

THE WORD AND WORK

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SET TO DECLARE THE WHOLE COUNSEL OF GOD

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"PRACTICAL EXPOSITIONS"

By Joe Nieboer

IS GOD SLOW ?

Is our God slow? In some respects, yes. The Word says, "He is slow to anger," as we read in Nehemiah 9:17, Psalm 103:8, and four other places. It is a good thing that He is or who would be able to stand before Him? Sometimes He may seem slow in answering our prayers, too, but He will send the right answer at the right time. One dear sister and her husband labored long and hard for the Lord in a northern Michigan community. The desired results seemed very slow in coming. The sister said, "The Lord certainly is in no hurry." So it seems sometimes, but remember He is eternal and He need not hurry. May we with patience wait upon Him.

(Excerpts from J. Nieboer's book on II Peter.)

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THE WORD AND WORK

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THE PILGRIM CHURCH

Far down the ages now,
 Much of her journey done,
The pilgrim church pursues her way,
 Until her crown be won;
The story of the past
 Comes up before her view;
How well it seems to suit her still—
 Old, and yet ever new!

'Tis the repeated tale
 Of sin and weariness,
Of grace and love yet flowing down
 To pardon and to bless;
No wider is the gate,
 No broader is the way,
No smoother is the ancient path,
 That leads to light and day.

No sweeter is the cup,
 Nor less our lot of ill;
'Twas tribulation ages since,
 'Tis tribulation still!
No slacker grows the fight,
 No feebler is the foe,
No less the need of armor tried,
 Of shield, and spear, and bow.

Thus onward still we press,
 Through evil, and through good;
Through pain, and poverty, and want,
 Through peril, and through blood;
Still faithful to our God,
 And to our Captain true;
We follow where he leads the way,
 The kingdom in our view.

—H. Bonar, 1857.

THE QUESTIONS OF MATTHEW EIGHTEEN

E. L. J.

We have here a chapter in which the human hand that marked off the paragraphs must have sensed well the original divisions. It is not only one of the best chapters in the Bible, but one of the best-connected chapters. Portion by portion it moves along in flawless unity. Each succeeding paragraph slips into place beneath the preceding as only a master teacher — *the* Master Teacher — could arrange them. There are two questions: "Who then is the greatest in the kingdom of heaven?" (verse 1), and "How oft shall my brother sin against me, and I forgive him?" (verse 21). On these two questions the whole wonderful chapter hangeth.

THE FIRST QUESTION

"Who is the greatest?" What a world of toil and turmoil has issued from that ambition! Who is our best debater? Who is the greatest preacher? Who is our most forcful writer? Our most successful evangelist? And on down to the level of the local congregation where some Diotrephes ("who loveth the pre-eminence") claims to be the "leading elder", the chief elder, the "patriarch", and, by-and-by, the Pope—with capital P. For so the church of Rome began; the East-West quarrel, the struggle for pre-eminence between the patriarchs of Constantinople and Rome. And whence come most of the wars and fightings among God's people still? Come they not hence, even from the ambitions and power-lust of the un-loving, un-lowly, un-forbearing, un-humbled ones who are for ever giving diligence to break up the unity of the Spirit and the bond of peace.

WHO THEN IS THE GREATEST?

The most child-like of men is the greatest of men, or in line to be the greatest (Lk. 9:48). He is humble enough to stoop down to the level of child-like (but not childish) qualities: eager and willing, sincere and simple, teachable and tractable, guileless and genuine — such are the best qualities of our childhood — of the unspoiled and disciplined, unsophisticated child. He knows nothing of false pride or affected humility. Except a man turn, except we *all* turn, to become like that — to be just grown-up little ones in spirit and attitude, we shall never enter (much less become great) in the kingdom of heaven. It is a far piece that some of us have come, or have yet to go!

UNDERSTANDING THE BIBLE

Neither, without that turn, can any man enter the Bible, the true meaning of it. When at last he comes, as Solomon came, asking as a child who knows not how to go out or how to come in; asking for the wisdom that comes from above that he may live by it; asking to know God's will, both revealed and providential, that he may do it—that man will be blest in his coming. But if he comes to the word seeking only points for debate, isolated passages out of context by which to beat down some erring brother or for use in

some "sectarian" group—if this is his attitude, and personal victory is his purpose (as it often is), then to him the Bible is a sealed book: let not that man think that he shall receive anything of the Lord, nor that he can be great in the kingdom, nor even so much as enter in through the lowly gate of it. God could never give down His choice treasures of heavenly truth to that man. The book is locked, fast sealed with seven seals. That lock cannot be picked, or shot, and the bank of heaven cannot be blown by violent men, nor the kingdom taken by force. Stoop down, my brother: it is the only way. You have no other *entree* there.

Is it not a wise and wonderful provision that only the good can be teachers of others—those whose hearts are true and whose purposes are pure? For only the humble and teachable have anything to teach; only they can know spiritual truth (1 Cor. 2:14), *any* truth, in proper balance and perspective. It is this that is in the Savior's mind when, in warning of false prophets, he says, "By their fruits ye shall know them". Not every good man is a safe teacher (for other reasons), but every safe teacher is a good man: true and sincere in purpose, humble and good in life, meek and lowly in spirit, and for Christ's sake the willing servant of all. Such are the great ones in the kingdom of heaven. It is a blessing to the teacher himself to know it must be so; and how very different it all is from this world's way of "getting on"! Often and how proudly we have been told of young friends who are "getting on in the world": well may we inquire—"which world?"

IN THAT HOUR

Have we perhaps overlooked the time-note in this chapter? It was in Galilee, on the way to Capernaum that the twelve had contended among themselves (see Luke 9:46). The Savior had but lately told them of His approaching death: was it this—though they did not comprehend, and dared not ask—was it this that pointed up the question of a new leadership, in case His prediction came true and he were actually to die? The sons of Thunder who later came with their mother, Zebedee's wife, to request the best seats in the kingdom—were they carried away in some premature power plot? O how they needed the lesson of the day! They knew from the prophets (and no doubt from His direct teaching) that He was to restore the kingdom to Israel (see Acts 1:6); and in the next chapter (19:28) He gave them the express oracle that "in the regeneration, when the Son of man shall sit on the throne of His glory" (which is at His second coming, Mt. 25:31), they also were to sit on thrones, "judging the twelve tribes of Israel". These things they knew; but they did not know, or take in, that *the time* was not yet; that first He must suffer and die and rise again—for the expiation of sin and the justification of believers; and that even beyond those tragic, glorious days—before building again the tabernacle of David—God must yet visit the Gentiles in a larger way to take out of them a people for His name. All this must come to pass, according to the prophet Amos, and in harmony with the general tenor of all "the prophets" (Acts 15:14-17). Nor did they yet understand (until

Acts 1:7) that the exact time and season of the great Davidic Restoration was still hidden in the Father's all-embracing mind and purpose. But what they needed to know just now, at Matthew 18, was this, that the spiritual inner life of the kingdom moves on by spiritual means and spiritual impact: "with all lowliness and meekness," with longsuffering and forbearance, and love. They must needs see that the greatest in the kingdom is not the ambitious self-seeker, but the humble servant of others.

THE OBJECT LESSON

The Teacher calls a little child to His side. Eager and wonder-eyed he comes. Now he is lifted for a moment up into His strong and gentle arms, and now he is set in the midst. The Greek-Syriac writers declare that the child was the young Ignatius. It is only a tradition, but it may well be true. If true, the child that Jesus held became in time a great good man. Ignatius was an elder at Antioch at about 100 A.D. (according to Eusebius), and an early and noted teacher of "that blessed hope" of our Lord's return. To Polycarp, Ignatius wrote: "Be every day better than another; consider the times and expect Him who is above all time". To Smyrna, he says that Peter and the other apostles did actually prove by the sense of touch the real presence and resurrection of Christ, "being thus assured of his personal resurrection, and consequently of their own at his coming"; and he adds that for this cause "they despised death and were found to be above it". Does it seem strange if the child that Jesus held in His arms had learned to love Him more than others? Might he not later have learned to look and yearn for His personal return?

I think when I read that sweet story of old
When Jesus was here among men,
How He called little children as lambs to His fold,
I should like to have been with them then.
I wish that His hands had been placed on my head,
His arms had been thrown around me,
And that I might have seen His kind look when He said,
"Let the little ones come unto me."

It is in the very next chapter that the Lord received a group of little ones and said: "Suffer the little children, and forbid them not, to come unto me; for to such belongeth the kingdom of heaven".

