

THE WORD AND WORK

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SET TO DECLARE THE WHOLE COUNSEL OF GOD

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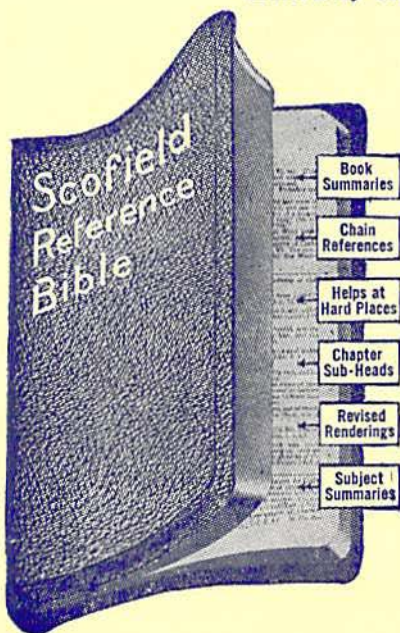
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THE WORD AND WORK

VOLUME LIV, FEBRUARY, 1960

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

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THE LOST

Don't you hear the millions crying
In their need across the sea,
"Send the Gospel to us faster,
Haste, oh, haste to set us free."

They are dying in their anguish
Souls for whom the Savior died.
Oh, why don't you haste the message
Of the Christ once crucified?

Jesus gave to us the Gospel
And their blood is on our hands;
Human souls are worth much more than
Houses, bank accounts and lands.

Help us spread the blessed story,
Help us o'er lost souls to yearn,
Winning souls to Jesus daily,
Keeping true till His return.

—Paul T. Harbert



Beyond The Holidays

E. L. J.



These paragraphs for the February Word and Work are being written, not on the celebrated "Night Before Christmas," but night after Christmas. (We, of the regular staff, have to prepare our copy a month in advance of publication date.)

At our place, as in so many others, there lie spread out before us some scores, perhaps some hundreds, of beautiful cards—from friends and brethren now far, far away. They are all fragrant with sweet memories, and all, even the simplest, are burdened with the best of all gifts: the love that never forgets and that can never be forgotten.

Most of these cards bear the usual, conventional message of Glory to God and Peace on Earth (Luke 2:14, a verse that might bear yet deeper study). A few of the cards received, however, were so unusual that we feel they have a message to be passed on. The first we quote is from "Woodie" Wilson, that tireless, non-conformist worker among the peoples of all races in El Paso:

Jesus began this business of peace a long time ago. He worked at it hard, and died on the job. He rose again—lives on, and never quits. To Him be the kingdom, the power, and the glory for ever. Amen!

It is our confident hope that men in whom His Spirit lives will never abandon the work—never despair and never lose hope.

Jesus said to Simon Peter, "Put up thy sword." Jesus is still saying it. Put away your weapon, for all that take up weapons will perish with them. With some the weapon is not a sword. Some use money as a weapon to keep down others. Some use traditions to tread over others. Some use only cruel criticism, others flattery.

We (as a nation) are only making a little beginning to stack our arms and to be free. We will do it only as we come more and more under the great authority and wonderful presence of His Peace. May He bless you very richly. —W. L. Wilson.

The second of these unusual messages came to us from our own honored staff-writer, Gordon Linscott of Mt. Auburn church in Dallas. Gordon is always the careful thinker, yet always satisfied to think God's thoughts after Him. He says:

Let us take a quick trip back to Bethlehem as it was on that momentous eve. There were no bright lights, no Christmas decorations, and yet no carols filling the air. Just a dusty, smelly little country town where nothing much ever happened. But something was happening now. Numbers of people had come to town for the

census that was taken every 14 years. Tourist business was booming. No doubt many were rejoicing in the extra income.

Into this picture come a tired man and woman, obviously in need of shelter and a bed. But at a time like this, who could be much concerned? It is only prospective income to be turned away. "Just a few more accommodations, and think of the money we'd make! Ah, but there's the stable. Put the animals out, and put people in! Surely it's legitimate to charge more for people than for livestock."

Is this too fantastic? Don't people reason this way today, even at Christmas?

So our Savior was born in a manger. How chagrined Bethlehem will be one day when He shall be revealed in glory. "If we had only known . . ." Yes, no doubt many a carpeted home would have been opened that evening. Why weren't they? Why didn't the innkeeper give up *his* comfortable *bed*?

The truth is they weren't watching for Him coming. The prophets had spoken both of time and place (Dan 9:25, Micah 5:2), but people were just too busy with other things to think that *this* was that certain day!

The world is still very much the same . . . still in need of a Savior, still occupied with the gold that perishes. "No Vacancy" is the sign on many hearts. No room for the Lord . . . because His place has been filled full of Christmas goodies. There are gifts for all the family, but none for Him.

Child of God, do not be so occupied with *things* that you have no room for our Lord. Enjoy the glad season; but remember that there is no gladness for the heathen who have not heard the word of Christ. Give your gifts to one another, but without marking Him off of your Christmas list.

Where are the eyes that watch for the appearing of His star? Where are the ears which shall hail the angels' song? Then, they were out in the fields, apart from the bustle and cares of the milling throngs of the city.

Can we detach ourselves from the merry-go-round of "Christmas celebration" for a moment of quiet fellowship with the Lord? For just a little bit, let's play shepherds. Let's forget the whirl of activity going on about us and raise our eyes to the skies—"whence also we wait for a Savior, the Lord Jesus Christ . . ." *This* may be the eve of *that* day: let's prepare Him room, and be watching! —Gordon Linscott.

Finally, with the card from our own beloved minister and family in the home church (Highlands, of Louisville), there was enclosed—as Ernest Lyon's custom is—a little tract. It sets forth, not only the great fact that Jesus was born, God in the flesh, but that He died for our sins, that He rose from the grave, that He ascended to the place of Power: and then it sets before us once again "that blessed hope" that Jesus, the Christ is coming again. It concludes: "The Christmas story does not end with His exaltation. He is coming again! Be prepared for His coming! Watch for His coming." Even so, come Lord Jesus! Amen.



Walls of Jericho

Gordon R. Linscott

How would *you* have felt, tramping around Jericho day after day? You have no weapons but a spear in your hand and a sword by your side . . . what are they against such walls? Each time around, you look for a weak spot where a breach could possibly be made; there is none. You ponder every possible means of attack; the answer is still . . . nothing! The towers, the parapets are bristling with warriors. Every step, every circuit of the city, convinces you anew of its invincibility.

How high those walls are! They reach almost . . . No, they don't even come near to the throne of my God on high! What if the walls are indestructible? What if they are well defended? "By my God do I leap over a wall!" (Ps. 18:29.) It's the 13th time around. In quiet confidence I wait upon my God . . . and walk. And then, with an earth-shaking roar the unthinkable happens. Those indestructible walls crumble into dust! This is the hand of God.

There are walls of Jericho for the Christian in 1960—a potential blessing in the demonstration of the power of God. All of us have problems. They may not always be our own problems, but nonetheless, there is the burden upon our hearts. We would do well to survey these problems carefully from every side—we need to know just how difficult the solution really is. We would do well to convince ourselves thoroughly that this is an impossible situation. We would do well to give up all hope of fulfillment through natural means.

There is a wonderful blessing in "coming to the end of our rope." God mercifully gave the Israelites this lesson of the walls at the very beginning of their conquest of Canaan. We Christians are sometimes slow to learn it. We keep trying and trying, and are reluctant to ever give up. Why not give up at the beginning? Take thirteen trips around the walls and see how impregnable they are . . . and then look to God.

Yes, look up! See how high those walls are . . . and then look right on beyond them, into the Holy of Holies, where the Lord Jesus Christ makes intercession for us. "Thanks be unto God, who *always* leadeth us in triumph in Christ . . ."

People get excited in December because dogs have developed cancer (no human yet) from the spray on cranberries. Thousands have died from cancer of the lung caused by cigarettes but their sale continues to increase. Consistent?

ELDERS, BISHOPS, PASTORS

W. J. Johnson

"And he gave some to be apostles; and, some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ," Eph. 4:11, 12.

According to the riches of His wisdom and understanding, God has designed that His people should be under the supervision of elderly men, men who are experienced in dealing with others in respect to their spiritual welfare. For this reason the office of elders or the presbytery is appropriate. And since the elders bear a relationship to the local church similar to that of shepherds to their flocks, the title pastors is given them. Bishop is another title by which they are known since they oversee, or manage the affairs of the congregation. In fact all of these terms signify that the nature of the office is to tend, feed, oversee, and protect them from false teachers, and not to lord over the flock.

The office of elders is the highest office that Christ Jesus has on earth for governing the affairs of the church. For He has no centralized form of government on earth. No apostle, not even Peter, had any successors. As his letters to the seven churches in Asia, He deals with the local church. He gives the instruction which is to govern it in religious activities, and the church is to give an account to Him. This idea was conveyed by Paul to the elders of the church at Ephesus, when he addressed them concerning the position which they held in respect to the welfare of the church at Ephesus, "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood" (Acts 20:28). To shirk this responsibility or to shift it to others allows room for wolves to enter and spoil the flock (Vs. 29, 30).

Through the apostles, Jesus Christ gave commandment concerning the eldership, and instructions concerning their qualifications which are listed in 1 Tim 3:2-7; Tit. 1:5-9.

Elderly men who have proven their qualifications for the office of elders, bishops, pastors, may be selected and appointed to fill the office. But it is important to note that bachelors, and men who have more than one wife, and also novices are not qualified for serving in the office of elders.

