

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

R. H. BOLL, Editor

J. R. CLARK, Publisher

VOL. XLVIII

No. 9

SEPTEMBER 1954

IN THIS ISSUE

Poem: The Day Before	- - - - -	189
Words In Season — R. H. Boll		
Hope, and Hope That Is No Hope	- - -	190
"Hope Putteth Not To Shame"	- - -	190
A Hope Triply Secured	- - - - -	191
If's and But's	- - - - -	192
The Need Of A Certainty	- - - - -	192
Juvenile Delinquency	- - - - -	193
Puppets Or Men--Which? — J. R. Clark	- - -	194
All Alike — J. H. McCaleb	- - - - -	195
Worth Repeating	- - - - -	196
An Atmosphere of Love — Claude Neal	- - -	197
Going On With God — E. L. Jorgenson	- - -	200
The Impelling Love of Christ — R. H. B.	- - -	207
Seed Thoughts — J. R. C.	- - - - -	208
News and Notes	- - - - -	210
Watakushi — Barclay Riley	- - - - -	212
Conference Program	- - - - -	Back Cover Page

COMMENTARIES ON INDIVIDUAL BOOKS OF THE BIBLE

GENESIS by W. H. Griffith Thomas (A devotional commentary)	\$4.00
EXODUS by Charles R. Erdman (An Exposition)	1.75
LEVITICUS by S. H. Kellogg (In Expositor's Bible)	xxx
NUMBERS by Grace Saxe (She has a series of Bible Study Pamphlets — all good)	.60
NUMBERS by C. H. McIntosh (He has six volumes on Pentateuch which are very good) Six volumes \$10.00; each	\$2.00
DEUTERONOMY by C. H. McIntosh	2.00
JOSHUA TO II SAMUEL by F. W. Grant	3.50
I and II SAMUEL (In Expositor's Bible), 2 Volumes, each	1.00
I and II KINGS by Joseph Hammond (In Pulpit Commentary)	3.50
EZRA TO ESTHER by W. F. Adeney (In Expositors Bible)	1.25
JOB by Samuel Ridout	1.75
PSALMS: Treasury of David by Charles H. Spurgeon	7.50
PSALMS in Expositor's Bible by Alexander Maclaren, 2 Vol., each	1.25
PROVERBS by H. A. Ironside	2.50
SONG OF SOLOMON by H. A. Ironside	1.50
ISAIAH: Studies in Isaiah by F. C. Jennings, 748 pp.	4.00
JEREMIAH and LAMENTATIONS by H. A. Ironside	2.00
DANIEL by W. C. Stevens	1.50
HOSEA, The Heart and Holiness of God by G. Campbell Morgan	2.25
THE MINOR PROPHETS by E. B. Pusey (Widely Used) 2 Vol. each	3.50
FOUR HUNDRED SILENT YEARS by H. A. Ironside	1.50

NEW TESTAMENT

THE FOURFOLD GOSPELS: The Four-fold Gospel by McGarvey and Pendleton	3.00
A Harmony of the Gospels by J. H. Kerr	2.00
The Four-fold Gospels by Samuel Ridout	2.50
MATTHEW by Wm. Kelley (Excellent)	3.50
The Gospel According to Matthew by G. Campbell Morgan	3.50
Morgan also has a volume on Mark, Luke, and John; the four boxed (All good)	12.95
MARK by H. A. Ironside	3.00
LUKE by H. A. Ironside, 2 vols., each	3.00
JOHN by M. C. Tenny	4.00
ACTS by G. Campbell Morgan (has been acclaimed his greatest work)	3.75
ACTS by H. A. Ironside	4.00
ROMANS Verse by Verse, by W. R. Newell	3.00

Continued on page 3 of cover

THE WORD AND WORK

VOLUME XLVIII, SEPTEMBER, 1954

R. H. BOLL, EDITOR

J. R. CLARK, PUBLISHER

THE WORD AND WORK 2518 Portland Ave. Louisville 12, Kentucky
Entered at the Louisville, Kentucky, Post Office as second class matter.

Single subscription, \$1.50; two subscriptions, \$2.75;
clubs of four or more, \$1.25 each.

THE DAY BEFORE

Some time some ordinary day will come.
A busy day like this, filled to the brim
With ordinary tasks—perhaps so full
That we have little care or thought for Him.

And there will be no hint from silent skies,
No sign, no clash of cymbals, no roll of drums;
And yet that ordinary day will be
The very day before our dear Lord comes!

The day before we lay our burden down,
And learn instead the strange feel of a crown
The day before all grieving will be past,
And all tears wiped away at last, at last!

When we shall bid farewell, nor see again,
Our bitterest lifelong companion, pain;
For by unmerited, unfathomed grace,
Our rapt eyes shall behold our Savior's face!

O child of God, awake, and work and pray!
That ordinary day may be today.
And yet the setting of tomorrow's sun
Will find a billion souls still here, unwon!
—Selected.



Words in Season

R. H.B.

HOPE, AND HOPE THAT IS NO HOPE

There is a hope that is no hope. It is that much-prized optimism of the world which fancies that "God is in his heaven and all's well with the world," and that, somehow, everything is going to turn out well in the end. It is this sentiment, no doubt, to which the poet referred in the saying, "Hope springs eternal in the human breast." We may take it on the authority of God's word that the hope of the sinner is a delusion. For him things are not going to turn out well, however he may dream and fancy. The expectation of the wicked shall perish. He is heading toward the greatest of all disappointments; and the very "hope" wherewith he consoles his heart and soothes such apprehensions as conscience may create becomes the opiate of that fatal sleep whose lying dreams are certain to be scattered in a terrible awakening. For the sinner's hope is no hope.

"Wherefore remember," says Paul to Christians who had lately been called out of the world, "That ye were at that time (before they were saved) separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, *having no hope* and without God in the world. But now," he continues by way of contrast, "in Christ Jesus ye that once were afar off are made nigh in the blood of Christ." (Eph. 2:11-13.) It is clear that whatever of worldly optimism and confidence they had while separate from Christ, they had no hope. But now in Christ all is changed, and their good expectations are no longer the visions of their own imaginations, but an assurance of faith based upon unquestionable testimony, which, in turn, rests upon absolute facts.

"HOPE PUTTETH NOT TO SHAME"

Our hope putteth not to shame. Every other hope terminates in final disappointment. When a man is disappointed, he is "put to shame." Now the excellence of our hope in Christ is this, that it does not disappoint. It is "a hope both sure and steadfast;" a joyful hope and glad, and the spring of pure holy living. "Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. And every one that hath this hope set on him (that is, on Christ) purifieth himself, even as he is pure." (1 John 3:2, 3.) The apostle spoke of this hope as a certainty involved in the fact that we are children of God. For since God begat us, we are His children; and if children, then heirs: heirs of God and joint heirs with Christ. It is true here and now. The hope becomes our sure possession at the outset. It is not as if he had said, "If you will purify yourself, even as he is pure you may have that hope;" but, "If you have this hope, you will, on the strength of it, proceed to purify yourself, even as Christ is pure."

There is no conflict here with the passages that teach that hope follows work well done and loyalty proved; for hope does grow and increase unto fullest assurance as we go on the way, and there is a Beulah land where we may descry, as it were, the towers and battlements of the city of God. Nevertheless hope must come first with the free gift of God's grace, the first salvation; and it must needs be a sure hope and certain, if it is to be worth anything.

A HOPE TRIPLY SECURED

Three things secure the Christian's hope for him.

First, it is based and settled on the unchangeable truth of God's word; yea, and to make assurance doubly sure, confirmed by His oath also: "That by two immutable things (God's promise and oath), in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the hope set before us: which we have as an anchor of the soul, a hope both sure and steadfast and entering into that which is within the veil; whither as a forerunner Jesus entered for us." (Heb. 6:18-20.) It was clearly God's purpose to give us perfect assurance in respect to that hope, and a clear title to our inheritance in Christ.

The second thing that secures our hope is the grace of God. (2 Thess. 2:16.) Now grace has this peculiarity, that it does not take into account a man's deserts (2 Tim. 1:9), but meets him in whatever condition he may be—in weakness, in failure, in sin, in unworthiness—to lift him up, to help him, to cleanse him, and transform his life. "Where sin abounded, grace did much more abound." It is in this that the earnest child of God finds his strong confidence; for in ourselves we find no ground of assurance that we shall be able to live acceptably, continue to the end, and prevail. But when the grace of God comes in, then hope springs into life. "My grace is sufficient for thee: for my power is made strong in weakness." (2 Cor. 12:9.)