Who then is the greatest? Where lies the royal road? He that is little in his own eyes, under God—he is on the way to greatness; he is traveling El Camino Real!

Insipid Churches

Dr. James Moffatt, in his translation of Jesus' words about salt losing its savor, has made a new window through which to look out on an old landscape. He translates the words, "If it becomes insipid how shall it be made salt again?"

That word "insipid" speaks with a

great vividness to our time. It represents the peculiar danger to a church. The greatest danger which confronts the church is not that it may die. The Church will not die. The ever-present danger which always lurks before a church is that it may become insipid.—that it may stand for nothing in particular.

THE TRUE FELLOWSHIP

H. L. Olmstead.

(Gleanings In First John)

The wonderful gospel of John states near its close the purpose the beloved disciple had in writing that great book. "But these are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name" (John. 20:31). Near the close of his first epistle John states his purpose in writing the book we know as First John. Here it is: "These things have I written unto you, that ye may know that you have eternal life, even to you that believe on his name" (1 John 5:13). That ye may believe and have life is the purpose of John's gospel. "That ye may know" ye have the life is the purpose of the epistle.

True fellowship "with us", 1 John 1:3 and "with the Father and with the Son" is the theme of this letter from John.

This fellowship is not primarily based upon a common intellectual understanding of Christian doctrine, but is based rather upon the possession of a common life with God, known here and elsewhere as "eternal life." John desires us to know this great truth "that our joy may be made full" (1 John 1:4).

This eternal life which was with the Father and manifested to us openly and bodily in Christ so that in Him it was seen with the eyes, heard with the ears, and handled with the hands of His first witnesses, has now become the possession of those who by faith have believed and received Christ (1 John 1-2). "In him was life" was John's declaration in John 1:4. He that hath the Son hath the life or as Jesus put it in John 5:24, "Verily, verily I say unto you, he that heareth my word and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life." This is an accomplished fact for the believer in Christ. He is in present possession of eternal life. The kind and quality of life which God has, and was manifested in Jesus Christ has been given to the child of God. "And the witness is that God gave (not will give at some far-off future date) unto us eternal life and this life is in His Son. He that hath the Son hath the life (not may or can have it); he that hath not the Son of God hath not the life" (1 John 5:11-12). So all fellowship with God, Christ, and one another is based on the impartation of this common life of God in the soul of man.

The possession of this life from God is the true mark of a child of God. This is what gives him the right or power to become a child of God. "But as many as received him to them gave he right to become children of God, even to them that believe on his name, who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12-13).

What a mystery is here, but none the less a glorious fact! The man who receives Christ and truly believes Christ comes into possession of something he never had before, viz., eternal life. This is the great fact of the new birth. The man who is in Christ is a new

creation. To many people, becoming a Christian is the acceptance of a set of rules or laws. How far this conception is from what Jesus meant when He said, "I am come that they may have life and have it more abundantly." The man who believes Jesus is the Son of God is begotten of God (1 John 5:1) and, what is more, he has power to overcome the world (1 John 5:5). This conception is the difference between law and grace, the flesh and the Spirit, "walking as men", and walking by the Spirit.

How the present possession of eternal life manifests itself in the believer's life must await future articles. Suffice it to say that the possession of eternal life is man's only hope for victory over sin and death.

THE IMMINENCE OF THE ADVENT

By D. M. Pantou

The dating of the return of our Lord is absolutely forbidden. He Himself says:—"Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark 13:32).

A profound principle underlies the prohibition. "Then shall two men be in the field; one is taken, and one is left. *Watch therefore for ye know not* on what day your Lord cometh" (Matt. 24:40, 42). Total ignorance of the date makes perpetual watchfulness the only safety; and we can no more deny a date than we can name one. Robert Murray McCheyne once said to some friends,—“Do you think Christ will come to-night?” One after another they said,—“I think not.” When all had given this answer, he solemnly repeated this text:—“‘The Son of man cometh at an hour *when ye think not.*’ It may be at midnight, at cockcrow, or in the morning—but at all times we are to be ready. *Be ye therefore ready*” (Matt. 24:44).

UNMISTAKABLE SIGNS

But a remarkable modification of a dateless Advent is given, more than once, by our Lord Himself, and is now pressing on the church as never before. "When ye see these things coming to pass, know ye"—not guess, or conjecture, but *know*—"that the kingdom of God is *nigh* (Luke 21:31). In the words of Dr. D. R. Davies:—"The contemporary situation of the world is an almost exact fulfilment of the warnings of our Lord as recorded by Mark in his thirteenth chapter. There is not a single one of the signs indicated by Christ that is not manifest somewhere or other in our stricken world." It is extraordinary that a man of the world, a skeptic, the editor of *The American Mercury*, says:—"The silence of theologians is one of the incredible phenomena of these dangerous days. What I desire to point out is that the New Testament offers precise and elaborate specifications of the events preceding the inevitable end of the world and that a fair reading of them must lead any rational mind to conclude that the events are now upon us."

TWO THOUSAND YEARS

One enormous fact confronts us. Something like 2,000 years have already passed since the First Advent; and the history of the earth, before its final destruction—its existence for 7,000 years—makes it inescapable that the last 1,000 years—the Advent—is on the doorstep. The Authorized Version dates the Creation as 4,004 years before Christ; so the dispensations cover the world's history:—Conscience, 2,000 years; Law, 2,000 years; Grace, 2,000 years; and Righteousness, 1,000 years, when judgments will establish the Golden Age. "Forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day" (2 Pet. 3:8)—the world has its one week of life. And one extraordinary significant fact—though a fact most dangerous, for it tempts us to fix a date—has revealed afresh our possible proximity to our Lord's return. The ablest estimate yet made of the exact date of the world—Martin Anstey's—sets the Creation not 4,004 years before Christ, but 4,042: therefore we are now, not in 1955, but in 1997, or only three years off the close of our 2000 years. . . . *It is extraordinary what is being planned all over the world for the next decade.*

THE ATOMIC BOMB

Of all the signals of the Advent we will take one only—perhaps the most drastic of all. The atomic bomb, with its rapidly approaching developments, is something without a parallel in the history of the world. Scientific discoveries have suddenly put the life of all humanity in danger. The atomic bomb wiped out 136,000 lives in a moment; but already there are explosives far more powerful, which can be flown across continents and oceans, and wipe out whole nations. "If war breaks out," says the Emergency Council of Atomic Scientists, "atomic bombs will be used, and they will surely destroy our civilization." Addressing an international conference in Switzerland (says *The Nineteenth Century*, Aug., 1948) a distinguished Dutch scientist (Dr. Knuss) warned the gathering that bombs now being produced are from 750 to 1,100 times more powerful than the bombs used at Hiroshima; and that if these bombs be used, human life will be brought to an end for ever on the earth. *The Nineteenth Century* adds that early in 1948 news arrived from the atomic laboratories in Chicago, that the latest forms of the atomic bomb will make it 100,000 times more powerful than those of 1948.

A FORCED ADVENT

The crisis is thus unprecedented. The President of Chicago University, R. M. Hutchins, predicts the world will destroy itself *in five years*. Our Saviour's words are most significant:—"Except the Lord had shortened the days, *no flesh would have been saved*" (Mark 13:20). As never before in the world's history the Most High will be compelled to save the world from self-destruction by the intervention of the Advent: "for the elect's sake, whom he chose, *he shortened the days*"—by the return of Christ.

MOCKERS

One spiritual symptom of the end is outstanding. Sir Isaac Newton made a remarkable prediction a hundred and fifty years ago. "About the time of the end, in all probability, a body of men

will be raised up who will turn their attention to prophecies, and insist upon their literal interpretation *in the midst of much clamour and opposition.*" Scripture has made it still clearer. "In the last days mockers shall come with mockery saying, Where is the promise of his coming?" (2 Pet.3:3). The delaying of Divine judgments, solely owing to the love of God postponing judgment to the last possible moment, will only turn the skeptics—who will often have heard of the Second Advent—simply to mockery. Solomon expressed it thus:—"Because sentence against an evil work is not executed *speedily*, therefore the heart of the sons of men is emboldened (margin) in them to do evil" (Eccles. 8:11). The delay in the heart of God is beautifully expressed:—"The Lord is not slack concerning his promise"—of our Lord's return—"but is longsuffering to youward *not wishing that any should perish*, but that *all* should come to repentance" (2 Pet. 3:9). And yet the church as a whole shares the mockery at the Second Advent. In the words of Dr. D. R. Davies:—"The fact of the matter is that the vast majority of Christian people in all the churches do not believe in the New Testament affirmation of the return of the Lord."