After Paul and Barnabas had preached the gospel at Derbe, they returned to Lystra, Iconium, and Antioch. "And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed" (Acts 14:23). Afterwards Paul instructed Timothy at Ephesus, and Titus in Crete concerning the appointing of men who were proven qualified for serving as elders (1 Tim. 3:2-7; Tit. 1:5-9). Other instances of setting apart to certain work are recorded in Acts 6:1-6; 13:1-3.

Timothy and Titus were evangelists. Their primary work was to preach the word, be urgent in season and out of season; reprove, rebuke, and exhort concerning all long suffering and doctrine (2 Tim. 4:1, 2); and not to take charge of the church, but to appoint men for that work.

The local church in which the elders are appointed to serve is the extent of their territory. They have no authority over other congregations. This is implied in Paul's speech to the elders of the church at Ephesus. When the matter concerning Gentile converts was brought from the church at Antioch in Syria to the church at Jerusalem for the apostles and elders to consider, the elders were to deal with something pertaining to local affairs. For the men who were disturbing the peace of the churches had gone out from Jerusalem, claiming the church had sent them. They had made it an inter-church affair, and besides there were principles involved which required the counsel of the apostles, and elders, and even the Holy Spirit took an active part in guiding the decision.

In reading and studying the scriptures pertaining to the office of elders, the idea obtained is that the office is permanent. But an elder may disqualify himself by habitual disorderly conduct, or by becoming lord over God's heritage.

Annual tenure of office as an elder, as practiced by some of the modern churches, noted for their innovations, has no scriptural authority. It is of later origin.

FOR THE CHRISTIAN HOME, ONE THING IS NEEDFUL, by Mrs. Paul J. Knecht.

The book is written in the first place for women. It is the father's duty to provide the home and food and clothing for his wife and family; it is the mother's part to keep the home sweet and clean, physically and spiritually, for her husband and children. Economic necessity may force her to help in the daily earning, but she is still responsible for her special task, and this is Mrs. Knecht's theme. She points out in her Introduction that the various members of a family have a responsibility first, not to each other, but to God. She bears grateful testimony to the good and idealistic books she read as a child. If people want "real" and "sensational" literature, she says they could find it in the realistic and sensational Book of books. I agree with the author when she points out that so many books written on the family pre-suppose perfect parents, perfect children and a perfect material background! A chapter on "Martha, Martha" warns against an over-emphasis on the physical care of home and garden to the neglect of spiritual needs of the family. The book is long (340 pages) and is couched in what some might feel an old-fashioned language, but its message is crystal clear, and none can differ from it. If every Christian put God first in all his dealings with wife and child, with husband and neighbor, church homes would also be Christian homes, and there would be more than enough leaven to permeate the whole lump. —From Nov. *Evangelical Christian*, published in Toronto.

"Revive Us Again"

This month Open Forum takes the form of a panel discussion on the subject of Revival. In looking over old Word and Works I ran across a gem on "We Need Revival" written by our senior editor. It is so good and so much needed today that I took the liberty to give it to our readers in full. This is not to say that the other shorter articles in this department are not good and timely and to the point. They are all that. Next month our panel subject is "Home Missions." Richard Ramsey, N. Wilson Burks, and Jack Blaes have been invited to contribute short articles on this subject. Expressions from our readers are welcome. "Filling The Pews" will be our subject for the April issue. Many of our congregations are not reaching a sufficient number of people for the Lord. How can we remedy that lack? Who has a suggestion? —J. R. C.

HOW TO HAVE REVIVAL

Dr. R. A. Torrey, the famous evangelist, gave a plan for bringing to pass a revival in any church or community throughout the world. Dr. Torrey declared that the plan had never failed to work. He even went so far as to say that "it cannot fail," if the suggestions are faithfully followed. Here is his statement:

"I can give a prescription that will bring a revival to any church or community or any city on earth.

"First, let a few Christians (they need not be many) get thoroughly right with God themselves. This is the prime essential! If this is not done, the rest that I am to say will come to nothing.

"Second, let them bind themselves together in a prayer group to pray for a revival until God opens the heavens and comes down.

"Third, let them put themselves at the disposal of God for Him to use as He sees fit in winning others to Christ. That is all!

"This is sure to bring a revival to any church or community. I have given this prescription around the world. It has been taken by many churches and many communities, and in no instance has it ever failed; and it cannot fail!"

The great and crying need for our country at the present moment is another great spiritual awakening. Like Nineveh of old our country is plunging straight to destruction. In a few more years our beloved land may be destroyed and our religious liberty lost unless we have another spiritual awakening. You can have a real share in such a revival by observing the rules laid down by Dr. Torrey.

Our experience at Prairie Creek in Revival has been through prayer. Two weeks before our meeting last year we began "prayer circles" in the homes of members. Prayer lists were made and these people prayed for personally, but first of all we included OURSELVES for revival. God honored these prayers in real revival.—Glenn Baber

ENDURING REVIVAL

Howard T. Marsh

The fact that we, as God's children are always in need of being drawn to a closer walk with Him is evident from every source of information. The true, born again Christian is never satisfied with any degree of attainment toward success in holiness. He may be a devout and consecrated child of God; he may be separated from the world and the pleasures the world offers; he may be free from any evil habit, and be sanctified and set apart to serve His Lord faithfully. But even so, he will never say that he has reached the highest point that can be reached in this life. He will never say that he does not need to be revived again. Nor will he ever reach the place where he will not sing enthusiastically and prayerfully, the song, "Revive Us Again."

If this be true of the most dedicated and consecrated Christian, what must we say of those who are just average disciples, and those who are good people, but not as dedicated to the cause of our Lord as they should be? The conclusive answer is, that we all stand in need of revival. This fact is also evidenced by the example of most all of God's servants in the Bible. They constantly prayed for revival, awakening and a closer relationship with their Lord. This has also been the prayer of the true church from the very beginning, and we will never reach the place or time in this life that we should cease to pray regarding the matter of revival.

An important question arises here. How can this closer relationship with our Lord be obtained? During almost every period of church history there have been those earnest servants of the Lord who have labeled themselves as promoters of revival. They have preached, written and prayed that the Lord's people be more zealous and awakened to greater activity in His service. Most of these dedicated and sincere servants have used emotionalism to the extreme in an effort to obtain results. We would not discredit godly emotion being manifested, but the use of such means in order to whip up an enduring revival among the people of God has proven to be only a temporary thing in most cases. What, then, is the answer? I wish to suggest that it is growth. Growth based upon a continual study of the Word of God. When one becomes a Christian he is a babe in Christ, or as Paul says, "a new creation." From this point in one's life, the most essential thing is growth. In order to grow and develop into a healthy child of God, he must have the proper food. He must be nurtured in the admonition of the Lord. He must feed upon the Word of God. First, he must be given the milk of the Word, but soon he should desire and be able to digest the meat. (Heb. 5:12-14; 1 Cor. 3:1-2.)

Activity is another essential. We grow and develop into greater usefulness by being active in the service of our Lord. Our people should be given more to do in the work of the church.

As long as there is growth there is life, and not as much need for revival, because we are being revived all along. But when we cease to grow, weakness, sickness and perhaps death will result. There

will be a constant need for revival. Revive them we may, but so often again it is only temporary.

It has been my experience that the gradual, constant teaching of God's word from the time of the new birth, combined with guided activity, are the best means of producing a closer relationship between our Lord and His church. So then, let us strive to grow in grace and knowledge of our Lord Jesus Christ, and at maturity, we shall be like Him and see Him as He is. (1 John 3:1-3.) This, I believe, is enduring revival.

WHENCE COME REVIVALS?

Wm. Robert Heid

First of all we do well to notice the meaning of the term "revival" in order to be agreed on what we are discussing. Webster defines the verb form as "to restore to consciousness or life; to re-animate." We may say in passing that when many folks pray for a revival, they really intend to ask for a great in-gathering, and usually judge the success or failure of the effort by the number of responses made publicly. On the contrary, a true revival might begin when an old grudge has been settled between brothers (even brothers in the flesh), and mutual forgiveness is exchanged, and new warmth and tenderness begins to flow from heart to heart, rippling across the breadth of an entire congregation.

The term revival pre-supposes that a state of unconsciousness—yea, lifelessness—has come to exist where once there was spiritual life. In many instances, such spiritual ill-health is only partial, and so no total revival is allowed. But in other cases, love and allegiance to the Lord and His church seem to have vanished, and a complete rebuilding is in order. How often a revival among such needy ones is the opening chapter of a great in-gathering to follow. And so we well realize that the prime need is always a measure of revival—the measure depending upon the spiritual vitality of the various members of the local body.

Jesus said, "The words that I have spoken unto you are spirit, and are life." (John 6:63.) We may conclude from this passage that the needed life, the re-vitalizing of the sin-sick soul, can only be found in the words of God. We do well, then, to pray for revival, when we are searching the Word of God to find His answer to our very own faults. Practical Bible teaching, in a concentrated effort, surely is the beginning of spiritual recovery. In its wake follows evangelism.

For my own motivation, I need ever to realize that the "Christian" who is in a spiritual coma, or plagued with sleeping-sickness, is not ready to go to his reward (?), nor is such a one going to be among the "blessed ones" whom the Lord, when He comes, will find watching and waiting. But to such foolish ones will be his answer, "Verily, verily, I say unto you, I know you not."

God has pointed out the road to revival ages ago, when He said unto Solomon by night, at the occasion of the dedication of the temple: "If my people, who are called by my name, shall humble

themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." (2 Chron. 7:14.) May God grant that we will each one fulfill these God-given requirements.

