

# THE WORD AND WORK

A MONTHLY MAGAZINE  
SET TO DECLARE THE WHOLE COUNSEL OF GOD

J. R. CLARK, Publisher

VOL. LVI

No. 4

APRIL, 1962



Eugene Mullins family. See page 87 for story.

## **ANNOUNCING:**

### **S.C.C. To Open Business And Secretarial School This Summer**

A complete business and secretarial program will be conducted at Southeastern beginning June 11, 1962. The program is designed to give quality instruction for the modern office in a Christian environment.

Six months curricula for clerk-typists and stenographers will be offered in addition to a more extensive twelve months program for those desiring general business, accounting-secretarial, general secretarial, or executive secretarial training. Tuition and fees for the six months session will be \$275 and that for the longer session will be \$565.

The courses scheduled will include business mathematics and three progressive units in typewriting, shorthand, accounting, business English, Bible and character building, and office procedure.

The above curricula are designed for business school credit only. If the student wishes to become a regular student at S.C.C. he may have his work in the business program evaluated and that work which parallels the college curriculum may be accepted toward a junior college degree.

### **S.C.C. TO HAVE SCHOOL YEAR-ROUND**

A third semester, a summer session, is to be introduced into S.C.C.'s junior college program this year. The term will begin June 11, 1962, and close August 7, 1962.

Students will be limited to nine hours of work at a cost of \$12.50 per semester hour for each hour taken under the limit. If the full load (nine hours) is taken, the charge will be only \$90. Room rent in the dormitories will be \$25 for the eight weeks' period.

Freshman English, College Algebra, Modern European History, Sociology, Accounting, Typewriting, Shorthand, Life-Saving, Survey of Physical Science, and Bible Survey will be offered.

Special pre-college English and pre-college science are also scheduled to provide supplementary material in these areas for all those who plan to go to college this fall. No college credit will be given.

# THE WORD AND WORK

VOLUME LVI, APRIL, 1962

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

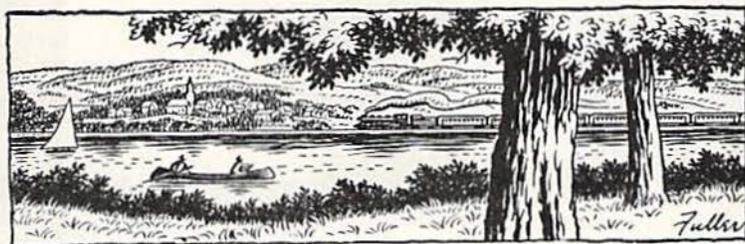
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# Preview of the Second Coming

E. L. J



A sister in California writes requesting light on Matthew 16:28. She meets once a week with a small group of women "for Bible study and prayer" in one of the homes; and what could be finer than that! May God increase the number of women who meet each week (besides on Sunday) for so blessed a purpose.

This sister says that she has difficulty in accepting the usual view of scholarly exegetists, that the transfiguration is the answer to this difficult passage. The problem lies in the Savior's statement to his disciples, "There are some of them that stand here, who shall in no wise taste of death, till they see the Son of man coming in his kingdom" (Read Matt. 16:28-17:8; Mk. 9:1-8; Lk. 9:27-36; 2 Pet. 1:16-18).

Yet, despite difficulty, the facts—when brought together—are all but conclusive: In each of the synoptic Gospels, Matthew, Mark, and Luke, the inspired record of the transfiguration scene follows immediately upon the Savior's statement. This is not proof, but it is significant. The statement varies slightly with the three writers, yet not so as to conflict with each other. Matthew says, "the Son of man coming in his kingdom"; Mark puts it, "the kingdom of God come with power"; Luke has it, "the kingdom of God." Since all of these must be true, and since there is no conflict, *the composite* is the full teaching; namely, that some of the disciples who were standing there at that moment would not die before seeing the kingdom of God—the kingdom come with power—and (in or with it) *the coming of the Son of man* Himself. In some true sense or other, these conditions must all be realized before the death of some who were there alive that day; for no one that I know of believes that God has kept alive some one or more of those disciples (not even John, Jno. 21:22, 23) until Christ's final coming.

Now, there is a sense in which the kingdom came, and came "with power" on Pentecost—though not in the form in which the disciples expected, from the prophets, that it would come. The Comforter, the Holy Spirit, also came; but "*the Son of man*" did not come—not as He is set forth in all the Scriptures to come: "This Jesus" (Acts 1:11) "the Lord himself" (1 Thes. 4:16).

Before going on now to what we regard as Inspiration's own answer (by Peter) to this problem, we must mark the force of Matthew 17:10: As they were coming down from the mount of transfiguration,

the disciples asked the Savior, "Why then say the scribes that Elijah must first come?" Clearly, something had happened that could not happen (at least, according to their view) until after Elijah had come (see Malachi 4:5, 6). Elijah must come to "restore all things" before the King and the Kingdom could come: but had they not just now seen the King in His kingdom? "They saw his glory" (Lk. 9:32); as Peter later retells it in making known "the power and coming" (Gr. "presence") of the Lord Jesus Christ: "we were eye-witnesses of his majesty." All this he refers to the time when they were with Him "in the holy mount." Most certainly, they had seen Him (in preview) in His kingdom: this, manifestly, the three understood very well. But how could this be, since Elijah (as they thought) had not yet come!

Finally, the Savior explains to the disciples this Elijah matter: He was indeed (or is) to come. (Had Jesus not held sweet converse with the great prophet, and with Moses, on that very day?) But when John came, in the spirit and power of Elijah (Lk. 1:17; Mt. 11:14), to "restore all things" and to make ready the King's Highway—instead of restoration, rejection! And when He came whose kingly majesty and glory they had just witnessed—instead of acception—crucifixion! Nevertheless, three men had seen Him in His royal investiture. For their testimony, they would gladly suffer prison, banishment and death! They had seen Him in His kingdom! We believe that they had (and perhaps they needed) a "preview" of His kingly coming.

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## For The Record

A brother, greatly beloved, has called my attention to Karl Barth's (earlier) errors and that Brother Boll warned him of the Barth and Brunner "trend." I was well aware of this when I quoted from Barth in March W.W., but that was Barth years ago, not now. We did refer to Barth's "transitions" (bottom of p. 50). As Caldicott says:

"It must be remembered that Barth has held three positions of theology in his life-time, and today he is not the man represented in his earlier works. His emphasis today is that of straight-out Bible doctrine."

This turn toward "straight-out Bible doctrine" was well apparent before R.H.B. passed away, six years ago. How I do rejoice that perhaps the greatest living human brain can yet be turned by the Holy Spirit through the Word of God! We may well pray that men may yet see other great and vital truths now obscured from their eyes by the well-nigh universal European theology practice. We quoted only on the Second Coming. —E. L. J.

# Truth Advance Section

Stanford Chambers



## QUESTIONS ASKED OF US

Question left over — re the Kingdom.

Since human beings are free moral agents, they can go their own ways and be a law unto themselves. Nevertheless God has always exercised governmental powers and restraint over men as well as over all His creatures. Even Satan is kept under certain restrictions. So God always has, ever will have, a kingdom. When Samuel grieved over the discontent of the children of Israel with the government being exercised over them, God said to him, "They have not rejected you, but they have rejected me from being king over them." God's reign over them as a corporate nation was first through Moses, then through Joshua, then through successive judges until Samuel. Then in response to their clamor for a king, that they might be like the nations, He gave them Saul, then David, whose throne was to be occupied henceforth by his seed. The tabernacle (dynasty) of David" continued till Zedekiah, when it fell.