URGENCY

One overwhelming fact, therefore, faces us in the imminence of the Advent. *Our time is short.* For older folks life is now, in any case, very brief; but for even the youngest believer an imminent Advent spells what may be only a few hours left. Words of the Archbishop of York, spoken to the conference of 326 Anglican Bishops in Westminster Abbey are very solemn. He says (Times, Aug. 9, 1948):—"With the discovery and use of the atom bomb, we live more nearly in the mental atmosphere of the first Christians who expected at any time the end of the world. Within a few years our civilization may utterly pass away. Now is the time of crisis; before it is too late we must preach the Gospel, bear our witness, repent and call upon others to repentance, before the door of opportunity is shut. We are watching the death of an old age, and the new is still in its birth pangs. The civilization of which we were so proud, and thought so permanent, is now threatened with the fate that has overwhelmed 18 civilizations which once were strong and flourishing. No wonder the hearts of millions are fainting for fear from expectation of the dread things which may come upon the earth.

THE THRONE

And what an incredible possibility is ours, which now hangs on this, our last lap. "He that overcometh, *I will give to him to sit down with me in my throne*, as I also overcame, and sat down with my Father in his throne" (Rev. 3:21). Our Lord is to be monarch over the whole earth, and He will share that royalty—its power, its glory, its wonder—with the humblest believer who has overcome the world, the flesh, and the devil, and who has won the prize of the race. One day such an honor will be worth infinitely more than a lifetime on any throne in the world today. May our cry be Paul's:—"Forgetting the things which are behind, and stretching forward unto the things which are before, *I press on toward the goal unto the prize* of the calling upward of God in Christ Jesus" (Phil. 3:13).

THE LOVE OF GOD

Frank Gill

Because of the greatness of God's love man finds it impossible to adequately express it in words. Once there was a young man who was sight-seeing throughout the Northwest. Following several days of travelling during which he marvelled at the majestic scenes which came from the brush of the Master Artist, as he beheld yet more beauties in the display of God's handiwork, he exclaimed, "Why, after the first two or three days, I've completely exhausted my vocabulary of all adjectives and superlatives!" In reading Paul's epistles we notice (especially in reading the original) how often the writer reached for words, even to the coining of new ones, in his attempt to express God's love and His grace and mercy toward us. In an endeavor to describe and declare such a profound subject we discover that adjectives are lacking and superlatives elude us. For the only true expression of the love of God is the Word of God.

Only by Jesus Christ, Himself, could the love of God be expressed aright. For He it is who is the Word—the Word who was with God from the beginning and who Himself was God (Jno. 1). It was He who became flesh and dwelt among us in order that we might behold His glory as it was the glory of the only begotten of the Father. It was this Word who came to reveal and make known the Father (John 1:18). Only through Him whose "name is called The Word of God" (Rev. 19:13), can the love of God be expressed. He is God's unspeakable gift as Paul says in 2 Cor. 9:15. Beholding Him on the tree we see God's love for sinners. For, not of necessity but because of love did He die for us. Once there was a Christian man who, while touring Palestine, was sight-seeing in Jerusalem. In response to his request, the guide was showing him out to Calvary where the Lord Jesus was crucified. As he came to the foot of the hill the man, stopping and breaking into tears, would proceed no further. He cried out, saying, "Atop the hill, I see three crosses, and on the middle one I behold my Lord who is dying for me!" So must we all see Jesus taking our place on the cross in order to truly know God's love.

Thus did salvation find its origin in the love of God and by such is it sustained, for the love of God gave Jesus who in love gave Himself (John 3:16; Gal. 2:20). But our salvation requires not only Christ's love and His death but our own also. His love must be reflected in us as it operates in our hearts and lives, and we must die with Him. For all have been brought under the condemnation of sin (Rom. 3:9-18, 23), and the verdict has been pronounced—even the death penalty (Rom. 6:23; Ezek. 18:4). Since all have sinned and all must die, then where is our hope? It lies in the fact that we must die with Christ. As Martin Luther was advancing in years, someone came knocking at his door calling out, "Is Martin Luther here?" A voice from within replied, "No, Martin Luther died forty years ago!" So must we all be able to say with the apostle Paul, "I

have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and the life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave Himself up for me" (Gal. 2:20). Thus, when we realize that we died with Christ and in His body He bore our sins and in His death He suffered our judgment, then the love of Christ constrains us to live a new life. For in Him we are new creatures and stand in a new relationship—as beloved children of God (2 Cor. 5:14-17), and as such we should bring forth fruit to the glory of God (Rom 7:4). So must we die with Christ if we would live with Him and for Him (2 Tim. 2:11), setting our minds on things above, where He is (Col. 3:1-3).

The love of God comes to full *expression* only in the gift of His only begotten Son, who was reviled for us but reviled not in return, and who, when He suffered vicariously, threatened not, but committed Himself to God who had sent Him for that very purpose. But God's love only comes to full *realization* in those who, in Jesus, die unto sins and live unto righteousness, for in such is the love of God perfected through Jesus Christ our Lord (1 Peter 2:23-24).

DOING GOOD

Jesus went about doing good. That is the true report of the Lord's activities. I have never ceased to marvel at the great self-control and patience exercised by One who was tempted like as we are, yet without sin. He came to seek and to save those who are lost. In so doing He took no thought of self, but became the greatest of all by becoming the servant of all. Therein lies our example.

Jesus went everywhere doing good. He did not fail to give a full hearing even to those whom He knew to be hypocrites and who were trying to trap Him. He went to the house of Israel, and to those who were without. He went to the great and to the small; to the rich and to the poor; to the learned and the unlearned; to the chaste and to the vile. He did not hide Himself within the pleasant walls of close companionship. Rather He sought to break down the barriers of prejudice and opposition by demonstrating the true and powerful love of God. Jesus was a friend, and He dared to extend that friendship to all men regardless of popularity.

We would do well to follow the same pattern. Too often we shoot from afar, and within the safety of our friends who may agree with us. We are afraid to mingle with those who for some reason have fallen into disfavor with some majority. We neglect to bring truth to those who may need it because of the fear of public opinion.

The truth need never fear for itself. We would do well to follow the Lord's example by bringing the truth to all who will listen, in the garb of love, and with all the companionship possible. Christianity is a life, and that life is not lived by itself.—J. H. McCaleb in *Chicago Christian*.

THE ISRAEL OF GOD

William Rinne

The great revolution of these times is the revival of nationalism on the part of peoples everywhere. But of all such demands for national independence, none is more powerful nor fraught with greater meaning and deeper significance than the present day Zionist movement. Coupled with this movement is the ejection of British Lieutenant General John Bagot Glubb from Jordan, and the surge of Arab nationalism from Morocco to Iraq which is sweeping away the old, stabilizing anchors and symbols of Western power in the region. The Arab bloc, never a very effective force in the past, is becoming formidable in terms of Middle Eastern power and politics.

There has never been a time in Jewish history when the land, now called Israel, was not the focus of the affections of the Jewish people. It was God who brought Abraham out of Ur of the Chaldees and gave him the land to inherit it. Moses returned his people to it from Egypt, and it is this land to which Jewish memories are dedicated. When the Jewish captives sat by the rivers of Babylon, the psalmist records: "...we wept, when we remembered Zion." And when required by the conqueror to sing one of the songs of Zion, the retort was: "How shall we sing Jehovah's song in a foreign land? If I forget thee, O Jerusalem, let my right hand forget her skill. Let my tongue cleave to the roof of my mouth, If I remember thee not; if I prefer not Jerusalem above my chief joy."

God's promise to Abraham concerning the land is qualified by prophecies of three dispossessions and restorations, e. g., Gen. 15:13, 14, 16; Jer. 25:11, 12; Deut. 28:62-65; 30:1-3. Two dispossessions and restorations have been fulfilled. The nation of Israel is now in the third dispersion, from which the present regathering is taking place. The nation of Israel has never to this day taken the land under the unconditional covenant which God made with Abraham, neither has Israel ever possessed the entire land (cf. Gen. 15:18, with Num. 34:1-12).

In the year 70 A. D., the Roman army under Titus destroyed the city of Jerusalem and burned the temple. They fell "by the edge of the sword," and were "led away captive into all nations" (Lk. 21:24). The Jewish scholars met together in such Babylonian cities as Nehardea and Pumbedita in the hope of keeping the people together and the sacred tradition of the Torah alive in the memory of man. But, in strict keeping with the truth of God's word, the Jews were scattered among the Mediterranean peoples, and eventually to every country of every continent. It was not until in the nineteenth century that practical steps were taken to restore Palestine to the Jewish people.

