

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

J. R. CLARK, Publisher

VOL. LVI

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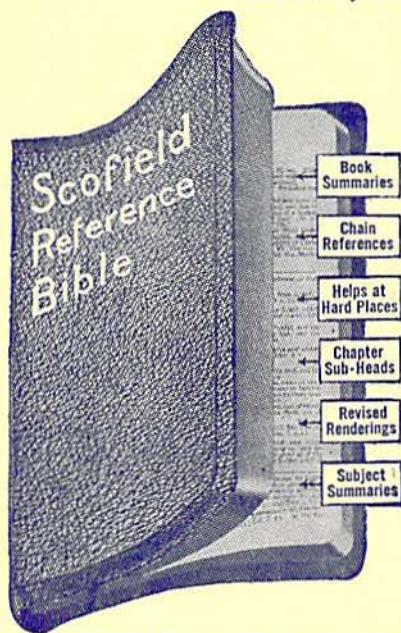
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THE WORD AND WORK

VOLUME LVI, SEPTEMBER, 1962

GORDON R. LINSOTT, EDITOR—PUBLISHER

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

THE WORD AND WORK, 2518 Portland Avenue, Louisville 12, Ky.

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Comes the New Editor-Publisher

E. L. J.

Within its more than fifty years of uninterrupted publication, through war and peace, through times both good and bad, this journal has had many able and dedicated writers—editors, contributors, and associates. One of them was known as editor-in-chief, and well deserved the title. The memory of him will be green for ever in our hearts, and his pen a power until the end of time.

We have had, in that long period, only three publishers, or managing editors: Chambers, Jorgenson, and Clark. Chambers was the zealous editor-publisher from the beginning in New Orleans (1908), and we thank God that he is still with us as honored "senior-editor", the active "editor-emeritus," who handles "Questions Asked of Us".

E.L.J. became publisher when Brother Boll took over and moved the magazine to Louisville in 1916. His tenure was of twenty-five years—until a sudden (but temporary) sick spell struck in 1941. Clark came to the rescue then as publisher, and has given able, faithful, steady, wise and selfless service for twenty-one years—even until now.

In 1956, when our beloved editor-in-chief was called up higher, these two last-named publishers, the remaining owner-partners, were encouraged by our readers to "carry on", and since that time we have been "co-editors." The Lord has been strangely with us, our constituency has stood by us, and our reading circle has continued almost as before. There have been periodic fluctuations (as when we received a year's club of a thousand names for a certain series), but on the average, circulation has not varied greatly.

Always, we have known that sooner or later there must be changes in the personnel. Clark has been over-burdened (he is a very active "minister" in a good and growing congregation), and his partner has served only "as of the strength which God supplieth" since a coronary

in 1958. Besides, the swift-footed years are trying hard to catch up with me.

How very, very happy we are, therefore, to announce that in the merciful providence of God, whose we are and whom we serve, a new full partner has been added to serve as editor-publisher—a man tested and true, with his feet on the ground and his heart in the sky. He is young enough (38) for years of possible service, yet old enough to be mature in judgment, established and grounded in the word. He is scholarly but humble, practical but spiritual, and cautiously bold. Of him, Dr. Horace Wood of Dallas (who knows his intimate life) writes us: "That man does not have a fault, so far as I know. He will fit just fine with the Word and Workers."

It seems good to your present editors, before announcement of the name, to exhibit here a few paragraphs concerning the Purposes and Policy of this paper from those who have managed the magazine to this date. (Brother Chambers is just now in Louisiana, and there is no first issue or early statement from him at hand. We quote from his January, 1916 announcement below).

1916, WHEN R. H. BOLL TOOK OVER

(Deletions are for lack of space; no change in sense.)

"It is our chief aim to produce a clean magazine; clean in its columns, clean in advertisements, free from objectionable controversy, from personalities and bitter sayings, clean in principle, and clean in doctrine—in short, such a journal as can be passed out to friends with the assurance that it will in none of its features reflect discredit on that lofty Name by which we are called.

"The magazine shall be non-sectarian, to the extent that God may grant us wisdom and grace to make it so. We intend that it shall hold up the standard of simple and non-sectarian Christianity. There is a sectarianism without; and a sectarian tendency inheres in the flesh of us all. We hope to hold a good ground against the outspoken sectarianism; and to fight a good fight against the other sort which rises up unaware, subtly and insidiously from within. It behooves us well to be watchful . . . , for the bondage of creed creeps in upon us on noiseless feet.

"The editors of this paper have convictions of their own, strong and deep on many matters of faith. But these convictions, whatever they be, are not the standard of doctrine of this paper. The word of God is the standard, and to it the convictions of the editors are themselves subject . . . It would not be expedient to make a public forum of its columns, yet we hope to provide that the views and convictions of the editors shall not dominate the teachings of this magazine, but that the way shall always be open for friendly comparison of differences, and mutual helpfulness in searching out the truth. We shall have discussions, but never strifes." —R. H. B., in *Word And Work*, 1916, p. 2.

"We can all have fellowship in this means of furtherance of the gospel by obtaining subscribers, and by praying our good Father above to abundantly bless Brother Boll and all the writers that every page may breathe forth the Spirit of Jesus and overflow with sparkling life-giving truth fresh from the Book. And let us all pray one for another that our hearts may be open to receive the whole counsel of God." —S. C., in *W.W.*, 1916, p. 1.

1941, WHEN CLARK CAME IN AS PUBLISHER

"To appreciate a good magazine, and give it a chance to bless us, we must read it! The *W.W.* is not just another paper. It is a missionary project. It is unique in that it is set to declare the whole counsel of God. It stresses salvation by grace (baptism is an act of submission, not a work). It points out that we should live the Christian life in the power of the indwelling Holy Spirit. It stands for love and unity in the brotherhood. It gives prophecy its natural and easy meaning, simply endeavoring to take God at His word. In thus emphasizing the spiritual, it has met opposition. The brotherhood is sadly in need of spiritual teaching. In subscribing to the *W.W.*, besides the help we our-

selves receive, we are doing our bit to keep alive this evangel of the whole gospel.

"No one makes a profit from the W.W. Those who publish it do so at the sacrifice of much time and labor for the good it will do. Let us have a share in sending this 'preacher' throughout the land. It champions the very things for which we stand. Its circulation should be increased manifold." —J.R.C., in W.W., 1941, p. 9.

1956, WHEN BROTHER BOLL WENT HOME TO GOD

"The question that troubled Christ's disciples, 'Who then is the greatest?' disturbs us not at all. We that are left are all just 'little people'. The Lord will raise up men of His own choice, whether great or small, to do all His will. And we know well that 'a man can receive nothing except it have been given him from heaven'. There may be even now among our readers that young man (or woman) on whom the role of publisher will fall before too long, or even that of editor-in-chief; for we shall soon provide to 'pass it on' as the Lord may lead.

"The W.W. was a good and going journal, under Brother Chambers . . . when we bought it and moved it to our city. Though it was the facile, dedicated pen of R. H. Boll that made it what it is today, it was nevertheless sustained of God before his editorial regime, and we have confidence through your prayers that God will yet sustain it after him. In fifty years a useful journal acquires a 'character'; and becomes a kind of 'institution'. On every hand, our friends are saying, 'We need the magazine; we need the able articles from our living pulpit; we need the monthly News exchange; we need—our younger group especially will need—the precious reprints from our brother's pen'.

"Too soon, if Jesus waits, our able, older men will leave to them (the younger) the burning torch of free and spiritual New Testament religion—the gospel of God's grace, the building of God's church, no man's party and no man's sect; but the house of God, which is the church of the living God, the pillar and ground of the truth." —E.L.J., in W.W., 1956, p. 98.