REVIVAL — NORMAL OR ABNORMAL

Bob Ross

How unique should revival be in Christian experience? Is it normal or abnormal? Is it something only for a "dead" Christian or church—at least one "deader" than ourselves? Or is revival, defined as growth by a Christian toward the likeness of Christ, a normal, necessary part of *every* Christian's experience?

As one looks about him, he realizes that very few human activities follow a straight line at constant velocity. In the football game there is a gain of yardage, perhaps another gain, and then a loss followed by another gain. The learning process, experiments have shown, is in spurts. Emotional moods and tensions follow a rhythmic pattern, not only for the female but also for the male. Everyone has noticed that there are certain days when he feels like "taking the world." Then without any apparently good reason there will be days when blue is the only color he can see.

In the Old Testament this undulating principle is well illustrated spiritually in the book of Judges. In this book is recorded a cycle of sin and revival repeated some twelve or thirteen times over a period of approximately 400 years. One reads virtually the same story over and over again—blessing, sin, repentance, revival, blessing, sin, etc. To say that the revivals were a normal, necessary part of Israel's experience is not to excuse their sin. It is the recognition that in a human race fallen with Adam, revival is essential to the maintaining of spiritual life.

In the New Testament it is recognized that the level of spiritual health will undulate. This is indicated by phrases like the following: "If we confess our sins . . . abound more and more . . . be filled with the Spirit . . . put to death therefore your members which are upon the earth . . . grow in grace and in the knowledge of our Lord and Savior Jesus Christ."

In any healthy church new babes are born into the family regularly. Older Christians are maturing. Some saints will be taken in death. Thus the corporate level of spiritual attainment is never static, and various spiritual problems will arise daily. Revival, properly understood as a real, not illusory, spurt upward should be a normal part of the life of the church. One may be sure that even if there are no spurts upward, there will inevitably be some downward. The church or Christian without revival is without compensation for these losses. But of course, revival is more than the compensation for a loss. It is the forging ahead to new and greater heights in the direction of a "full grown man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13). God grant us such revival!

THE REVIVAL WE NEED

E. L. J.

"O Lord, revive thy work in the midst of the years." So prayed the prophet Habakkuk. And it may be that those who preach revival, and those who pray for revival, are making the greatest possible contribution to our country's peace, and to the end of wars. To ancient Israel, God said, "If my people, who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (1 Chron. 7:14). And God is just the same today.

I am of those who believe that we need in America a *real, old-time, scriptural, spiritual revival; a great God-fearing, Christ-exalting, Holy Spirit-recognizing, Bible-believing, blood-honoring, grace-magnifying, Second-Coming expecting, soul-saving revival!* I am aware of a large school of thought in the churches that has no revivals, and wants no revivals; that is precisely why we so urgently need one! For it is only in the fires of revival that doctrinal heresies are burned away; it is only in the blaze of real religion that the veil of unbelief is torn from the eyes of men, and they come to see the Truth!

And when at last it comes—if it comes—that revival that we need, it will come like this—unless I have entirely missed the mind of Christ.

First of all, it will bring a mighty deepening of prayer among us! Our prayer meetings will be prayer meetings—we will not be wondering whether they are always interesting and entertaining; because saved and unsaved will go out with the feeling that they have been in the presence of God.

Did you read that strange story—I am not explaining it, just telling it—that strange story of a missionary in charge of ten outstations in a foreign land? When everything seemed dead and hopeless, with nothing ever happening anywhere, he wrote to his brethren in the home land asking that ten praying persons would make these ten missions the burden of their prayers, one station each. Soon things began to happen—in seven of the ten: conversions, confessions, baptisms; but in the other three, no change. Writing back home for a possible explanation, he was told that only seven pray-ers had been found—none had taken on their hearts the other three stations! That was the explanation! Yes, prayer will bring revival; and revival will bring a mighty deepening of prayer.

2. Revival will bring a deeper sense of sin among us; and with it will come the spirit of confession. "Confess your sins one to another," writes James, "and pray one for another." If this is good in times of sickness, "that we may be healed," it must be good in times of health, that the soul may prosper with the body. Read Ezra; read Nehemiah; read the Old Testament and the New: you will find that seasons of spiritual revival have always been seasons of deepest penitence and confession of sin. For confession of sin will bring revival, and revival will bring confession of sin.

3. But revivals will not only affect the public meetings of the church; it will powerfully do that; but it will reach out into our homes, and change things there. And I believe that one of the first things to happen in our homes will be this: We will build again the Family Altar that is fallen down, and raise up the ruins of it! You remember that Abraham, that hero of faith, was always building altars. We read that he pitched his tent, but he builded his altar. The altar, the family worship, was to be more important and more permanent than his dwelling house! And the name, and the fame, and the influence, of that one man and his family, reaches down to us today! Some one has likened family worship to the roof over the family house: Each time we neglect the morning family worship, it is like ripping off a shingle from the roof—until the pelting storms of trial and temptation come down upon us and our children, storms that are too heavy to bear. How many a father might have been saved from the temptation that was too hard for him; how many a mother might have withheld the cutting, irritating word; how many a son and daughter might have faced the day victoriously—if together they had lingered for a little moment around the sacred morning hour! I think the sweetest memory of my childhood is the lingering vision of the family altar. We were poor, and we must be at work by starlight in the winter time; but first, by the light of the coal-oil lamp, father must read to us in the old red Danish Bible. And if I read with my family today, I think it is because my father read with his. Will your son have that sacred memory? And will he read with his family? Remember, he will do what you do; not what you say!

4. Very closely related to that, is the fourth thing I mention: I believe the revival we need will take hold of our young people; not alone through teaching, but through contagion. I have learned that young people can have high purposes, high ideals and standards—sometimes higher than ours. We who are older have seen so much, and dealt with so much that is sinful. Conscious of our own frailties, and willing to bear with those who are weak, we are inclined to compromise and let the standards down. But young folks like to bear the banner high! I believe they can come to see the vanity and emptiness of worldly pleasure, and that they can know what it means to "seek first the Kingdom of God and his righteousness;" to put God first, and to give God a real chance in their lives. And there is no greater influence in the world, for good, than the influence of devoted, consecrated youth. I think that real revival will lay great hold on them.

5. But the revival that we need will reach beyond our meetings and beyond our homes; and beyond even our young people; it will reach our neighbors! It is sad to know that many of our neighbors—our kind, refined, accommodating neighbors—are walking that broad way that leads at last but to the outer darkness! It was the sweet, soft lips of our Savior Himself that said, "These shall go away into the eternal fire, prepared for the devil and his angels." You need not tell me that He didn't know! Or that you know better than

that. You must not make my Lord a liar! It was He again who said that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life"; and it was He who said, "Repent or perish." But just across the way, perhaps just next door to my house, there are kind, good, well-meaning neighbors who will perish. They will perish, unless, somehow, by the grace of God, by prayer, and through the Holy Spirit, our lives may impinge on theirs in effectual, saving power. I saw how the Homestake mine—the largest gold mine in the world—I saw how they had turned a stream from its course for seven miles, and dropped it down in great tubes over a precipitous cliff; I went down under to see the water strike upon the cups of the water wheel—not in a column five feet in diameter, but narrowed to a stream the size of my little finger! If I had slipped my hand beneath that little stream, it would have cut a hole through my hand like a bullet. That is what I mean: some heavenly help (that I need most of all) to impinge effectively upon the lost—the churchman on the worldling; the Christian on the non-Christian; the saved upon the lost—in moving, saving power.

6. But finally, the revival that we need will reach yet further: it will surely reach across the sea. It will be like the pebble cast in the pond, and the stone cast into the lake. For God so loved the world; we may call its peoples by our odious names. It matters not to God. He bears the whole wide world on His bosom, and the uttermost parts of the earth on His beating, pulsing breast. "Ye shall be my witnesses—those words that come floating back to us almost out of the air, as He went back through clouds of silver into the old-time glory: "Ye shall be my witnesses, both in Jerusalem and in all Judea and Samaria, and unto the uttermost part of the earth." "O Lord, revive thy work in the midst of the years!"

"Statistics show that for each person killed by a mad dog, 100,000 people are killed by liquor. Yet we shoot the dog and license the liquor." —From Southside Exhorter, Mattoon, Ill.

HARK BACK

Israel was ever to hark back to the moment of the crossing of Jordan and the memorials set up to commemorate the event. So we have the cross and the empty tomb as the basis for our lives and testimony, the cross speaking of the waters of judgment that flowed over our Lord Jesus Christ, and the open tomb telling the joyful fact that "He is not here; He is risen," and that He was indeed "delivered for our offenses, and raised again for our justification." We can never hear too much of this great theme. As the nation of Israel was to tell the story over and over to their children and their children's children, so it is our debt to witness to the death and resurrection of our Lord.

The Church

Herman J. Fox, Jr.



God, I am afraid, is becoming increasingly grieved by the many statements made concerning the church today; not only, much less primarily by sinners, but by professing Christians as well. Here are a few illustrations: "Everybody ought to join some church." "I joined the church when I was a child." "Mr. So and So is not affiliated with any church at all." The church, it seems, and not Christ, is the center of our affections, and the object of our esteem. Salvation of lost souls is ascribed to the church. Betterment of social, economical, political and moral conditions are accredited to the church, and so on.

Now, to deny that the church is a most marvellous, sacred and holy organism would be a lie, for as is testified in that matchless treatise to the Ephesians, *the church is the greatest masterpiece* that ever came from the hand of God Almighty! But to give unto the church—the body—the authority, honor and glory due only to the Lord Jesus Christ, its Head, Who purchased it with His own precious blood, is sheer error, unscriptural and God-dishonoring; not to mention that the uttering of such statements concerning the church as quoted above, but adds confusion to an already overly confused religious world, and misguides lost souls!