And lastly, it is by the love of God that we have our strong reliance. "Hope putteth not to shame," says Paul; "because the love of God hath been shed abroad in our hearts through the Holy Spirit which was given to us. For while we were yet weak, in due season Christ died for the ungodly . . . while we were yet sinners, Christ died for us. Much more then, being justified by his blood, shall we be saved from the wrath of God through him. For if, while we were enemies, we were reconciled to God through the death of His son, much more, being reconciled, we shall be saved by his life." (Rom. 5:5-10.) The point is obvious. God loves us. He loved us when we were yet ungodly, sinners, and enemies, to the extent of giving His Son to die for us. Now that we have become children, justified and reconciled, His love toward us is not less; in fact, it is "much more." And if provision was made for the salvation of rebels by the death of God's Son, *much more* is there provision for the reconciled ones to be saved by Christ's life. That is the guarantee of God's love. (Heb. 7:25.)

IF'S AND BUT'S

It may be urged by some that since we must continue in the faith and fight a good fight, our hope cannot be positively certain. There are difficulties, problems, snares, pitfalls, and many chances of defeat. We see many fall by the way, overcome by the world, the flesh, and the devil, while others depart from the faith. Since there is always such a danger, no man can regard his hope as absolutely certain. But while freely admitting that this kind of "if" is always understood, I would deny that it at all touches the certainty of our hope. The hope is sure. The inheritance is there for us. It goes without saying that if we do not continue in the path, we cannot get to it. But that point is so obvious that it seems almost silly to bring it up as an argument against the certainty of our hope.

Suppose a case. I have, let us say, a hidden treasure on my land. I mark the spot where it lies buried, and say to my son: "Here lies a precious treasure; you may have it." The son, fully believing my word and fully assured of the good faith in which I give him the treasure, at once begins to dig. It would not be necessary to continue telling him that he must keep on. That is understood and he knows it. In fact, he is *going* to keep on. In proportion to the certainty of his hope he will work the more earnestly and unremittingly, hardly feeling his weariness, and appreciative all the while of the very opportunity to go after that treasure. But if he should get the idea that perhaps, after all, there is no treasure, or that he shall not be able to find it, or that some difficulties insurmountable intervene between him and the treasure, *then* you will see him get discouraged and tired and indifferent, and he will dig very tamely, if at all. This, I am sure, is at the bottom of much carelessness and indifference in Christian life and work; for who will invest much in an uncertainty? We see, therefore, that the certainty of our hope is itself the mainspring of all faithful perseverance. And if a man does not persevere, it is because he has no hope.

THE NEED OF A CERTAINTY

It remains to point out that we greatly need a full assurance of hope. The soldier without hope is bereft of his helmet. Satan can strike him in a vital spot. And to say that Satan can do that is to say that he will. For the things that are seen seem more real to us than the unseen things of the promise of God, in any case; and they make a stronger appeal to our poor human nature than the eternal things. It is the case of one bird in the hand as against two in the bush. Our whole being lists in the direction of present good and present pleasure. If, then, we have no strong hope to counterbalance the tendency of the flesh, and if faith does not pull in excess of sight, we fall and fail. But if I am well assured of that hope and rest in the promise of God, knowing that His grace will sustain me through all hours of weakness, that His love will not forsake me, that even in my failures I can obtain mercy and reinstatement, and that beyond peradventure the promise is waiting for me at the end of the way, then I can face the siren music of the world without being drawn away by it, for a sweeter melody is ringing in my soul. "For in

hope were we saved: but hope that is seen is not hope: for who hopeth for that which he seeth? But if we hope for that which we see not, then do we with patience wait for it"—with patience because we are sure, and we can well afford to bide the time.

JUVENILE DELINQUENCY

Some while back an editorial writer in a Louisville daily paper (12/15/53) delivered himself of the following astonishing remark: "Revolt against parents and the taught precept is natural *and even right* for youth". (italics mine.) Evidently this editor must have drunk deeply of the poison draughts of John Dewey and Bertrand Russell and their sort of modern philosophers. It is evident that the writer does not recognize the authority of either the Law and the Prophets, nor of Christ and His apostles, but sets up his own opinion in lieu of the testimony of the Word of God in regard to this matter. This is just a sample of the current perverse doctrine, which, in large part accounts for the increasing tide of juvenile lawlessness and delinquency. Isaiah, whose word and wisdom has not yet been altogether superseded, mentions as one of the symptoms of national decay that "the child shall behave himself proudly against the old man, and the base against the honorable." (Isa. 3:5.) And in enumerating the vices of degraded heathenism, Paul lists "disobedient to parents" (Rom. 1:29, 30.) The same item significantly appears in the list of vices prevalent "in the last days". (2 Tim. 3:1-4.)

The editorial writer above referred to thinks that after the natural spree of rebellion, youth will revert to the moral standard of their elders—"the piety of the parents", as he calls it. So after all it must be natural and even right for the prodigal to light out to the far country, for when he has had his fling he will no doubt return to the father's house. But, alas, not every prodigal, nor most of them, come back home: they perish in the far country. Even those who return and are forgiven and reinstated by God's mercy, yet must reap what they have sown; and happy are they who by their dying day have cleared their ground of the noxious weeds and poison roots of their early sowings. And as for that "piety of the parents" to which wild youth are supposed eventually to return—is that not a bit too idealistic? For too often it is the indifference and insincerity and delinquency of parents that accounts for the waywardness of the children. Only the repentance of both old and young will save our nation from judgment.

WE WELCOME YOU TO THE CONFERENCE

We hope to have this number of Word and Work at the first session of the Bible Conference, Monday evening, August 30. This is a Conference number, carrying the text of the key-note address "Going On With God" to be delivered by E. L. Jorgenson. The staff of the Word and Work wish to join the ladies who are serving the noon meals and those who have opened their homes for visitors, and all the Louisville brethren in extending a warm welcome to our out-of-town visitors! Read the back cover page for details of the daily programs. All who care to attend are welcome to the Bible class, the open forum, and the speaking services. We hope for capacity crowds at the afternoon and evening services.

PUPPETS OR MEN --- WHICH?

J. R. Clark

The pilgrims came to America to be free. Our country has always prided herself upon her freedom: freedom of speech, freedom of the press, freedom from fear, freedom of religion, freedom from tyranny and domination. But there are always those who try to destroy this freedom. There are subversive forces that seek to overthrow our government and then there are forces that are more respectable and well-meaning which seek to dominate in the realm of religion.

Hitler, through a network of propaganda, the control of the press and life otherwise of his people, spreading terror by his storm-troopers, created a nation of puppets. His youth were educated for death, counting it an honor to die for Hitler; his people even offered prayer to him. Such iron rule is characteristic of totalitarian powers. Russia has an iron curtain drawn around her millions. The overlords think for the people and guide them into whatever channel they desire.

That which we resent in government we accept without protest in religion. Those who stand up and think for themselves in all avenues of life, meekly allow themselves to be bulldozed in religion. Of course it is right for the Lord Jesus to think for us and to guide us through His Word—we are His servants, not man's. But too many allow uninspired men to overlord their faith. Neither preachers nor priests are infallible. The pope is just another man, elected by a group of men called cardinals.

The priests teach that (1) prayers should be made to Mary, (2) that she intercedes for us, (3) that she is the mother of God, (4) that she was a perpetual virgin, (5) that she was caught up to heaven. Millions of people believe these things, but if one will read every passage in the New Testament about Mary, he will discover that none of these things is taught therein. 1. Nowhere are we told to pray to Mary in the New Testament. She herself needed a Saviour (Luke 1:47), and was a suppliant (Acts 1:14). 2. In 1 Timothy 2:5 we are told there is *one* mediator between God and men, . . . Christ Jesus—not *two*! 3. Mary was not the mother of God (the God-nature of Jesus); she was the mother of Him as to His flesh. As God He was pre-existent! 4. In Luke 2:7 Jesus is called Mary's "firstborn son." There could hardly be a firstborn without other children, and the other children are even named! (Mark 6:3.) The idea of Mary's being raptured is of purely human fabrication. There is not a vestige of scriptural authority for it. She will be caught up when He comes for His own. In Rom. 1:25 Paul speaks of those who "worship and serve the creature rather than the Creator." So do all those who worship Mary. All of this is so simple to see, yet millions of people see not simply because they are puppets and refuse to think for themselves!

And this lesson applies also to the church of Christ and to other religious peoples. A lady was once asked if she believed in missions. She said, "I don't know. I'll ask my preacher." I asked a Christian

lady if she believed Satan was bound now. She hesitated, seemingly at a loss to answer. I prompted, "Your preacher believes he is bound." Then she answered with assurance, "Yes, I believe he is bound." (Even a child can see that Satan is still going about seeking whom he may devour.)