At first, colonization plans were made and some were carried through to fruition. This was part of a program of restoring the Jew to agriculture which was his original way of life. However, under the leadership of Dr. Theodor Herzl, a Viennese journalist, Zionism assumed a political nature. At the Basle Congress in 1897,

the first time Jews from all countries were brought together to consider their plight, Herzl's concept of political Zionism was accepted and the Zionist movement was launched.

The opposition to this movement inside world Jewry was at first tremendous. But over the years the opposition ceased to be of any importance, and even where it still exists it is so unpopular as to go almost unnoticed. In the United States, opposition to "Israel" among Jews is negligible.

The Zionist movement made certain progress up to World War I. But it was not until the Balfour Declaration was issued by Britain in 1917, as a result of the pleas of Dr. Chaim Weizmann, whose discoveries facilitated the manufacture of TNT, that the hope for a homeland for the Jews in Palestine seemed assured. The Balfour Declaration said:

"His Majesty's government view with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country."

Palestine, prior to World War I, was Turkish territory and as the Turks and Jews got along well together, there was no question of antagonism. Following World War I, Palestine was mandated to Great Britain, and this led to considerable trouble as the British were eager to hold the Arabs in line in that the Arabs were both anti-Zionist and anti-Jewish. This conflict has continued in many forms until the present moment. Former President Truman, writing in his memoirs concerning the troubled birth of Israel, describes how in 1948 the Zionists, especially Chaim Weizmann, pressed him to favor establishment of a Jewish state. In 1949 the United Nations recognized Israel as a sovereign state. In this recognition, the United States, Great Britain and Soviet Russia joined.

The way of Israel, however, has not been smooth. Arab, particularly Egyptian, opposition to the existence of Israel has produced almost constant warfare between Israel and some Arab country. In recent months, the violent anti-Israel attitude of Soviet Russia has increased the peril for Israel. No other existing nation has endured what Israel has endured as a nation. Nor is this the end of the matter. Israel's hour of greatest suffering (the Time of Jacob's Trouble), as well as her earthly exaltation and glory (national conversion, restoration, and establishment of the kingdom under the Davidic Covenant, e.g., Deut. 30:3; Jer. 23:5-8; Ezek. 37:21-25; Lk. 1:30-33; Acts 15:14-17) is still ahead, we know not how near. All events are fast moving in this direction, for we are living in momentous times. The Jew is God's timepiece, and he who would know the lateness of the hour of this present age needs to keep his eye upon the Israel of God. Israel stands as a living testimony to the faithfulness of God that He will do all that He has promised. Israel alone is sufficient to produce faith in the hearts of men that God's word is true. One need only look at the Jew and wonder and believe.

Precious Reprints

FROM THE PEN OF R. H. BOLL

(Extract from *The Gospel Advocate*, Jan. 27, 1910)

Two extracts were chosen on the subject of "The Lord's Supper"—the first one, reproduced here, from *The Gospel Advocate* of January 27, 1910; the second, from *The Word and Work* of November, 1918. Together, they were perhaps too long for this issue; but "The Lord's Supper", Part II, will follow next month. Part II shows even greater depth of thought on the same line, and deals especially, and in more prolix manner with the difficult questions raised by Paul's statement in 1 Cor. 11:27-29. This composite arrangement—gathering each month (or in close juxtaposition) the choicest from various years and sources, on some connected subject—this is to be our usual, though not necessarily invariable, procedure in presenting the Reprints.—E. L. J.

THE LORD'S SUPPER

A week usually holds much of difficulty and trial and temptation, and some of the dust of the world will settle on even a soul that has acquitted itself creditably during that space. In a week a man can become proud and independent. In a week a man can get discouraged even unto death. In a week a man may lose faith, hope, and love. It was the Lord's special object in giving us the bread and cup for a keepsake, that each time we partake of it we might remember Him—His gentle forbearance; the unfailling care; the deep, true affection; and, above all, the fact that He gave His all for us and to us. Therein lies not only grateful remembrance of His deed; but it is, when rightly observed, the antidote for the world's poison, and all our sin, grief, and discouragement. It reassures us of that unchanging love that shrank not from any extent of sacrifice. It bears to our souls the inevitable conclusion that having done us such supreme kindness at such tremendous cost when we were yet in sin and in rebellion, He will much more now care and work for us and do all a true Savior can do, that He may save us from the wrath to come. We are prone to forget it. We are always ready to measure God's love and good will by our own—than which man never did a poorer thing. But before this memorial feast the false doubts and fears and distrusts that trouble and ruin our souls must flee as the returning sunlight chases the evil birds of the night.

"THE LOVE OF CHRIST CONSTRAINETH"

The comforts and hope and assurances that God gives us make us wellsprings of blessing to others. There seems to be a law in the spiritual world that whatever good thing is done to a man, he must go and do that same thing to others. Carnegie builds libraries; but the secret of it is that when he was a poor boy he derived much pleasure and help from being permitted the use of a library. So for evermore, if he follows out the true impulse of his heart, he must give libraries and make access to libraries possible to young and old. A certain man relates that when he was little more than a boy, and alone, penniless, and not knowing whither to turn next, a gentleman unasked and generously gave him a dollar to meet his immediate need. "How many dollars I have handed out on the strength of that

one I could not begin to tell." There is a real force in this, and many a man has felt the tugging of this principle at his heartstrings. Now a realization of God's great gift and sacrifice for us results similarly; and so certainly does this law operate that if a Christian fails to show compassion and self-sacrifice for his fellow-men, there are but two possible explanations: either he has never had due realization of what he was and what God did for him (for he "to whom little is forgiven, the same loveth little"), or else he has simply forgotten that he was cleansed from his old sins. Therefore the Lord's "Do this in remembrance of me" makes us on the first day of the week again sensible of what creatures of God's grace we are; how Jesus' unbounded mercy redeemed us from an awful state and fate, at the expense of His lifeblood; and not only does it so remind us and comfort and assure us, but it ends in our being constrained by the love of Christ to live henceforth no longer unto self, but unto God and for the blessing of the perishing souls, even as Jesus gave Himself up for us, a sacrifice unto God.

"TILL HE COME"

We have just begun to see the depth of meaning and power hidden in this simple memorial appointment of the Lord, and the riches of it grows yet more wonderful as we proceed. Beyond the things referred to above, it has another quite distinct meaning: it keeps alive the church's expectation of the Lord's return. It looks forward as well as backward. It reaches across the interval between His first and second coming. No less than a marble monument commemorating some historic event does this memorial bear its silent testimony to the occasion of its institution—that awful night when Jesus, already in the shadow of the approaching cross, cheered the hearts of His own (for He loved them unto the end) over His impending departure and promised to return to receive them unto Himself. (John 14:1-3.) And this Supper is the bridge, resting upon that night and the events immediately succeeding, it spans the gulf of the years of His absence; and the further extremity shall surely rest upon the glorious event of his "coming again." For thereby do we show forth the Lord's death until He come. Thus does the church bear witness to its faith and its hope. And as Israel still chants in their passovers in the countries of their dispersion, mindful of a promise of God that yet awaits its fulfillment, "This year we eat it here; the next, in our own land"—so may we say, "Today we eat it here, in the assembly of the saints, in dim discernment and in hope; next Lord's day, if God will, anew with Him in the Father's kingdom, in the clear vision of His glory and in hope's glad fruition."

THE COMMUNION OF CHRIST'S BODY AND BLOOD

The import of the Lord's Supper is not exhausted in the word "memorial" and the command, "This do in remembrance of me." It has a further power. The Romish superstition of "transubstantiation"—that is, the miraculous turning of the wine and bread into the real, actual body and blood of the Lord (a superstition which has resulted directly in idolatry, the adoration of the consecrated wafer,

and in the performance of the "mass," which is supposed to be a resacrificing of the body and blood of Christ with symbolic ceremonies) is refuted by the Savior himself, who, after having blessed the cup, speaks of it as "this fruit of the vine." It would be a pity, however, did we allow our opposition to the perversions of Romanism to blind our eyes to one single point of truth. We partake of the loaf and cup in remembrance of the Lord. But, as the wines and meats of idol sacrifices established a communion between the participants of them and the demons (which under the cover of idols were really the objects of heathen worship); so, Paul shows us, the bread and wine of the Lord's Supper puts us in real communion with the body and blood of the Lord; and he declares that we can not drink of the cup of the Lord and the cup of demons, nor partake of the table of the Lord and of demons. This language is rather remarkable. But the one point we would gain from the passage is that the partaking of the Lord's Supper is not simply a reminder of the Lord's death, but a real participation in the body and blood of Christ. This not because of any miraculous change in the bread and wine, but by reason of the peculiar meaning of the institution and the renewal of faith it involves. In John 6, where Jesus indeed makes no reference whatever to the Lord's Supper, we find the principle on which the teaching of 1 Cor. 10:16 is based. The expressions, "eateth my flesh," and "drinketh my blood," used by Jesus in John 6, are explained to be equivalent to "coming to him" and "believing on him." (John 6:35.) That is, the eating—that which satisfies hunger—is to come to Jesus; the drinking—that which satisfies thirst—is to believe in Him. Now these things are done again in the faithful partaking of the Lord's Supper. We have in it the approval and the obedient faith that feasts on the Lord's sacrifice. And in this manner we receive again the benefit of His sacrificed body and shed blood; we eat and drink it spiritually, the while we physically eat the bread and drink the fruit of the vine.