WHAT HAS THE BIBLE, THE WORD OF GOD, TO SAY ABOUT THE CHURCH?

First, let it be noticed that *Christ built but one church*. In Matthew 16, verse 18, we find Jesus telling Peter: "I will build my church." He did not use the plural—churches, but the singular—church. Now since this is true, which one, we ask, rather confused, out of some 250 or more different churches today, is the one, true, Christ-built church? That is an important question, and in the face of such religious turmoil as exists today, one is entitled to an answer from God.

But the answer is not nearly so simple—not because God through the Bible denies me the answer, because He does not, but because too many of us do not know, first, *what* the church is. That is the root of all the difficulty; that is the foundation of the error; that is the reason for all the heresy and confusion that exists concerning the church today—*too many professing Christians do not know what the church is*; and unless that be understood all efforts to ascertain which is the right one will elude us.

To determine what the church is, it is necessary only to go back to the word CHURCH itself, which, in the New Testament, is a translation of the Greek word *ekklesia*. That word means: "an assembly of called out ones," and whenever it is used with reference to the Lord's church it denotes those who have been called out of the world, with all of its defilements, and from Satan's soul-damning bondage, into fellowship and communion with the Lord Himself through the blood of Jesus Christ. To further corroborate that, hear the Holy Spirit through Paul in Colossians 1:24 when, writing to Christians, he says: "Now I rejoice in my sufferings for your sakes, and fill up on my part that which is lacking of the affliction of Christ in my flesh for His body's sake, *which is the church*." Then in 1 Cor. 12:27, again writing to Christians, he affirms: "Now ye are the *body of Christ*, and severally members thereof." What did Paul say? He said that the *body of Christ is the church*, and that *Christians are the body!*

THE CHURCH IS SAVED BELIEVERS! EVERY SAVED, BORN-AGAIN CHRISTIAN, THE WORLD OVER (INCLUDING THOSE WHO HAVE GONE ON BEFORE IN DEATH) IS A MEMBER OF CHRIST'S MYSTICAL BODY ON EARTH, WHICH IS THE CHURCH!

There well may be, and are, various congregations of Christians worshipping anywhere on this globe, but if they are saved believers in the Son of God the distance does not sever them one from another as brethren in Christ, nor from Him as their Lord, for they are all members of God's *one church*, the assembly of called-out ones; and all attempts by man to eject them from His church, even for some doctrinal difference, cannot, before God, but issue in frustration and failure!

That brings us then, face to face with several important facts that must be considered. Notice the means of admission to the Lord's church. *There is absolutely no mention in all of the New Testament of "joining the church,"* a term that is so prevalent today, even in our immediate brotherhood! It is true that you may, after becoming a member of Christ's church, join a *local congregation*, in the sense of affiliating yourself with them in order to work and worship together for the glory of the Lord, but you absolutely cannot "join" the church that Christ built—that would take for yourself a prerogative that belongs only to the Owner.

IN ACTS 2:41, WE FIND THAT THE LORD AUTOMATICALLY ADDS THOSE WHOM HE SAVES TO HIS BODY, THE CHURCH; THE 47th VERSE READS: "AND THE LORD ADDED TO THEM DAY BY DAY THOSE THAT WERE BEING SAVED" (Margin.)

The church cannot save! The church is nowhere in scripture defined as a "soul-saving institution," as some have advocated. You are not saved because you are in the church, but you are in the church if and because you are saved! The church, we have seen, is

composed of saved Christians everywhere, and although Christians should, yea, must, if they are to obey the Lord's command, issue the call to salvation, they themselves cannot save. I cannot save a single soul; you cannot. *Only* Jesus, the blessed Son of God, can save anyone. Jesus once said: "The church is the way"? No! He said: "I am the way, the truth, and the life; no one cometh unto the Father but by *Me*." Another time Christ uttered these words: "Verily, verily I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber . . . I am the door; by *me* if any man enter in he shall be saved!"

Ah, that is why, I fear, dear reader, some of us give little or nothing of our time and selves to God—we are depending upon "joining a church," or being baptized, or something else, and have never been convicted of our soul-damning sins and our deep need, yea, necessity of Christ's atoning blood shed on Calvary's cross. We are thieves. We are robbers. We need to enter through the Door. *We must accept JESUS as our Savior, Lord and Master or perish forever, name on some church roll or no!* So I plead with you, my friend, if you have been depending upon your affiliation with some church—any church, the church where I preach—and not upon my blessed Jesus, to accept *HIM* as your personal Savior today. Come to Him and let Him forgive, cleanse and save you, and *add you to His church*. A few verses before those which stated that the Lord added daily to His church such as were being saved by Him, we find the apostle Peter giving the answer to sin-convicted, salvation-wanting men in these words meant for *you* today as well: "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." Won't you let the Lord Jesus save and add you to His church today?

Before criticizing the work of the church be first sure that you have prayed for it as you ought, that you have supported it by attendance and gifts as you ought, and that you have in every way actively supported the work of the Lord through this church as you ought. Then you will have neither reason nor time to criticize and will have many joyful tasks to keep you happy and busy in the Lord.

JUDGING BY APPEARANCE

Joshua 9.

"And the men took of their victuals and asked not counsel at the mouth of the Lord." It is never safe to judge by appearances, no matter how clearly they seem to speak. Israel, judging by the appearance of the giants of Canaan was doomed to wander forty years in the wilderness. Elijah, judging by appearances, mourned that he was the only faithful one in Israel, and was rebuked by the Lord. Peter, judging by appearances, sought to turn the Lord from the cross, and was called "Satan." We must ask counsel at the mouth of the Lord.

Precious Reprints

From the pen of R. H. Boll

THE TROUBLER OF ISRAEL -- II

WHEN "NON ESSENTIALS" CAUSE TROUBLE

It is argued that even if a teaching were true—that is, strictly according to God's word—yet if it is not essential to salvation, it must not be taught when it causes trouble; and that he who causes trouble by teaching a non-essential truth, is also a divider and troubler of Israel. This argument, however plausible it may appear, carries its own condemnation. I fear not to state and to maintain that no man who speaks truth in love can be a divider; but those who by their opposition to the truth ("essential" or "non-essential," it matters not) cause the trouble, are, regardless of numbers or prestige, the troublers and dividers, the real sectarians in the case. But, it is objected, Paul lays down that principle in Romans 14:22, when he says, "The faith which thou hast, have thou to thyself before God." That is to say, that if anything you believe to be true, so long as it does not affect the essentials of salvation, should offend a brother, keep it to yourself. So, for example, if the teaching of the prophecies, or questions concerning the Lord's Second Coming should occasion trouble in the church, we are (seeing that these questions are not practical, and people can be saved without them) bound by the principle of Romans 14:22 to keep silent on those themes. Let us examine the argument.

"HAVE IT TO THYSELF"

In the first place it is evident that those who argue after this fashion do not only think that the prophetic teaching of the word of God is *non-essential*, but they look upon it as a matter of *absolute indifference*. The very fact that Romans 14:22 is appealed to, shows that much. For Romans 14:22 deals with a matter in regard to which a Christian is merely at liberty—such as eating of meats, for example. He may be "strong in the faith," on a point like that, enlightened, understanding fully that there are no regulations about clean or unclean meats in Christ Jesus. He knows he is entirely free to eat. But (the apostle argues) he is *not therefore obliged* to eat . . . He can exercise his liberty in either direction. He is just as acceptable with God if he does not eat as if he did eat, and vice versa. For (as Paul says in another place on a similar theme) "Food will not commend us to God; neither, if we eat not are we the worse; nor, if we eat are we the better" (1 Cor. 8:8). We are not therefore enjoined to eat; nor does eating make us any better or spiritually stronger. It is, so far as our welfare is concerned, a matter of pure and absolute indifference. The apostle then argues further that there is therefore no reason why we should not eat unless—and here lies his point—unless my eating should become a stumbling block to my brother. If there is such a danger as that, there is reason for *not* eating; and the enlightened Christian can be content with the knowledge of his freedom, without exercising his privilege, and can hold his

faith to himself before God, without applying it in practice to the detriment of his weaker brother. Such is the case set before us in Romans 14.

Question: Does prophetic truth belong to this class of things? Are those doctrines of such a nature that they make us neither better nor worse—that to know and believe them is to all effect exactly the same as not to know and not to believe and teach them? Are we just as well (or, in this case, better) off without them than with them? Are these doctrines such that, like the eating of meats, we may leave them off with the same good results as if we accepted them? With other words, are they absolutely and utterly optional and indifferent? If so they come under the application of Romans 14:22.

WHAT SCRIPTURE IS INDIFFERENT?

Now there are actually those who so regard the prophecies of the Old and New Testament, and would justify their utter disregard for about one-third of the Bible on the ground of Romans 14:22! And this specious plea looks valid to some good people. Hearken, my beloved brethren.—*Who shall decide* for us what part of God's word should be held as indifferent and non-essential and super-numerary? Who will judge for us what part of the scripture inspired of God is *not profitable for teaching*? And who shall tell us what part of the Bible it is which God just put in for filler and packing—husk, as it were, which is to be thrown aside, that we may feast on the nourishing grain? What portion, pray, is it which God has marked off, that we may suppress it and keep it to ourselves at the beck of any who may not relish it? Is it actually so that, although in chapter after chapter of His holy word, and in hundreds of texts, God has discussed the things of the future, for our learning, admonition and comfort, it makes us neither better nor worse, to notice or disregard them, and we must not bother folks with those things?