This review of our history, and these past statements on the paper's purpose and policy—together with our last month's "Way For A Christian Journal"—should suffice. Your present editors have enjoyed several conferences with the dear brother who is now about to take the helm; and though he is a free man (under God), with high ideals and fine ideas of his own, we have no fear that he will depart too far from the pattern of the years, nor at all from the final standard of this journal—the revealed word of God. We have asked him to tell in an early issue his own thrilling story of how God led and guided him to this latest line of labor. Let our readers be assured that your present editors are happy in this choice and grateful to God; and that we are "unanimously" for him, with him, behind him, and beside him. Let us pray for him, and hold up his hands.

I leave to Brother Clark, my good friend and loyal associate, the honor and the pleasure of announcing his name, with whatever else he may desire to say.

WELCOME, BROTHER LINSOTT

J. R. C.

The editors of Word and Work are happy to welcome Gordon R. Linscott to our editorial staff. His articles in times past commended him to us and to our readers. His spiritual experience recounted in this issue of Word and Work gives further reason why we selected him as that "young man" (he is 38) whom we sought to assist in this good work of sending out the gospel by the printed page.

Brother Linscott will be managing editor, or as Brother Jorgenson says, Editor-Publisher. Besides writing, he will select articles, read proofs, prepare news, take care of advertising, circulation, do considerable typing and whatever else needs to be done to put out a good, whole-counsel Christian magazine. We hope that he will assign some work to others. Also Brother Linscott will preach at Fisherville, Ky., and teach in Portland Christian School. What a schedule.

I came to the Word and Work in 1941 and have published about every issue of Word and Work since. In addition to doing the work that we are turning over to Brother Linscott, I have developed and managed the Book Store, more or less, through the years and made various reports demanded by authorities. Besides I have been full-time minister of a church. Now I am to be relieved of duties as a publisher, but will continue to be partner and co-editor of Word and Work. I will be able to give more attention to church work.

Brother Jorgenson has been an invaluable co-worker and helper through the years. His counsel has always been good. At times he has given me financial help. Always he has been a friend and a source of encouragement. He is thoroughly unselfish, and cares truly for others—it seems most of all for me.



From our New Editor-Publisher

Gordon R. Linscott

It was a dozen years ago or more, that I saw my first copy of the Word and Work. Someone sent a gift subscription to Charles Gross (who was later to become a missionary to Israel). This dear brother—always a friend to missionaries—sent it to me in Italy, along with a bundle of other Christian publications he received.

But I had heard that the Word and Work was dangerous, that R. H. Boll was a "hobbyist" who wrote of nothing but the millennium. So, for a good six months, the Word and Work was carefully laid aside. I *knew* what was in it (I thought), so I didn't so much as open the cover. Then one day I did glance through a copy of it, reading a little "filler" or two. "Well!" I thought, "This is great! It isn't often I find material of such spiritual tone in our publications." But I still put the magazine aside; I was still afraid of R. H. Boll (and at that time, I still didn't feel I could call him "brother").

During these months the Lord had been dealing with me. After about a year in Italy (as a missionary), I had learned what it means to trust the Lord Jesus Christ for salvation. I had received the Holy Spirit as Teacher of the Word. The marvels of the grace of God had begun to dawn upon my soul. I couldn't escape the discovery of His grace to Israel as well, and I soon became engaged in a detailed study of God's promises and prophecies. But I had a deathly fear of the word "premillennialism."

Discovery of new truths made me bolder; I began to examine the Word and Work more closely. Surprise! I found an issue with *no* articles on prophecy. "But," I thought, "this R. H. Boll is supposed to be a hobbyist." Well then, maybe I had also been misinformed about his teaching; so I began reading back issues of the Word and Work. It was wonderful! Just the things the Holy Spirit had been showing me (but still, for a bit, I shied away from prophetic articles)! Finally, I threw caution to the winds and began reading Brother Boll's writings on prophecy. Again, perfect agreement! And then, a thought that made me shudder: Could it be that *I* was premillennial? Perish such a horrible thought!

The answer was difficult and painful. I delayed; I debated; but finally I knew that honesty demanded an answer, and that answer was "yes". I wrote Brother Boll a letter of apology for having been a party to the misrepresentation of him and his teachings. Later, I went to see him. Of our conversation and correspondence, I was most impressed by this: He received me as a brother without making sure that my views conformed to his, and he made no attempt to persuade me to align myself with his "party" or to bend me to his views. I could not help but love the man, even before I ever met him.

Then one day he went Home. At the fellowship Week that fall, J. R. Clark distributed a mimeographed bulletin containing an article about Brother Boll. He suggested that while there would never be a replica of our beloved brother, God was well able to give similar gifts to us, and so to fill the empty place in the ranks. I didn't entertain any thought of filling Brother Boll's place on the Word and Work, but I could not but cry out that He might work in me with the same power that had been manifest in him.

Some years have gone by, and God has brought me to the editorial staff of the Word and Work—beyond what I asked. It has been a long and complex process into which the prayers and influence of other dear brethren have entered. Recent events, shaped by the hand of the Lord in answer to prayer, have been no less wonderful than the earlier ones. As I look back, I stand amazed that the Lord should be so patient and longsuffering as He leads.

I look ahead with anticipation to new experiences of "grace upon grace"—but not with a view to filling anybody else's shoes. It is enough to be a recipient of the allotted measure of faith, and by God's grace to be a faithful channel of blessing to you, through these pages.

Truth Advance Section

Stanford Chambers



QUESTIONS ASKED OF US

In certain church ads, there appear in big letters "Premillennialism" and strong warning against "the heresy." What heresy is it? What is "Premillennialism"?

Religious leaders differ over the question as to whether the promised return of the Lord Jesus is to be premillennial or post-millennial, whether He is to come before the thousand-year reign of the twentieth chapter of Revelation or after it. There are those who hold to the postmillennial view, some of whom are such zealots for their interpretation that they appeal to prejudice and resort to name-calling in order to hold as many as possible in line with their view. Teaching which is to the contrary is, therefore, by them called "heresy." With them, to be orthodox is to believe (and teach) that Christianity must convert the world and thus usher in the thousand-year reign, that is, the Millennium. But orthodoxy must harmonize with the Scriptures, and preceding the thousand years of Rev. chapter 20, is plainly the coming of Christ in Rev. 19:11-20. It is He and not man who ushers in His reign. Peter agrees with John, declaring as he does in Acts 3:21 that Christ's abode is heaven until the times of the restoration foretold by the prophets. "The times of the restoration" and the thousand-year reign of Christ, that is, the Millennium, are, as to time, one and the same. The restoration of all things includes that deliverance awaiting the whole creation (now under the curse of man's fall) as foretold by Paul in Romans 8:18-25. These groans and moans and sighs and cries will not continue for ever. Do you pray the last prayer of the Bible? See Rev. 22:20. If you are among the many who do not "love His appearing," you cannot lay claim to the promised crown of life awaiting Paul and all of the same desire and expectation. See II Tim. 4:8. Is this serious or not?

Should those unbaptized be called on for prayer who attend the services? In some congregations, such is the custom, especially when a denominational preacher steps in.

Why are there unbaptized preachers? Why is it desired that such a one lead the prayers? The unbaptized lack Scripture knowledge on the subject or else they reject it. To call on such a one to represent us unto God (for that is what the one leading in prayer is doing—representing the rest unto God), is to say that it makes no particular difference, baptized or unbaptized. Really, he who can thus

represent God's people is all right. If baptism is the will of God, then unbaptism is not the will of God, and to put such a one in the role of representative of Christ's congregation before the throne is inconsistent, is contradictory and involves compromise damaging to the plea to speak as the oracles of God.

