

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

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In This Issue

A Contest	93
Peace Elusive — E. L. J.	94
Love — Herschel Keown	95
Our Rich God — Gordon R. Linscott	96
Value of God's Word to Christians — Willis H. Allen	97
TRUTH ADVANCE SECTION — Questions Asked of Us —S.C.	98
A Christian's Self-Inventory — Alex Wilson	101
Sellersburg Children's Home — Howard T. Marsh, Supt.	104
YOUTH DEPARTMENT — Real Manhood And Sissies — Carl Kitzmiller	105
PRECIOUS REPRINTS — Three Timely Warnings — R.H.B.	107
OPEN FORUM — Filling the Pews — Maurice Clymore, Hall Crowder, Thomas Clark, H. N. Rutherford, H. E. Schreiner	110
Thirty Reasons — J. R. C.	116
NEWS AND NOTES	118

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That I may dwell in
Jè-hò'-vâh all the dè
To behold ¹¹⁷¹the beauty
And to ¹²⁷inquire in hi:

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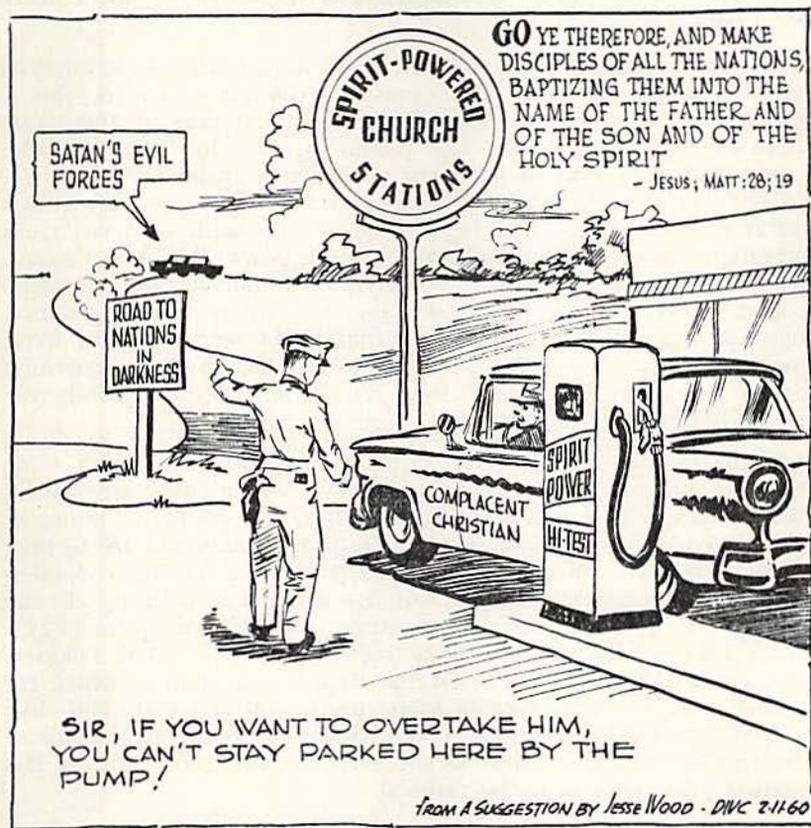
they shall have eaten
themselves, and waxed
will they turn unto other
serve them, and despis
break my covenant.

THE WORD AND WORK

VOLUME LIV, APRIL, 1960

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

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A CONTEST

The above cartoon is the work of our talented brother, David Clancy of Louisville. It occurs to us that some of our young people of high school age might wish to present the message of this cartoon in an article of 600 words or less. For the essay that is judged the best we will award the book "Twixt Twelve and Twenty" by Pat Boone. Accepted articles will be published. —J.R.C.

Peace Elusive



E. L. J.

Have you the peace "that passes understanding," or just a peace that passes?

Comes a letter from a troubled sister back East, too personal to publish, though of more than personal interest. To us, she is "unknown and yet well known," for she is typical of the many Christians who "seek peace and pursue it," yet for ever it eludes them. This fine woman has been a Christian from her youth up, but the tides of life have been adverse, the waves are very rough and frightening, and—changing the figure—the walls of Jericho are very high between her and that land of peace that lies beyond. Harassed, like many others, by physical, financial, and domestic problems that seem beyond resolution, she craves God's guidance, longs for that *steady, settled* peace that God's own ought to have, now she feels it, now she doesn't, "sometimes up and sometimes down," off and on, now and then. No, this is not completely victorious living, and she knows it.

How did we answer her? In truest sympathy, and with some degree of understanding, though for those whose lives are cast in pleasant places that is not easy. But her case could be mine, or yours. We have said, first of all, that peace comes not by feeling, but by faith. Of course, peace, inward peace, *is* a feeling, a wonderful, personal, inward possession; but it is a result of trusting. In the pursuit of it, quit trying and try trusting. He has said (John 14-27), "Peace I leave with you, my peace I give unto you": what a legacy, what a gift—His peace! Even on that tumultuous night in which He was betrayed, He had peace to spare, peace to give away! But—like all God's *spiritual* gifts, it must be claimed—by faith. His *common* gifts of rain and sun come to the evil and the good, not so His *spiritual* gifts: they must be claimed.

We have said, second, though she knew this well, that basic to personal peace is *peace with God* (Rom. 5.1): "Being therefore justified by faith, we have peace with God *through our Lord Jesus Christ.*" We must never forget that as children of God we are—now, at this present moment, apart from works or worthiness—perfectly accepted through the all-perfect, finished cross-work of Jesus Christ. He went up the stony hill to pay all our debts and back-dues and to cancel out all the misery, the pain, the anxiety, and the cold of our sin-distracted lives. May His Name be praised for ever!

“Simply trusting every day,
Trusting through a stormy way,
Even when my faith is small,
Trusting Jesus, that is all.”

And then we have said for this sister's immediate comfort that she is manifestly one of those whom the Lord—because He loves them so dearly—has seen fit to enroll in His graduate school of higher learning, the smaller, honored group of His children whom He chastens without (yet) explaining all the “reasons why.” To them He is saying, “I have many things to tell you, but you could not bear them now, nor understand.” How wonderful to be counted worthy of such honor in the Master's school! Who was it that said, “He who has much to teach must suffer much”?

ABIDING PEACE

Finally, we have added that he who would have a steady, settled peace must *stay his heart*, and mind on God: “Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee” (Isa. 26:3). Old Testament or New, that is the way, that is the word: *stay your heart, cleave to the Lord*. That was the main message that the Spirit-filled Barnabas, left with the churches (Acts 11.23); and it is almost the *only* message that “good man” gave to the age-long church: that with purpose of heart we should cleave to the Lord. How good is that counsel! How utterly necessary to abiding peace! Let the mind be made up for once and for all; let the heart be stayed; and let us all cleave, cleave, cleave to the Lord!

LOVE

Herschel Keown

When did you last read the 13th chapter of 1 Corinthians? Or perhaps inform your congregation it would be good for them to do so? It has been well said if God's children would read this, *The Great Love Chapter* of the Bible, each day for a month, it would help them to become better Christians, and better servants of the Lord.

There is a great lack of love in the Church today, and I ask this question, “Is it possible that ministers are failing to get the message to the people that is found in this wonderful chapter of the word of God?” This is so important to all Christians, for without love our Christian effort is vain (1 Cor. 13:3). “And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing.”

I am sure you realize there are many Christians who do not read the Bible, and who depend entirely on the minister for their spiritual food. So if the minister should fail to get this very important message to the people, many might never know of this teaching which is so necessary to our Christian life.

If ministers would preach on this subject and urge the people to read this wonderful chapter of the word of God, I am sure we would see an improvement in the Church, and more love manifest among the brethren.

This little reminder has been written with one purpose in mind, not to criticize any one, but, if possible, to promote more interest in the word, and especially in the subject that is found in 1 Corinthians 13. I hope it is received in the spirit in which it is written, a spirit of love for all mankind.



Our Rich God

Gordon R. Linscott

There is a knock on the door. A deliveryman hands you an envelope and requests, "Sign here, please." Your curiosity aroused, you hurriedly open the envelope and find a court order. Glancing over the papers, you are electrified by these words: ". . . you are ordered to pay this amount at the rate of \$100.00 per day, under penalty . . ."

How long could you fulfill the terms of such a demand? Bank account, automobile, home, would all soon be gone . . . and the debt still not paid! Try as he might, the average man among us would fall far short of earning and paying the daily \$100.