What *God* may think about such an attitude toward His word, I leave my reader to judge. I know as to myself that if I had published a book, and the reviewer would set about one-third of it aside as not to the point, superfluous, and indifferent, I should not feel complimented. It may indeed be that we do not see the practical bearing of much God has spoken; and in such cases it behooves us to believe that He knew what He was doing when He gave us the Bible, and that *He* knew what is good and needful for us, better than *we* know; and simple respect for Him will prevent our assuming censorship over His word. It is clear that this is no case like that in view in Romans 14:22.

ESSENTIALS AND NON-ESSENTIALS

As to the essential and non-essential teaching, the servant of God has no commission to distinguish between them. It is ours to preach "the whole counsel." There are some to whom the whole Old Testament appears as very superfluous, and they might demand the preacher to refrain from using any part of it—lest (forsooth) they should raise trouble about it, and so "confusion" would be caused in

the church. But the Lord's servant would not be put off by such curious reasoning as that. It is the opposer of the truth, not the teacher of it, that shall bear his iniquity. It is not a part of the faith which was once for all delivered to the saints that we are earnestly to contend for, but all of it. Why should Paul have yearned and prayed exceedingly night and day that he might perfect that which was lacking in the faith of the Thessalonians? (1 Thes. 3:10). He had evidently given them the "essentials" already, as the epistle shows; why should he have been so eager to give them more? Clearly Paul was not one of those who thought that everything beyond mere fundamentals and bare essentials was negligible, and could be suppressed at pleasure.

The fact is, no such distinction as "essentials" and "non-essentials" ought to be drawn—nor, indeed, can it be drawn successfully by mortal man. Every part of the word of God has an essential bearing—in some direction—some portions for instruction, some for example, some for warning, some for motive and encouragement, some for comfort and hope; and as the days roll by first one and then another feature of God's word takes a place of supreme importance. The day is nearing (and no one knows how close upon us) when a knowledge of the prophetic word will be absolutely necessary. To diminish the worth and value in the eyes of men of *any* portion of God's word by marking it as unpractical, unnecessary, non-essential, etc., is far from being a mark of safeness, soundness, or loyalty before God, but rather the opposite.

SPEAKING AS THE ORACLES OF GOD

To be sure, the servant of God should be more than willing to speak as the oracles of God. By that it is not meant, however, that he should only read or quote Scripture. He has the right to call attention to what any passage says; to compare it with other scriptures; to illustrate; to apply; to emphasize. His one care must be that when he is done he shall have said what the word of God says. To use as an illustration the 16th verse of Mark 16: "He that believeth and is baptized shall be saved." In presenting the teaching of this text a man might call attention to the order of faith, baptism, salvation; he might show that baptism could not precede belief; and that salvation is not assigned as the antecedent but as the consequent of baptism. He may go to Acts 2:38 to show that repentance comes between belief and baptism; and that "saved" in one passage corresponds with "remission of sins" in the other. He may refer to the case of the Eunuch in Acts 8 as a scripture-example. He may go to other portions to show the necessity of the "obedience of faith," and the issue of acceptance on the one hand and of rejection on the other, and all the while use mostly his own language. But when he has done, he has simply spoken as the oracles of God in the matter. Now I claim that the servant of God should be as willing to be just and faithful when teaching any part of the prophetic scriptures, and that he has a full right (yea, an obligation) to do so, of which no man may defraud him. And to such a principle I heartily subscribe.

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



ARE YOU READY—ALWAYS?

I was summoned one morning to see a man who had been hurt, a recent man of the church, but little known to me. I entered the house just behind the doctor. We both sat down, one on each side of the wounded man as he lay in bed. His wife and daughters, with weeping eyes, stood in the background. I sat silent till the doctor had finished his examination. He tenderly examined the shattered arm, and those keen eyes of the sufferer searched that face every moment.

"Doctor, is there any chance?" he asked. The doctor shook his head and told him he could stand it only a few hours.

It was my turn to speak. "My dear fellow," I said, "can you stand it?" He waited a moment and then said, "Oh yes, I got ready for this ten years ago."

Then he told me that at a little revival meeting the minister who was pleading with the congregation said, "Some of you will be called some time to face an eternal world. Oh, what a comfort it will be to say, when that time comes, 'I am ready.' Don't wait till it comes, but get ready tonight. Then, if you live many years, you will have the joy of knowing that you are ready at all times."

"And so," said the humble carpenter, "I went forward and gave

my heart to God, and took Him to prepare me and keep me ready for this hour, whenever it might come."

The above story was related by a minister. It shows the great importance of being ready for the call of the Lord, or for His coming, whichever should be first. Your local, home congregation and minister are very anxious to help you. Try to be present for all the services. Remember the admonition of Hebrews 10:25: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

* * *

When Gypsy Smith was a lad, before he could read he would sometimes take the Bible his father had given him and hold it open (often wrong side up), and pray, "Lord Jesus, I cannot read this Book, but I want its spirit in my heart." Later he told that his prayer was answered long before he was able to read. "God tells us to burden Him with what burdens us."



EMPTY CHURCHES

Empty churches and well filled jails
Empty churches and mankind fails;
Empty churches and liquor flows,
Empty churches and evil grows;
Empty churches and sin's in style,
Empty churches and youth goes wild;
Empty churches and wasted lives,
Empty churches and Satan thrives.

Empty churches and prayerless hearts,
Empty churches and Christ departs;
Empty churches and homes are sad,
Empty churches and men go mad;
Empty churches, no Pentecost,
Empty churches and souls are lost;
Empty churches and drunkards die,
Empty churches and orphans cry.

Empty churches and revivals cease,
Empty churches and crimes increase;
Empty churches and gamblers meet,
Empty churches and wrongs defeat;
Empty churches and war clouds roll;
Empty churches and no control;
Empty churches, forsaken pews,
Empty churches and bad, bad news.

Empty churches, and nations blight,
Empty churches, O sad, sad sight!
Empty churches, men hate and kill,
Empty churches, and much ill will;
Empty churches, O sad the truth,
Empty churches, defeated youth,
Empty churches, it's bad to tell,
Empty churches, men go to hell!

—W. E. Isenhour.

• • •

"Too many spend time counting
the cost of following Christ when
they should consider the cost of
not following Him."

• • •

"God put the church in the world,
but the devil is constantly trying
to put the world in the church."

• • •

"When you have nothing left but
God, then for the first time you
become aware that God is e-
nough."

A TRAMP'S ELOQUENT LECTURE

A tramp, in a saloon, was teased
by some younger men present to
make a speech. Swallowing the
drink which had been given him
he straightened himself and stood
before them with a grace and
dignity that all his dirt and rags
could not obscure, and said:

"Gentlemen, I look tonight at
you and myself, and it seems to
me I look upon the picture of
my lost manhood. This bloated
face was once young and hand-
some like yours. This shambling
figure once was as proud as yours,
a man in the world of men, I,
too, once had a home, friends and
position. I had a wife as beauti-
ful as an artist's dream, and I
dropped the priceless pearls of
her honor and respect in the wine-
cup, and Cleopatra-like, saw it
dissolve and quaffed it down in
the brimming draught.

"I had children as sweet as the
flowers of spring and saw them
fade and die under the blighted
curse of a drunken father. I had
a home where love lit the flames
upon the altar, and ministered be-
fore it, and I put out the holy fire
and darkness and desolation
reigned in its stead.

"I had aspirations and ambi-
tions that soared as high as the
morning star; I broke and bruised
their beautiful wings and at last
strangled them that I might hear
their cries no more. Today I am
a husband without a wife, a fa-
ther without a child, a tramp with-
out a home to call his own, a man
in whom every good impulse is
dead and all swallowed up in the
maelstrom of drink."

• • •

"A black cloud makes a travel-
er quicken his pace and think of
home."

IT COULD BE YOU!

Several years ago an Italian boy named Tony shined the shoes of William Rich, a wealthy manufacturer, every morning. Mr. Rich liked Tony and would talk with the boy while his shoes were being shined. One morning he said to the boy, "Tony, if you could be anything you wanted to be, what would it be?"

"Oh," replied Tony, "I'd rather be a doctor than anything else in the world, Mr. Rich, but I can't afford to be that, for I am making a living for my mother."

"Well, what would you say if I told you that I will give you the money to go to college and medical-school, and enough to keep your mother while you do so?"

"I'd say that you wouldn't do it," exclaimed Tony with a smile on his lips and a gleam in his boyish eyes.

"But I will do it," said Mr. Rich. "You find out what it will cost, and make your plans to go next fall and I will pay the bills."

"Oh boy!" shouted Tony, and with that he threw his shoe-shine rag into the air and grasped the hand of Mr. Rich.

Fifteen years passed, and one day a young Italian doctor drove up to Mr. Rich's office in Boston, went in, and asked to see Mr. Rich. When Mr. Rich had greeted Tony, he was handed a check which repaid in full with interest all the money Mr. Rich had advanced for the boy's years in school.

Mr. Rich took the check to his desk, endorsed it, and handed it back to the young doctor. "Tony," he said thoughtfully, "when I invested in your education, I didn't expect to have it returned to

me in dollars and cents, and I don't want it. Take this check and send some other boy to school, just as I did for you."

Tony grabbed the benefactor's arm and led him to the window where he pointed down to his new car at the curb. "See that boy in my car?" he asked. "He is the boy I will send through school with this money. He's the boy, Mr. Rich, who shines *my* shoes every morning, just as I used to shine your shoes. And my guess is that when he is through, he will give another boy of his own generation a chance."