WHO IS WORTHY?

It is hard for men to shake off old, inherited notions. In some points the thought of Protestant Christendom is still tinged with Roman teaching; and in this case we have the idea that the "communicant" must be in a state of perfect spotlessness, or else he commits a grievous sacrilege in taking the Lord's Supper. Now, strange to say, the word of God has nothing whatever to say of any moral qualification necessary to a valid coming to the Lord's table. There is no point, I think, in Christian worship, more thoroughly misunderstood than this. The eating and drinking referred to in John 6 is not at all for the saved, but to the unsaved a means of salvation. The Lord's Supper is for Christians, a memorial to the sacrifice that has saved them, and incidentally, by exercise of faith, a renewed communion with the body and blood of Christ for further salvation and supplying of our need. No wonder, then, the Book makes no stipulation as to the character or state of the partaker. Granted he comes sincerely, the very partaking itself would, through the humble, obedient faith involved in the act, cleanse the man from sin by faith in

the blood. We infer, to be sure, that in this, as in every part of worship and service toward God, the worshiper is not false or hypocritical in his motive. But aside from that God made no conditions as to the man's fitness to partake of the Lord's Supper acceptably.

EATING AND DRINKING JUDGMENT

The condition that God does lay down, and concerning which Paul warns us, is that we distinguish between this meal and common meals; that we discern the Lord's body in this, and eat and drink in remembrance of Him, and not like the Corinthians (1 Cor. 11:17-34), forgetting the difference between the holy and the secular, turn the Lord's Supper into a selfish and drunken feast. It is that point we must watch. It is in that respect that he wants us to solemnly discern and examine ourselves—not regarding the point of our own fitness (except as far as that should be considered as in every other act of worship), but in regard to the manner in which we partake of this feast. For "whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord."

R. H. BOLL'S EARLY INTENT

Older brethren have told me that Brother Boll said, when a young man, that he intended to spend his life in an effort to raise the spirituality of the churches of Christ. That he helped the situation a great deal no one who knew him would deny. The following paragraph selected from his writings will show how far removed he was from the partyism of our day:

"Be loyal to Christ! I do not say, be loyal to 'the brotherhood,' or to any party, or faction, or set of men. If you set out to be loyal to 'the brotherhood' you cannot be loyal to Christ; and if you are loyal to Him, you are not going to be exactly loyal to the brotherhood. For 'the brotherhood' is always more or less wrong; but Christ is always right! If, then, you set out to know, to do, to teach just His will in absolute sincerity, you will also, in so doing, be loyal to the best and truest interests of the brotherhood, though at the time they may not think so. No devotion to anything can take the place of direct personal devotion to Jesus Christ, and fidelity to him." — J. D. Phillips, in *The Truth*.

NEEDED CHASTENING IS GOOD

A little boy was getting in his father's way and was told that if he got in his way again he would spank him. The little boy got in the way again and the father gave him a spanking. The boy did not seem to care much, and another little boy asked him if he didn't care that his father spanked him. "Answered the boy, "I had rather for him to spank me than not to notice me." The apostle Paul says, "But if ye are without chastening, whereof all have been made partakers, then are ye bastards, and not sons." Again, "But when we are judged, we are chastened of the Lord, that we may not be condemned with the world."

THE JUDGMENT SEAT OF CHRIST

W. N. Allen

The judgment seat of Christ is something entirely different from the great white throne judgment of Rev. 20:11-15. The latter occurs after the millennium, after the second resurrection, and it involves the wicked, those who rejected God's gift of salvation through Christ. Before they are sent to eternal torment, no doubt lost sinners will cry out, as did Cain of old, "My punishment is greater than I can bear;" but they will have to bear it. If you have been baptized into Christ and remain faithful to Him, and trust in His faithfulness, you will never experience that great white throne judgment. "There is therefore now no condemnation to them that are in Christ Jesus" (Rom.8:1). "Verily, verily, I say unto you, he that heareth my words, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life."

The judgment seat of Christ involves the saved, those who have been cleansed by the blood of Christ and are clothed with His righteousness. It is the momentous occasion when Christians receive from their Lord special rewards for meritorious service, or suffer the loss of rewards. That time is yet in the future and only the Bible can tell us what the future holds in store. Paul, writing to Christians, said in 2 Cor. 5:10, "For we must all be made manifest before the judgment seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether good or bad."

What is to happen at the judgment seat of Christ? "Each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is. If any man's work shall abide which he built thereon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as through fire" (1 Cor. 3:13-15). Notice the distinction between salvation and rewards. Salvation is the gift of God—"For by grace have ye been saved through faith; and that not of yourselves; it is the gift of God; not of works that no man should glory" (Eph. 2:8, 9). There is nothing we can do to merit salvation, but special rewards are given the saved for works of faith and labors of love.

When in the future will Christians be gathered before the judgment seat of Christ? Naturally it will not be during our earthly pilgrimage; we must first be tested; we must first finish the course. This judgment takes place after the imminent return of Christ described in 1 Thess. 4:13-18. Jesus said, "Behold, I come quickly, and my reward is with me to render to each man according as his work is."

As the name (judgment seat of Christ) indicates, Christ will be the judge. This means that the omniscient One, who said to the churches of Asia, "I know thy works", will be the honest and qualified official. That will be a family affair, and for Christians it will be inescapable and all-revealing. Notice again the definite statement "*We must all be made manifest* before the judgment seat of Christ." Our motives, work, treasures laid up in heaven will then be revealed.

Obviously that will be a sad experience for Christians who lose rewards because their works (wood, hay, stubble) will not stand the test. If I give my body to be burned but have not love, it profiteth me nothing." It will be a disappointing time for those who have served carelessly, unwillingly, and in the power of the flesh. On the other hand, service rendered from the motive of love (Gal. 5:22) and in the power of the Holy Spirit is comparable to gold, silver, costly stones; it will stand the test and merit rewards. Happy beyond compare will be the faithful ones who through God's grace can face their Lord unashamed.

The doctrine of the judgment seat of Christ is a forceful motivation. There will be degrees of rewards in heaven as there will be degrees of punishment in hell. "He that soweth sparingly shall reap also sparingly; he that soweth bountifully shall reap also bountifully." "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to usward" (Rom. 8:18).

F. S. SPAULDING

It is no small thing when a boy grows up in the community where he was born, and becomes, first, the junior minister of his home church, and then the regular minister, and when he continues in this service for the full quarter of a century. That was the record of F. S. (Sumner) Spaulding at Albion, Nebr. Following these years, he lived a while in Arkansas, whence he moved to Borden, Ind. where he served the church for nine years—until he moved the short distance to Sellersburg, to become Superintendent of "Children's Home" at that place. His faithful service at the Home continued near four years, when it was concluded by his first "stroke" in the spring of 1955. The second stroke, a massive hemorrhage, occurred on Monday, June 25, and on the evening of the Lord's day, July 1, he went "home"—to his eternal rest. He was just a few months short of 65 years of age.

Brother Spaulding was married to my sister, Alice, on October 17, 1916. There are no finer women, nor better Christians, than the two daughters that the Lord gave them. Mrs. Wesley Sparks, of Sellersburg, Ind., and Mrs. Winston Allen, of Winchester, Ky. These, their young children, and their mother (Sister Alice), also his own aged mother, with her other sons and daughters, are the immediate survivors. E. C. Ringer, present superintendent of "Children's Home", together with assisting ministers, conducted funeral services. E. L. Jorgenson.