But would it be difficult for you if you could check on the billions at Ft. Knox? Would it be a worry to you? Would you begrudge the necessity of paying out some \$36,500 per year? Why, you could go on nearly 30,000 years like that before paying out your first billion!

It would be easier for us to indefinitely pay out the \$100 per day from our own pockets than to meet the demands that God lays upon us. For instance, take Matt. 5:48: "Ye therefore shall be perfect, as your heavenly Father is perfect." Read carefully the requirements of the epistles: again—as far as our natural abilities are concerned—we are *bankrupt* . . . before we begin.

So what shall we do? Fall down in despair? God forbid! Shall we then make little token payments of ten and fifteen cents and pretend it is \$100? Again, God forbid!

The Ephesian letter is especially clear in presenting the solution to this problem. The latter chapters present the perfect—but impossible—standards of God. The beginning chapters show us that God Himself has already completely satisfied His own demands.

"Oh, no!" someone interrupts. "God does that for the sinner, but not for the Christian. The Christian must 'work out his own salvation'."

Really, are God's terms to the Christian more difficult than those for the sinner? Has He ever asked us to "work out" anything more than what He has already "worked in"? (See Phil. 2:12, 13.)

Yes, God does make tremendous—to us, impossible—demands . . . but those demands are upon Himself. These demands are a manifestation of His wonderful ability to supply. The billions in the bank are His. Why then strain at writing a few \$100 checks?

When the prodigal son came home, penniless and disgraced, was his father concerned about his waste of money? Or rather, was he not glad for the opportunity to give him even more? This is a picture of our rich God. Would you like to make His heart rejoice? Do you really want to please Him? Then accept the fact that "Christ lives in you" (Gal. 2:20), and expect Him to do through you the things that you could never do alone.



Value of God's Word To Christians

Willis H. Allen

God's word "is living, . . . active, . . . sharper than any two-edged sword, . . . quick to discern the thoughts and intents of the heart." (Heb. 4:12.)

The Word of God is a mirror, in the study of which we learn to see ourselves as we really are, even as God sees us. This leads us to turn to the Lord in humility and confession, and "if we confess our sins, he is faithful and just to forgive, and to cleanse us from all unrighteousness" 1 John 1:19).

God's word treasured in the heart is an antidote to sin. David says, "Thy word have I hid in my heart, that I might not sin against thee" (Psa. 119:11). Those who do not meditate upon the Word of God find it much harder to keep from sinning against God than those who do. Think on this.

Study of the Scriptures will enhance our spiritual growth and development. "As newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation" (1 Peter 2:2). Partaking of God's Word will assist us in praying, and our prayers will be heard. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7). A promise like this one should not only be meditated upon, but it should be appropriated as well. A fine illustration of such appropriation is seen in the following: "Commit thy way unto Jehovah" (I have done it); "trust also in him" (I am doing it); "and he shall bring it to pass" (I expect it). (Psa. 37:5.)

Certainly every believer who will read the Word of God daily may expect a message of God to his own soul. He will let reproof lead to confession and correction, and admonitions to obedience and prayer. He will appropriate the promises, and thereby gladden his heart and encourage his soul.



Truth Advance Section

Stanford Chambers

QUESTIONS ASKED OF US

Is our Savior ever referred to as being the Son of God before He was acknowledged by the Father at His baptism, except in prophecy?

No, not in any direct way. Gabriel, as recorded in Luke 1:32, told Mary that the One to whom she was to give birth was to "be called the Son of God." Of course, that is prophetic, as likewise Ps. 2:7, Isa. 9:6, et al. Paul, Acts 13:34 applies Ps. 2:7 to His resurrection, though at His baptism the Father said, "This is my beloved Son in whom I am well pleased." He was begotten from the dead, however, the third day after Calvary.

Many refer to Him as God the Son. Is this Scriptural?

Yes, "in Him dwelleth the fulness of the Godhead bodily" (Col. 2:9). The Son is God but not the Father; the Father is God but not the Son. The Holy Spirit is God but neither the Father nor the Son. Yes, "Of the Son he saith, Thy throne, O God, is for ever and ever" (See Heb. 1:8).

Is the exposition correct that makes Luke 15:11-32 dispensational rather than illustrative of conversion?

Luke 15 is to be considered as a whole, in which in the Shepherd's recovery of the lost sheep, the woman's recovery of the lost coin, and the father's receiving back his lost son, the Savior shows the triune God's great endeavor, seeking and saving the lost. It was Jesus' unceasing endeavor, but scribes and Pharisees criticized and repudiated such noble endeavor. "He receiveth sinners and eateth with them." The three-fold parable of Luke 15 shows the Son, like a Shepherd, seeking and finding, and in contrast with the scribes and Pharisees, friends and neighbors rejoice with the Shepherd. In the recovery of the lost coin, the woman may fitly represent the Church prompted and used of the Holy Spirit in saving the lost. In the case of the lost son, the Father is not shown as going into the far country where the son is suffering his famine, but the fact that the Father is alert, watching, and upon seeing the son returning, runs to meet and receive him, shows anything but passivity on His part. In each case there is great rejoicing on the part of all, with the one exception, that of the older son, who, like the scribes and Pharisees, finds fault and refuses to join in the rejoicing.

Some analogy might be shown between the attitude of the older son toward the reception of his prodigal brother and the attitude of the Jews toward the reception of the Gentiles, but the Savior is dealing

with two classes each of which is made up of Jews. I am unable to discover ground for making the parable of the prodigal son divinely purposed dispensational truth. The class composed of the Gentiles is older than the class of the Jews or Israel.

Is it right on going home after services in the Lord's house, to engage in singing with the instrument?

Not if it is a service of worship. Otherwise, no wrong need attach. To "chant idle songs to the sound of the viol" is no practice for Christians even outside of worship. The washing of cups and pots and brazen vessels, as well as the washing of hands, when done ceremoniously, that is, as acts of worship, Jesus and His disciples abstained from. But that does not mean that housewives could not in righteousness wash their cooking utensils or their hands. Let there be clear differentiation between worship and acts not so classified even though they be identical so far as the act in itself is concerned.

Is the singing of the Doxology Scriptural?

The Scriptures do not (in the original) say "Holy Ghost," but "Holy Spirit." The American Standard and other versions later than the King James always give "Holy Spirit." *Pneuma* is translated ghost twice in King James, but *pneuma* is spirit. And in every place where "Holy Ghost" occurs the translation should be Holy Spirit. Scholars agree on this. There is no loss in keeping Christianity separated from the idea of ghosts or a ghost.

Does the church teach the Trinitarian doctrine of "God the Father, God the Son, and God the Holy Spirit"?

"The church" is an indefinite term in these days. What the N. T. teaches is what the church of the N. T. teaches, and that is what we are concerned about. This question is like Question 2, only it goes further and pertains to the Holy Spirit. We are not called upon to adopt or defend any "Trinitarian" phraseology or doctrine (nor Unitarian). "The Godhead" is a Scriptural term expressing, of course, a reality, an actual fact. That Father, Son, and Holy Spirit constitute the Godhead no one who accepts the inspiration of the Scriptures denies. We were baptized into the name of the three persons of the Godhead. Paul's last word to the Corinthians is "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all."

The attributes of deity are ascribed to each of the three as well as personality. You have been made in the image of the triune God in that you are spirit, soul, and body.

Each one of the Godhead has specific functions and performs them, yet neither acts independently of the other. They are One in a more complete sense than are any husband and wife one, yet the Father is not the Son, the Son is not the Father, and the Holy Spirit is neither the Father nor the Son. The Holy Spirit has ever been active on behalf of man and the earth as man's habitation from the time He "moved upon the face of the waters, bringing order out of the chaos in Gen. 1. He is now our Comforter, our Intercessor (as

is the Son) and the Helper of our infirmities. He is yet to quicken our mortal bodies. He is the eternal Spirit.

Will the church pass through the great tribulation?

The professing church, Christendom, will not escape the great tribulation, but the Lord who "knoweth them that are his," those who constitute His body or, under another figure, compose His espoused bride (2 Cor. 11:2), has made provision for them that they "may escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:36). The Lord "who delivereth us from the wrath to come" (1 Thes. 1:10), makes a most precious promise to His true church. See Revelation 3:10 and make that precious promise your own. The tribulations of Acts 14:22 are not the great tribulation. In Revelation 7:14 are blood-washed ones who "come out of the great tribulation." Happy are they who escape such tribulation.