The boy who was second in the golden chain went to school and became a doctor just as World War number two broke out. He was sent by the Army to the South Pacific. Today he is an authority on oriental diseases.

Who can tell how much good the golden chain of sharing (as was started by Mr. Rich), will accomplish before someone breaks it!

To date, thousands of people have responded to our appeals for help for the Olmstead Memorial Library. Gifts have been received in amounts from a few cents to several hundreds of dollars. All of this money, just as was that of Mr. Rich, is being used to help young people better prepare themselves for the path before them. It is our thought that many of these young people will become a blessing to humanity and to the work of the Lord; and will, in turn, help someone else to do so also.

The Olmstead Memorial Library is an inspiring place in which to study. Its atmosphere is that which befits a Christian institution; quiet, regulated, and

conducive to learning. On every hand there are those things which remind the students of their Christian heritage. On every bookcase there is a plaque in memory or tribute to some servant of God, whose name and work cannot and will not be forgotten.

But, brethren, there is a \$2,500 weight of indebtedness on this good work. We have obligations in this amount which we are not able to meet. We incurred this obligation because we felt that the Lord would have us to do so. There were so many young people who could not wait. And, as we stated, thousands of people have helped these young people (by making such a library possible), and these, in turn, are helping other people in many chosen ways of life.

Don't we have several people similar to "Mr. Rich" who want to invest in some "Tony," for Jesus' sake, through the work of the library? Help us complete the work now. And don't be "afraid" to give, thinking the \$2,500.00 will soon be raised. For, we need books, also; many books, new books, good books. So, if we get more (by the grace of God) than we need to complete this work, the balance will be used to purchase books.

Please, "Mr. or Mrs. or Miss Rich," won't you become a part of a golden chain of blessings to others who need your help? The blessing *you* make possible may be the blessing *you* will need some day.

Remember to send all gifts and correspondence to: OLMSTEAD MEMORIAL LIBRARY, P. O. BOX 584, LOUISVILLE 1, KY. Make checks payable to: Olmstead Memorial Library.

FORGIVENESS

"Be ye kind one to another, tenderhearted, forgiving each other, even as God for Christ's sake hath forgiven you."

"We get back our mete as we measure,

We cannot do wrong and feel right,

Nor can we give pain and feel pleasure,

For justice avenges each slight."

* * *

A little girl was timid in bed when the lights were turned off. By-and-by she saw the moon shining.

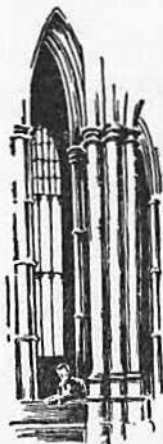
"Is the moon God's light?" she asked.

"Yes," her mother said, "the moon and the stars are all God's lights."

"Will He blow out His lights and go to sleep?"

"No," replied her mother, "God's lights are always burning."

"Well mother," said she, "while God's awake I'm not afraid."



There is no burden of the spirit
but is lightened by kneeling
under it.



Truth Advance Section

Stanford Chambers

QUESTIONS ASKED OF US

A teacher of a class is saying that an innovation in worship is preferable to a Diotrophes kind of leader in the congregation. Is a thing made justifiable by comparing it with something else which is being justified or allowed?

That Diotrophes and the sons of Diotrophes are to be found in some congregations of our times is to be admitted and lamented. But it should be recognized that the innovation comes in from desire for it, whereas the Diotrophes kind of man has imposed himself upon the congregation. His ugliness in casting out those who get in his way is grievous to the spiritual portion, is frowned upon, and sooner or later (never too soon) wears itself out. Not so the innovation; it is not only sustained, but one innovation opens the flood-gates, and others are added. The trend is in that direction and has the backing of the flesh; also the worldly-minded in the church always lend their encouragement to the trend. The olden-time demand for a "thus saith the Lord" is easily out-moded among that class, who make it even unpopular to demand it.

From this demand for chapter and verse the trend is first to a mild conservatism; from this conservatism to liberalism; from the milder form of liberalism to rank modernism. Such has been the history of countless churches and individual Christians. There is further the tendency to be more tolerant toward the liberalist than toward him who exposes the same. The iconoclast finds a scarcity of co-operators.

The said teacher might be reminded that sons of Diotrophes are often to be found in the same church that has the innovations.

Some people (far too few) were recently shocked by the news item in October reporting the "Holy Convocation" held at Purdue for Methodist youth, attended by young people from all over the nation, 6000 strong. Theodore Gill of the San Francisco Theological Seminary was the chosen sponsor. Theodore Gill was previously the publisher of *The Christian Century*, by which you can know of the rankness of his modernism. This "Holy Convocation" had a varied program, one session of which (at least one) consisted of jazz dancing and representations of portions of Broadway Plays—"interpretive dancing and representations," of course. Some of the young people were heard saying, "What will the people back home say about this?"

Some refused to participate in all parts of the program. Unprecedented, it was in some of its features, not in all, for some churches have introduced jazz, others nude art ("Interpre-art," of course). How much better these than the exercises performed in the worship of the Baalim and of Ashtoreth in the days of Elijah and others of the prophets! True Christians are not afraid nor ashamed to be their Lord's nonconformists.

I have an article in which the writer interprets the "sons of God" in the sixth chapter of Genesis to be the fallen angels. Is that interpretation correct?

If the Book of Enoch and possibly some other Apochryphal books were only inspired the position could be established. No, Enoch did not write the Book of Enoch. It is of Jewish production and cannot be found back of the days of the Maccabees. But does not Jude quote from the Book of Enoch? He does not say so. And an inspired writer as Jude is does not depend on an Apochryphal writing for the knowledge he sets down. Enoch prophesied, and Jude by inspiration tells us something prophesied by Enoch.

If the progenitors of the giants ("There were giants in those days") they were fallen before man's fall, and before there were "daughters of men." But fallen angels would not be called "sons of God." An invention to account for giants in those days. Well, "the flood came and swept them all away." How account, then, for giants on this side of the flood, even down to the time of David? Goliath was one; and all this side of the flood are descendents of Noah. Another invention necessary?

Was not Noah one of the "sons of God"? and was not Noah's wife one of the "daughters of men"? Angels, fallen or otherwise, do not take unto themselves wives. Some tell us that the reference is to an intermarriage between those of the Seth line and of the Cain line. It is more likely that there was such intermarrying, whether that is what is referred to or not. This writer takes no stock in the theory that fallen angels would be called "the sons of God," nor that any such would take unto themselves wives.

Can you give a kind of chronology of the introduction of innovations from the earliest on down?

A big order, that. Much time and space would be required. We offer only an abbreviated list, which may be all that is necessary:

An innovation is a change of order, usually by adding to what has gone before. One of the first was the assumed power to make certain days "Holy Days." The Holy Spirit through Paul said to the Galatians (4:10): "Ye observe days, and months, and seasons, and years. I am afraid of you, lest by any means I have bestowed labor upon you in vain." These Galatians were borrowing pagan customs to which they had been accustomed before their conversion. Paul considered it a grave matter.

This inspired correction did not deter others, so there came Easter as a "Holy Day," This day came to be regarded sacred through tradition, the natural resultant of tradition. Later came the

first major split in Christendom, from which time have been the Eastern (the Greek Catholic Church) and the Western (the Roman Catholic). The division was over the date of the observance of the "Holy Day Easter."

Along with this innovation came "Good Friday," "Holy Thursday," and then other days and seasons almost beyond numbering, the effect of which is their eclipsing the weekly occurrence and New Testament observance of the Lord's Day, set apart by the Lord's resurrection. If "Easter" is made to be synonymous with resurrection, then every Lord's Day is Easter. The name Easter, however, is of heathen origin. Its occurrence in the King James version (Acts 12:4) is correctly translated Passover, and is so given in the Revised. Easter observance is unknown in the New Testament church. The same is to be said regarding other "Holy Days" which tradition (not the Lord) has made sacred. Christmas comes under this same head. The Bible does not reveal the date of Jesus' birth. No accident, that.

Another of the earliest innovations is the rise of priesthood in the church. It begins to show itself in the days of Ignatius (Second century) in distinction beginning to be made between "clergy" and "laity." If the term "clergy" is to designate one who ministers the Word to others, then the Lord would have all His people in that class, making all like those of old who "went everywhere preaching the word" (Acts 8:4). See Heb. 5:12; Phil. 1:14, et al.

Or if the term clergy is made synonymous with "priest," then be it remembered that all Christians constitute one priesthood (no distinction or special class designated priests). See 1 Pet. 2:9; "But ye are a royal priesthood" See Rev. 1:6, also Rev. 5:10. The misappropriation or perversion of these terms is, without doubt, displeasing to the Lord whose word is thereby transgressed in the zeal of men to keep their own traditions. The perversion of the term "saints" is another instance. All Christians are saints, "called to be saints" (1 Cor. 1:2) and pronounced sanctified. The Lord calls His people saints. References to this effect are too many to cite in this article. By tradition men disannul the word of God by applying the term saint to a certain class whom men designate as saints. The N. T. knows no saints except in the sense that all Christians are saints; knows no priests except in the sense that all Christians are designated so by the Lord.

While sacerdotalism is foreign to the New Testament church, there was organization, quite simple, however, not for the sake of position and man's exaltation, but for the sake of work being done without neglect. Church dignitaries transgress the simplicity which the Holy Spirit would have all adhere to. See 2 Cor. 11:3. There were no Reverends nor Right Reverends in New Testament times, and no provision is made for such in the Book.