The power of prayer is the perpetual sign of God's working in human hearts and among men. Nothing marks the decline from primitive piety and the virtual apostasy of the church more than the secondary place assigned to prayer in the individual life and in public worship, and the formalism or liturgy, or, still worse, the mechanical, stale, lifeless intonations of prayers in the place of true prayers that come from the suppliant's heart.



Seed Thoughts

J. L. Addams

Worth While Be's

Be ye separate, 2 Cor. 6:17
Be kind to one another, Eph. 4:32
Be anxious for nothing, Phil. 4:6
Be ye thankful, Col. 3:15
Be ye holy, 1 Peter 1:16

Are You Walking With Christ?

When the way to the meeting-house seems too far;
When singing comes hard and seems dreary;
When you see so much to dislike in your brethren;
When the preacher makes you mad;
When the members frequently say things that offend you;
When the reading of the Bible is dull and puts you to sleep;
When prayer is a burden;
When it frets you to be called on to give;
When there is no gladness and satisfaction in the mention of God, Christ, or His religion to you;
When you make excuses for your sins and try to persuade yourself that God will not punish or judge—??

Then you are not right with God. you are drifting, backsliding, sinning, and going into darkness. Turn at once and square up matters with the Lord.
—Christian Courier.

CORPSE WITHOUT FEELING

A flippant youth said to his minister: "You tell us about the burden of sin. I feel none." The preacher answered: "Tell me if you laid a heavy weight on a corpse, would it feel the load?" "No, because it is dead," replied the youth. "That spirit is dead which feels no sense of sin," said the minister.

To one of two hours the sinner, sooner or later will come. To the hour when he that is unjust shall be unjust still and he that is filthy shall be filthy still; or to the hour of the great awakening when out of bitter throes new life is born.

Ground Must Be Clear

A new post office building was needed in Minneapolis. The plans were drawn,

the project had official approval and thousands of workmen were now begging for employment. One man, owning a small piece of ground in the midst of the desired site, refused to sell his holdings at the price offered by the government and thus the whole enterprise came to a standstill. Many of us deal thus with God. In the midst of our lives there is some plan, some ambition, some habit that we will not surrender and for this reason all God's plans for our triumphant life must come to a standstill. Salvation depends upon cleared ground.

Snakes and People

The non-poisonous snake is almost always more than a match for the poisonous snake. A blacksnake can almost always kill a copperhead. The great king snake makes short work of the rattler.

There is a lesson in all this. Fangs and venom are dangerous and are made even more so because of the dastardly way with which they strike from cover. But the slimy creature that lies in wait for its victim and kills it with a fatal puncture of its fangs, succumbs before the attack of the non-poisonous species.

We are told that when a non-poisonous snake selects some poisonous snake as its victim, the poisonous snake shows every evidence of terror and weakness.

Apply this little parable to life—to people with venomous tongues; to people who hate their enemies with unremitting hatred and strike at them when they can; to those who think nothing of the poisoning the mind of one friend against another.—Sel.

TRUE RICHES

Patrick Henry, in the early days of our republic, put a closing paragraph in his will which we Americans might well take to heart as a national heritage from one of our country's founders. He closed his will with these words: "I have now disposed of all my property to my family; there is one thing more I wish I could give them and that is the Christian religion. If they had this and I had not given them one shilling,

they would be rich; and if they had not that and I had given them all the world, they would be poor." —Sel.

God Still In Control

Do you remember that story of the old Negro saint? Some years ago, when in a night of terror due to an unusual number of falling stars, many of the Negroes ran to this old man to ask him what to do. They found him sitting in the door of his cabin looking up at the stars with a smile on his face. They were in terror thinking the end of the world was at hand. He quietly pointed up to the sky and said: "Ain't it pretty? See them little stars shooting across the sky? But look at the big ones, they hain't moved an inch."... I think we will find that it is the little things of life that are being shaken.

HOW TRUE!

A Dr. George Moore, writing in "The Churchman" magazine, says that the qualifications needed and demanded of the minister for days like these are:

The strength of an ox,
The tenacity of a bulldog,
The daring of a lion,
The patience of a donkey,
The industry of a beaver,
The versatility of a chameleon,
The vision of an eagle,
The melody of a nightingale,
The meekness of a lamb,
The hide of a rhinoceros,
The disposition of an angel,
The resignation of an incurable,
The loyalty of an apostle,
The heroism of a martyr,
The faithfulness of a prophet,
The tenderness of a shepherd,
The fervency of an evangelist,
The devotion of a mother.

Only a few days of bearing the faithful preacher's burdens and problems would be very revealing to many a church member. Do you do anything to make his burdens lighter, or do you add to them?

SOULS ARE NOT MECHANICAL

Some of the things done mechanically today are astounding. Iron ore delivered at a certain automobile factory Monday morning at 8 o'clock is transformed into a finished automobile, ready for the purchaser, by 5 o'clock Tuesday afternoon. When we realize that a man can now stand at a given point in the world and be heard by every other human being in the world who has a radio set, we marvel and

thank God that we have been born in such amazing days.

But what of our souls? Of what consequence is it that we can turn iron into a finished automobile in less than 36 hours, or be heard around the world when we speak, if the inside of our lives has shriveled up?

JUST SUPPOSE

- Just Suppose the Lord should begin tomorrow to make people as sick as they say they are on Sunday.
- Just suppose the Lord should take away that child whom the parents use as an excuse for staying away from church.
- Just suppose the Lord should make some people as poor as they say they are when asked to help support the Lord's work.
- Just suppose the Lord would have every one stoned for covetousness as He did Achan.
- Just suppose the Lord should let some parents look into the future and see what their example did for children.
- Just suppose all Christians should really live the Christian life and prove by their lives that they really loved the Lord.

WHERE WERE YOU?

"I came to your church last Sunday,
I walked up and down the aisle,
I noticed your seat was vacant,"
Said the Master with a kindly smile.

"Oh, I was home," I answered,
Some folks from up country way
Dropped down for a week end visit,
So we stayed in the house all day."

The Master gazed at me sadly
As He was about to speak,
"My child," he replied, "Are there
Not six other days in the week?"

I saw I had grieved my Master
As slowly He turned away,
And I vowed He'd not find me absent
Again on the Lord's day.

—Anon.

* * *

Cease meddling with God's plan and will. You touch anything of His and you mar the work. You may move the hands of a clock to suit you, but you do not change the time; you may hurry the unfolding of God's will, but you harm and do not help the work. You can open a rosebud but you spoil the flower.

NEWS AND NOTES

Amite, La.: Last night our meeting at Hayden's Grove came to an end. The Lord used Bro. Kenneth Istre in a mighty way to deliver messages very pointed and forceful, yet so very clear that any 10 or 12-year-old child could have understood any of them. Eight responded to the gospel for obedience in baptism. Among these was a 74-year-old man and his wife. Four others came for confession of sins. We thank God for this wonderful response. The surrounding congregations cooperated in a very wonderful way, not only in attendance but by helping in advertising as well. —A. Valdetero.

G. C. BREWER

Brother G. C. Brewer, well-known writer and noted evangelist of churches of Christ, has passed on to be with the Lord. The Word and Work extends sympathy to the family in their great loss.

Louisville, Ky.: On Sunday, June 17, I substituted for Paul Knecht at Sylvania church here. It was a joy to see six come forward, three for renewal and three for baptism. Brother Paul was at Sullivan, Indiana. —E. L. Jorgenson.

Alexandria, La.: Brother Antoine Valdetero will assist the Denham Springs church of Christ in a series of gospel meetings beginning the first Sunday in July.

We are thankful that it has been made possible for the Alexandria church of Christ to arrange with the broadcasting station KSYL to broadcast a series of gospel messages. Your listening to these messages over KSYL, 970 kc. from 8 to 8:15 a.m. each Sunday will be appreciated. —W. J. Johnson in Glad Tidings.

W. S. Hoar has just returned from a meeting at the Southside church in Abilene, Texas. He reports good interest with three responses. Two were baptized into Christ and one came for re consecration. Frank Gill is the minister at this good church.

Temple City, Cal.: I have written Brother H. L. Olmstead commending him for his article, "When Does A Preacher Preach the Gospel?" which appeared in the April, 1956, Word and Work. I urge you to put Brother Olmstead's article in tract form for a

wider circulation. There are few ills which now beset our movement which would not be healed were preachers to practice what Brother Olmstead sets forth in his article. Our troubles today stem from a fundamental failure to truly preach the gospel. We preach our own accomplishments until we have developed a group of self-righteous legalists, much the same as those with whom Jesus had to deal.—Bob Haddow.