Is the occurrence of Matt. 27:52, 53 "the first resurrection"? Some so teach.

Revelation is prophecy, not history. Matthew 27 was many years back of John's Patmos vision. Paul exercised his apostolic powers and dealt drastically with some who taught that "the resurrection is past already" (2 Tim. 2:17, 18). Those who were raised at the time of the resurrection of "Christ the firstfruits" (the language of harvesters) are themselves sheaves of the firstfruits. The great harvest of which they and He are a part follows the gathering of firstfruits, even as the gleanings follow the harvest proper. John is being shown "things that shall come to pass hereafter" (Rev. 4:1).

Is it not inconsistent with the basic principle of the restoration to the New Testament order to fellowship one who is a member of a denomination? Since he practices things unknown to the New Testament, is he to be made a teacher in the church school?

How much does he belong? Does he come representing the denomination? If so, those responsible for souls and for the "flock of God" had better do for him what Aquila and Priscilla did for Apollos before commending him to others. A representative member of a denomination will exert influence to the advantage of the same, and to the disadvantage of the N. T. order. Even if he does not propagate, if he is known to be a representative of the body unknown in the Scriptures, his influence will nevertheless count to its advantage. If, however, he is looking away from all things sectarian and of human origin, he is to be shown every brotherly kindness and the encouragement which he needs that he may fully heed the call to come out of Babylon. A great service is rendered to those "fed up" on sectism when they are shown something truly unsectarian and truly spiritual, not merely its shell.

Who was Cain's wife?

That question is as old as Christian journalism, I reckon. Where did Seth get his wife? In those days when the race was robust as it was, no injury resulted to offspring by the marriage of those of close kin, nor was there any law against it. The sons of Adam took daughters of Adam to wife. It had to be so.



A Christian's Self-Inventory

Alex Wilson

"I thought on my ways, and turned my feet unto thy testimonies."
—Psalm 119:59.

"Test yourselves, whether you are in the faith; give yourselves an examination. Or do you not recognize of yourselves that Christ Jesus is within you—unless you are counterfeits?" —2 Cor. 13:5,
—Berkely.

God repeatedly tells us to examine our hearts in the light of His word. Over and over throughout the entire Bible, He commands us to "consider," "remember," "meditate," and "think," because He knows we are so prone to *drift away* from Him. Often we fall away so gradually that weeks or even months pass by before we realize that our love has declined and our faith shrunk. If we will go to the Great Physician for a spiritual check-up more often, doubtless our spiritual health will improve—if we are willing to take whatever medicine He prescribes for us.

The following self-inventory questions were originally drawn up for personal use, and also for other young people. But any Christian can profit by using them, *if* it is his sincere desire that "in ALL things Christ may have the pre-eminence."

It is important that you take *time* when you examine yourself; be very *thorough*, and probe deeply into every area of your life and into all your motives. To get the most benefit from the following questions, take only one or two of them a day and search your heart, asking the Holy Spirit to expose anything in you that grieves Him.

1. DO I REALLY LOVE GOD WITH ALL MY HEART? How does my love for Him compare with my love for other people or things, or for myself? Does my love for the Lord have any practical effects in my life; what real difference does it make?

Am I interested in the things which interest Him? Do I care about the great plans and work that He is involved in? Am I jealous for the honor of His reputation? Am I truly thankful to Him; do I take time and thought to tell Him of my gratitude for all that He has given me?

When I have decisions to make, do I ask myself, "What does my Lord want me to do?" Can I sincerely pray, "Lord Jesus, I want to do Thy will always; I want to please Thee AT ANY COST—no matter what it may be"?

2. Do I find real JOY in belonging to Christ and serving Him? Does it thrill me that I am a child of the Great God of All Creation?

Have I ever been "amazed" at God's love, or "lost in wonder, love, and praise"? (See songs 44, 92, 337, 440, and 530 in Great Songs of the Church.)

3. Am I really conscious of the PRESENCE OF THE LORD, or does He seem far off? What do I think about when my mind is free and idle? What does my mind dwell on? Is my thinking different from that of the average young person of the world? Does Jesus feel welcome and at home in my heart and thinking throughout every day, or do I neglect Him so that He feels unwanted and ill at ease?

4. Have I ever been NOTICED AS A CHRISTIAN by someone else—either pointed out, or questioned, or insulted, or scoffed at? If not: am I hiding my belief; am I compromising; am I no different? If so: was it for a good reason, or merely because I was a "holy Joe" or was rude?

5. How much time did I spend in BIBLE STUDY AND PRAYER *this* morning? How much do I usually? Do I at all, regularly? If so, is it because I *want* to or because I know I *ought* to? Do I just read a certain amount or do I read to learn something definite each day; do I *meet with God*? When I'm discouraged, do I go to my Bible? Do spiritual things often seem unreal?

6. Does PRAYER seem unreal? Do I pray from habit only? Have I a regular time for daily private prayer? Do I expect things to happen—to be different—because I pray, or am I surprised when answers are given? Do I think anything is too little or too big to pray about? Is my praying mostly "gimme this and that," or do I thank and praise God too? Do I confess my sins to God? Has God ever given me anything because I asked Him for it?

7. Do I have real concern for THE LORD'S WORLD-WIDE WORK? Can I even name 5 missionary families now overseas—where they work, their type of work, their present needs? Do I read *Missionary Messenger* and other news? Do I give any money specifically for mission work? Have I ever told my Lord that I will go *wherever* He wants and do *whatever* He wants?

8. Is there any person in my family who is not a Christian? Is there anyone with whom I work daily who is NOT A CHRISTIAN? Do I actually believe the Bible—that these people are headed for eternal punishment? Do I care that God is not honored in their lives—that they don't love or obey or serve or thank Him? Am I doing anything to present Christ to them? What more should I be doing; what is the best way of witnessing to them? Am I even praying about it?

9. Is there anyone who is saved because GOD USED ME TO REACH THEM? Have I ever spoken to any lost person about Christ? Have I ever wanted to, but held back for some reason? Why? Am I able to present a clear and plain witness for Christ?

10. Why do I attend MEETINGS AT CHURCH? Do I enter into the worship and seek a personal blessing, or is my mind occupied by those I sit with, clothes, babies, gossip, etc.? When someone is

BAPTIZED after church, is it burdensome to me to have to stay longer? What does the LORD'S SUPPER mean to me? Do I consider why we have it; do I meditate on Christ's love and anguish, and on my sins?

11. Have I ever gone to someone I have wronged (whether he knew I had wronged him or not), and confessed and made the matter right with him? Do my sins really *grieve* me because I realize they pain the loving heart of my Heavenly Father? Do I believe that all sin is poison—that I do myself serious harm when I miss God's way? Do I realize that sin is not only doing wrong things but also doing right things for wrong motives? Do I also realize that leaving right things *undone* is sin—that God holds me responsible for all the good that I am able to do?

12. What is my TASTE like? Would the Lord be pleased with the books and magazines I read, the music I sing and listen to, the T-V programs I watch, the clothes I wear? Am I ever immodest? Do I seek to draw attention to myself? Am I willing to dress more humbly in order not to embarrass other people? What kind of jokes do I tell, and listen to? Am I willing to go without some pleasure which to me is harmless and fun, for the sake of someone else? What kind of people do I like to have as my friends? Why? Do I seek to *have* friends, or to *be* one? Do I make fun of people who talk or look or act differently? Am I prejudiced against some people because of their color or religion or social standing?

13. What do I do when I am positive that NO ONE WILL EVER FIND OUT? What do I think about—read—look at? Would I take something not my own? Would I pry into anyone's private property (letters, diaries, etc.)? If I knew I wouldn't get caught, would I lie?

14. Is MY LIFE'S AMBITION surrendered to the Lord? Have I yielded to Him my hopes and plans regarding future schooling—friendships—my marriage—job and career—use of money—use of time—possessions—"foreign missionary" work?

15. Is my DATING yielded to God? Is He Lord of all my relations with other people: friendships, boy-girl relations, parent-children relations, brother-sister relations, teacher-student relations, and employer-employee relations? Do I feel resentful of restraint or regulations by my parents or teachers, or do I try to see if they have a good reason for what they want me to do and not do? Am I diligent in my work at home, at school, and on the job, or do I dishonor Christ by my laziness? Am I cheerful in doing my tasks, or grumpy and griping?