While these sons of the Davidic house were the visible occupants of David's throne, God always directed the affairs of the kingdom through His contemporary prophet. Samuel was Saul's counsellor; Nathan was David's; God, also; Isaiah served four kings for God. Thus did the succession of kings reign, as did Solomon, "upon the throne of the kingdom of Jehovah over Israel" (1 Chron. 28:5), until "the tabernacle of David" was fallen down. Then came the situation foretold in Hosea 3:4.

But prophets who foretold the fall of David's dynasty also foretold that it would be restored: "In that day will I raise up the tabernacle of David that is fallen . . . and I will build it as in the days of old" (Amos 9:11). Note also Hosea 3:5; Ezek. 37:24-28, et. al.) Through Daniel and others it was shown that Messiah, the Greater David, would be the One finally and forever to occupy "the throne of the kingdom of Jehovah over Israel," the restored and regenerated Israel. Hence the command of the apostle Peter in his second recorded sermon (See Acts 3:19-21).

"The times of the restoration of all things" spoken by the prophets await the promised return of "the Christ . . . appointed for you." See also Acts 15:16. Once He came ("in the fulness of time"); "he came unto his own, and his own received him not." "He was despised and rejected of men," and was nailed to the cursed tree. He went back to the throne from whence He came—to the glory He had with the Father "before the world was" (John 17:5). Heaven receives

Him "until the times of the restoration" (Acts 3:21). "Lord, dost thou at this time restore the kingdom to Israel?" To an unregenerated nation? Impossible. But Israel (the remnant—see Jer. 50:20) will repent and be converted as the apostle commanded (Acts 3:19); then will He be sent as stated in connection, will come as the Restorer and the Deliverer (Rom. 11:26).

"The government shall be upon his shoulder; . . . and of the increase of his government and of peace, there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth, even for ever" (Isa. 9:6, 7). Thus are the "times of the restoration" ushered in, the "tabernacle (dynasty) of David" rebuilt (Amos 9:11-15). Then will be fulfilled Hosea 3:5, as well as Ezek. 37:24-28. Then will the "little stone" of Nebuchadnezzar's heaven-sent dream become the great mountain kingdom and fill the whole earth. Daniel 2:44 will not fail of its complete fulfillment.

A hardening in part hath befallen Israel, until the fulness of the Gentiles be come in" (Rom. 11:25). Israel, as a people, because of their rejection of their Messiah and further rejection of His offer through the gospel, was broken off the natural olive tree, and special attention turned to Gentiles, and they who by faith accept Christ are as branches of a "wild olive tree," grafted in to "partake of the root and fatness" of Israel's "olive tree" (Rom. 11:17). In the time of Israel's rejection of God's offerings, He is taking out "a people for his name" from among the nations. This coincides as to time with "the times of the Gentiles" during which Jerusalem is trodden down (Luke 21:25). As for Israel, "God is able to graft them in again (Rom. 11:23): "and so all Israel shall be saved" (vs. 26), this to be interpreted in the light of the statement, "They are not all Israel that are of Israel" (Rom. 9:6), and what is said concerning God's remnant in 9:27. And "what shall the receiving of them be, but life from the dead?" (11:15). Then will come the "seasons of refreshing from the presence of the Lord," and the "times of the restoration of all things" spoken by the prophets (Acts 3:19, ff).

God has not been taken by surprise by Israel's rejection of His plan and provision. Foreseeing all, He purposed (even before the foundation of the world) His ecclesia—His "called-out" body or church. And He gave Christ "to be head over all things to the church . . . his body, the fulness of him that filleth all in all" (Eph. 1:22, 23). They who compose this body are such, only such, as have been born into the kingdom of God (John 3:3-8). Theirs is a heavenly calling and a heavenly birth. By their calling and birth, they are made joint-heirs with Christ, destined to be "conformed to His image" (Rom. 8:29) and to be co-rulers with Him. (See Rom. 8:17; 2 Tim. 2:12, et. al.)

His church (a kingdom of surrendered, willing, obedient children) will, when glorified with Him (Rom. 8:17—suffering, cross-bearing time now; crowning time "in that day"—2 Tim. 4:8) be gloriously used of Him in the restoration promised. The set-up will be Christ, Head and body, over converted, restored Israel over the nations—as "the head and not the tail" in relation to the na-

tions (Deut. 28:13), when "the kingdom of the world" shall have "become the kingdom of our Lord and of his Christ. And he shall reign for ever and ever." (Rev. 11:15). Happy are they who enjoy these kingdom provisions now, for theirs will be that abundant entrance "into the eternal kingdom of our Lord and Savior Jesus Christ" (2 Pet. 1:11).

Please give an explanation of Micah, chapter 4. Has this been fulfilled?

Much of what is offered on the preceding question applies here. Real disarmament is to come. The prophecy has not been fulfilled. We are living in times when Joel 3:9-13 is in process of fulfillment—and the end is not yet, sad to say. Micah 4 is introduced by the word "But," which signifies a contrast, a contrast drawn between the conditions described already by Micah and that which is set forth in this chapter. As the one is actual, so is this to me so interpreted. As Joel 3:9, ff. is a forecast of reality, so likewise is the rest of Joel, by way of contrast, largely parallel with Micah 4; the one supplemental to the other. See also Isa. 2:2, ff. and many other passages. Let no one imagine that Jehovah is always going to put up with existing conditions or with such as we find envisioned in Joel 3:9-13 and parallel passages.

We are aware that this prophecy by Micah, with Isa. 2 et al. similar thereto, likewise, is by some interpreted to be the peace made with God when one is converted by the gospel that began to be preached from Jerusalem at Pentecost. Thank God for that Pentecost and for the peace of God it affords, a "peace that passeth understanding." But our prophecy plainly pertains to nations, even as does Joel 3:9ff. This disarmament is yet to come, and its resultant unending peace. The Prince of peace will clear and make good His title (Isa. 9:7).

Unfortunately, we have some members in our congregation who persistently contend for the right to engage in "social drinking." They argue that the New Testament sustains them...

In a church wearing the name of Christ? Perish the thought! "See that ye cause not one of these little ones to stumble . . . Better were it for him that a millstone be tied about his neck and that he be cast into the sea." Nor does it make sense to try to make out that "social drinking" causes no stumbling; the cases of stumbling are multitudinous, and all up and down our highways are uncounted tragedies, thousands of which are resultant from drivers' taking the "social drink." Those who drink only in "moderation" make up the bulk of those arrested for "drunken driving."

What about fellowship with the moderate drinking member? "In meekness correcting them that oppose themselves." Seek prayerfully to "restore such a one in the spirit of meekness, looking to thyself, lest thou also be tempted." Forbearance can be exercised toward him who does not drink to intoxication, the while effort is being made, however, to correct such a one. (But do not be calling on him to teach or to lead. That is not the way real restoration is effected. One refusing to "obey them that have the rule over you" (Heb. 13:17) makes himself a subject of withdrawal. He refuses to "hear the church" (Matt. 18:17; 2 Thes. 3:6, 14).