Amite, La.: There is never a dull moment in this southeastern Louisiana field. The churches are moving on here with ever increasing strides. Regular appointed services, special services, radio time increased, use of the newspapers for news items and advertisements, holding down the old fields and reaching out to the new fields, vacation Bible schools—thus the work advances.

Amite just closed a splendid vacation Bible school, under the direction of Richard Ramsey, with a fine corps of supporting teachers. Brethren Antoine Valdetero and Neal Phillips held a meeting and Bible school at Boothville with good results. This week Phillips is in a meeting at Pine Grove, and Valdetero is at Abbeville. Richard Ramsey is at Alexandria. Hayden Grove is to have a June meeting with Brother Kenneth Istre; Big Creek is to have Brother Frank Mullins in July, and Oak Grove is to have Brother Robert Boyd the same month. Vernon Lawyer will come to Amite later.

Richard Ramsey has held one tent meeting and plans others for the summer. He is moving his family to Covington to give time to mission points. His work is being done on a strictly missionary basis and is worthy of support. With the coming into Louisiana of Bob Ross, John Fulda and Harry Prather, this state will be absorbing some seven of the former students of K.B.C. The Bible Chair at Hammond is providing opportunity of Bible instruction for those who cannot attend a Christian college. Do not forget us when you pray. —A. K. Ramsey.

Amite, La.: Brother Neal Phillips and I were at the Boothville church, where Brother Holdeman ministers, the first week of June. There were three visible responses (one for baptism) but we feel that the seed sown may bear fruit for the future. Unbelievers were

in the audience every night. Brother Holdeman and that small group of Christians are to be commended for their faithfulness.

The second week of the month I was with the Abbeville church in a meeting. Brother Stanford Broussard lead the singing and the Lord blessed with good interest and a good meeting. Two came to make public confession of sins. A woman with a broken leg attended every service. So many people let things not nearly that serious keep them away from weekly services. The church needs more Christians of such devotion.

Kenneth Istre began a meeting at Hayden's Grove Church Jun 20.—Antoine Valdetero.

Bryantsville, Ind.: We enjoyed a real happy time at Pleasant Grove throughout last week. It was my first attempt at a revival, and though preaching got real sad sometimes, the brethren, and particularly Brother Overman, were most encouraging, which helped tremendously. It was a rich spiritual experience for me. We closed our Bible school here at Bryantsville tonight. Seven youngsters came to the Lord, which thrilled us tremendously. Our meeting with Brother N. Wilson Burks preaching begins June 25, to run throughout the following two weeks.—Dale Jorgenson.

Independence, La.: This week Brother Valdetero is in a meeting at the Abbeville church, and I am in a meeting near Independence at the Pine Grove church. Good attendance and interest being shown. Next week the Good Tidings quartet and Brother Boyd are to be in a one-week meeting at the church in Greenville, S. C.—Neal Phillips.

Frankfort, Ky.: We are looking forward to having Edward Schreiner with us for a meeting from July 22 through July 31.—Asa Baber.

Kentucky Bible College Campaign

Our office has received a rather optimistic letter concerning the Kentucky Bible College campaign to raise \$200,000.00 to lighten its load. The total sum reached in the campaign of pledges and estimated gifts otherwise for the three-year period totaled \$221,796.72.

If interested churches, which did not respond during the campaign now closed, will respond now in their own way, there is no reason why Kentucky Bible College should not be able to

meet operating expenses and, in addition, wipe out all indebtedness in the three-year period. The best recommendation of the work KBC is doing are the young men who have gone out from the college to preach the gospel in various fields. Almost all of our young preachers studied at KBC—and they are good preachers.

Paul Knecht was with the State Street church of Christ in Sullivan, Indiana, in a meeting during the forepart of June. Two were baptized during the effort. Also Paul reports a good Bible school during the days. From Sullivan he went to Tell City, Ind., where four young girls were baptized into Christ. The local minister, Bob Morrow, was used of the Lord in building up a good vacation Bible school, which averaged around 111. On August 5 Brother Knecht is to begin a meeting at the Sugar Creek church, near Warsaw, Ky.

J. R. Clark is to be with the Sylvania church, south of Louisville, in a gospel meeting from Sunday, July 29 through August 5.

Dallas, Texas: The Good Tidings quartet and I were with the Washing-Ave. Church of Christ in Greenville, S. C., June 17-22. I followed that effort with a meeting in Johnson City, Tenn., with the Mountain View Church of Christ, June 24-July 1. The quartet and I are to be with the Oak Grove Church of Christ near Independence, La., July 16-22. We are arranging our schedule this year so that we can be at the Louisville Bible Conference, Lord willing. Preceding the Conference, I plan to be with the E. Jefferson Street Congregation.—Robert B. Boyd.

More Tributes

Sharon, Tenn.: As dear as Brother Boll was to me, I cannot comprehend how much more he must have meant to all of you who have known him so intimately and so long. For two things I am especially thankful: that I was able to make amends to him personally for the ill-will I had harbored toward him, and that I was privileged to know him personally and to hear him speak.

I note with keen interest your schedule for the annual conference. How I long for the heavenly atmosphere of fellowship with you all! Whether or not I shall be free to go is quite another thing. Perhaps we may be able to make it for a day or two.

May the same good Spirit who blessed so many through our beloved, now departed brother, fill you to overflowing with power and with comfort for the fulfillment of your task. —Gordon Linscott.

Sherman, Texas: I happened to be in Dallas at the time the announcement was made at Mt. Auburn that Brother Boll was to be there the following Lord's day. It seemed almost too good to be true, for it was going to be my privilege to remain through part of the series of meetings. Then when the news came the following Saturday of his sickness, then a few hours later of his Home-going, the disappointment was crushing at first. I am so glad we learned to know and love him and to hear him from childhood. —Bernice B. Dasher.

Oakland, Cal.: Received the May copy of Word and Work with mingled grief and joy. His was such a full life

and shall always be an example for all to emulate.

The biography of Brother Boll's life brought back the wonderful meeting he had in my home church at Fayette City, Pa., about the year 1905, the last week of which was given over to teaching on "The Second Coming of Christ." Before it was over, the building was packed. I have never forgotten it and truly have not seen its equal since. —Mrs. H. E. Garber.

Dallas, Texas: How we will miss our beloved Brother Boll. I truly believe he was a man after God's own heart. —Martha Pearson.

St. Petersburg, Fla.: I have known Brother Boll since he was in Nashville Bible School and I read Word and Work when it was published in New Orleans. His writings and life always drew me nearer to the spiritual way of living. —Mrs. Daisy S. Oldham.

Encouraging Words from Friends

Franklin, Ky.: The publishers need not worry if the Word and Work in the future is as good as the last issue. —Mrs. J. P. Waldron.

St. Petersburg, Fla.: I hope Brother Boll's "Words In Season" or some writing of his will always appear in the Word and Work in memory of him. —Mrs. Daisy S. Oldham.

Jacksonville, Fla.: We were delighted with June Issue of Word and Work, recently received. —J. Edward Boyd.

Amite, La.: I think the Memorial Edition of Word and Work was very, very good. In the sense that men honor men, no higher tribute could have been paid our beloved brother than such tributes from those who were blessed by his teaching. —Antoine Valdetero.

Amite, La.: We are glad the Word and Work is to continue its monthly visits. "Words In Season" by Brother Boll was a great asset to the paper and will be missed, but Word and Work has a place to fill and it can be expanded into greater usefulness. May the Lord so will. —A. K. Ramsey.

Independence, Mo.: I sincerely hope that the Word and Work will continue to be a great blessing as it has been in

the past. Brother Boll's writings have meant so much to me. —Mrs. E. W. Lynch.

Abilene, Tex.: We received our May issue of Word and Work and think it is beautiful in every respect! —Frank Gill.

Sherman, Texas: Yes, we do want Word and Work. We just could not do without it. —Bernice B. Dasher.

Sharon, Tenn.: I have just received the new issue of The Word and Work, and am happy to see it continue in such good form, in spite of the absence of those precious "Words In Season". The "Precious Reprints" for this month are certainly a God-send. —Gordon Linscott.

Bloomington, Ind.: I thought the May Issue of Word and Work published in memory of Brother Boll a splendid piece of work. May God bless you in all your efforts to see that Word and Work continues. This unusually fine magazine must go on, and I know of no better to do the job than you. —William Rinne.

Atlanta, Ga.: We all hope and pray that the Word and Work may continue

as a rallying ground for those who believe in freedom of study and thought among the brotherhood. —Salome Ogdon.