16. Do I regard my possessions as my own, or realize they are a trust from God—that He is the rightful owner and so, if He sees fit to take any or all of them away, I have no right to complain? Am I a cheerful giver? Do I cheerfully *share* my possessions; do I obey the words of Christ: "Give to him that asks you, and don't turn away from a borrower" (Matt. 5:42)? Have I ever known what it is to *sacrifice* for my Savior—to give up something dear, to suffer personal want of some kind in order to help the Lord's work along?

17. Do I ever talk about the Person whom I call Lord and God and Savior and Friend? Do I talk about Him with other Christians—with unbelievers?

Am I looking eagerly for His return? Am I "waiting" for Him with joyful hope? Is there anything I will mind leaving when He comes?

GOD ALWAYS GIVES HIS BEST TO THOSE WHO LEAVE THE CHOICE WITH HIM.

Sellersburg Children's Home



Howard T. Marsh, Supt.

Here are six of our family whose birthdays were in March. You will notice their names and the dates of their births under their pictures.

One of our girls, Marilyn June Rogers has found a good Christian home and is not with us any longer. We hope Marilyn will be blessed in her new home and will prove to be a blessing to her new parents. May the Lord bless both the parents and the child. Marilyn's vacancy was soon filled here at the Home. Shirley Mae Landrum came to live with us only a few days after Marilyn left. Shirley was born June 19, 1945 and is now in the eighth grade. We are praying that she will soon become adjusted to her new quarters and that we can be used of the Lord to be a great blessing to her life. . . .

Plans are now being made to visit all the churches in the interest of our work. The Sellersburg church is releasing me for at least one Sunday night each month for the present. We hope, first, to



David Holowell
Mar. 4, 1941



Wilma Witten
Mar. 14, 1945



Robert O'Neal
Mar. 9, 1947



Linda Austin
Mar. 23, 1951



Grace Austin
Mar. 23, 1952



Brenda Austin
Mar. 23, 1951

visit the congregations which are near enough for us to return home before a late hour. The children need to be in bed early so they can be ready for school Monday morning. We had a very enjoyable visit with the Buechel congregation the last Sunday evening in January. Later in the year, we hope to visit other areas, but will not be able to take the children with us on distant trips.

You may invest in the building of a great mansion, but sooner or later it will crumble and fall. When you invest in the development of a child and the salvation of his soul, you are building for eternity. May we so invest our time, talent and money. Remember us daily before the throne of grace.



Youth Department

Carl Kitzmiller

REAL MANHOOD . . . AND "SISSIES"

"Sissy!" "You're just a 'sissy' if you don't!" What power these words carry! Many a boy has done things he knew were wrong, even contrary to his own best interests, lest he be called a "sissy," a coward, or some other uncomplimentary name. Especially during those years when we want to be liked, accepted as part of the gang, and known as a "real fellow" do these opinions of others seem so important to us. Many a boy starts smoking and cursing, and sometimes drinking, because, somehow, those things have gotten confused with being a "man."

Now, it is right for the boy to want to become a man. It is fine for boys to become strong young men who are not "sissies" or effeminate; it is God's way. The difficulty comes because the devil

so often sees to it that the young person gets the wrong idea as to what it means to be strong or to be a man.

I remember yet the idea (not the exact words) that a Christian football coach expressed in a chapel speech of twenty years ago. "The sissy," he said, "is not the fellow who stands for what he believes to be right; the 'sissy' is the one who goes along with the crowd because he does not have enough backbone to stand up and say, 'I don't believe that is right, and so I won't do it.'" Do you know what that means? It simply means that the one who most frequently shouts, "Sissy!" at others may indeed be the biggest one of all! One of the best lessons we can learn in early life is to be ready to discern when we are really being weak and cowardly and when our companions or associates are merely covering up for their own failure by abusing us. (That is a lesson some older folks could still use.) One little boy, on being called other than truthful replied, "Calling me a liar does not make me one!" Right! And the same thing holds true in nearly every other area of our lives, too.

Since when does doing evil make one a man? What virtue is there in a *million* curse words to make one any stronger physically, any more mature emotionally, any braver or stronger in any way? Because many men curse and swear does not make those things a mark of manhood; it is just the other way around. Indeed, since evil is in the majority, the real "sissy" *will* curse and swear because he does not have the strength to be different.

Does a pack of cigarettes make a boy into a man? Does a drink of whiskey? Does a wild escapade of some sort? Refusing to go to church? Not unless manhood is synonymous with weakness, cowardice, and a lack of courage to stand against the crowd! You see, it does not take very much courage to do what multitudes are doing.

The Ideal Man—the Lord Jesus—was called all sorts of names, ridiculed and blasphemed. He did not run with the crowd that was interested in evil, and they hated Him. But He was no "sissy"; He was a real Man, one who could be gentle and kind, truthful and firm, severe and reproving, as the occasion demanded. He did not try to prove his manhood by sinning, but, instead, lived a life without sin. *You want to be a man ? ? ?* Then be a real Christian, with Jesus Christ as your Savior and your Lord. Imitate the life of goodness He lived. There is more real manhood in that than in ten thousand of the wild, cursing, lascivious lives of those who suppose that *they* are the standard of manhood!

THE PRINTED PAGE

We must make much greater use of the printed page than ever before, because it is so effective and so inexpensive. It goes so far and reaches so many more for the amount expended. The total average cost through the average church to win a soul for Christ is \$10,000. To win them through missionary work costs \$200 each. Through literature it is less than \$1. The ideal combination is for the church and missionary to use literature to reach them, and then train them in the Christian faith and help them grow in Christ.

Precious Reprints

From the pen of R. H. Boll

(The article that we reprint this time is taken from the 1918 bound volume of *Word and Work*. The three warnings expressed are just as timely today as they were forty-two years ago. Brother Jack Blaes suggests that we reprint "The Reign of Money," which appeared in 1945. This we hope to do in May. —J. R. C.)

THREE TIMELY WARNINGS

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 cast her out, and 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 a 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. How deep and wide the line which God has set between the church and the world appears from many passages of scripture found in the New Testament. (Here Brother Boll cites several passages contrasting the world and the church, emphasizing the great separation message of 2 Cor. 6:14-7:1, and then continues with the following warnings.)

THREE TIMELY WARNINGS

Three warnings must attend this message of God. (For God's truth is always fraught with blessing and danger: "Take heed how ye hear"!) First: lest Christians would refuse to accept the high position to which God has called them. Second: lest they hold it with pharisaic pride, as though in themselves they were better than others. Third: lest, like misguided Israel, they think this high calling and position is given them for their own sake alone.

I

If I should dare to judge, I would not go far wrong perhaps to say that already my Christian reader may have said in his heart, "Alas, this high place is not for such as I am. I fail so far of the true Christian life that it would be hypocrisy for me to assume the title of 'Righteousness,' and to consider the world as 'Iniquity'; or to claim to be the 'Light,' while others are 'Darkness'; and I hardly

dare to assert that I am identified with Christ—I am so poor a representative of Him; or that I am a temple of God—for I sometimes doubt that the Holy Spirit dwells yet in me.” Such thoughts may come to Christians. They seem to spring of humility; but it is not true humility to decline God’s placing of us. God has assigned us to this position. We may have filled the place very unworthily, but we are in it, and God asks us to rise to its responsibilities. Instead of its being presumption to accept the place to which God has called us, it is presumption to refuse it and to deny the high title He has bestowed upon us. The man who, after being made a new creature in Christ (2 Cor. 5:17) refuses to consider himself as such, but persists in claiming his former place and living on the old plane, is not thereby honoring God. To do that is unbelief and insult. The Christian who (regardless of past failure) refuses to look on his body as a temple of God in which the Spirit dwells (1 Cor. 6:19, 20) is not thereby conferring an honor upon the Lord who appointed him to this station and gave him His Holy Spirit. And so throughout. There is no way out in this direction, my brother, and no excuse or remedy, but that you must simply say “Amen” to all God says concerning you, and accept the rank and standing to which He has appointed you.