Who are the two witnesses of Revelation, chapter 11? We are being told that they represent the Old and New Testaments. Some of us think there is unmistakable personality there.

In Rev. 11:10 the two witnesses are distinctly called two prophets. They are special ministers of God specially endowed with power and specially protected during the time in which their ministry is performed, a period of 1,260 days (or 42 months, $3\frac{1}{2}$ years). These two prophets are given such unmistakable credentials as servants and messengers of God as to leave the unbelieving and impenitent without excuse. They are special messengers for the end time, the consummation of the age, and they fill to the full the prophecy of Joel quoted by Peter at Pentecost, a most important installment of which was fulfilled on that day; other installments of it came in Acts 4:31, Acts 10, et al. It appears that miracle-working will occur in the time of "the great tribulation," and that when the Antichrist is at his zenith and Satan is doing his worst, then our Lord will show unmistakably His superior power. Though He allows His two prophets to be slain (when their ministry is finished—such things cannot be said concerning the Old and New Testaments), He raises them triumphantly and raptures them before all eyes and thus demonstrates in a way all the more emphatic, His superior power.

Christians of the early days took the two prophets to be Moses and Elijah, returned to earth to perform this end-time ministry, and to interpret to such as will have ears to hear the signs of the times to appear in those days. This is not to say that the early Christians interpreted correctly, but who can read the account and not think of Moses at the time of Egypt's plagues, and of Elijah, the prophet of fire?

What does the church of Christ teach on the subject of birth control, a question rife at this time?

What the church of Christ teaches on this or any subject is just exactly what the Scriptures teach. What a church of Christ, that is, a local congregation, may teach is another matter. For the local church—though committed to the Scriptures, to speak as they speak—may not be fully informed on all subjects as to just what the Scriptures do teach. Therefore, as a matter of fact, what the church of Christ teaches on a given subject may not fully correspond.

If the Scriptures teach any kind of control except "self-control," this writer has not run across the passage. Against that "fruit of the Spirit" (Gal. 5:22,23), Paul says there is no law. Every child of grace should appreciate the divine provision that no test of that fruit of the Spirit, self-control, will be permitted above what the Christian is able to bear. From the time it was commanded, "Multiply and replenish the earth," it has been provided the woman a period of

some seven days in a month's time when conception is more than likely. (It is in length the same as the time in the Levitical code for a woman's "purification.") The exercise of self-control in abstinence during the said number of days (and more) can be observed and thus avoid too great a number of offspring. Against this there is neither creed nor conscience. It is not charged as even an appearance of evil. Marriage was ordained not only for the sake of procreation, primary though that is, but also for the sake of continency. Husbands and wives should be familiar with and unreservedly in accord with what is written on this particular line in I Cor. 7:1-8. Each companion is to so act as to safe-guard the continency of the other. Child-bearing is never so injurious as is dissension of husband and wife to the extent of violating the marriage vow. Finally, Christian brother, sister in Christ, be on your guard when hearing or reading the present-day philosophies on the subject of birth-control. How few of the same do not leave Him out who created both male and female! Many of womankind today have, like Mother Eve, an ear for Satan's plausible lies!

FELLOWSHIP WEEK

The fifteenth annual Louisville Christian Fellowship Week is now history. This five-day fellowship meeting got off to a good start on Monday night, August 27, with a fine speech by Hall Crowder. Each morning began with prayer time followed by two speeches and a Bible exposition. On Friday morning, prayer time came between the two speeches. In the afternoons we had open forum introduced by short lead off speeches. Several young men were on the program this year. Their speeches were consistently good: scriptural, forceful, challenging. The Good Tidings Quartet sang at all services, bringing three songs at night. Each of them was on the agenda for a speech. Our theme was "Into All the World." Two missionaries on furlough spoke: Brother Alvin Hobby and Brother Victor Broaddus. Two sons of missionaries were on the program: Cecil Garrett and Neal Phillips. One who plans to go to the Philippines, Alex Wilson, spoke. Crowds were very good. On Wednesday night we estimate that over 600 were present. The offering that night was \$365.83. We all were especially impressed with Brother Jorgenson's speech. He had memorized a number of devotional poems which he wove into his address. Noon meals were served in the school cafeteria by the ladies of the churches. All in all we had a great time in the Lord. —J. R. C.



A Christian Views The News

Ernest E. Lyon

CHURCH UNION? After a year of the combination of the Congregational-Christian churches and the Evangelical and Reformed churches into the United Church of Christ, the results are beginning to take form. Two other denominations have formed (the Conservative Congregational Conference and the National Association of Congregational-Christian Churches in the United States) and over 2,000 congregations of the Congregational-Christian churches have remained independent or united with these new denominations.

ATTACKS ON THE BIBLE. The new twenty-five volume *Layman's Bible Commentary* is being issued by the official Southern Presbyterian publishing house. The Methodists are promoting the sale of the *Interpreter's Bible*. Both are destructive commentaries that attack the credibility of the Bible. They are defended by many in the churches, but there are some who have resisted this growing unbelief in both of these denominations.

CENTRAL GOVERNMENT FACTS. During the fiscal year from July 1, 1961 through June 30, 1962, the Housing and Home Finance Agency increased its spending by 347 per cent. The Agriculture Department increased 24 per cent, Commerce Department 51 per cent, Department of Health, Education, and Welfare 52 per cent, and the Interior Department 49 per cent . . . There were added to the government payroll 131,361 employees during that fiscal year and already plans are laid, according to *Human Events*, to take on 46,045 more . . . The Federal Government Office of Education Bulletin 289 now instructs fathers in 153 pages how they should act toward wives and children and related matters . . . The government stockpile of opium is 21,000 pounds over what they planned. The extra could be sold for \$3 million profit—but to whom? . . . Congressmen Smith (Va.) and Bow (Ohio) have proposed a rider to foreign aid bills providing that we will not pay foreign aid if the government's budget was unbalanced in the preceding year, thus refusing to spend money we don't have.

THREE-PRONGED DRIVE TOWARD ONE-WORLD SOCIALIST GOVERNMENT. Those who believe that the day of patriotic nationalism should be past and that one government should control the one world are working toward that end on three fronts. (1) *Political*. The people of this country are being told over and over that it is impossible for this "shrunken" world to continue to exist

without one huge over-powering government to police the world. They generally forget to point out that the "police" force would contain Russians, Congolese, Yugoslavians, etc. Do you relish the thought in your town? (2) *Military*. Our military is gradually becoming so entangled with our "allies" in Europe and Asia that eventually they will probably tell us that our army, navy, and air force cannot defend us without help. It is frightening to read the booklet put out by the United States State Department (Dept. of State Publication 7277, Disarmament Series 5, released September, 1961—but available now only in reprints by *American Opinion* magazine and *The Bookmailer*) on "Freedom From War." It contains the proposals made by our government at Geneva and at the Sixteenth General Assembly of the United Nations. It proposes by three stages reaching a point where the only effective military power in the world would be the "United Nations Peace Force." Incidentally, our president said in Independence Hall on Independence Day this year that we must move *from* the ideal of national independence *to* that of interdependence upon other nations. One of the ways of developing this is: (3) *Economic*. The House of Representatives has already passed a new Trade Act which gives to the President the power to make trade agreements particularly with the European Common Market in such a way that the act envisions the destruction of numerous industries in this country. Other industries in this country are to be taxed along with the rest of us to pay damages to the affected industries. The Americans have already been taxed to provide Foreign Aid to build many of the industries that would be putting ours out of business. Further reasoning behind this can be read in *The Grand Design* by Joseph Kraft, a "ghost writer" for Candidate John Kennedy in 1960.

