

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

J. R. CLARK, Publisher

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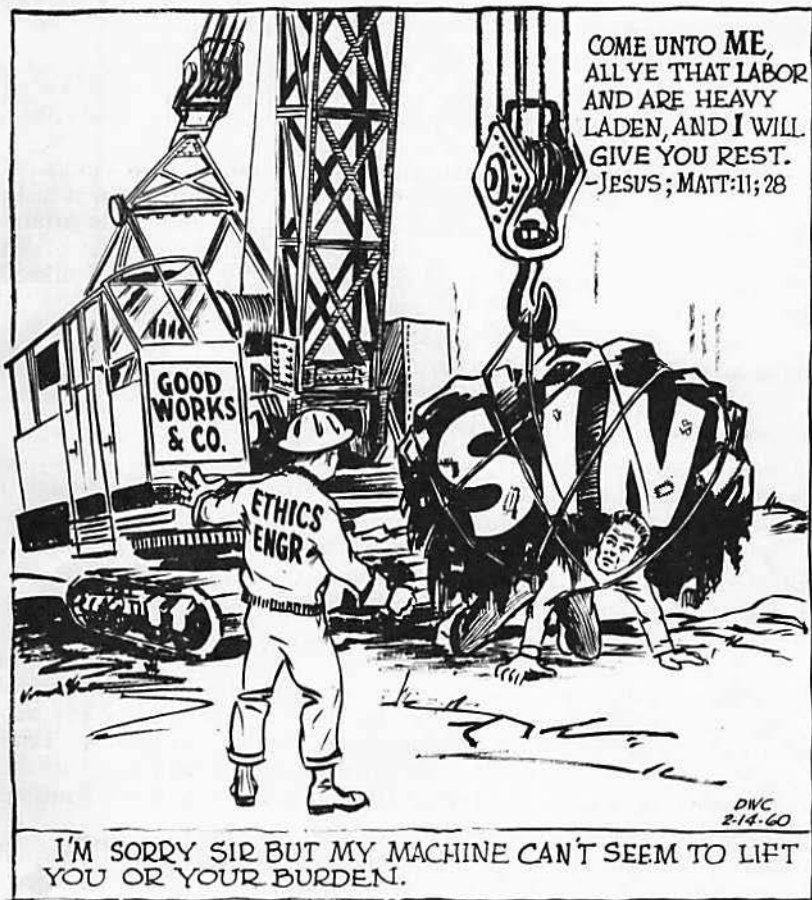
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THE WORD AND WORK

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

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Brother David Clancy is to be commended for his thought-provoking cartoons. Good subject matter is combined with artistic touch. A Chinese proverb says that one picture is worth 10,000 words. So study this picture and receive a 10,000 word blessing. Preacher, what sort of sermon outline can you glean from this cartoon? Send it in for publication. Note that this bit of art fits with our Forum subject this time.

I Missed -- What Did I Miss?



E. L. J.

(These paragraphs are pardonably personal and are therefore written in the first person singular.)

"It was one Sunday bright and clear,
The loveliest of all the year—"

So begins one of the beautiful and substantial love songs of yesteryear. The words came back to me on a recent sunny Lord's Day when I was "laid on the shelf" for a few hours, unable to attend the morning "worship" service of my beloved home church. And with the song there came to mind the question, "What have I missed this morning?"

I heard our own good radio program at 8 o'clock—the prayer, the beautiful singing, and the good preaching.

At the appointed church hour I read portions of the inspired, inspiring word, and thought upon their meaning.

I knelt at the bedside a time or two to pray.

I sang aloud a number of hymns of praise and prayer—though I was all alone (or was I all alone?)

I purposed in my heart to give for certain needs and projects; had already sent something to the church treasury by my wife (for we aim to tithe, not because of law, but on account of grace).

Later in the day, the emblems of my Savior's death were brought to my room. I broke the bread and drank the cup in penitence and gratitude, remembering the love that went all the way. It was all very precious and it gave me that touch with God that every victorious Christian must have, in one way or another, every day. Thus I engaged in all the usual "acts of worship" as we read them in the New Testament (Acts 2:42; Eph. 5:19; Col. 3:16). And yet I missed—what did I miss?

I missed something very, very precious and necessary to the normal Christian life. *I missed the fellowship!* No, not the financial part of it; but the mingling, the glad striking of hands, the good interchange of friendly greetings, the sincere inquiry about our mutual well-being; the opportunity to give or to receive a word of personal exhortation; in short, *I missed the assembly.* I had not "forsaken" or "neglected" it (Heb. 10:25); I was "excusable." But even so, I missed so much. For it is there that happy eyes look into happy eyes, that heavenly music surges through the heart, and heavenly

laughter rises to the lips. It is the Christian's constant tonic, the basic need of every child of God. For everything else—reading, praying, singing, communing, worshiping, giving—yea, even “going” and witnessing for Christ, will grow out of that: the assembly!

God, who knows what we need, has said, Neglect it not; forsake it never (Heb. 10:25). It is saddening to hear the announcers publicizing and pushing the Sunday morning golf games. That is just one more of the many nice, pleasant, fashionable, “harmless” roads—to ruin! I mean ruin, personal, moral and spiritual ruin. And personal ruin, when it becomes general, means *national* ruin. Too late—because the loss is so gradual that it is imperceptible—a man finds out that what God has said about our fellowships is wholly for our moral and spiritual health and well-being. There is no more telling argument for assembling (for all who are physically able) than the utter necessity of it. The fruits of it tell the story; and the neglect of it tells it too.



"And Ye Kind"

J. H. McCaleb

It doesn't take much to make a dog wag his tail: just a pat on the head, or some other form of kindness. Even a softly spoken word often has the same effect.

Children react in much the same way. Kindness has a language of its own, and a child is quick to understand it. My memory still clings to the people who helped to bring happiness into my youthful path. Some of the roughest were the kindest. A few even might be considered to be outside the pale of polite society. One is forced to pause, and to re-evaluate his own actions.

As we follow the life of Jesus we are struck by the great consideration with which he treated all men. No one could doubt His deep sincerity. For those who knew Jesus intimately, His friendship was a great and enveloping love. The fickle crowd turned back to Him again and again. The Lord yearned after them as a shepherd after the sheep. Toward His enemies Jesus evidenced a great and abiding patience. Even toward those whom He condemned He showed no malice. Surely, love suffers long and is kind.

What is the flavor of our lives? Do even the children and the dogs slink away? Are we harsh in our judgments, and do we let bitterness creep into our relations with others? Do we really follow Jesus Christ our Lord? "By this shall all men know that ye are my disciples, if ye have love one to another."

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



CALLING RETIRED CHRISTIANS

Surely, there are no "retired" people in the service of the Lord. Naturally, advancing years make changes in our assignments and duties, those daily duties in connection with one's livelihood, but the child of God is never released from his responsibilities in the work of the Lord. To be sure, he may not be as active about so many things as he once was, such as visitation, ministrations to the sick or duties requiring physical effort. However, it seems that there might be a great unrealized source of power for God's cause which is not being used fully by the church or God's elderly people.

Often some dear old saint is heard to say, "There is not much I can do any more." But the truth of the matter is that that one could and should be in the position to render service to the Lord in a way not permitted theretofore.