Certain outstanding evangelists say, "Man is saved by works," "David's throne is now in heaven," "Christ will not reign when He comes again," "The House of Jacob of Luke 1:33 is now the church," "Revelation 19 and 20 does not mean what it says but is to be spiritualized," "All the reigning Christ will do He is doing now" and many such like things. Other preachers then repeat the same things in parrot-fashion and the members take up the same ideas. The big stick of marking, excommunicating and disfellowshipping is held over the heads of those who dare sidestep from these commonly accepted opinions. This destroys personal thinking and honest investigation of the truth of the Word. The best position that many will dare to take on matters of future prophecy is an attitude of "I don't know."

Even scandals and false accusations once put forth by a leading brother are taken up by lesser lights and broadcast all over the country and this even when documentary evidence is against them or clear explanations make the accusations false and absurd. Most of those who are playing this role of "accuser of the brethren" will not listen, nor do any personal independent thinking.

Why not declare a little private proclamation of emancipation in your own life and think things out for yourself with Testament in hand? After all, the strings that manipulate us should be in God's hands and not in the hands of preacher or priest.

ALL ALIKE

J. H. McCaleb

"For all have sinned and fall short of the glory of God."

"If we say that we have no sin, we deceive ourselves and the truth is not in us."

These are familiar verses. You know where to find them. For some reason, however, the truth does not seem to sink in. We can see the sin of others, but we do not see our own. We are tempted always to talk down to the other fellow. Perhaps it is an unconscious defense; a pitiful attempt to justify ourselves.

It has been my experience that the man in the ranks, during time of war, has a peculiar and close relationship with his fellows. All are in the same mess together. The walls hemming everybody in are the same walls. No one wants to be there, and yet there is no escape. War has a way of leveling all flesh.

Sin is a great leveler also. When we realize that this disease has attacked all of us without exception, we then can know a great sense of oneness and companionship. No one dares talk down to another; because in so doing, he talks down to himself. All alike

are doomed to death unless they lay hold on the salvation which is in Christ Jesus.

Could it be that the peace of the Church has been disrupted by our failure to recognize that all of us alike are sinners salvaged only through the grace of God? Contrary to the word of truth, have we decided that there is respect of persons with God? Are we making the mistake of trying to talk down to one another?

We need desperately to recapture the truth of God. "For all have sinned and fall short of the glory of God."

WORTH REPEATING

(Worth reprinting, too; but don't take an over-dose and stop studying — E. L. J.)

We heard one of our colleagues say one day, "If a sermon is worth preaching once it is worth repeating." Among preachers there seems to be a sort of bugaboo associated with the idea of repeating a sermon, especially to the same congregation. This is foolishness.

Read the sermons in Acts. Notice how the same theme runs through them all. There is variety in treatment depending on the circumstances, the preacher, and the crowd, but essentially the same sermon is repeated by Peter, by Philip, by Paul—Jesus Christ is Lord. That kind of preaching got results. It won converts and it made strong and steadfast Christians.

When you went to school you learned through the process of repetition. You studied the lesson in the text. You repeated it in the examination. The teacher illustrated and illuminated it as she lectured. If it was a course in science you repeated in the laboratory experiment what you had learned from text and teacher. You "reviewed" for examination. The examination itself was another repetition of the lesson.

Modern advertising endeavors to condition the mass mind by bombarding it with endless repetition. Billboards, newspaper and magazine display advertisements, commercials and catchy jingles on radio and television, all extol the virtues of the advertiser's product. Eventually we get the idea that we are missing something if we don't buy that soap, or cosmetic, or food, or drink, or household appliance, right away.

Let's not flatter ourselves. Our people do not hang on every word, and they do not remember what we say. So, let's say it again. New people come into the congregation, children grow up, and thus new audiences are created for what to us are old and familiar truths.

So, if it was worth preaching in the first place, preach it again.
—Christian Standard.

AN ATMOSPHERE OF LOVE

Claude Neal

It is very clear from the teaching of the Scriptures that God wants His children nourished in an atmosphere of love. He deals with men out of a heart of love. Love is His motive in providing salvation for men. Love is behind all of His dealing with us. We cannot separate salvation from God's love. If we are to save sinners, we must produce around them an atmosphere of divine love. If Christians are to be made perfect they must abide in God's love. How we stress faith and hope, works and sound doctrine, and forget the exceeding importance of divine love! I would not minimize, in the least, the vital importance of these essentials in their rightful place, but I would emphasize the fact that love is the conditioner by which alone faith and hope, works and sound doctrine are able to become fully effective. We cultivate these essentials most carefully, but forget to supply love.

In fact, I sometimes think we are afraid of love, lest we be thought soft and compromising with those who differ from us in Christian doctrine. By our attitude we make void Paul's injunction: "Let all things be done in love." Let us note that this statement immediately follows his charge to the Corinthians to stand fast in the faith, to quit themselves like men, to be strong. Paul meant that standing up for our faith, or any display of strength as a Christian is to be accompanied by a manifestation of divine love. To be able to show God's love to evil doers is the *strength* of a Christian, not his weakness. It may be we are inclined to compare divine love with that unwise love of parents who indulge their children in wrong doing rather than correct them. God's love is not like that, for His word is, "Whom the Lord loveth, he chasteneth."

This article concerns the atmosphere of love, and was inspired by the example of Paul in his review of the manner in which he came to the Thessalonians as told in his first letter to them. He first tells them how he did not come, which no doubt was a tactful reminder of how some others did come. He did not come of error, or uncleanness, or with guile. He did not come with words of flattery, neither wearing a cloak of covetousness, nor seeking the glory of men. He not even claimed the authority of an apostle. He came with the truth of the gospel and proclaimed it in a manner not to please men, but God, who had entrusted him with the word of salvation. He conducted himself holily, righteously and unblameably — a fact to which they could bear witness. But won't you listen especially to these words: "But we were gentle in the midst of you as when a nurse cherisheth her own children, even so, being affectionately desirous of you; we were well pleased to impart unto you, not the gospel of God only, but also our own souls, because

ye were become very dear to us." Paul not only imparted the words of the gospel, but also his very self as the embodiment, as the example, of both the teaching and the spirit of the gospel. Paul created an atmosphere of love.

Let us as preachers and teachers try to realize that we have more to impart than words, and that as church members we represent more than sound doctrine, because, as Paul says in Romans 5, "The love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us." But let us continue Paul's account of himself to the Thessalonians. He says further, "As ye know how we dealt with each one of you as a father with his own children, exhorting you, and encouraging you, and testifying, to the end that ye should walk worthily of God, who calleth you into his own kingdom and glory." Why all this manifestation of love on Paul's part? In the first place it was but the natural radiation of divine love through a fully surrendered, spirit-filled life. In the next, it was the means Paul used to lead the Thessalonians to walk worthily of God. Only in an atmosphere of love can God's children and God's church attain the highest degree of perfection, that is, successfully walk worthily of God. Paul himself is an example of how the love of Christ works through one person in behalf of others.

A gentleman visiting one of the hospitals for lepers in India, and wishing to test the nurse on duty, said, "You must have a great deal of enthusiasm for humanity to labor here among these awful cases of disease." "Enthusiasm for humanity indeed," replied the nurse, "that would not keep me here a week; but I do possess some of the compassion and enthusiasm of the Lord Jesus Christ and that is the reason why I am content to live and labor amid such surroundings." What a wonderful mission to bear the touch of Christ's love to these helpless souls.

That this atmosphere of love is meant to be a prevailing feature of Christ's church is seen in the many Scripture exhortations for brethren in Christ to love one another. Paul said further to the Thessalonians: "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you." Now will you note with me the object of this brotherly love as we continue the reading of the sentence: "to the end he may establish your hearts unblamable in holiness before our God and Father, at the coming of our Lord Jesus with all his saints." We see clearly a very definite relation between the practice of brotherly love now and the consummation of the Christian life hereafter.

Peter writes: "Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren: love one another from the heart fervently." In the final instructions of our Lord to His disciples He said: "This is my commandment, that ye love one another even as I have loved you." And again, "By this shall all men know that ye are my disciples, if ye have love one to another." The apostle John gives emphasis to the same teaching which he heard from his Master: "Beloved, let us love one another:

for love is of God; and every one that loveth is begotten of God and knoweth God. He that loveth not knoweth not God, for God is love." And again he says, "If a man say I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. And this commandment have we from him, that he who loveth God, love his brother also." Most truly then God has provided for the nurture of His people in an atmosphere of love, for as John further says, "He that abideth in love abideth in God, and God abideth in him."