FROM FEDERAL TO CENTRAL GOVERNMENT. Many things have happened to change our form of government to one with a strong central government (the only way we could be prepared for the one-world socialist government). Three things appear to me to be outstanding in the drive: the take-over of commerce even within states, the move that is making great headway to take over control of the schools, and the destruction of sedition laws in such a way that it is impossible to control subversive agents at present. The supreme Court of the United States played a leading role in all of these three, whether intentionally or not I could not say. The commerce takeover received a great boost when the Court ruled in 1942 that a building in New Jersey was in interstate commerce (and so were its elevator boy and window washers!) because one man engaged in interstate commerce had an office in the building. Since that day such progress has been made that a farmer was fined by a government bureau for raising wheat to feed his own livestock on the reasoning that if he hadn't raised it, he would have had to buy the wheat in interstate commerce. The takeover of schools received its greatest boost in the segregation decision, when the states allowed the Supreme Court to rule as to who could attend its schools. Now it is ruling as to what can be done by the states in the schools (the

prayer decision).

Let us remember our great obligation to pray for the leaders of our nation. *And let us not forget that the only hope of this country is a national awakening to our spiritual needs, a revival that will take men back again to the Word of God!*

That is all until next month, but let me hear from you any criticisms or questions concerning the news. The address is 1734 Deer Lane, Louisville 5, Ky.



The History of A Sin

J. R. C.

James, in his epistle, traces the history of a sin from its earliest inception to its logical end. He begins before sin is born and lets us see the process of its birth, its development, and its inevitable finish, apart from God. We would do well to isolate a sin such as adultery and put it under the scrutiny of this James 1:13-15 passage.

First, James goes to the source of sin. He says, "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, and he himself tempteth no man" (v. 13). God does not tempt in the sense of luring to evil, as does the devil. God proved Abraham, to test his faith, to lift him, but not to trip him up. In 1 Thes. 3:5 Satan is called the tempter. John says, "He that doeth sin is of the devil; for the devil sinneth from the beginning (1 John 3:8). And in our James passage James says that the sinner is enticed. The enticement comes first and the devil is the enticer.

Verse 14 says, "but each man is tempted, when he is drawn away by his own lust and enticed." Satan makes his advances over against the lust of the flesh. There is the battle front. There is man's vulnerable spot. The lust is our fleshly nature, the seat of our desires. It takes two to make a successful temptation: first, Satan, and second, man. If man does not cooperate the circuit of the temptation remains broken and the temptation is a failure. Lust is here playing the role of a harlot. She is looking out the window, so to speak, and calling to the passersby, "Turn aside, friend. Stolen waters are sweet." Can a man take fire in his bosom, and his clothes not be burned? The man must give in to temptation before there is sin.

In this passage there are both lust and lure. They work together to get man to sin. Lure is the enemy on the outside pounding at the

gates of the citadel. Lust is the enemy gnawing from within. Which is worse? You answer that one. Some one has said that in each heart there are a cross and a throne. When self or lust is on the throne, Christ is on the cross; when Christ is on the throne, self is being crucified. In our James text the temptation is completed and sin is brought forth. "Then the lust when it hath conceived beareth sin." Sin is the child of illicit love. Rather we should be joined to Christ and bring forth fruit unto God.

Having dwelt on the source of sin, we now go with James to the course of sin. He continues, "And the sin when it is fullgrown . . ." Sin grows, that is the tragic truth about sin. A tiger cub might be admired and fondled as a pet, but the trouble with having a tiger for a pet is that it grows! And a big tiger is dangerous! He might get a taste or a smell of your blood. You hear a low growl. It is either your life or the tiger's. Perhaps there is a revolver in your reach. A condemned criminal said his first sin was stealing a penny. A boy found a nest of baby rabbits. He tossed them high one by one and let them be crushed to death on a stone. His sister sat crying, pleading with him to spare the baby rabbits. Years later the scene is reenacted. Again the sister, now a young woman, sat weeping. This time her brother is in jail. He had killed a man! Sin grows; really no sin is innocent.

Last of all James gives us the consummation of sin. "And the sin when it is fullgrown, bringeth forth death." Here is another bringing forth: first, sin was brought forth, and now death. Death is the grandchild of lust. "The wages of sin is death." Delete the little connective words from this statement and you have: "wages—sin—death" glaring ominously at you. How terrible the wages of sin!

I am told that the phrase "sleight of men" of Ephesians 4:14 in the original Greek is "dice playing of men." In the game of life man is sitting across the table from Satan. He is throwing the dice; as they fall on the table they spell out D-E-A-T-H. So it will always be. Man does not have a chance in playing on even terms with the devil. O, that vicious cycle: lust, sin, death! Lust is the bud; sin is the flower; death is the fruit. We need to nip sin in the bud. "Be not deceived, my beloved brethren" into thinking that you can trifle with sin and escape death.

But James adds a brighter side to this picture in verses 17 and 18. Instead of Satan we see the unchanging God, who casts no shadow by turning. Over against lust we see the will of God, for "by his own will he brought us forth by the word of truth." In the place of sin there is salvation—the new birth. For death we have life. The section ends with "that we should be a kind of firstfruits of his creatures"—that we should be as firstfruits, the finest of the crop, a kind of sample of what a genuine Christian should be.

Precious Reprints

(From the pen of R. H. Boll. Written in 1918.)

SANCTIFICATION

THE CALL TO SEPARATION

Among the things most needed in these days is God's teaching concerning *separation*. The church has her own high place. She sustains a peculiar and unique relation toward God and toward mankind; and if that position of hers is surrendered or compromised, there is no longer any use of the church. Like the salt that has lost its one distinctive quality (its "savor"), so the church that does not keep her high estate is thenceforth good for nothing but to be cast out and trodden under foot of men. God is He who casts out, but men will tread her under foot in utter contempt. The current is strong. These are days of union, of combine, of consolidation, of cooperation, and of compromise. Old landmarks are removed; old boundary lines effaced. Distinctions between right and wrong, between truth and falsehood, are fading. Barriers between sects are falling—not because of greater love and better knowledge of the truth and will to do God's will, but by sheer indifference concerning the truths and convictions involved. And as much as true unity would be desirable, we are bound to deplore such unprincipled federation. And, inevitably, the boundary between the church and the world is also obliterated.

How deep and wide the line which God has set between the church and the world appears from the following Scriptures:

Of The Church He says:

- "Behold what manner of love the Father hath bestowed upon us, that we should be called children of God."
- "Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy begat us again."
- "(He) made us alive together with Christ."
- "God worketh in you both to will and to work for His good pleasure."
- "We rejoice in hope of the glory of God."
- "God's elect, holy and beloved."
- "Vessels of mercy, afore prepared unto glory."
- "Our God and Father."
- "Him that God exalted to be a Prince and a Savior."

Of The World He Says:

- "Ye are of your father the devil, and his lusts ye will do."
- "The whole world lieth in the evil one."
- "Except one be born of water and the Spirit, he cannot enter into the kingdom of God."
- "Ye were dead through your trespasses and sins . . . ye once walked . . . according to the prince of the powers of the air, of the spirit that now worketh in the sons of disobedience."
- "Without God and without hope in the world."
- "Children of wrath."
- "Vessels of wrath, fitted unto destruction."
- "(Blinded by) the god of this world."
- "The prince of the world cometh; and he hath nothing in me."