One of the greatest acts of service that can be offered by anyone is that of the ministry of prayer. Someone said regarding Christ: "He gave thirty years to living, three years to public ministry, one gracious act of dying and 1900 years to intercession." It is true, "He ever lives above for me to intercede." But, He needs and wants helpers.

Our "senior" members are (or should be) those mature, established Christians. The years of relationship with the Lord should have put them in a special place of power and blessing. What a wonderful opportunity this group has to be that "power" behind the Lord's work as it is being conducted more actively by those of younger age! How much more time is theirs to spend at God's throne of grace! How much do many of God's servants want their prayers!

No, it is not so that there is not much you can do any more. The fact is that you are in a position now to be of the greatest service in the work of the Lord.
—JLA.

A former drunkard testifying in a meeting remarked, "I do not know how Jesus turned the water into wine at the marriage feast, but I do know how Jesus turned the wine into groceries at our house."

NOT TELEVISION?

Television receives much condemnation today by some who would make it a "scapegoat" for all the present evils. To be sure it should receive its share of blame. However, an interesting revelation was given recently by Thomas Collins, managing editor of The Chicago Daily News. Collins stated that "The Daily News

decided to survey weekend reading habits of Chicagoans after research indicated that many of them stocked up on Friday with enough whiskey to last until Monday." The survey, he said, indicated that the public was thirsty for additional reading material. Result: The Daily News began planning a large Saturday issue to accompany fat Sunday newspapers. The question follows: "What kind of additional reading material will be furnished to satisfy this group of people?" The answer is obvious and the results will be obvious. This "additional reading material" will enter the homes of Christians and "television-condemning" preachers just as it does the homes of the whiskey crowd. It will find its way into every room of the house. The whiskey and beer interest will use more advertising space with more attractive advertising to sell their products to these people. But, the children will read them too, and not just in a thirty second or one minute commercial, but in full color, full page attractive displays written by men who possess the "know-how" to appeal to every age group. And, these papers will be allowed, in many instances, to remain in the home for days and weeks glaring their untruths into the hearts of the readers.

Take a good look at your newspapers and magazines. Study their "commercials" and read the theater advertisements. If you do so you will find that there are some "other things" that need condemning. You will acknowledge that you are unable to clean up the world, and this position will help you to be of greater service to those to whom you have a responsibility. When our chil-

dren (or others) see or hear these things of the world, that is our opportunity to teach them and to guide them in the truth, constantly and with sympathetic love. A changed heart is the Bible way to a changed life. You cannot destroy every thing that is evil, nor will you or your children be able to remain out of the influence and environment of evil, completely, in the normal life; but, the heart can be filled with the Spirit and life can be lived above these things, even as Noah must have done.—JLA.

Roman Catholic President?

Will a Roman Catholic President be obliged to take orders from the Pope or from any other Catholic Dignitary? Listen to the words of Pope John XXIII as late as January 9, 1960: "Today as yesterday, the (Roman Catholic) Church loudly affirms that its rights and those of the family (of Catholics) take precedence over the state." In 1953 Pope Pius XII said: "What is not in accord with the (Catholic) truth has objectively no right to existence, propagation, or action." Yes, a Catholic president WILL take orders from the Cardinals and Pope, or he will have to denounce the Catholic church, which is not likely.

TEEN-AGE MORALS

Dr. W. J. Brown, a Public Health Service doctor, reports an upsurge in venereal disease in the United States, with "shocking increases" in the 15-19 year age group. The number of cases in the teen-age group increased from 45,000 in 1957 to 49,500 in 1958 as reported by Dr. Brown.

—o—

The family altar has altered many a family.



Truth Advance Section

Stanford Chambers

QUESTIONS ASKED OF US

Do the Scriptures impose two head coverings upon the woman? Is it not clearly stated that her hair is given her for a covering?

We suggest that "impose" may not be a very proper word in this connection. The N. T. teaching on this line is in 1 Cor. 11:5-10. By creation and by divine appointment the woman is in a subordinate position. This implies no intellectual inferiority, but the woman is relieved of much responsibility for the sake of motherhood. The Christian woman is to signify her willing accord with the will and plan of God. God appoints her a sign—her hair. That is God's sign. Then he appoints her a sign, that of a covering over her head; that is to be her sign. Her own sign jointly with God's sign by which to men and to angels the Christian woman signifies that she accepts the subordinate position ordained of God. In so doing she symbolizes her Lord's church, destined to be the wife of the Lamb. His true church is obedient to Him, the living Head, in every respect. (Let the husband ever be mindful with due appreciation of this privilege and honor given his wife.) Let her who resents this divine arrangement ordaining her subordination throw off her own sign; then also she may as well be shorn and thus throw off God's sign. See verse 6.

Is an elder disqualified as an overseer if, after his wife dies, he marries again? Another asks, if an elder's wife dies is he thereby disqualified?

"The husband of one wife, having children that believe" is the instruction concerning one to be appointed as an overseer. He is to be married and to have had the experience of bringing up children in the nurture and admonition of the Lord. In his service of tending and feeding the Great Shepherd's sheep and lambs, a consecrated wife is of immeasurable help. Should she die, he suffers a great loss as to his overseership, but surely he is not thereby disqualified. He can yet teach and exercise oversight. Should he later have the good fortune to take unto himself another consecrated wife, he thereby gains back somewhat of his loss if not the whole of it and can be now a better overseer. He has never at any time been the husband of more than one wife.

In your treatment of the subject of divorce you did not quote the passage in 1 Cor. chapter 7, that tells the Christian in a case of separation to remain unmarried. This plain instruction is given the church, and no exception is so much as hinted at.

The reference is to 1 Cor. 7:11. Verse 39 is in keeping as is also Rom. 7:1. Paul does not state any exception to the rule laid down. Neither does Mark in his recording Jesus' instruction on the subject of divorce, though He is dealing with the same classes as on the occasions recorded by Matthew. Matt. 5:32 occurs in the Sermon on the Mount, addressed primarily to His disciples. In that reference as well as in Matt. 19:9 the Savior adds to His statement of the rule, "except for fornication." The apostle Matthew records the exception. Mark's omission of the exception in nowise means that Jesus was misquoted by Matthew; it simply means that Matthew records more fully than Mark does. The same is true concerning Luke. That Paul is inspired to cancel Jesus' except clause is unthinkable. "Except for fornication" is not a decree issued by Jesus just because He as Lord could thus decree. It is not an arbitrary ruling, though the basic principle underlying is not stated by Jesus. It is, however, stated by Paul, and is found in his 6th chapter, same epistle. There he shows that fornication is different from other sins, and calls attention to the divine instruction given "from the beginning, the twain in marital relation becoming one flesh." On that principle, "He that is joined to a harlot is one flesh," that is with the harlot. This, in the case of the married one is adultery. By this crime the former union is severed, and the former companion no longer has a husband (or wife). It is as death to the former relationship, so recognized by law, and so recognized by the Lord, hence His statement of the exception. True, Paul does not state the exception, but his teaching in 6:16 and context vindicates the Savior's instruction—as though we thought vindication were needed.