II

But our high calling in Christ Jesus carries no ground for pride and self-satisfaction. We are not intrinsically better than other men—any more than the Israelites behind the blood-stained doors were worthier people than the doomed Egyptians. “We ourselves also once were foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another.” So it was certainly not because of our superior worth and goodness that God called us. It was His free, undeserved grace. “When the kindness of God our Savior, and His love toward man appeared, not by works done in righteousness, which we did ourselves, but according to his mercy he saved us; through the washing of regeneration and the renewing of the Holy Spirit” (Tit. 3:3-5). Does He now give us the name “Righteousness”? It is not because we were not sinners as all other men; but “Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him” (2 Cor. 5:21). The place was bought for us by the blood of the cross. For “we were washed, we were justified, we were sanctified.” Does He call us “Light”? “Ye were once darkness,” He says, “but are now light in the Lord: walk as children of light” (Eph. 5:8). Are we now identified with Christ? “Ye were at that time separate from Christ . . . having no hope and without God in the world”; and were “by nature children of wrath even as the rest” (Eph. 2:3, 12). Surely we cannot exalt ourselves, we have no ground to boast. The Christian who should look down with contempt upon the vilest sinner surely has forgotten that he was freely purged from his old sins, and he has misunderstood the ground of his own salvation. No, God’s people must hold their high position in perfect lowliness of mind.

III

The third snare would be the thought that perhaps God has shown favoritism in our case and loved and chosen us to salvation for our own benefit. It is a subtle noose of Satan. The Jew stepped fairly into it. Did not God love Abraham specially, because through this man He could love all mankind? He blessed him and said, now "be thou a blessing"; and, "in thee shall all the families of the earth be blest." By and by Israel came to think that God had lit the candle for its own sake, and put it under the bushel. One of their rabbis estimated that if all the Gentiles were put in one end of the scale, and the most pitiful Jew in the other, the Jew would weigh the heavier. Jonah had no love or interest in Nineveh. The Jew held himself in proud distinction above the Gentile "dogs." Then was Israel cast out and trodden under foot. God had indeed chosen Israel; but it was that they should be His witnesses and that salvation should go forth from the Jews (John 4:21.) So with the church. Each one of us can see how God gave us a special opportunity and chose us above others before we knew or chose Him, and put us in a high estate. What shall we conclude? Only this, that with us rests the responsibility to spread the grace of God so freely shed on us, abroad to all around us, near and far. For He loves us specially indeed, but He loved the lost multitudes through us.

IF WE WANT TO HELP THE WORLD

Now in order that the church should fulfill her high function, she must maintain her separation. It is not separation like that of a hermit or a monk God wants, but as of God's children in the midst of a crooked and perverse generation among whom they are to shine as lights in the world (Phil. 2:14, 15). They are not of the world, though they are in it, and though their work is for the world. But as the priests of the Old Covenant could do absolutely nothing for the people without their pure and holy garments; or if they had defiled themselves by contact with the dead or the unclean, so neither can the priests of the New Covenant if they do not keep themselves unspotted from the world—from all alliance, partnership, fellowship, joint participations. The world which nailed the Savior to the cross must not be friends with us (Jas. 4:4). If it hated Him it will hate us. Only if we are of it, will it love its own. It did not recognize our Lord; we cannot have recognition from it, unless, like the disobedient angels of old, we keep not our own principality, but fall from our high estate (Jude 6). We may not go into partnership with Tobiah and Sanballat to build the temple of God (Ezra 4:1-3). We must not be inveigled into fellowship with the world in good-works schemes. If we really want to help the world we must walk with God, which precludes all affinity with the world. Wherefore, "Come ye out from among them and be ye separate, saith the Lord."

Sir Thomas Scott, on his deathbed, said, "Until this moment I thought there was neither a God nor a Hell. Now I *know* and *feel* that there are both, and I am doomed to perdition by the just judgment of the Almighty."

Open Forum

FILLING THE PEWS

Our Open Forum discussion for May will be on the subject of "Giving." Short paragraphs from readers will be appreciated. For June our subject will be "Law and Grace."

Speaking of filling the pews, Paul Clark wonders why there is a psychological block with so many churches when they reach 100 in Sunday school. It seems that when they reach that number they relax their efforts as if God had designated that number as a ceiling. Our own straitened vision keeps our attendance down.

In a speech at Winchester, Hall Crowder said that the churches would attract more people if those who came found an answer to their problems in our ministry. If we are so concerned with facts that we forget people, we may lose the people.

A young preacher asked an old minister how to get more people to come to hear him preach. Said the older minister, "Get on fire for the Lord and they will come to see you burn." This is one answer. Members other than the preacher will do well to catch fire too. —J. R. C.

FOUR P'S FOR FILLING THE PEWS

Maurice Clymore

How to fill the pews is something we'd all like to know more about. The comic might answer: Don't have so many pews to fill. Some may have a "coffee break" to attract members and visitors. I suppose many ways have been tried. I doubt that God is pleased with some of them. Surely not, if our only purpose is to report it in the papers. But how can we fill the pews with true worshippers? How can we keep people coming because it is in their hearts to do so? Let me suggest four ways which will be helpful:

The first is *Prayer*. Never should we undertake a work for God without putting it into His hands. He is able. Then be willing to be led by Him as He directs. Work under the Lord instead of asking Him to work under us.

The second is *Personal Work*. I have Conant's "Every member Evangelism" and every member at work is his suggestion. It is not a one man affair. Personal contacts over and over, again and again, year after year if need be. It will have to be more than a single invitation. It may take some reasoning together, some presentation of Bible truth. Even offer to bring them, if necessary, to get them coming. Make them feel their need of the Lord.

The third way is *Patience*. "Let patience have its perfect work." James 1:4. There is always the waiting for the harvest. Breaking the ground, sowing seed, cultivation, and patient waiting for the harvest which the Lord gives is part of "My task." The Lord never gets in as big a hurry as you and I do. Maybe our faith needs testing and strengthening.

And the fourth way is *Proof of Sincerity*. Be in our own pews at every service. It is not impressive to those we've asked to come, if, when they come, we are not present. It doesn't seem to be as important as we led them to believe. And don't fail to give them and all other visitors a warm welcome.

FILLING THE PEWS

Hall C. Crowder

At the very beginning of our consideration of this topic, we must have firmly fixed in our minds the fact that "Pew Filling" is not an end in itself. We are not interested in pews, but in people. Pews could be filled with all sorts of things—rubbish, bags of sand, bales of straw, or . . . *people*. Now, people can be attracted by a wide variety of media and for an infinite number of purposes. Let us first of all search our hearts with the utmost honesty to see what really is our purpose for attracting the people. Then, and then only, will we be in a position to decide what means we shall use to attract them—and "fill the pews."

Do we want full pews so that we can count noses—or heads (or whatever others are counting,) in order to be able to boast that we had more present at our service than they did? If this is our purpose, then, a three-ring circus and a couple of side-show acts may be just the thing. True, none of the churches have gone quite that far, but some seem to be casting longing glances in that direction! Surely drawing a crowd for the sake of having a crowd is an unworthy motive for a "pew filling" among the people of God.

Do we want full pews so that we can see to it that worldly appetites and desires are gratified? The "lust of the flesh" the "lust of the eye" and "the vainglory of life" are still very much a part of our friends and neighbors. Shall we so prostitute our places of assembly that our "friendship with the world" and "all that is in the world" makes us "enemies of God"? Bring on the organ's vibrant tones . . . the measured tread of the robed processional . . . the "clergy" . . . announce the "Friday night dance" and the Saturday night bingo . . . (but please make the sermon short!) and watch those pews fill up! To what purpose?

Jesus said it! Hear Him! "That they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." But, to what purpose is this knowledge? He tells us: ". . . this is life eternal." Let us bear in mind that "eternal life" is not a *duration* of life, but a *kind* of life! It is the very *life of God*—only *His* life could be eternal, that is, without *beginning* or end! You and I become the sharers in this life when we are His. If *He* is in us then certainly His life—His *eternal life*—is in us! This makes every day a fresh experience of glory. It makes every encounter with Satan a fresh experience of victory. It gives meaning, purpose, and power to anyone who experiences it. We want to fill pews so that people who fill them can have the opportunity to experience what we have experienced! This is the only worthy motive for "pew filling."

So much for the *purpose*; what of the *means*? Simple! Let us each drink so deeply at the fountain of life that the "life of God"

becomes manifest in every contact with our fellow men. Will it "fill pews"? If it won't, nothing will!

WHY PEWS ARE EMPTY

Thomas Y. Clark

In these days of the greatest church membership in history, it is strange that we should be so concerned with "filling the pews." Can it be true that our pews are empty? Or half filled? Is this the reason for taking time to consider this subject? If so, then *something is definitely wrong!* Surely, as our congregations have grown, there have been more members available to contact others to the end that they may be "added to the church" (Acts 2:47).