This contrast might be continued indefinitely; but this is sufficient to show how opposite the relation toward God which the church and the world hold. We are not to be amazed that God has very

emphatically commanded the Christian to keep himself "unspotted from the world," and to avoid all alliance with it.

THE MINGLING OF INCOMPATIBLES

"Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore 'Come ye out from among them, and be ye separate,' saith the Lord, 'And touch no unclean thing; and I will receive you, and will be to you a Father, and ye shall be to me sons and daughters,' saith the Lord Almighty. Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 6:14-7:1).

FORBIDDEN PARTNERSHIP

When He says "Be not unequally yoked with unbelievers," He does not mean infidels or idol-worshippers exclusively. In the New Testament those are "unbelievers" who have not confessed and obeyed the Savior—surely all such "believers" as are mentioned in John 12:42 or in James 2:19—and those who are *out of Christ* are distinguished from those who are *in Christ*. With these the child of God must not be yoked. Men are yoked together when they pull together, bound in mutual pact in the carrying out of some work or project. As if to mark his meaning beyond all dispute, the inspired apostle goes on with a series of explanatory synonyms: "They are to have 'no fellowship,' 'communion,' 'concord,' 'portion with,' 'agreement with,' the classes named; but, on the other hand, they must 'come out from among them' and 'be separate.'" If that did not include every sort of partnership and cooperation in partnership, fraternity, brotherhood, and the marriage tie also (with such exceptions as the sort noted in I Cor. 7:12-16)—then language would be void of significance. The reasons which God in condescension assigns us for this His sovereign command follow side by side with it.

THE MINGLING OF INCOMPATIBLES

The why of the separation lies in the incompatibility of the two classes. God in old time would not let His people plow an ox and an ass together, the two being animals of fundamentally different natures; and God so hated a mixture of incongruous elements that He would not even let Israel wear a "linsey-woolsey" garment, nor sow their fields with diverse seed, or let their beasts gender with another sort, for "it is confusion."

This foreshadowed His severe disapproval of the Christian's tying up with the world. For the nature of an ass and ox had far more in common than the "new creature" of God's creation in Christ with those "by nature children of wrath" (II Cor. 5:17; Eph. 2:3). Of the one class He speaks as "Righteousness;" the other He calls "Iniquity." What fellowship can these two have? The one is "Light;" the other "Darkness"—what communion (common ground of intercourse and interest) have these? The one is identified with *Christ*, the other with *Belial*—what concord can exist between them? The one constitutes a temple of the living God; the other belongs to the constituency of false gods—what agreement can they have? For the

Temple of God was a *holy* building, distinct from all common edifices, set apart to God's exclusive use. "The whole limit thereof round about shall be most holy" (Ezek. 43:12). So is this Temple of God, the house of living stones (I Cor. 3:16, 17; Eph. 2:21, 22).

(Next month will follow three warnings to heed when applying these truths.)

OF LOVE AND WAR

Ernest Michaelis

I want to express my absolute concurrence in everything which Brother Boll wrote in the Precious Reprints on pages 185-187 (Aug. Word & Work).

How beautifully he wrote, how unanswerable the power of truth and love. All of a man's own private views shrivel up in the light of truth and the burning fire of love. No wonder it is that love consumes all. It is a purifying fire.

This message is rightly titled "Love out of a pure heart" and in the most important paragraphs towards the end, "The Christian's attitude toward war" I see this, that a man who loves God with the same pure love which Christ lavished upon us, given freely and without stint to us who were worthy rather to have been burned up and destroyed by God in His righteousness and holy anger against sin, such a man cannot think of killing his fellow man no matter what the official theological attitude may be. Any man who will kill and destroy those souls for whom Christ died, shooting sinners like himself who were born in the place God designated they should be born, without any reason except that they were born there where they never asked to be born, and therefore obeyed the laws of the land they were born in, must have little love for Christ in that he takes it upon himself to kill, to usurp God's privilege of taking a human life from off the earth. And whilst God spares the wicked again and again, and is not willing that any should die, bearing their taunts and with infinite patience watching them (and us when we were in our sins), breaking His holy laws in obstinate rebellion, refusing to hear Satan's cry against them until they draw their last lingering breath, God in infinite love bends over them and listens for their cry, unwilling that any should perish, anxious to hear their weak but penitent cry even on their death-bed, and then saving them even after a wasted life, and forestalling death time and again when it would take them before the time of repentance.

That is our example, the love and patience and forgiving kindness of God. So should we love men, remembering our own former selves, our own stubborn hearts, and the fact that it was God's mercy and not our own righteousness which brought us nigh. And can we now seize our fellow servant by the throat and demand he pay all when God freely forgave us?

Can we pour liquid fire and atom bombs on poor ignorant Asiatics who have never heard of the love of Christ in the glorious gospel which we as a nation have so spurned and scoffed at, heaping

unto ourselves teachers with itching ears, filling the land with bloodshed and lies, every newspaper a record of the awful darkness we prefer to the light and purity of Christ. Divorces, murders, crimes of every sort, adultery nothing but a joke and an accepted thing, something to boast about in those who can successfully get away with it, and corruption and bribery in high places, and vileness and filth on every man's lips.

We have had the light and reject it, laughing at the Puritans who were the cause of God blessing this America, laughing at their "Blue Laws" and making fun of their refusal to guzzle beer on Sundays or open night-clubs with nude dancing and entertainment, liquor flowing by the thousands of gallons nightly into men's throats who laugh and swear and snigger and curse, and praise the gods of gold and silver and of wood and stone, but never utter one word of praise to the God who has had such amazing mercy on the land they live in and which cries to God for judgment.

I have never read anything on the subject of war and the attitude a Christian should take so perfect and kind and harmless and innocent of hatred and self-interest as the message here by Brother Boll. Yes, love is of God, wherefore the world knows Him not because it envies and hates and lusts, wanting its luxuries and determined to kill and to destroy whatever and whoever may seem to threaten the ease and pleasure they enjoy and intend to enjoy for as long as they are on the earth, eating, drinking, marrying, making money, lying, swearing, lusting, laughing.

WHO CAN DENY THIS?

Drink has drained more blood,
Has hung more crepe,
Has sold more homes,
Plunged more people into bankruptcy,
Armed more villians,
Slain more children,
Snapped more wedding rings,
Defiled more innocence,
Blinded more eyes,
Twisted more limbs,
Dethroned more reason,
Wrecked more manhood,
Disgraced more womanhood,
Broken more hearts,
Blasted more hopes,
Driven more to suicide,
And dug more graves

than any other poisoned scourge that ever swept its death-dealing waves across the world. —Evangeline Booth.

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



How Christlike Are We?

One day a stranger came into the study of D. L. Moody. He was a convict, having just finished serving his time in the penitentiary. He was in the world without friends or employment, and he had come to ask the aid of Mr. Moody. The evangelist's little daughter came into the room and Moody told her to kiss the stranger, which she did. Later, the convict was invited to remain and have dinner. The kiss of the little child and the Christlike kindness of Mr. Moody made a new man out of the convict.

* * *

"There is nothing but ill fortune in the habit of grumbling, which requires no talent, no self-denial, no brains, no character."

* * *

Where and How of Worship

An elderly lady was stone deaf, but was always present in the worship services of the church unless hindered by illness. One day her minister wrote a note to her and asked, "What is the secret of your loyalty to God's house?" She answered, "Even though I can't hear one word you say, I love God's house and the fellowship of God's children. When in His house I feel that I am in direct touch with God. I know the Saviour is meeting with us. It is not enough for me to worship God alone at home. It is my duty and

privilege to worship Him publicly with the brethren and sisters in the church service."