How can it be wrong to do on Sunday what is not wrong on any other day? By what authority is a Christian's life divided into two compartments, one spiritual and the other secular? If it is wrong to sing with the instrument at church, how can it be right to do so at home? Note Paul's use of psallo, which he uses more than once.

The question is not a moral one, nor a question of days. The Lord purposed His assembly, made provision for it and gives instruction as to the exercises to observe. It is, excepting a sect or two, argued that the first day of the week is assembly day. It is all but unanimous that the exercises consist of "the apostles teaching and fellowship, the breaking of the bread and the prayers" as recorded in Acts 2:42. "In the midst of the congregation, will I sing thy praise" (Heb. 2:12). The singing of spiritual songs (Col. 3:16) is a prescribed way of teaching. A spiritual song is one in which the word of Christ dwells. Reading, oral instruction and exhortation are prescribed activities likewise. They fall under the head of teaching. What constitutes the fellowship is prescribed; also the Lord's supper. Prayers, like the other three terms is also a comprehensive term including supplications, intercessions and thanksgiving. These things has the Lord put in His house, His church assembly (which might be composed of but two or three gathered in His name). Had He prescribed playing, we should be urging as well as practicing that. The argument that playing is in the word psallo has been seen

so completely without foundation that few attempt that argument any more.

No, a Christian's life is not to be divided into secular and spiritual; it is all spiritual. "Whether therefore ye eat or drink, do all to the glory of God." Yes, "whatsoever ye do in word or in deed." The Christian farms for God, keeps shop for God, keeps house for God, preaches the message for God. This needs emphasizing. Nevertheless, the Lord does not prescribe what crop the Christian farmer is to raise, how many meals he eats, what his menu; he is not taking away all our responsibility. He does do some prescribing as to what goes into His house. He drives out the money changers and the sheep and oxen brought there for merchandise. Our Savior for it, there is such a thing as "vain" worship; and does He not show that such worship is "after the precepts and doctrines of men"? His disciples did not assume the attitude, "The washing of hands (religiously) doesn't bother me." They did noticeably abstain.

Not forbidden? The Lord did not forbid milk and honey with the bread and wine on His table, but who assumes the authority to put it there? But they say, "The Lord's table is holy." Regard just so the whole of His prescribed assembly. Human authority in religious matters is usurped authority. Discern between what is written and what is not written.

Is "Premillennialism" a fundamental doctrine?

Grant to the term the meaning which is given it by those of amillennial views or the postmillennial either, and it is not a true doctrine even. The term has been used so much by those of said views and always so defined by them that people by and large do not hear the term without thinking of it in terms of the definition they hear. We have no interest in any "system" of teaching which consists of a bundle of doctrines, tenets of erroneous theories propagated by Watchtower Witnesses, Adventists, Christadelphians, et al. We are interested in no such "ism."

That the Lord Jesus is to return is fundamental teaching. That His people are admonished by Him to "Watch" and to be in readiness for that event, that is fundamental teaching. That there is "the age to come" is fundamental. The teaching is to be counteracted which interposes "the age to come" between the redeemed and the coming of their Lord. That is what the amillennial and post-millennial interpretations do. That the coming of Christ precedes "the age to come" is fundamental. What the apostle Peter proclaims in his second recorded sermon is just as fundamental as what he proclaims in his first. In Acts 3:21 it is plainly stated that the heaven must receive Jesus "until" (not until after, but "until") "the times of the restoration of all things which God spake by the mouth of his holy prophets." So those who teach that the millennium must come first ignore Peter's statement or else attempt to explain it away. Peter makes His coming premillennial, and so we teach. That is not "Premillennialism" as it is being constantly defined by those holding amillennial or postmillennial views. Would any one defend said views as fundamental?

Confusion

Herman J. Fox, Jr.



Paul, in his second letter to the young preacher, Timothy, tells of a class of people who are heavily burdened with sin, who realize their deep need, and are "forever inquiring and getting information, but are never able to arrive at a recognition and knowledge of the truth!" (Amplified translation.) Why? Because they have no *standard* (they are not denied that standard, but they refuse to recognize it) upon which to base, test, weigh everything they hear or read. They are willing, eager to listen to any and every one that will teach them. Every voice, philosopher, teacher, preacher, and theologian is an authority, and, consequently, when these numerous "authorities" disagree, as they do, they are tossed here and there without ever being able to come to a settled state of mind and heart on anything!

Is that not the lamentable, bewildering condition of countless millions (you, perhaps, dear reader?) in this old world today? They read a good book by some philosopher of note, or an eminent theologian, and the doctrine set forth seems to defy refutation, seems so sensible that it is accepted as truth merely upon the authority of the author. Then comes tomorrow and complications set in! Another book is read, or another brilliant lecture heard, or they are "moved" by an "inspiring" sermon, which, although it is altogether contradictory to that which they accepted as truth yesterday, sounds even more logical; so the former is renounced as "heresy" to advocate the latter; but even this is "held in sufferance till some new voice is raised to challenge" it!

And if it were not deplorable enough to *find* "thinking man" in such a condition, it is actually *advocated!* I hold in my hand a newspaper ad placed by a church which makes the assertion that "free-minded" people are "to trust in thinking rather than believing; to keep religion in line with advancing knowledge"! (Italics mine.) It follows, therefore, that since we are to assume knowledge is ever advancing, this "religion" is always progressing (?) towards, but never quite arrives at an understanding of the Truth. It is beyond this writer's ability to see how such indefiniteness could possibly leave the mind and heart "free" from anything, much less that it offers freedom from anxiety, doubt and fear!

But so go the lives of many of us today. We are always changing to this, believing that, propagating the other, and are in a constant state of uncertainty, indecision and doubt. We are always *hoping* we have the truth, *wondering* if we have, and *fearing* we have not.

"Meanwhile," to use the language of Anderson, when describing such a pitiful plight, "we must be content to drift on in darkness, blindly trusting that when the day dawns we shall find ourselves in safety!" What a wretched existence! Nor is this attitude confined only to the lost, professing Christians.

But it need not be so. God has spoken, forever to dispel the darkness of uncertainty and doubt concerning Him, His salvation and His will. *We have the BIBLE!* God has given us His infallible Word, and blessed be His name, we can and must consult it for help in the matter of our souls. *It is our standard!* There is only one way to be safe and sure, and that is by using the same procedure as the Bereans, who "received the word with all readiness of mind, examining the *SCRIPTURES* daily, whether these things were so." (Acts 17:11.) In Paul's letter to Timothy, from which we quoted in beginning, the same chapter, verse 14, he says: "But as for you (in contrast to those who are forever in doubt), continue to hold to the things that you have learned and of which you are convinced, knowing from whom you have learned them, and how from your childhood you have had a knowledge of and been acquainted with the *SACRED standing for salvation which comes thru faith in Christ Jesus!*" (Amplified translation.)

There you have it! There will not be chaos in our souls for long, *if only we will turn to the Bible and let God speak!* That, dear reader, is the answer to all the problems that assail so-called Christendom today; why so many discordant voices are heard above the religious uproar; why so many different theories, doctrines, philosophies, are propagated; the reason there are literally hundreds of "churches," "faiths," and "religions"; why so many professing Christians are without assurance at all and constantly confused—*man just will not stop listening to man; he will not go to God and let Him speak!* He would rather hazard his eternal welfare on the speculations, guesses, theories and ideas of finite, sin-deluded man, than go to the Word of God, the Bible, the Sourcebook of *all* truth (John 17:17; Ps. 119:160) and let *God speak!* We are not referring, of course, to differences of conviction on matters not plainly revealed in God's Word; such differences call for Christian forbearance (Rom. 14:1-15:13).