A Word Of Appreciation

The publishers of Word and Work appreciate all the good words which have been said to us about our efforts to continue Word and Work now that Brother Boll has left us. We are delighted at the response to our requests for more writings from our capable brethren. We are especially pleased with the quality of the articles which have been sent in. Brother J. Edward Boyd has consented to finish Brother

Boll's Lessons on First Peter. Brother H. L. Olmstead has sent us the first of a series of articles on First John. Brother Jorgenson may not know it but he is already wielding an editorial pen. We yet want a young man to assume the editorship of Word and Work to insure its future, but for the time being Jorgenson and Clark will carry on as joint editors. We are happy with the writings of our young men which appear in this Word and Work. We hope others will try their hands at writing. We reserve the right to cull and select articles according to their worth and timeliness. —Publisher.

GREAT WEEK OF FELLOWSHIP PLANNED

PREACHERS AND LEADERS URGED TO ATTEND

Detailed plans are being worked out for our greatest week of fellowship, commonly known as the Louisville Bible Conference. This year the theme will be "The Inspiration of Christ in a Fearful Age", and the meetings will be held in the buildings of the Portland Avenue Church during the week of August 27-31.

It is our sincere opinion that to miss this week of meetings will be to miss one of the greatest Christian experiences afforded in a single life time. Especially do we urge all the preachers to attend, and, we suggest that the churches encourage their ministers to be present. You will find that he will be a "new" man when he returns to you. In cases where it seems necessary, it will be to the advantage of the congregation to "send" their preacher by assisting him with his transportation.

It is also necessary that our out-of-town guests register as soon as possible. This is in order that we may make the proper reservations for housing. Even if you know where you are to stay in Louisville, or if you are to be the guest of some special friend, let us know, as this will greatly assist us in making our preparations for meals, etc. Write at once to either member of the housing committee: W. H. Allen, 4118 Vermont Ave., Louisville 11, Kentucky, or, N. Wilson Burks, 5341 Westhall Ave., Louisville 14, Kentucky.

The Lord willing, a complete program will appear in the next issue of "Word and Work". In the meantime, please put the Conference on your prayer list, and pray that God will use this series of meetings to strengthen the churches and to glorify His name. —J. L. Addams.

"SICK" SHEEP

An Englishman who was travelling in Palestine got to Nazareth in the evening when the shepherds were bringing their flocks to water them at the well. When the sheep had their water the shepherds made a call and their sheep followed them. The Englishman asked the shepherds if the

sheep always followed their own shepherds when they called them. "Yes," said the shepherd, "except in one condition." "What is that?" "The sheep that do not follow the voice of the shepherd are the sick sheep. If a sheep is healthy it will always follow the shepherd, but if there is something wrong with the sheep, it will follow anybody."—Dr. Thomas.

LAWYERS PLANNING TO RETURN

After over eight months in Louisville, we are beginning to realize how hard it will be to leave here. Yet, He who calls, sends, and sustains, lovingly reminds us, "Lo, I am with you always."

Our stay here has been richly rewarding; the time-schedule full and worth-while. The five-month season of Bible study with our dearly beloved Bro. Boll has undoubtedly been our "mountain-top" blessing. No teacher of the Word of Grace has ever so stirred my heart or pressed upon me so strongly, the reality and power of "the Living Word." And, Oh, how every missionary, preacher, teacher—yea, every child of God needs to live and move in this light! As we return to Africa, we believe we can do a greater work and prove a greater blessing to the natives because the Lord enabled us to know and appreciate His servant, Bro. Boll.

During these months we have visited some 35 congregations in this general area, visiting some several times. Have also found time to hold a few meetings. Everywhere we have been encouraged and refreshed by the manifest interest and fellowship. It seemed to me that most of these churches would gladly enter into more "world-wide" mission effort, if rightly encouraged. Many would be able to send out their own missionaries, if they could find the men and women, willing, able, and preparing for this great work.

We thankfully report that the mission property fund has been completed and that the property is now free of debt. The Lord granted us \$1674.74 to meet the account of \$1462.20 against us. Our sincere thanks for all whom God used to help us in this need. As yet, the deed is in my name, held in trust on behalf of the churches. The balance of \$212.54 will be placed in a special account for property improvement.

God willing, we hope to be returning to Rhodesia by early September. Grace's third extended visa expires on Sept. 16. We have hoped it would not be necessary to apply for another. Also we would like to get back to the mission before the seasonal rains begin. Then there are other matters pressing which have led us to feel that a return by this time is desirable.

In returning, plans for the work are basic and single. We want to develop a wider, more effective evangelistic effort, preaching and teaching the Word as the Lord of the harvest opens the way. We sorely need another young couple to help in this work. We are in a new field, and the opportunities are vast. It will require at least two families on the mission to keep one "working the field" around us. Though we have our homes and headquarters at Umvuma, the work must take in a much larger area. We have some prospects for help. Pray with us diligently that the Lord will call and send forth "His laborers" for this field.

We are bound to give thanks for all who have been an encouragement to us, for your faith, your love, and your prayers. You can hardly know how greatly you have refreshed us. Pray for us always, and for all of His faithful servants on every field, that "He make us perfect in every good thing to do His will, working in us that which is well-pleasing in His sight, through Jesus Christ; to whom be the glory for ever and ever. Amen.—Vernon and Grace Lawyer.

(Travel Fund gifts may be sent to Missionary Office, 2083 Sherwood, Louisville 5, Kentucky. —E. L. J.)

Devotional Books

FOR YOUR QUIET HOUR

How to Live the Victorious Life

By an unknown Christian. "... the contents of this little book have been a blessing to thousands . . . has been translated into German, Dutch, Danish, Italian, Arabic . . . has met a definite need." *Alliance Weekly*

" . . . recommended to those who seek to glorify the Lord." *Moody Monthly* \$1.50

The Kneeling Christian

By an unknown Christian. "... drove me to my knees . . . made me want to pray . . . deepened my soul life and brought the richest blessings of my entire life." *Radio Evangelist* \$1.50

Preacher and Prayer

By E. M. Bounds. Power through prayer. "... an impassioned, moving plea for the imperative of prevailing prayer as the vital and life-giving force in preaching . . ." *Moody Monthly* \$1.50

Streams in the Desert Springs in the Valley

By Mrs. Charles E. Cowman. Two widely-used, effective daily devotional books. Thousands of copies are in constant daily use. Each \$2.25

Traveling Toward Sunrise

By Mrs. Charles E. Cowman. A companion volume to the above. A devotional classic. \$2.50

Mountain Trailways for Youth

By Mrs. Charles E. Cowman. Daily devotional readings especially adapted and applicable to young people.

Thin pocket size, \$2.00

My Daily Guide

Edited by T. W. Engstrom. 365 selected Scripture verses and appropriate poems. Deluxe gift edition, leatherette cover. "A very commendable and worthwhile vest-pocket devotional book." *Evangelical Beacon*. Pocket size, 2 3/4" x 4 1/4" 75¢

Daily Manna Promise Box

A beautiful box of 200 cards with carefully selected precious promises and appropriate poems. Ideal for mealtime devotions, social gatherings, etc. Per box, 60¢

Spurgeon's Morning and Evening

By Charles H. Spurgeon. Condensed and edited by David O. Fuller. 732 daily devotional readings. "... will make a good companion for the Christian's first waking moments and his last thoughts at night." *A Reviewer* \$2.95

How I Can Make Prayer More Effective

By Herbert Lockyer. Sane, logical conclusions based on Dr. Lockyer's many years of pastoral experience. This is an ideal gift book for all Christians. \$1.50

Our Daily Walk

By F. B. Meyer. "... the perfect gift book of daily devotional reading . . . a veritable treasure house of Christian thought and inspiration." *Southern Presbyterian Journal*. Formerly published in 12 separate booklets, now complete in 1 large vol. \$3.50

Our Daily Homily

By F. B. Meyer. A devotional commentary on the whole Bible. "... combines piety with learning . . ." *Dr. J. Theodore Mueller*. 5 volume set, boxed, \$4.95

God's Best Secrets

By Andrew Murray. 365 Daily Devotional Meditations. Conveniently arranged with one devotional reading for each day of the year. "... a challenge to godliness and victorious living . . ." *Our Hope* \$2.50

Discoveries

By Eugenia Price. Made from Living My New Life. God-glorifying, spirit-filled devotional studies. On such well-known verses as the "I am the way" and the "Fear not" verses. Unique, refreshing and different treatments make this book totally unlike any other. \$1.50