In our next we shall give attention to the rise of popery and other innovations that tradition, not the Scriptures, perpetuates, that Rome tries to defend and many called Protestants imitate.

(If our querists will address us 4519 Jewell Ave., Louisville, Word and Work office will be saved both time and postage. —S. C.)

Sellersburg Children's Home



Howard T. Marsh, Supt.

First of all, we would like to express our thanks to the Word and Work for this space offered us in their publication. We hope to use one page each month, and through this means keep you acquainted with our work at the Children's Home. We will continue to publish the Children's Home News each quarter with the reports and other items of interest, but through this page in the Word and Work each month we will be better able to keep you up to date regarding the children.

The Sellersburg Children's Home was first opened in 1947 in a seven room frame house, which was purchased with a plot of 20 acres under the sponsorship of the Sellersburg church. Later, a board of directors was chosen and we were incorporated. The following men are now serving as directors: Howard T. Marsh, Sellersburg Indiana, President; Carlos A. Haas, Sellersburg, Vice President; F. C. Ringer, Borden, Indiana, Secretary; Marshall Naugle, Borden, Indiana; Hollace Sherwood, Mitchell, Indiana; W. B. Terhune, Switz City, Indiana; Dr. Edwin Bailey, Linton, Indiana; O. D. Marsh, Winchester, Kentucky; J. A. Curry, Louisville, Kentucky; and Edward Stout, Fern Creek, Kentucky.

Brother F. S. Spaulding was our first superintendent and served until failure in health made it impossible for him to continue. Brother E. C. Ringer was next and served until the Summer of 1958. Since that time Brother Marsh has been acting as superintendent and treasurer. In 1948 we started a new building and in 1952 added another wing to it. This building now provides for 24 children and four house parents. The house parents are Mr. and Mrs. E. D. Anson for the boys, and Mr. and Mrs. Orville Wilgus for the girls. The Lord has blessed us richly during this twelve year period to the extent that many children have been given a home and guidance for mental, physical and spiritual development. So far, every child in our Home, who has reached the age of accountability, has obeyed the gospel. Through the interest and support of the churches and our friends, we have been able to operate in an excellent way and the property is now free of any indebtedness.

The following children have birthdays in February: Donald Andrews will be 14 on February 18th; Sandra Austin will be 10 on

February 26th; and Robert Austin will be 6 on February 11th. We suggest that you send a card. These children love to receive mail, and most of them don't have any one but you to send it.

The board has approved plans for the construction of a home for the aged, and we have the preliminary drawings from the architect. However, we are not able at this time to say just when this work will begin. Please join us in prayer regarding this matter.



How Blessings Come

N. B. Wright

God's creative hand has many manifestations, as are seen in an incredible variety of flowers, shrubs, trees, animals, insects. Also in people, each one being different from all others.

So His blessings are many and varied. The WAY in which they come follows no certain pattern; the "parcels" in which they arrive are varied.

I. THOSE WHICH ARE RECOGNIZED AS BLESSINGS.

Food, shelter, clothing, health, strength, work, friends, loved ones.

Christ, salvation, forgiveness of sins, eternal life, guidance, protection, sustainings.

II. HIDDEN ONES.

Sometimes we have to look deep, ponder long, to get the "point" of many experiences. Consider: trouble, tragedy, reverses, financial ruin, sickness, loss of health. Our Father sends or *allows to be sent* these "things." Always, in any case, there is a blessing, seen or unseen, in them. If there be no other, this one is always present, though unappreciated and even undesired by the flesh; namely: To be required to trust God, to look up unto Him. That place is a blessed one to occupy by those who have learned or can learn the secret. You can count yourself blessed, even if there be no other reason. Faith has "eyes" which the flesh knows nothing of.

III. DISGUISED ONES.

These may or may not be included in the Hidden Ones.

Here we place God's Chastenings. Read Hebrews 12:7-13. For the present all chastenings seem to be "grievous" not "joyous." Yet "afterward" the results are seen. The Father's purposes: "For our

profit," that we may be partakers of His holiness; also "Peaceable fruit . . . even the fruit of righteousness."

Recall the words of Christ: "For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?" Matt. 16:26.

If any of us has made any sort of a "sway," we'd better look at it again.

IV. THOSE EXPERIENCES WHICH PROVIDENCE MAKES TO BE BLESSINGS.

Romans 8:28 seems to belong here—perhaps this verse is one of your favorites, and not without reason. Hear it again: "And we know that to them that love God all things work together for good, even to them that are called according to his purpose."

No, not all things are good in themselves. But the Eternal One is able to make them to work together for good. Who but He can do that thing? Praise Him for it. Turn all affairs over to Him, both good and bad. Then trust (and repent wherein it is His will). Don't miss the blessing.

We have a few observations, in conclusion, to make.

All of God's blessings are a call to a more separated walk with Him.

Read Ps. 133:3 and Prov. 24:24, 25.

And in 1 Peter 3:8-12: "Finally, be ye all like-minded, compassionate, loving as brethren, tenderhearted, humble-minded: not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called, that ye should inherit a blessing. For

He that would love life,
And see good days,
Let him refrain his tongue from evil,
And his lips that they speak no guile:
And let him turn away from evil, and do good;
Let him seek peace, and pursue it.
For the eyes of the Lord are upon the righteous,
And his ears unto their supplication:
But the face of the Lord is upon them that do evil."

—From N. B. Wright Bulletin *Deep Blue Yonder*.

PREACHER RESIGNS—Not this one, but note this item selected from various news: In Barstow, England, after baptizing (?) 4,000 babies in the last 36 years, G. R. Mortimer, age 70, vicar of that parish, resigned. He doesn't want to baptize any more because he has decided it is all wrong. He said, "To sprinkle water on a tiny baby's head and to suppose that really achieves anything is really too much. There is no theological basis for infant baptism."

NEWS AND NOTES

THE GARRETTS HAVE ARRIVED

We are informed that Bob and Joy Garrett's ship touched port in Africa on January 17. Next they were to take the long drive to Salisbury. Perhaps by the time you read this they will be on their chosen field. Brother Herbert Ball, Garrett's treasurer, gives the following report:

Through January 17, a total of \$1,983.68 has been received for the Garrett fund. In December we gave him a check for \$1,200 to apply on transportation expenses. Another check for \$700 was sent to his address in Africa, leaving a balance in his fund of \$83.68. While the money given to him was insufficient for all his expenses, including transportation, he had funds from other sources. The Lord has richly blessed this undertaking so far. Let us continue to pray that the Lord will supply his future needs. Churches have promised \$175 per month for regular support. We are confident that others will add to this amount, and that individuals will help as they have been doing.

Make checks payable to "Missionary Fund" and mail them to Herbert Ball, Rt. 1, Box 207, New Albany, Indiana. The Garretts' address will be: Robert Garrett, 12 Kew Drive, Highland, Salisbury, Southern Rhodesia, South Africa.

ALLENS HAVE A CAR

Shortly after arrival here two and one-half years ago we applied for a telephone but were informed that it would be a long wait; some have waited as long as five years. To our joy, last week our telephone was installed—number 807417! Even in the short time we have had it it has saved us several time-consuming trips.

Also, until now we have gotten along here without a car, but as transportation facilities are taxed more and more we have felt a car would be a good investment. Last week the Lord opened the way and we bought a nice little car—a Mark II Ford Consul. It is not new but looks new and seems to be in very good condition. Neither of us can drive until we take a driver's test and get our license. Dennis hopes to get his in a few days. —Betty Allen.

Box 715, Aylmer West, Ontario: Dear Brethren in Christ: I also hold the

pre-millennial view of our Lord's return with all that the Bible teaches related to this glorious event in its two phases. We appreciate your efforts to make the light shine even where the way seems dark and into darkened hearts.

You probably have been receiving our Report and prayer letters. You will realize somewhat of the way our Lord has been leading and supplying and using us. He has given responses. Our labors are not in vain. Much remains to be undertaken and vigorously applied!

Yours in His Glowing Glorious Work.
H. L. Richardson, minister and missionary to Indians and others.

Sullivan, Ind.: On last Lord's Day afternoon we had a song service to which brethren came in great enough number to fill the house! We had brethren present from churches in Sullivan and Greene counties, and very fine cooperation from all the song leaders, making the occasion a great one-day revival. We are scheduled to have another meeting of this nature at Berea on the third Lord's day in February. —W. S. Hoar.

Dallas, Texas: A wonderful time among Christians was experienced on Dec. 31 at our watch service. Good attendance sparked a wonderful time of fellowship and inspiration. Brother "Timothy" Nakahara was the honored speaker and gave a survey of his intended work in Japan upon returning this summer. It was truly a blessing and a challenge was presented to us. The meeting was here at Prairie Creek this year and seven different congregations were represented. Bro. Kitzmiller and family were here from Abilene. —Glenn Baber.

Wanted, Back Issues

Forrest M. McCann, 205 N. W. 14th Street, Gainesville, Florida, needs the following back issues of Word and Work to complete his sets: 1917, all issues except August; 1918, all issues except March; 1919, June, July, and October; 1920, February; 1929; August; 1937, November. Brother McCann says, "I'll be glad to pay for all issues." If you have old copies why not help him complete his files? He is very anxious to do so.

Wichita Falls, Texas: We certainly are happy to have Brother Frank Gill and family with us now. If the Lord tarries, we are looking forward to a year of cleansing and strengthening. Pray for Brother Gill that he may be used of God in such a way that we here at N. Fourth Street may be used of God to witness for Him wherever we may be. —Kenneth Hoover.