## *Christ Jesus Our Hope*

J. R. C.

Our over-all hope as Christians is wide and has many facets. Consult your concordance and you will find that we hope for Christ's coming, for an incorruptible inheritance, for grace to be brought unto us at the revelation of Jesus Christ, for the rapture, for the resurrection of our bodies, for rewards, for righteousness, for glory, for escape from the great tribulation, for salvation, for a thousand years' reign with Christ, for the new heavens and new earth, for the city which hath foundations, for eternal life, etc. Many are the precious promises.

The sum total of all this may well be expressed in the words of the Apostle Paul in 1 Tim. 1:1, "Christ Jesus our hope." Our hope for the future, though wide and varied, is all wrapped up in the return of Christ for His own. Our eyes are fixed on Him. "Maranatha!" exclaimed Paul at the end of his 1 Corinthian epistle. Maranatha is a way of saying, "O Lord come!" Such was the hope of early Christians and should be the hope of Christians today. In Titus 2:13 Paul puts it this way, "looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ." So the blessed hope is the coming of Christ. We have Paul for it. We are to look for Him, wait for Him (1 Thes. 1:10), love His appearing (2 Tim. 4:8).

If the coming of Christ is our blessed hope, what about all the other things God has promised as listed above? The answer to this question is not so difficult as it may seem. If a husband were overseas and the wife expected him to return shortly, her hope could well be centered in him. If she loved him dearly it could hardly be otherwise. All the plans they have made for the future depend on his return and are included in it. Even so, to us all the future holds is bound up in the return of our great Bridegroom. If He does not come then there will be no rapture, no resurrection, no new bodies, no rewards, no inheritance, no salvation, no crown of righteousness, no marriage supper of the Lamb, no thousand years' reign, no city that hath foundations, no eternal life. Christ fills the horizon of our future. It is all tied up with Him. His coming is like a shut door before us. Any moment we expect it to open and the Bridegroom to appear in all His beauty. On the other side of that door are all the glories awaiting us. This door will open to us and another door will be shut to those who are not ready for His appearing.

In 1 John 3:3 John says, "And every one that hath this hope set on Him purifieth himself, even as he is pure." So, we have John for it, our hope is to be set on Him. There is something personal, something that calls forth love, and awakens other emotions in having our hope centered in a Person rather than in things. We have it from this verse in John that to have our hope set on Jesus Christ has a salutary effect upon our lives. It causes us to purify ourselves. Peter says in 2 Pet. 3:3, 4 that those who said, "Where is the promise of his coming?" were mockers, walking after their own lust. They needed the blessed hope. In Matthew 24 the Lord Jesus pictures one who said, "My Lord tarrieth," as beating his fellow servants and as eating and drinking with the drunken. They needed the blessed, imminent hope of the Lord's coming. But the watchful servant shall be "so doing" when He comes.

So, while hoping for all the glories that await the people of God, let us learn where to put the emphasis, lest we let the blessed hope slip away from us, lest we say, "My Lord tarrieth," lest we become mockers, walking after our own lust. Of course, we are to hope for all that God has promised, but in a very special, precious way we look for the coming of our Savior and King. In turn, He will bestow upon us all the precious promises. What wonderful wedding gifts they will be!

#### TUNE IN WAVE SUNDAY MORNINGS

The Words of Life program, sponsored by churches in the Louisville area, can now be heard over WAVE radio station, 970 kc, each Sunday morning at 7:30. The Words of Life Chorus sings and Hall C. Crowder is speaker. Currently he is teaching the Book of Ephesians. His lessons are superfine. Tune in each Sunday morning and tell others about this fine gospel program. Gifts to support this work should be sent to Emory Grimes, Jr., Sellersburg, Indiana.

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## PROBLEM PASSAGES --IV

Earl C. Smith

### I JOHN 3:9; 5:18.

The difficulty in these verses is that they say that born-of-God people do not sin, but John says, in 1 Jno. 1:7-2:2, that they do sin. Paul also says they do sin (Rom. 3:23), and we know in experience and observation that they do sin. To a student of the Greek New Testament the explanation of this seeming paradox is in the tenses used. "Doeth no sin" in 3:9 and "sinneth not" in 5:18 are in the present tense in Greek. The present tense, in these verses, represents sinning not as a single act, or as an occasional act, or even as a regular act done in ignorance, but it represents sinning as a voluntary, chosen way of living. But "sin" in 2:1 is aorist tense and, in this verse, represents sin, not as a conscious, voluntary way of living, but as sin that is out of harmony with one's purpose and way of living. A born-of-God person, when he has recognized that he has sinned, confesses his sin and God forgives and cleanses him (1:7-10).

# *A Christian Views the News*

Ernest E. Lyon

NO WORK, NO EAT. "If any will not work, neither let him eat." Ask the average person, even the average Christian the source of that quotation and the chances are his answer will be, "Capt. John Smith." The source that I took this from, however, as many of you know, is Second Thessalonians 3:10. Many of our welfare problems in this country would be greatly lightened if Paul's good advice had not stopped being used in many places in this country. I commend this verse to our Federal Government Department of Health, Education, and Welfare. The Bible, incidentally, is a very good textbook to read for material opposed to the prelude to socialism, the welfare state.

**BACKGROUND OF SOCIALISM.** Any planned (socialist) society is based on the assumption that man is able to control his own destiny, to so arrange his affairs that he will become more and more perfect. Disbelief of the Bible doctrines of man is a necessary prelude to believing that a centralized government can control all economic and political (and then, religious) affairs in such a way as to have an equitable distribution of all things and to get all men to work to their best capacity as needed. It is not necessary to be a Bible believer to see that no large group of people could ever agree on what would be equitable, what the aims of this society should be, and so on through the infinite number of things that would have to be planned, but the Bible certainly must be disregarded if the rosy picture of man that is put out in favor of socialism is to be believed. I wish every person traveling in the direction of socialism could read a book like Hayek's *Road to Serfdom* and see the arguments for the planned society demolished by a great scholar one by one and on natural terms—and then turn to the Bible and find the true picture of man and of his destiny with and without Christ.

**NOT A POLITICAL COLUMN.** I do not intend in any way to make this a political column, favoring any one party or any one politician. I simply am trying to look at the news and interpret some of the background in the light of Scripture principles. I hope that last month's column made that clear, but I do believe that God would have us to know what is going on and to oppose unrighteousness as well as love righteousness. May HE guide us always in all HIS ways.

**CHRISTIAN HISTORY OF THE CONSTITUTION.** That is the title of a projected set of three volumes compiled by Verna M. Hall, who was working in the government service when she saw the trends toward which our country was going and withdrew in order to try to draw people back to the Christian foundation of our government. She decided to write, or compile, this set when a P. T. A. address on the religious nature of the Constitution and the Declaration of Independence was cancelled. She says, in her preface, "It seemed to me that this incident revealed a startling fact; that Amer-

icans evidently had forgotten the Christian foundation upon which this nation is reared and the importance of its relation to the form of government established by the Constitution." She later adds, "In proportion as Americans let go of faith in the absolute power of God, they have accepted the belief in an all powerful State. This is true of peoples or nations, for their idea of God determines the form of their civil, political, religious and social institutions. Communism and socialism are anti-God and anti-Christian; the battle against communism and socialism never was, and is not now, just economic and political; it is religious. Shall Christianity be taken captive?" In this first volume of her set she has such documents as the Magna Charta, John Locke's "Of Civil-Government," Montesquieu's "The Spirit of Laws," and many other documents hard to find and with the Christian background of all this. Volume I covers the "development of Self-Government from its beginnings in the primitive Christian churches, through the American Revolution." The other two will go through the Constitution itself. I commend the book to you very highly as an exceedingly valuable reference tool for any Christian, particularly a teacher or a preacher, but of great value to any American.