Why then is not every pew crowded? Has the Gospel lost its power? (Rom. 1:16.) We are not blinded to the fact that many churches are running over because of legalistic methods and demands, entertainment instead of worship, a Satan-inspired doctrine of no Hell, and many other perverted gospels (Gal. 1:6-8). But are we forced to conclude that these things are stronger than the Word of God? Are we to comfort ourselves by thinking that we are destined to be just a small group and infer that God's word "FEW" means the same as ours? (Matt. 7:14.) May God forgive us if this is our position!

Do we not believe that God is able to give an increase? Oh, yes, but not without the planting and the watering! (1 Cor. 3:6.) Is it not *plainly evident* then why our pews are empty? Fellow-preacher, next Lord's Day ask everyone in your congregation who has spoken to someone in the past week about salvation, church membership, or attendance to *raise his hand*. You will see immediately why our pews are not filled! We simply are not obeying our Lord in "going into all the world" (Mark 16:15-16). We make much of baptism in this passage but practically *ignore* the Lord's exhortation to *take* the Gospel to others! Oh how guilty we are and how great is our need to become "doers of the Word and *Not Hearers only!*" (James 1:22-25.)

In Hebrews 10:25 we read, "not forsaking the assembling of ourselves together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day approaching." Where is the *exhorting* today? Is it a formal announcement somewhere in our meeting? Or on the back cover of a weekly bulletin? And where is the tone of urgency? Do we not agree that *the day* is rapidly approaching? What does "so much the more" mean? Did not God know that the days would be evil as *the day* came closer? (2 Tim. 3:1-5.) Does He not teach us that faithfulness will be nearly extinct when Jesus returns? (Luke 18:8.) Can we not see the importance of *exhortation* in the last days? If pews are to be filled in these evil days of half-hearted, devil-compromising, world-loving, so-called Christians who are truly "deluding themselves" (Jas. 1:22), the exhorting will have to be increased and multiplied by Elders, Deacons, Preachers, and *every other member of the Lord's body!* I wonder what would happen in our congregations if *every member* really began to exhort one another not to forsake the assembly!

Is not this the hour for us to awaken and redeem the time, seeing

these are evil days? (Eph. 5:15, 16.) I firmly believe that we are living in the Laodicean day, that time of nauseating lukewarmness in members of the church (Rev. 3:16) and unless there is true repentance and steadfastness, unless we begin immediately to exhort one another and quit making excuses for not giving our *full support* in the church, not only are we going to have empty pews, but a message that does not have God's approval, the true light having been removed! (Rev. 2:5.)

Will you not decide this moment in a word of prayer that you are going to work for the Lord and exhort brethren and others to be "steadfast, unmovable, always abounding in the work of the Lord"? (1 Cor. 15:58.) *Pray Now!*

THE EMPTY SEAT

H. N. Rutherford

"Then Jonathan said to David, tomorrow is the new moon; and thou wilt be missed, because thy seat will be empty" (1 Sam. 20:18).

As we look out upon this marvellous universe in which we live, there is one thing that must impress the thoughtful mind; and that is the fact of harmony everywhere. There are no clashes in God's world. All is harmony in the universe around us, because there is design—infinite and holy and wise—behind it all. And if every minute atom in matter has its appointed place and its designed function, as truly as the flaming worlds in the heavens above our heads, then surely it must also be true that God has a place and a mission for every human life. We need to understand that our lives here are under a Divine providence; and every man and every woman has a place in God's order in the world, that was planned and purposed by the wisdom of Heaven.

Now, then, we are one body in Christ. Paul tells us, in 1st Corinthians 12, that we are one body. There are different *members* in the *one body*, and each has its designed place. "The eye cannot say unto the hand, I have no need of thee: or again the head to the feet, I have no need of you." "If the whole body were an eye, where were the hearing?" And so Paul, under the inspiration of the Holy Spirit, has made clear that there is a designed place in the work of God for every one; that in the spiritual body of Christ each has a place; under the wisdom and planning of God, it is an important place because it was designed by Him from the beginning.

There are some very practical applications of this obvious truth which come to us through nature and the Word of God. One is, that if we do not fill our place, no one else can fill it. The great tragedy of life at last is to fail to fill the place that God Almighty has planned and prepared for us, because no one else can take that place. God expects from us a service and a function that He expects of no one else in all the world.

OUR APPOINTED PLACE

"Let us consider one another to provoke unto love and good works; not forsaking our own assembling together, as the custom of some is, but exhorting one another" (Heb. 10:24, 25.) We exercise

the virtue of *Love* by considering the brethren (v. 24) and not forsaking their company (v. 25). We are justified individually, we are sanctified collectively. We need to meet with the assembly of God's people. To neglect church-going is to invite apostasy (Heb. 10:25-39). Your empty seat at public worship is your first step toward apostasy. Do we love the saints better than the people of the world? Do we love the prayer meeting better than the movies or the card party or ball game? Do we prefer the worldly crowd to the church crowd? We may be known by the company we keep. This is a test of fellowship with God—fellowship with His people. We obey the law of spiritual gravitation: every man has his own place, every man finds his own place, every man goes to his own place (cf. Acts 1:25; 4:23).

A story has come down to us of a steamship that was constructed in England, but was designed for service on one of the inland lakes in Africa. The ship was completed in England. Every part was finished. Then it was assembled, according to the original plan, and thus its several parts were packed, and it was shipped away in small bundles to Africa. There the parts were carried over land more than fifty miles into the interior upon the backs of the natives. And there upon the shore of the lake that vessel that had been built in old England was assembled. It was put back together and launched, and it has done service for many years upon those inland waters. Now there were a great number of parts; and if one single part had been missing from that vessel when they came to assemble it upon the shore, the entire vessel would have been hindered—it could have been useless. And so it is with us in the Lord's work. The work suffers if we are not in our appointed place. Yes, if we fail to measure up to the expectations of God, if we do not follow the Divine plan, then the Lord's work suffers.

There was a touch of very great beauty in this incident between Jonathan and David. The friendship of Jonathan and David has become the classic of all time in the realm of friendship. Jonathan in his love for David was saying to him that the feast of new moon was coming in just a few days. That joyful time once more would come in which the king's household would assemble, and around the banquet table they would feast. Then with a tender note of regret, Jonathan said to David: "And thou wilt be missed, because thy seat will be empty." There would be one place vacant around the king's table, and because of that the occasion would not be as joyful as it might have been, not as complete as it should have been. There was a sorrow in the heart of Jonathan at the thought that his friend David would not be present upon that happy occasion, and that his seat would be empty. The food would lose its savor, the merriment its charm.

What is God's place for each one of us? There are some duties that cannot be delegated; there are some responsibilities so holy and personal that they cannot be transferred to another. There are things that God has laid upon every one who is born again in Christ Jesus that we cannot delegate to another. No one else can fill our pew; our seat will be empty if we fail to attend public worship.

Paraphrasing Brother J. L. Addams' poem in "Seed Thoughts,"
Empty Churches— Empty Pews and well filled jails, mankind fails,
liquor flows, evil grows, wasted lives, Satan thrives, It's bad to tell,
Empty Churches men go to hell.

HOW TO FILL CHURCH PEWS

H. E. Schreiner

For some time now the problems connected with the interest or lack of interest in assembling together to worship has been on my heart. These suggestions, which I am sharing with you, may seem presumptuous, but they are the result of much prayer, concern, and experience.

Jesus has told us to be His witnesses in Jerusalem, in all Judea and Samaria, and unto the uttermost part of the earth. This is a tremendous task, but if we follow this premise we will see that our first concern should be in our own neighborhood. We should make every effort to sow the seed and fill the pews in our own congregation.

When I think of our usual effort, I think of a "Gospel Meeting" or "Revival Meeting." Even when we have such a meeting we do little to get people out to hear. After the meeting we console ourselves (especially if there were few or no souls saved) by saying that we had a good meeting which "edified the brethren." ARE WE STILL PLOWING WITH OXEN AND SOWING SEED BY HAND IN AN AGE OF TRACTORS AND SCIENTIFIC FARMING?