The Bible teaching concerning love is abundant and plain, yet somehow we have a way of missing the application of even the clearest Scriptures. We may fall into the error of a certain lawyer who came to Jesus. During the course of the conversation the lawyer referred to the law: "thou shalt love thy neighbor as thyself." Jesus said, "This do and thou shalt live." But the lawyer desiring to justify himself said, "who is my neighbor?" We likewise, not willing to accept the whole counsel of God as to brotherly love, may say, "Who is my brother?"

Peter said, "Love the brotherhood." The brotherhood reaches far beyond our own congregation or neighboring congregations. It assuredly embraces all the children of God as defined by Paul in Galatians, chapter 3, verses 26-28: "For ye are all sons of God by faith in Christ Jesus. For as many of you as were baptized into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be neither male nor female; for ye all are one man in Christ Jesus." That is the great brotherhood in Christ which we are to love. Is our love large enough to take in all these? How narrow the circle of those we love in Christ may sometimes get to be! Especially when we resort to the process of elimination for one reason or another. I am reminded of the lines of Edward Markham:

He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But Love and I had the wit to win:
We drew a circle that took him in.

Love is the most practical thing in the world. It has the power to dissolve all our problems. It alone can make up for the deficiencies among the members of the body of Christ.

A missionary in South Africa, from the top of a neighboring hill saw lepers at work. He noticed two in particular sowing peas in the field. One had no hands, the other had no feet. The disease had wasted these members away. The one who had no hands was carrying the one who had no feet, and also the bag of seed. The one dropped the seed with his hands which the other covered with his feet. Between them in this manner they managed to do the work of one man. This is a picture of the true union of the members of the body of Christ in which all the members are to have the same care one for another. Where love abounds it finds a way.

Going On With God

The Dangers and Difficulties of a Free and Growing Church

E. L. J.

The text, if text be needed, might be the last of Matthew 5: "Ye therefore shall be perfect, as your heavenly Father is perfect"; or the first verse of Heb. 6: "Let us press on unto perfection"; or the last verse of II Peter: "but grow in the grace and knowledge of our Lord and Savior Jesus Christ"; or Eph. 4:15: "that we grow up in all things into Him who is the head, even Christ."

We ought to understand that the New Testament exhortations to growth and fruit-bearing (and they are many) have reference to *personal, individual* growth rather than to outward numerical expansion. We read indeed that in those first months that followed Pentecost—those times of "signs and wonders and manifold powers", the "Word of God increased" and "prevailed mightily", and "the number of the disciples multiplied exceedingly" (though we do not read of great institutions and buildings). But by the time of Paul's epistles, Christian growth, the "increase of the body," the "building up of the body" (as in Ephesians 4) had come to mean the growth in grace and knowledge which is inward—inward and upward into Christ the Head. Out of that beautiful tree, pruned and made good in the nurture and culture of the implanted word, those fruits which constitute the cluster of the Holy Spirit's produce would be borne. Out of that pure spring would go forth the on-flowing, everflowing, overflowing river of testimony, by life and lip, to the grace of God. There would be found the obedience of faith, the works of love, and a glad and ef-

fectual witness to eternity, here on the shores of time.

It is an old illustration, that the Christian life is like a man riding a bicycle: unless he goes on he goes off! But, as surely as a man goes on with God, growing in grace and knowledge, some of his less fortunate brethren—perhaps creed-bound or stagnated, and with but little opportunity to be otherwise—will say, he has "gone off." And then, when this report has got into circulation, they see to it that he goes out! If he "goes on" he has "gone off"; and then very soon he goes "out"! That is the history of most spiritual Christians through the ages. Very well! who follows in their train? Shall we then refuse to go on for fear of going out? Did Peter or Paul, or the martyrs, or our pioneer fathers shape their teaching by the consequences? Did not the Savior seek out the cast-out man whose eyes and heart had been so strangely opened, not only to see the things of earth, but to behold more wondrous things out of God's word? Did not Peter make good at last the hasty vow he made in the shadow of the olive trees, "With Thee, I will go both to prison and to death"? And shall we fear what man can do to us, or hesitate to go forth with Him without the camp "bearing His reproach"? It must be so, it will be so, with all who would go on with God. We have no other choice. There are no SRO signs, "Standing Room Only," along the pathway of the pilgrim church. We can only press on, and on.

But first we must know, and never forget, that we have not yet attained. Though walking "by that

same rule to which we *have* attained", living before God "in all good conscience" day by day, walking "in the light as He is in the light," enjoying His blessed fellowship through the present, perfect cleansing of the blood, we must remember that "there remaineth yet much land to be possessed"—not only in knowledge, but in service and in victory. We must never forget that we know only in part, and that in some respects we still see in a glass darkly. How else could we retain that humble, child-like spirit which is the key to growth and knowledge, and which is in the sight of God of great price? We must "leave the doctrine of the first principles of Christ," pressing on to perfection: we must indeed not leave them out of *our teaching* to those who need them; but we must consider them as "water over the mill" for ourselves. We must not try to live on past acts of obedience and old deeds of achievement, nor even on that modicum of spiritual truth which we hold today; for we have never "known it all," and we may even have forgotten—just a little! We must be prepared to say, though ever so cautiously, what the old pastor said to our pilgrim fathers as they sailed away from the port in Holland: "Remember, more light will yet break from the word of God." I doubt it not, though I do not know what it will be. Is not this the only true and unsectarian attitude to take toward the word? How else, without this freedom for ourselves and others, shall we escape that incipient sectarianism which rises up so easily in every movement unawares?

But this brings us to the first great difficulty and danger that arises out of spiritual growth, a very real danger to the peace and unity of a free and growing church. Such

an attitude, such individual freedom to "go on with God" means, and can only mean, that there will be a great degree of variation among God's people. There will be, as it were, a church within the church. It means that, if we have congregational unity at all, or inter-congregational cooperation, we shall have to have it in the midst of much individual and congregational diversity. With such freedom, some of my brethren are sure to outstrip me—in grace and knowledge. They will go faster, farther, higher, than I—in understanding and apprehension of scripture truth. They may help *me* to see some precious spiritual thing; but if I despise them, in jealousy of their power or fear of their influence, I may cut myself off from that spiritual thing for ever. It is evident, therefore, that only Christian love and true humility of spirit can manage the problems that arise out of spiritual growth.

It is perfectly unthinkable that a child-Christian, or babe in Christ of any age, could have the same understanding and grasp of truth as that of the old man in Christ. For fifty years he has read his Bible daily, hour after hour; he has perhaps even weighed every verse, every line, and almost every word in the English, Greek or Hebrew. Now if unity be based on intellectual conformity (beyond the simple fundamentals), how could this child and this old man have fellowship at all? The answer is so obvious and simple, and the argument so elementary and easy, that one is almost ashamed to make it. But—and here is the wonderful truth in the case) the child and the man are poles apart in understanding; but they *have both the same spirit*—the spirit of love and respect for each other. In fact, the young convert has often the *better* spirit of the two—if he

is truly a convert to Christ, and not the mere proselyte of some radical controversialist. For *the spirit* in which a man is converted is often reflected and projected in the convert. What is it that Paul writes to Timothy, the evangelist, in 2 Tim. 2:24-26?

"The Lord's servant must not strive, but be gentle towards all, apt to teach, forbearing, in meekness correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth, and they may recover themselves out of the snare of the devil."

Now, in the things which we are saying the chief point is this, that love is the best of all, the "bond of perfectness," the "greatest thing in the world," the *sine qua non*, the secret of unity, and the only way to manage—not only our differences in judgment, but the inequalities of spiritual growth. We have seen men and churches that are fully agreed in opposing others over certain questions; yet we have seen them fall out among themselves over anything, everything, and nothing, all for the lack of Christian love. Without that all is discord and death. How true is Bourdillon's poem:

The night has a thousand eyes
And the day but one;
Yet the light of the whole world
dies
With the dying sun.

The mind has a thousand eyes
And the heart but one;
And the light of the whole life
dies
When love is gone!

The only alternative method of unity would be the Romish way: to take away the key of knowledge, forbid the common people to read the Bible for themselves, hand them

down a few uninspired interpretations from the higher-ups; force these upon them—whether by papal decree or by threat of excommunication if they disagree, it comes to the same thing. Are we ready to concede this much to Rome?

No, there is a far more "excellent way." When Hillary of Britain and Tensing of Tibet came down from the top of Mt. Everest, newsmen tried to find out which of the two brave men had reached the summit first. Tensing, the shepherd guide, answered them: "It does not matter. We worked together, we waded together, and together we won." My guess would be that Tensing was first, the first man in the world's history to be literally "sitting on the top of the world." But it did not matter; their fears, their hopes, their aims were one: they could afford to divide honors. Is it not a picture of Christian cooperation and partnership? It does not matter who is or who will be the first and the greatest among us: Let the honors go. We are tied together, yea, in bonds that death itself can never sever; we serve together, we suffer together, we pray together, we work together; and in this blessed "togetherness" we shall have "good success".