**LIFE LINE.** Have you heard the radio program (in some areas, television also has it) by this name? It is a conservative program that gives backgrounds of the news, openly calling America back to patriotism. Every program I have been able to hear has been worthwhile. It is now in Louisville at 7:45 a.m. seven days a week (900 kc.). The commentator, Wayne Poucher, is a preacher and his Sunday program is a church program which unfortunately conflicts in Louisville with the Words of Life program (now 970 kc. Sunday morning at 7:30-8:00). You will find no name calling or other unChristian means of fighting our socialistic slide, but you will find a great deal of facts, figures, and reasoning against what Poucher calls "the mistaken," a fine term for those who believe that socialism is better than the government our constitution sets forth. Poucher attended Freed-Hardeman and Lipscomb colleges.

**THE UNBELIEVING BLINDED.** "In whom the god of this world hath blinded the minds of the unbelieving" writes Paul in II Cor. 4:4, referring at this point to their not receiving the gospel. This same principle is true of the unbelieving in things political, leading finally to their being prepared to "believe a lie" (II Thess. 2:11) and receiving the world ruler for which the world is now preparing and receiving him in place of Christ. Let us not be misled by those who believe that one-world government is a good thing, and, yet, let us remember that God would have us "be subject" to these when they are in charge of the government that rules us. Speaking out for principles and speaking against persons are two different things. I see many in high places acting as if blinded by Satan to lead our government to its downfall. To condemn their actions without condemning their persons takes the fine choice of actions that only the Holy Spirit can impart. May we ever be so led. Let us remember that judgment of persons is God's work, not ours.

**KILLED BY LUXURY.** Will that be the epitaph for this country? The communists say that our country will die because our love of money and the luxuries it can bring. Christians should set more fully the example of being "content with such things as you have" and quit going after the "something for nothing" that the majority seem to want. If you wish to speak against the worth of laboring for a living you have to stay away from the Bible, and if you wish to follow that Bible, then be not among those who are looking for the easy way to get rich.

**MISTAKE.** Last month I stated that the communists now control over one-third of the world's population and over one-half of its surface. The last figure should have been one-fourth. To be sure, communist sympathizers are in the lead in many other countries, but the iron-curtain itself spans only a little over one-fourth of the dry land on the earth. Let us pray that that percentage will soon begin to decrease.



## *Walls*

J. H. McCaleb

The Berlin wall was raised little by little until it became a formidable barrier. To dissolve it now by force would probably touch off a major war. That is the studied opinion of a thoughtful diplomat. With this observation many of us agree. Once a barrier of any kind becomes solidified, it appears to grow more and more important with time. The only peaceful solution is through mutual agreement and understanding.

Through Adam's sin a barrier was erected between God and man. Try as he would, man could not break it down by force. Neither could he shatter that wall by the power of his own goodness. Through love, God sent His only begotten Son as a sacrifice to satisfy all of the penalties. Christ died for our sins. Instead of our feeble attempts which have failed to scale the barrier, God sent down His all-enveloping love to fill the hearts of all who would accept it. Our only function has been to appropriate the grace of God on the simple terms extended. The wall between God and us will still crumble under the same conditions. It means eternal life instead of eternal death.

If we have allowed unholy walls to be erected between brethren, these walls also may be torn down through that same love. "Beloved, if God so loved us, we ought also to love one another."



## Little Things

Willis H. Allen

The truth of the statement, "It is the little things that count," has been many times demonstrated. We so often fail to do things that appear small to us because they ARE small, and wait for an opportunity to do something "great" to come along. On the other hand, we often find that in doing some very simple thing, great things come as a result.

Moses had very little physical equipment when God called to send him to deliver Israel from Egypt's bondage. God said to him, "What is that in thy hand?" It is just a stick—a small shepherd's rod. But God said, in effect, "Give it to me. Small as it may seem, I will make it mighty to deliver Israel." And with that little thing, in the hands of God, great things were done. Held over Egypt, it brought plague after plague till God's name was magnified over Pharaoh; held over the Red Sea, it opened a path of deliverance; used to smite the rock, it brought forth water to a thirsty people. That rod was small and insignificant in itself, but in the hands of God it became a mighty instrument.

That was a small thing which David had in his hand when he crossed the brook to meet the Philistine giant—just a shepherd's sling. But in the hands of God it became a mighty instrument of death to Goliath, and a means of great victory for the people of God.

Mary's box of ointment was a little thing, even a thing of waste in the eyes of some, but the Lord received it as a token of the great love of her heart for Him, and commended her to the criticizing men.

It was only two mites that the widow cast into the treasury box, but in the sight of the Lord it was a great offering—greater than that of all the rich.

What is that in thy hand? Is it a small thing to you? Give it to God. Let Him use *you*, whatever you are, and with whatever you have. Yielded to Him, you can accomplish great things to the glory of Him who enables you.

# Precious Reprints

From the Pen of R. H. Boll. There are some gems in Brother Boll's comments on the Sunday school lessons down through the years. This time we are lifting some paragraphs from the Lesson Comments found in the 1920 bound volume of Word and Work. —J. R. C.

## TRUSTING IN THE ARK

Israel's strength lay in God alone. When God was with them they were invincible. Without Him they were weaker than other nations. This is spiritually true of the Christian also. But God did not propose to be with them unless they were with Him (II Chron. 15:2).

Israel was being defeated by the Philistines; and they hit upon the plan of bringing the ark of God from the Tabernacle, which was at Shiloh at that time; for they calculated that it would not be possible for the Philistines to stand against the ark. The whole proceeding was unwarranted and self-willed. They thought that they could force God to be with them whether He was minded to or not. They thought that by exposing His cherished ark to the enemy, He would be compelled to fight for them and it in self-defense. Little did they know their great God and His holy ways!

Even so there are people today who think by religious ceremonies, performances, gifts, attendance upon meetings, taking the Lord's supper, making many prayers, to compel God to accept them and own them as His, the while their hearts are not right in His sight, and their lives are full of sin and selfishness (Isa. 1:11-16).

The ark of God got along far better without the disobedient people than with them. They brought God into dishonor, but He vindicated His own glory and honor by Himself. The Philistines thought they had captured a great prize when they took the ark. Think of the laughter and the jubilation. That God of Israel's was not so terrible as they feared—all that report was humbug. Still they thought Him respectable enough to be set alongside of their idol Dagon in Dagon's temple. But Dagon could not stand where the ark of Jehovah was. The Philistines had such experience with the ark that they were even gladder to let it go again than they had been to capture it. And the result was that afterward the Philistines had more respect for the ark than ever before (I Sam. 5 and 6).