We close with this excellent excerpt from the writings of Robert Anderson: "God has given us a revelation. And, while doubt still lingers round innumerable questions on which we crave knowledge, *Divine certainty is our privilege in respect of 'all things that pertain unto life and godliness.'* The man who would force his opinions is a fool. But Christianity has not to do with opinions. It is founded on established facts and Divine truth; and faith based therein is the heritage of the Church . . . We are not called upon to wear the martyr's crown, but it is ours to share the martyr's faith. We can have no toleration for the veiled skepticism which is passing for Christianity today. Agnosticism is Greek for ignorance, and ignorance is both shameful and sinful in presence of a Divine revelation. The Christian is not ignorant; neither is he in doubt. We do not think this or that: we know."



Get Romans!

J. R. C.

Brother Boll once said that every time he read the book of Romans he got a fresh shock. This Book is revolutionary. It goes counter to the flesh. He further said, "If you get Romans, God will get you." I heard a brother of a certain congregation say, "Whomever we select as minister must know Romans." What is there about the message of Romans that calls forth such strong statements?

The outline of the Book of Romans appears simple enough. The general subject of the Book is Salvation or Righteousness. It falls into three natural divisions: 1. The Need of Salvation. 2. The Way of Salvation. 3. The Results of Salvation. Chapters 9 to 11 form a parenthesis in which Paul deals with questionings of the Jews, assuring them that God is faithful to His promises to them, and showing them how they fit into the picture of salvation.

As the Book of Romans opens, man is seen in ruins, utterly bankrupt. The law of Moses, rather than bringing salvation, has stopped all boasting, and brought the whole world under judgment of God, "for through the law cometh the knowledge of sin"—not salvation. Both Jews and Gentiles have failed and stand condemned. God stands on this scene of universal bankruptcy and announces a new plan (purposed from the beginning) whereby humbled man may be clothed with "a righteousness of God," declaring that this righteousness is unveiled in the gospel. This is not simply a revelation of the fact that God is righteous. That was a commonly accepted truth, and did not need to be unveiled. But this gospel righteousness was a new thing. Man's righteousness was shot full of holes. This new righteousness of the cross was a substitute righteousness, wholly adequate to man's needs.

On the cross Jesus became sin for us that we, in turn, might partake of His righteousness. This was a blessed exchange. Man is not saved by works of law, but by being clothed with this righteousness of God through faith in Jesus Christ. Our hope is built on nothing less than Jesus' blood and righteousness. Only thus can we have blessed assurance and perfect peace. Those who seek to serve God on the principle of law-works can never have this assurance and peace. We do not work in order to be saved, but we are created unto good works. Good works are a fruit of salvation. Romans deals with justification through the blood, sanctification through the Holy Spirit, and the resultant transformation in the life.

Jesus says, "He that believeth and is baptized shall be saved." This statement in no way conflicts with salvation by grace, for baptism is a submission and not a work; it is an expression and an integral part of faith, so that it is one with it. After the jailor of Acts 16 believed the gospel, repented, and was baptized the whole was summed up with "having believed in God." Faith comprehended it all.

After the armistice of World War-I was signed a soldier was found hidden in the bushes. Upon being informed that the armistice was signed a great load was lifted from his heart. Peace has been made between man and God. The armistice has been signed. "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ." Henceforth we are to live the Christian life sheltered under the blood and empowered by the Spirit, not by the Old Testament law principle. Salvation is by grace through faith, not of works that no man should boast. It is true that if one gets Romans, God will get him.

SPUR TO CHRISTIAN DILIGENCE

"Never was there a greater mistake than to fancy the doctrine of the personal return of Christ is calculated to paralyze Christian diligence. Surely there can be no greater spur to the servant's activity than the expectation of his master's speedy return."—J. C. Ryle.

"The moment a man realizes that Jesus Christ is coming back again to receive His followers to Himself, this world loses its hold upon him . . . The Church is cold and formal; may God wake it up! And I know of no better way to do it than to get the Church to look for the return of the Lord.

"Some people say, 'Oh, you will discourage the young converts if you preach that doctrine.' Well, my friends, that hasn't been my experience. I have felt like working three times as hard ever since I came to understand that my Lord was coming back again."—D. L. Moody.

The late evangelist, J. Wilbur Chapman, declared that a study of the Second Coming of Christ "completely revolutionized my thinking, gave me a new conception of Christ and a new understanding of what it meant to work for Him."

To R. A. Torrey the Lord's coming "was merely a theological conception" until he read the book "Jesus is Coming," by W. E. Blackstone. He says: "It was this that first brought me to definite convictions and made the doctrine not only clear, but very precious. It . . . had a decidedly formative influence on my life and teaching."

The following is worth repeating: "Unless what we learn of prophecy, of the Lord's coming, of the age to come, as well as any other truth, makes us more humble, more obedient, more loving and Christlike, we have learned in vain." —R. H. Boll.

Precious Reprints

From the pen of R. H. Boll

MOURNING FOR SIN

The "mourner-bench system" of salvation is bad, and so is its opposite extreme. All along attention has been called to the fact that the harm of the "mourner-bench" lies neither in the bench nor in the mourning, but rather in the unscriptural theory of salvation back of it. Very true. But if the mourning itself is banished, the loss is incalculable. Frankly, in the church today nothing is more needed just now than open sorrow and mourning for sin, heart-searchings, self-abasement, confession, pleading for mercy, crying to God.

In much doctrinal discussion of the "plan of salvation" men lose the sense of realities over technicalities, and overlook in their disputings and denouncings of other people's errors that precious essence of truth without which doctrinal forms are but empty hulls. We can emphasize things in such a wrong way that the obedience of the gospel seems rather like a performance, a sort of "process," consisting of certain "steps," apt to be taken too mechanically, as though they were mere initiatory rites. The while we analyze repentance—what it is, how it comes, etc., we readily leave out of view the essential place of the "godly sorrow," that worketh repentance, and say too little about that sacrifice of a broken and contrite heart, which is the one sacrifice which God will not despise.

As a result, the professed church of Christ is likely to have too many "members" who know not God; who have not and never have had a sense of sin; who have never realized the grace of God, nor drunk at the fountain of His love in Christ Jesus; to whom such experiences as those described in Romans 5:1-11 or in Romans 8, or such spiritual life as that suggested in Eph. 3:14-21, are utterly strange and foreign. There is apt to be an abundance of arguments among such men, much display of "soundness" and logic; plenty of scrapping, much boasting and self-satisfaction, much carnality, and little spirituality. I confess, I tremble when I compare the overplus of pretense in the professed church of Christ, with the deficit of real fruit. It reminds one of the contrast between the profession and the actual fact in the Jews' case (Romans 2:18-24).