There arises, however, a question, a riddle, a sore problem, to some: Given a consecrated membership and a spiritual leadership, may we not expect everything to go smoothly, the good old ship of Zion to keep on even keel, and the church to grow consistently, if not by leaps and bounds? Yet many of the most spiritual congregations have a hard time of it, and remain small from year to year. In fact, we have often found the very best religion in the smaller groups. Why is it so? Must it be so? Should it be so? What are the causes?

We read of great churches, great numerically at least, even among the old line churches of Christ. It is said that these churches now constitute the fastest growing group in America—mostly, of course, by accretion from other churches through the controversial or negative appeal. A brother who spent a few months in one of the largest cities of the South said, "The churches there are against everything and everybody". Strange that this method builds numerically, but it does. It might make a church of proselytes, of course, moved over from one intellectual viewpoint to another without any real "change of heart" and without any flaming devotion to Jesus Christ personally. It is much easier to get men to work for a party or "mother church," or "my church," than to set them aglow for Christ. We have seen great million-dollar buildings go up in recent years, and often they are filled with people. Whether, in the long run, the piling up of brick and stone can help build the true church, and whether these local members are all born-again, living stones in the real house of God may be debatable: "the Lord knoweth them that are his", and I am not here to criticise. Besides, these great churches have almost all done me the kindness and the honor to choose our hymnal. I appreciate that, and hope the book may bring them much joy and blessing. We only raise the question: Why are there not more great, growing, prospering congregations in the more free, and spiritual groups?

4. Of course, the most obvious answer is just this, that they are free churches:—free from the bondage of creeds (written or unwritten)—free to declare the whole counsel of God, free to prove all things and to hold fast to that which is

good. For certain reasons (sectarian, I think) the old-line "Restoration" churches are hardly feeding into these free "sister" churches. Unscriptural lines have been drawn. J. N. Armstrong, one of the kindest, best, and most just of men, said in his day: "The churches of Christ have fallen into bad leadership." It was true then, but not of all; and God has now laid that small but noisy and divisive leadership largely on the shelf. But good brethren who move or travel from place to place, are still steered away from these free churches, though they draw no such lines in return.

2. I know that we are handicapped in the eyes of other churches by our simplicity in worship and methods. Most spiritual things are simple. The temple church of the Old Testament times had a somewhat showy service; but these were but "the shadow of the good things to come," and not "the very image of the things." (Heb. 10:1.) They were the types and shadows of the simple, inward, spiritual realities that we enjoy today. And as for attracting sinners by the entertainment method—that day is gone; the world does it so much better! Our simplicity may even prove to be the novelty, and a *cappella* singing, if done well, is certainly right in the groove of good musical practice in the churches now. This is how we feel about simplicity—which however is not to arrogate to ourselves infallible reasoning powers, nor to deny that "we be brethren" nevertheless, nor to despise the larger fellowship of all sincere baptized believers.

3. I know that the New Testament picture of the end-time church, as well as of the world, gives us no ground to expect great numerical success or complete world conversion. Paul, in his day, did

not hope by some means to save all, but by all means to save some. And this world is just the same today. It still lies in the evil one. (I Jno. 5:19.) How then can a spiritual church become a magnitude in "this present evil age"? (Gal. 1:4.) If the world hated Him, they will hate us also; if they persecuted Him, they will persecute us. (Jno. 15:20.) And all that is wanting to be yet more misunderstood is that we become a little more like Him. As He is, so are we in the world. He was despised and rejected of men: He is still rejected by the masses of men so far as governmental lordship is concerned. Enthronement is only individual.

"Our Lord is now rejected,
And by the world disowned,
By the many still neglected,
And by the few enthroned."

I know also that we may be even now, and probably are, in those last grievous days when, in a special degree, men shall be lovers of pleasure rather than lovers of God, and when even those who hold a form of godliness (perhaps even a correct form) shall have denied the power thereof. Concerning those very days the Savior asked the question, "When the Son of man cometh shall he find faith on the earth?"—implying some great end-time apostasy. I know the time has come when the simple, spiritual gospel no longer appeals to the world of sinners, nor to the outer circle of the half-converted. If it did, the churches generally would not be languishing, and the hearts of gospel preachers breaking, for lack of a decent support at the Sunday night service—there are church members a plenty to support it, if they cared.

And yet we are not entirely satisfied with these facts and explanations of the problem. We may not

absolve ourselves entirely. Let us look a little deeper into the matter, and into our own ways. Could there be some deficiency, some weakness, some missing accent, some "error of emphasis," let us call it, in our presentation of the gospel? Well, on this line "I may be wrong, but I'm not far from it."

What then is the gospel? It is not something that *we* do; it is what *He* did: Christ died for us, He was buried, He was raised, and He appeared. It is all about *Him*.

We are often told that to "proclaim the Christ" (Acts 8:5), to "preach Jesus" (Acts 8:35), is simply to "preach the truth:" better say, to preach the truth is to preach Jesus! To put Him always in the middle; to draw attention to the Lamb of God that taketh away the sin of the world. Who can think of the early converts as debating more about baptism, or the music, or the order of worship, or having more to say about anything else than they did about *Him*? They loved *Him*, they loved His appearing. Christianity, in those days, was a flaming love for a living Lord, and He was the subject of their sermons. Read the first ten chapters of Acts; see how the subject in every apostolic sermon is Jesus Christ Himself:

Peter, at Pentecost (2:22), "Jesus of Nazareth, a man approved of God"
Peter, in Solomon's Porch (3:13), "The God of our fathers hath glorified his servant, Jesus"
Peter, before the Council (4:10), "Jesus Christ whom ye crucified"
Peter and the other apostles, again before the Council (5:31), "Jesus, Prince and Savior"
Stephen (7:52), "The Righteous One, of whom ye have now become betrayers and murderers"
Philip in Samaria (8:5), "He proclaimed unto them the Christ"

Philip to the eunuch (8:35), "He preached unto him Jesus"

Ananias, to Saul (9:17), "The Lord, even Jesus, who appeared unto thee in the way"

Peter, to Cornelius (10:38), "Even Jesus of Nazareth, how God anointed him"

Saul, at Antioch of Pisidia (Paul's first recorded sermon, 13:33), "God hath brought unto Israel a Savior, Jesus". Later he wrote to the Corinthians, "I determined not to know anything among you, save Jesus Christ, and him crucified" (1 Cor. 2:2)

Here is the chief distinguishing difference between the law preacher and the gospel preacher. The one makes much of the law; the other makes much of the Lord. The one makes much of the plan; the other makes much of the Person. The one makes much of the system; the other makes much of the Savior. The result is seen in conversion, whether a mental assent to a plan, or a heart's affection for a Person; whether an ugly, bombastic pugilistic, divisive, un-Christian zeal for a system, or a humble devotion to our Savior and Lord.

We hesitate to speak against legalism, lest we seem to belittle Christ's commandments—though it was at this point that Paul was almost, if not altogether, harsh. To him the law principle of salvation was a dangerous leaven, a yoke that we nor our fathers were able to bear; and no man in any dispensation was ever saved by it, because no man ever kept any law perfectly. All Christians ought to understand that the New Testament is not "another law just like the old, only different". The New Testament is never called a law, without some important qualifying term that lifts it at once out of the legal category. The "royal law" of Jas. 2:8—that is

the Savior's law of love (Mt. 22:39). It is the same as Paul's all-fulfilling commandment (Romans 13:10). James' "law of liberty" (1:25; 2:12)—that is certainly a modifying term. If not, it is a plain contradiction in terms. And, of course, the "law of the Spirit of life in Christ Jesus" (Rom.8:2), is not a written law at all.

We deplore that extreme "legal religion" wherein brethren cannot be gracious to others because they have never understood God's grace to them. Their gospel is "another gospel," ye not another, for there is but one; and their exclusive "Church of Christ" is not the church of the New Testament, nor the one we seek to build, nor the one that Stone and Campbell, and Rogers, and Johnson sought to restore in central Kentucky a hundred and fifty years ago.