### ISRAEL ASKS FOR A KING

1. THE OCCASION. When Samuel was old he made his sons judges over Israel. But they were not like their father: they turned aside after lucre, and took bribes, and perverted justice (I Sam. 7:1-3). The people of Israel plainly saw that they were facing another long period of misrule. This was one motive that prompted them to ask for a king. Were they justifiable? God said they were not. Even if under God's plan and arrangement things seem to go wrong

and inconvenient, or "unbusinesslike," man must not attempt to change God's arrangement. Man always loses when he departs from God's wise way, even when for the present it does not seem to work out well. And that is saying nothing of the slight toward God and disobedience involved.

2. **THE CHIEF MOTIVE:** The Desire of World-Conformity. Twice it crops out "Make us a king to judge us like all the nations," and "Nay but we will have a king over us that we also may be like the nations" (I Sam. 8:5, 20). They desired to be like the other nations. Now Israel's peculiar power and excellence lay in this very thing, that they were distinct and different from the nations of the world. "Lo, it is a people that dwelleth alone and shall not be reckoned among the nations." They were separate and set apart to be God's people. This fateful lusting to be like the world has infested the ranks of professed followers of Christ also. "We are of God and the whole world lieth in the evil one." "Be not conformed to the world." "Love not the world, neither the things that are in the world" (I John 5:19; 2:15; Rom. 12:2).

3. **WHAT IS MEANT: REJECTION OF GOD.** The request greatly displeased Samuel; and he betook him to his refuge: he "prayed unto Jehovah." And He told Samuel to grant their request: "for they have not rejected thee, but they have rejected me that I should not be king over them" (I Sam. 8:7. See also 12:12).

God had anticipated this long before, and had arranged for it. He reserved for Himself, however, the over-rule of Israel, and the right to choose whom He would and set His own king over them (Deut. 17:14, 15). Nevertheless the move began in disobedience and ended in disaster. "I have given them a king in my anger and have taken him away in my wrath" (Hos. 13:11).

#### GOD'S PROVIDENTIAL MANAGEMENT

"Tomorrow about this time I will send thee a man out of the land of Benjamin," said Jehovah to Samuel. He sent him Saul. How did He send him? He could have sent him outright by direct order; but He chose His usual, providential way of working. Kish the Benjamite lost the asses, and Saul, his son, went to find them, a servant going with him. They passed through the hill-country of Ephraim, they knew not why, except that they thought likely the asses had strayed that way; then through the land of Salisha; then through Shaalim, in fruitless search. When they came to the land of Zuph, Saul was minded to go back home. The servant happened to know that "a man of God, a seer" (Samuel) lived in the city, and suggested going to him to enquire about the asses. Saul objected he had no money to give the seer for his service. The servant happened to have a fourth of a shekel. So they went to consult the seer. (The rest of the story is in I Sam. 9:15 to 10:1). Now how did God send Saul to Samuel? Why were those asses of Kish lost just then? Why did Saul go after them? What made him take the direction of Samuel's home? What reminded the servant of the seer's abode, and why did it occur to him to suggest the consultation with the seer? How

did it happen that the servant had the quarter of a shekel with him, without which they would not have gone to the seer? A hundred little happen-so's, so accidental to all appearance—everything going in natural course without constraint or traceable interference; yet God was in every detail, managing, directing in His inscrutable wisdom. Thus God works all the time, making every trifle contribute to His ends, and all things work together for good to them that love Him (Rom. 8:28).

## **Eugene Mullins Family To Philippines**

On the front cover is a picture of the Eugene Mullins family: Eugene, Mary Lou, Bruce (12), Leslie (9), Jim David (7), Neal (4). Passports and visas are being processed for the Eugene Mullins family and as soon as this and other paper work is completed, they will be ready to sail for the Philippine Islands where they will labor with the Harold Prestons at San Jose, Occ. Mindoro.

There is an urgency for travel funds and personal support so they will not be delayed in sailing. The Victor Broadus family will return home for a much needed rest in April. The Harold Preston family will then be left alone to care for the work both in Manila and at San Jose—one missionary family of our fellowship in the midst of over three million people. Don't you think the need is urgent? 90% of Protestant preachers and Christian workers are ministering to 6% of the English speaking population of the world. Look about you and see how many are capable and available in your church and surrounding area! Will you help send this family to the Philippines immediately to give some measure of relief to the Prestons?

Harold Preston suggests that \$350.00 should be a minimum for personal support. How simply this could be raised—only 35 Christians who would give \$10.00 each. Are we too poor for this? Is the sacrifice too great for those for whom Christ died? Then, if this be too much to expect, are there 70 Christians who can give \$5.00 per month regularly? Will you take the matter to the Lord and then do as He leads? And how easily the travel fund could be raised. The need is estimated at \$2,000.00 (exact amount will be published as soon as available)—100 churches giving \$20.00 each and the fund is on hand, or 100 individuals giving this amount. Shall the Lord look upon us and find us saying, "Lord, we are too poor," "Lord, we cannot make a sacrifice for you, though you died for our sins"? Or shall the love of Christ constrain us? It is this latter that we believe is true of God's people. We simply set the matter before you and believe the Lord will find those who are willing to be used of Him to supply this urgent need both for travel funds and personal support. Send all offerings to: Claude Hukle, Treas., 235 S. Highland, Winchester, Ky. The sponsor for this work is the Belmont Church of Christ, Winchester, Ky. Elders: M. L. Heflin and Walter Ballard. Minister: Frank M. Mullins, Sr.

—Claude Hukle

# Seed Thoughts

and

## News Items

Of Interest To Christians

J. L. Addams, Sr.



### Sung From the Heart?

A preacher was stopping as the guest in a Christian home and heard the housewife singing a familiar song every morning before breakfast. Later, he told her how pleased he was about her early singing, and intended to commend her on her devotion to the Lord. He changed his mind, however, when she remarked, "That's the hymn I boil my eggs by; three verses for soft and five for hard."

How often we are just as guilty! The lady was using a song of worship (the title of which we will not disclose lest you associate this story with it) in a very thoughtless way. But, perhaps, much of our singing in church is of the same nature. We sing, but our minds are on the "eggs." We say words of praise, but we think thoughts of self. Next Sunday, and thereafter, let us endeavor to admonish one another "with psalms and hymns and spiritual songs," and to sing with grace in our hearts unto God.

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"A Communist is a fellow who has given up all hope of becoming a capitalist."

### Teachers, Beware!

Does your class get the impression that Sunday School is the "ultimate" or the main service and part of the church? Often a class is so filled with "programs" and is

so "loyal" to the class, that it thinks of its duties to the church only in relation to the Sunday School class. And strange, it seems that "reasons" that keep such class members from Sunday night or mid-week services never appear to exist on "class project" night. Teachers, be careful! Never be guilty of weaning your class from church work and obligations by over-promoting "the class." From the youngest class to the oldest members, the Sunday School should be a teaching mission for Christ and His church. Surely, one very important thing is for us to teach them not to forsake the assembling of themselves together. We should "exhort" them, and so much the more, as we realize the great need of spirituality.

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"A lot of people don't know what they think until they hear someone else say it."

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"What profiteth a person to have a vocabulary of 25,000 words and yet not be able to say 'No'?"

### God Must Be There

Evangelist Billy Sunday had returned to a city for a second series of meetings. One evening when the invitation was given for sinners to come forward, a man staggered up the aisle and stood before Sunday.