Say Something Agreeable

"Would it not be well to cultivate the grace of saying agreeable things, even to the extent of hunting them up and dragging them to the light when they happen to be obscure? The power to say pleasant things—true ones—is an accomplishment which is overlooked. But why it should be counted more Christlike to utter unpleasant truths than pleasant ones is somewhat a puzzling mystery."

All Have Sinned

An army chaplain sat by the cot of a dying General talking in a learned way about life after death.

"Pardon me," said the General, "but you know I am facing the real thing. Won't you talk to me as you would to a private?"

The chaplain obliged and replied: "You're a sinner, like all the rest of us. Jesus died for our sins. Receive Him as your Saviour."

"Thank you, chaplain," the General replied, "I can get hold of that. That gives me some hope and peace."

* * *

"The fellow who worries about what people think of him would not worry so much if he only knew how seldom they do."

NO PLACE TO HIDE

They tell us when the sirens ring,
To grab your hat and run;
To find a hole in dirt or rock,
And close out air and sun.
They say we ought to store up food
To keep us in our need;
To have our water, lest we die,
And books to keep our creed.
They say when bombs all start to fly,
To find ourselves a hole;
To burrow down within the earth,
Just like a rat or mole.
To close the door and hide ourself
From foe or even friend;
To sit and wait until the sound
That tells us of the end.
They put out folders by the score,
And say they should be read;
For if we fail to heed the rite,
We surely will be dead.
We hope by this to be prepared,
And think we shall survive:
When will we learn that, without God,
There is **NO PLACE** to hide?
Why build a shelter in the ground,
To hide ourselves from man?
There is a blueprint long prepared—
That gives a better plan.
It tells of God upon a throne—
A Son who for us died;
And makes it clear to all mankind—
THIS is the place to hide.

Sunday School Important

J. Edgar Hoover said: "The parents of America can strike a telling blow against juvenile delinquency if our fathers and mothers will take their children to Sunday school and church **REGULARLY.**"

Mothers! Fathers!

A greatly distressed mother came to a minister and asked, "Is there forgiveness for a sin such as mine? Years ago I was out walking with my ten year old daughter. We saw a large tent. A true, gospel service was in progress. 'Let's go in, Mommie,' said my little girl. We did. As the minister closed the service, he said, 'Anyone who will accept Christ as Saviour, stay for awhile.' My little girl said, 'Mommie, I'll stay if you will!' But I said, 'No,'

though I knew that I needed Christ and His forgiveness. My daughter has grown up to be a profane person. She is a heavy smoker and drinker, with no thought of God whatever."

A Good Rule

"A soft answer turneth away wrath: but grievous words stir up anger" (Prov. 15:1). The natural tendency for us is to repay "in kind," to answer accusation with counter-accusations, and to reward evil with evil. When someone abuses you, needles you, it is so easy to rise up to defend yourself, but there is a better way to overcome your accusers. Refuse to become ruffled or excited—hold your temper—control your tongue and answer "softly." Try this formula today—meet every attack with kindness and a soft answer. Don't raise your voice—just raise your eyebrows instead. (See 1 Peter 2:21) —DeHaan.

Shed no tears over your lack of early training or advantages. No really great man ever had any advantages that he himself did not create.

Many Mansions

An old woman lay dying in a poor house. With a smile on her face she said, "Praise the Lord!" "Why, how can you praise the Lord when you are dying in a poor house?" asked the doctor. "Oh, doctor," she exclaimed joyfully, "it's wonderful to go from the poor house to the mansions in the skies."

It was written of Jesus, "He went about doing good." The trouble with most of us is that it can only be written of us, "He went about."

EXPOSITION OF FIRST PETER

Earl C. Smith

THE GRACE ENABLES FOR HOLY LIVING IN EVERY POSITION IN LIFE 2:11—3:12

The Christians who first read the first epistle of Peter were living in a heathen society. They were in many difficult positions, such as, living in an empire ruled by the cruel persecutor of Christians, Nero. And, in addition to that, some of them were servants of wicked masters, and others were wives of heathen husbands. But Peter says that God's grace is sufficient to enable one to live a holy life in any position he may be in. One can live a holy life under any circumstances, if he makes that his main business, and if he makes a full committal to God.

There is a general statement of the necessity of a holy life lived in such a way as to win people who look-on to God (2:11, 12). The Christian is a sojourner and a pilgrim in the world (v.11). A sojourner is a person who is in a country temporarily; he does not count it his permanent home. So it is with the Christian in the world. He belongs to a heavenly realm; his citizenship is in heaven (Phil. 3:20). A pilgrim is one who is passing through a land. He is not settled in the land either. The pilgrim's main interest is in the land to which he is traveling, not in that which he is passing through. Peter says these sojourners should conduct their lives in such a way as to make a good reputation for their home land. Christians are to behave in such manner as is becoming to one who belongs to heaven, so that even those who speak evil of them will be constrained by their good manner of life to be saved when God visits them for salvation. Such a life is made possible by the grace of God, in all who do not live according to fleshly lusts (v. 11), but walk in the Spirit (Gal. 5:16).

The Christians to whom Peter was writing were living under a government that was antagonistic to Christianity. The government considered that the Christians' loyalty to God made them disloyal to the government. But any government is better than no government. Peter exhorted his readers to subject themselves "to every ordinance of man for the Lord's sake" (2:13). Peter believed that the loyalty of the Christians to the government would serve to close the mouths of men who foolishly accused them of being disloyal. It is impossible for a person to submit to an antagonistic government except by the grace of God. If one uses his freedom by putting himself into bondage to God, he has all of God's power backing him in subjecting himself to a wicked government (Eph. 1:19, 20). With four brief imperatives Peter closes his paragraph. "Honor all men." Today we would say, respect human dignity. "Love the brotherhood." Christians, being members of Christ and therefore members one of another, have a devotion to the good of each other a bit beyond what they do to all men. "Fear God." First love, respect,

obedience, loyalty, and reverence is due to God. "Honor the king." Even if a king is evil a Christian must respect his position. There is a difference between subjecting oneself to a ruler and obeying a ruler. If what a ruler commands is in direct contradiction to what God commands, the believer must obey God rather than men (Acts 4:19, 20; 5:29), but at the same time subject himself to whatever the ruler may do. God's people have had to suffer many things from evil rulers. The grace of God is always sufficient for His people.

There were many slaves in the Roman empire in Peter's days. Many Christians were slaves. It would be very difficult for a Christian who was a slave to a heathen despot to live a holy life, being subject to his heathen master. In 2:18-25 Peter commands the servants to be subject to their masters, mentioning especially the froward ones, and points out that God's grace is sufficient in such a trying circumstance. Peter indicates that a Christian ought to take patiently buffeting which he does not deserve. The word that is translated "acceptable" (vs. 19, 20) in the American Standard Version is the word that is commonly translated "grace." Peter probably means that God's grace is manifested in enabling the Christian servant to take patiently the unjust buffeting of his master. Believers should be prepared to suffer ill treatment because we are called to such a life (v. 21; cf. I Thess. 3:3). The difficulty of the situation is seen in the fact that a slave had no rights in Roman law. Peter encourages his readers with the fact that Christ gave us an example in dying as though He had no rights. He trusted his case "to him that judgeth righteously." So ought these Christian slaves. But Christ did for us much more than give an example. He delivered us from sin by His death (v. 24). As "the good shepherd" He laid down His life for the sheep (Jno. 10:11), and put the sheep on his shoulder and brought him home (Lk. 15:5, 6). Since we are released from sin by the death of Jesus we do not have to commit sin (I Jno. 3:9; 5:18). God's gracious power working in the Christian is sufficient in every situation (Eph. 1:19, 20).