It comes with loud claims of having "the truth," big challenges to debate and to defend "the truth," while damning to perdition all who refuse to subscribe to some fellowship test of human construction. Would you know who they are that *have the truth* and are truly standing in the truth? Read Gal. 5:1-7. They may not have any complete intellectual understanding at all. It is those who are standing in the grace of God, having no confidence in the flesh (Phil. 3:3) nor in those "works of righteousness which we did ourselves" (Tit. 3:5); but whose whole hope and confidence is in God's free and undeserved mercy, and in the strange and finished cross-work of the Man who went up the stony hill in our stead. *This* is what Paul calls "obeying the truth" (Gal. 5:7): "Who hindered you that ye should not obey the truth?"

But now—if we have renounced the law principle; if we have given up the whip of legalism; if we have lost the drive of the law and the

fleshly appeal of negative preaching—what then? What can we use to draw and to move men by? What is there left us to move sinners to salvation, and Christians to sacrificing service? The answer is—nothing! Nothing, unless we have the real thing, the real New Testament religion of zeal and faith and hope and love. If law has gone out and love has not come in, then we will be the deadest people in the world. Having once launched out upon the vast and fathomless sea of spiritual religion, there is nothing left us—but to go on with God, and on and on and on!

I was walking along the boulevard one Sunday morning last February. I had been out to breakfast and was coming back to our hotel room. I passed an open shoeshine stand, and heard one sentence from the radio as I passed: "Paul did not say, 'I know *what* I have believed,' he said, "I know *whom* I have believed.'" I knew all that, of course; and yet it gave me just the cue, just the lift I needed for preaching that morning in Hollywood. Of course we do know what we have believed, and it is very important what we believe. But it is still more important to know *Him whom* we have believed. He Himself said in His great high-priestly prayer before the passion: "This is life eternal, that they should know Thee, the only true God, and Him whom thou didst send, even Jesus Christ" (Jno. 17:3). "Remember Jesus Christ," cries Paul to the evangelist Timothy. We do remember Him in the memorial supper, we remember Him in His death; but Paul continues: "Remember Jesus Christ *risen from the dead*,"—that is, the living One; "of the seed of David"—that is, the coming One, whose right it is to reign. Remember Him; know Him; proclaim Him! Our

beliefs may be more or less fluid and incomplete on many secondary lines; else why should we *grow* in grace and knowledge? But *He* is forever the same, yesterday, today, and tomorrow. He is the one eternal Constant; the changeless, unchanging, unchangeable Christ. And, because He abideth for ever, in a priesthood unchangeable, He is able to save to the uttermost them that draw near unto God through Him, seeing He ever liveth to make intercession for them. Oh, it is not some scheme, or system, or plan; it is *He, He, He* that is able to save the uttermost, the personal Savior.

Can you say, can each of us say, I know Him, I have dealings with Him, I transact great business with Him, I've felt His touch on my shoulder, as it were; and once when, like Peter, I was in special danger and need, I thought I heard Him praying for me; and then He seemed to reach down a hand over the parapets of glory, to help me through. All glory to His name!

Let us preach *Him*, our beautiful, wonderful, adorable, risen, living, coming Savior and Lord! Preach the Christ of Old Testament prophecy and of New Testament history; for there He stands in the middle, the Bible, the Old Testament under one arm and the New Testament under the other; and He says, "These are both alike my word; these are they which testify of me." Preach what He "began to do and to teach" in the gospels of Matthew, Mark, Luke and John. Preach what He kept on doing through the Book of Acts; and don't forget to tell men what He has been doing ever since, and especially what great things He has done for you! For testimony is an infectious, contagious thing that travels from man to man like a fire!

THE IMPELLING LOVE OF CHRIST

R. H. B.

"The love of Christ constraineth us." This is Paul's explanation of his life of indefatigable labor; the impelling, compelling motive of his ministry. When he says "the love of Christ constraineth us"—does he mean his love of Christ? No, not here, although his love to the Lord Jesus Christ was the inspiration of all his Christian life. Then was it Christ's love to him? That was the great power that sustained Paul in his strenuous labors. But when we examine the whole context we find that the love of Christ which constrained Paul was Christ's consuming love for all men. In this love Paul shared, and with it he must cooperate. He must enter with Christ into His worldwide purpose and plan; he must participate with Christ in his love for all the world, and labor to that end with Him and for Him. Christ in him constrained and compelled him to share, at whatever cost of suffering and toil involved in His great worldwide love. Let us look at the whole passage.

"For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and he died for all, that they that live should no longer live unto themselves, but unto him who for their sakes both died and rose again." (2 Cor. 5:14, 15.)

A question may arise here. That is not strange, for the word of God constantly challenges to thought and question. The question would be—What does he mean by "all"? Is that to be taken in the absolute, or is it only relative? Those who are committed to the idea of "limited atonement" would say this "all" does not mean all. But the immediate context and that of the whole chapter shows that our Lord did die representatively for all men. In His death all died, because He died for all. The actual benefit of this transaction is limited to those who by faith accept it; and only those who so by faith die with Him do now live with Him, sharing in His resurrection-life. To those who so live the apostle says that they are no longer to live unto themselves, but unto Him who for their sakes both died and rose again.

Since then Christ died on behalf of all, and thus by virtue of His representative death for them all have died, we henceforth look upon our fellow-men with new eyes. By faith in Christ's death for them we see every individual in a new light. We can no longer rate them by mere fleshly estimate, but we must look upon them as beloved of Christ, who died for them, and that in this sense they are to be accounted as of having died through Him. Our whole outlook is new and different, all our estimates of men are changed. As we no longer think of Christ Himself, as the carpenter of Nazareth, the poor and lowly who in the eyes of the world was an object of abhorrence and contempt—a criminal executed on the tree of cursing—but as the gracious Lord who gave His life for the redemption of mankind, and was declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection of the dead—so now we do no longer estimate men according to human standards. Every man has been atoned for; for every man atonement has been procured. It is for us now to entreat them to appropriate this great provision.

The two corollaries consequent upon this revelation of Christ's love and representative death for men are first that "henceforth we know no man after the flesh;" and, second, in the case of those who were united with Christ in His death and raised with Him unto newness of life (Rom. 6:4, 5) it follows that "if any man is in Christ, he is a new creature; the old things are passed away; behold, they are become new" (2 Cor. 5:17). And this is the word of reconciliation, which the apostle (yea, every Christian) must tell abroad, "that God was in Christ, reconciling the world unto himself, and having committed unto us the word of reconciliation . . . Him who knew no sin he made to be sin on our behalf, that we might become the righteousness of God in him. In the promulgation of the great saving truth we must cooperate. The love of Christ constrains us to do so. The story must be told. We must beseech men on Christ's behalf, as though God were entreating by us — O be ye reconciled to God! (2 Cor. 5:19-21.)



Seed Thoughts

J. R. C.

JOY IN GOD

Above all things, see to it that your souls are happy in the Lord.

Other things may press upon you; the Lord's work, even, may have urgent claims upon your attention; but it is of supreme and paramount importance that you should seek, above all things, to have your souls truly happy in God Himself. Day by day seek to make this the most important business of your life. . . For the first four years after my conversion I knew not its vast importance; but now, after much experience, I specially commend this point to my younger brethren and sisters in Christ. The secret of all true, effectual service is—joy in God, and having experimental acquaintance and fellowship with God Himself. —George Muller.

GLIMPSE OF A YOUNG PREACHER

His style is simple, eager, imperative, and at times passionate. There are no long, involved trains of reasoning; he never lets his congregation get out of hand. Every now and then comes a searching question which links up his hearers with his theme. He does not preach to sinners who are not present, but to those in the pews before

him. He has the wooing note—but one can also hear the rumble of the distant thunder of the Judgment Day. The divine imperative is in his message; alive in every sentence, shot red-hot out of the preacher's soul! (May his tribe increase!) —Selected.

"Thy Speech Betrayeth Thee"

Oh, that my tongue might so possess
The accent of His tenderness,
That every word I breathed should
bless!

For those who mourn, a word of cheer;
A word of hope for those who fear;
And love to all men, far and near.

Oh, that it might be said of me,
"Surely thy speech betrayeth thee
As a friend of Christ of Galilee."
(Matt. 26:73)

—Thomas R. Robinson.

LUTHER'S WISH

"It is certainly to be lamented that Luther was not able to accomplish his wish in regard to the introduction of immersion as baptism."—Professors Storr and Flatt, both acknowledged authorities on Luther, in Elements of Biblical Theology, article on Baptism.

BIBLE FACTS

It took a man three years to figure out the following:

There are 39 books in the Old Testament, 929 chapters, 590,439 words, 2,728,109 letters.

The middle book is Proverbs.

The middle chapter is Job 29.

The middle verse would be 2 Chronicles 20:18, if there were a verse more, and verse 17 if there were a verse less.

The word "and" occurs 6,855 times.

The shortest verse in the Old Testament is Chronicles 1:25.