"Do you remember me?" he asked.

"I don't believe I do," the evangelist said.

"You should," the man answered. "You saved me when you were here before."

"Yes," said the preacher, "I imagine I did. You look like the kind of job I'd do. I know the Lord wouldn't do a job like that!"

#### Why Weepst Thou?

"How often does the believer mourn over the loss of that which if he possessed would be a calamity? Mary wept at the sepulcher of her Lord because she found Him not; but alas for her, and for you and me, had she found Him there! Look at Mary, as she stands at the sepulcher weeping, and inquire whether, like her, thou hast not cause rather to rejoice than weep."

#### WAIT! WAIT! WAIT!

"The natural way is to rush at things: hurry! hurry! hurry! The supernatural is to tarry! tarry! tarry! It is there the power from on high possesses us (Luke 24: 49). Five hundred disciples saw the resurrected Lord, but only one hundred twenty waited and had that remarkable experience spoken of in Acts 2. Don't you think that those who did not wait must have regretted their haste ever after? We never lose by waiting."

#### THINGS

The home of Matthew Henry, the great commentator, was broken into and his purse stolen. He said regarding the robbery, "Let me be thankful: first, because I was never robbed before; second, because although he took my purse he did not take my life; third, because although he took all I possessed, it was not much;

and, fourth, it was I who was robbed; not I who robbed."

#### DOOMSDAY COMING?

According to Professor Heinz von Foerster of the University of Illinois, the end of civilization will come Friday, November 13, 2026. By his prediction, based on the birth and death rate, this is the date when the growth of the world's population will have reached the point when every one in the world will be squeezed to death. . . Wouldn't you rather believe the Word of God and the "light" of prophecy? Wouldn't you rather have the blessed hope of those who wait for Him?

#### RESURRECTION

A Jew once said, "If Christians want to win us, why don't they talk about their greatest message—the empty tomb?" The resurrection of Christ means that we have the world's greatest message of hope.

#### COVETOUSNESS

Spurgeon said that when a man begins to make money it is like walking along a very dusty road. The man must be careful not to let it get in his eyes and blind his vision so that he loses his way.

#### CONSIDER—

A Boston chest surgeon, according to the Associated Press, states: "Smoking is more of a menace to health than radioactive fallout. Long use of tobacco knocks as much as eight or nine years off the average life span."

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"No Christian need have a Gethsemane without a comforting angel."

"It is easy to give another a piece of your mind, but you will lose your peace of mind."

## TO THE JEW FIRST

John E. Mengelberg

This past summer in the second week of August, I had a few days of vacation. Our family attended Cedar Lake's Conference on "Prophecy and the Jew." The program was under the auspices of the American Board of Missions to the Jews, Inc. I have been acquainted now for some time with this world-wide movement which was started in 1894 by a converted rabbi, Leopold Cohn. This is not the only organization that is concerned especially with the conversion of Jews. But I have grown to love their work. *The Chosen People* is a periodical published monthly by the Board. It is fundamental and sound in every way. I have been reading it now for about two years.

I knew when I returned there would be some to ask me about their views on baptism. I asked Henry Heydt, a speaker on the program, what his emphasis was. He said that they believe in the old original form of baptism by immersion. Of course I asked further, "Do you believe it is essential?" His answer was that since it was laid down in scripture, therefore we wish to obey it.

It was here that I saw emphasis placed on salvation to the Jew first. It was a new emphasis to me. Yet the scripture Romans 1:16 was familiar. I had committed it to memory years ago in studying Romans with Brother Boll in his classes.

Having been given a thirty minute period to speak at our fellowship meeting, I mentioned this emphasis in connection with the topic "How Can We Promote the Local Church?" I am persuaded that the churches that promote missions are blessed of God. I am persuaded also that those who befriend Israel as W. F. Blackstone will receive a reward for their labor.

I illustrated my point with a note on church history. Most of us have heard of Horatius Bonar. He wrote the songs "Yes, for Me, for Me He Careth," "I Heard the Voice of Jesus Say," "Here, O My Lord, I See Thee Face to Face," and "Go Labor On." Another song writer, Robert Murray McCheyne who wrote "When This Passing World is Done" with Bonar, worked in the Free Church of Scotland. There were four hundred and seventy-three weak, hated churches which pulled away for purer Christianity from the Presbyterian church of Scotland, I believe. In their effort to restore, they considered the order of Romans 1:16 important (to the Jew first). They made a plea for this scriptural order in missions. Delegates met at a convention of Free Churches of Scotland and unanimously they accepted this challenge. Bonar and McCheyne were appointed to go immediately on a missionary tour of the European continent and the Holy Land to establish Jewish missions. God blessed those churches with a mighty revival.

Another society of London took up the same work and established the London Missionary Society. Bishop Schereschewsky and Alfred

Edersheim were connected with this movement. Bishop Schereschewsky translated the Bible into Mandarin Chinese. Today this dialect is China's dominant tongue, I believe Dennis Allen said. Edersheim wrote "The Life and Times of Jesus the Messiah." I don't think a superior work on the life of Christ has ever been written. This should indicate that Jewish missions show a fruitful return.

Is the old emphasis true? Are we still to consider the Jew in our mission program? If not, who changed it? When did it change and by what authority? Let me add one more question. When did any nation or tribe or tongue or people ever outlive their need for the gospel? Out of Christ Jews are lost. Acts 4:12 tells us, "And in none other is there salvation; for neither is there any other name under heaven, that is given among men, wherein we must be saved."

We all realize that Christianity changed from time to time under the leadership of Rome. Today we believe even reformation must give place to restoration. But in our restoring have we restored God's order of missions?

There is a false conception among Jews and Christians that a Jew is no longer a Jew once he is converted (Romans 11:1). One brother said to me, "What would you make of the Jews? In Christ there is neither Jew nor Greek. Would you make him superior?" Of course not! But a Jew in Christ is still a Jew. Is a converted Scotsman or German still a Scotsman or German in Christ? In Galatians 3:28 we are told that there is no Jew or Greek in Christ, for we are all one man. But doesn't it also say that there is neither male nor female? I asked this man, "Are you still a man in Christ?" God is no respecter of persons. Jews are not superior. Nevertheless, it was and is an advantage (Romans 8:12). Having been instructed with the oracles of God it made a difference with Israel. Just as civilization gathers force from generation to generation, so Israel was blessed much every way as the chosen people. It deepened with time. As Brother Boll said once, "God left a deep indelible mark on the Jew which sets him apart." God will make Israel a blessing in the world yet. There is the wisdom of God in the statement of Romans 1:16 and some day we will see why. If it requires implicit faith in this verse we must receive it. Questions are bordering unbelief. You don't have to go far to begin teaching the Jew. This work is not over the sea or far away. Wherever there is a son of Adam needing a suit of clothes, a son of Abraham is there to sell it.

(To be continued.)

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## THE CHURCH

The church is never a place but a people; never a fold but always a flock; never a sacred building, but always a believing assembly. The church is you who pray, not where you pray. A structure of brick or marble or wood can no more be a church than your clothes of cotton or silk can be you. —Christian Platform.