And the judgment of God upon pretense is fearful. The fig tree that displays great leaves and has no corresponding fruit is accursed of God and must wither to the roots. O that in every congregation they would sound the clarion call to weeping and mourning, to fasting and prayer, to sackcloth and ashes, before the Lord: "Cleanse your hands ye sinners and purify your hearts ye doubleminded. Be afflicted and mourn and weep; let your laughter be turned to mourning and your joy into heaviness" (Jas. 4:8, 9).

"When Ye See These Things."

In the midst of the world's abounding wickedness and misery—when sin and crime, and alongside of it, suffering, insanity and suicide are increasing by leaps and bounds as never before; in the midst of unprecedented restlessness—national and international, social, industrial, spiritual: while faith is declining, love growing cold, when the professing church itself has been saturated with the world, so that the salt is losing its savor; and iniquity goes stalking about under the garbs of religion—do we realize the situation, the helplessness, hopelessness, perplexity around us, in the world and in the church? Have we no eyes to see, or ears to hear?

It is a call of God to His own that are in the world, to awake out of sleep, for now is our salvation nearer than when we first believed; the night is far spent, the day is at hand. It is a call to repentance, to righting of old wrongs, to cleansing of hearts and hands, to reconsecration, to whole-hearted life and service to the Lord. Time may have been when halfhearted Christianity would pass. No longer now. These are sifting days. Evil men and seducers will wax worse and worse, and those who are filthy will be filthy still; but God's people must stand forth in open contrast and testimony, out and out for God. Let us turn to God and rend our hearts and not our garments.



Sellersburg Children's Home

Howard T. Marsh, Supt.

Pictured below are four of our children who will have birthdays in June. Carol Sue Mayhew was born June 26, 1944. Carol became a Christian on April 24, 1955. She will be a junior in high school next year and has been admitted to the honor society. Carol has been with us since May 3, 1953. Shirley Mae Landrum was born June 19, 1945. She came to live with us in January of this year and became a Christian just a few weeks ago. We hope she will absorb much of the Christian teaching and training offered her in the home and the church here. Judy Mae Kinser was born June 16, 1950. She came to make her home with us on August 21, 1959. Judy obeyed the gospel in April of this year. David Austin was born June 22, 1949 and has been with us about one year. He became a Christian on April 10, 1960.

At this writing, one of our girls, Lois Ann Witten, is in the hospital. She had an unfortunate accident of falling down the steps at school and received a broken leg. We expect her home in a few

days, but she will be wearing a cast most of the summer. Bonnie Clark has also been in the children's hospital in Louisville for some tests and examinations. She is to return there next week for a tonsillectomy. All the others are in school and have very good health.

A new superintendent's residence is being constructed and nearing completion. We hope to have it ready for occupancy by the middle part of June. The address of Brother and Sister Marsh after July 1, will be in care of the Children's Home, Box 26, Sellersburg, Indiana. We solicit your interest and prayers as we assume this new work with its tedious obligations and responsibilities.

One of our most difficult tasks here is that of keeping good help. We have been hit hard this year. We have lost matrons on two occasions this year because of ill health and hospitalization. If any of you who read this article, or if you know of any one else who would be interested in this kind of work, please let us hear from you. We can use either a house mother or a man and wife. This is a great work of the Lord and a great opportunity for you to witness for Him before these young people. We would like to have several names in our files, because we never know when we may need someone. Think of this matter and let us hear from you. In the meantime, keep us on your hearts and before the throne of grace.



Carol Sue Mayhew

Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world. —Jas. 1:27.



Shirley Mae Landrum



Judy Mae Kinser



David Austin

SO WE ARE CHRISTIANS

Louise Heid

Louise Heid is winner of the Missionary Cartoon Contest. We publish the prize article. Honorable mention goes to Jo Ann Humphrey and Linda Owensby.—Pub.

So we are Christians. We go to church each Sunday. Most of us love each other and as Jesus Christ said in John 13:35: "By this shall all men know that ye are my disciples, if ye have love one to another." We thank the Lord before we eat, and praise Him for His goodness toward us. We hve been baptized into the name of the Father, the Son, and the Holy Spirit.

Yes, we are Christians. But do we ever go out to help the "nations in darkness" and are we really "on fire for the Lord?" Do we ever wonder why we should be so blessed in hearing and knowing about the Lord when so many other people in the world have never heard His Name? Are we more worthy than they? When we thank the Lord for our food and blessings do we ever consider how many people in the world have neither physical food nor spiritual food?

Why should not all the world know about Christ? Whose fault is it that they do not know Him? We receive blessings from hearing the Lord's word preached but do we share our blessings with others? Are we afraid to "stand up for Jesus" because we know that then Satan would be fighting against us? We need not be afraid, for in 2 Thes. 3:13 it is stated, "But the Lord is faithful, who shall establish you, and guard you from the evil one." How can we lose if we are on God's side?

Of course, some of us are not called to be "laborers in the harvest" abroad, but that does not give us the right to neglect the responsibility laid on us to pray for those who are laborers and that the Lord will raise up more laborers for His vineyard. We may not realize it, but we are fighting against Satan by merely praying. "More things are wrought by prayer than this world dreams of." How often do you pray for missionary work?

We need not work in a foreign country to be a missionary. We can be missionaries right in our own community. When we realize that many people whom we know are not going to Heaven, should we not feel that it is partly our fault? When do we ever speak to our friends and neighbors who are lost about the Lord? It is easy to talk about Christ to Christians because they share our interest, but it takes real courage and love for the Lord to speak to unsaved loved ones. Are you bearing fruit for Christ? In the fifteenth chapter of John, Jesus says that if a branch does not bear fruit it is taken away. Also Jesus said that if we abide in Him and He abides in us, we will bear much fruit. When we bear fruit for Christ we are glorifying the Father, and are being recognized by Christ as His disciples .

True Christianity is living. A dead Christian is a contradiction. Are you a live Christian?

Forum Panel

PANEL: J. Edward Boyd, Eugene Pound, Frank M. Mullins, Sr.

Topic: LAW AND GRACE

BY LAW OR BY GRACE?

J. Edward Boyd

Is salvation by law or by grace? The apostle Paul is very clear and quite emphatic on this question. In Romans 3:23 he declares that sinners are justified (declared righteous, given right standing with God) freely (with its true sense of without cost to themselves) by His grace through the redemption that is in Christ Jesus. This is on the ground of faith "apart from works of law" (v. 28). No doubt the apostle had the law of Moses particularly in mind; but the absence of the article in the Greek text (simply law, not "the law") makes his statement inclusive of all law, any legal system. There is no salvation to anyone on the ground of his keeping any law. "By works of law shall no flesh be justified" (Gal. 2:16).

Eternal life is a "free gift"—God's *charisma* (Rom. 6:23). In contrast with this is "the wages of sin"—death! The word here is *opsonia*, which was used to designate the pay received by the Roman soldier for military service. Sometimes, on special occasions, he received something extra, a gift from the emperor; this was called his *charisma*, a free gift. With this well-known practice Paul drives home his point. Because of sin we deserve death. But the Lord Jesus has died for us. And upon the believer is bestowed the gift of eternal life, which he has not and can not by any means earn.