Ezra 6 contains all the letters of the Alphabet.

The 19th chapter of 2 Kings and the 37th chapter of Isaiah are practically the same.

In the New Testament there are 27 books, 260 chapters, 7,959 verses, 181,258 words, and 838,380 letters.

The middle is Thessalonians.

The middle chapter would be Romans 15, if there were a chapter more, and Romans 14, if a chapter less.

The middle verse is Acts 17:17.

The shortest verse is John 11:35.

The middle chapter of the entire Bible is also the shortest—Psalm 117.

The middle verse is Psalm 118:8.

CHRISTIANS?

John Wilkes was a dashing young liberal in England and very popular with wide areas of the people. His followers got to calling themselves Wilkites. Then they got out of hand and went wild and John Wilkes was forced to go before King George III and explain that he, John Wilkes was not a Wilkite. Oh, to think we have done the same thing to Christ! His followers, calling themselves Christians, got out of hand and went wild and now if Christ were here and looked at our sectarian peculiarities, each group claiming His name, yet often bitterly opposed to one another, He would be forced to exclaim, "If that's Christianity then I Christ, am not a Christian."

Oh the tragedy of the divided Church! How it must grieve the heart of Him who prayed "that ye might all be one." —Dr. Harry Emerson Fosdick in "Successful Christian Living".

GOD WITH US

Even a little effort on our part is multiplied by the outpouring of God's power in our behalf. The man who makes an honest effort to break with a bad habit finds that he is at once in the sweep and lift of a power not his own. His ability to resist, to get a new viewpoint, to make a brave stand, he cannot account for by anything of his own. God is at work, with limitless resources, for his upbuilding. Encouragement is on every hand. The struggle may be severe, but it is not heading toward failure. And the more a man puts into a struggle, the more he is conscious of the presence of God in every moment of it. —Selected.

CHURCH TRAMPS

There are far too many church tramps in the city. They go about "to hear" this or that minister, but they do not stop long enough in any one church to get something done in behalf of the higher life of the world. They go about to get and not to give, and in the long run they do not help even themselves. They are simply curious and self-centered, looking for entertainment or for a church opportunity to get something for nothing. Sometimes they say that they are too liberal to join anywhere, but that is nonsense. They are not liberal, but loose. —Selected.

TURNING FROM IDOLS

An idol is that something which usurps the place which God ought to have in our lives. Does that speak to any of us? Is there anything or anyone who usurps the place in your life which God ought to have? If so, you are an idolater, and you are wedded to idols. Unless you dethrone that idol which has taken the place which God ought to occupy in your life, you cannot be used by God.

"What has stripped the seeming beauty

From the idols of the earth?

Not a sense of right or duty,

But the sight of peerless worth.

Not the crushing of those idols,

With its bitter void and smart;

But the beaming of His beauty,

The unveiling of His heart."

—Selected.

NEWS AND NOTES

BEREA

I wish to express my appreciation to all the loved ones at Berea for the blessings received in the Lord during my three years there. In just the short while my memories and sympathies must go back to the families of Brother Scott, Brother Arnett, Sister Minnie Creager's husband, Sister Mary Carty, and Brother Ed Neal, who have all been called from their work at Berea to a better home. May the Lord bless the faithful ones whom He has left to carry on His work and supply them with grace for every need.—Coy Campbell.

Tommy Marsh Back At Work

In a letter dated Aug. 2, Tommy Marsh, missionary of Tokyo, says, "I am about back to normal though I will have to take it easy for a while and gain back some of the weight I lost." He picked up an amoeba bug and was deathly sick for several days. He says, "Without the many prayers at home on my behalf, I am sure I would not have made such a quick recovery, for the doctors said it was much faster than usual. It shows the mighty power of the Great Physician!... Just when I was wondering how I could handle everything I had to do, five young medical doctors came and wanted some one to instruct them in English. Of course, they were not interested in Jesus, but it offers an opportunity to sow some Gospel seed. Please pray for this class that they may turn to the Lord"

Youth Summer Camps

The Louisiana brethren and young people found the summer Bible camps to be a fine Christian experience in the Lord. They had capacity or near capacity attendance, and a staff of excellent teachers, including such men as Frank Mullins, Ivy Istre, Kenneth Istre, N. B. Wright, Richard Ramsey, perhaps other men, and several young ladies and women workers. Twenty-eight were baptized into Christ. Frank Mullins and Kenny Istre were directors.

The Brownstown, Indiana, junior and senior camps had all reserva-

tions taken with a waiting list. Fourteen were baptized in the first camp. As we write this the second camp is in its second day. Hall Crowder is a wonderful director and his help-mate, Mrs. Crowder, is no less efficient. How shall we provide for all the young people that wish to go to our summer youth camps?

Eugene Schreiner recently returned to Louisville after spending most of the summer in the Louisiana field, leading singing for meetings, and getting his first taste of preaching the Word. And, too, he was a helper in their youth camps. He brings a report of the sacrificing work Brother Richard Ramsey is doing among the people there that they might have the gospel.

Orell Overman is preaching in a meeting at Sugar Creek church of Christ. He is being assisted by Robert Gill in this effort for the Lord. We hear that Brother Overman has scheduled ten meetings in all for this year. He is now minister of Pleasant Grove church near Linton, Indiana.

Johnson City, Tenn.: The Mountain View Church had a good meeting recently with Brother Orell Overman preaching. The crowds and interest were unusually fine. There was one baptism and two reconsecrations.

We are leaving Mountain View Church to teach in Kentucky Bible College and to preach at Ebenezer near Harrodsburg, Ky. We have been in Johnson City, Tenn., for nearly four years. The church there is a growing church, full of zeal and love for the Lord.—Paul Clark.

N. Wilson Burks reports an unusually good meeting at Salem, near Cynthiana, Ky. The crowds at this rural church numbered over 200 night after night. Sunday school attendance reached 207. During the meeting the church had a centennial celebration with dinner on the ground and a special service in the afternoon. Around 300 were present to enjoy this wonderful day of worship and praise.

Dallas, Texas.: In a recent business meeting the elders of the Mt. Auburn Church in Dallas decided to sponsor the mission work in Mobile, Alabama, which is being conducted by Brother Kitzmiller and family.

The Mt. Auburn Church plans to contribute \$20 monthly plus additional special gifts amounting to approximately \$30. This will give Brother Carl at least \$50 regular support from Dallas, and it is hoped that others will be moved to help support this worthy mission effort. Brother Carl has answered the call of God, thus resting upon His promises to provide the needed funds.

Gifts may be sent directly to Carl Kitzmiller, P. O. Box 856, Mobile, Ala., or to me, his treasurer, 810 Medical Arts Building, Dallas, Texas. —Cecil Brooks.

Many Meetings In Progress

As we prepare these news items many meetings are either in progress or soon to begin. Frank Mullins is with the Jackson Street Church in Sullivan, Indiana, for a week's meeting, which is to close Aug. 29. Bob Neil is with the Borden, Indiana, congregation in a good meeting. This meeting will be over by the time you read this. The Main Street church of Christ in Winchester, Kentucky, is enjoying the messages of Robert Boyd and the messages in song of the Good Tidings Quartet. This meeting also leads up to Bible Conference time.

H. L. Olmstead is scheduled to begin at Shawnee, here in Louisville, on October 4. John May is to begin at Dugger, Indiana, on September 5. H. E. Schreiner is to preach at Ormsby church in a meeting, beginning September 26. All this as the Lord permits.

The Word and Work will be happy to announce your meetings. Please notify us in plenty of time.

Brandon, Fla.: Special mention in last issue of Word and Work appreciated. Gratitude is the fitting word for Brandon. And as to the suggested "gifts", any being received cause thanksgiving. We are not as Laodicea, "having need of nothing," yet a sentiment prevails here that likely Brandon has re-

ceived her share of fellowship, and should, by God's grace, carry on and let aid be going by this much fuller measure to other needy causes. We would not consent, however, for prayers to cease. Pray the Lord to make all investments in this work to count for His glory and for soul's salvation. Pray the Lord to point out the younger man He would be able to make most fruitful here. —Stanford Chambers.

We wonder how many agree with Brother Chambers that Brandon has received enough of our fellowship. Brother Chambers and the Brandon church have set a wonderful example of sacrifice.—Pub.

Louisville, Ky.: The Ormsby Avenue congregation, Louisville, is announcing a gospel meeting, to begin September 26 and continue for two weeks. H. E. Schreiner of the nearby High View church of Christ has consented to be our evangelist. We plan also to have a visiting song director, as our very fine leader, Emory Grimes, Jr., is now away from us. The Ormsby church is growing spiritually, as is evident from individual cases. We have had many visitors during the summer. —J. R. Clark.