# This Is Your Test

N. B. Wright



The apostle said: "Wherefore also we make it our aim, whether at home or absent, to be well pleasing unto him" (2 Cor. 5:9). John adds his testimony to that of Paul, in reference to answered prayer, in these words: "Because we keep his commandments, and do the things that are pleasing in his sight." (1 John 3:22).

Do you thus try to please Him at all times—in the doctrines to which you hold and the things you do?

Last summer a brother, whom I'd seen only once or twice, somewhat shocked those who were in his hearing by this statement: "God created the angels and said to them 'do as you please'; He created man, said to him 'do as you please.'" Yes, the alternatives were not wanting (at least to man) and free choice has that signification.

A test, in that free choice, was given in the Garden. "And Jehovah God commanded the man saying, Of every tree of the garden thou mayest freely eat: but of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die" (Gen. 2:17).

"This was their test." YOU, too, are faced with a test.

## I. THE BUSINESS MAN

The competition of the business world is far removed from some of us. It is difficult or impossible for us to know its gruelling tasks.

Yet, we trust that we have in some small way, learned from the Lord. No authority is at hand to make an exception in your case to excuse you from adherence to the high standard which God has revealed in His Word.

The Father has never asked any one to be "successful" as the world counts it; rather, He always demands faithfulness.

You, always, are to be truthful and honest in your dealings. Ever hear of the FLYING ROLL? The prophet Zechariah speaks of it. "I will cause it to go forth, saith Jehovah of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name; and it shall abide in the midst of his house, and shall consume it with the timbers thereof and the stones thereof" (Zech. 5:4).

The context is: "the whole land." Yet, somewhere, somehow, God's judgment will catch up with every thief and liar. Say, just whom do you think you are that you should be an exception? "There is no respect of persons with God."

Business man—professional man: "This is your test."

## II. THE RELIGIOUS PERSON.

In this day of religious apostasy, when: "They will not endure the sound doctrine; but having itching ears, will heap to themselves teachers after their own lusts" (2 Tim. 4:3), and you hear the Word of God assailed, the Virgin Birth denied, etc., will you be a member of such a church and support it? The modern trend is to preach a social gospel and thereby work to bring in the kingdom of God.

God says: "Come ye out from among them, and be ye separate, saith the Lord." (2 Cor. 6:17). "This is your test."

## III. THE SECTARIAN.

Hear the Blessed Lord pray over and over again, in John 17, that His people may be one. "That they may be one"; "that they may be one"; "that they may be one" (Vs. 11, 21, 22).

Hundreds of denominations and religious bodies abound in the land. This condition is not of God. "Every plant which my heavenly Father planted not shall be rooted up."

There is a body which endeavours to be unsectarian. It is composed of Christians only and not Christians plus something. Its purpose is to be true to the New Testament in doctrine and practice.

Where do you stand in this regard? "This is your test."

## IV. PREACHERS.

I think every preacher, whether he be conscious of it or not, really takes a stand on, and is motivated by, one of two principles. We bring these matters out into the open.

1. A good, expedient worldly policy which carries one the farthest and gains the fleshly objective. There are "pet doctrines" in universal acceptance in many circles. One can run down the "pig-path" made smooth by many men of "big names." It makes for a safe, snug, secure and prosperous life. If folk were to tire of hearing the same old things presented in the same old way, a speaker can always find new ways! Be a "back-slapper," a flatterer. Paul has—listen ye who bow before the shrine of popularity—a word to you: "For am I now seeking the favor of men, or of God? or am I striving to please men? if I were still pleasing men, I should not be a servant of Christ" (Gal. 1:10).

2. A walk by faith. It includes the matter of seeking to know all the truth of God; then in trust to give it to His people. There is a vast difference between "just preaching" and "having a message from God."

## V. MEMBERS OF THE CHURCH OF CHRIST (1)

Many members, including the preachers, have been confronting sinners with the gospel. It is a "must." They—we—expect God's Word to be believed and obeyed whatever the cost.

Also the sectarian world has been hard hit—if not always wisely so. And these folk are expected to accept the truth and to take an undenominational stand.

It is time for somebody to "put the shoe on the other foot" of many folk.

Some of you know in your hearts that the prophetic truths as presented by many churches are "straight as die" from the Book. But you will not do that thing expected of the sinner or sectarian when you point out wherein they have erred. You are hiding behind "numbers" and the desire of popularity and will not take a stand, an uncompromising stand, for the things taught by the Lord Jesus, the prophets and the apostles. Here is a promise: "He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne" (Rev. 3:21). These saints are promised a throne. Now turn to Romans 8:17. Here is a glorious warning and a great promise. "And if children then heirs; heirs of God and joint-heirs with Christ; if so be that we suffer with him, that we may also be glorified with him." This verse goes back to Psalms 2, where the rule of Messiah over the nations of the world is in view.

If you suffer with Christ you shall reign. If you are not willing to suffer with Him, you shall not reign. The throne you'll lose will be your own.

"This is your test."

#### VI. MEMBERS OF THE CHURCH OF CHRIST (2)

Many members have taken their stand for Christ and His Word. We may be quite "four-square" in matters of doctrine.

1. Do you sit smugly by, let me ask you, without lifting a prayer to God, a word of testimony to men or a sacrificial dollar?

Are you doing *all* that God wants you to do in regards to: "Go ye into all the world, and preach the gospel to the whole creation" with the understanding that it is "to the Jew first"?

2. Is your life in keeping with the holy character of God? Do you wish others to do as you *do*, or as you *say*?

3. Are you on the "watchout" daily for the warning signs of the rapture? (Lk. 21:11b; 17:31-33)

4. Do you "Exhort one another; and so much the more, as ye see the day drawing nigh"? (Heb. 10:25)

5. Do you pray daily for the church and its work, missions and institutions? That the Lord of the harvest raise up laborers? For "kings and all that are in high places"? For the peace of Jerusalem? (Ps. 122:6.)

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The parish priest of austerity,  
Climbed up in the high church steeple,  
To be nearer God, so that he might  
Hand down His word to the people.  
And in sermon scrip he daily wrote  
What he thought was sent from heaven;  
And he dropped it down on the people's heads  
Two times one day in seven.  
In his age God said, "Come down and die;"  
And he cried out from the steeple,  
"Where art thou, Lord?" and the Lord replied,  
"Down here among my people."

—Selected

# NEWS AND NOTES

**Winchester, Ky.:** We are having a fine youth revival at Belmont Church. Large crowds are attending. There have been two rededications to date. Eugene Mullins is doing the preaching and the young people are in charge. —Frank M. Mullins, Sr.

The joint hymn sing of the churches of the Louisville area is scheduled to be at Ormsby Church, Thursday, April 5, at 7:30.

The following announcement should be of especial interest to shut-ins. Bro. J. L. Addams will bring a short message on the "Songs of Faith" program, WHAS Television, on Sunday, April 15 at 9:30.

Brother Hall C. Crowder is scheduled to be with the Highland Church of Christ, Louisville, in a gospel meeting from April 15 to 20. All welcome.

## News From Portland Avenue

The Portland Church, Louisville, reports a baptism two Sundays ago. Bro. Chambers has been teaching the book of Genesis on Friday nights. This class ended in March. Mrs. Lucy Albus has been taking a group of women through the Book of Revelation. On Wednesday nights those present are divided into three Bible classes taught by C. V. Wilson, Robert Heid, and Ruth Heid. On the last Wednesdays of the month the church has an old fashioned prayer meeting.

