along, \$60.75. That leaves a balance of \$309.01. Of this \$301.90 has been given to Brother Garrett to apply on the transportation of and customs for his car. We have a balance of \$7.11 yet in the fund. Robert needs about \$500 for ship transportation of the station wagon, and around \$850 for African customs. This comes to around \$1350. He has sold his old station wagon for \$650. Thus he has a little less than \$1000 to use for this purpose. If other funds come in they can be thus used.

Herbert Ball, Rt. 1, Box 207, New Albany, Indiana, is regular treasurer for the Garretts. Any additional funds which I receive will be sent to Brother Ball. He can then take care of Robert's extra needs. We understand that Brother Ball has given him sufficient funds to have a recommended \$1000 in cash on hands upon entering Africa if it were not for this deficit in transportation and customs needs. But friends of the Lord have responded in a wonderful way and we praise the Lord for all of you.—J. R. Clark.



**Nelsonville, Ky.:** A door of opportunity has been opened for us in answer to prayers. We have now begun a weekly Bible class in nearby New Haven, and held the second session on December 19. We feel that this area is a particular challenge to us, and a wonderful opportunity to witness for the Lord.

We now have a driven well and new pump on the premises of our church. This is especially useful since the weekend parsonage has been completed and put to use. We thank the Lord and our good brethren for these added facilities. —Robert Heid.

**Dugger, Ind.:** The children of the Sellersburg Home made their twelfth annual visit to Dugger on Wednesday night before Thanksgiving. Most everyone felt that this was the best so far. The children gave a very interesting program of reading, singing and quotations. They were well-trained and did their part well. They took home with them a cash donation of \$332.12, besides the usual shower of good things donated by the congregations of this area. Thirteen congregations were represented and six preachers. —Maurice Clymore.

Brother Clymore reports that a building is being erected on their new camp site, and that one thousand dollars has been contributed toward this project in the last two months. This is a good work.

**Campbell, Texas:** Our Word and Work came today. How we enjoy every word and wish everyone would read and understand its messages. —Mrs. R. Q. Pettitt.

#### Praise and Prayer Group

The Lord Jesus instructed His followers to "ALWAYS PRAY AND NEVER LOSE HEART" (Luke 18:1, Phillips). In the pressure and discouragement and fearfulness of these last days, God's people need to pray as never before, for trusting prayer brings God into action, and only His working can meet the crises of these times.

Since these things are true, may God raise up many praise and prayer groups here and there to engage in this most important Christian service. Such a group has been meeting occasionally at Portland Church, 2500 Portland Ave., Louisville. From now on we hope to meet on the second Saturday of each month at 9:00 A. M. in the basement of the school auditorium. Anyone interested is welcome. Meetings usually

last till noon or 1:00 P. M., but come when you can and stay as long as you can.

**Hopkins, Mo.:** Recently, at the Maryville church, we had two responses to the invitation to step out upon the promises of God and to be buried with our Lord in baptism. Also there have been three others to respond to place their membership with the local congregation, as well as one at the Hopkins church in rededication and a closer walk with God. We rejoice in the Lord for and with these.

Our radio ministry continues to thrill our hearts each day as we learn of more people who are receiving blessings from them. Should you live within the listening area of either, you are invited to tune in each and every Sunday morning, over WSTL, 1600, Eminence, Ky. at 9 a.m., or KNIM, 1580, Maryville, Mo. at 8:15 a.m.

I now have in print an outline study of the Revelation of John. If you have not acquired your copy as yet, you can do so by just dropping a card to me or contacting the Word and Work office.

I am now in the planning stages of another tract, entitled, "What will happen When Jesus Comes." The Lord willing, this tract may possibly be available by the time you have read this news. —David Tapp, Box 33, Hopkins, Mo.

**Independence, La.:** We recently finished a 40 lesson course in Bible Survey and Teacher Training here at Oak Grove. This included four tests. We are awarding 12 certificates to those who completed all the work with a passing grade. We feel this study has been a real help as we look forward to expanding our facilities and teaching ministry.

Work is underway on the new buildings. If materials and weather permit, we should be in our new auditorium early this next year. Our present building will be converted into class rooms while permanent rooms are being built. Attendance and interest continues very good, with occasional responses. A meeting is being planned in early spring in connection with a dedication service for the new auditorium. —Neal Phillips.