We have the greatest message, the greatest witness—*New Testament Christians belonging to the church of Christ only*. Our weakness must, therefore, lie in our methods or in our lack of thoroughness. May we suggest that we:

1. Take a good look at our *Sunday Bible School*. Have a purpose in Bible School. Select a Superintendent who has some organizing ability and let him get his organization together with the teachers and formulate a well planned over-all program. Conduct classes for teachers, using materials available to show how to conduct a good school, how to improve teaching methods, how to organize so that the whole school is a coordinated program of teaching. A child should study the whole Bible and cover it several times by the time he reaches the Adult Class. Use only teachers who are dedicated, willing to learn and grow themselves. Work toward all teachers being trained in your program and methods.
2. Emphasize the importance of teachers calling in the homes of their pupils—getting acquainted with them. Take promising pupils with you and teach them how to do visiting. Set up definite programs for such calling. Take advantage of methods and schemes of others which have been successful. Remember that the "sons of this world are, for their generation, wiser than the sons of light."
3. Coordinate the efforts of the Sunday Bible School with the Church. The Bible School is the place to "make disciples" (followers of Jesus).
4. Take a good look at our *church services*. Insist on an orderly,

well-planned worship service.

5. Urge the preacher to be well prepared and give attention to delivery. Sermons should be simple. Deliver not more than *two* good strong points. Don't assume that your hearers recognize Bible quotations or references. It is better to say, "this is what God says." Remember, people are hungry for the Word of God.

6. Conduct a well-planned visitation program. This need not necessarily be done in connection with a "meeting." In fact, it perhaps could better be done instead of such "meetings."

We have tried briefly to outline these suggestions because space does not permit details. At High View Church we are now in the midst of a personal visitation campaign and we hope to be able to give details of this effort and its results at a later date. However, we would not have you believe that we can "fill the pews" with our own efforts alone. We cannot. Paul wrote by inspiration, "I can do all things through Him who strengtheneth me." We believe this and we know that whenever any effort is made after a considerable period of prayer, God will direct that effort or will reward that effort even from some other source. Sometimes we have worked in one part of the county without results, only to have the results come from another part where we had not worked. God works through His Holy Spirit to give us fruit for our labors anyway. Plant and water, God will "fill the pews."



Thirty Reasons

J. R. C.

Why should those who stand for whole counsel teaching support a college to train their youth? There are many reasons that might be advanced..

1. A formal education above the high school level better equips our youth for service.

2. State colleges train the minds, but not the souls.

3. The home church is not equipped to offer the education which our young people need.

4. We as Christians can pool our resources, including trained teachers, and provide such schools.

5. Such schools, made up of men and women teachers who stand for the same fundamentals and spiritual teaching as do our churches, will greatly assist the churches in their objectives.

6. The men in the Bible Department at S.C.C. are free Christians (as are all other teachers), teaching for God as members of His church—they are teaching as Paul taught in the school of Tyrannus.

7. No fellowship of religious people who have grown, have done so without a training institution. Even before we had S.C.C. we had Brother Boll's Bible classes, which turned out many preachers.

8. Personally, I feel that S.C.C. or some such college or seminary is a must if we as a group of plain Christians are to continue to exist and grow.

9. Even missionaries think first of establishing a school when they go to the fields.

But brushing these nine reasons aside, I can still think of THIRTY REASONS why we should maintain and support Southeastern Christian College. These thirty reasons were mentioned by Robert Boyd in our renewal campaign kick-off dinner in Louisville. He said that we now have thirty young preachers, trained at S.C.C. out in the fields, actively engaged in preaching the gospel. What better reasons would we want—living, flesh and blood, soul and spirit reasons? Here are living arguments for S.C.C. that can't be answered! My friends, you who have not been supporting the College, can YOU answer these thirty arguments? They are scattered over ten states and foreign countries—of necessity they are scattered thin. But there are many more Christian workers, both men and women, whose lives have been blessed by S.C.C. They too are serving God in our churches.

It is estimated that around eight hundred individuals are giving for the support of S.C.C. Teachers' salaries, utilities, repairs, new equipment, taxes, interest on loans, payments on principle—all mount up. These 800 givers furnish about half of the gift-needs of the College. The solution to our shortage problem is quite simple—S.C.C. needs 800 new givers, who will average about \$1 per week per person.

But Robert Boyd says it is not so simple after all. The potential extra 800 givers seem willing to sit in the bleachers and watch the 800 go deeper in their pockets and give for them too. This is the problem. We need 1600 givers, rather than the 800 who are bogged down under their load. Some are giving two or three shares just because of the need. They are happy to do so, but it is the emergency needs that hurt! You extra 800 friends can ease the Load. You can crase the emergencies. This article is being written because we are informed that S.C.C. is facing another emergency: with \$600 on hand (March 22) they need \$5000 or more for utilities and teachers' salaries.

If it were not for S.C.C. we would not have most of these thirty or more young preachers and the many other Christian workers. How we need them, and praise God for them!

NEWS AND NOTES

Dugger, Ind.: the brethren at 2044 Olney, Indianapolis, had their best attendance Sunday, March 6, which weatherwise, was not a good day. About fifty were present at the morning service and thirty-five at the night service. I was with them that Sunday night. They are trying to locate a place for a permanent place of worship. Brother Waldo Hoar, Brother Bob Morrow, and Brother Gary McKee are to be with them the other Sundays of the month. If any of our readers know someone in Indianapolis you would have contacted, write to Billy G. Clymore, 40 W. 27th Street, Indianapolis, Indiana.

Recently I baptized an aged couple in their home. Both 75 years old. This was the result of personal work on the part of a deacon and his wife.—Maurice Clymore.

Dallas, Texas: My address is now 1216 Dowdy Ferry Rd., Dallas 17, Texas. I plan to be here until September, at which time we will return to California, unless the Lord leads otherwise. In the meantime I wish to be kept busy in the work of the Lord, holding meetings and speaking nightly wherever the Lord opens doors. I have but one desire, and that is to stir up the people of God to the need of mission work here in this country, with special emphasis on the dire need in the West.

If the established churches need a full-time minister, how much more does the mission point need a minister, who is not hindered by the necessity of doing secular work to support his family. I have promised to do all that I can to help Mack Anderson to have full support at Porterville, who is working with the group there in my absence. —Eugene Mullins, Sr.

Back Home In April

Brother E. L. Jorgenson's address is Knickerbocker Hotel, 1714 N. Ivar Ave., Hollywood 28, California. He seems to be doing fairly well physically, but is not gaining in weight and has some discomfort. We are happy that he is able to keep up his writings for Word and Work. His editorial article "Peace Elusive" this month is excellent. Brother Jorgenson hopes to be home in Louisville by April 20. The lawyer said to Jesus, "Who is my neighbor?" Brother "Jorgy" lives at the other end of my

block. He is a neighbor in that sense, but he also is a neighbor to his junior editor in the deeper sense set forth by Jesus. In this deeper sense he has been a neighbor to many. Only God knows the kindness he has shown and the lifts he has given through the years. —J. R. C.

Lexington, Ky.: Brother Carl Vogt Wilson of Louisville, Ky., has consented to come to Cramer and Hanover Church for a series of meetings beginning April 17 and continuing through April 24. He urges the whole church here to enter into agreement with him to be much in prayer for him and with him that "God may open unto us a door for the word," and "that the word may run and be glorified," and on Brother Wilson's behalf that "utterance may be given unto him in opening his mouth, to make known with boldness the mystery of the gospel, that he may speak as he ought to speak."—H. N. Rutherford.

Abilene, Texas: Brother Glenn Baber of Dallas, Texas, is to be our evangelist for a meeting from May 1-8. Brother Eugene Mullins, who has been working with a small group of Christians in Porterville, California, dropped in at a recent prayer meeting and spoke for us. —Carl Kitzmiller.

Hapeville, Ga.: Many people do not realize how scriptural a fellowship meal among Christians really is. The New Testament speaks of a "love feast" (Jude 12; 2 Pet. 2:13) among the early Christians. Although we do not know definitely just what this feast was, it is possible that it was much like our own suppers when we gather for mutual fellowship around a common meal over which God's blessings have been asked.

We have a very simple plan here. Each family brings a basket of food once a month. Someone has said that one gets to know his friends only after he has put his feet under the same table with them. —Bob Ross.

Fiftieth Anniversary Celebration

The McCallie Avenue Church of Christ in Chattanooga, Tennessee, where E. H. Hoover labored for so many years, is celebrating her fiftieth anniversary of work and worship in the

present building. Brother William Cook preaches there every other Sunday.

Southern Rhodesia: Thanks for keeping me on your subscription list despite my negligence to renew. We deeply appreciate every copy of Word and Work. The reprints from Brother Boll are ever precious and fitting. Brother Jorgenson's timely articles are beautiful and thought provoking. Our love and greetings to all who know us in the Lord there. Keep us in your prayers.—Vernon C. Lawyer.