Turn Book Business Our Way

All Christian families need good books. We have quite a choice stock of such good books at the Word and Work Book Room, including Bibles and Testaments, commentaries and reference works. We hope that many will come in and browse around during the Bible Conference. If we don't have the book you want we will be glad to order it for you, postpaid. Your business helps us to carry on with our publications. So don't go elsewhere; turn to us when you need a book or church supplies.

Kentucky Bible College Opening

Kentucky Bible College is to enroll students on September 13 and 14. There is to be another great rally in the auditorium of the campus on Sunday afternoon, September 12, at 3 o'clock. Friends far and near will want to attend and view the work the Corporation has been doing to get the buildings in

readiness for school. O. D. Marsh, Ben D. Rake, and others have been as busy as bees overseeing much work that has been done. None of us will want to miss this event!

You may wonder how we can support this school project, including two years of college and three years of seminary work in addition to the two. First, let us say, God is the answer. Have YOU been praying? Next, all it will take is a dollar from you—a dollar from you will enable the teachers to be paid and the debt retired. That is your responsibility, one dollar per week! Now every wage-earner can afford that. Of course, they will need a dollar from 1000 to 2000 individuals each week. Looking at it this way, it will not work a hardship on any one person. Just keep thinking my dollar is running K. B. C. and keep it coming. Let the Lord use you in this way.—J. R. C.

Salem, Ky.: We recently closed a Bible school that brought untold fruit besides the two boys that were buried into Christ. The Bible school was followed by a two-weeks' series of meetings held by Wilson Burks. The Lord was in the meetings and blessed us with good messages and good attendance. Five came to place membership with us. At the close of the meetings, on August 15, an afternoon service was held in honor of the Lord for the one hundred years in which Salem has held forth the light of the Gospel. Brother H. N. Rutherford and Brother Dale Jorgenson were guest speakers. Special singing was provided by the young people of the congregation. May the Lord continue to bless her in the years to come—should He tarry.—Coy Campbell.

WATAKUSHI

Barclay Riley

The first sermon that I heard preached by a Japanese made a deep impression on me. Since I could not understand a single word, it was impossible for me to grasp even the subject of the message. However, there was one word that held my attention. That word seemed to introduce practically every sentence. It was thrown at us emphatically throughout the sermon and it echoed from wall to wall. Surely "Watakushi" (wa ta coo she) must represent some great Biblical truth or perhaps even be the Nipponese name applied to the Holy Book itself; at least that was the impression I received.

After the meeting had ended, I was rather startled to learn the meaning of that prominent word. "Watakushi" is none less than the Japanese equivalent of the mighty "I", our much overworked personal pronoun. You who speak English should be thankful that you don't have to say such a mouthful every time you want to talk about yourself. As for me, **Watakushi wa taihen yorokobu desu** (I'm very glad).

The apostle Paul preached Watakushi's funeral. He said that it is no longer Watakushi who lives; but rather Christ, who had replaced Watakushi. Any love that we may have for self can hinder the work of God in our lives. Every moment of our lives is a sermon for someone else to see. What message do others receive from the manner in which I am living? This is a searching question and far too many times the answer must be **WATAKUSHI**. We study to make Watakushi wise; we play so that Watakushi can have fun; we work in order to establish Watakushi's success and we plan for the future security of Watakushi. Even worse, we sometimes attend church services merely to ease Watakushi's conscience! Watakushi will either die by consent when we yield to Christ or shall surely die by force later. If others see selfishness in our lives, then we are offering a dead message and it's no great wonder that we fail to reach the lost. All who bear the name Christian should consider what our position would be if the Lord Jesus had lived only for Himself.

"If any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new." Let us free our lives of miserable, failing Watakushi and pray the Lord to fill us with Christ's fullness.

Epistle to the Romans by H. C. G. Moule	3.75
I CORINTHIANS by Charles Hodge	4.00
The Corinthian Letters of Paul by G. Campbell Morgan	3.00
II CORINTHIANS by Charles Hodge	3.50
GALATIANS by H. A. Ironside	1.50
(We have R. H. Boll on Galatians, Ephesians, I & II Thessalonians, Hebrews, and Revelation, or course. See full-page ad from time to time.)	
EPHESIANS by Norman B. Harrison (Title, "His Very Own")	1.00
PHILIPPIANS by H. A. Ironside	1.25
COLOSSIANS: Life Established by Roy L. Laurin	2.00
Colossians and Philemon by Alexander MacLaren (used)	1.25
I and II THESSALONIANS by R. H. Boll50
Addresses on I and II Thessalonians by H. A. Ironside	1.50
I and II TIMOTHY, TITUS, PHILEMON by H. A. Ironside	2.50
HEBREWS by R. H. Boll	1.50
Commentary on Hebrews by Robert Milligan	2.50
JAMES and PETER, Notes On, by H. A. Ironside	2.00
JOHN'S EPISTLES by H. A. Ironside (Addresses)	2.00
JUDE: Exposition of Epistle of Jude by H. A. Ironside25
REVELATION by R. H. Boll	1.25
The Apocalypse by J. A. Seiss	4.00
The Book of Revelation by W. R. Newell	2.50

Order from

WORD AND WORK, 2518 Portland Ave., Louisville 12, Ky.

RESOLUTION OF UNITY

SHOWING ONENESS OF PURPOSE OF THE BOARD OF DIRECTORS OF KENTUCKY BIBLE COLLEGE AND BOARD OF DIRECTORS OF THE CHRISTIAN EDUCATIONAL CORPORATION OF KENTUCKY:

BE IT RESOLVED that the Kentucky Bible College and the Christian Educational Corporation of Kentucky, two separate organizations with their individual Boards of Directors, have but one purpose for their existence: to establish a Christian College, described in by-laws and lease contract, at Winchester, Kentucky, on the campus formerly known as The Wesleyan College. It is the primary function of the Christian Educational Corporation of Kentucky to raise funds for the purchase of the property and the operation of the College; and it is the primary function of the Kentucky Bible College Board to direct and order the Academic function of the College. As evidence of this unity of purpose, joint committees have been formed with members selected from each Board, some members of the Boards to serve on both Boards. Therefore be it resolved, that though each Board has its primary responsibility (the Christian Educational Corporation of Kentucky's is financial; the Kentucky Bible College's is Academic)—these two Boards are as "one man in the Lord" and work to the end of establishing the best Christian College in the nation founded upon faith in God and the Bible as a whole.

PROGRAM
of
SEVENTH ANNUAL
Louisville Bible Conference

August 30 — September 3.

General Theme: "THE CHURCH AT WORK"

Monday, August 30 - - - - - Chairman, Paul Clark

7:45 P. M. Welcome Address: "Going On With God" (The Problems and Dangers of a Free and Growing Church) E. L. Jorgenson

Tuesday, August 31 - - - - - Chairman, Eugene Pound

9:30 A.M. Bible Study Hour: "Lessons from the Revelation", R. H. Boll

10:30 A. M. Round Table Discussion: "The Teaching Program of the Church".

2:00 P. M. "The Need of Education for Young Ministers" Kenneth Istre
"Kentucky Bible College Facts".....N. Wilson Burks

7:45 P. M. "Why We Fail"Robert B. Boyd

Wednesday, September 1 - - - - - Chairman, Lavern Houtz

9:30 A.M. Bible Study Hour: "Lessons from the Revelation", R. H. Boll

10:30 A. M. Round Table Discussion: "Local Personal Evangelism"

2:00 P. M. "Methods in Home Mission Work".....Richard Ramsey
"The Sacrificing Church"J. Edward Boyd

7:45 P. M. Missionary MessageS. D. Garrett

MISSIONARY FILM

Offering taken for missionary work

Thursday, September 2 - - - - - Chairman, Orell Overman

9:30 A.M. Bible Study Hour: "Lessons from the Revelation", R. H. Boll

10:30 A. M. Round Table Discussion "Dealing With Opposition"

2:00 P. M. "Evangelism" A. K. Ramsey
Prayer period — to be conducted by H. N. Rutherford

7:45 P. M. "Freedom of Method"H. L. Olmstead

Friday, September 3 - - - - - Chairman, J. R. Clark

9:30 A.M. Bible Study Hour: "Lessons from the Revelation", R. H. Boll

10:30 A. M. Round Table Discussion: "The Holy Spirit In the Life of the Church"

2:00 P. M. "The Manifestation of the Spirit" (1 Cor. 12) Paul Knecht

Song Rally: Directed by Dale Jorgenson

7:45 P. M. "The Nature and Destiny of the Church".....R. H. Boll