In Ephesians 2:9 we have the well-known statement: "For by grace have you been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory." A point of special interest here is the use of the Greek perfect periphrastic construction, which means not only that on some former occasion they had been saved, but also that they were still in a saved state. Their salvation was an accomplished fact, not something to be attained in the future by keeping of law! And it had been brought about by the grace—by the unmerited favor—of God. Good works were indeed to follow (v. 10); but they are not presented as the ground of their salvation. What we earn by working we do not receive by grace—as an unmerited favor. And salvation is definitely declared to be by grace.

If it were not so—if salvation were dependent upon the keeping of the law of God—whether as expressed in the Ten Commandments, the Sermon on the Mount, or the admonitions of the Epistles—O wretched man that I am! For I read in Galatians 3:10: "Cursed is every one who does not continue in *all* things written therein to do them." Thus Paul points out the utter futility of expecting sal-

vation on the ground of law-keeping. For who can measure up to this standard? "All have fallen short." So all are under the curse, except those whom Christ has redeemed from the curse of the law. (Gal. 3:13-14.) But (someone may ask) does not this teaching encourage indifference to right living? Not to the one who truly loves his Savior! The same apostle who so emphatically sets forth these truths was equally earnest in urging saved people to "walk not after the flesh but after the Spirit." "You were called for freedom," he wrote; "only use not your freedom for an occasion to the flesh, but through love be servants one to another." (Gal. 5:13.)

SAVED BY GRACE

Frank M. Mullins, Sr.

The study of grace is a study of God Himself, for the apostle Peter declared: God is "the God of all grace" (1 Peter 5:10). "Grace" is as certainly an attribute of God as is His holiness and His love, and is, therefore, as timeless and indefinable as God is. It can be known in its true sense only as God reveals its meaning, only as God reveals Himself to man and reveals man to himself.

The Bible presents God as the Holy God, and man as the fallen creature, imperfect and rebellious toward God his Creator. The original sin was not the mere transgression of a moral code or rule of life. The thing Satan tempted Adam and Eve to do was "to become as God, knowing good and evil." Their choice was not to commit some immoral act, but to take the reins of life out of the hands of God, that they might become self-sufficient, self-directive apart from God, the right of choice to decide for themselves what was best for themselves. As defined by Dr. Lewis Sperry Chafer, "Sin is self-centered living and action on the part of a creature who is by creation designed to be wholly centered in God." Man proved himself incapable of saving himself by failing to keep the "holy, and righteous, and good" law of God, and the whole world was brought under the judgment of God. Man proved himself incapable of making the right choice when he rejected God's Son, the personification of the righteousness of God, revealing that men love darkness and not light, and proving himself not only lost, but hopelessly and helplessly lost, with no righteousness of his own, with no power to redeem himself, and under the judgment of God.

This sin of man created an antimony, a self-opposition in God. God is Holy, and His holiness would consume the sinner and demand judgment against man. But God is love, and His love moved with equal force to provide salvation for man, to avert the destruction of man and to provide for him what he could not provide for himself. and to restore him to his place in the image of God and in fellowship with God. But the grace of God being also an attribute of God moved with equal force and gladness to give to fallen man what he did not deserve and could in no wise attain or possess except as an unmerited free gift, being such a creature as he is.

This antimony finds perfect unity in the cross of Calvary, where God, in the person of His Son, having become man with no claim of sin upon Him, died for the creature's sin. The cross is the center of all Bible truth, the perfect revelation of God to man and of man to himself. Here God acts in perfect harmony with Himself in all His divine attributes on behalf of sinful man, His creature. His holiness demands judgment for sin, His love provides the propitiation, the sacrifice that meets every demand of His nature. Justice is met; God shows Himself to be Just. His grace can now freely bestow upon any undeserving creature all that is needed to set him before the presence of His glory without blemish through the finished work of the Son of God upon the cross.

Here is one act that sums up the theology of grace—a life-time of study on the etymology of the word would be both profitable and fascinating, but we can best understand the meaning of the word "grace" with all of its ramifications at the cross of Calvary. Here the holiness of God cries out in judgment against sin so as to bring man to his greatest abhorrence of evil; here the love of God is revealed in such manner as to motivate man to the highest degree of self-sacrifice and devotion on behalf of God and his fellow-man; here the grace of God is so revealed as to bring man to his highest degree of compassion toward his enemies and to give his life for those who least deserve his favor, as the Son of God in His compassion cried out, "Father, forgive them, they know not what they do." The heart of God was revealed to man at Calvary. The grace of Christ was made known, yea, Christ was made known, "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor that ye through His poverty might become rich" (2 Cor. 8:9). Here on the cross is man in all of his unworthiness, his emptiness, his helplessness, with nothing in his hands to bring, meeting God in all His love, mercy, and fullness. And the grace of God giving to man the fulness of God while taking man's poverty and nailing it to the cross. Here is the Son of God taking our place before the Holy God and giving to us His place with God. This is the grace of God.

"The grace of God hath appeared bringing salvation to all men." Any man, anywhere, under any condition or circumstances, who can and will accept a free gift from God can be saved. For the power and sufficiency is of God "for by grace are you saved through faith and that not of yourselves."

LAW AND GRACE

Eugene Pound

To begin we might ask just what the meaning of "Law and Grace" is. The following illustration by Ironside might be helpful:

Some years ago, I had a little school for young Indian men and women, who came to my home in Oakland, California, from the various tribes in northern Arizona. One of these was a Navajo young man of unusually keen intelligence. One Sunday evening, he went with me to our young people's meeting. They were talking about the epistle to the Galatians, and the special subject was law and grace. They were not very clear about it, and finally one turned to the Indian and said, "I wonder whether our Indian friend has anything to say about this."

He rose to his feet and said, "Well, my friends, I have been listening very carefully, because I am here to learn all I can in order to take it back to my people. I do not understand all that you are talking about, and I do not think you do yourselves. But concerning this law and grace business, let me see if I can make it clear. I think it is like this. When Mr. Ironside brought me from my home we took the longest railroad journey I ever took. We got out at Barstow, and there I saw the most beautiful railroad station and hotel I have ever seen. I walked all around and saw at one end a sign, 'Do not spit here.' I looked at that sign and then looked down at the ground and saw many had spit there, and before I think what I am doing I have spit myself. Isn't that strange when the sign say, 'Do not spit here'?"

"I come to Oakland and go to the home of the lady who invited me to dinner today and I am in the nicest home I have ever been in. Such beautiful furniture and carpets, I hate to step on them. I sank into a comfortable chair, and the lady said, 'Now, John, you sit there while I go out and see whether the maid has dinner ready.' I look around at the beautiful pictures, at the grand piano, and I walk all around those rooms. I am looking for a sign; the sign I am looking for is, 'Do not spit here,' but I look around those two beautiful drawing rooms, and cannot find a sign like this. I think, 'What a pity when this is such a beautiful home to have people spitting all over it—too bad they don't put up a sign!' So I look all over that carpet, but cannot find that anybody have spitted there. What a queer thing! Where the sign says, 'Do not spit,' a lot of people spitted. Where there was no sign at all, in that beautiful home, nobody spitted. Now I understand! That sign is law, but inside the home it is grace. They love their beautiful home, and they want to keep it clean. They do not need a sign to tell them so. I think that explains the law and grace business."

As he sat down, a murmur of approval went round the room and the leader exclaimed, "I think that is the best illustration of law and grace I have ever heard."