Wherever the gospel is preached some receive it, some reject it. It has been so throughout this age. Not always do whole families receive it. Sometimes a wife receives the gospel and the husband does not. In Peter's day there would be many Christian women who had heathen husbands. Peter has a word for those wives in 3:1-6. His word is "be in subjection to your own husbands." This is God's word, and is surely wiser than any of man's ways. Do not understand this passage to say it is wrong for a woman to take care that her dress is beautiful, or that she must not care about her hairdo. The passage is not condemning such interests. What the passage is saying is that the real beauty of a woman is not just "skin deep"; but it is as deep as her heart; it is her "chaste behavior coupled with fear." Peter is saying that it is not her outward adornment that will win her husband to Christ, but it is her "incorruptible apparel of a meek and quiet spirit." It is not even her talking to him about Christ (of course she should), that will win him; but she will win him "without a word," not "without *the* word." Sarah is referred to

as an example of a good and loyal wife, and Christian women are her daughters, if they act like her (cf. John 8:39). You wives are Sarah's daughters, if you are engaged in doing good and are not panicked by any unpleasant circumstances. A Christian woman can live a holy life in subjection to a heathen husband by the Grace of God. In so doing she may win her husband to Christ. But if she should fail to win him, that is the way to live anyway. Her object is primarily to please God.

NEWS AND NOTES

Cheerfully, confidently, hopefully, the senior owner-editors yield the lead torch to our younger partner, the new Editor-Publisher. We shall, however, continue to serve (in association with him) as he may request and require, and as God may enable and lead.

We clip and re-affirm this paragraph from the original "Partnership Statement" which goes back to 1916, and which was formally signed on Aug. 15, 1948 by R. H. Boll, E. L. Jorgenson, and J. R. Clark (See 1960 W.W., p. 212):

"This venture was from the beginning, and is still, a strictly voluntary, non-profit partnership business, designed to advance missionary work and to disseminate the pure Word of God at home and abroad. Its owners, editors, and publishers have always contributed much time and labor to its maintenance at little or no financial returns".

It is in this same spirit and purpose that our beloved Brother Linscott now comes to us as a full partner, 'with full rights of survivorship before the law' ".
—E. L. J. and J. R. C.

Louisville, Ky.: Quietly, unnoticed and unobserved, I passed my twenty-fifth anniversary as minister of the Ralph Avenue (formerly Parkland) church. It was in July, 1937, that we came to the church, at which time a "crowd" of eight to ten people in the one service of the week was considered normal. From the August 1937 Word and Work we quote an interesting news item which appeared at the beginning of this tenure: "It truly was a sorrow for us to leave the Jefferson St. Mission (Louisville). We had become very attached to the work. We left because we put the burden of decision at the throne of grace and God led us away. Our personal choice was Jefferson to the last. We are confident that God's choice for us is Parkland (Rom. 8:28). In our stay

at Jefferson the membership more than doubled. Of these, I believe the majority were ambitious for Jesus' sake. Truly, it was hard to leave a people that had so grown up with us; but we were confident that 'God is able' and would not let such a beginning come to a bad end. I am urging you to pray for the Lord's work at Parkland. We have realized that our strength is nothing to face the odds against us there, and so must rely wholly on God."

As we look back now we realize more than ever how very true were the words of the last sentence above. Surely, through "blood and sweat and tears" we have had "this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves." Many souls are with the Lord, who would not have been otherwise, and many others are faithful, devoted Christians because this work has existed.

In many aspects, this twenty-five year milestone is a record for this area. We can only add, with gratitude to God, " 'Tis grace that brought us safe thus far, and grace will lead us home." —Mr. & Mrs. J. L. Addams, Sr.

Louisville, Ky.: Brother Frank Mullins brought fine messages in the Ormsby meeting which closed August 26. Two came for baptism and two for membership. Brother Howard Marsh closed the meeting with a sermon on the last night. We had many visitors. Crowds were consistently good. —J. R. Clark.

Greenville, S. C.: We have just closed a very fine meeting with Asa Baber as evangelist. The meeting was well attended and the church was strengthened by the fine messages, even though there were no visible results. Pray for the church here. We are a very small group, but we love the Lord. —Henry Harding.

LaGrange, Ky.: Tune in Radio WSTL, 1600 kc., each Sunday at 8:45 a.m. for our broadcast. I have been out of radio broadcasting about two years and am glad to get started again. I aim to hold a meeting at Pendleton, Ky., from Sept. 3 through the 9th. We plan a meeting here at LaGrange with John Pound from October 1-7 at 7:45 each evening. —David Tapp.

S. C. C. DEBT RETIREMENT NEWS

We are encouraged in the campaign to retire the debts of S. C. C. In addition to the \$10,000 cash unrestricted gift, there have been eighteen others who have indicated they will contribute \$1,000 to wipe out the \$150,000 S. C. C. debt. We are not at liberty to give names but these donors are identified by churches or cities as follows: Cramer-Hanover, two; Ebenezer, two; Hapeville, two; Gallatin, three; Highland, one; High View, three; Chicago, one; Portland, one; Sellersburg, one; Ormsby Ave., one; Buechel, one. It must be noted that some of these are still working out details, but have indicated they are going to be a part of the retirement drive. Total potential promises to date: \$28,000. Balance to be met: \$123,000. First plateau report, Rally Day, Sept. 15th. Goal for first plateau: \$75,000.

You may agree to give only when we reach the first hundred people or families agreeing to give \$1,000 or more each. You may choose your own plan, divided over two years, or more if necessary.

ALEX WILSON AVAILABLE

Alex Wilson is available to visit any congregations in or around Louisville who are interested in hearing about missionary work in general and the work in the Philippines in particular. Since he is teaching at P.C.H. S., he is not now able to visit any churches farther than a few hours' drive from Louisville. He may be reached at 4711 South 6th St., Louisville 14, Ky.

Wichita Falls, Tex.: The mailing address for J. Miller Forcade is Mission Fund Box 23, Wichita Falls, Texas. We ask for prayers of Christians in regard to their support. During the month of July I received only \$50.50 for their support. I have not received over \$200 any month since their departure to Japan. —Kenneth E. Hoover.

SEVERAL PREACHERS CHANGING

Eugene Pound of Linton, Indiana, preached his final sermon at Linton on

August 5. He has resigned his work with Linton after nine fruitful years. The church has about doubled in attendance. Eugene has done quite a great deal of radio work while there. The church is now building a parsonage. Brother Pound will continue to teach school and to preach at Summerville, about five miles north of Linton.

Glenn Baber, who has been preaching at the Prairie Creek church in Dallas, Texas, for several years, is leaving the work there and desires work in another field. Brother Glenn graduated from Southeastern Christian College and the Bible Institute. He is a consecrated Christian and a gifted speaker.

We are not sure that the matter is yet released for publication, but there is a young family man working with one of our Kentucky churches who has written this office that he is planning to make a change. He would like the names of possible replacements for him. He is available for work elsewhere as the Lord leads. He has unusual ability as a preacher.

Delmer Browning is another fine young man who is making a change. He has been working with the church in Ft. Lauderdale, Florida. The church there needs a new worker as soon as possible. The brethren have a neat building; they also have a nice three-bedroom home on which they are paying. Brother Browning lives at 2149 S.W. 47th Avenue, Ft. Lauderdale, Florida.

John Fulda is leaving SCC and his work at Melrose, Kentucky. He has accepted a teaching position at Burgin, Ky. He had been serving as chorus director and music teacher at SCC.

Kenneth Preston is now preaching at Melrose church in Lexington.