Orlando, Fla.: The work continues satisfactorily. We have an average of eighteen in attendance at our new work. The Lord gave us a wonderful watch-night service. We have several prospects that we are praying for and working with. —W. B. Spears.

Commends Ramsey Bible Course

Hopkins, Mo.: A must! This is just a short way of telling how valuable and important the Bible Survey Correspondence Course from the Church of Christ Bible Chair, 1102 N. Oak St., P. O. Box 715, Hammond, La., is. The church here is taking the course in our Wednesday evening gatherings. During the week we study our lesson, answer the questions, read the Scripture involved, then when we gather on Wednesday evening, we grade the answers and discuss the lesson. The lessons are rich in spiritual content and true to God's Word. —David Tapp.

Note: Brother Tapp says that he plans to move back to Kentucky in March. He is available for a work, wherever the Lord may lead. He is praying that God may raise up a worker for his field.

Louisville, Ky.: We were so glad to have Brother Earl Mullins with us one Sunday at the Highland Church. He gave us a most excellent lesson on I Cor. 12:18. —Mrs. R. V. Cheatham.

Brother Earl Mullins is now on the faculty at Portland Christian School. He is an excellent preacher and should be kept busy on Sundays. —Pub.

Denton, Texas: I have never let you know my feelings for the Word and Work. It has been more of a spiritual uplift to me than any Christian magazine I know. It is second only to the Bible. We covet your prayers here at the Sequota Park Church of Christ. —Edra Latham.

Gallatin, Tenn.: Word and Work is simply wonderful in teaching and spiritual uplift. It is truly food for the spirit. Thank you especially for "Pre-

vious Reprints." One can read over and over the other helpful contributions therein. —Mrs. W. J. Fitts.

Hapeville, Ga.: The Lord has blessed us. If there is any lack of any good thing here in Hapeville, it is because we just have not held out our hands in faith to God. There are, of course, discouragements in ourselves and in others, but none ever in Jesus Christ. Pray for us. —Bob Ross.

Louisville, Ky.: During the past few Sundays at Fifth and M St. we have been blessed with four responses to the invitation. One has come for membership, another for confession and baptism, and two for renewal. We have started a SOUL WINNERS class for Wednesday night, personal work and problems of evangelism chief among our areas of study. The Christian Training Service continues to increase in interest and attendance, averaging some seven above 1959 in the first Sunday evenings of 1960. —N. Wilson Burks.

Louisville, Ky.: Thank God for the missionary work of the Portland Christian School! Four of our pupils there accepted the Lord and were baptized on Sunday, January 17.

Thank God also for business men who witness to their associates for the Lord! O, that more Christians would realize that God can use them as He used George Gray of the High View Church. George gave New Testaments to all his men at the International Harvester Co., as Christmas gifts. One man became convicted as a result of George's teaching and his own study and he and his wife also were baptized at Portland on January 17.

We all rejoiced at the working of the Holy Spirit. —Carl Vogt Wilson.

E. L. J. Doing Well

Brother Ernest Lyon, minister of the Highland Church, writes in his bulletin that the Jorgensons are missed very much at the Highlands. Brother Jorgenson is a blessing and a help wherever he goes. Right now he is enjoying the fellowship of Hollywood Church, which meets at Stanley Hall. He has been making ten and fifteen minute talks at some of the services. He takes walks, and he and Sister Jorgenson have a little red Volkswagen. Of course his activities are limited, but we are thankful that he is doing as well as he is, and especially that he is still able to send in material for the Word and

Work. Prayers in his behalf are appreciated. —J. R. C.

TOO BUSY? TOO POOR?

On last Lord's day I stood at the door greeting the worshippers at Ormsby. I had in my hand several sample copies of January Word and Work. I would say, "Do you receive the Word and Work?" I was surprised to find that many of our best members did not receive it. Two or three wanted to give me their names. I told them that our clubber would take their names. Brethren, I am persuaded that there are hundreds of families like these good Ormsby families who are passing up this good magazine. Many of them will subscribe if properly approached.

Too busy? None should be too busy to read a good Christian magazine. Too poor? If we take the daily paper we are not too poor. Every issue contains fine, heart-searching articles. This month we have a series of short articles on Revival. Next month in this special department we will stress "Home Missions." Some of the

other features are "Questions Asked of Us," "Youth Department," "Seed Thoughts," "News and Notes." And Word and Work is an organ of the simple, whole-counsel churches. As Brother Boll once said, "It is an arm reaching out." It reaches all over the world, but it is spread mighty thin. Our subscription list is entirely too low, all because many of our friends are letting us down. Single subscription price is only \$2 for the year, \$1.75 in clubs of four or more. Let us hear from you. —J. R. Clark.

NEW ADDRESS

Brother and Sister E. L. Jorgenson have a new California address. They now live at Hollywood Knickerbocker Hotel, 1714 N. Ibar Avenue, Apt. 403, Hollywood 28, California.

V. B. S. WORK SHOP

The Word and Work is announcing a Vacation Bible School Workshop to be held in the Portland Christian School cafeteria Thursday, February 25, at 7:30 P. M. All teachers of Vacation Bible Schools should attend.

IN MEMORY OF HERMAN FOX, SR.

The passing of Herman J. Fox, Sr. leaves a sense of increasing loneliness, as the old-time helpers, one by one, fall asleep. He and his young wife, Sarah, were two of the six that went from the Highland Church to Japan as missionaries in the early years of our first Highland ministry. These six have, quite naturally, been very deeply engraven in our hearts since then—none more deeply than Herman. We loved him and he loved us—with a love in Christ that is for ever. Soon, when He comes whose we are and whom we serve, or when He calls us, whether we go by the high road or by the low road,

"We'll catch the broken threads again,
And finish what we here began;
Heaven will the mysteries explain,
And then, oh then, we'll understand."

Herman and Sarah served twenty-one years in Japan—until near the time of Pearl Harbor in 1941. After that, Herman held honorable, though secret, positions with the U. S. Intelligence Service until that war ended. Earlier, during World War I, he had already seen service for his country, though—for reasons of conscience—as a non-combatant. Through the last decade or more, he had been a bed-invalid, but a dispenser of a faith that was contagious, and a sunshine that was infectious, to all who came and went or passed his bedside.

His consecrated son, the young evangelist who bears his name, as well as the other dear children whom God gave them, can never forget their good father! Nor can we! — E. L. J.



THE S.C.C. LECTURESHIP, MARCH 14-17

Speeches by older graduates of S.C.C., speeches by seasoned and proven men of God, Bible expositions given by Richard Ramsey, Stanford Chambers, and Frank Mullins, Sr., workshops conducted by members of the faculty, a thirty-minute program by the College before each evening session, featuring the singing of ELIJAH by the college chorus on Thursday night, directed by Dale Jorgenson—such will characterize the Spring Bible Lectureship at Southeastern Christian College, Winchester, Ky.

The Lectureship is scheduled from March 14 to 17. The first session will begin at 6:30 P. M., Monday. The closing session will be Thursday evening, March 17. Classes at S.C.C. will continue their usual schedule on Monday and Friday, but be dismissed Tuesday, Wednesday, and Thursday.

The theme for the Lectureship is "VICTORIOUS LIFE IN THE MODERN WORLD." Paul said, "Thanks be to God, who always (all the time) leads us (causes us) to triumph in Christ, and maketh manifest through us the savor of His knowledge in every place." Says Brother Mullins, "Come and be refreshed as we explore the glorious truth of this triumphant life in Christ, which makes us more than conquerors even in this modern world. You will return to your field of service in the spirit and power of victory."

Accommodations in the dormitories will be limited. All lectureship visitors, including speakers, come at their own expense. Some dormitory space and reservations in Christian homes will be available for those who send in a registration card early. Address all communications to Frank M. Mullins, Sr., Director, Southeastern Christian College, Winchester, Ky.

This is a wonderful opportunity which none of us ministers should pass up. Perhaps churches will want to help ministers who have limited funds to attend this great Bible meeting.

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

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"The Revelation" by R. H. Boll is a careful, concise exposition of the last book of the Bible. As put in his own words, "The writer's aim has been, above all, to be faithful to the Word, just and true in his presentation, and undogmatic in his conclusions. His object is more to direct the reader's eyes to what is actually said and written than to explain and comment. He says nothing upon his own authority, but has endeavored to place everything before the reader, that he may see, examine and judge for himself." 164 pages. Cloth, \$2.00.

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These lessons are for "average people." The lessons are given in an expository style, which makes for interesting and helpful reading if one does not care to look up the references and answer the questions. Each lesson concludes with a simple prayer that sums up and applies the chief truths learned. This will greatly assist you in a study through Hebrews either at home or in a Bible class. Large clear type, 225 pages, bound in cloth only, \$2.00.

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The author unfolds the teaching in the Old and New Testaments on his most important subject. In his own words: "The writer has attempted — not to be profound or bolster up some peculiar theory, but to reach, as God gave him ability and grace, a just, and more comprehensive conception of the greater theme of the kingdom of God as set forth in the whole word of God." Cloth, 164 pages, \$2.00.

LESSONS ON DANIEL

There are four Bible books which the devil seems to hate most of all, to wit: Deuteronomy, for with it the Lord routed the devil at the Temptation; the Gospel of John, which sets forth Christ's deity in a special way; the Book of Revelation, in which it is revealed that Satan will ultimately be consigned to the lake of fire; and the Book of Daniel, companion book to Revelation.

Seventeen interesting chapters, 153 pages, cloth. Price, \$2.00.

Order from **WORD AND WORK, 2518 Portland Ave., Louisville 12, Ky.**