Now with the clear illustration of the difference in law and grace in mind, let us think about what brings this difference about in a person's life. Before we were "discharged from the law" (Rom. 7:6) we were in bondage—bondage to the law and to sin. Law and sin go together. Law is the very thing that gives sin a chance to assert itself. There is something within human beings that causes them to rebel when compelled by an outside power. When the sign says "Do not" we "Do" and vice versa. This is while we are under law.

But the great and grand difference comes about when we are "released from sin"—when we are "discharged from the law." This takes place when we are united with Christ, "For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin; for he that hath died is justified from sin." He that died is "released" from sin. We are no longer under law—sin no longer has dominion over us. Christ came that "he might redeem them that were under the law, that we might receive the adoption of sons" (Galatians 4:5). As sons we are freed from the law and no longer under its authority. As sons we now enjoy full liberties. The power of the law is broken and we are put under grace. And under grace we are *free*. "For freedom did Christ set us free" (Galatians 5:1). God says that we belong to Him and He to us. Now we are inclined to obey—not because we are compelled to do so, but simply because we love Him. This is when we are under grace. Now "we serve in newness of the spirit, and not in oldness of the letter" (Rom. 7:6).

THE POWER OF THE PRINTED PAGE

For the next Open Forum we wish to take up a collection of paragraphs on "The Power of the Printed Page." Have you seen examples of the use of the press to influence the thinking of people, either for good or bad? Who in your thinking seem to believe in the power of printed words? Do you know of any specific examples of good done by gospel tracts? What impact has the Bible made upon communities? How important is it for free Christians to publish their own tracts and literature for Vacation Bible Schools and Bible class work? What challenging paragraph have you read on the power of the press? How do you personally feel? Get your paragraph in soon, please. —J. R. C.

NEWS AND NOTES

Allensville, Ky.: Brother William Kerr, one of our elders, and Mr. Gill's brother-in-law, passed away about a week ago (the forepart of May). We have suffered a great loss in the church here at Allensville. —Mrs. John W. Gill.

Jennings, La.: Tonight (May 4) our meeting starts with A. J. Istre doing the preaching. We are looking forward to a glorious time in the Lord. After a covered dish supper last night, the men of the church gathered for a time of prayer at which they listed those that were likely prospects. Interest is high and a wonderful spirit is manifest. We know that God can give us victory! —Antoine Valdetoro.

Louisville, Ky.: Our six-day meeting with Frank Mullins preaching and teaching was a time of great spiritual blessing to the church. Brother Mullins brought us a series of seven sermons on the Holy Spirit and taught a class on the parables of Jesus on the five week-day mornings. We were glad to have a great number of visitors to both morning and night sessions.

We have had a good number to place membership with us recently and attendance at the night meetings especially is on the increase. Our meeting that was announced for June 12-17 has been called off, on account of the illness of our evangelist, Brother Orval M. Morgan. Brother Morgan has been ordered to rest because of a heart ailment. He should have the prayers of faithful Christians. —Ernest E. Lyon.

Porterville, Calif.: We have about a dozen faithful members here who truly love the Lord. This is a hard field. Yet if I do not speak to others about the Lord Jesus Christ, the words of Jeremiah 20:9 come to me: "And if I say, I will not make mention of him, nor speak any more in his name, then there is in my heart as it were a burning fire shut up in my bones, and I am weary with forbearing, and cannot contain." —Mack Anderson.

ANSWERING THE CALL

Dennis Lawalin and John D. Halows of S.C.C. are going to Calistoga, California, the third week in June to answer the mission call from Brother and Sister Ward, who offered a cottage rent-free for any who would come out

to start a work. The church will consist of five persons in its beginning. The young men will go, first to Big Creek, Louisiana, to assist in a vacation Bible school, where Frank Sandage is minister. This school will be the first week of June.

Independence, La.: Things are coming along very well here. We are in the final stages of completing our new auditorium, and it should be in use in June. We are planning a dedication and protracted meeting in July. —Neal Phillips.

NEAL PHILLIPS TO GALLATIN

Brother Neal Phillips has accepted work at Gallatin, Tennessee, where Hall Crowder has been laboring in the Gospel for several years. Brother Crowder will be moving to Sellersburg to work with the church there. Brothers Crowder and Phillips both will be moving in August.

WORD FROM HOWARD MARSH

Sellersburg, Ind.: You may have heard by now that I have resigned as minister of the Sellersburg Church and am making plans to move to the Children's Home in a few months. Almost twenty years with the church here has been a very enjoyable ministry, and this decision was not an easy one to make. However, I have been trying to serve in double capacity for both the Home and the church and it is too much.

For several years I have been compelled to refuse calls for revival meetings. I hope now to be able to accept more of these calls as the Lord directs. Also I hope to be able to visit every church that has shown any interest in the Children's Home. Please be praying for this work and for the planning of the home for elderly people, which is now in its early development stage.—Howard T. Marsh.

Linton, Ind.: We enjoyed a good Bible study and prayer meeting last night with a baptizing at the close of the service. The lady who was baptized hopes to influence others of her family to come to the Lord. We pray that she will.

We appreciated the Southeastern Christian chorus, which was with us the first Sunday in May. Brother Ray Cantant did a good job directing. We were glad to have him and J. Edward Boyd

in our home.

Tonight and tomorrow night (May 11, 12) we are having a "Teachers' Improvement Course" based on some film strips. Vacation Bible School here is planned for June 6-17. —Eugene Pound.

A GOOD WORD FOR S. C. C.

Brethren generally may not realize fully enough that it would be calamitous for Southeastern Christian College to fail. Any waning in interest over the country registers in our praying, giving, and patronizing of S. C. C. These are days in which more than ever our children need to be grounded in the truth of God and in His love.

Many congregations are represented by one or more students in this school. Brethren in those churches should not fail to appreciate this step of their own young people, nor fail to encourage them. There should be such financial interest taken by brethren of the congregations represented that there should not be the necessity of issuing special appeals on the school's behalf. Righteous zeal should prevent this. —Stanford Chambers.

The above words of Brother Chambers should stir us up to rally to the support of S.C.C. Brother Chambers has been a school man and knows first hand the importance of Christian schools. He also knows the problems they face. If you excused yourself from having a share in the recent renewal campaign for S.C.C. for some pretext or other, please reconsider the importance of this school and join others who are giving regularly to its support. Perhaps the preacher who works with you or the evangelist you will have for a meeting was trained at this college. We who have been giving regularly to this good work for years beseech you to join us in erasing all need for emergency appeals. As Brother Chambers says, "Righteous zeal would prevent this."—J.R.C.

GRANT L. SLAGLE

The death of Brother Grant Slagle in Indianapolis was a great shock and loss to the young congregation meeting at 2044 N. Olney. At one time Brother Slagle was a preacher of the Christian Church, but in his study of the Bible he reached the decision that mechanical instruments in the worship were not authorized by the word of God. He was courageous enough to declare himself. When the brethren started the

new mission he visited them and in conversation with them learned that they were in agreement regarding faith in Christ, the simple worship, and the second coming of Christ. He became one of them and was zealous in promoting the work. He took turns with others in preaching. He had had three strokes and was not well. His passing came shortly after he had attended services on Sunday morning, April 17. He did not get home. Rather, he went Home to be with the Lord. —Maurice Clymore.