**Garland, Texas:** Even though the dedication day of Eastern Hills church of Christ was extremely cold and rainy, yet the Lord gave us an overflow crowd. Each night of the meeting was also rich



in spiritual blessings. I began and closed the meeting. In between we heard from Gordon Linscott, Glen Barber, O. D. Bixler, Jim Binford, Roland Dickson and Shichiro Nakahara. Since moving into the new building four have confessed faith in Christ and have been baptized into Him. Before moving from its temporary quarters we had quite a number of rededications. We praise Him for it all! —Dr. Cecil E. Brooks.

#### RENEWAL TIME FOR MANY

The early months of the year, particularly January, is renewal time for the Word and Work. After the last paid-for issue, if you do not renew promptly, you receive another renewal slip, and then another. Some do not even renew then. We know that several just neglect to renew. This year, after two reminders we plan to bill you for your subscription rather than to cut it off immediately. Single subscription is \$2; in clubs of four or more the price is \$1.75 for each name. If you wish to renew your own subscription for two years you may send only \$3.75 or you may renew for four years at the club rate. This will save office work. Help us double the Word and Work list! Do you have a clubber in your congregation?

#### Mrs. Ada Leffler

"Miss Ada" as she was affectionately called, recently went home to be with the Lord. Paul Clark spoke at her memorial service which was held in the South Louisville Church of Christ. Three ministers assisted him by the request of Sister Leffler before her departure. Sister Leffler led all Word and Work clubbers for years. Her list went well over a hundred many years. She spent hours at her telephone inviting friends to subscribe. Miss Ada was a good woman who loved the

Lord and His people. She especially loved to have the ministers to visit her. While her membership was at South Louisville Church, she seemed to belong to all of us. She was not well the last few years of her life, but she was useful in the Lord's service. She leaves her husband, who cared for her tenderly in her months of sickness.

#### COMMENTS INVITED

Our selected subject for open comments for February Word and Work is "How To Have Revival." Do you have something to contribute to this discussion? This time we are selecting a panel of three to write short articles on the subject to assure us of a good column. For March we wish to use the same plan on the subject of "Home Missions." Send in your brief comments please.

#### A SIMPLE SOLUTION

Many of us feel that a simple solution to the financial emergencies at Southeastern Christian College would be for 1000 more good Christians to give a prayer a day and a dollar or more per week to this splendid project. The eight hundred or so of us who are thus remembering the College find it no real hardship. In fact, in all likelihood, we are the ones who are responding to the special appeals. Is there not a thousand more who will join us in underwriting the operating expenses of Southeastern Christian College? This would make it easier on all of us.

#### TUNE IN ON WOWI

Currently Words of Life radio program can be heard over WOWI, New Albany, Indiana, on Sunday mornings at eight. Tune in at 1570 on your dial. Enjoy the good singing and the message by N. Wilson Burks.

#### GROWTH OF LOVE

"Take good heed . . . that ye love the Lord your God." A great many Christians are going along in a half hearted way, with some love for the Lord, but not nearly so much love for Him as for some of their earthly friends. Is it possible to develop love? Certainly. You cannot love a person you do not know at all. We take so little time getting to know the Lord that it is no wonder our love is cool. If we would definitely set out to spend time with Him, to let Him speak to us through His Word, to talk to Him, to think about Him, we should soon be surprized at the growth of love in our hearts for Him.

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Jê-hô'-vâh all the dâ  
To behold <sup>11m</sup>the beauty  
And to <sup>12n</sup>inquire in hi;

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themselves, and waxed  
will they turn unto other  
serve them, and despis  
break my covenant.



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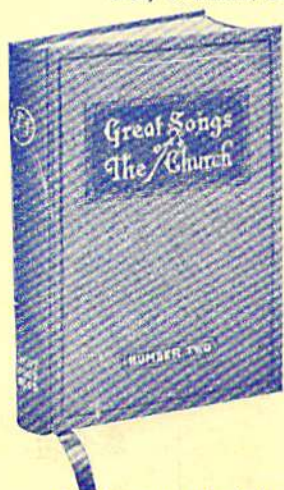
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