Brandon, Fla.: The church at Brandon does not have a full time minister at present. If there are ministers who would like a two or three weeks stay in Florida, we will make our parsonage available to them—utilities paid—until such time as there is a permanent occupant. It would be good to write several weeks in advance and avoid conflicting dates.—Brandon Church of Christ, J. C. Miller, Box 397, Brandon, Fla.

Jennings, La.: We are rejoicing in that the Lord has granted us five precious souls since the first of the year.—Antoine Valdetero.

Bloomington, Ind.: I have been preaching once each month at the newly established congregation at Indianapolis, Indiana. I am glad to have a part in this work.—Gary B. McKee.

Robert Garrett Busy

From a rather lengthy report from Robert Garrett, new missionary to Southern Rhodesia, we gather that he is quite busy in the Lord's work. Since Robert's coming became a reality, Brother Dewitt Garrett, has taken courage, and promised to build a school, if permission can be granted. They have started application proceedings and are searching for a proper site. This will be a great forward move for the work. But they are encountering some hindrances in obtaining permission from the authorities.

Robert sees an emergency need for the establishment of a good congregation in Salisbury. There will be no difficulty in language as the people speak English. Is there a minister in the States who may feel a call from God to go to Salisbury to establish and build up such a work? Such a man must have the necessary spiritual qualifications and must be sent out by the churches.

Herbert Ball, Robert's treasurer, reports that since January 18, he has received for Robert, \$692.93, this up to February 16. He had \$83.68 on hand, which brought the total to \$776.61. On February 16 he sent a check for \$400.00, leaving a balance of \$376.61. Robert and Joy must buy most all of their furniture. Herbert Ball's address is, Rt. 1, Box 207, New Albany, Ind.

WHAT READERS SAY:

Japan: The Word and Work is fine and deserves a greater circulation. I am sure that it is helping many who read it. The articles are good for our times. May the Lord bless all who write and those who read it.—E. A. Rhodes.

Webster Grove, Mo.: Word and Work is always refreshing. I enjoy especially the new "Open Forum" series.—Mrs. J. Kern Spears.

Bloomington, Ind.: I believe the Word and Work to be the best of all Christian publications and several such publications come my way. Two things about the Word and Work appeal to me: 1. Its lack of sectism, reflecting the good spirit behind it, and 2. Its adherence to the truth.—Gary McKee.

Aylmer West, Ontario: You have been used of our Lord in the work of providing and publishing so much really good material every month. Our Lord continues to keep us busy with this Gospel and Relief Mission to Indians of Canada.—H. L. Richardson, Missionary to Indians.

South Africa: I want to thank God for the rich blessings I have received from your magazine. I am happy to report that many readers have been blessed by its few articles we have reprinted in Africa's Hope pages. May the Lord continue to bless you richly in propagating His Kingdom through the printed page.—A. B. Gamede.

We appreciate these good words from our friends. Others have said it with good clubs. Brother Jorgenson joins others in sending a nice gift club. If you like the Word and Work why not write in and tell us. Also you might wish to send in a club of four or more names.

BOUND VOLUMES ARE READY

Those who are building up a set of Word and Work bound volumes should order their copies now. We have the new 1959 volumes in stock. The price is \$3. Inquire about other years.

SISTER J. D. ALLEN



Sister J. D. Allen departed to be with the Lord on February 27. She was the devoted wife and mother of a fine Christian family. Her children (3 sons) are all active in the service of the Lord. Her husband, too, is faithful.

Argyll teaches a Bible Class and preaches occasionally. Winston is the president of S.C.C. in Winchester, Ky. Dennis is a missionary in Hong Kong. All are graduates of Harding College, Searcy, Arkansas.

Sister Allen, besides working to help her boys through college, was a consecrated Bible teacher as well. She was much loved by the children she taught. The keynote of Sister Allen's life was prayer. A "Worthy Woman" has gone home and her works do follow her. Her husband and sons rise up to call her blessed. —Mrs. Paul Knecht.

Louisville, Ky.: Five members of the Portland church departed this life during the month of February. The obituary of Sister J. D. Allen appears elsewhere in this issue. In addition to her Homegoing, we record here the passing of two brethren (Birt Trice and Charles Napier) and of two sisters (Mayme Shields and Ida Keating).

Sister Shields, wife of Brother Ollie Shields (former preacher at Bethel, Ind., and "charter member at Portland) is known to the members of many congregations because of her long and faithful service to the Lord. She was an enthusiastic supporter of missions. Her decline was quite swift and she went to be with the Lord "which is very far better" on Feb. 19.

Congratulations!

We wish to congratulate the editors of our new newspaper, "The Exhorter." It is a tremendous job to gather up so much news and so many pictures. This new paper should have widespread support. If these men, Richard Ramsey, Homer Winnett, and Neal Phillips, are willing to do all this work, we most certainly should get behind them and

support the venture. It is indeed a service to us all to have the news of our work all over the world gathered in this way! May we not let it die for lack of support. —J. R. C.

Protracted Meetings Announced

Herman Fox is scheduled to be with the Jefferson Street Church from March 27 to April 3.

From April 10—15, inclusive, Frank Mullins, Sr. is to be in a meeting with the Highland congregation, Louisville.

The High View church of Christ, near Fern Creek, Ky., is climaxing a visitation program with a series of meetings, April 18—27, with Herman Fox as evangelist.

Earl Mullins will preach in a meeting at South Louisville Church, Louisville, from June 12—19.

Jeffersonton, Ky., has selected June 20 to July 3 as the date for their meeting and Orell Overman as evangelist.

The Highland brethren plan a second meeting from June 12 to 17, with Orval Morgan as evangelist.

N. Wilson Burks is to be with Waterford, Ky., beginning July 18 and continuing through July 31.

Antoine Valdetero has been invited to preach in a meeting at Ormsby church of Christ, Louisville, from August 21 to 28.

PRAYER CAMPAIGN

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

Since these things are true, may God raise up many praise-and-prayer groups here and there to engage in this most important of all Christian service. Such a group has been meeting occasionally at Portland Church, 2500 Portland Ave., Louisville. From now on we hope to meet on the 2nd Saturday of each month at 9:30 A. M., in the basement of the school building next to the church auditorium. Anyone interested is welcome. Meetings usually last till noon or 1:00, but come when you can and stay as long as you can. —Alex Wilson.

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Unger's Bible Dictionary	8.95
Davis' Bible Dictionary	5.95

CONCORDANCES:

Crudens'	3.95
Hazard's	9.00
Cruden's Dictionary of Bible Terms	3.50

COMMENTARIES:

Jamieson, Fausset, and Brown	7.95
Morgan's Commentary on the Whole Bible	6.95

ARCHAEOLOGY:

Unger's Archaeology and the Old Testament	4.95
Rimmer's "Crying Stones"	2.50
Rimmer's, "Dead Men Tell Tales"	3.50
Nelson Glueck's, "Rivers in the Desert"	6.50

BOOKS ON ISRAEL:

Evans, "The Jew in the Plan of God"	2.25
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SOME OTHER PROPHETIC BOOKS:

Walvoord's, "The Return of the Lord"	2.50
Wm. L. Pettingill's, "Nearing the End"	1.50
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Walvoord's, "The Kingdom in History and Prophecy"	2.50
W. E. Blackstone's "Jesus Is Coming"	2.50

BOOKS ON PRAYER:

"The Kneeling Christian" by an unknown Christian	1.75
Torrey's, "How To Pray"	1.75
Miller's, "Praying Hyde"	1.50
Pierson's, "George Muller of Bristol"	3.00

BOOKS ON THE HOLY SPIRIT:

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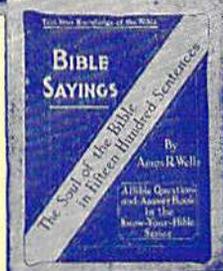
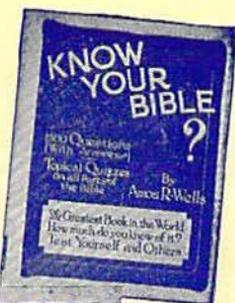
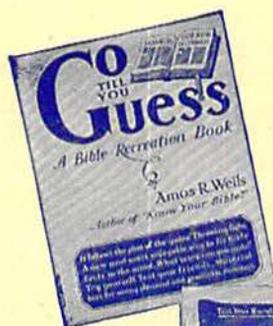
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