LaGrange, Ky.: Our revival with Bro. Robert Boyd as visiting preacher will be June 5 through June 12, at 7:30 each evening. If you see this notice in time and live in the LaGrange area, come and enjoy the meeting with us. —Asa Baber.

SOME REVIVAL MEETINGS

Richard Ramsey of Louisiana has been invited to conduct a series of meetings at Buechel, Kentucky, church of Christ, beginning June 19.

Howard Marsh announces that he will hold a meeting at the Sylvania church from June 20-26. This congregation is located just south of Louisville.

The Sellersburg, Indiana, Youth Revival is scheduled to take place from June 6 to 13, with John Fulda preaching.

Porterville, Calif.: I enjoy the Word and Work very much. I usually read most of it from cover to cover before laying it down. —Mack Anderson.

New Word and Work Quarterly

Richard Ramsey had charge of writing the Quarterly for the third quarter. He was assisted by Neal Phillips, and got some help from Carl Kitzmiller, James R. Ross, Herbert Ingalls, and Eugene Pound. These brethren are following a new style in this quarterly. The Scripture Text is followed by Background of the Lesson, then the Lesson Verse By Verse, Practical Points, and Questions For Study And Discussion. I have read these new lessons and find them to be very good. Gordon Linscott and Carl Kitzmiller are preparing lessons for the fourth quarter on the same plan. If you do not use this quarterly, why not give it a try?

TWO HELPFUL BOOKS

Brother Herman Fox has some very nice things to say about the article "The

Prodigal and His Brother" that appeared in a recent Word and Work. This is one of thirteen little chapters in the booklet, "Parables of Jesus" by J. R. Clark. It can be had at 50c each, or \$5 per dozen.

"The Premillennial Position" by J. R. Clark is a little book that fills a need today when so many are consigning that New Testament truth to the realm of false teaching. The Apostle John taught this truth and so should we. This book is concise. It is filled with important quotations from the Fathers and reliable historians in part one. Part two is a series of articles on "What Lies Ahead." The price is 50c, or \$5 for twelve.

Report On Rowan St. Work

Blessings continue to come. In May there were 24 rededications, five of which placed membership; 105 at Sunday school last Sunday; 71 at prayer meeting last week (no supper served!); fine attendance at all meetings. V.B.S. planned for June 13-24, Guest Minister each night teaching the adult class. Our hearts are full of thanksgiving for these wonderful blessings. — Thomas Clark.

FOR SALE: 98 individual opera seats in excellent condition. Cost \$700 new. See and make offer. —Thomas Clark.

Kowloon, Hong Kong: We had over 100 in S.S. again yesterday. We're glad to have the increase. Betty saw some boys last week over at Shek Kip Me. She invited them to S.S. and three of them came. Then last night four came back to church, also the mother of one of the former teachers of Mr. Chung. There was a good crowd. Bro. Wan preached. Attendance at the Saturday night prayer meeting and Bible study was excellent. Last week there were only a few because of the heavy rain. Bro. Fung had an excellent lesson.—Dennis L. Allen.

A LETTER FROM ENGLAND

Dear brother, this is just a line to thank you for your faithfulness in Word and Work, and to tell you that your faithful love to Christ stimulates my own soul and encourages me to follow those of the faithful old school of prophets now fast disappearing, as Bro. Boll and several more of his type whom I learned to love and respect as they wrote in Word and Work.

I have just received the February number. It went down to Brazil but

was sent on to me by a faithful believer who works in the post-office there in that city. In this February issue there are some wonderfully fine things which I praise and thank God for, which the Spirit made available to my heart through your (S.C.) pen and that of Bro. Boll, E. L. J. and others.

I am particularly grateful for your "Truth Advance Section," Questions Asked of Us, on pages 56, 57, and 58. Dear Brother, I thanked God for this lovely truth which the world cannot receive nor comprehend, about Christmas and Easter and the so-called "Holy Days."

What you said about the introduction of innovations pleased me very much indeed. I like your fine reasoning about the "sons of God" not taking wives. It is plain that the Lord gives you a wisdom which all the clever wiles of the enemy cannot trouble. You expose their errors and lack of understanding and knowledge of the Scriptures..

—Ernest Michaelis
35 Bates Crescent
Wendover, Bucks,
England.

YOUTH SUMMER CAMPS

Again this year the Kentuckiana Christian Assembly will use the S.C.C. Campus for their two camps. Junior Camp is scheduled from July 10 to 16; Senior Camp will be from July 17 to 23. Those interested should contact Hall C. Crowder, Box 101, Gallatin, Tennessee. The full fee is \$11.00. \$5.00 of this amount is paid with enrollment application.

Louisville, Ky.: South Louisville church of Christ is enjoying a "response" revival. The first four weeks in May there were eight who have responded—seven for membership and one for renewal. Our largest Bible school attendance since Iroquois Church was organized, was recorded last Sunday.

The 5th and M St. Revival comes June 12-17, Brother Earl Mullins, the evangelist. —N. Wilson Burks.

BIBLE CONFERENCE IN MANILA

Dennis Allen announces a Bible Conference to take place in Manila the first two weeks in August. The brethren there would be delighted to have a few visitors from the States. Dennis mentions Winston Allen and Frank Mullins in particular. They two are making the visit a matter of prayer, as they could not make the trip unless God supplied the means.

BOOKS — PAMPHLETS — TRACTS

(In Stock—Awaiting Your Order)

Earth's Earliest Ages, G. H. Pember	\$3.50
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If America Elects A Catholic President, Don W. Hillis,50
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Jehovah's Witnesses, An Expose', Chas. Wm. Walkem,35
Prophetic Progham of Jehovah's Witnesses, Keith L. Brooks,05
Jehovah's Witnesses In The First and Twentieth Centuries, Phillip Elliott,20
The Spirit of Truth and Error, Keith L. Brooks,05
What The Bible Says About Divorce, Wm. W. Orr,30
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8-60

ALL - DAY SEMINAR

On Saturday, June 25, the Buechel Church of Christ, near Louisville, will be host to an all-day Seminar For An Expanded Ministry and Leadership. All ministers and church leaders are especially urged to be present. The program for the day is as follows:

Chairman, N. Wilson Burks

- 9:00 - 9:20, Devotions.
- 9:20 - 9:40, General Education Background For Ministers,
Paul Clark.
- 9:40 - 10:00, Church's Responsibility To The Ministry,
Willis H. Allen.
- 10:00 - 10:20, Doctrinal Foundation For The Ministry,
Richard Ramsey.
- 10:20 - 10:30, Recess.
- 10:30 - 10:50, Church's Responsibility Toward Home Missions,
J. L. Addams, Sr.
- 10:50 - 11:10, Preparing Men For The Ministry,
Frank M. Mullins, Sr.
- 11:10 - 11:30, Recruiting Men For The Ministry, J. R. Clark.
- 11:30 - 11:50, In-service Training For The Minister,
Howard T. Marsh
- 12:00 Lunch
- 1:00 Singing, Prayer.
- 1:10 - 1:30, Summary, N. Wilson Burks.
- 1:30 - 3:00, Open Forum.