Tulsa, Okla.: Thomas Langford has just held a meeting at the Bassett Avenue church in Sand Springs, Okla. They had both night and morning services with emphasis being placed on helping the young people. One young lady was baptized and one man restored. Bro. Tommy is a fine young preacher who knows and preaches Grace. We are always thankful for such. —Leroy Yowell.

Director of Junior College

Paul A. Clark will be director of an extension college of the University of Kentucky, located at Cumberland. Brother Clark will give up his work with Salem church, near Cynthiaua. He has

a Doctorate in Education.

Dr. Dale Jorgenson will teach at Milligan College in Johnson City, Tennessee.

Dickson Brackett will be teaching at Eastern College at Richmond, Kentucky.

Jim Embree will teach social studies in High School at Irvington, Kentucky.

PROTRACTED MEETINGS

E. C. Ringer is scheduled to preach in a meeting at Camp Taylor church, Louisville, beginning September 24.

Frank Mullins has consented to be in a meeting with the Portland Avenue church from October 21-28.

The High View congregation, out from Louisville, plans a meeting from October 15 to 25. They wish to use a different speaker each night from October 15-21, and close out the remaining nights with Carl Ketcherside as speaker.

Remember the meeting at South Louisville church with Antoine Valdetero as evangelist. The date is from October 24-30.

Waldo Hoar is to be in meeting with the church in Wichita Falls, Texas, beginning September 11.

Howard Marsh is to assist Shawnee church in a series of meetings starting October 7.

Louisville, Ky.: We are off for CYE camp on August 10. We are to land at Jennings first, to preach at Estherwood and Crowley Sunday. —Stanford Chambers.

Brother Chambers will teach in the Louisiana camp, and then he will visit points throughout the state. We will miss him at our Christian Fellowship Week.

Dugger, Ind.: We are happy to report that five have been baptized recently at the Olney church in Indianapolis. Labor spent in that locality has not been in vain. The Dugger congregation has had a part in this work since its beginning. Our fall meeting begins September 25. —Maurice Clymore.

REPORT FROM INDIANAPOLIS

A week ago last Thursday, Brother and Sister Waldo S. Hoar moved into the church parsonage at 3326 Argyle Court, Indianapolis 26, Indiana. The house is on a large lot and our plans have been to convert the double garage into an assembly room, or to build a

church building next to the parsonage. We are very much interested in erecting a regular church building; however, our finances will not allow us to build unless we can receive a sizeable loan.

We continue to worship in a Union Hall at 2044 North Olney Street. Our church name has been changed to Shadeland Village Church of Christ. Please make checks payable to this new name. Regular contributions are coming from High View, Portland, 18th Street, Ormsby, and Sellersburg (all in the Louisville area), and from Gallatin, Tennessee, and Linton and Dugger, Indiana. We thank God for those who are giving to this work. —Paul Reeves, 3370 Broadway, Indianapolis 5, Ind.

Ordained to the Ministry

On Sunday, August 5, the elders of the Hapeville church together with C. D. Ross (also an elder), ordained James R. Ross as minister. Brother Ross has been regular minister of the Hapeville church for the last four years. He and his family are moving to Winchester, Kentucky, where he will be the head of the Bible Department in the Junior College and will assist Brother Mullins in the Institute.

GEORGE PEPPERDINE

Brother George Pepperdine passed away July 31. He gave millions of dollars to the college which bears his name. Also he was a true friend of missions. May the Lord reward him in that day. —E. L. J.

New Word and Work Quarterly

Frank Mullins is the writer of the Quarterly for the last quarter of 1962, and we think it is an unusual issue. It begins with a lesson on "Why Beliefs Matter" and continues through a series of fundamental, bed-rock studies that will be handy reference material for a long time to come. Even if you are not using a quarterly in your Bible classes, you'll want a copy of this one for your own personal use.

Carl Kitzmiller is doing the writing for the 1963 Word and Work Quarterly.

Mack Anderson is doing a fine job as manager of the Word and Work Book Store, headquarters for Bibles and other books. Church supplies, including Sunday school literature, should be ordered from Word and Work. Call SP 6-8966, or drop Mack a card.

Tune in "Words of Life" over WAVE —970, Louisville. This is a half hour

program of song and sermon from 7:30 to 8 Sunday mornings. The program is re-broadcast later from Jacksonville, Florida, over WAYR.

News Briefs From Abroad

Tokyo, Japan: Right now there are fewer missionaries in Japan than at any time in 10 years. It is not because they are not needed in the Gospel work. One of the very depressing features of work in the hard places is to see the formulating of excuses for not continuing except for a few short years. A very successful first quarter of the new school term at Keimei comes to a close this Friday. I count it successful because more Bible has been taught than in any quarter since we were called away from full-time teaching. Brother and Sister Forcade and Sister Profit have really brought a flood of light afresh to the campus. Sister Knecht was an encouraging visitor "at port" in Yokohama on her way to Hong Kong. —O. D. Bixler.

Louisville, Ky.: We have received a letter from Tommy Marsh giving us a little more information about Moto's accident:

On July 27, Motoyuki Nomura (Moto) on returning from a two week Fuller Seminary Study Camp in Karuiwaza collided with a truck on his motorcycle. He suffered no outward injuries but did have serious damage to a kidney. He was hospitalized and underwent an operation for the internal damage, and is expected to be in the hospital for about a month. It shall be several months before he is expected to be back to normal health. His co-workers and friends are asking for special prayer on his behalf, and special contributions to allay this additional expense. Send gifts to Nomura Mission Fund c/o Wm. A. Price, 2217 Walterdale Terrace, Louisville 5, Ky.

Hayama, Japan: We had to move the first of July because the house we were living in had been previously rented for the months of July and August. The area is very popular in the summer because of being near the ocean and Tokyo (last Sunday 150,000 people crowded our little village of Hayama). We were blessed to be even able to find a place. We are still near the village and will be moving back to our first house around the first of September; our address is still the same. Our

present house can hardly be called a house, at least by American standards, as it is not as large as most American living rooms. Located up a narrow dirt path high on the mountain side, we call it Marsh's summer camp! Unless one has lived in the East, it is impossible to picture how crowded human beings can be. Recently over 14,000 families applied for four two-room apartments in Tokyo. —Tommy Marsh.

The Philippines: Sister Knecht arrived in Manila on July 5th, and was met at the pier by members of both the Filipino and Chinese congregations. The Chinese gave her a welcome party in one of the Chinese restaurants. Here she met many people about whom she had read in the bulletins from the Philippines for several years. The next morning Sister Knecht and I went to San Jose via air lines. The Christians here also gave her a welcome party. She taught a ladies' Bible class several days which was a real blessing. How we enjoyed also several hours of discussions on the mission, opportunities and problems. The week she spent here was a blessing to the entire household. Her songs and stories were of real interest to the children. She stayed here with the other children while Vena and I took David and Cynthia to Manila for physical examinations. She returned to Manila on the 14th for more fellowship with the Christians there and to make preparations to leave. She boarded the SS President Roosevelt, Tuesday evening to return to Hong Kong where she will spend a few more weeks with Dennis and Betty before returning to the States. —Harold Preston.

Louisville, Ky.: Sylvania had a good DVBS for 2 weeks in July. The average attendance was 126, about 50 more than our average Sunday school attendance! Six young people professed faith in Christ; one is 11 and the rest are teenagers. Pray for them, for not one comes from a Christian home.

We have just finished a week of meetings with Brother Buddy Clark as our evangelist. The messages were challenging, and 7 Christians publicly expressed a desire to live closer to the Lord. —Alex Wilson.

Coming - - -

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