## BACK TO KENTUCKY

The Jorgensons left Hollywood to return to Kentucky on March 28. They plan a leisurely trip with stops among friends and should arrive in Louisville the latter part of April. Brother Jorgenson has made several short speeches while in California. He is to speak in Dallas April 1.

**Tell City, Ind.:** In the business meeting last Tuesday night the brethren chose to invite Glenn Baber of Dallas, Texas, to preach in our 1962 meeting. Our Vacation Bible School has been set for May 28 to June 8, and will be held at night with classes for all ages. —Asa Baber.

## S.C.C. Lectureship Well Attended

Louisiana, Texas, Tennessee, Indiana, West Virginia, South Carolina, Kentucky, and Georgia were represented in the spring Lectureship at Winchester, Ky. The speeches were consistently good, the

discussions helpful and interesting, the singing programs before the night speaking excellent and appreciated by all. We might add that the fellowship in the halls was something to be remembered. Young people, you will not go wrong to enroll at S. C. C.

**Dugger, Ind.:** The Dugger congregation lost two more of its members by death last week. Brother Walter Sheffler, Sr. and Sister Minta Meredith. Brother Sheffler was 91 years of age. I baptized him when he was 82. Sister Meredith had reached the mature age of 86. Her father was an elder of the Dugger congregation many years ago. —Maurice Clymore.

Elmer Ringer is to be with the Dugger, Indiana, congregation in a meeting from April 15 to 22.

## Indianapolis Work Growing

Brother Clymore reports that the Olney Street Church, Indianapolis, had a record attendance of 81 recently. Brother Waldo Hoar has been preaching for them on each third Sunday, and Brother Clymore speaks for them on the first Sunday nights. Olney is a small church with some 30 to 40 members. They do not own a building, but are now trying to secure a residence with breezeway and garage which they hope to use for both the preacher's residence and a meeting place for the new church, by converting breezeway and garage into assembly room. About \$115 per month has been promised from outside sources (other churches) to help Olney have a minister. They need even more help with their contemplated building debt.

## "Words Of Life" Moves to WAVE

The Words of Life broadcast is expanding its usefulness. On March 4 it moved to WAVE, 970 kc. and is being heard Sunday mornings at 7:30. The usual chorus sings and Brother Crowder is bringing messages on the Book of Ephesians. Brother Robert Boyd says: "The listening area is at least six times larger, plus the fact that WAVE is at least four times as popular with radio listeners. The cost has increased 2½ times also." The price we did pay to the weaker station was \$25 per broadcast; now we are paying \$71. This means more should give and those giving should increase their gifts if possible.

**Studio City, Calif.:** Time for the Jorgensons' return to Louisville is drawing near, which event none of us look forward to. Almost every Sunday he is visiting other congregations and giving out the Word. —N. B. Wright.

**Sulphur, La.:** We had four baptisms in January, a mother and three sons. Pray for us. —Harry Coultas.

#### **HIGH SCHOOL DAY AT SCC**

Each spring Southeastern Christian College has a High School Day. This event this year is scheduled for Saturday, April 14. Young people should arrive at 10:30 if possible and stay until the middle of the afternoon. Noon lunch will be served, meetings held, and a tour through the campus taken. Of course, several adults will want to be present with their young people.

Earl Mullins is to be in a meeting at Rowan Street church of Christ from April 8-15.

We learn that Dennis Allen has permission to use a roof top for school and meetings. Dennis has arranged for suitable shelter to be built on the roof top.

#### **P.C.S. RATES HIGH IN MUSIC FESTIVAL**

Portland Christian School is proud of the record made by its students in the Music Festival held at the University of Louisville, March 23 and 24. This festival is an annual event, sponsored by the Kentucky Music Educators Association. The Louisville Regional Division draws entries from the largest schools in the Louisville area and performances are judged by specialists in the music field. Against such stiff competition Portland Christian presented seventeen entries, which were rated as follows:

- Girls' Chorus — Superior
- Senior Girls' Ensemble — Superior
- Junior Girls' Ensemble — Superior
- Girls' Trio — Superior
- Soprano Solo (Sharon Clark) — Excellent
- Soprano Solo (Crystal Crowder) — Excellent
- Mezzo-soprano Solo (Bonnie Blansett) — Excellent
- Contralto Solo (Judie Briley) — Excellent
- Bass Solo (John Higgins) — Excellent
- Male Trio — Excellent
- Girls' Quartet — Excellent
- Junior Girls' Trio — Excellent
- Junior Mixed Ensemble — Excellent
- Madrigal — Excellent
- Senior Mixed Ensemble — Excellent
- Mixed Chorus — Excellent
- Mixed Quartet — Good

The music instruction at Portland Christian is under the direction of Mrs. Hall C. Crowder, who was added to the faculty this year. Mrs. Crowder has announced that a date for the Spring Concert by the Portland Christian vocal groups has been set for May 4. The Concert will be held in the auditorium of Gottschalk Junior High School, 4615 Taylor Blvd., and will begin at 7:30 P. M. There will be no admission charge and the public is urged to attend.

#### **TEACHERS NEEDED**

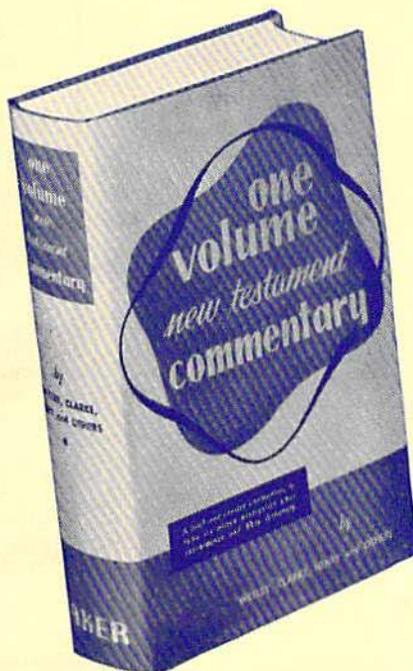
Portland Christian School needs high school teachers for the next school year beginning in the fall of 1962. Those who apply should be able to teach one or more of the following subjects: General Science, languages (Latin, Spanish, or French), U.S. History, World History, Civics, Social Psychology, Speech, Physical Education, World Geography. Only consecrated Christians need apply. Write C. V. Wilson, 231 S. Galt Avenue, Louisville, Ky.

#### **ORDER YOUR BOUND VOLUME**

Our binder is slow, but he has promised the 1961 Bound Volume of Word and Work and Quarterly for the first part of April. It contains the twelve Word and Works, the four quarterlies and is fully indexed. The binding is the usual maroon. Price, \$3.00.

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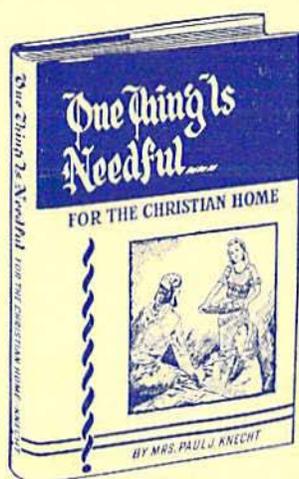
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